

Democratic Watchman

Belleville, Pa., December 19, 1890.

THEY VOTED STRAIGHT IN KANSAS.

What Mary Meant When She Said "Rats" to John.

KANSAS, NOVEMBER 5, 1890.

(The Women Did It.—JOHN SHERMAN.)

I was one of them "fool farmers;" yes, I'll own it like a man. There was plenty of us fashioned on the same peculiar plan; and we lived out here in Kansas more than five and twenty years, a grown-up poor and poorer as it certainly appears.

I seldom read the papers; I worked too hard for that. And never knew why I got lean while other men got fat; I didn't fool with politics; I had too much to do; but I always voted as I shot and as they told me to.

The day before election, just imagine my distress. When I ketcht my wife a readin'—now, whatever would you guess?—A free trade publication, and, to make it worse she said, "She'd read it regular each night before she went to bed."

And, do you know, that wife of mine just faced me up and down. "That farmers like to make a few monopolists in town?" I always try to get around these warm domestic spots, but when I praised protection, she laughed and answered "Rats."

I bristled up; it kindled all the sentiments of a strivin' man. To think that free trade stuff should be corruptin' my wife. I quit her then and there before her argument was through. As every good protectionist makes it a rule to do.

That night we had a camp-fire and our congressman was there; "We were here John Brown's Body" when he went to take the chair; I wore my old blue uniform to spite the Democrats, but all the time I wondered what my Mary meant by "Rats."

Our congressman was eloquent, he made a strivin' speech; I could almost hear the battle smoke and hear the bullets screech; and when he had a vote as we had shot at Matern Hill.

We rose with one accord and cried with one acclaim, "We will." We sang the good old war songs and we ate a mess of beans, and we passed the venin' pleasantly, recallin' bloody scenes; and we took the straight tickets and we pinned 'em on our hats, but all the time I wondered what my Mary meant by "Rats."

When I reached home I noticed that my Mary wore a smile, which seemed to me as indicatin' storms ahead or else. To head her off I said, "You'll call me early mornin' here, 'll be the liveliest day free trade will have this year."

Next mornin' I set at sun up, as I woke and rubbed my eyes, a wonderin' what she meant by "Rats," I saw to my surprise. My clothes and hat and boots all ranged in order on the floor.

And bearin' each a card I'd swear I never saw before. My flannel shirt displayed this sign: "Taxed 95 per cent.;" My trousers, "Taxed 100;"—so this was what "Rats" meant. My vest said "Taxed 100" and my shoes "Taxed 25;" My coat and hat "200," with "Protection makes us thrive."

I went to fill the basin and I noticed as I came, "Taxed 45 per cent."—Great Scott! the towel said the same. The soap was marked at "20," and I dropped it on the floor. I chanced to see a scuttle full of coals, chalked "24."

I passed into the kitchen and it gives me pain to state. That my wife had on a woolen dress stamped "Wool 35." And in showing out a guinea hen she made a little dive. Which showed a pair of stockings with a card marked "35."

The baby in his little bed was lyin' fast asleep. I always held the little chap as most uncomf' morn' cheap; but when I saw them cards on blanket, pillow, crib and sheet, I felt a lump rise in my throat; I knew that I was beat.

No matter where I went I struck them pesky little signs. The stove, the plates, the knives, the forks, the window sash and blinds, the sermons, needles, thread, all bore that terrible per cent; Bigosh, I didn't dare to ask what card was on the rent.

That was the soberest meal I ever ate in all my life. And as I left the table, in remarkin' to my wife. That I was goin' to the polls, she helped me with my coat, and said: "I reckon, John, I needn't tell you how to vote."

I walked down to my votin' place; it looked like a yard. Was full of farmin' implements which bore a little card. And seemed to say from plough to spade, from threshin' down to axe: "Good mornin', John, and don't forget the tariff is a tax."

I voted straight—O, yes no doubt of that; I voted straight. But not exactly in the way expected of my State; and I showed the boys the little cards provided by my wife;—That night our congressman took formal leave of public life.

