

REMARKS.

By President BRIGHAM YOUNG delivered in the New Tabernacle, Salt Lake City, April 6, 1869.

[REPORTED BY DAVID W. EVANS.]

I have it in my mind to say a few words upon co-operation. I will quote a saying of one, whose partial history is given to us in the New Testament. The saying is this, "my yoke is easy, my burden is light." The knowledge I have gained in my private experience proves to me that there is not a man or woman, community or family, but what, if they will hearken to the council that God gives them, can do better in everything, spiritual or temporal, than they can if they take their own way.

Taking up the system of our co-operative method of merchandizing, it gives to the people ease and money. They are not obliged to run a mile or two through the mud to buy a yard of ribbon, they have it in their own Ward, and they can purchase it twenty or thirty per cent cheaper than they ever could before. I know it is frequently said by our elders when any new system is introduced to the people, "put down your names, hand over your money, and if you are required to pay two dollars for that which is worth only one, do it and ask no questions." I have never requested my brethren and sisters to act in any such way. I want their eyes opened and their understandings enlightened; I wish them to know and understand their business transactions, and everything they do just as perfectly as a woman knows how to wash dishes, sweep a room, make a bed or bake a cake. I want it to be just as familiar to the brethren as to make a pair of shoes, to sow and gather their grain or any other portion of their ordinary labor. I do not ask any of you to go blindfolded into any matters or any system of business whatever; instead of that I prefer that you should know and understand all about it. I wish to enlighten your minds a little with regard to the system of merchandizing which has heretofore prevailed in this Territory.

There is quite a number of the community who were acquainted with the first merchants who came here. It is true that a few of our own brethren brought a few goods; but the first merchants who came here were Livingston and Kinkead. They, to my certain knowledge, commenced by selling the goods they brought at from two to five hundred per cent above cost. There were a few articles, with the real value of which everybody was acquainted, that they did not put quite so high; but just as quick as they came to a piece of goods, the value of which everybody did not understand, the people might look out for the five hundred per cent. They continued their operations here until they made hundreds of thousands of dollars. I do not think I ever heard a person, professing to be a Latter-day Saint, complain of those merchants. Others followed them. They came here, commenced their trade and made money, in fact we poured it into their laps. I recollect once going into the store of Livingston and Kinkead, and there being a press of people in the store, I passed behind one of the counters. I saw several brass kettles under it, full of gold pieces, — sovereigns, eagles, half eagles, etc. One of the men shouted, "Bring another brass kettle." They did so, and set it down, and the gold was thrown into it, "chink," "chink," "chink," until, in a short time, it was filled. I saw this; the whole drift of the people was to get rid of their money. I have heard more complaints the last few weeks about the co-operative movement than I ever heard before about merchandizing.

Now, I will tell you the facts about this movement. We started the co-operative system here when we thought we would wait no longer; we opened the Wholesale Co-operative Store, and since that, retail stores have been established, although some of the latter were opened before the Wholesale store was opened. I know this, that as soon as this movement was commenced the price of goods came down from twenty to thirty per cent. I recollect very well, after our vote last October Conference, that it was soon buzzed around, "Why you can get calico down street at eighteen, and seventeen cents a yard;" and it came down to sixteen. But when it came down to sixteen cents, who had a chance to buy any? Why nobody, unless it was just a few yards that were sold to them as a favor. But when it came to the Wholesale Co-operative Store the price was put at sixteen cents, and retail stores are selling

it to-day at seventeen and a half or eighteen cents a yard. I will tell you that, that I expect will hurt the feelings of many of you: Among this people, called Latter-day-Saints, when the devil has got the crowns, sovereigns, guineas and the twenty dollar pieces, it has been all right; but let the Lord get a sixpence and there is an eternal grunt about it.

I will relate a little circumstance in relation to co-operation at Lehi. Five months after they had commenced their retail store on this co-operative system there, they struck a dividend to see what they had made, and they found that every man who had paid in twenty-five dollars, — the price of a share, had a few cents over twenty-eight dollars handed back or credited to him. Is not this cruel? Is not this a shame? It is ridiculous to think that they are making money so fast. Did they sell their goods cheaper than the people of Lehi could buy them before? Yes. Did they fetch the goods to them? O, yes, and yet they made money. A few weeks ago I was in the Wholesale Store in this city, and I was asking a brother from American Fork how co-operation worked there; and I learned that three months after commencing every man who had put in five dollars or twenty-five dollars had that amount handed back to him and still had his capital stock in the Institution; and still they had sold their goods cheaper than anybody else had ever sold them there.

