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Education and Industrial Pursuits

Author(s): Joseph F. Smith

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Abstract: We Are Ever Learning—Address on Ignorance—The Value of Practical Education—Practical Education Advocated—Boys Should Be Taught the Arts of Industry—Manual Training and Agriculture—Agriculture and Mechanic Arts in Church Schools—We Should Study Agriculture—Dignity of Agriculture—Encourage Forestry—Young Women Should Have Practical Preparation for Life—Object of Church Schools—Value of Church Schools—Purpose of Church Schools—The Church Ample for All Necessary Organizations—Develop Faculties in Church Organizations—The Foundation of Prosperity—The Object of Cooperation

CHAPTER XIX

Education and Industrial Pursuits

WE ARE EVER LEARNING. We are not “ever learning and never coming to a knowledge of the truth.” On the contrary, we are ever learning and are ever drawing nearer to a proper comprehension of the truth, the duty and the responsibility that devolve upon members of the Church who are called to responsible positions in it. Not only does this apply to those members who are called to act in responsible positions, but it applies to those who may be termed “lay members,” if we may use such a term with reference to members of the Church of Jesus Christ of Latter-day Saints.

Who is there, under the circumstances that exist around us, that is not growing? Who is there of us that is not learning something day by day? Who is there of us that is not gaining experience as we pass along, and are attending to the duties of membership in the Church, and to the duties of citizens of our state, and citizens of our great and glorious nation? It seems to me that it would be a very sad comment upon the Church of Jesus Christ of Latter-day Saints and her people to suppose for a moment that we are at a standstill, that we have ceased to grow, ceased to improve and to advance in the scale of intelligence, and in the faithful performance of duty in every condition in which we are placed as a people and as members of the Church of Christ.—*Oct. C. R.*, 1915, p. 2.

ADDRESS ON IGNORANCE. The subject which has been dwelt upon is a broad one: “What can be done to stem the tide of evil that is sweeping through the land?” I apprehend that one of the greatest evils existing, that is “sweeping through the land,” is that of ignorance, coupled with in-

difference. I presume that if the ignorant were not so indifferent to these facts and to their condition they might be prompted to learn more than they do. The trouble with men and women is that they too frequently close their eyes to the facts that exist around them, and it seems to be very difficult for many of the people to learn and adapt to their lives those simple truths that should be in fact the household words and precepts of every Latter-day Saint, and of every home of a Latter-day Saint. How shall we stem the tide of this evil, this indifference, this consequent ignorance. It appears to me that the only way to do it is to wake up and become interested, or to interest ourselves in those things which are so important and necessary to the happiness and well-being of the children of men, especially that which is so needful for the happiness and well being of ourselves individually.

It isn't all that is necessary, to learn the truth or to cease to be ignorant. Following that comes the application of the understanding and knowledge that we gain, to those works and things that are needful for our protection and for the protection of our children, our neighbors, our homes, our happiness.

I see occasionally, as I walk out in the evening, crowds of little girls and boys who seem to me from their appearance as not yet having reached their teens, little boys and little girls perhaps from ten to fourteen, and perhaps some of them older, in defiance of the curfew law, playing in the streets, loitering together in shady nooks, in alleys, in the recesses about their homes or the homes of somebody else. This I apprehend is an evil, a very serious evil. How will you stem it? How can it be prevented?—M. I. A. Conference, 1910; *Young Woman's Journal*, Vol. 21, pp. 403-406.

THE VALUE OF PRACTICAL EDUCATION. I have often thought of the undesirableness of the young men of our community seeking for light employments, and lucrative posi-

tions, without regard to manual and mechanical skill, and knowledge and ability in agriculture.

None can deny that there is too great a tendency among the young men, especially in our larger cities, to seek the lighter employments. Politics, law, medicine, trade, clerking, banking, are needful and good in their place, but we need builders, mechanics farmers, and men who can use their powers to produce something for the use of man.

Salaried positions, in which little responsibility is required, are well enough for young men who are making a beginning, but it should be the ambition of all to get out and take upon themselves responsibility, and to become independent, by themselves becoming producers, and skilful workers.

If life is valuable in comparison with the experience we obtain, every youth will increase the worth of his life in proportion to the new obstacles that he is able to conquer. In a routine, there are no difficulties to encounter; neither is there profit to the mind or body in the sameness of dependent positions. But let the man who would grow and develop, go forth into the practical and productive ways of life. These will lead to broadmindedness and independence, while the other road ends in narrowness and dependence.

