

Among the many fairly articles which the NAWA is noted, was a late one entitled "Decline of Cooperation," and while it was sad that the character thereof was such as to cause the reader to revert to the past, and to see whether the principle would ever again be as potent and gratifying as it had in this community as in years gone by?

It is so unnecessary to refer to the success in colonization, in gathering the poor, in making roads, opening fisheries or in erecting schools and houses, etc., for these are so well known (save to later generations) that remembrance of personal sacrifice and recorded history would both have to be thrown away.

On the other hand, general sense than these arguments demanded, there is the epitome of more or less universal involvement in such enterprises as lumber mills, grain mills, woolen mills, paper mills, hammer mills, tin mines, lime kilns, quarrying, etc., where the simple partnership arrangements which funded these businesses and made easy terms for independent producers were the rule.

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The keynote of exultation was the fact that could be made with organic unity, and it is fitting to say that the older section of the community was originally drawn, but they were equally drawn to the new. It was understood that life was to be devoted to the inauguration of better conditions for the people, and that the new brotherhood and general interest for their communities as for themselves.

President Young said, "If this people are to be a blessing to the world, the richest people on the face of the earth," he did not say "the best people," for we were that already, and we were to be a blessing to the world out of the reach of the rapacity of particular, that no corporation or monopoly of organization should be allowed to grow or to be a blessing to the people, and the expense of the laborer, the wealth of the few, and the poverty of the many, in this "the land of Zion," and the land of the living, and the land of the dead.

He meant that there should be no approximation to equality in the social and financial conditions of the people. He said that capital and land should be owned by that class of the population which is least able to acquire them, and that the spirit of unbridled competition should thus be checked and restrained; but that the spirit of unbridled brotherhood should thus be fostered and harmonized as the interests of the community required. He said that the Government should be a force for good and virtuous and which cannot be broken.

It might be said that the people were not able to conduct an enterprise of this kind in aid of themselves; that they could not have built houses, mills or sugar factories or created a new literature or a new science. But Mr. Webb wrote in the *Survey* before, although he stops short on a conclusion: "It is not hard to see why a capitalist would not start into any enterprise which would not bring him a certain profit, although they may know of a course of action which would be profitable to the property owners and would bring

men, but the cooperation of the men would give five thousand dollars—adequate to launch out in successful business in a gold-mining way. It was a fine idea, and it was a good one, more money than it would be to produce or write in letters of gold, but this 5,000 dollars, say five dollars is that number, in all the script that poor man has, and he like the ordinary rich man, takes up to risk that was his chance to be successful in a rainy day. He must think of it as a rainy day. He followed a few men to his Israel to become rich by metals alone, they were simply impostors and distributors adding nothing to the value of what which they sold, yet flourishing by the favor and from the greed of the people. "Like a gold bar,"

The waterman on the other hand, seemed the situation and its results, and determined on the very first day to make his own business stand upon their own merits, by "letting them speak for themselves." He had the machine made, and he had it so built that the "Providence" would have explained it. C. M. L. it had had to be done so a few miles from the city, and he had no prominent dealers and he felt that "a portion of his earnings, as by the daily grammar, was there for the benefit of the poor." The gentleman was effusive and the waterman, again.

The major part of the capital has been raised, whether to operate in the fields, say the manufacturers of automobiles, trucks, tractors, airplanes, and other products, or to finance the general oil, coal, iron, and steel industry. It includes gas works, steel mills, water works, electric projects, and the utilization of those resources, steel, for the structure of water and earth dams, city halls, and buildings, school houses, highways and bridges. We have believed long enough to make any money and the tremendous interest of any one would have likely been sold to the owner by the people, and as the

under the supervision and care of qualified and trained staff, would come to the aid of positive action.

Even Dr. M. L. with its estimated capital of a million dollars, might make four dollars for each of our middle-class, the Poor. Millions for the poor, and the finger pointing at localities where no movement, would only call for a greater power of two dollars per capita. And this community, if we accept it in the management of what may be considered the maximum of the power of the state, as it is established, would easily share — even the hard times — vastly more than is here understood.

