ECCENTRIC LORENZO DOW.

SCRAPS FROM THE DIARY OF THE IT INERANT REVIVALIST.

The Peculiar Methods Which He Employed 1 His Career as a Traveling Preacher. Where He Met Ills Wife-Ills Impressions of the Places Visited That Lorenzo Dow, the eccentric evange

list of earlier times, was no humbug every point in his life and character goes to show. He was earnest to the very verge of fanaticism. The atmosphere in which he was raised was one of extreme religious fervor, and he showed signs of its effect from his earliest years. While at play one day when but four years of age, he " suddenly fell into a muse about God and beaven and hell," about which he had even then heard much. When his companion observed his abstract tion and asked him concerning it, Lorenze responded: "Do you say your prayers?" No." "Then I will not play with you you are wicked," and into the house be went. When but 12 years old be began to have those dreams, or half trances, which followed him all his life and in which he placed such implicit belief. He thought on this occasion that the prophet Nathan came to him and told him he would die at 22 It made a deep impression on his mind and re-mained to harass him until after that period

When less than 14 years of age a conviction of his lost condition came upon him and car ried such a weight of woothat he determined to put an end to his life and know the worst He loaded a gun and went into the forest, but before putting his idea into execution the thought came to him that it he would wait some means of relief might be granted him. About that time the Methodists made their appearance in the neighborhood. One of them, Hope Hull, preached with such power that when Lorenzo heard him he was terribly affected. "I had liked to have fallen backward," to use his own language, " but saved myself by catching hold of my cousin, who sat by my side; and I durst not stir for some time for fear lest I should tumble into hell. After the assembly was dismissed I went out of doors; all nature seemed to wear a gloomy aspect, and everything I cast my eyes upon seemed to bend itself against me and wish me off the face of the carth. I went to the faneral of one of my ac-quaintances the same day, but durst not look on the corpse for fear of becoming one myself: I durst not go near the grave lest I should fail in and the earth come in upon me." This condition of mind remained for some time. He half expected to see the devil pick him up and carry him off bodily. One night he dreamed that Satan and an assistant came into his room, bound him with chains and carried him to a place of torment. Out of all this agony came peace at last, and when the conviction came to him that he could be saved, "the turden of sin and guilf and the fear of hell vanished from my mind as perceptibly as a hundred-pound weight falling from a man's shoulder." AMAZED AT THE CALL TO PREACH.

When he heard the call to preach he was amazed and terrified, and tried to believe that it was but a false call from Satan. He tried as many devices of escape as Jonah, but they were of no use. Many difficulties lay in the way, but he finally mastered them all and commenced his wonderful itinerant career. Even then be had hours of the deepest doubt and most severe buffetings spirit. On one occasion he dreamed that he had an interview with Adam and Eve in the Garden of Eden, and was much concerned to know what it might imply. Again, he sets these words down in his diary; "Satan pursues me from place to place. Oh! how can people dispute there being a devil! If they underwent as much as I do with his taiffeting they would dispute it no more." He notes a case of faith cure even in those analy restored from an illness which had ontined her to her bed about the space of

nine years."
During the first eight months of absence from home he traveled over 4,000 miles, through heat in the valleys and cold on the mountains; frequently sleeping with a blanket on the floor, where he could see the stars through the roof, while the frost was see well minimize a colory through rain and snow, often with no path at all, traveling all night sometimes to reach his appointments, preaching from ten to fifteen times a week, and often cold, hungry and in want. describes the main features of all the work-ing years of his life. Once, in the space of 23 days, he traveled 3.0 miles, preached 76 times, visited many at their houses, and spoke to a number of class meetings.

THE "TRAZY PREACHER."

Recause he was not recognized by many of the ministers of his church at that time, he gave up the name of Methodist, He was afraid he would become meane, and many catled him "the crazy preacher" from the start. He was at times eccentric to the bor-ders of lunary, and one cannot marvel that many odd and unfounded stories get affoat concerning min. One day as he was riding along he became so depressed in soul that he teaped from his horse, knelt in the wet grass and prayed aloud. He began, at one time, to question a young woman about the condition of her soul. He met with cool anconcerning him. One day as he was riding swers. "Well," said he at last, "I'll pray to God to send a fit of sickness upon you, it nothing else will do, to bring you to good and if you won't repent, to take you out of the way, so that you shall not hinder "If you'll pray for such things as this,"

was her answer, "you can't be the friend of my soul you pretend to be, and I'll venture