And here, also, a word to parents who have daughters. Are you fitting them for the practical duties of mother and wife, that they may in due time go out and make homes what they should be? Or are you training your daughters to play the lady by making them accomplished in flourishes, and expert in ostentatious embellishments? Is mother doing all the work? If you say yes to the last two questions, you are not doing your full duty to your child. For, while accomplishment and polished grace, attainments in music and art, and a knowledge of the sciences, are good and useful in their place, it is not intended that these shall replace the common labors of life. Where children are so trained, their

parents have done them a positive injustice, of which both the children and the parents may live to be ashamed.

While we are educating our children in all that may be termed the beautiful in science and art, we should not fail to insist that they shall learn to do practical things, and that they do not despise the common labors of life. Any other course toward them is an injustice to the boys and girls, as well as to ourselves and the community in general.

I believe the morals of the people will improve as skill in workmanship and productive labors is acquired. Parents, too, will find it easier to govern and control their children, if these are trained in useful manual labor. We shall not then witness the sad spectacle of young men loafing about our cities hunting for some easy place that just suits their notions of work, which, if they can not find, they will not labor at all, but go without in idleness. Mischief and devilment, frequently so common because the hands are unemployed, will decrease, and better order will prevail.

Thus, while not decrying education in the æsthetic sense, I think it is a serious duty devolving upon parents and those who have educational matters in hand to provide a supplemental if not a co-ordinate course in practical labor for every boy and girl, which shall make them proficient in handiwork, and enable them to expend their powers in the production of something for the material use and benefit of man.—*Improvement Era*, Vol. 6, January, 1903, p. 229.

PRACTICAL EDUCATION ADVOCATED. I desire again to say that I would be pleased to see more of our young men learning trades instead of trying to learn professions, such as the profession of law, or of medicine, or other professions. I would rather a man would become a good mechanic, a good builder, a good machinist, a good surveyor, a good farmer, a good blacksmith, or a good artisan of any kind than to see him follow these other kinds of professions. We need, however, those who are capable of teaching in the

schools, and I would like to see a greater interest manifested by our young men and women in normal training, that they might become proficient teachers and look forward to following this profession, because it is a most important one, and great results will follow the faithful performance of the duties and labors of those who are engaged in it. The training of our young, the giving of proper instruction to those who are seeking education, and creating facilities in our midst for all who desire not only the common branches of education, but the higher branches, that they may obtain these privileges and benefits at home instead of being compelled to go abroad to complete their education.

Some of our friends took very grievous offense at what I said in respect to some of these things last April, I believe. I was sorry to hear what they said in relation to this. Why, bless your soul, the counsel that I gave last April in relation to these matters was in the interest of all parties and of all professions. I did not speak a disrespectful word of any profession. I simply advised, and I still advise, the young men of Zion to become artisans rather than to become lawyers. I repeat it; and yet I would to God that every intelligent man among the Latter-day Saints was able to read law and to be his own lawyer. I wish that every young man could and would study and become familiar with the laws of his state and with the laws of his nation, and with the laws of other nations. You cannot learn too much in these directions; but I think there are too many trying to be lawyers, for the good of that profession. They are eating one another up, to some extent. Not long ago a young man who had studied law and hung out his shingle here, after waiting for business, trying to stir up business for some length of time, came so near starving himself and family that he came and wanted to know what to do. He could not make a living in the profession of law. I asked him if he knew how to do anything else. He said yes, he was a good printer. Well,

then, I said, abandon the profession of law and take up the profession of printing; do something that you can do and that you can make a living at. If he had any practice at all in law my counsel to him, if he had obeyed it—and he did—would have been a benefit to those who remained in the profession. There are some men, most honorable, most genuine, and most intelligent, who are following the profession of the law. I wish I could say that much of all.

Then, my brethren and sisters, get out of debt. My young friends, learn to become skilful in the arts and in mechanics and in something that will be material, useful in building up the commonwealth where we live and where all our interests are centered.—*Oct. C. R.*, 1903, pp. 5, 6.

