

POPULAR DELUSIONS ABOUT UTAH.

New York Herald, Feb. 13.

Mr. Edmunds proposes to call up in the United States Senate to-morrow his bill for the better enforcement of the anti-polygamy statutes in Utah. It is highly appropriate for a Senator from Vermont to take the lead in a legislative movement of this kind, for his State was the birthplace of Joseph Smith, the founder of Mormonism; and Brigham Young and Heber C. Kimball, who guided the conspiracy that engrafted polygamy upon the dogmas of the new religion, were natives of the same soil.

There are some popular delusions about the Mormons, and very intelligent persons who have visited Salt Lake City for the purpose of making personal investigations there, and who fancy that they have a right to pronounce authoritative opinions upon "the Utah question," are not always free from them. One is that the Mormons consist chiefly of foreigners. On the contrary, the American-born inhabitants of Utah outnumber the foreign-born more than two to one. The proportion by the census of 1880 is 99,969 to 43,994. Dakota, which approximates closely to Utah in the aggregate of its population, having 135,180 inhabitants, while Utah has 143,963, is much more under the domination of a foreign element so far as numbers are concerned. The proportion in Dakota is 51,793 foreign-born to only 83,387 natives of the United States. So is the State of Nevada. So are most of the great cities of the continent. The proportion in Utah does not materially differ from that in Rhode Island, one of the original members of the Union. It will not do for the people of the United States to try to shift their own responsibility for the disgusting peculiarities of Utah society upon foreign shoulders. The Mormon religion was an American invention, and the ecclesiastical supremacy over its adherents always has been controlled by Americans. John Taylor, who is the nominal head of the Church since Young's death, is English by birth, to be sure, but he by no means inherits Young's autocratic sway. It is shared with coadjutors most of whom are of American birth, and he himself has been a resident of the United States for half a century. He was with Smith in Carthage jail in 1844, and was wounded in the affray in which the Prophet was killed. Nor have foreigners ever predominated in Utah at any stage of the development of the Mormon community. In 1870 the total population was 86,786, and the respective numbers of American-born and foreign-born were 56,984 and 30,702. In 1860 the total was 40,273, and the respective numbers were 27,519 and 12,754. The bulk of the American-born inhabitants also are natives of the Territory. No less than 80,847 of the present 99,969 were born upon its own soil, under exclusively Federal jurisdiction. Congress has had the power to control them from the cradle in all those features of life which are subject to the regulation of law. These figures fix the absolute responsibility of the United States Government for what Utah is. As the twig is bent the tree is inclined, and if Congress had bent this twig out of its crookedness while the wood was tender and supple it might have spared itself the present severe efforts to straighten a stout trunk of more than thirty years growth.

Another delusion about Utah is that the foreign element in its population is recruited from European races which the claimants of a concealed superiority for the so-called Anglo-Saxon stock fancy to be inferior. On the contrary, England makes the chief contribution to it, and next to England comes those Scandinavian countries to whose people the Anglo-Saxon stock is close akin. The infrequency of Irish or German Mormons is very remarkable, and the Latin races of Europe never have been hospitable to Mormon missionaries. Has the discipline of the Catholic Church anything to do with this? Certainly it is next to impossible to find a Frenchman, an Italian or a Spaniard in Salt Lake City. The proportions in which foreign countries have chiefly contributed to the Mormon community are very constant, as is plain by the following comparative table, which we have compiled from the censuses of 1870 and 1880:

Table with 2 columns: 1870, 1880. Rows: Born in England, Born in Scotland, Born in Wales, Born in Ireland, Born in Denmark, Born in Sweden, Born in Norway, Born in Switzerland, Born in Germany.

We are satisfied, by inquiry, that the large ratio of increase of Irish and German immigrants exhibited in this table is due to the development of mines in the Territory, and not at all to conversions to Mormonism. It reinforces the non-Mormon, or so-called Gentile, section of the population. Another noteworthy fact is that the Mormon community is not a favorite asylum for Chinese. Notwithstanding the facilities the Pacific railroad affords them for access to Utah there were but 445 Chinamen there in 1870, and the number had increased only to 501 in 1880.