She was angry at first, then grow restless and uneasy, became troubled in mind, and finally was one of Dow's most zealous con verts and friends. He asked another woman to pray. She responded that she did not have time. "Then I'll buy your time," said Lorenzo, whereupon she agreed to give one day for a dollar. She supposed he was in jest, but he threw the dollar in her lap and went away. She called after him to take the money, but he refused, and added, "If you go to bell it may follow and enhance your damnation." Sine put off the task for ten days, when "her conscience roaring loud," as Dow says "she took the day and read two chapters in the Bible and retired thrice to pray to tiod to show her what she was and what he would have her to be. Be tore night she felt distressed on account of out, and before long found the comforts

One evening, when he had a houseful of young men, he placed his tack against the moor so none of them could escape, and preached to them with such fervor that some preached to them with such lever that some criest about for mercy. A young woman with whom he was talking suddenly broke away from him and ran. He followed her to the house of a neighbor, and sitting down in a door, would not let her out until she had chosen to serve either God or Salan for a fortnight. She chose the latter, saying "I can't keep the other." Lorenzo solemnly called on God to witness, and added: "I'l pray God that you may be taken sick before the fornight's up." Before night she grew uneasy, soon broke her promise, and became a convert and a member of the church.

THE WOMEN OUST AN INTRUDER. A man whom he had offended by plain preaching came into church and tried to pull his nose. Low dodged, whereupon women arose en masse and put the intruder out of doors. In his diary Lorenzo sets down many incidents which show the pecu-liar bent of his mind and the tenor of his belief. In illustration: "A reprobation preacher sought to do us harm, when I pub-liely besought God, if he was a true minister, to bless his labors and make it manifest; but to bless his labors and make it manifest; but if he had jumped presumptiously into the work that Ged would remove him, so that he should not hurt the people. Shortly after he fel into a scandalous sin, and so his influence was lost. * * * As I entered the meeting-house, having an old borrowed greatcoat on and two hats, the people were alarmed and thought it singular that I did not bow to every pew as I went toward the pulpit, which was the custom there. My hat being taken from me without my consent, and two others forced upon me, I was carrying one to give to a young man. I besought God in public that something awful might happen in the neighborhood, if nothing else would do to alarm the people. A company of young people going to a tavern one of them said, 'I will ride there as Christ rode into Jerusalem.' Instantly his horse sterted, into Jerusalem.' Instantly his horse started, ran a distance, and threw him against a log. He spoke no more until he died, which was next morning. * * * In Alford 1 presche 1 next morning. * * * In Alford 1 preache 1 Methodism, inside and outside. Many came to hear; one woman thought 1 almed at her dress. The next meeting she ornamented

far more in order that I might speak to her. But 1, in my discourse, took no notice of dress, and she went away disgraced and ashamed."

ashamed."

Lorenzo had determined to marry no woman who would object to traveling, and when he came to his courtship it was pursued after his own peculiar plan. One, S. M., of Western, kopt a house for preachers, or "Methodist tavern," as it was called by the people. When Dow preached in that neighborhood M. asked him to come to his house, and added, "My daughter will be glad to see you." Lorenzo remained there all night, but not a word passed between him and l'eggy, who was an adopted child. He went to his appointment, and while he was preaching he telt "an uncommon exercise" to run through his mind. He pondered on it, and before evening he asked M. if he would object to Lorenzo's talking with the girl about matrimony. The reply was, "I have nothing to say only I have requested her, if she has any regard for me, not to marry so as to leave my house."

On reaching the house Dow abruptly asked the wife what they had been doing in his absence. She told him, and added that leggy was resolved that she would never marry, except to a preacher, and that he mustekeep on traveling. Just then leggy came into the room. Lorenzo repeated this remark, and asked her if she had made it. She answered in the affirmative, whereupon Lorenzo said: "Do you think you could accept of such an object as me?" She made no answer, but retired from the room. He went away, but returned in a few days, Lorenzo had determined to marry no

answer, but retired from the room. He went away, but returned in a few days, when he told her he would be back again "in a year and a-balf or so" and receive her answer! After he had been South some time the family removed to that section, and he was quietly married to Peggy in the fail

