# DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

THURSDAY, - - JULY 7, 1894.


## WHO PAYS THE FIDDLE!

In view of the enormous destruction of railway cars and freight just reported in the dispatches from Chicago, the question of liability for these losses assumes a grave and important interest, not only to the parties concerned, but to the public as well. The common rule is that where a railroad company has issued its receipt for freight turned over to it for transportation, it enters into solemn contract to deliver such freight to the consignee in good condition and without unreasonable delay. Strikes, washouts, wrecks, fires, and all the incidental accidents and disturbances to which railway business is subject, have never been deemed heretofore a release from this contract. For any property destroyed while in its hands, every railroad has felt itself called upon to pay, and, except for the usual delay in reaching a settlement, such payment has generally been made with promptness. Even in the great losses sustained during the Pullman strikes and riots of some seventeen years ago, this was the course pursued. Free from responsibility for that outbreak as the railroads claimed to be, they nevertheless saw the propriety of making their patrons good on all losses the latter were forced to sustain, and did so without unnecessary trouble.

The same line of action is foreshadowed in the latest telegrams from Chicago, the scene of the terrible destruction of rolling stock and freight; now adjusted by it is stated that the railway companies propose to hold the city responsible, pecuniarily for insufficient police protection against the fire bugs and rioters—thereby intimating that while they expect to pay for the freight destroyed in the cars, they intend to receive from the municipality which should have given, but did not give, them protection. So far as can be learned from legal gentlemen who have given the matter study, this rule is the correct one; the owner of the freight claims it or its value from the carrier company, which must satisfy his just claim; the company, in turn, must obtain such redress as it may be able from the city, county or state, as the case may be, where the mischievous violence of lawless mobs made the destruction possible. In this connection it may be observed that no railroad running into Chicago can, as a general certain for any length of time, a line of a million or more dollars per day, that loss, the figure given as the cost to one road of the latest outbreak. If nothing can be recovered from the city or state, complete bankruptcy ensues would be only a few hours distant. If, however, the city or state can be made to pay, the burden will come swiftly and heavily back upon the taxpayers themselves, who, whether or not they were sympathizers with or participants in the riot, would have the duty and pleasure of paying for it. The thought is worth remembering by every community that wishes to save its money and be law-abiding; it ought to instil in a regular willingness to uphold the officers of the law in their efforts to restrain turbulence and preserve peace at any cost and under any circumstances whatever.

## ATTEMPTED "CORNER" IN SUGAR.

The best bet going to producing at home everything that has to be consumed—in this way being supremely independent of outside conditions—is to have in the community's leading and strongest mercantile houses a spirit of something higher and better than sordid love of gain and arrogant display of selfishness. The NEWS is forced to say that Salt Lake City only escapes the bitter exhibition today because it has the former elements of management in some of its business institutions.

Certain dealers of smaller caliber and narrower souls have seen in the present paralyzed condition of the railroad business a chance to make a corner on certain staples that every community must have—sugar, for instance. A great quantity of sugar is used every day in a city of this size, especially during the fruit season which is now upon us. The visible supply on hand was limited several days ago, and of course it has not increased any since. It is tolerably evident that an attempt was planned, when the crisis first affected the freight trains, to buy up all the visible sugar supply in town. S. H. M. L., which has been selling at 4½ per cwt., was suddenly offered 5 cents per cwt. in its own three stock at the headquarters of the "Trust." If other large dealers were not similarly approached, it was because the gentlemen realized beforehand the result of such negotiations with the "Trust." Before trying anyone else—perhaps in doing that, it was that gave Mammon's idol an idea to deal honest, the good old motto it bears. They offered it at S. H. M. L. as to get the most from most their business to a hurry, a similar reply would have greeted them from other wholesale merchants. We do not give the names engaged in the wholesale business, but need we name all those who stand on the other side. The point of social interest to the public is that if the plan had worked, sugar would be selling today at ten or twelve dollars a sack, the plan failed and sugar is being retailed out at the usual prices—the selling of a large quantity to one person having been properly forbidden in order that what there is may be made to go as far and into as many homes as possible.