The question may arise with some how can this be? I will tell you how it is: our own merchants make a calculation of charging you just fifty per cent. on their staple goods and from one hundred to five hundred on their fancy goods. Now these Co-operative Stores sell their goods for twenty per cent. less than they can be bought from the merchants; and although they sell at a lower rate, the reason is they recruit their stocks of goods every week if necessary, while our merchants, up till very recently, did it only about once a year. These little stores at American Fork, Lehi, Provo, and other wards and places around, can drive their teams here in a day and replenish their stocks of goods, and that enables them to turn over their money quickly; and if they put on six or eight per cent. instead of fifty, by turning their money over every week, in about twelve weeks they make a dollar double itself. That comes the nearest keeping the cake and eating it of anything I know. I have heard people say you can not do that, but those who are investing their little means in these stores are actually doing it.

I know that many of our traders in this city are feeling very bad and sore over this. They say "you are taking the bread out of our mouths." We wish to do it, for they have made themselves rich. Take any community, three-eighths of whom are living on the labor of the remaining five-eighths, and you will find the few are living on the many. Take the whole world, and comparatively few of its inhabitants are producers. If the members of this community wish to get rich and to enjoy the fruits of the earth they must be producers as well as consumers.

As to these little traders, we are going to shut them off. We feel a little sorry for them. Some of them have but just commenced their trading operations, and they want to keep them up. They have made, perhaps, a few hundred dollars, and they would like to continue so as to make a few thousands; and then they would want scores of thousands and then hundreds of thousands. Instead of trading we want them to go into some other branches of business. Do you say, what business? Why, some of them may go to raising broom corn to supply the Territory with brooms, instead of bringing them from the States. Others may go to raising sugar cane, and thus supply the Territory with a good sweet; we have to send to the States for our sugar now. We will get some more of them to gathering up hides and making them into leather, and manufacturing that leather into boots and shoes; this will be far more profitable than letting hundreds and thousands of hides go to waste as they have done. Others may go and make baskets, we do not care what they go at provided they produce that which will prove of general benefit. Those who are able can erect woollen factories, get a few spindles, raise sheep and manufacture the wool. Others may raise flax and manufacture that into linen cloth that we may not be under the necessity of sending abroad for it. If we go on in this way, we shall turn these little traders into producers, which will help to enrich the entire people.

Another thing I will say with regard to our trading: Our Female Relief Societies are doing immense good now, but they can take hold and do all the trading for these wards just as well as to keep a big loafer to do it. It is always disgusting to me to see a big, fat, lubberly fellow handing out calicoes and measuring ribbon; I would rather see the ladies do it. The ladies can learn to keep books as well as the men; we have some few, already, who are just as good accountants as any of our brethren. Why not teach more to keep books and sell goods, and let them do this business, and let the men go to raising sheep, wheat or cattle, or go and do something or other to beautify the earth and help to make it like the Garden of Eden instead of spending their time in a lazy, loafing manner?

Now if you think this is a speculation, brethren and sisters, just enter into it, for it is the best speculation that has been got up for a great while. I recollect the people used to say we were speculating when we were preaching the gospel. They accused "Joe Smith," as they called him, of being a speculator and a money-digger." I acknowledged then and I acknowledge now, that I am engaged in the greatest speculation a man can be engaged in. The best business to pursue that was ever introduced on the face of the earth, is to follow the path of eternal life. Why, it gives us fathers, mothers, wives, friends, houses and lands. Jesus said they who followed Him would have to forsake these things. I reckon some of us have done it already; and all who will live faithful, may have the privilege of so doing. Many of this people have sacrificed all they possessed on this earth over and over again, for the truth's sake, and if Jesus gave us the truth in relation to this, we shall be entitled to fathers, mothers, wives, children, gold and silver, houses, lands and possessions a hundred fold. But we do not want the spirit of the world with all this. What is the advantage of following the path of life? It makes good neighbors, and fills everybody with peace, joy and contentment. Is there contention in a family that follows in the path of eternal life? Not the least. Is there quarreling among neighbors where this course is followed? No. Any going to law one with another? Such a thing is unknown. I say praise to the Latter-day Saints as far as these things are concerned.