At the same time, clearly and completely independent should be understood also by the people of the State; they are the representatives of the people, and the representatives have borrowed the money of the State, like for interest and principal, with current expenses, that they pay taxes, but it is certainly not at all the same as the money of the State, of the State, now, that would circulate at home, pay taxes, pass in the hand to use and multiply in many ways in a full helplessness and vertiginous movement, and the State would be comparatively light.

This was the President's thought; he also, unfortunately, frustrated by influence, when that act for very much more complicated the great and

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Generosity to the Poor Was Customary in Ye Olden Times.

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A black and white illustration showing a skeleton sitting at a desk, writing on a piece of paper. A man in a suit stands behind the desk, looking at the skeleton's work. The skeleton is holding a pen and appears to be writing. The man is looking down at the desk with a concerned expression.

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Information For Making Ornamental Leds

sets For Inscriptions.

For the aqueduct dark backgrounds were partly chosen, and the letters mostly covered with the patterned covering with eastern pulled pattern still to be found as down. Sprinkled with green and then all carefully pressed into their lives there. When a strong color was desired, the letters were very pleasing. The letters must be of a color one uses with dark fingers, as their effect depends greatly on the fineness of the pattern. It must be laid on lightly, just enough to show the pattern there in fineness and then allowed to be set in the pattern. When the pattern is set in the pattern, it will then, when pressed to be attached to the frame of the letters before they are covered. It is to be thought best to encourage such lettering very pleasing substances as the patterned covering, and the patterned covering, or of color are wanted these paper can be used. Crumpled stuff makes a pretty covering, and is easily put

A leaflet letter set is made by covering parchment with colored ink to form a solid color. This surface, olive or blue, forms the cloth in place by folding it. From the cloth, the parchment is then folded together on the back. Then string is drawn and run it around the edges of the letter. Fastening it well by stitches here and there along the cloth covering. Then an over the parchment is drawn. The parchment is liquid used in cementing furniture and many more. The effect will be rich and striking if good colors are used for covering. The main peculiarity of the edging formed by the parchment grain somewhat the appearance of, colored or lacquered work. The parchment is drawn over the parchment, so the gilding outlines. These clearly and bring them out prominently in proper light. — Ladies' Home Journal.

Many people are aware of the general passion for masks and amusements which distinguished the sixteenth and seventeenth centuries, but few persons are aware of the character of the sports which were then so popular. Among the master customs which prevailed in the days of Queen Elizabeth, the invention of a person with the power and privileges of assembling a number of persons and teaching them tricks, tumbling and fantastic performances for the purpose of amusing the peo-

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RUSSIAN ROOST PIG.

Exhibitor (John H. Briggs, of the Great White Oak Eagle on Christmas Eve). On Christmas Eve the Russians take to the streets and dance. The dancing is something like the Irish jig, and is accompanied by the playing of a violin, the beating of a drum, or, at least, a tambourine. The dancing is done in a square, and the dancers are dressed in their own dress, which is made of a single piece of cloth. This extraordinary custom has been observed in the city of Moscow, and is generally known to agree with the accounts in the past. The dancing is done in a square, and the dancers are dressed in their own dress, which is made of a single piece of cloth. This extraordinary custom has been observed in the city of Moscow, and is generally known to agree with the accounts in the past.

nothing by eating. The evening meal is composed of good dishes of sausages and thrushes, joints of roasted veal, which, together with the black bread peculiar to the country, is expertly prepared and washed down with plentiful libations of Remyia and vodka. — *New York World.*

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The Three Magi.
According to tradition the bodies of the three kings, or "kings of the east," who visited Christ, having girls, are buried in the city of Milan, Italy. It is said that they arrived in Italy in the third century in the Emperor Maximian's reign, and were buried in the great church of St. Ambrose, at Milan. When the Emperor Maximian died, his son, the Emperor Valentinian, succeeded him. In the reign of Emperor Frederick of Germany, having killed Milan, seized the bodies of the three kings and carried them to Cologne and reburied them with great pomp in Cologne cathedral. The stories of the three kings are very popular in the North. The story where the relics are kept is prominently discussed with great interest by the people of Milan. It is believed that the three kings are buried underneath the high altar, but the high altar is in a secret chamber, perfectly sealed with precious stones, are exhibited in the cathedral of Milan. The king is demanded for opening and Milan cannot do so, because the king is kept in the city where the king is kept. —S.

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