As to the prospect of a sugar famine, it may be of interest to know that there is nothing of the kind to be feared. The supply on hand is not by any means exhausted, and long before it shall be near, even if the cities continue, some one head a few carloads down from Ogden, where freight yards contain an abundant supply awaiting the resumption of traffic.

## CHRISTIANS AND DANCING.

This is not particularly the season for dances, though lawn parties and the entertainments for summer are in full swing. Within comparatively few weeks, however, the time for balls will be again in the ebb in the cycle of society season, and it is not out of the way now for people to give thought in advance to the class of amusements which then will prevail. As a form of recreation, dancing has been the subject of much discussion among the intelligent class of society everywhere, and its propriety has been seriously questioned in many places. Among some religious denominations it has been strictly forbidden, while in all which profess an elevated moral sense it has been placed under restraint, there being found some features which are beneficial and therefore commendable, and some which are so reprehensible as to demand their elimination.

In this situation it is interesting to note the position now taken by leading denominational clergymen in the United States on the question, "Ought a Christian to dance?" propounded by the New York World. As representatives of the leading religious sentiment of the New England center of culture and refinement may be quoted the answer of the great Beecher preacher, Rev. Dr. C. A. Bartol, who says he can see nothing wrong in a properly conducted dance. He does not approve of the popular style of ball dress, or rather undress, which prevails, and of a number of forms of dancing for whom there is an apparent or an in society. Outside of these objectionable features he believes the amusement is admissible for Christians, but adds that "by improper associations, improper places and excessive indulgence it may be made highly reprehensible." The question, he says, with him, "is not whether a Christian ought to dance, but how, when, where, and with whom and to what extent." The Rev. Thomas K. Beecher takes a similar view, and says that in his opinion "whether a Christian ought to dance or not must depend largely upon, first, the character of the dancing; second, the associates with whom and among whom the dancing is done; third, the place where the dancing is done; fourth, at what hour; fifth, how long at a time; sixth, with what toilet or dress; seventh, with what in reference; eighth, at what money cost; ninth, with what after effect—reaction or depression." Of the same opinion is the late Henry Ward Beecher's great rival as a pulpit orator—the Rev. H. S. Storrs.

Archbishop M. A. Corrigan, of New York, gives an authoritative Catholic view in which he advises "restraint in dancing as from any form of worldly amusement." He is amiable in his assumption in some forms of the amusement, however, and says: "All kinds of round dancing are contrary to piety. There can be no doubt about that. All young men and women who wish to retain pure Christians should abstain from it and avoid its impure influences." The eminent divine, Dr. H. Hatar Newton, discusses the subject at some length on about the same lines as Archbishop Corrigan. He recognizes two schools of dancing, one in which are innocent entertainments and a new nothing and others that are objectionable in their influences. He points out that where one professing to be a Christian indulges in dancing which may be in itself innocent, he thereby gives example and encouragement to bad sinners in the adoption of objectionable forms of improper association, such a course is sin, and concludes by saying: "With regard to dancing, I must say that I, for one, am not making objectionable in proper dress, in proper society, in or proper company. I think that all forms of round dances are reprehensible. I strongly prefer a return to earlier and more dignified forms of pleasure, such, for example, as the minuet and stately measures in the olden time. In modern times many of the present forms of dancing have a certain taint."

