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A MORMON LESSON.

AN INDUSTRIAL SYSTEM THAT WAS
FOUNDED BY A GENIUS.

Brigham Young chose for the cornerstone of the Sound Principle of Industrialism—Aristocracy. He did with the Problem of Irrigation.

On July 14, 1847, President Young and his fellow pioneers passed through the picturesque outlet of Emigration canyon into the valley of the Great Salt Lake. Utah was then Mexican soil, and the leader believed he could find whatever character of institution should suit him and his people. In the bitter anti-Mormon crusades of the past it has been alleged that "Brigham Young had chains on men's souls." There is no doubt that religious superstition, rendered effective by the marvelous machinery of the church, was partly the source of the leader's irresistible power with his own people, but back of the religious superstition stood the brain of a great and masterful man. He knew that his power, to be enduring, must rest upon something material and tangible, and this something he discerned to be the prosperity of the people themselves.

Brigham Young was an organizer of prosperity. This was the real source of his strength. He did not aim at mere temporary prosperity. On the contrary, he fought everything that tended to that end, going to the length of actually forbidding the opening of the rich mines in the mountains near at hand, because he abhorred the spirit of speculation. He chose for the cornerstone of his state the principle of industrialism, and that principle has here yet, at the base of a noble edifice of economic fact, reared by human toil and held firmly in place by the average prosperity of all who had part in its building. If the great architect and the superintendent and foreman who surrounded him, enjoyed a larger share of the profits than the workmen, it is also true that the humblest laborer of stone and carrier of mortar was paid in proportion to the importance of his labor. And what fact could be object to an industrial system that yields these results?

So far as can be learned, Brigham Young had no previous knowledge of irrigation when he entered Salt Lake valley. He quickly realized that he had come to an arid country, which would be hopeless for agriculture unless artificially watered. With marvelous perception, he saw that irrigation was not a drawback, but an advantage of the most important sort. He realized that it meant freedom from the tyranny of drought and of the flood. He discovered that, having a rich soil and ample sunshine, and adding moisture by the construction of ditches, it was actually an improvement upon nature to be able to turn the "rain" either on or off with equal facility. And therefore he rightly concluded that he had found in these conditions the basis of the most certain worldly prosperity and the most scientific agriculture.

It remained for a later genius to remark: "Irrigation is the substitute for rain. Rain is a substitute for irrigation, and a mighty power." But if the Mormon leader did not say so, he evidently felt it. He perceived, furthermore, that irrigation was much more than an insurance policy against the crop; it brought all the processes of agriculture within the realm of known facts, and that is science.

It even rendered possible the control of the size of vegetables, and this became important many years afterward, when the Mormon people added a great sugar factory to their industrial system, for it is important to grow sugar beets of about a standard size to get the best results. Moisture is required to give the best vigorous growth at the beginning, but when it is well started weeks of uninterrupted sunshine are desirable in order to develop the saccharine qualities. Much sunshine at the wrong time dries up the crop, while much moisture at the wrong time produces a beet pleasing to look upon, but unprofitable at the factory.

Brigham Young also realized, almost at the first, that the necessity of careful irrigation largely increased the labor upon an acre of land, but he found that this labor was greatly rewarded by the increased yield both in quantity and quality. And from this fact he drew the most important principle of his commonwealth, which was the division of land into small holdings. Closely related to this is the other twin fact of Mormon prosperity—the diversification of farm products to the last degree.

Natural conditions, even where there is the most abundant and well distributed rainfall, are often favorable to the production of only a few crops. But the Mormons realized that the skillful application of water just where and when needed, and in just the right quantity, and by the very best method, rendered possible the widest variety of fruits, vegetables and cereals, suited to the temperate zone. Thus Brigham Young taught the people that no man should own more land than he could cultivate to its highest point by his own and his family's labor, and that no man should go to a store for any article of food or clothing that could be profitably produced on his own small farm.—"The Conquest of Arid America," by William E. Smythe, in Century.

Toughened.
"Say," said the deputy, "I put No. 711 on the treadmill eight hours ago as a punishment, and I'll be dinged if he ain't goin on just as chipper and happy as can be."
"Why, of course," said the prison warden in tones of disgust. "Didn't you know the fellow was out here for bicycle stealing? That sort of thing is right in his line."—Indianapolis Journal.