IN SEVENTEEN STATES OF THE UNION. During the closing months of that year and he early ones of 1805, he crossed Ohio and went into the Mississippi valley, preaching at Pittsburg, Stenbenville and Wheeling on the way. He makes this entry: "I have been in each of the seventeen states of the nion." Of Chillicothe, then the capital of Ohio, he writes: "Stayed with the governor two days. No slavery can be introduced here. There are lands laid off for schools in here. There are lands laid off for schools in great magnitude." Once he traveled all night, until 10 o'clock on the following morning, stopped at a place called Bethel, finished his sermon, stepped from his pulpit to an open window, jumped out, mounted his horse, rode 17 miles, making nearly 80 miles of travel and five meetings without sleep. He had been threatened on one ocand thus describes the outcome : chump of wood being thrown in through the window, I leaped out after the man. He ran, and I after him, crying, 'Run! Run! Old and I after him, crying, 'Run! Run! Old Sam [Satan] is after you! He did run as for his life, and, leaping over a fence, hid among the busies. Next morning I cut Old Sam's name on the wood, nailed it to a tree, and called it Old Sam's monument. One young man who had led in the attack had, according to Lorenzo, the end of his nose bitten off; another was flong from his horse and killed, while several others were remarked to be followed with chastisement rom the Lord."

In recording his experiences in England

o gives a view of the religious divisions of he gives a view of the religious divisions of the day. There were seven varieties of Methodists alone, saying nothing of other denominations; one, Old Society; two, Kit-hamites; three, Quaker Methodists; four, Whitefield's Methodists; five, Revivalists, or Free Gospellers; six, Welsh Methodists, community called "Jumpers;" seven, Church Methodists, He tells of one Margaret keen, who had "accurately dreamed of Benaparte's disaster" before it occurred. Of Putstairg even in that early day he says: "Fittsburg has become famous in the New World, and by nature combining with art promises to be one of the great manufactur-ing towns in America. Seven or eight glass works in the neighborhood, and as many places of worship." "One thing is observ-able, that for hundreds of miles on the Kenaide, that for hindreds of mines on the Roh-tucky saide the people were dilatory at night and morning in coming to meeting, but on the opposite side [Ohio] the thing was quite different. The only thing as a reason that I can assign for this is slavery."

The concluding entries in his diary are as follows: "In a few weeks I expect to start

follows: " In a few weeks I expect to for the West again, but where I may be this time twelvemonth is very uncertain to me; whether in England, Sierra Leone, in Africa; West Indies, or New England, or eternity; but the controversy with the nations is not over, nor will it be until the Divine government be reverentially acknowledged by the human famity." His troubled and remark-able career came to an end at Washington, D. C., on Feb. 2, 1844

Her Experience in Society.

on the Philipple phia Times In a column and a half of plaintive rhetoric oblished in a St. Louis paper, a local society belle asks in substance what is the reason the is still unmarried. Seven years ago, she eave, she first entered society. Since then she has gone everywhere that society people went and received many attentions from men who seemed in earnest at the time, but they all left her after a season of devotion. Her mirror tells her that she is testh graceful and pretty, and her fortune, though not amounting to millions, is still large. Above all, her disposition is kind, but men she ad-mires do not seek her hand.

There are a great many persons who will feel disposed to condemn the frankness of the St. Louis belle, but thinking people won't blame her for saying what thousands of other young women have thought. It is quite certain that she did not think or feel as she does now when she first began her as she does now when she first began her whirl of pleasure. It was new to her then and to enter it had been the subject of her dreams for years. For a time, too, it and those she made in it satisfied her. But they do not now. The novelty has worn off and she longs for something better. In other words, she longs for what all affectionate women desire, a home and an affectionate If the lady in question will abandon society

as a business and devote her time in doing what good she can perhaps things may change. Men have a habit in looking in un-expected places for wives, the ball-room belle trequently being distanced in the matrimonial race by the teminine frequenters of worthy though unobtrusive places of charity. To choose a partner for a german and one for wife are two widely different things. At any rate, if the quiet exercise of such virtues as nature has given a woman will not enable her to win a husband worth having it is her to win a hustand worth having it is morally certain that fuss and display will

A Sharp Retort. At repartee the Rev. Sidney Smith had ew equals, and he must have been a bold individual who attempted to banter words with that celebrated humorist. His humorsome and deliberate manner of driving home retort a thick-headed squire once discover a resort a tinck-nearest squire office discover-ed, who, being worsted by him in an argu-ment, revenged himself by exciaiming: "I am sure, if I had a son who was an idled, I'd make him a parson," "Very probably," replied Sidney: "but I see your lather was d a different mind."

Prediction Applicable to This Year. In the church at Oberem-mal, near Prevon. in Germany, is the following inscription, centuries old, in stone: "When Mark shall bring us Easter, and Anthony shall sing praises at Pentecest, and John shall swing the censer at the Feast of Corpus Domini, then shall the whole earth resound with weepings and wallings." A. D. 1886: Eas-ter falls on St. Mark's day, April 25; Pente-cest on St. Authony of Padua, June 13; St. John Baptist on Corpus Christi, June 24.