I was one of them "fool farmers" durin' five and twenty years; but I've learned a little common-sense, as doubtless now appears. You can run and tell McKinley, and say—don't forget to state. That we've voted out in Kansas, we've voted darned near straight!

—Kansas City Star.

A Bigamist Bird.

A Scranton man who gives his attention to raising pigeons says that the only bigamist he has ever seen among pigeons is a male now owned by him. During the breeding season the bigamist maintained two separate wives and households, devoting just about as much attention to one as to the other. He helped raise the broods of each female, and his affection for each was equal. The double duty kept him very busy, but he seemed to take pride in having so much responsibility.

—More than one-fifth of the land of the world has no outlet for drainage to the sea, and in all that area evaporation is greater than precipitation.

—A Massachusetts lady, who has recently died, left a bequest of \$50,000 to the Society for the Prevention of Cruelty to Children in her State.

ORATION.

Delivered by Rev. Dr. R. A. McKinley

at the Unveiling of the Clara

Price Monument, Saturday,

November, 29 1890.

We live in a most wonderful age. As compared with any that has preceded it is far in advance in every respect. It has taken a long time to reach our present position. Progress has been exceedingly slow. The study of the rocks has demonstrated that time is long and that man has been upon the earth many ages. But he has not yet attained unto perfection. What has been accomplished is only prophetic of what yet may be attained. The great epochs of humanity are the stone, the bronze, and the iron ages. Ours is the age of iron. It is an age that covers the entire written history of mankind. We know very little about man in the age of stone. We have no written histories about him then. But we have found imbedded in the earth some of the tools with which he worked. He used arrows of flint and axes and hatchets of stone. He chipped these rude implements into shape and with them managed to win some victories over nature. That was in the morning time of the Human Race; mankind was yet young in the world. The road that led upward to an enlightened civilization was long and difficult. But even then man began to struggle with nature so to fight his way up out of ignorance. He thus showed that he possessed capacity for improvement, and that he could win by the exercise of his God-given powers. Stone was cheap and plenty and prehistoric man made use of it to advance himself.

After this age of stone came an age of bronze. We do not know how or when man discovered the art of mixing tin and copper and thereby making bronze. But we do know that this was the next step in advance because implements of bronze are found in the earth immediately above implements of stone. We may well wonder at man making the discovery of bronze. But it was the starting point of present enlightenment. It was a harbinger of better days. It was the opening up of the inexhaustible mineral stores of the earth. It was far reaching in its effects upon society, commerce and government. The age of bronze was succeeded by the age of iron. We do not know when or how man learned to make iron out of the natural ore. He must have found it out very gradually and perhaps accidentally. So far back as we have any written history of man we find him in possession of iron. It is still the age of iron in which we live at the very height of this iron age, when man has mastered over all nature the most complete. He has belted the world with iron rails and wires. He has spanned the rivers with iron bridges. He rides in an iron carriage behind an iron horse. He crosses the ocean in ships of iron. Man's advancement has been in proportion to his ability to work metals. This time of mastery over metals and over all the agencies of nature is also the time of the highest civilization and government, and of the purest and most spiritual religion. It is the time of the happiest and most comfortable homes and of the most refined and elevating society. We call it in one sense the age of iron, and such it is as compared with the ages that preceded it. But in another sense it is the christian age. It is on that part of the age of iron that is most truly and most universally christian, that is so replete with noble achievement. Babylon and Egypt and Greece and Rome, all belonged to the iron age. But none of them can compare with Europe and America under the influence of a pure christianity. Culture and wealth are now more generally diffused. Government is now far more for the good of the governed. Invention never was so fruitful as now. The world has never possessed so many comfortable, pure and happy homes as today. Among all the achievements of the age in which we live none is better and brighter and more prophetic of good for the future than the position accorded to woman. It is exceedingly interesting to trace the history of woman, and to follow her up from a degraded and inferior condition to the proud and commanding position she now occupies.

