

The Morality Of Motion As Taught In The Dance.

(The accompanying illustrations were specially posed by L. P. Christensen, the subjects assuming both the proper and improper positions, at the request of Mr. Christensen.)

(Written for the Deseret News.)

IT CAN not be doubted that the success of many a man may be directly attributed to his manners. If he has a gruff manner, he repels. If he has a pleasant manner, he draws all mankind toward him, for kindness is irresistible. There is nothing that does not yield to the power of kindness. Since this is an axiom, how is a man or woman to cultivate the power that may bring so much happiness, not only to themselves but to all those with whom they come in contact. The lesson is simple. Study politeness.

Those who have honestly and earnestly taught the art of dancing in America, have been confronted with many obstacles. It would take too long to recount them all, and I am not going to attempt it. The profession of dancing had one master whose individuality shines out as a beacon light to those who often become weary with well-doing. Allen Dodworth taught dancing in New York City for half a century and was a teacher in all that the word implies. Writing on "Manners," he said:

"Honesty of purpose and the desire to do justice to others so far transcend mere fashion in importance that it is astonishing that any American gentleman can plead so small an excuse for so great a wrong. Boxing, wrestling, boating, baseball and football, and the like, have a strengthening effect upon the muscles, and are undoubtedly useful to a certain extent; but they have



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a tendency toward coarseness and brutality, as is shown in the hazing, cane rushes and other doings of young men who attend our educational institutions. A strong influence of some kind is wanted to strengthen the muscles of morality, whereby our young men may become strong enough to stand erect in the presence of vice, creating that chivalric tone of mind so essentially a part of a gentleman's character in every position of life; filling the soul with more moral pride and less intellectual vanity. An influence of great power is now wanted to increase the number of young men who are willing to sacrifice some of the ease and pleasure that wealth brings, for the great call of duty to fellow-men.

"Good manners consist of a ready acknowledgment of the rights of others, a willingness to concede in the way of kindness, a cheerful readiness and evident pleasure in fulfilling all the little duties of social intercourse, finding pleasure in the pleasure of others. As motion is the outward expression of all forms of good manners, it cannot be gain said that the morality of motion should receive a large share of

attention. Not with every breath inhaled by a child conveys moral education, can we expect to overcome the selfishness of nature. When to make others happy is our greatest happiness, then will come the peace that passeth all understanding."

Allen Dodworth has passed away, but he has left behind him a heritage of good example as a teacher of the art of dancing. He dignified his profession by having the highest ideals in all that pertained to correct deportment. He did not live to see the fashionable circles of society take up the rowdy dance of the denizens of the Bowery. It is probably better that he did not witness this degradation, for it would no doubt have grieved him to realize that his life work had been of no avail. After striving for half a century to teach politeness he was at least entitled to a sincere reward. It is a strange commentary upon civilization that the ultra-aristocratic leaders of society were the first to indulge in the dance of the vulgarians. Among the uncouth and uneducated dwellers in the slums of New York, there was something appropriate about the forms of dancing. The bowery tough had a characteristic swagger that fitted him to a nicety. He posed as the "steady" of some loose-jointed female, and they showered mutual endearments upon each other during the progress of the dance. They were usually in a state of semi-intoxication, and this added to the infinite variety of physical contortions which they rehearsed as a sort of exhibition. They leaned heavily upon each other in the waltz, in order to keep their equilibrium. I speak of this to show that refined persons have no more justification in imitating the Bowery dance than they have in adopting the habits of the South Sea Islanders.

It is my purpose in this article to show the difference between proper and improper forms of dancing. To this end I have had the accompanying engravings prepared. The figures were posed by me from among my former pupils to illustrate not only the correct position, but also the bodily contortions of those who indulge in the "Bunny Hug" and kindred errors. I hope I may be able to impress upon the minds of all decent people the utter vulgarity and abandonment of those acrobatic performances in a ball room that are designated as waltzes and two-steps. I am often asked why I permit improper dancing at parties given in the academy which I control. My answer is always the same. I am not the guardian of full-grown men and women who attend the various parties given in my ball room. There is one place, however, where improper forms of dancing are never permitted, and that is in my dancing school. When my pupils leave me after a full course of

instruction, they are utterly unmindful of the degrading hugging match, unless they witness the performance somewhere else than in the dancing school. This is the only place where I am absolute master of the conduct of those who enter the ball room. I am pained to observe that some of my pupils drift into the vulgar forms of dancing after they are out from under my influence. I have watched them assume an indecent position and they invariably appear to be shame-faced and repentant. But the influence seems to be too strong to resist, for they seldom are willing to reform.