A third delusion about Utah is that the females greatly outnumber the males. This popular notion among uninquiring people arises from suffering their minds to dwell upon the abundantly-stocked seraglios of the wealthy potentates of the Mormon Church, without considering that the poverty of most of the agricultural settlers in the Territory makes it embarrassing for a multitude of them to support one wife—much more two, three, or half a dozen. It is, to be sure, a Mormon practice to marry women for cooks and chambermaids. There are conveniences in the practice in respect to stability of service. But the circumstances of most Mormon husbands forbid them to employ cooks or chambermaids, whether by wedding or by wages. Notwithstanding the vigorous preaching of polygamy as a duty for the last twenty-five years, it is probable that a majority of the Mormon males still are monogamists for economic reasons, and that polygamy is a luxury, like cigars and champagne. The proportion of the sexes shown by the census of 1880 is 74,471 males to 69,436 females, and less than this excess of males may be ascribed by any one chiefly to the mining immigration it is pertinent to add the figures of the two preceding censuses. In 1870 the males were 44,121 and the females 42,665, and in 1860 they were respectively 20,255 and 20,018.

A Remedy for Burns.

THE APPLICATION OF A SATURATED SOLUTION OF SODA BI-CARBONATE.

From the Practitioner.

It is now many years ago that the author of this paper, while engaged in some investigations as to the qualities and effects of the alkalies in inflammations of the skin, etc., was fortunate enough to discover that a saline lotion, or saturated solution of the bi-carbonated soda in either plain water or camphorated water, if applied speedily or as soon as possible to a burned or scalded part, was most effectual in immediately relieving the acute burning pain; and when the burn was only superficial or not severe, removing all pain in a very short time; having also the very great advantage of cleanliness, and if applied at once of preventing the usual consequences—a painful blistering of the skin, separation of the epidermis and perhaps more or less suppuration. For this purpose all that is necessary is to cut a piece of lint or old soft rag or even thick blotting-paper, of a size sufficient to cover the burned or scalded parts, and to keep it constantly well wetted with the sodic lotion, so as to prevent its drying. By this means it usually happens that all pain ceases in from a quarter to half an hour, or even in much less time. When the main part of a limb, such as the hand and forearm or the foot and leg, has been burned it is best when practicable to plunge the part at once into a jug or pail or other convenient vessel filled with the soda lotion and keep it there until the pain subsides, or the limb may be swathed or encircled with a surgeon's cotton bandage previously soaked in the saturated solution and kept constantly wetted with it, the relief being usually immediate, provided the solution be saturated and cold.

Falling Back on the Laws of Moses

From the Texas Sittings.

There is a colored Justice of the Peace who holds Court not far from Austin and who gets off from the Bench some of the most wonderful decisions that have ever been delivered since the days of Solomon. Not long since Jim Webster was brought up before him for cutting off the ear of a cow that had broken into Jim's garden. The case was clearly proven, and the colored Solomon said: "I sentence Jim Webster to be locked up in de county jail for de space ob one year." "But, your Honor, the statute says that the penalties for such offences shall be a fine, not to exceed fifty dollars," said Jim Webster's attorney. "I knows dat ar, but I take de old law on de subject." "To what old law does your Honor refer?" "To de law of Moses, sah, which says, 'an eye for an eye, a tooth for a tooth, an ear for an ear.'" De prisoner at de bar cut off one ear ob de cow, and de law says explicitly, dat he loses a year's time in de jail. Ef he had cut off bofe ears ob de cow he would hab got two years. Call de next case on de docket."

An Innocent Abroad.

From the Hartford Times.

A young lady from the rural districts recently visited town with her beau. Getting into a car for the first time she took her seat, while her lover planted himself on the box with the driver. Very soon the conductor began to collect the fares, and approaching the rustic maiden he said: "Your fare, miss." The rural rosebud allowed a delicate pink to manifest itself upon her cheeks and looked down in so t confusion. The conductor was rather astonished at this, but ventured to remark once more: "Your fare, miss." This time the pink deepened to carnation, as the rustic beauty replied: "Deed, and if I am good lookin', you hadn't ought to say it out loud afore folks!"

