

## MINING AND REALTY.

\$20,000 in Gold Taken Out by Four Men in Three Months.

## REGENERATIVE PLACER MINING.

Maryvale Prospects.—Land Office Matters.—Miscellaneous Mining Items.

**MIKE LEARY.** James Bregan, Con Lohan and John Leary made a deposit yesterday, at Boise, Idaho, of \$10,000 in gold dust which they brought from Payetteville, Idaho. They made the trip during the night to forestall any impulsive persons who might want to investigate their mission, under the seal of their secrecy, in a big sack, was \$20,000 worth of gold dust which caused them no little anxiety until it was safely stored away in the United States assay office.

The large pile of whitish yellow metal was the result of three months' run on two placer claims near Payetteville, owned by Mike Leary and James Bregan. Since the first of May the hydraulic have been worked night and day, large streams of water, propelled with terrific force, were leveled against the sides of the little and the gold laden dirt was washed into the sluices. Then the precious metal was secured, and when the season closed, owing to the water supply failing, the hasty miners found they had \$20,000 of dust all ready to be turned into Uncle Sam's treasury in return of that amount of coin.

About 35 men are worked on the large Bregan placers during the season, says the Idaho Statesman. For years the yield from these "angels" has been bountiful and there is no expectation of diminution of the supply of gold. The Granite creek claim can be worked a little more this summer, water having been stored in reservoirs for this purpose. The other placers will remain in silence until the opening of next season.

## LAND OFFICE MATTERS.

The case of *Data Peleman vs Sarah A. Wining*, in relation to homestead entry No. 10,649, made November 25th, 1892, is being heard in the land office. The land in this suit is the northeast quarter and one-half of the northwest quarter of section 14, and the northwest quarter of the northeast quarter of section 13, township 9 south, range 3 east. The affidavit of control in this case was filed by James D. Peleman, attorney for Sarah A. Wining, alleging ownership for more than six months since the entry was made.

In the case of *Richard P. Carlisle vs James H. Woods*, involving desert entry No. 3175, covering the north half of section 14, township 9 south, range 3 east, a decision has been made by the register and receiver. The desert entry was filed by Woods April 27th, 1893. On May 16th, Carlisle filed a contested application with the register and receiver of Woods' filing. Carlisle, who filed an affidavit alleging compensation and settlement previous to Woods' filing, and Ogden, which had been arranged to leave Salt Lake at mid-night, beginning on Sunday afternoon next, departed at 4 o'clock daily instead.

## Woman's Exponent.

The Woman's Exponent for August 1st is out on time, and within its pages will be found reading matter of much ordinary interest. Here is the table of contents:

Passing Thought—Cassell, W. S. & Springer—Editor Johnson—Lyon Solving a Problem—Zion's Courier—Notes and News—H. B. Higgins—War of the Revolution—Mormons—Olmsteds.

Editorial—Editorial Notes—Women's Silver Meeting.

Poetry—Beauties of Nature—E. H. W. Lines—Written on a Fly Leaf of a Doctrine Covenants—E. J. The Eyes That Cannot See—The Little Higgings—Jesus Temple Home—Home—An Old Brigham—To Little Templeton Bennett—Mrs. H. Stock.

## Change of Time.

The afternoon passenger train over the Union Pacific railway between the city and Ogden, which had been arranged to leave Salt Lake at mid-night, beginning on Sunday afternoon next, departed at 4 o'clock daily instead.

## Mike's Press.

Mike Fitzpatrick this afternoon exhibited a newspaper clipping containing an article giving an account of a singing contest in this city with Denver Ed Smith in the Emporia Hall on November 6, 1893.

## THE CALENDAR.

How the Months and Years Have Been Arranged at Various Periods.

From the most usual glance at a calendar or celestial globe one is led to associate the noble and sublime science of astronomy with shepherd life. In the pictures of the newly-created world the first human beings have very little wonder, and all they saw from day to day was their backs grazing and trisking about them. There were several signs, however, by means of which, if they were only observant, they could have roughly calculated the flight of time. Thus the departure of the birds in the autumn and the fall of the leaves warned them of the approach of winter, and fixed as events recurring with periodic regularity. But in their wanderings in search of new pasture, the necessity of an abiding guide became of paramount importance, and naturally the heavenly bodies came to be adopted as a great resource for weather-forecasting and date-marking invention. Ruling the regular periods of time, thus the seasonal signs of the shepherds, while the appearance of the Pleiades to the east predicted the seasons; and thus two days of the utmost importance to a primitive and pastoral people came to be fixed. And so in this simple arrangement of the calendar, the position of the stars among their flocks and herds, as in like manner they traced the history of their flocks among the stars.

Thus the origin of the sun calendar, the calendar of the stars, and the calendar of the moon.

At one time of the year the judicial consultation Tauris, the bull, the lord of the herd, marked where "the father of day" was located. At another time the ram, the master of the flock, served to designate his position.

The Ram, the term of heresies, was also placed in the sky, together with the treated sheep and besides these accompanied the life of a shepherd, the ram above, and the sheep below, such as the Pleiades, Gemini, the virgin, Virgo, the ear of corn, Bootes, Virgo, the instrument of husbandry the Pough and the sickles.

The last possible proof of how far the stars had entered into the life

of the Hebrews is the worship of the Sabbath of antiquity, which was observed by the early heathen nations, but not the Jews, who, in order to observe it, had to give up the use of time-measuring instruments. When man began to turn the celestial sphere into a mighty machine, he abandoned on the basis of his own knowledge surroundings.

Even the dog, the type of watchfulness, was translated to the heavens, the bright star Sirius, whose witness to the constancy of the sun and the progress of the year, was the herald of the coming of the New Year.

Thus from the earliest times the hours, which were regarded as great moments, have been regarded as great hours, and the long hours which had been observed for astrological and other purposes, the sun and moon, more intimately connected with man's existence, came into use as time-marking measures, and it is the combination of these two essential factors that all calendars have been based.

It would be reasonably expected that the sun, which is the greatest source of light and heat upon the earth, and the regulator of the seasons, would be generally adopted as a measure of time, but men were also struck by the constant and regular return of the phases of the moon, and from this fact the month was adopted as the measure to their calendar.

The Mosaic year is purely lunar, and consists of the period containing twelve revolutions of the moon around the earth, of thirty-one days. The lunettes consist of twenty-eight days, but even when they lived in Egypt, we find that they were setting by the Persian calendar, using the same month names. The Jewish calendar is the same Persian year, and ancient Jewish records show that the month of Nisan was used for the first month of the year, the commencement of the Jewish year arriving at the same epoch as the solar year. The Jewish year is a calendar, lunisolar year, and the twelfth month is the month of the sun, and the month of the moon.

The Egyptian, who reached a high degree of civilization in the twilight of remote antiquity, calculated the year as consisting of three hundred and sixty days, or twelve months of thirty days, plus five intercalary days, with the solar year, but the Jewish calendar received a reform in the fourth century after the Christian era, and it is this improved calendar which is used by the Jews of our day for fixing their festivals and religious ceremonies.

The year is composed of twelve months which commence on the 15th of each month, and end each month in a way that the month of the year.

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