MY HEAVEN.

Not in some far off clime it lies, Beyond some distant central sun; My heaven is in my haby's eyes
That draw me toward that other one None like them find I anywhere (Unless they be his mother's there)

The poets of the Book divine Have woven faucies wondrous sweet Of jasper walls, and crystalline New seas, and such a radiant street Of purest gold, and thrones, and songs, And countiess white-robed, happy throngs.

And baby eyes are close at hand : Their shining makes a perfect day : I gaze to them and understand How warriors bold and savants wise Might cow before a baby's eyes

Sometimes I cannot let him sleep, The closed eyes darken so the day ; And oh! such faithful watch I keep To eatch the first inspiring ray From depths, as pure as paradise That lie within my baby's eyes

The Holy One of Gattlee Took little children to his breast And said: "Of such my heaven shall be." And so I find a wholesoun resi. In all these tender, human tice. That centre in a baby's eyes -Geo. R. Lewis. HERE AND THERE.

I abominate toll gates, toll roads and toll bridges in this land of the free and home of the brave. No doubt they were altogether necessary and highly important in the proneer days, and when a decent highway cannot be made in any other way it is all right for private corporate capital to be thus employed. But I do maintain that in a county which boasts itself the richest agricultural region of the entire country and the fairest of all the world—where there must necessar ily be many roads and much driving, hauling and traveling, for use and beauty, by pleasure vehicle and road wagon there ought to be free highways. Free roads from hamlet to hamlet, free roads from town to town, free roads between farms and free access from every section of the county to the seat of justice. What a spectacle does this city present! A toll gate on its very streets to bar your way out the Old Factory road ; another just below the bridge on the Willow Street turnpike ; one before you get to the bridge on the way to New Danville; a fourth just beyond the city limits on Manor street, heading off the grassy avenue that runs alongside the street railway; the Columbia gate catches you almost before you get a chance to turn around, and the Marietta turntike slams one in your face before you reach Robrerstown; on the ways to Mt. Joy, Manheim, Fruitville and Lititz they stand like lions in the path : the Ephrata road has one and the New Holland turnpike another -a dozen, if I haven't missed any, and none of them ever misses me. Lancaster is as effectually shut in and shut out as a walled town of the old times. An embargo is laid upon its trade; every pound of butter and every dozen of eggs you buy are taxed to pay it, and every yard of cloth and pound of sugar you sell are discounted for this trib-

And that grand old structure, Witmer's bridge, picturesque from every view, a thing of beauty and a joy forever, in comparison with whose stout walls and graceful arches the new Binkley's bridge is a tattered scareerow! This Witmer's bridge, enduring monument of its builder, testifying the pro-gressive spirit of a day that is done, bearing a tablet with something about the law of an enlightened commonwealth dedicating it to pathle use—you cannot get across it without butting up against an imputent toil gate that asks your money or your life, before you can even turn down that shady dell to Lampeter or up that enticing path to Eden! I you take to the left a little further on you run—that is, you'd like to "run,"—th Horseshoe gate, with its fresh inhuity of rough stones that spoil the King's Highway to Bird-in-lland; and on the other hand all the way to Strasburg is strong with toll

Right and left, along every one of these cads, you will see God's own country, blessed in store and basket. The grass is the greenest, the wheat the thickest, the orchards bloomingest, the gardens the tidiest, the catbloomingest, the gardens the tidiest, the cat-tle the fattest, the horses the sleekest, the chickens the solidest, the women the tairest, the men the sturdiest, the barns the biggest, the houses the nestest—you will exhaust the superfatives telling the wonders, the beau-ties, the resources, the history and the future of this blessed land. But aren't you ashamed of H, that it costs 2 cents a mile for a'single horse to drive over any of these ways. They of it, that it costs 2 cents a mile for a'single horse to drive over any of these ways 7. They ought to be free. There is not one of these roads too good to be kept up by the township supervisor: not one that ought not to have its grades and even a better roadbed than they maintain for public uses. And when a turnpike company comes to grab an old established highway, over which the people have gone up and down for a hundred and fifty years, without any toil bars, let or license, it should be made to pay for it. The land granted to public uses ought to revert to its owners when it is diverted to private profit.