THE Boston Post can see no reason why Chinamen should not become police officers. They do not speak the English language very well, but neither does a drunkard.

ECSTASIES AT REVIVALS.

Whole Congregations Prostrated by "Jerks" and Nervous Exhaustion.

From a Paper by Professor Yarnall, of Louisville.

Extraordinary interest was excited in the popular mind of Kentucky, at an early day, by a form of convulsive disease, which, though it had been witnessed elsewhere in the world, had never assumed a shape so decidedly epidemic. The spectacle of persons falling down in a paroxysm of feeling was first exhibited at Gasper River Church, in one of McGready's congregations in the summer of 1779. The movement proved highly contagious and spread in all directions. After a rousing appeal to the feelings of the listeners, and especially during spirited singing, one and another in the audience would fall suddenly to the ground and swoon away. Not only nervous women, but robust young men were overpowered. Some, continued the historian, fell suddenly as if struck by lightning, while others were seized with a universal tremor before they fell shrieking. Dr. Blythe, who often witnessed scenes of this sort, assured Dr. Davidson that he had once felt the sensation himself, and only overcame the tendency to convulsion by a determined effort of his will. A few shrieks never failed to put the assembly in motion and set men and women to falling around. A sense of "pins and needles" was complained of by many of the subjects, and others felt a numbness of body, and lost all volitional control of their muscles. It soon grew into a habit, and those who had once fallen were ready to fall again under circumstances by no means exciting. The first form in which these spasmodic movements made their appearance was that of a simple jerking of the arms from the elbow downward. When they involved the entire body they are described as something terrible to behold. The head was thrown backward and forward with a celerity that alarmed spectators, causing the hair, if it was long, "to snap like the lash of a whip."

The most graphic description of the "jerking exercise" was written by the Rev. Richard McNemar, an eye-witness of the frenzy, as well as an apologist, believing it to be a display of Divine favor. In his "History of the Kentucky Revival" he says: "Nothing in nature could better represent this strange and unaccountable operation than for one to goad another, alternately on every side, with a piece of red-hot iron. This exercise commonly began in the head, which would fly backward and forward, and from side to side with a quick jolt, which the person would naturally labor to suppress, but in vain and the more any one labored to stay himself and the more his twitches increased. He must necessarily go as he was stimulated, whether with a violent dash on the ground, a bounce from place to place like a foot ball, or round with head, limbs and trunk twitching and jolting in every direction, as if they must inevitably fly asunder. And how such could escape without injury was no small wonder to spectators. By this strange operation the human frame was commonly so transformed and disfigured as to lose every trace of its natural appearance. Sometimes the head would be twitched right and left to a half-round with such velocity that not a feature could be discovered, but the face appeared as much behind as before. Head-dresses were of little account among the female jerkers. Handkerchiefs, bound tight round the head, were flirited with the first twitch; and the hair put into the utmost confusion.

Granade is the preacher who gives this description of himself, which is also descriptive of his times. He was a stormy orator who drew great crowds wherever he went. He admits that he went by the name of "the distracted preacher," but says that at one of his meetings "the people fell as if slain by a mighty weapon, and lay in such piles and heaps that it was feared they would suffocate and that in the woods." So violent was his manner, stamping with his feet and smiting with his hands, that he often broke down the stands erected for him in the woods. Once, it is told of him, he was addressing a class-meeting in the upper story of a dwelling-house, when the room below was crowded with worshippers, and, being in what the historian calls "one of his big ways," he exclaimed: "I feel like breaking the trigger of hell!" and at the same time gave a tremendous stamp with his foot which actually broke one of the joists. The people below, hearing the sudden crash and screaming, to the door, some of them really imagining, as the writer of all these events relates, "that hell had overtaken them."

GENERAL GRANT, when asked the other evening where was the sword which he wore at Lee's surrender, answered: "I didn't have any on. I seldom wore a sword. I did wear one at the battle of Shiloh and it saved my life. A ball struck it and broke the scabbard, which dropped on the field. I believe Mrs. Grant has the blade. She is better at saving things than I am."

It is estimated that if a man lives to seventy-two years old, he passes at least twenty-four years in sleep. So, you see, a man is a pretty good sort of a fellow one-third of the time, bad as he may be the remaining two-thirds. Let us be charitable.

