

## Correspondence.

SALT LAKE CITY, Nov. 27, 1899.

Editor Evening News:—I am apprehensive that the true object and purpose of Co-operation is not fully understood and carried out, and its potency made the sine qua non of all true Latter-day Saints. Many in course of a month forget the vividness of a covenant, and many forget the true intent and meaning of the sign over the door, only so far as it brings patronage, and consequently money. How men who are supposed to be co-workers with the President by ordination, appointment, etc., can trade with avowed and confessed seceders, and how confessed and avowed seceders can retain the sign over the door, after expressed hostility to the Co-operative programme, is more than this child can fathom. The retaining of the sign authorized by Brigham, does not interfere with "Manhood," "Individual Rights," and "Man's Humanity," if it only brings dollars; ergo, would it have been wrong if the "lives or power of the priesthood" had curtailed the amassing of thousands in a single year, for co-operation to mark out any course? I think not, hence I conclude this quietus in large and undogmatic percentages has been the upshot of this fuss and feathers.

It would be a pleasant study to know how many of these sign holders to-day purchase, as by outward profession they say they do, of the Parent Co-operative. I have watched the delivery wagon and know well the houses were it stops, and the houses where wagons from the switch stop. Gentlemen of "consistency" cannot be hypocrites, will not sail under false colors, etc., haul down your signs, and if you cannot sit nor stand with the children, religiously and financially, don't eat their bread got by false representations. But perhaps we are assured that trade is one thing, religion another. Yes, but the sign over your doors is a part of the Brigham programme, so "abominably tinctured with filth," and cannot be recognized as belonging to the pure spiritual faith soon to be inaugurated, so down with the sign anyhow.

I put the two things in the scales and find a few have got rich from merchandizing, though many have remained poor. Reverse the order, since co-operation the masses are having the benefit, the few are howling. I heard one distinguished merchant in answer to a celebrated Senator, who asked what the thing, Co-operation, was, and was answered, much to his surprise, "It simply means the stopping of such men as me getting rich and letting the people do so." Sensible man; for if one man by compounds, etc., could clear some say \$75,000 in one year, must not percentage, adulteration, etc., have been enormous? But I am reminded in this tirade on usurped priestly authority, and the wonderful laudation of the Prophet Joseph, of the saying of the Savior, who denounced certain men as liars and hypocrites because they garnished the sepulchres of departed prophets and killed present ones. Present ones could give us many temporal blessings, but must not interfere with the laws of trade, for there is where our manhood comes in.

Yet twenty years ago our voice was heard long and loud in the defence of the very men we would now destroy. Songs, poems, essays and general laudations have been sung and pronounced, and the people exhorted to give implicit obedience to God again on the earth. Now since 1899 he has gone astray, and is now denounced. Which time was the truth told? Let speeches and articles be contrasted. But perhaps we are met with the assertion that it is the usurpation of trade, only we find fault with. Oh, indeed! Then why did we enlist to serve so despotic a man? Why wear the uniform, why take any emoluments from him? We will not perhaps, hereafter, only as we think right. If as soldiers we enlisted to fight error of every kind and to build up the kingdom of God, he would be a sorry private who hoped to be told all his general's views, and he a sorry general who told his privates all his schemes and projects. He would be a foolish father who gave edged tools to his children to play with. Obedience must characterize us or we will fail of our mark; and that hundreds are only children yet, is evidenced by the fact of some of us trying to mark the metes and bounds of priestly power.

Finally, if the people, one and all, will do their whole duty, and not beat around the bush, the Co-operative movement will flourish, and those who fight against God and his scheme for the good of the saints will dwindle and pass away as the dew before the rising sun, for no matter what others may say, this is God's work. "Rebellion is the sin of witchcraft, (Spiritualism). Stubbornness as wickedness and idolatry."

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## DISTRESS IN ENGLAND.

The English press is talking loudly at the present time about the wide spread distress prevailing in that country. The following, on this subject, is from the *Morning Advertiser*, one of the leading London papers:

"The state of distress, nay, absolute destitution, which has for some time past existed, and is every day increasing among the working classes of the country, is something as deplorable as it is novel and astounding. In times past, the working classes of England were among the best paid, the best fed, and the most prosperous in the world. But a sad change has come over the country of late years, and it is among the higher class of operatives that distress is now spreading with giant strides. The numbers of the unemployed in the country are certainly not less than a million, and some estimates would bring them up to something like two millions. The poor-rates of the poorest parishes, which can least afford to bear the strain, are unprecedentedly heavy compared with the rich parishes, and are growing more and more onerous. It is impossible to pass a police-station from about dusk until the night is far advanced without being afflicted with the sight of a long string of miserable objects in the shape of candidates for casual relief. As fast as one relay is marched off to the workhouse a fresh band of unfortunates may sometimes

be seen to gather. It is no uncommon thing to count as many as thirty or forty of these unfortunates patiently waiting in a queue, like the starving sons of the bakers' shops in the old French revolutionary epoch. Go where you will, the streets of towns and the roads in the country swarm with unfortunates—men, women and children—seeking for work, but unable to find it. After making every possible deduction for professional beggars and tramps, vagabonds and impostors, there is a frightful amount of distress flooding every part of the country. Meanwhile the average wages of the unskilled laborers cannot be taken at more than about 10s. a week. There may be places where such wages rise to 14s. or 15s., or even more; but then there are places where they fall to a lower amount, and do not exceed, as it seems, so low a figure as 8s., and even 7s. Such wages as 10s. a week can only be defined as starvation wages, especially when a wife and family have to be supported out of them."

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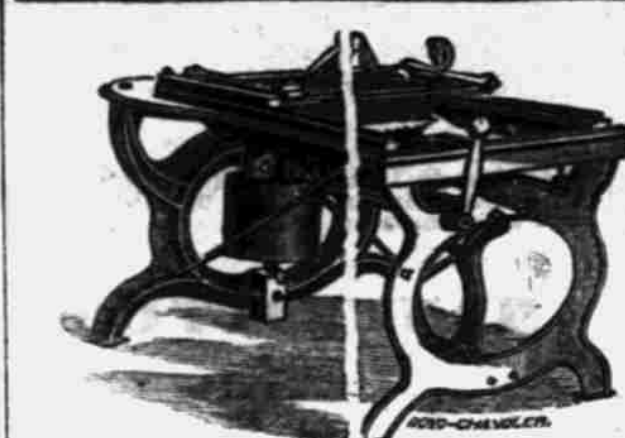
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