I notice that up in Lackawanna county somebody has been moving to have a turnpike made a free road under the new law of 1885-the act of an "enlightened commonwealth." That law, of June 25, 1885, offers a wealth." That law, of June 25, 188, oners a rather altractive way for the public to acquire turnpikes and other toil reads upon which the traveling public are charged. Inder its benedicent provisions whenever ten or more resident taxpayers, of any county of this common wealth, shall petition epresenting that any turnpike, road representing that any thropped, read of highway, heretofore or hereafter constructed, upon which tolls are charged the traveling public, under any general or special law, is wholly located in their county, and that it would be for the best interests of the people would be for the best interests of the pecipie of their county for such turnpike, road or highway to become a public road, free from toils or toil gates, it shall be the duty of such court of quarter sessions to appoint a jury of view, consisting of five reputable citizens of the petitioners' county, to view and condemn such turnpike, road or highway for public use, free from toils and toil gates, and to asuse, free from tolls and toll gates, and to assess the damages to which the owner or owners thereof may be entitled therefor. Upon due newspaper notice, and the hearing of witnesses, the jury may decide upon what is for the best interests of the people of the county in the matter, and if that be to sweep out the toli gates and throw open the road, they can condemn it and assess the damages.

The act further provides : The act further provides:
SECTION 5. Exceptions may be filed by
any party aggrieved to the report of such
jury of view, within twenty days from the
time such report is filed, which exceptions shall be heard by the court, in which such re-port is filed; and such court, after consider-ing such exceptions, may refer the report back to the jury of view with instructions to take any further proceedings or testimony as the court may deem necessary and proper, or may contirm such report; and, if no exceptions are filed to any such report within twenty days from the time of filing thereof, then such report shall be confirmed by the court.

SEC. 6. Immediately after any court of quarter sessions shall confirm any report of such jury of view, condemning any turn-pike, road or highway for public use, free pike, read or highway for publicuse, free from tolls and toll gates, the collections of folls of every kind on such turnpike, read or highway shall thereafter cease, and there-upon all toil gates shall be forthwith re-moved therefrom; and thereupon it shall be the duty of the county commissioners of the proper county to draw a warrant or warrants on the treasurer of their county. for the pay ment of any damages, which shall be assessed ment of any damages, which shall be assessed as aforesaid, against their county, for any turnpike, road or highway so condemned in their county; which warrant or warrants shall be made payable to the parties legally utitled to such damages.

I hope somebody will try it on. I can furnish at least nine of the required ten ablebodied resident tax-payers; and if the court reads bein it might be directed to five repu table and judicious citizens.

The toll gate must go.

The toll bridge is going : not very fast, to e sure : but sooner or later there will not be a toll bridge in this state across the Susque hanna, the Schuylkill and other streams along which nearly every town aforetime iness men of Lancaster have eyes and ears. They'll open them : and they'll open the toll gates, and keep them open, day and night.

In his masterial argument of the Mormon case before the supreme court—published in a document that even those who have no sympathy nor interest with the cause can profitably afford to get and read-George Ticknor Curtis calculated that of 25,000 heads of Mormon families 23,000 are not polygamists. Those who are average three wives and fifteen children. In the same memor able address Mr. Curtis recalled some his tory that is worth not forgetting, and loses neither accuracy nor graphic detail in his narrative of it. He said-and the big wigs

istened with much attention-I must detain your honors for a few min utes upon the subject of the great exodus of the Mormons from Nauvoo, in 18467. It is a in atter of public history. I want you to un-derstand why I advert to it. It was a public derstand why I advert to it. It was a public act transpiring for a whole year in full view of the people of the United States. The polygamy that accompanied it all along was well known to the people and government of the United States. It was the most remarkable expedition that has occurred, save in the difference of magnitude, since Moses led the Israelites out of Egypt. It began from a state of the Union. Two senators of the United States, men very eminent in the public life of the country at that time, Col. Benton, of Missouri, and Mr. Douglas of Hinois, intervened between the popular vio-

lence of the surrounding population and the government of Illinois, to negotiate protec-tion for these people until they could depart, they agreeing in their part to go and seek a home out of the United States. They sold home out of the United States. They sold out their property at an enormous sacrifice, and prepared for the great exhibition. That expedition crossed the domain of the United States from the Mississippi to the Missouri, and there the head of the column wintered at Council Bluffs. While they were there during that winter, the government of the United States made a requisition on Brigham Young, who was then the head of the Mor-mon church and the leader of these propin-

nong, who was then the head of the Mor-mon church and the leader of these people, to form a Mormon battalion and go into the Mexican war. He responded and gave the flower of his young men, five hundred stat-wart fellows. The United States government sent military officers from this city to take the command, and the Mormon battal-ion went into the Mexican war and served Everhart in the newspapers, and there was some, no doubt, on the floor of the House for the high-falutin speech he made on the river and harbor bill. He soared with Soc-