The Episcopal bishop of New York, John H. Vincent, would say some dancing among whom "there are perfectly innocent and elegant dances which I see no objection to participate in." He would not discuss "waltzing" but in reply to "Can a Christian dance?" he says: "Why should he not? Can the question be put in this form. What are its grounds? The good of the soul? The promotion of the spirit? Of self-control? Of high ideas of purity and goodness? Certainly not. The key note of society is self-indulgence. The tendency is to self-gratification." Polonaise has its charms. Quadrille and its years are allowed by popular verdicts, by usage, by the sentiment of the crowd and upon fun and frolic. Whatever gratifies the public, the sense of beauty, the love of admiration and of company, is favored and defended by society. The world and the flesh rule in society. Extravagance and immodesty in dress, hypocrisy in conversation, adulteration in department, revelries in all things, jolly behaviors and dishonesties rule in society. The poor are rejected, the rich courted and simplicity excluded. Shall the sway of such society at modesty, good taste, true culture and Christian consciousness have weight with the followers of the Saint of Nazareth? The latter question is not answered enough in the negative, and simple as his view an expression of a leading Congregational minister: "Fashionable dances are revolting to every feeling of delicacy and propriety, and are fraught with the greatest danger to millions," advising his flock to keep their children away. While he is tolerant as to dancers forms of causing to an amusement, he would exclude entirely the whole list of round dances. He concerns it to be an indecent act to engage in an amusement which "mingles the sexes in such closeness of personal touch and approach as, outside of the dance, is nowhere tolerated in respectable society" denounces it for the opportunities it affords "on the part of the vile hearted," and declares that "a mere chance of indecorous conversation is enough to condemn the adequate of anxiety and vitiate."

The opinions herein quoted are those of men of extensive observation and experience in the field of moral research and instruction, and as such are entitled to thoughtful consideration. Rather than being the expression of a theory they are the outcome of careful inquiry into cause and effect, relating to the practice under discussion, by men whose comprehensive judgment, high educational attainments and keen perceptive faculties have raised them to a high plane among their fellows. So far as the Latter-day Saints are concerned, they realize, or ought to, that there is a time to dance and a time to sing, a time to be grave and a time to be gay, and as there are kinds of food that are healthful and palatable, and others that are injurious and poisonous to the individual, so are there dances and songs that can be beneficially indulged in, and of ones that cannot be mingled in or associated with in any way because of the contamination which they bring as part of their nature. This principle is imposed upon the Saints by the divine word revealed in this age. And as to associations, dress, place and time of amusements, every feature that is suggestive of impropriety should be rigidly excluded from all such assemblages as a necessary resolution of conformity to sacred obligations.

## HELPING HOME INDUSTRY.

The momentous nature of the present situation urges more strongly than has been done for a long time the necessity of encouraging every legitimate movement for extending the field of home employment, and for taking new steps where for practicable for increasing home industry institutions. In this great work the women, not less than the men, have an important duty resting upon them, and on the fidelity with which they perform it depends to a large degree the success of Utah in developing and utilizing her own resources. Men may talk home-made clothes and wear home-made shoes and hats, and it will do some good to those lines of industry; but until the discerning taste of the gentler sex finds greater attraction in the home products applied than in the importations, the former will not have its proper place in the economy of the home, and so it is with wearing apparel as it is with all other articles that can be produced here.

To the credit of Utah women be it said, however, that they are not behind their husbands and sons in actual support of home industries; and though they may not have done so much public talking in that interest as have the more sex, they probably could show a better record in practice. They now are actively engaged in pressing forward to the goal which in some quarters seems to have been put aside for other considerations. A few days since the NEWS gave an account of the pioneer effort in this city for a greater industrial field for women, especially in the line of silk. Now that is not proceed another and the lines of work are projected to the market of the same general character as that described in the task now being undertaken by the Home Industry Association, of which Mrs. W. S. McCornick is president, and Mrs. J. A. Evans secretary. Their purpose is to open to rather lines of employment for the members of their sex, particularly during the coming winter, and at the time when men are there is may more opportunity of earning money or enjoyment and comfort. In an effort to secure funds so that the parlors in question in Salt Lake may be opened for business Thursday next, the 12th instant, and those who desire to enjoy a few more recreation and entertainment in a free way may be gratified on that occasion, and at the same time be contributing to a worthy cause without putting any burden upon themselves.

Concerts, parties, etc., are quite a feature in raising funds for certain purposes, charitable and otherwise, and it would appear to be a good idea for home industry workers, not only in Salt Lake but in the Territory generally, to avail themselves of this procedure to forward their cause. There are few objects to which the funds so raised could be more appropriately devoted than to aid in stimulating local industrial operations. It is not advisable to resort to an excess of this kind of entertainment, or to encourage in pleasure-seeking and extravagance in expenditure, parties of other amusements, for this or any other purpose, but we think it would be foolish in the extreme, especially at a period when retrenchment and economy should be ruling motives of our policy. But there is necessary a measure of recreation and a change of labor employment, and to take advantage of this fact and utilize it in a good purpose, without going to excess, would be merely making available a legitimate means at command for a worthy object. And the women workers have as much right and along as have others to adopt this method of securing funds for their work.