The ancient civilization of Greece and Rome were the flowers of heathenism. They were the best to which man could attain unaided specially by God. They have been the delight and admiration of students in all subsequent time. The Greek philosopher Plato approached the nearest to Jesus in his conception of the renovating and reforming power of love. But Plato spoke with despairing sadness relative to the virtues of humanity. He regarded man as superior to woman. He advocated a community of wives. He would have been glad, however, to have done much to equalize the condition of men and women but was powerless to do so. Moral conditions made any true reverence for woman impossible. Greek culture was directed to political interests and scientific occupations. Women were far from keeping up with it or participating in it. The society of ancient Greece was exclusively masculine. The pulsations of life were only in the assemblies of men. Women lived in domestic seclusion subject to burdensome supervision. The Greeks obtained nothing from woman's mind and looked down with insulting contempt upon woman themselves. Aristotle pronounced women to be beings of an inferior kind. Socrates said there was no human beings with whom a man would talk less than with his wife. The Roman people were able to conquer and govern the world a long time. They made great advancement in law. But there was little advancement for woman in the Roman world. She was anything but the equal of man. She could not govern in her own family. She had no power over her own children. Her father could sell or kill her. Her father-in-law could divorce her. Her life also was at the mercy of her husband. Her personality was lost in his. The most largely prevailing form of marriage regarded woman as a thing, and it was a very feeble band. Divorce was easily obtained. There were distinguished Roman women who reckoned the years by the number of their husbands. Juvenal tells of a woman who had eight husbands in five years. Seneca tells of a distinguished

Roman who had been married a thousand times. Cicero, the famous Roman orator, repudiated one wife after another. Festus represents divorce as the very purpose and end of Roman marriage. Roman ladies of rank publicly proclaimed their degradation. Woman was stigmatized as a foolish wild creature unable to control herself. Underlying all this was a deep contempt for woman intellectually and morally. The philosophy of the stoics was a splendid discipline. They possessed a stern regard for law. Their influence was wholesome and powerful on the decaying heathen world. But a noble stoic philosopher could say no more than this for women: "In every kind of affairs women are prohibited having any concern."

There was nothing in ancient philosophy that tended to elevate woman. Slavery largely abounded in the Roman Empire and terribly debauched society. Immorality was considered a necessity in a slave. Slaves furnished the victims for licentious shows and games. The abandonment of very young children prevailed to an almost incredible extent in the Roman Empire. Some of these little-creatures were mutilated that there might be the more excuse for their abandonment. Persons made a business of hunting up these abandoned children at night to supply houses of infamy and the ranks of slavery, or to use their brains and marrow for medicinal purposes. Man was then more cruel to children than he was to animals. There were many persons who deplored all this, but they were powerless to prevent it.

In all the institutions of splendid Greece and powerful Rome there was nothing to elevate the character and position of woman. Among our Anglo-Saxon forefathers and among the wild tribes of northern Europe the position and character of woman were higher than under even Greece and Rome.

In ancient Germany woman occupied a peculiar and revered position. The purity of German women was in striking contrast to the impurity of the Romans. This enabled the Germans to retain their physical vigor and gave them the necessary bodily force to overwhelm the Romans and to keep their descendants at the head of the affairs of the world ever to this day. But even in ancient Germany man was the tyrant of the family, and often most cruel and oppressive. He could buy or beat or sell his wife. Woman was often rated at so many pieces of silver. She sat at man's feet and yielded to his every whim. It is well known that the Roman Empire went down before the march of the ancient Germans. And in the presence of Roman corruptions the purity of the Germans came very nearly being forever lost. And it would have been lost had not the new conserving force of Christianity been exerted upon them.

