

CORRESPONDENCE.

Written for this Paper.
A CO-OPERATIVE IDEA.

LOGAN, Cache Co., Utah,
April 8, 1896.

I have long had a desire to offer a few suggestions through the columns of the NEWS, but have been afraid of doing it with sufficient intelligence to be understood.

The subject I wished to discuss is one that has been written about often in the NEWS, and also talked about in public discourses, namely co-operation; and now I am afraid most people will either lay down the paper in disgust or turn over to something else more interesting. But, sir, I believe this is of more vital importance today to the Latter-day Saints than any other subject of a temporal nature. Although the subject of home industry has been written about and talked of so much, yet I believe nine-tenths of our people wear imported clothes, imported shoes and hats; our sisters also wear imported clothing of all kinds, while our young men and young women are walking the streets of our cities in imported tolerence, and I am afraid it has got to be preferred tolerence in too many cases. Some of our young men, rather than be idle, go off among strangers, to mining camps, or wherever they can get work, and soon become in a great measure "like the rest of us." How then, Mr. Editor, shall the evil be remedied and what shall be done to furnish labor for all?

By the way the majority of the newspapers discuss the subject they appear to have the idea that imported capital is the only salvation. But is there not danger, Mr. Editor, that if we could induce foreign capital to invest in manufactures here that it would introduce such a system of slavery as that mentioned in your paper some time ago headed "White Slavery," where you say that whole families have to work at making boys' clothing from morning till night, and sometimes far into the night, to earn \$1.90 a week each? Do we want, sir, such a system as this introduced amongst the Latter-day Saints; or, would not the remedy be worse than the disease? We all know that any imported capital would expect at least its ten per cent interest, and as much more as it could squeeze out.

What other plan, then, can be devised? I believe, sir, that we have the means in our own hands; if the people can only be induced unitedly, to act upon it. I remember once seeing an article in the NEWS of a company of people starting out on the Beliamy plan, but they lacked one great point, to be guided by the Spirit of the Lord—they depended on their own ability and failed. Now, as a people we have the best organization that can be found in the world; and, best of all, we are entitled to the Spirit of God to guide us in the right way. Now what would be more easy than for the people of a Stake to unite—I will take for instance Cache Stake—we have, I believe, in this Stake about 17,000 able-bodied people. One dollar each from these people would finish building

the large woolen factory that has been standing half finished for so many years, fill it with machinery, and furnish the power to run it, and thus furnish employment for a goodly number of hands, and it would belong to the people; they could appoint by vote, or otherwise, a good, practical, honest man, who understands the business thoroughly, to manage the factory, and rendering at stated periods a strict account of all business transacted.

In connection with the factory, and started in the same way, by subscribing, say a quarter, or half a dollar, a tailoring establishment could be instituted to make up into clothing the cloth made at the factory, and thus furnish labor for quite a number more hands. The farmer could then take his wool to the factory, get his credit for it and exchange it for clothing, either made to order, or ready made, as suited him best, and of a superior quality and at first cost.

In the same way the sisters could establish and operate a silk manufactory in all its branches, by the voluntary subscriptions of the people. It was tested and proven last summer by the sisters of the Relief Society of Logan, and a Japanese brother who assisted them, that as good silk as could be made in any part of the world could be made here in Cache valley. The sisters could thus make up into clothing, at least all outside garments, with perhaps some nice fine wool to mix with it, all the silk that would be made in the Stake, or that would be needed for home wear, and perhaps some for export; and it seems to me that a nice silk dress would be good enough for even Latter-day Saints to wear. This business would furnish labor for a great number of people, both young and old.

In the same way other enterprises could be established, such as a shoe factory and tannery. The people could own their own flour mill, their own saw mill and building establishment; they could erect a sugar factory and make their own raw sugar, and get it refined at the Lehi factory—such a factory, I believe, could be built for about \$25,000. Almost everybody owning a city lot or part of lot could raise enough sugar beets to supply their whole family with sugar, by exchanging beets for sugar; and thus every industry that is necessary for self-support of the community could be established in the same way and keep the money in the country that we are now spending for imported goods, and at the same time furnish remunerative labor for all. The different establishments would be owned by the people, and managed by them. In order to make the working of the system more complete, I think it would be necessary for the people to build a large receiving and distributing depot, divided into different compartments presided over by a good, honest business man and kept supplied with everything that is necessary for general use, so that the products of the farmer and manufacturer could be delivered there, each receiving credit for what he delivered, which credit would be good for any-

thing that was in the depot to the amount on the credit check.

Thus each Stake would be comparatively self-supporting, and what could not be raised in one Stake could be exchanged for the manufacture of products of another. Thus very little money would be needed, for by a united effort of labor and a mutual exchange of products, nearly all our wants could be supplied. I have not entered much into detail for fear my suggestions may be tiresome; but I hope the few ideas suggested may be the means of causing some of our people to think, and, it may be, to act.

J. C.

DOWN IN TENNESSEE.

DUCK RIVER, Tenn.,
March 25, 1896.

Thinking a little information from this part of the vineyard would be of interest to some of your many subscribers, I take the liberty of writing you. On the 16th of December last I was joined by Elder Jos. Seelons of Bountiful, Utah, at Columbia, Tenn. Elder Jno. W. Shawcroft of Colorado accompanied my former companion, Elder Chas. A. Hickenlooper. They remained in Maury county, with Columbia as their postoffice, while myself and companion were instructed to open a field in Hickman county, the adjoining county, also in Lewis county, where the massacre of Aug. 10, 1884, was committed.

In this county (Hickman) we have a branch of the Church which has been organized for twenty years and is now in a prosperous condition, taking into consideration the hardships the members have had to encounter since mob law almost ruled. Although we have no Sunday school in this immediate neighborhood at present, we have hopes of having one in the future. We have been able to organize one about three miles from this place, in the edge of Maury county.

Upon entering this county we were told by many that our lives were in danger, and the Saints were troubled more or less over our safety when we informed them we had instructions to open and visit the county. But thanks be to the Giver of all good gifts, the hearts of the people have been softened toward us and our message of salvation, in so much that there are very few neighborhoods but what we are and have been able to hold meetings in. After our meetings we have been frequently asked to come again and not to let that be our last visit. Not only have we been able to get among the poorer class and partake of their hospitality, but we have been able to get before the wealthy and aristocratic as well, and have been highly entertained by them. Since New Year's day we have held thirty meetings, walked 483 miles, visited 649 families, re-visited 133 and distributed 679 tracts. But to have heard the prospect before us described, one would have thought our presence in different parts of the county would not be tolerated.

In our travels over the county we can see where the hand of God has had much to do with the opening of it to His servants for a search after the honest in heart. Between two and three years ago there is no doubt a Mormon