## BUYING AND SELLING.

It has often been remarked that whenever a crop of any kind comes into the market or is about to do so, there is in the trade generally an effort made to discount the value of that commodity or article. Every prospect of abundance is exaggerated, demand is underestimated and in the season thereof everything is down at the lowest ebb as to price. Government reports, which should be impartial to be of value, seem at times to be manipulated in the interest of some ring or clique, and statistics mean one thing while expounding another, and now and then they are very wide of the mark, and consequently do not always the trade, or was intended when introduced. Consumption of all staples is approximately known, foreign demand for articles of export can be somewhat gauged, and if the statistics of the production of this country were as trustworthy as European estimates, the producer would be less at the mercy of rings than he is at present.

This, however, would not answer the speculator. The legitimate trader would be all right, but there would be but little provender for either "bears or bears," "long or short buying," which is practical gambling, would be as unscrupulous as it is illegal, and that vast horde who make or mar our general markets, would be cooped from the mart of exchange, until the natural law of supply and demand would interpret values without fraud or favor. Whether the article produced is wool, wheat, corn, cotton, sugar, fruit, potatoes, pork or beef, every statement made when such crop is just maturing should be taken with allowance, and wherever possible the rushing of such produce into market should be avoided if it can be done, for undue supply is and of itself affects local prices even when a cable's price stiffens the other way.

Years ago when in Utah stock used to be driven up in the fall, prices were exceedingly low, while in February or March the advance was quite marked, for farmers who had learned to hold on and feed, although they were few and far between! Today, spite of our creameries, butter is low in price because everyone wants to sell, and every pound is immediately placed upon the market, because there is no stability or indisposition to care for the surplus until the market price in winter would be nearly double what it is now. Potatoes are turned into the market early in the fall, partly from necessity, and otherwise, but they, as a rule, will pay for holding, and also for the extra labor needed to preserve. Dried fruit, the best of which comes from Dixie, and is earliest in the market, most generally advances after the first shipments have been dispatched at an unremunerative price.

If produce in the main could be controlled for the producer, it would be a very desirable change. To be sure, some products are more easily handled than others, and they are less liable to change. Home wheat and corn east is stored in mammoth elevators, waiting a stable or advancing market; but certificates of deposit can be issued or used as collateral if emergency requires it, until there is a better show for the holder of wheat, the latter, however, is fair to say, rarely being the speculator. Many have thought that some such protective measures could be adopted at home, so that marketing might not be simultaneous and competitive, but restricted and guarded from speculation that the deserving farmer and his family might enjoy the full measure of his toil. Almost immediately new wheat will be offered to every mill store in the Territory. A price will be made in the first instance which will hardly indicate the season, to say nothing of its true value; for as has often been said at similar times in other years, "There is no price," or "We do not know what it is worth." Or an offer will be made of what the buyer considers a safe price, and generally the seller will be told that "this is done purely by way of accommodation!" The cost of production rarely enters into the calculation of the selling farmer. In fact it is more than probable that he does not know. But even a strict business estimate would vary with the year. Land varies; cultivation varies. One says that "wheat should never be sold for less than a dollar per bushel." Another who raises twenty to forty bushels to the acre gets away with the man who only secures ten; and the Kansas farmer lately quoted asserts that he can raise wheat profitably if he reaps but twelve bushels to the acre and sells at the then ruling price of 58 cents. But he has no indication like the Utah farmer, which may at times reach a cost of one dollar an acre, though the yield is of course larger.

The argument is summed up in this, that if a man has already mortgaged his wheat, or wool or fruit, by going in debt, he is under obligations to meet that, and must take the offer which relieves him, though satisfied that he plays a losing game! It is easy to exhort the farmer to the practice of economy, to suggest thrift and advise him to keep out of debt; but he could have his grievance if he were to make it, for he is hardly ever able to put his own price upon his labor or his product, and he finds the price determined for him upon that which he buys. The merchant—each merchant, knows what his goods cost him, and he puts on his profit. The farmer does not know, or, if he did, cannot command a profit, because that varies with both farmer and land.