And if we go back from Europe to Asia—to the cradle of the Human Race—to the very oldest civilization—we do not find any improvement in the position and character of woman. Her inferiority is characteristic of all oriental lands. The patriarchal systems there prevailing gave all authority and importance to man. The ancient Hindoo institutions were exceedingly harsh toward woman. A Hindoo wife was regarded as having no will of her own, as entirely unfit for independence, and could be beaten or sold. The virtuous Hindoo wife was expected to regard her husband as her God. She was unfit to eat with him. Her home was so close as to forbid healthful ventilation. When the husband died his wife was expected to burn with him. Under such circumstances true love was a rarity. In China a wife can be sold and woman has little social, political or moral influence. In Turkey woman is in almost as degraded position. Mohammedanism permits polygamy. The Mohammedan bible teaches wife-beating. Even in conversation shun all allusion to women. In Arabia there was weeping in the home for four days when a girl baby is born.

The position and character of woman in the whole Pagan world ever have been pitiable in the extreme and utterly hopeless. Woman has had no opportunity for even intellectual culture. Her mind has been a blank, her heart has been hungry and her life has been weary, monotonous and vacant. Heathen wise men have doubted even woman's possession of a soul. The only bright spot in this darkness of the long past was among the Hebrews. A Jewish woman, like Sarah, Miriam, Hannah or Esther, was very much like a lady of our own times. Many heroic and noble Hebrew women won for themselves a name and shed the light of a good example upon all succeeding generations. And yet even among the Hebrews the estimate of woman was such that pious Jewish men were in the habit of devoutly thanking God because he had not made them women. But the influence of the best of men for woman and is destined to do much more for her. Under christian civilization the greatest progress has been made.

Christianity has touched the source of character. It has reformed the individual. It has demanded the utmost purity. It has thrown a halo of glory around woman. It has softened, reformed and made her the equal of man. It has lifted her into a higher sphere and put a crown upon her head. It has brought her emancipation and elevation. It honors, exalts and blesses womanhood. Wherever the pure Gospel holds sway woman is loved as a daughter, cherished as a wife, and honored as a mother. Mental culture, social freedom and domestic pre-eminence afford a heritage of usefulness, honor and joy. In the home woman is supreme. In all the relations of social life she is mighty for good. As Queen Victoria, she has ruled all England for more than 60 years and has done it better than any man ever did. As Mrs. Cleveland, she was a royal queen of the White House, and as Mrs. Harrison, she is not very much behind although more advanced in years. As the American girl, she is keeping step with the American boy and even going beyond him. In 1875 Miss Chipman won an oratorical prize in a contest between representatives of eight Iowa colleges, her competitors being six young men and one young lady. A few years ago a girl carried off a Harvard University prize for an essay on a given topic, all her competitors being young men. Woman began at zero

and has been climbing ever since. She began by raising Cain but she has been learning to raise everything true, beautiful and good. The time was when girls did not amount to much. Man was everything and woman nothing. And such is still the situation in a very large part of creation. All Pagan nations still greatly ignore and oppress woman. But among all christian peoples the grandest, sublimest, divinest object on the earth is a loving, warmhearted christian woman. Her presence is a benediction and her example a stimulus, and her influence a power for good. A well trained highly cultured christian lady performs an angel ministry on earth. But this exalted position has not been attained at a single bound. Even under christianity it has been a growth. Greece was gone and Rome was too far gone in moral corruption for christianity to gain the Empire. But it influenced Roman society and government for good. The religion of Jesus caused the laws of the Roman Empire to be modified in woman's favor. It gradually substituted affection and moral influence for paternal tyranny. Every where it exerted an influence to protect woman in every way. It set the dritt steadily and surely toward equality between men and women. Christianity created a new conception of the position of woman. It so affected Roman legislation as to greatly advance woman to equality with men. The marriage tie was strengthened and deviations from virtue were made punishable by law. Christianity soon made a Roman Emperor declare that nothing in human affairs is to be so venerated as marriage. The effect of christian ideas was the beginning of a great reformation in social life. Under all the subsequent changes of society woman has never lost the halo which the new faith threw about her.