BOYS SHOULD BE TAUGHT THE ARTS OF INDUSTRY. One of the things that I think is very necessary is that we should teach our boys mechanism, teach them the arts of industry, and not allow our sons to grow up with the idea that there is nothing honorable in labor, except it be in the professions of law, or in some other light, practically unproductive, and I was going to say, unremunerative employment, but I know of scarcely any employment more remunerative than is the practice of law to those, at least, who are proficient. But what do they do to build up the country? What do they produce to benefit the world? There may be a few of them who have farms; there may be a few of them who have manufactories; there may be a few of them who may be interested and engaged in other productive labor, something that will build up the country and the people and establish permanence, stability and prosperity in the land; but the vast majority of them are leeches upon the body politic and are worthless as to the building up of any community. There are a good many of our boys who feel that they could not be farmers, and that the pursuit of farming and stock-raising is beneath their dignity. There are some who think it is

menial and low for them to engage in building enterprises as masons, carpenters, or builders in general.

There are but a few of our boys who take to the hammer and to the anvil and to those pursuits of labor that are essential to the permanence of any community in the world and that are necessary to build up the country.

I say that we are remiss and slack in relation to these things, that we are not instilling them sufficiently in the minds of our children, and that we are not giving them the opportunity that they should enjoy of learning how to produce from the earth and the materials that are on the face of it or in the bowels of it, that which is necessary for the advancement and prosperity of mankind. Some of us have the idea that it is degrading for our daughters to learn how to cook, how to keep house, or to make a dress, apron or bonnet, if necessary. No; daughters in families that are blessed with plenty of means are taught to play the piano, to sing, to go out in society and spend their time in idle, useless pleasure, instead of being taught how to be economical, industrious and frugal, and how to become good housewives. That is degrading! I would like to say to this congregation, and to the world, that if I possessed millions of dollars I would not be satisfied or content in my mind unless my boys knew how to do something that would bring them in a living, how to handle a pitchfork, or to run a mowing machine or reaper, or how to plow the ground and sow the seed; nor would I be satisfied if my daughters did not know how to keep a house. I would be ashamed of my children if they did not know something of these things.

We need manual training schools instead of so much book-learning and the stuffing of fairy tales and fables which are contained in many of our school books of today. If we would devote more money and time, more energy and attention to teaching our children manual labor in our

schools than we do, it would be a better thing for the rising generation.

There are many subjects of this character, in addition to the principles of the gospel of eternal truth and the plan of life and salvation, that can be dwelt upon with profit by those who may speak to us.—*Apr. C. R.*, 1903, pp. 2, 3.

MANUAL TRAINING AND AGRICULTURE. We want to make these valleys of the mountains teem with the products of our own labor, and skill, and intelligence. I believe it to be suicidal for us to patronize those who are at a distance from us, when we should and could go to work and organize our labor and produce everything at home; we might thereby give employment to everybody at home, develop the intelligence and the skill of our children, instead of letting them hunt after these fancy occupations that so many young people desire above manual labor. The schools of the Latter-day Saints and some of the state schools are beginning to introduce manual labor. Some of our boys are learning how to make tables, chairs, sofas, book-cases, bureaus and all that sort of thing—all good as far as it goes; but if we want a mason to lay brick, we have to look mostly to some man that has come from England or Germany, or from somewhere else, to lay our brick. Why? Because our boys do not like to lay brick. If we want a good blacksmith, we must hunt up some foreigner who has learned the trade in his mother country, and who has come here with knowledge of blacksmithing; we must find such a man before we can get blacksmithing done, because boys do not like to be blacksmiths. They don't like even to be farmers; they would rather be lawyers or doctors than to be farmers. This is the case with too many of our boys, and it is a great mistake. I hope the time will come when the children of the Latter-day Saints will learn that all labor that is necessary for the happiness of themselves and of their neighbors, or of mankind in general, is honorable; and that no man is de-

grading himself because he can lay brick, or carry on carpentry or blacksmithing, or any kind of mechanism, no matter what it is, but that all these things are honorable, and are necessary for the welfare of man and for the building up of the commonwealth.—*Oct. C. R.*, 1909, p. 8.