A Young Girl Marries a Murderer.

San Francisco Alto.

About 10 o'clock yesterday afternoon a young lady named Mary E. Willis, a blonde of prepossessing appearance and twenty-four years of age, applied at the County Clerk's office for a marriage license, permitting her to marry George C. Gottung, who only two hours before had been sentenced to serve a term of ten years in the State Prison at San Quentin for the murder of his wife. About the same time Justice Pennie was called out of the Court room to go to the County Jail to perform the marriage ceremony, and half an hour later the jail door was opened in answer to a knock to admit, on a permit from the Sheriff, "Judge Pennie, Mr. Gottung (a brother of the groom) and Miss Mary E. Willis." The trio were taken to the reception-room, where they expressed a desire to see George C. Gottung, and explained the object of their visit. Cell No. 25, wherein Gottung was confined, was opened and the party proceeded to cell No. 1, where Justice Pennie united the couple, the only witness present being the groom's brother. After an hour's conversation, the newly-made wife and her brother-in-law left the jail and Gottung was locked up in his cell. Gottung is seven years the senior of his bride, and by good behavior may be released in about seven years.

Mary E. Willis is the daughter of Robert Willis, a house painter, residing at 1718 Leavenworth street. She has been for a long time a member of the Woman's Fruit and Flower Mission, and was a frequent visitor to the county jail, where she went for the purpose of laboring for the welfare of the prisoners. While in this work she became acquainted with Gottung and took a great interest in him. The frequency of her visits increased, and it soon became apparent that between the two had sprung up a strong attachment, reports of which finally reached the ears of the young lady's father, who tried to dissuade her against yielding to an infatuation that could result in no good. But as she was of age and had a will of her own, the visits instead of decreasing became even more frequent and of longer duration. The father tried to induce the jail officials to refuse her admission, but as they seemed to think they had no right to comply with the request, he finally submitted to the inevitable, hoping for the best. The result is, that the infatuated girl has—unless the ceremony was void, by reason of the outlawry of the groom—been married to a man under a ten years' sentence for the killing of his former wife by stabbing her in a beer saloon at North Beach.

How Marriages Revokes a Will.

From an Exchange.

Some very hard cases have arisen under our Pennsylvania law in regard to this subject. A man about to marry has made his will in favor of his intended wife, and a woman about to marry has made her will in favor of her intended husband, and in both cases the wills have been revoked by the marriage. It has happened more than once that purchasers who bought from the devices or legates under a will have found that they had failed to get a title to the whole property on account of an outstanding claim on the part of an after-born child of the testator. It is important, therefore, that the following summary of the law by the late Chief Justice Reed should be kept in mind:

First. The will of a single woman is revoked by her subsequent marriage, and is not revived by the death of her husband.

Second. If a man makes his will and marries, and dies leaving a widow, so far as regards his widow, he dies intestate; that is, his will is revoked pro tanto (or in that respect).

Third. If a man makes his will, and has an after-born child or children not provided for in said will, and dies leaving this after-born child or children, he dies intestate, and his will is revoked pro tanto.

Fourth. If a man makes his will and marries, and dies, leaving a widow and child not provided for in such will, his will is not revoked absolutely, as at common law, but only pro tanto.

Fifth. If a man makes his will, marries and dies, leaving a widow, but not known heirs or kindred, it is clearly revoked, so far as to give the widow both the real and personal estate absolutely.

The law refuses to admit that a man can intend to disinherit his children, unless he shows that intention by a will made after they are born.

Making New Eyelids.