Do I suggest a remedy for impropriety in dancing? Yes; the remedy lies entirely with the women. I cannot believe that any young man would assume a vulgar attitude in the dance unless it should be with the connivance and consent of the young woman with whom he is dancing. The average young man will probably take all the liberties that he is allowed to take. He will also be entirely circumspect if he is politely and firmly advised as to his conduct in the dance. This conclusion is the result of many years experience as a teacher of dancing and polite deportment. It may seem a trifle ungal-



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lant to lay the blame at the doors of the young women who make up the different grades of society, but I am prepared to defend my position. Let them decline to take part in the public hugging matches, and the ball room would be purged of its vulgarities. Every young woman should remember that any familiarity permitted by her, lessens the respect in which she is held by the opposite sex. I have seen pure-minded young women actually flush when they were seized by their partners in the uncouth embrace of the modern dance. When they saw others quite as guilty as themselves, the embarrassment wore away and they were soon not only content, but actually happy in the immodest abandonment. Close dancing is always improper and no lady or gentleman can dance in this manner and lay any claim whatever to modesty.

Let me conclude by saying that vulgar forms of dancing are gradually growing unpopular. No motive of modesty prompts the reform, but higher society finds itself too closely imitated by its inferiors. There was a time when Coney Island and the smart set had a monopoly of ball room acrobatics. Then the lower strata became involved in the immodesty, until the leader of fashion danced exactly as did her waiting maid. Now the line is being drawn, and modesty may again triumph if properly encouraged. In a future article I will explain the benefits that children may acquire by learning to dance. I will deal with dancing as a healthful exercise for the young.

L. P. CHRISTENSEN.



PROPER POSITION.

Showing Lady's Right and Gentleman's Right Arm.

The gentleman's right hand is too often placed too low on the lady's back causing her to sway forward and lose the proper poise of her body. When the lady's left arm is placed too high on the gentleman's shoulder, or underneath his arm it is indelicate to say the least.



PROPER POSITION.

Showing Lady's Right and Gentleman's Left Arm, with Hands Joined.

For a dancer to be graceful, advantage must be taken of natural position and poise. When the arms are held in an angular form, with the clasped hands under the gentleman's chin. The dancers will have the appearance of hanging upon each other in an immodest and ungraceful attitude.

Charles Dickens, the First Great Reporter

THIS SHORT STORY of a great man is written for reporters. Of course, other people may read it if they please. This is a free country. But it is the hope of the writer that at least half a dozen reporters will read it, cut it out, and paste it in their notebooks, says Herbert N. Casson in the New York Journal.

It is a strange fact that Charles Dickens is always called a novelist and never called a reporter. Yet the truth is that he was a reporter first, last and always. He was not a writer of fiction. His novels were packed with facts.

It was straight "news" that Charles Dickens wrote for the people of England. His first book was called "Sketches of Everyday Life and Everyday People." Every one of his books might have come out under the same title.

Charles Dickens knew what reporting meant. He knew it was not smart scribbling for so many dollars a week. He felt that it was more than the indifferent writing down of people's crimes and misdeeds, and misfortunes.

To report a thing is to tell exactly what it is like. It is to reproduce an occurrence in such a way that everybody who reads the story can see what has happened. No one has a harder or a nobler job than the reporter.

The reporter has a responsible work to do. So far, he has not understood his own profession. He has not been equal to his job. He has swung in with the great pay-envelope mob, and forgotten his responsibilities.

If all the reporters of the United States could write with the pen of Charles Dickens for one month, this nation would wake up from its drowsy indifference to the suffering and the wrong-doing that continue to exist. It would see with the eyes of the exploited and feel with the heart of the oppressed.

Charles Dickens was as much a part of the common people as a tongue is a part of the body. He knew what child labor was by being a child worker himself. He found out what pawnshops were like by pawning the family furniture. He knew how the poor lived by being poor himself.