AGRICULTURE AND MECHANIC ARTS IN CHURCH SCHOOLS. We have sought to encourage in our Church schools the establishment of departments of mechanic arts and manual training; and, so far as I know, everything possible is being done, at least in the principal schools, for the training of our youth, not only in the regular mechanic arts, but also in the art of agriculture. An agricultural course has recently been started in the Brigham Young University, and one of our most proficient scientists has been called to take charge of the class. I am happy to say that some of our oldest farmers are delighted with the information that they have obtained by attending this class. I heard a brother who had been farming for many years say that he had always been under the impression that when a man could not do anything else, all he had to do was to turn his attention to the plow and cultivate the soil, for anybody could be a farmer, but he had found out since attending his class that it required intelligence and intelligent application to be a good farmer, as well as to be a good artisan. In connection with this I may state a circumstance that came under my own observation years ago. A certain brother had lived upon his farm for some fourteen or fifteen years. He had cultivated it every year the best he could, but it had become so impoverished that he could not make a living off it any longer, and he became so disgusted with the country, especially with his farm, that he concluded, if he could only trade the farm off for a team and wagon that would take him out of the country, he would be glad to go. By and by, his man came along, and he sold his farm for a team and wagon, in which he put his wife and children and moved to some other

country. The purchaser took possession of this worn-out farm, and within three years, by intelligent operation, he was able to gather from that farm forty bushels of wheat to the acre, and other products in proportion. The nutriment of the soil had been exhausted, and it needed resuscitation; so he went to work, gave it the nourishment it required, and reaped a bountiful harvest as a result of his wisdom. There are too many of our farmers who think it does not need any skill to be a farmer; but this good brother in Provo, to whom I alluded, found it did. So we are teaching agriculture in our schools, as well as the mechanic arts. The Brigham Young College is putting up a building now wherein are to be taught all sorts of industries; where our youth will be able to learn carpentry, blacksmithing, domestic arts, and other trades that will be useful to them. Yet we find it a drag to induce anybody possessed of means to contribute very largely to it. Some of our wealthiest men felt they were doing their utmost when they donated perhaps a hundred dollars towards a building that will cost eight or ten thousand dollars, if not more.—*Apr. C. R.*, 1906, pp. 5, 6.

WE SHOULD STUDY AGRICULTURE. In connection with this matter, I think it is wisdom for us, as agriculturists, to study agriculture and to become able to produce out of an acre of ground as much as the "heathen Chinese," or as much as any other people can produce from the same ground. I do not see why we cannot learn to cultivate the soil as intelligently and as profitably as any other class of people in the world; and yet it is a well known fact that up to the present we have not devoted that attention, care, thoughtfulness, or that intelligence to agriculture in our country that we should have done and that we are now learning to do, by the aid of schools where men who desire to follow agriculture may learn the nature of the soil and all the other conditions necessary to produce the largest results for their labor.—*Apr. C. R.*, 1910, p. 4.

DIGNITY OF AGRICULTURE. I believe there is no labor on earth more essential to the well-being of a community or more honorable than the labor which is necessary to produce food from mother earth. It is one of the most noble occupations. And next to it is the tending of the flocks of sheep and cattle. This is another noble occupation, if it is only carried on properly and righteously. These are the foundation of the prosperity of every community in the world. When the farming community is prosperous, when the Lord blesses the earth and makes it fruitful, then the blacksmith, the carpenter, and those who follow other pursuits, will also be prosperous. But when the earth refuses to yield of its strength for the good of mankind, then all other business is stagnant and will languish. Therefore, let us till the earth; let us cultivate the soil; let us produce our own living out of the earth, by the blessing of God, as far as we possibly can, always keeping in mind that we have entered into solemn covenant with God, which is an eternal covenant, and from which he cannot depart or be moved, and in which we can only fail by ourselves transgressing that new and everlasting covenant and turning away from it.—*Apr. C. R.*, 1898, p. 70.

ENCOURAGE FORESTRY. Professor Fernow, of the Department of Forestry, at Washington, declares that at the present rate of consumption our supply of timber suitable for manufactured lumber will not last thirty years. If it were true that our lumber supply was likely to be exhausted within the next hundred years, it would still be a matter of alarming concern to the people of this country. The use of lumber is not the only serious question involved. Our trees aid the precipitation of moisture and store it away for its gradual distribution during the hot summer months.

The time is not distant in Utah when people will be compelled to grow their own lumber, just as they grow other products of the farm. What would we do without Oregon and the Sierras of Nevada? Oregon timber may

now be very plentiful and rainfall ample, but some day the Oregonians will demand a cessation of their forest destruction.

It is the business of presiding authorities in the stakes and wards of the Church to study thoughtfully and to forward the interests of the people. It is to be hoped that these authorities will look into the matter of establishing the forestry industry, and see if some thing can be done in their sections of the country to inaugurate the planting of trees on private estates for the supply of lumber in years to come. It would be commendable in the highest degree to the Latter-day Saints if they would set apart here and there a small acreage of their land to tree culture. If this matter were taken up in priesthood meetings and some united action agreed upon, future disaster may be averted.