until its close.
The expedition of which I have been speaking continued on in the spring of 1847 across the Rocky mountains, and on the 24th of July, 1847, it halted at the Great Salt lake in Mexican territory, and when all were gathered in the settlers amounted to 20,000 souls, all hotding one faith, and many of the older men having plural wives, which they carried along with them in the view of the whole country. But they were not all gathered in until after the country became the property of the United States. Public opinion throughout the United States was at that time one of unanimous tenor. Their polygamy was well known. Everyone said let them go; they are beyond the mountains, they are in a foreign land, let them have their religion and their polygamy, we are rid of them. Mexican territory, and when all were gath

their religion and their polygamy, we are rid of them.

The press at that period was not what it is now. If it had been, this expedition would have been attended by a hundred reporters, and every incident of every day would have been described in newspapers, laid on the breakfast tables of the whole country, on the break fast tables of the whole country, on the following morning. But the expedition was not unnoticed by the press. By reference to the columns of the National Intelligencer and the Union, published here, you will find that this expedition was noticed from time to time. But this was not atl. Not only was this emigration conducted in full view of the people and government of the United States, but it was attended by a great exhibition of heroism, and of many of the most remarkable qualities of human character. bitton of heroism, and of many of the most remarkable qualities of human character. These Mormons passed through tribes of Indians, who were at that very time fighting the troops of the United States. There were comparatively but few persons of foreign birth in the expedition. They were chiefly from New England, New York, Pennsylvania and Ohlo; people educated in the public and private schools of those states, intelligent, many of them of the classes styled ladies and gentlemen. There was a good deal of the New England blood among them at that time. Among those who emigrated that time. Among those who emigrated from Nauvo) was an educated Connecticut lady who bore my family name. She died iady who bore my family name. She died on the way, and was buried in a grave, now unknown, in the deep black soil of the prairie. Although the Mermons passed through bands of Indians of the most hostile description, no scalp of a Mormon, man, woman or child, was hung up in an Indian wigwam. No Mormon took the life of an Indian, or fired a gun except to bring down a buffalo, or some other game. They have always had more success, more Christian tact, in dealing with the Indians than any other white men on this continent of North America, excepting William Penn's Quakers. This is true of them now. All the great sailent facts about this emigration were known to the people this emigration were known to the people and government of the United States through a whole year. It is of very little consequence to the purpose of my argument whether the law of Mexico, when they settled in Mexican law of Mexico, when they settled in Mexican territory, did or did not prohibit polygamy; and it is also of no consequence, in my judgment, whether the treaty undertook to secure to them religious freedom after the country became the property of the United States, because when they passed under the constitution of the United States they received a guarantee of religious liberty that was far according to the land of the land more effectual than any treaty could bestow. more effectual than any treaty could bestow,
Now allow me to follow down their history
from 1818. The territory was organized by
act of Congress in 1850. Brigham Young
was appointed governor of the territory and
so continued down to 1857. He was a man
known by the whole country to be a polygamist. He died years afterward leaving seventeen wives and fifty or sixty children.

These was no interference and no legisla-

There was no interference and no legisla-tion until 1862. The act then passed was believed by every Mormon in Utah to be un-constitutional. There were no presecutions under it for a long time. At length a test case was made, which reached this court, and was decided at the October term 1878, and at some time in the winter of 1879.

time in the winter of 1879.

The point decided was, as your honors well know, that their religion was no bar to the act of the sovereign power in declaring polyact polyac

gainst marriages to be organly. That was the point under consideration.

There the matter rested until the passage of the passage of the act of 1882. From the pas-sage of the act of 1882 to 1882 is 20 years. From 1847 to 1882 is 15 years. From 1862 to 1879 (decision) is 17 years. From 1879 to 1882 is 3 years. From 1817 to 1882 is 35 years. Break up this whole period of 35 years as we may by any of these subdivisions, there is hay by any of the minor periods in which the people of the United States did not know that polygamy was extensively practised in that territory, and was increasing. If it can be said that by the act of 1862 the Mormons had notice that the institution was to be broken up, what shall we say about the period of 15 years before '02, or about the 20

years that followed 1862 until 1882?
These considerations, of course, are no bar to legislation. But the legislative power was bound to regard them and, in a court, these public equities must have some influence in the construction and application of the legislation to particular cases arising among so great a number of persons.