At the age of 15 Dickens was an office boy in a lawyer's office. At 17 he began reporting. He saw that a knowledge of shorthand would make him more useful, so he bought a book and learned it. He found that he did not know how to use words correctly, so he went every night to the British Museum and read the best books.

When he was 22 he got a job on the London Chronicle, which was as loyal to the masses as the London Times was to the classes. Then, for the first time, he had a chance to do his real work.

He was enthusiastic and eager for adventures. In those days there were no streetcars nor trains nor telephones. The only way to travel was to walk or

drive. "I have often had to write my story by the light of a dark lantern," he said, "in a postchaise, galloping through a wild country, at the dead of night, and at the then surprising speed of 15 miles an hour. I have been upset in every kind of vehicle known in England."

The government of Great Britain was at that time controlled by the wheat monopolists, and Dickens wrote stories after stories against the terrible bread-tax which they had levied upon the English people. He believed that a reporter should be a human being and a good citizen, and not an automatic pen-pusher.

He was the first clever writer who thought that the poor were worth writing about. Shakespeare wrote only about kings and queens; but Dickens wrote about boatmen and cabdrivers and shopkeepers and factory hands. He was too large a man to use the childish weapon of sarcasm against his fellow beings.

In fact, odd as it may seem to pay-envelope reporters, he really liked ordinary people, and was glad when he could do them the service of telling the story of their lives. He was as much interested in human nature as a careful farmer is interested in his land, and more.

He was a great reporter because everything that interested other people interested him. If Charles Dickens had owned a newspaper, he would have posted this sentence in the city room, in 12-inch letters: "Human nature is the greatest thing in the world."

LEASING THE PUBLIC LANDS

Special Correspondence.

WASHINGTON, D. C., Feb. 8.—

At the recent stock growers' conventions held in Portland most of the prominent stock men strongly advocated the establishment of some system for the leasing of the public grazing lands. It was set forth that there are something over half a billion acres of remaining public lands in the western grazing states and territories; that only a minor proportion of this can be irrigated by the government; that the remaining must forever remain arid and unimproved, and suitable only for grazing purposes; and that therefore, to avoid conflict among stockmen and overgrazing and trampling to death of the grasses, the land should be classified and the stockmen allowed to lease them from the government, incidentally providing a large annual income, which could be used for irrigation works.

This interesting proposition appears a highly attractive one to the casual observer. Stockmen would without question gladly pay from one and one-half to in some cases five cents an acre annually for a five or ten year lease. Very possibly the government might obtain five or ten million dollars a year income from this land. It would undoubtedly be an excellent revenue provider.

But what would be the effect upon the country involved of leasing and fencing the public lands? Needless to say, stockmen would secure the very best of the land, claiming that when wanted, it could be irrigated, but that it should in the meantime yield the government a revenue through leasing. How would this effect the settlement and farming of the country? The stockmen are today doing everything in their power to prevent and discourage settlement on the public domain, which interferes with their large grazing operations. With a leasing title to such lands their power to prevent settlement would be infinitely increased,

no matter what the terms or restrictions of the lease.

With such a title in the hands of a powerful stock grower, or livestock corporation employing numbers of ranchmen and cowboys, he would indeed be a hardy homesteader who would go within the cattleman's fenced domain and say: "Here, this is government land; I am going to settle here."

Once the stockmen secured a lease title to the land, there would be no settlement on that land. And who is going to classify this land, and what is grazing land and what is agricultural land?

"What man shall say," said Senator Gibson of Montana, in discussing the leasing question, "that this land or that land is fit only for grazing? Land that is today arid and worthless will tomorrow be found to be available for the profitable growth of some crop. Vast acreages in Montana, which ten years ago were grazed over and now are to be worthless for any other purpose, are now the homes of thousands of prosperous farmers. We do not want to make the mistake of shutting out settlement in this way, and no leasing law, I care not what its provisions, could have any other result."

This movement of the big stockmen to secure the right to lease, the government lands is looked upon as but another move in line with their operations to secure absolute title to vast tracts of the public domain for grazing purposes. Once such a lease law upon the statute books, and bringing in a revenue to the government, they figure that they could prevent its abrogation indefinitely and for this reason it must be looked upon as one of the most dangerous propositions ever presented to Congress. The government must keep itself clear from any such entanglement, which cannot but operate against the small stockmen, and the prospective settler and would unquestionably lead to much friction and trouble, in the segregation of lands for government or private irrigation purposes. Best first stop the land leaks under the present laws by which the public lands are now being absorbed at the rate of 25,000,000 acres a year, and then hold each acre in absolute government title until it is ready to be settled upon by a man who will build a home upon it. This will not curb the true development of the west in the least. If it does curtail that class which is now going on at a much too rapid rate for the good of the country's future, GUY E. MITCHELL.