The Latter-day Saints ought not to be governed by purely selfish motives in the use of their landed inheritances. The number among us who have converted a single acre of our farms into forestry must be extremely small, and yet it is a duty which we owe to ourselves and to those who have the right to rely upon us to give this matter our earnest consideration. The cultivation of timber lands will in time be remunerative; but we are so accustomed to look for immediate returns that we insist upon an early harvest for all that we do. The policy of living for today is not only destructive of our material interests, but it begets a selfishness harmful to religion and discreditable to patriotism.

No ward or branch of the Church can long remain free from a public interest without endangering its spiritual life and the spirit of progress. Public interests are necessary to protect us against the elements of social and material decay. Evidences of the truth of these principles are abundantly manifest in those communities where public spirit has been wanting and public improvements have not been undertaken

for years. The wise and active president of a stake or bishop of a ward will not fail to appreciate the value of a public spirit and a united effort in the accomplishment of some necessary and commendable public undertaking; and if there is not something immediately at hand, he will look about to discover, if he can, a means for calling out in a united and patriotic way the energies of the people. We here therefore suggest that one of the public duties which every Latter-day Saint owes to the Church and to his country is the extension of valuable timber forests upon both private lands and public domains.—*Juvenile Instructor*, Vol. 38, August 1, 1903, p. 466.

YOUNG WOMEN SHOULD HAVE PRACTICAL PREPARATION FOR LIFE. I, too, think it is very important that young women should early form some design, some definite purpose in life. Let that resolve be a noble one, a good one; something with a view of benefiting others as well as one's self. Perhaps your sphere may be in the household; if so, let every member feel that you are indispensable to the comfort of home, by your good works and your love and patience. You may be a stay and a comfort and a help to your mother, though you may not be called to herculean tasks or heroic sacrifice. Fix in your minds noble thoughts, cultivate elevated themes, let your aims and aspirations be high. Be in a certain degree independent; to the degree of usefulness, helpfulness and self-reliance, though no human beings can be said truly to be independent of their fellow beings, and there is no one reckless enough to deny our utter dependence on our heavenly Father. Seek to be educated in the highest meaning of the term; get the most possible service out of your time, your body and brains, and let all your efforts be directed into honorable channels, that no effort shall be wasted, and no labor result in loss or evil.

Seek the very best society; be kind, polite, agreeable, seeking to learn whatever is good, and comprehend the

duties of life that you may be a blessing to all those with whom you associate, making the very most and best of your lot in life. * * * *

It does not matter how wealthy the Latter-day Saints become; so long as they are worthy of that name they will teach their sons and daughters the dignity of labor and how grand it is to be practical in the duties and responsibilities of life. One of the speakers during the general conference remarked that if his children could not cultivate but one set of faculties, rather than theoretical, he would choose practical labor. It is very important to the welfare, usefulness, happiness, and comfort of our daughters (in view of certain circumstances) that they learn some branch of industry that could be turned to practical account in the way of making a living, should circumstances require it. Mothers should see to it that their daughters do this, and that when she is no longer by them, they may be capable of providing themselves with the necessaries of life.

There are people fond of saying that women are the weaker vessels. I don't believe it. Physically, they may be; but spiritually, morally, religiously and in faith, what man can match a woman who is really convinced? Daniel had faith to sustain him in the lion's den, but women have seen their sons torn limb from limb, and endured every torture satanic cruelty could invest, because they believed. They are always more willing to make sacrifices, and are the peers of men in stability, Godliness, morality and faith. I can not understand how a man can be unkind to any woman, much less to the wife of his bosom, and the mother of his children, and I am told that there are those who are absolutely brutal, but they are unworthy the name of men. I believe that most women are very devoted to their children, desiring for them most ardently all that is good, and I loathe with every fiber of my soul the son who turns against the mother who gave him birth. I cannot tolerate the young lady who appears

well in society at the expense of the comfort of her mother at home. Do not fear to divide the burdens, and to do all in your power to brighten the lot of your mother, and you will find blessings that are never discovered in the path of selfishness.