Christianity has steadily carried forward a series of reforms that have elevated woman. It has delivered the world from vices the very names of which are lost to modern ears. It has squared itself like a modern axe against impurity. It soon exercised a healthful influence on the marriage tie, and banished slavery itself. It struggled against immoral and licentious games and shows. It created an altogether new sentiment of purity. It stimulated the conscience and sympathies. It aimed at the reformation of individuals as the true way to get at society in general, to change the affections and moral nature of its members, and should be prepared for some other noble and useful sphere of activity rather than to remain an useless and undesirable appendage to the home of their childhood or some relatives abode. But whatever shall be your sphere of activity, adorn it. Be attractive, be interesting, be sunny, be cheerful and sympathetic. Be pure and good. Remember that even your silent influence is a mighty power, as mysteriously exerted as the flower sheds its perfume. Refine and soften the severer aspects of life. Do not make pleasure the chief aim of your existence. What is known as the society girl is not the highest type of womanhood. This is all modern civilization in its play-ground. The quiet girl in the corner is often times the most interesting of all. Modesty is a magic circle and a scepter of power. Believe in and be loyal to that great Saviour of mankind under whose influence woman has been so gloriously transformed. Christianity is the great reforming power of the world. It is at the basis of all great progressive movements in human history. It came a new moral force among men. Jesus presented old moral principles with new simplicity and earnestness. He illustrated them by a life and character of unexampled elevation and purity. It has greatly reformed social habits and practices of Europe. In those far-off, clashing times the best men had to live in castles and defend them with their might. Home life was thus developed as never before and gave to woman a charm till then unknown. Christian chivalry gave protection to all fair ladies and treated them with delicate and decorous deference. In those days it was its crowning grace. It paid the greatest respect for modesty and virtue. To chivalry woman is indebted for a position never before enjoyed in history. Chivalry was the combined result of German and christian notions. While the modern position of woman owes much to ancient German customs, it owes still more to the influence of christianity. The German ideal would have been lost had it not been for the conserving force of christianity. Its influence has been to raise woman to an equality with man in all personal rights and to make her his superior in morals. Our idea of woman is both chivalric and christian. From the days of chivalry forward woman has been advancing rapidly until now she is held in purest honor and is recognized as the moral leader and inspirer of society. And there is progress yet to come. Men may carp against the emancipation of woman from the narrow bounds of the past, but in vain shall be their cry. The unfolding of the purpose of the Eternal God cannot be stayed. The world's history travels in only one direction. There have been some in every age that have protested against the advancement of woman lest a man should be made of her. But it has been only the weakest of men that have been afraid of making men of women. It never can be done! God has done His work too well for that. And yet every step of advancement had been considered a deviation from the proprieties of the sex. What we now consider as perfectly proper in woman would be regarded as monstrous in Turkey. Every step of advancement has been made in the face of the cry "she's stepping beyond her sphere!" But there are no external occupations that can change the nature of woman. The colors of God never wash out. Sex is dyed in the wool. The more power that can be given virtue the better. Weakness can never be the charm of woman. Purity, love, wisdom and sympathy are her most precious qualities. Too much power cannot be given to her. The more power they have the more noble womanhood will become.

The education of woman only adds to her charm and usefulness. The time has passed when the fruits of the fair can be the theme of deriding poets, and when sex presents any barrier to genius. Few things are more remarkable during the last twenty-five most remarkable years than the new avocations opening