A substitute shines brightly as a king until a king be by, and then his state empties itself, as doth an inland brook into the main of waters.—Shakespeare.

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"VENUS" AND "VICTORY."

How These Treasures of the Louvre Impress Present American Women.
A New York woman, an art lover, is spending her first season in Paris, and how some of the old world art is seen through her new world eyes she tells in a recent letter:
"To the new world come among the art treasures of this part of the old world, it is the marbles rather than the paintings to which the soul responds. With the first headless muse, whose flash still throbs after hundreds of years through the draped masses of her thin Grecian robe, is established a bond which strengthens with almost every step through the marble lined Galerie of the Palais du Louvre. It is a bond that grows with the freedom and promise of the 'Winged Victory' and the fulfillment of the 'Venus'."
"No statue in all the world perhaps stands so irresistibly for the message of womanhood as does this 'Venus.' From her beautiful throat, her nobly set head and her sweet and gracious mouth to her yielding but perfectly poised body and her firmly set feet she speaks woman—the love, beauty, honor, sincerity, protection, fulfillment of true womanhood. As you look through a long vista of marble set halls and for the first time see the 'Venus' awaiting you at the end with her calm, hopeful smile, and as she draws nearer, until you have come to the salon reserved in simple outtrifery for her breathing self, you know that she has been waiting for you through the centuries, and that to see her lavishly you have come all across the miles of sea and land."
"She breathes and smiles as you look at her, and her eyes that have been telling their secret for ages look into yours and bid you read. They tell you that the hand of a fashionable, some young, hopeful enthusiast, some inspired master of his loved art, put, all unknowing perhaps, his very heart into this master creation of early Greece and of the whole world. What matters though he be unknown? To see the 'Venus' is to know that he has not lived in vain since it is his heart, speaking through time and the half century that she has dwelt among us, that has won the homage of every one coming under her spell."
"From one of the grand staircases of the Louvre, where she is set as its crown, the 'Winged Victory' flings her message of promise—the promise of which this age is coming to be the forerunner. As you come face to face with the glorious and sweeping lines of this noble figure you are conscious that it is she who has set the keynote of the times which are among us, the keynote of personal liberty. As the 'Venus' stands now, as she did even in her centuries before the Christ, for the very breath of the liberty of effort which shall lead to fulfillment. She bids you hope and strive; the 'Venus' whispers of peace at the end."—New York Times.

THE CHINESE BUY OUR "SANG."

The Herb Dog by Amelia River-Chandler's.
"There is quite a trade in ginseng," said the broker. "We export it to China, for the people of that country have a profound faith in its efficacy. It seems to be a curative with them. It is an old woman's remedy here—no one considers it as of value, but the Chinese think differently. That which comes from Manchuria is esteemed better than ours; but, then, they take all we send gladly enough. No European nation sends any."
"The crop begins to arrive in June and keeps on coming till the first of October. We use the roots, and I believe they say the more forked they are the better. The last crop consisted of about a quarter of a million of pounds."
"Yes, it is growing scarce, for in the search for the 'sang' they are exterminating it. Since I have been in the business—say, in 20 years—the price has risen from 80 cents per pound to \$4. The plant grows in moist woods—in leaf mold—in every state east of the Rocky mountains. You have read a good deal about the 'sang diggers' of the North Carolina mountains, but there are people just like them at work within a hundred miles of the city—men, women and children, who find their work materially helps in getting a living."
"A man up in Ontario county, in this state, has begun cultivating it, but at present he is giving his attention more to producing seed and urging others to cultivate it than producing the roots for market. He is an enthusiast on the subject."—New York Press.

Shakespeare's Name.

It has often been a puzzle to students of Shakespeare why his name is spelled in so many different ways. Shakespeare himself is said to have signed his name on different occasions "Shakspeare" and "Shakespeare," and learned disquisitions have been written to prove which is the proper spelling. None perhaps was more amusing than the "weather" reason given in 1851 by Albert Smith, who avowed that he never saw Shakespeare and disappeared at the right moment. The only thing we have against him is that he forgot to pay his bill.—New York Press.

He Was Foxy.

Tough Customer—How much are your neckties?
"Clark—A quarter, 50 cents, 75 and a dollar."
Tough Customer—See here, young feller, the sign outside says that this is a one price store. Now, don't you think you can buy me one? G'day—see?—Boxbury Gazette.

At the Outset.