WHERE THE WORLD GETS ITS ERMINE.

ERMINE is worn this year by every woman who can afford it. This beautiful fur, with its sharp contrast of glittering white and black, is to be seen in stoles and muff and collars everywhere. Siberia can hardly supply the demand for ermine that has of late sprung up, says the Philadelphia Record.

What kind of a creature is the ermine? It is a little and fierce creature of the weasel family. Exclusive of the tail, it is about 10 inches long, and its tail measures four inches. Its legs are no bigger than a man's little finger.

The best ermine—the kind worn by duchesses and the wives of millionaires—comes from Siberia. But ermines are common in the northern parts of both hemispheres; England and Scotland have them in the stoat, and Canada has them in the Canadian weasel. These latter animals, however, lack the soft, fine fur and the pure coloring of the Siberian ermine.

The ermine is in summer red-brown on the back and white upon the belly, and in winter, in northern latitudes, it is pure white. It saves for its full tip, which always remains jet black. In Scotland and in Canada, no less than in Siberia, the ermine changes color annually, but in the south of England it only becomes partially white—a kind of plaid—in the winter. The change of hue is the animal for years caused furs and scientists to disagree. Some said the ermine shed its brown summer

coat in the beginning of the winter and gradually grew a coat of white. Others declared that there was no shedding whatever; that the hair of the coat was changed daily from brown to white, as the hair of a man's head changes. To settle the dispute an ermine was caught in the fall and penned in a clean cage. Its color turned from brown to white without the shedding of a hair, and thus was the dispute ended.

The ermine at play is pleasant to watch. It leaps high in the air, turns somersaults and runs hither and thither with incredible speed. If it uses its playfulness to entrap its enemies, as snakes are said to use their eyes, for travelers and hunters declare that an ermine approaches the rabbit or the rat it would destroy in the most ruthless manner, circling, gamboling, somersaulting, frisking. The rat or rabbit watches that advance quietly, thinking no harm. Suddenly, then, the ermine is upon it, has it by the throat, is tearing deep into its flesh. Ermines in this way will kill animals much bigger than themselves. They are fiery and indomitable fighters, and often, indeed, in the winter is the pure white of their coats splashed with bright red blood.

They live in thickets and stony places, sometimes in the deserted burrows of moles. They take readily to the water, and they do not hesitate to climb trees easily before them; even hares are not their match. The trap wherein the Siberian ermine is caught is simple and effective. It consists of a slanting stone slab, supported by a slender stick, which a bait is attached. The ermine goes after the bait and seizes the bait, where-

upon the stone falls and the little animal is crushed to death, though its coat is not in any way injured. A Siberian will keep from 20 to 30 of these traps set throughout the winter and will average a catch of 50 ermines a week.

As soon as the ermines are caught the skins are removed and dried. They are removed entire, and then they are stored carefully away for the annual Siberian auction, which takes place each February in the town of Irbit. The Irbit fair is a feature of Siberian life. To this fair flock in February dealers from all parts of the world. An idea of the rise in the value of ermine skins may be obtained from the fact that, owing to the great demand for the skins which the coronation of the present king of England occasioned, they sold for \$2 apiece, whereas today they sell for \$4 apiece.

Ermine skins come to America in the raw state. Thus they escape the heavy import duty that is imposed on prepared furs. Thus, too, it follows that it is possible to buy garments of ermine as reasonably priced in America as in Europe. It is an old and mistaken idea that the finest ermine and sable skins are not shipped out of Russia, but are retained by the crown for the use of the former family and the Russian court. In former years, when ermines and sables were not so expensive as they are today, the Siberians paid their taxes with furs, the best of which were, no doubt, held for imperial use. But now the trappers find that they do much better to sell their skins to the dealers and to pay their taxes in money. Hence it follows that these pelts are now distributed all over the world, and that the czar can no longer lay claim to the

best furs produced in his great country.