up to woman. Law, medicine and literature are securely within her grasp. Her voice is every where heard from the platform. The majority of the teachers of free and enlightened America are young women. Temperance, Missions and all kinds of charitable work now feel the power of women. Everywhere they are coming to the forefront. The childhood of the sex belongs to paganism and the past. Henceforth a maturity of culture, responsibility and influence is destined to characterize womanhood. The age is forever gone when man shall ride in the saddle and woman trudge along behind on foot carrying the luggage. Ours is an age that smiles most auspiciously upon woman. It is an age also that requires of her something more than pounding piano keys and dabbling canvases, or embroidering heads of poodle dogs, panies and tulips so that nobody can tell one from another. It is an age that insists upon women knowing the principles of good housekeeping, how to take care of money, and how to cook something digestible and make their cross. It is an age that expects young women to get married and have homes of their own. Some young women, however, do not get married because no young men ever ask them, and some other because those who do ask are not quite the right kind. I hope none of the young ladies present will ever get such a husband as a certain young man I once possessed. He was decidedly wanting in energy and in fact quite lazy. On waking up one morning he found his wife in tears. "What's the matter, love?" "Oh, I've had such a dreadful dream." "Why, what was it?" "Well, I was going down street and saw a sign 'Husbands for sale.' Many women were rushing in and I went along. Just then they were selling a splendid specimen for \$1500." "Well, did they all bring so much?" "Oh, no, they went at \$1000, \$500, and so on down." "Well, did you see any there that looked like me?" "Yes, indeed! but they were tied in bunches like asparagus and sold for 100 cents a bunch. I sincerely hope that no young lady here-to-day will ever get a husband like that, but one that shall be worthy of her.

Remember that the home is the highest and most influential sphere that any woman can ever occupy. Remember, also, that all women are not permitted to preside over, to adorn and to beautify the domestic hearth. It should be prepared for some other noble and useful sphere of activity rather than to remain an useless and undesirable appendage to the home of their childhood or some relatives abode. But whatever shall be your sphere of activity, adorn it. Be attractive, be interesting, be sunny, be cheerful and sympathetic. Be pure and good. Remember that even your silent influence is a mighty power, as mysteriously exerted as the flower sheds its perfume. Refine and soften the severer aspects of life. Do not make pleasure the chief aim of your existence. What is known as the society girl is not the highest type of womanhood. This is all modern civilization in its play-ground. The quiet girl in the corner is often times the most interesting of all. Modesty is a magic circle and a scepter of power. Believe in and be loyal to that great Saviour of mankind under whose influence woman has been so gloriously transformed. Christianity is the great reforming power of the world. It is at the basis of all great progressive movements in human history. It came a new moral force among men. Jesus presented old moral principles with new simplicity and earnestness. He illustrated them by a life and character of unexampled elevation and purity. It has greatly reformed social habits and practices of Europe. In those far-off, clashing times the best men had to live in castles and defend them with their might. Home life was thus developed as never before and gave to woman a charm till then unknown. Christian chivalry gave protection to all fair ladies and treated them with delicate and decorous deference. In those days it was its crowning grace. It paid the greatest respect for modesty and virtue. To chivalry woman is indebted for a position never before enjoyed in history. Chivalry was the combined result of German and christian notions. While the modern position of woman owes much to ancient German customs, it owes still more to the influence of christianity. The German ideal would have been lost had it not been for the conserving force of christianity. Its influence has been to raise woman to an equality with man in all personal rights and to make her his superior in morals. Our idea of woman is both chivalric and christian. From the days of chivalry forward woman has been advancing rapidly until now she is held in purest honor and is recognized as the moral leader and inspirer of society. And there is progress yet to come. Men may carp against the emancipation of woman from the narrow bounds of the past, but in vain shall be their cry. The unfolding of the purpose of the Eternal God cannot be stayed. The world's history travels in only one direction. There have been some in every age that have protested against the advancement of woman lest a man should be made of her. But it has been only the weakest of men that have been afraid of making men of women. It never can be done! God has done His work too well for that. And yet every step of advancement had been considered a deviation from the proprieties of the sex. What we now consider as perfectly proper in woman would be regarded as monstrous in Turkey. Every step of advancement has been made in the face of the cry "she's stepping beyond her sphere!" But there are no external occupations that can change the nature of woman. The colors of God never wash out. Sex is dyed in the wool. The more power that can be given virtue the better. Weakness can never be the charm of woman. Purity, love, wisdom and sympathy are her most precious qualities. Too much power cannot be given to her. The more power they have the more noble womanhood will become.