The old Utah merchant used to buy wheat or get it for goods, and his experience was that he could always keep it until it carried a profit; but much of a farmer's product is perishable and cannot be carried beyond a known and certain limit. The English farmer holds his grain in stack for years, carries the expense of thatching, then threshes and sells "when he gets ready," paying rent also upon his land of ten to twenty dollars per acre, and taxes in excess, probably, of any Utah farmer.

The wool-men of Utah sail in the same boat with the raiser of grain. Both have a price made for them, both are taxed by the middle man, but probably reformation in each business would bring profit if intelligently applied. The farmer could be more thorough in cultivation, could select seed more prolific, could drill and cave a little, could sow earlier in the fall, could cut off in early spring with sheep and compel the stooling out of his crop, and he could keep down weeds on smaller patches or below clover turned under, and thus increase his yield. The sheep man should seek improved varieties, with more marketable wool—or wool of finer staple. That wool should be secured at home and save 60 per cent to freight on wool with twice the present product, and the trouble of herding would be no more, while as mutions, breeds or grades they would certainly help the revenue to some extent at least.

All producers should forget all short year prices, and cease their lamentations on that score; and they should solve within themselves whether ruling prices will not give them more cash and comfort, more cloth or clothing, more sugar and groceries, more nails and lumber, more implements and tools, more general supplies for the wife, children, home and self, than did the old prices to which they turn almost in envy as to the literal golden age! And the general striving should be after excellence in labor—a farm well tilled, good stock, good tools, good grain, good fruit, a good house, and a good family, reared on the soil, morally superior and more alive spiritually, and mentally ahead of even the present citizen who may think "he knows it all!"

The wool man must grade up, the fruit man must see for the best, the dairy man that he may produce a toothsome article with an aroma fitted for any table. Then every household will want to buy, every thrifty family will want to use, inferior product will have neither price nor market, both men and women, boys and girls will appreciate in value, for Utah wants and will have the best, so that her name and fame on an impregnable foundation will be acknowledged to rest upon intrinsic and honest work and product, and then her name of excellency shall be known in all the World!


Dr. Price's Cream Baking Powder
Contains no Ammonia or Alum.



DEMOCRACY'S DAY

Grand Democratic Reunion

At Beautiful

SALTAIR BEACH,

Saturday, July 14, 1894,

Under the auspices of Democratic Society of Utah.

Democrats from all parts of Utah will be there. Everybody will be Welcome.

SPECIAL EXCURSION RATES ON ALL THE RAILROADS.

SPEECHES by Hon. Moses Thatcher, Hon. O. W. Powers, Hon. B. H. Roberts, Hon. H. P. Henderson.

MUSIC Vocal and Instrumental, by the Best Talent in the Territory.

Grand Ball in the Evening

DEMOCRACY'S DAY



OUR BIG SHOE SALE is now on.

See Our Footwear! Get Our Prices, and then

BUY!

DUNFORD'S. THE LOW PRICE SHOE STORE.



NOTHING SO HANDY

FOR PIC-NICS, EXCURSIONS, TRAVEL OR DOMESTIC USE,

AS CANNED OR PORTABLE GOODS.

Z. C. M. I.

CARRIES

AN IMMENSE VARIETY—CANNED, COOKED, READY FOR USE.

MEATS OF ALL KINDS
FOWLS "
FISH "
VEGETABLES "
FRUITS "

OYSTERS, LOBSTERS, CLAMS, RELISHES, OLIVES.

PRESERVED FRUITS, JAMS, JELLIES, PICKLES AND OLIVES IN BULK.

Summer Drinks:

Lime Juice,
Fruit Syrups,
Lemon Sugar.

Crackers, fancy and plain,
Creamery Butter, Cheese, Eggs,
Condensed Milk and Cream,
Choice Hams, Dried Meats, and
innumerable useful supplies.

T. G. WEBBER, Superintendent.