

wood per day from my woodyard, and when the wood was scarce they would take my fence poles. I have myself seen them take backloads of wood and then fill their bags with the chips and small sticks, but when they took my fence poles and posts I stopped them, and told them that if they were not satisfied with taking my wood without taking my fencing to leave my yard, and not to come there to steal any more.

But do I see some there yet? Yes, you may see women and children carrying away my wood every day. If my workmen ask them what they are doing, they reply, "Brother Brigham said I might have some wood, he will not say anything." Do you suppose that those persons fully realize that they are stealing? No.

I will tell you a little that I know about the difference in traditions and customs, and will go no further than where I have traveled and preached. A large number of the inhabitants in the old countries are tenants, renting houses for longer or shorter periods, generally for from three to twelve months.

Now suppose that A, when vacating a house, accidentally leaves his pocketbook in a cupboard, and that B, who next occupies the same building, finds A's pocketbook with, perhaps, twenty sovereigns in it; what does the custom of that country warrant in such a case? Their traditions are such that B claims that property as his own, and A cannot get it, unless B is honest enough to give it up.

B's course in that case may not be in accordance with law, but it is according to custom, which in such instances is stronger than law.

An American would consider, if he was to find hand irons left in the fireplace, or a chair or sofa left in the sitting-room, that the former tenant had the right to call and take them away; and if he was to undertake to smug-

gle any of those things he would consider himself stealing.

That difference of feeling and conduct arises from the difference there is in the traditions of different countries. In America a man would as soon venture to go into his neighbor's house and steal a chair, as to retain one accidentally left there by a previous occupant. I will notice another difference in traditions.

Among various other occupations I have been a carpenter, painter and glazier, and when I learned my trades and worked, both as journeyman and master, if I took a job of painting and glazing, say to the amount of one pound sterling, or five dollars, and through my own carelessness in any manner injured the work or material, I considered it my duty to repair the injury at my own expense.

In Liverpool, Manchester, Preston, or anywhere else in England if you employ a glazier to work to the value of one pound, ten or fifty pounds, and he can manage in any way to put the windows in such a position that the wind will blow them over and break them, he will do it, in order to get the work to do over.

Do they think they do wrong? No. Why? Because their employers would make them do their work for nothing, and then compel them to live on roots and grass if their physical organization could endure it, therefore, says the mechanic, "If I can get anything out of you I will call it a godsend."

Servants in the houses of the great ones, if they can get anything out of their masters besides their wages, call it a godsend. If they can take bread, meat, butter, and cheese, without the masters knowing it, to support their wives, mothers, fathers, children, brothers, and sisters who are not capable of taking care of themselves, they will put that provision in their possession, to keep them from starving to death, and call it a godsend.