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"Grant Rode Like a Demon."

"Speaking of General Grant's fine horsemanship," said General N. P. Banks, "reminds me of an incident that occurred soon after the battle of Port Hudson, in which he gave me the race of my life. General Grant paid the army under my command a visit at the period mentioned and was asked to review it. He brought with him no horses and I loaned him for the occasion the magnificent bay parade horse which the patriotic citizens of Massachusetts presented to me when I went to the front in 1862. All of my old soldiers will remember that bay horse. I rode on the review a thoroughbred black mare, and I was in a constant state of anxiety lest she would run away with me when warned. Well, the troops were drawn up in line and we rode down the front lines in a slow pace, but when we reached the rear lines Grant would put the bay at his utmost speed, and as he was nearly thoroughbred he could run. Grant sat on the bay as if he were part of him, but the difficulty I found myself in was not to keep up at the regulation distance but to prevent my animal from distancing the general and running off with me. Grant rode like a demon and I after him until the review was finished, the troops in the meantime watching the scene with interest mingled with astonishment. For some days afterwards the troops were heard discussing the event, and, as far as I can learn never settled the question as to whether it was a horse race or a military review."

As Others See Us.

A funny story is told at the expense of Sir Richard Moon, chairman of the board of directors of the London and Northwestern Railway company. Sir Richard is one of the most energetic railway magnates known, and is the terror of the employes of the company, for they never know when he is about to pounce upon them. He makes a point of visiting every station on the line at least once a year, and has an odd habit of overhauling the books and accounts of station masters at inconvenient times. He knows the price of everything, and is said to have rowed an unfortunate freight agent for giving too much for a packet of carpet tacks.

One day he dropped in at Crewe station about 5 a. m., and saw a couple of porters hard at work cleaning up things generally. Sir Richard was delighted. "This is the right way, men," he exclaimed. "I like to see such painstaking industry begun so bright and early in the morning." "Industry be blow!" said the man addressed, tartly, who of course did not know who the fussy old gentleman was. "We don't commence work at this unearthly hour, but we've just heard that that old nuisance, Moon, is on the road somewhere, and we're just getting ready in case the old hunk should drop in on us unexpected." In justice to Sir Richard he said he took no notice of the opprobrious remarks, but quietly slipped away and gave the men the go-by that time.—Philadelphia Inquirer.

Gloating about City Hunters.

"The game laws," says an old sportsman who is inclined to be a growler, "all are made by city men who want about six weeks in the year to themselves, just when the farmers are busiest with their fall crops. A city sportsman who doesn't know anything about farming will put on a pair of breeches that reach to his neck and wade all over a new wheat field without thinking of the damage he does. I was brought up on a farm, and I tell you these celluloid clay pigeon killers are a nuisance. If I were a farmer I would raise a crop of billbugs and feed them on raw beefsteak for a month previous to the opening of the season, and when these city jays swoop down and take possession of the farm I would turn them all loose."—New York Tribune.

How They Do It in Dublin.

An Irishman who had just come to New York and was not remarkably well pleased with the weather last week or with anything else in America, was belittling everything he saw to his friends, who were showing him the sights. They visited Eden Musee and he had his picture taken by the nickle-in-the-slot camera. "Well, Patsy, did ye ever see the like of that, now, before?" he was asked. "Did I ever see the loike of that?" replied Patsy in great disdain. "Bedad we have one in Dublin that, if you just quiet into it and drop in a farthing, will take your picture in three different positions—sit 'in' down, standin' up and wild yer baby on yer knee."

—Wife (looking up from a book)— "This writer says that half the miseries of married life come from the fact that wives do not have a certain, regular sum per week to spend as they please." Husband.—"True; and the other half of the misery comes from the fact that husbands do not have a certain, regular sum per week to spend as they please."

—Carmen Sylva, Queen of Roumania, is forty-seven and still beautiful. She and the Princess of Wales, who is also forty-seven, are two of the prettiest women in Europe.