

ment business man of this city once stated in a public meeting that his affairs were of so exacting a nature that he became sleepless, and had to keep wet cloths on his head to modify those throbbings begotten of unaccustomed and yet self-assumed labor for private ends.

President Young denounced this intensity of application to business, and said that it was unworthy of the Elders of Israel; at least, declaring that secular things should be subject to the higher objects of life, and that however active a man might be in business hours, he should lay down that hard worry at his office door when he turned the key, and not resume it until another day. President Young was a signal illustration of the facile habits which a true business man should cultivate. It is difficult now to realize the load which that mighty man sustained. But things trivial and things important, coming before him almost without number and of exceeding diversity, exhibited his remarkable self-possession, for decision after decision was rendered with perspicuity, with wisdom, with calmness and conclusion, and without that burdensome waiting or after-reconsideration such as many would expect. That circumstances (and most would say inspiration) fostered and perfected this feature of character, will of course be suggested; but he urged every man to acquire the habit of taking up and laying down all matters at the instance of will, to be the master of the situation or the circumstance instead of being its slave.

What a vast amount of worry and anxiety might have been avoided during the past financial pressure had this course been pursued, instead of men taking home their difficulties; taking the Sabbath for a consideration of their financial standing; taking to meeting and to Sacrament the perplexities and embarrassments of trade or debt; or remaining away from spiritual opportunity at the instance of temptation, and a false idea of the ultra-importance of material things! How often has it been urged that the brethren should leave their farms, their trade, their temporal interests, and come to meeting—to Conference, and that they should not hurry home again, but stay and enjoy meeting with the brethren, get good counsel and enjoy the spirit of the occasions that might be presented! President Young used to urge that God would take care of their crops, their farms, their harvest, their business. He wanted to infuse into the official and the general mind, that as men were dependent they should be men of faith, of duty, of principle and of life. Not that this need imply neglect, indifference or non-necessity of care; but simply that there should be a break in the routine or monotony of every-day life; that man should not "live for bread alone" or fortune, but that he should "seek first the kingdom and His righteousness," and that then there might be a claim upon the promise or the blessing.

But few in business ask for or realize that religion, either as a sentiment or a force, is at all necessary; that "wisdom above" can be had for its emergencies or its difficulties, or be an

inspiration even in prosperous times. One of our prominent men said once that he was prepared to accept the counsel of the authorities on religious matters, but that "business was business." Curiously enough, he proved in his death and will the lack of that element which inspirational wisdom would have provided. The grasping, self-seeking, avaricious man does not invite this spirit anywhere in his business, because his methods would be rebuked. The protest of that spirit would be heard, equity and an unquestioned occupation and profession would alone be sought for and enjoyed because of the inherent peace of mind attending its pursuit.

President Young (if reference to his utterances again may be excused) used to say that "all the merchants of Whisky street (now East Temple) were going to hell." New then in the country, the writer failed to understand this. He had been raised to that and could not see the necessary connection. But reflection made no comment save that of "wait and see." Those who are familiar by memory with the men who in that early day were thus engaged need no argument to show how strangely true were the words of the Servant of God. History has written in graphic facts that a generous combination of that class would have been needed to make one good Latter-day Saint. Charity alone suggests that the majority were for the first time in business and they were led away by the opportunities of trade and barter. They made the price for both produce and goods, crushing on the one hand and exacting on the other—a feature which was thus acknowledged by one who wanted to sell out: "I never saw a man come into my store but I got all I could out of him, for I never expected to see him again."

Today business runs in more legitimate channels. There are men engaged who are scrupulous in their deal, who would not take advantage, who would not create a corner, and who trade in the spirit of brotherhood, "doing to others as they would be done by." They are good Latter-day Saints, and as becomes their profession they inject into business life the spirit of truth and equity, and are liberal and fair as between man and man. Some are tempted of the old spirit, the spirit of trade and greed. They are money-getters. They will take every advantage—are smart, tricky, and without heart. Every community can dispense with an element like this. Most prefer men of honor, of upright deal, those whom they can trust; and this phase of the profession will continue when the slyster is forgotten as a dream of the night.

### THE FRONT GATE, OR NONE.

In your issue of yesterday is a quotation somewhat unique as regards the attaching of Utah to Nevada. The article is taken from the *St. Louis Chronicle* and is certainly something new in its way of expressing the matter and to my mind its words aptly describe the proposition. It would be a "back-door" or "back-gate" entrance indeed, if Utah could so deeply be disgraced as to attain statehood by

being attached to Nevada. Does Nevada desire this kind of emancipation? I cannot believe it, for I give her people credit of being made of better stuff.

There is but one straight gate or door into the Union, and through that entrance, at the wide front, will Utah come when the time arrives for her admission. The law of the Gospel says there is but one entrance to the door of the sheep fold and he who climbs up any other way is a thief and a robber; and there is an old axiom of law which says the partaker is as bad as the thief. And while if this chance to steal Utah's fair name and title were offered to Nevada and Nevada's people were so lost to all sense of honor as to accept, then indeed would this Territory be as bad as Nevada in that she would be a partaker of the theft.

No, Mr. Editor, in the slang of the day, Utah is not in it, nor will she accept of or have any lot or part in so disgraceful a scheme. Go in at Nevada's back gate? Betacked onto the tail end of an old, rotten hulk like Nevada? Not much. Let the sagebrush state "sink or swim, survive or perish," but fair Utah will never go down with her and it would be a matter of impossibility for Utah to be elevated by Nevada for Utah is now, ever has been and forever will be, head and shoulder in advance of this back door state of Nevada. The *St. Louis Chronicle* or all the newspapers of this great country may combine and advise Utah how to get into the Union, but such advice as the above will be taken as how not to get into the Union. A large majority of Utah people are loyal to her and they will never give their votes to any scheme that would detract from her present prestige. When Utah enters the Union she will be fair Utah still, and in all the galaxy of states one of the brightest stars.

Respectfully,  
S. B. YOUNG.

SOME of the loudest-mouthed local advocates of home rule for Ireland are in deadly opposition to the idea of home rule here at home.

### DEATHS.

FLETCHER.—In Salt Lake City, September 30th, 1894, of old age, Esther B. widow of Francis Fletcher, in the seventy-first year of her age.

ADKINS.—In the Twentieth Ward of this city at 9 p.m., September 29th, after 6 days' illness, of acute tonsillitis, Emma P., daughter of Wm. H. and Emma H. P. Adkins, deceased, aged 15 years and 10 months.

GARDINER.—On the 21st inst., at West Jordan, after a lingering illness, Margaret, wife of Archibald Gardiner, who for upwards of 30 years was Bishop of West Jordan Ward, aged 74 years, 11 months and 10 days.

DOUGLAS.—At Whitehill Road, Burnbank, Hamilton, Scotland, August 24, 1893, Robert Alexander Douglas, aged 32 years, 11 months and 8 days. He always bore a faithful testimony to the truth of the Gospel, and was respected by all who knew him.—*Millennial Star*.

OLSON.—Sunday, Oct. 1st, 1893 at 10:30 a. m., at his residence on Third South, between Tenth and Eleventh West streets, A. Olson, after five days' sickness, caused by a fall; he was 65 years of age and a native of Sweden.

MORRELL.—At Fremont, Wayne county, Utah, on Tuesday, Sept. 26th, of an affliction of the spine and kidneys for more than 10 years, causing much pain and suffering, which was borne with patience uncomplainingly, Elias Wilson Morrell, aged 42 years, 1 month and 15 days.