One can hardly read a volume of Austin Dobson's poetry without assenting to all that his American editor, Edmund C. Steadman,-high up among the poets and critics himself, albeit they say poets cannot be critics-has to say about its excellence and his rare genius. The wide range of his muse, the definiteness and effectiveness of his old-time sentiment: his modesty and scholarship, the delicate humor and ideality of his tyrics and the altogether unique style o his society verse, have a charm that makes him as much of a favorite on this side of the water as with the cultured of our kin beyond the sea. Tender and kindly always, it may the sea. Tender and kindly always, it may be well questioned who of home or English hards has given us of late "more charming portraits, purer touches of nature, more picturesque glimpses of a manor which he holds in fee." I recall him in now connection with Dr. Holmes' visit to England because to him Dobson inscribed the American edition of his works (1880) and in doing it he said: "Once a couple of words from you which you doubtless have and in doing it be said: "Once a compass of words from you which you doubtless have forgotten but which I always shall remember—made me very proud and happy." That sort of thing counts with poets as well as with common-place people.

Since Thackeray's art died, it may be well said: "No such people of the old England have come to life again as Mr. Dobson's Gentleman '": who

hred in that past Georgian day
when men were less inclined to say.
That "Time is Gold" and overlay
With toil their pleasure. the "Gentlewoman of the old school

tiod bless her-dear old Madame Placid For her e'en Time grew debonair He, finding cheeks unclaimed of care, With late delayed faint roses there With late delayed faint base and And lingering dimples.
Dad spared to fouch the fair old face.
And only kissed with Van shall grace.
The softwhite hand that stroked her lace or smoothed her wimples.

. Her fastes were not refined as ours, she liked plain food and homely flow Refused to paint, kept early hours, Went clad demucely;

How sweetly tender and pathetic this, The Cradle":

How steadfastly she'd worked at it; How lovingly had drest With all her would be mother's wit That little rosy nest! How longingly she'd hung on it !-

here lay beneath its coveriet A little sleeping head. He came at last, the tiny guest, Ere bleak December fied; That rosy nest he never prest Her cullin was his bed.

have only time-I trust you have pationce—for one more: "The Forgotter Grave-A Sketch in a Cometery " Out from the city's dust and roar, You wandered through the open door Paused at a plaything pail and spade Across a tiny hillock laid; Across a tiny hillock hild;
Then noted on you dexter side
Some moneyed mourner's "love or pride;"
And sis—beyond a hawthorn tree,
Showering its rain of rosy bloom
Alike on low or loffy tomb—
You came upon it—suddenly.

How strange: The very grasses' growth Around it seemed for form and loath; The very ky seemed to turn Askance that wreathed the neighbor arn, The slab had sunk, the head declined. And left the rails a week behind. No name; you traced a "6"—a "7"—Part of "affletion" and of "Heaven": And then in letters, sharp and clear, I on read—O Irony austere!—"This test to Sight, to Memory dear."

That may or may not be an argument for remation. Piver take the ashes from the

Senator Blackburn says there are two men in Congress whom he knows from experience and observation and report cannot be bullled; and he will never try—again. One is Logan and the other Randall. There is some guying of Congressman

river and barbor bill. He soared with Socrates, ripped with Eurfpides, roamed with Romulus, and cantered, with Cantharides; and when the members crowded around him and gave him time so liberally they were simply amused; and it was all the more comical because he did not seem to notice it. It is not to Everbart's discredit, of course, that his audience did not understand his talk about the imprimatur of the Elzevers, the binding of Baskerville; Palimpsests of the Vatican; the Spiendid Shilling, or the Adventures of a Guinea. But I gness Geo, Martin has the facts of the case about right when he says of Everbart and his speech:

Everbart is a specimen of the congressman who is gradually fading away. He used to be a pretty bright talker in the Pennsylvania Senate, and on the stump had a kind of tremulous cloquence that made those who did not understand what he was driving at think he was making a great speech. He came to was making a great speech. He came to Congress with pretty high ideas of the duties was making a great speech. He came to Congress with pretty high ideas of the duties and high position of a congressman, and has been loading up with learning ever since. He is the one member of the House who knows something about every bill offered in the last three sessions, and he is certainly the only member who has sat in his seat every day through good measures and bad, and important ones, and those which were not worth attention. He knew how every member stood on every bill, and what bills he had particular interest in. He what bills he had particular interest in. even knew the merits of every pension case; and yet he did not know that the House did not care to hear about "Calypso Atlantis." It is pretty well known that they are mak-It is pretty well known that they are making a fight for the seat up in Chester county, and that he is likely to be defeated. That seems to be the fate of classical men in these degenerated days. They are not appreciated like "Pig Iron" advocates, for instance, and possibly it is just as well. Maybe the next statesman from Chester county who talks about the river and harbor bill can get an appropriation for the Delaware.

