

tion. Goods were held back in bond, and so remained partially undistributed to the present, as is evidenced by the phenomenal receipts at the New York custom house the first day of this year, when the unprecedented income of \$1,627,455 was received, two-thirds thereof being for woolen goods—a condition inaugurated and to be continued in part, affecting probably the wool men of Utah, as it affects those of Ohio and elsewhere.

It would be impossible for this time of unrest, uncertainty and competition to be so general without results of a mental and moral character being developed; men, for self-protection or family protection, have not hesitated seemingly at transactions which under fairer circumstances would have been unthought of, hence there has been an increase of arson, fraud, theft; and some, under the guise of bankruptcy and preferences, have provided against complete disaster and the loss of position in society; while more than a few of the sensitive and more honest have sought relief in suicide or found it in a general breakdown of the business faculties, and of heart and life.

Not only have business men endured personal anxiety from circumstances and changes, and indulged in fears from looking into the future, but the spirit of unreliability has rested upon many in regard to their most trusted friends and employees; the record of each day or two has made public the duplicity and defalcation of associates and the lack of moral stamina, including not only the susceptibility but a yielding to temptation, which is a sad commentary upon the weaknesses of men, where confidence is as much of an essential to business life and well being as air, water and food are to the physical man.

The *Grocers' Criterion* claims that "this aggregate of losses by theft and defalcations amounted last year to the astounding total of \$25,284,112, or an increase of twenty-six per cent over that of 1893. The number of embezzlements was 629. Of these forty-four were for sums of more than \$50,000 and less than \$100,000 each, thirty-seven for more than \$100,000 and less than \$500,000 each, and four for more than \$500,000 and less than one million each, and four exceeded a million dollars." This is stealing on a colossal scale, but it shows how the possession of inordinate wealth with its ostentation has demoralized (in great part since the war) enough of the public mind to make such things possible, and "overcome us like a summer's cloud, without our special wonder."

Such facts are not without effect in commercial and social circles. Business men may well pause and do some serious thinking, particularly when apparent prosperity enlarges a legitimate business beyond careful personal supervision. The paper quoted from forcibly says by way of comment, that "strikes and tariff legislation are bad enough, heaven knows, but when men of supposedly moral character, and as a rule of good reputation in the community in which they live and do business, appropriate to themselves in one year \$25,000,000 belonging to their employers, or from other people for whom they do business, there is ground for serious alarm, and demand for greater

precaution upon the part of employers of men!"

It doubtless will be seen that these defaulters are but few in comparison to the vast host engaged in mercantile and other pursuits, where undiscovered peculation is probable; but the humiliating fact remains that a thousand and one safeguards and checks have become an absolute essential in modern times. The old-fashioned ideas of *meum et tuum*, or mine and thine, have been made obsolete in part because education has been directed to the intellectual, to the mental powers, rather than to the essentially moral, as directed by considerations of religion and responsibility.

Happily for Utah and for her business men, little of this feature is with the masses here. There is a conscientious spirit of a more or less restraining character, and a certain freedom from gross temptation which is preservative. The cases are rare in Territorial history where dishonesty of any magnitude has called for the interference of the law. There have been but a few childish lapses in business circles, so to speak—peculation on a small scale, condoned perchance on promise of amendment, and so forgotten. The exception to this was in the early days of colonization, when the whole country was open and stock roamed here and there at will, looking as if without ownership and apparently begging to be taken up. Drastic measures settled this question it is to be hoped for all time to come.

Neither can it be said that Utah's business men have been driven to desperation by hard times. Speculation has been within sound limits generally, and failures have been few and far between. A conservative spirit has aided over diminished trade, and consideration, while holding the reins, has simply sought for fair security and waited for the turn of affairs.

There is at present somewhat of an expectation of statehood, and consequent looking for improving conditions, particularly if "the new Utah" is preserved from the domination of politicians and office seekers. Legitimate progressive business principles then may have full swing. That which is correct, honest, honorable and above suspicion in all departments of official business will make of Utah a model State, an example for thrift, capacity, intelligence, self-reliance and independence without parallel and without a duplicate beneath our nation's flag.

#### FROM BIG COTTONWOOD.

BIG COTTONWOOD, Salt Lake Co.,  
January 8th, 1895.

At 12 m., on January 3, the funeral of Sister Mary Anderson took place in the ward meeting house, Bishop David Brinton presiding. Sister Anderson was aged 61 years on July 15th. She was counselor in the presidency of the Relief society of Big Cottonwood ward, and was highly esteemed and respected, as witnessed by the largely attended funeral. Just previous to her departure through the gates to the other world, she requested that Jens Hansen, second councillor to Bishop Hamilton of Mill Creek ward, should be one of the speakers at her funeral, as they were well acquainted

when she came into the Church in Denmark. He was the first speaker; Elder Edward Stevenson and Bishop Brinton also occupied some time. All spoke kindly of her usefulness, patience and good will in her calling in the ward among the sick and poor; many are there who will miss the presence and kindness of this good and faithful sister. Elder Christen Christensen opened by prayer, and Counselor Milo Andrus pronounced the benediction, when a large cortage followed the deceased to her last resting place.

This is the seventh funeral in this place inside of about three months, all grown persons, which is unparalleled in the past history of this ward.

During a brief visit on the Cottonwoods, I availed myself of the pleasure of attending a fast meeting which was well attended in Big Cottonwood ward; and as is usually the case where the Saints come together with fasting, prayer and offerings for the poor, and to fulfil an order of meetings instituted in early days by Joseph Smith, "The Martyr," there was an outpouring of the Holy Spirit. One of the objects of those meetings in our modern Prophet's day was not only to meet together with prayer and fasting, bearing testimony speaking with the gift of tongues and interpretation, blessing of children, confirming by laying on hands those newly baptized; but also to show to our heavenly Father, that we loved Him, by keeping all His commandments and requirements. At this meeting offerings were brought in, children were blessed by taking them up in the arms of the Elders, as Jesus set the example, testimonies borne, the good Spirit of the Lord poured out and offerings distributed to the poor. Thus the poor among men are made to rejoice; very truly do we live in a good time and opportunity to serve the Lord, to all who are thus inclined. Most certainly those who attended this meeting returned home with determinations to continue during the year 1895, with many such good meetings, and to make a truly happy new year of the one entered upon.

At 2 p.m., in South Cottonwood ward, the Seventy-second quorum held a very good and profitable meeting, and made an appointment for one more after next month's fast meeting, at 2 p.m.

Soon after the funeral of Sister Anderson, my attention was called to an item of deep interest, Brother Wm. Drage showed me through a new house which he is just finishing, near the Big Cottonwood ward house. Not long ago I mentioned in the News that Brother Drage took saw logs out from trees grown by him on his farm to the saw mill, from which he brought home 1,500 feet of lumber. Here, said Brother Drage, is this house, is my lumber. The finishing work, the mop or base boards, the paptry shelves, etc. I am proud, said he, to be the first one that I know of who has raised the timber from little sprouts to build a house. I knew this man when a poor boy working several days for 100 pounds of flour, who leaned on his own resources to make his own living and get well off as he never could have done