"You say her marriage was a failure?"
"Well, I don't know what else to call it. Not half the people who were invited came."—Detroit Tribune.

Abolition Led Regular and Quite Pleasing Feature.

MR. EDWARD W. FENCHER, STOCKTON, CALIF.'S VEGETABLE SALSAPARILLA.

Parties desiring monumental work will do well to call on D. Looney, at the Roseburg marble works on Oak street opposite the hardware store of Churchill, Woolley & McKenna. These works are turning out some fine specimens of monumental work.

Frank Bigger, the genial proprietor of the Central Hotel, is doing a flourishing business notwithstanding the general depression. He sets a good table, his prices are low and he makes every effort to please his patrons.

For Sale—Old papers, at this office, at 25 cents per hundred.

A THEORY.

Why do the violin shoulder so often across them in dreamy bow, Sob for anguish and wild despair? Human souls are imprisoned there. Souls are shut in the violin. They are the souls of Philistines. But the Philistines, now on row, Soulless sit and they do not know.
But they brandish their eyelashes, Stare at each other's evening dress, Scrutinize form or brilliant hue. Say, "Is it rouge or is it true?"
"Some one was fat a semitone, And how stout the soprano's growth!" "Is't the lass a dear?" And so, Do look at Mrs. So-and-so!"
Still the musicians play serene, As though Philistines had not been, But their souls in the violin. Mourn on bitterly for their sins.
Call them wildly and call in pain, Call them with longing deep and vain, And with infinite sighing woe. Since they can give them no redress.
Since not one of them is aware Here is he and his soul is there, In the music's divinest chord, Making melody to the Lord.
So how often to life and art, Soul and body must dwell apart— Great is the master's soul, no doubt— Twenty Philistines go without.
Are we body or are we soul? Little matter upon the whole, Human soul in the violin, Save me at last, O Philistines!
—May Kendall.

SPOONING PARTIES.

How These Commendable Aids to Matrimony Should be Conducted.

"Spooning" parties are popular in some quarters. They take their name from a good old English word which was intended to ridicule the alleged fantastic actions of a young man or a young woman who is in love. For some reason, which no one ever could explain, everybody takes fun at the lover. In fact, that unhappy character is never heroic in real life, no matter what great feats of heroism are piled about him on the stage, and in all the romantic story books. The girl in love and the boy in love are said to be "spoony."
When a "spooning" party is given, the committee in charge of the event receives a spoon from each person who attends, or else presents each guest with a spoon. These spoons are fancifully dressed in male and female attire, and are marked either by the similarity of costume or by a distinguishing ribbon. The girls and boys whose spoons are mates are expected to take care of each other during the continuance of the social gathering.
Of course the distribution of the spoons is made with the greatest possible care, the aim being to so place them as to properly fit the case of the young people to whom they are presented. The parties are usually given by the young people of some neighborhood where the personal preference of each spoony is well known, and they are the source of no end of fun. It is possible also that they serve as aids to matrimony as well, and are therefore commendable, since an avowal is made more easy to a difficult swimmer after he feels that his position is not a secret, but that his weakness for a "spoony" maiden is known to his friends and enemies on the committee which dispenses the spoons. It may be mentioned that after the spoons have been distributed among the guests, each couple retires for consultation regarding the reasons which caused the award of mated spoons in their case. This consultation is known by the name of "spooning."—St. Louis Republic.

A Clever Way to Get a Dinner.

I happened to be one of a party of six dining the other night at an up town restaurant. Most of us were strangers to each other, having met only in the afternoon in the course of business. There were a banker, a politician, a lawyer, a theatrical manager and a gentleman. I do not yet know what is the company. The something else made himself exceedingly agreeable. He was, in fact, the life of the party. He was politeness itself, and his wit and epigrams were fetching. After dinner he rather suddenly and mysteriously dropped out of sight and was missed.
"Who was the gentleman?" I asked of the theatrical manager.
"I'm sure I don't know," he replied. "I thought he was a friend of yours."
"No, I never saw him before. I supposed he was a friend of yours," I said. Then I put the same question to each of the others and found that the man was unknown to any of the party. He had simply invited himself to dine with us, behaved like a jolly good fellow and disappeared at the right moment. The only thing we have against him is that he forgot to pay his bill.—New York Press.

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"None," replied the old gentleman thoughtfully, "unless you write in a sublimar."—Washington Star.

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