It may be a pity, but it certainly is true, that the days of the classic orator in Congress are over. McCreary, of Kentucky, was the last of his line. Everhart cannot hope to succeed him. The glory that was Greece and the grandeur that was Rome have little interest for the modern statesman; and even Everhart will not revive them.

Turn Out the " Rashkell." The curiosities that arrive in the official mail directed to the departments would furnish material for an extensive and entertaining museum. The following is a copy of a letter received by the postmaster general from a man who sent a money order for \$1, which failed to reach its destination:

"HON, VILESS: I don't think a democrat is to blame it must be one of the Rashkelis that has not been turned Out Please Help

the thing out so that we may git a far deal and I may git my money it is but \$1.00 wich is but vary little at the same time it is money your most A Bedeante "Ambnos Englis."

"A Still more affecting communication was received by the commissioner of pensions this week: this week:

"Can twins git a penshun whene one is ded and the other is a gurl. Let me know afore my old man dies who has got misery in his stummuck?"

Before and After.

Editorial from a Dakota paper (three months before election); "We hear that Bill Smith wants to go to the legislature next winter. We were expecting thisthere isn't much that Bill doesn't want, Cannot the people of this county do better than send such a renegade office seeker as

Smith, the merchant prince of this city, has formally announced himself as a candidate for the legislature. As our people well know, Mr. Smith has had large experience in the lowa legislature, besides holding many offices of trust and honor. Without a shadow of a doubt he is the man for us. By the way, his mammoth double column ad will be no-ticed on our fourth page this week. Read it and profit thereby."

Blogus tiurns.

It has been discovered that the poems in the two Burns commonplace books which were recently sold under the hammer in Edinburgh, one for 270 guineas and the other for 310 guineas, did not contain, as was presumed to be the case, unpublished compositions by Burns. For the most part they were mere extracts copied by the po-from old numbers of the "Scots Magazine and the "London Magazine," chasers of the volumes were, it seems, Lord Rosebery and Sir R. Jardine, with whom, it is said satisfactory arrangements are being made by the vendors.

The Loyalty of the Lone Star State.

From the Galveston News. Texas belongs to the United States and not to any Confederacy. If Mr. Jefferson Davis or anybody else should attempt to tempt Texas from the Union now, he or they would have a mighty interesting time. Texas is the biggest state in the Union and is going to continue so. Uncle Sam can borrow a shirt from any man in Texas.

Wanted to Be a Common Man.

A lad recently announced to his parents his permanent retirement from the Sunday school. "I tell you," said he, " it's no sort of use for me to go any more. I don't take any interest in the subject. I don't want to be a minister or a superintendent or even a teacher. All I'm going to be is just a com-mon kind of a man like father."

Not Too Long For Her. A sermon is always short to the woman who wears a new bonnet to church for the

> THE WILD SOWER t p and down the land 1 go, Through the valley, over hill; Many a pleasant ground 1 sow, Never one I reap or till; Fan and fail I never wield,

Leave no hayrick in the field. Farmer goes with leathern serip, in the self-same score I sitp Germs of many a lusty weed Though I scatter in his track, I possess nor bin nor sack.

He sows wheat, and I sow tare Rain and sunshine second toti ; Tame and wild these acres share, Wrestling for the right of soil I stand by and clap my hands, Cheering on my urchin bands.

Mine the cockle in the rye, Thorned thistle, large and fine, And the daisy's white fringed eye. And the dodder's endless twine Mine those fingers five that bind Every blade and statk they find

Mine the lilies, hot and bright, Setting summer meads on fire: Mine the silk weed's spindles white, Spinning Autumn's soft attire. olden-rod and aster then I bring up by bank and gle

Whose fleeth to the woods, Whose buildeth on the plains, I, too, seek those solitudes. Leading on my bardy trains Thorn and brier, still man's lot. Crowd around the frontier cot.

Many serve me, unaware-Shaggy herds that ceaseless roam And the rovers of the air Passing to their winter home ; More than these upon me wait— Wind and water bear my treight

Thus, a sower wild, I go, Trafficking with every clime, still the fruitful germs I sow That shall vex your harvest-time Otherwise, ye toll-stooped men.
Eden's case were come again!
—Edith M. Thomas.

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