Furriers—fur cutters—make this season in America \$75 a week. They deserve so high a wage, for their work requires skill and discretion. Ermine, they say, is harder to work than seal-skin, because it is a natural, not a dyed, fur, and shows defects and errors very readily. The best handlers of furs serve, as a rule, the apprenticeship abroad. The course in Europe is longer and more thorough than it is in this country.

"It is a common idea," a furrier said yesterday, "that in an ermine muff or stole the more black tails you have the better and more costly is the fur. Tails, as a matter of fact, cost only 50 cents apiece. Tails, too, are great concealers of defects, and that is a purpose for which they are often used. In a place

of ermine there should be one tail to every eight inches, and no more. If there are more it is no sign you have fine furs, but, rather, that you have patched and defective ones.

"A muff of the best ermine costs, according to its size, from \$75 to \$150. A stole costs from \$100 to \$200. A collar costs from \$150 to \$500. In the time of Edward III only members of the royal family could wear ermine. Now anyone in England and elsewhere can wear the fur, provided its cost be forthcoming. Ermine is much used in heraldry, and in the trimming of nobles' robes the heralds set the black tails on the white fur in a kind of shorthand language. Three tails placed horizontally, for instance, might indicate a duke; two placed vertically a baronet, and five placed obliquely a prince."

ONE IRRIGATED ACRE.

Special Correspondence.

LOS ANGELES, CAL., Feb. 10.—The

Sacramento valley of California is a land of big farms. Private estates run all the way from 1,000

to 100,000 acres. It was once profitable to farm vast areas in grain. When this speculation began to fail, in consequence of the expansion of the industry in foreign lands which had learned to use American labor-saving machinery, the tendency toward big farms was not checked, but rather accelerated, since many holdings were consolidated in the process of mortgage foreclosures.

Although the Sacramento valley is blessed with most abundant water supplies, irrigation is not generally employed. There is little rainfall from May to November, yet grain and deciduous fruits are grown without artificial moisture. But the big farms are not prosperous. They are largely cultivated by tenants and are strangely devoid of features which make the true California farm one of the most delightful home spots in the world. The men on the land sell all they produce and buy nearly all they consume. And so they pay tribute to others "going and coming."

I have been visiting a farm in the Sacramento valley which consists of one single acre of irrigated land, and which makes a better home and larger net income for its owner than many of his neighbors enjoy on places of thousands of acres each. The little farm is at Orland, in Glenn county, and is the property of a man named Samuel Cleeks, who has grown old and gray while tilling it for the past 30 years.

Mr. Cleeks tells me that he has no difficulty whatever in making a comfortable living from this one-acre of irrigated land. Not only so, but he is able to save an average of \$400 a year beside. He has money to loan, as well as fruit, vegetables and poultry products to sell to those who are getting

poorer every year in carrying on big farms without irrigation. I was so curious to know how he could get such good results from so small an area that I asked him to give me a list of what the place contained. Here it is:

Barn and corral space, 75x75 feet; rabbit hutch, 25x25 feet; house and porch, 30x30 feet; two windmill towers, 15x15 feet each; garden, 45x15 feet; blackberries, 15x30 feet; strawberries, 45x30 feet; citrus nursery, 90x35 feet. In which there are 2,300 trees budded: one row of dewberries, 100 feet long; four apricot trees; two oak trees; large peach trees; six fir trees; eight bearing orange trees; four breadfruit trees; five pomegranate trees; one patch of bamboo; three calla lilies; four prune trees; three blue gum trees; six cypress trees; four grapevines; one English ivy; two honeysuckles; one seed bed; one violet bed; one sage bed; two tomato vines; 13 stands of beets.

The story of this prosperous one-acre farm, set in the midst of the great wheat ranches of the Sacramento valley, has a certain bearing on the great popular movement aiming at the repeal of existing laws under which the nation's lands are being recklessly squandered.

In the face of such examples of the productive capacity of irrigated land under intensive cultivation, why should we continue to give away 320 acres to a single individual, or twice as much to a man and his wife? This is what we are doing under the desert land law. And every time we do it we shut the door of hope in the face of 10 or 20 families who might get homes on the public domain if the unit of entry were cut down to a reasonable figure—say 30 or 60 acres.

Save the lands for the real home-builders!

WILLIAM E. SMYTHE.