What I have in my mind with regard to this co-operative business is this:—There are very few people who cannot get twenty-five dollars to put into one of these co-operative stores. There are hundreds and thousands of women who, by prudence and industry, can obtain this sum. And we say to you put your capital into one of these stores. What for? To bring you interest for your money. Put your time and talents to usury. We have the parable before us. If we have one, two, three or five talents, of what advantage will they be if we wrap them in a napkin and lay them away? None at all. Put them out to usury. These co-operative stores are instituted to give the poor a little advantage as well as the rich. I have said to my brethren, in starting these stores in different places, "if you want help I will find means to put in to give the thing a start," but I have only found two places in the Territory in which they were willing to sell me stock, — Provo, where they wanted a wholesale store, and the wholesale store in this city. Go to this ward or the other and the answer is invariably "we want no more means, we can get all we need." They did not think they could before starting. I recollect the Tenth Ward in this city had but seven hundred dollars to start with; in two or three weeks after they commenced I asked some of the brethren how they were prospering, and was told they had a thousand dollars' worth of goods on the shelves and money in the drawer and owed nothing. This is considered one of the poorest wards in the city, but it is not so.

Now take upon you this yoke; it is a great deal easier than to pay so much more for goods as you have been doing. I say the "yoke is easy and the burden is light" and we can bear it. If we will work unitedly, we can work ourselves into wealth, health, prosperity and power, and this is required of us. It is the duty of a Saint of God to gain all the influence he can on this earth and to use every particle of that influence to do good. If this is not his duty, I do not understand what the duty of man is. I thank you for your attention, brethren and sisters. God bless you. Amen.

EDITORIAL SUMMARY.

THE inventive genius of the country is appealed to by the New York *World* to furnish a type-setting machine that will reduce the price of composition twenty-five or fifty per cent. below current rates. It thinks it discreditable that this great want is unsupplied. The inventive talent of this country produced the steamboat, the cotton gin and the electric telegraph, and why not the perfect type-setting machine? Nothing else so profitably suggests itself to American inventors. Apart from expenses for white paper, press work, ink, editorial, reportorial, and correspondents' salaries, and the thousand incidental demands in the production of a great daily, each of the leading newspaper firms of New York pays from one to two hundred thousand dollars a year for composition alone. Publishers of newspapers, magazines and books, throughout the country, pay proportionately for this single item of type-setting. The *World* says type-setting should be so cheap that American publishers can print books and papers and sell them at as low prices as obtained in England.

To stimulate inventive skill the *World* invites the press to join in subscribing for a prize that shall be worthy of the attention and competition of every skilled inventor in the land. It thinks the prize should not be less than half a million of dollars. Half of this amount should go to the successful man who produces the called for instrument; the other half to be distributed to the second, third, fourth and fifth best machine, in proper proportion, so that the labor of the inventors may not be thrown away and as an encouragement to every inventor to strive to win the capital prize. If the leading publishers in the country can be induced to combine in such an offer, the *World* says it will gladly head the list with \$25,000 as its own subscription.

It closes its article:

"Inventors! go to work to-day. The prize will undoubtedly be offered. The demand for the type-setter is imperative."

In commenting upon this proposal of the *World* The Nevada *Territorial Enterprise* says:

"The press of this coast, we are sure, will contribute liberally. Should a type-setting machine be invented that will meet our expectations, we will add \$25,000 in gold coin to the subscription list."

A convention of the "Young Men's Christian Association" was held a few days since at San Francisco, California. A resolution was offered to admit young women to membership in the Association. This was discussed at some length. One clergyman opposed the resolution. He did not approve of mixing the sexes in such Associations. His experience was against the plan. They had so many pleasant things to say to one another that real work was neglected, and the meetings became social gatherings. These remarks awakened a good many. One thought the ladies the very life of Christian Associations. Another thought that to admit the ladies would be the ruin of the Association. One gallant member from the country said "that what singing is to the Sunday school service, so is the company of young ladies to young gentlemen in church fellowship." But there was only one lady present to appreciate the sweet sentiment. He was replied to with the remark that it might be very proper to admit women to membership in small villages; but they were not desirable in San Francisco. This settled the admission of ladies. They were not to be permitted to mix in the Association with the young men.

A resolution to approve of lay preaching brought out the remark that there was more talent among the young laymen of the city than there was in all the pulpits in the State. A very true remark, doubtless, but not very flattering or encouraging to congregations in view of the next speaker's remarks, who said that he could not see that there was such a great difference between the man who preaches as a minister consecrated by the laying on of hands of other preachers, and the Christian who preaches for the love of God's cause.

We are precisely of the latter speaker's view, and as there is no perceptible difference between the priest and the layman, and talent is the great desideratum and not authority from God, why not take the talented laymen and put them in the pulpits in the stead of their present stupid occupants?

The *Advance*, in an article on President Grant, headed "Praise, Blame and Caution," after praising him for what he has done, says:

"But it cannot be denied that his administration does not open with entire satisfaction, and that good intentions have, to some extent, been accompanied by weak deeds."

It finds fault with President Grant's be-