And I exhort you young sisters to sustain those who are placed over you, to improve all your opportunities, and refrain from evil; and, mark me, you will attain to a high standard of character and the honors of life, and become potent factors in forming your communities. Maintain your dignity, integrity, and virtue at the sacrifice of life. Take this course, and although you may be ignorant of many things, you will be esteemed as of the noblest types of womanhood. With such virtues for her adornments, no man could help loving such a young lady.—*Young Woman's Journal*, Vol. 3, 1891-1892, pp. 142-144.

OBJECT OF CHURCH SCHOOLS. The object, I may say almost the only purpose, for the maintenance of Church schools is that true religion and undefiled before God the Father, may be inculcated in the minds and hearts of our children while they are getting an education, to enable the heart, the soul and the spirit of our children to develop with proper teaching, in connection with the secular training that they receive in schools.—*Oct. C. R.*, 1915, p. 4.

VALUE OF CHURCH SCHOOLS. In my opinion the Church schools are laying the foundation for great usefulness among the people of God, and they should be sustained by the people and by the Church. The Church is sustaining them, and as we acquire more means and become more free from obligations which have been resting upon the Church for years, we will be more free-handed to administer to the needs of our Church schools, as well as other requirements of that nature.—*Apr. C. R.*, 1906, p. 6.

PURPOSE OF CHURCH SCHOOLS. The purpose of our Church schools is the harmonious development of our young

people in all that relates to their future well-being and progress; and eternal progress can be enjoyed only when the principles of eternal life are associated with their daily existence. Whatever hinders upward progression deadens the sensibilities and real enjoyments of this world's life. An education that has for its highest ideals the pursuit of worldly ambitions is wanting in that free and unrestrained flow of the spirit which makes for higher freedom and a more wholesome life. As we ripen in years and in experience, our spiritual lives have more and more to do with our real happiness. Our thoughts are more frequently turned inward as we contemplate the approaching end of this life and the unfolding of the greater life to come.—*Juvenile Instructor*, Vol. 47, November, 1912, p. 630.

THE CHURCH AMPLE FOR ALL NECESSARY ORGANIZATIONS: The Church is provided with so many priesthood organizations that only these can be recognized therein. No outside organization is necessary. There is no call for individuals to organize clubs, or special gatherings in social, educational, or national capacity, in order to express wishes or desires for reforms that can always be expressed in the organizations that already exist in the Church. There is enough to do in the general ward organizations, under Church control, to fill all requirements, to satisfy all righteous ambitions, and to develop the latent talent of the people. It is neither proper nor necessary to establish further public organizations under individual leadership, unsanctioned by the Church authorities. If further public organizations are required, they will be founded by proper authority, when it can be proved that there is indeed any need for them. Such separate action leads to clannishness, conflict and disunion, and is not pleasing in the sight of God.—*Improvement Era*, Vol. 6, Dec., 1902, p. 150.

DEVELOP FACULTIES IN CHURCH ORGANIZATIONS. Where men are ambitious to show their ability and fitness

as leaders, teachers, organizers, champions of a righteous cause, or saviors of men, let them develop these qualities in the many suitable organizations now existing in the Church, which are waiting, yea, often crying aloud, for men with just such superior ability. This course, pursued with the right spirit, will do good, and meet the blessings of the Lord; while the other, by playing upon their pride of nationality, their natural desire to conquer, and their sectional clannishness, will lead to schisms among the people that will finally cause them to lose the spirit of the gospel.—*Improvement Era*, Vol. 6, Dec., 1902, p. 151.

THE FOUNDATION OF PROSPERITY. The very foundation of all real prosperity is home industry and home manufacture. This lies at the foundation of the prosperity of every permanently prosperous community. It is the source of wealth. I think, therefore, we ought to encourage home manufacture and every home industry. We ought to co-operate together, if there is any kind of business in which there is a profit, let us co-operate together and let us have the benefit of that profit among ourselves instead of giving it to strangers.—*Deseret Weekly News*, Vol. 33, 1884, p. 466.

THE OBJECT OF CO-OPERATION. Co-operation is a principle that President Young was very much concerned about, and that he endeavored, with his brethren, to impress upon the minds of the people throughout the land. Under his administration our co-operative institutions were established, and by his efforts, many of the people, especially in the southern part of Utah and in Arizona, became united together in organizations, that were called “the United Order.” The object was co-operation, that the principles of union in labor as well as in faith might be developed to its fullest extent in the midst of the Saints.—*Deseret Weekly News*, Vol. 33, 1884, p. 466.