Transplanting human flesh has always been considered a difficult operation, but the success attending two remarkable operations of this kind recently performed by Dr. Richard J. Levis at the Pennsylvania Hospital has attracted the attention of the entire medical profession. The subject that received the severest cutting from the surgeon's knife is a coal miner named John Delancy, who received terrible injuries about the head and breast by the explosion of a can of blasting powder. The accident happened five years ago, and after the wounds had healed the man was horribly disfigured, presenting a sickening appearance. The head was drawn so far forward

that his chin had grown fast to his breast, while his eyes were without lids. It was impossible for him to shut his eyes, and food could be taken with only the greatest difficulty. In this condition life was a misery to the unfortunate man, while his repulsive appearance was no less a source of annoyance to his friends. In this condition he came to the Pennsylvania Hospital about fifteen months ago, and was placed under the care of Dr. Levis. The head was first brought to an upright position by what is known as the plastic operation. The flesh that held the chin down was cut, and to prevent this new wound from drawing the chin to its former position it was covered by skin turned up from adjacent parts of the breast. The chin was held in position by props and bandages, and within a few weeks time the patient was able to hold his head erect.

But the eyes were still a source of great annoyance to him. The upper and lower lids were burned off, leaving the inflamed edges turned outward. The upper lids were supplied by flesh from a little finger which it was necessary to amputate. The application healed, and in a short time Delancy returned home greatly improved in appearance. He was able to partially close his eyes, but the under lids were still sore. A few weeks ago he again came to the hospital, and was supplied with new lids taken from the flesh of an arm. This application was no less successful than those that had preceded it, and in a short time the man will be able to leave.

The second operation performed by Dr. Levis was one requiring even more skill than the preceding, although the results obtained were not so great. The patient in this case was a young woman, the corner of whose mouth and the under lip were eaten away by disease. The flesh was gone even down to the jawbone. To heal this a portion of the upper lip was cut and turned over, so as to fill the place of the part eaten away. The wound is healing readily, and within a short time the mouth will be whole and without disfigurement, only a slight scar showing.—Phila. Record.

Fundamental Differences.

New York Sun.

Mr. Jefferson's remarks prefatory to the Anas, written twenty-five years after the Anas themselves, are full of interest. "A short review of the facts," he says, "will show that the contests of that day were contests of principle between the advocates of republicanism and those of kingly government; and that had not the former made the efforts they did, our government would have been, even at this early day, a very different thing from what the successful issue of those efforts has made it."

The Anas were Mr. Jefferson's record of the occurrences in and about the Washington administration. They show the real, unvarnished opinions of the statesmen of that day upon vital questions, and narrate the conflicts out of which arose the parties which subsequently divided the country—one of which, the Democratic, still endures, while the other has shifted its name, but not its essential doctrines, many times. But the germ or beginning of every political controversy that has ever shaken the republic, from the inauguration of Washington to the present time, may be found in these narrations of the first secretary of state; and elsewhere, in the official papers submitted by the respective leaders, Jefferson and Hamilton, are elaborated the divergent views of fundamental principles upon which parties have since stood and fought, and indeed, are likely to stand and fight so long as the Constitution of 1787 shall last.

It was, however, pretty clearly the opinion of Jefferson, as it has been of nearly all his followers, that the absolute triumph of the Federalists would put a practical end to political parties. The leaders of the Federal party then avowed openly, as the leaders of the Grant party have since done, although with more caution, their purpose to change the government, so as to make it "stronger" as against the common people. Hamilton's demand for a "distinct and permanent share of authority" to be given to wealth as such, was plainly reiterated by the Grant conspirators in the preliminaries to the Chicago convention. Such a change would soon be followed by an hereditary tenure of many offices, by a ruthless use of the power of taxation for the further enrichment of the fortunate few, by monopoly in every form and by large navies and standing armies. What, under such circumstances, would be the opposition or Democratic party. It could scarcely be anything but a conspiracy against overwhelming power, with no hope of success except in revolution. Meanwhile the condition of the people would be what it has been in all ages and all countries where, instead of making their rulers servants, they suffered them to make themselves masters.

HOW TO SLEEP WELL.

The Cause of Sleep—Voluntary and Involuntary Muscular Exercise.

No healthful sleep comes except that which follows voluntary or involuntary action of the muscles of the body. Pedestrians fall into sound, deep sleep as soon as put to bed at the appointed time for rest. That is the sleep from voluntary muscular exercise. A person in good health sits around

the house all day; an invalid may all day sit and lounge and lie down from morning until night without sleeping, and both the healthy man and the invalid in the course of the evening will become sleepy and fall into sound repose, the result of the weariness which involuntary motion brings about; for the various organs of the body, the heart, the liver, the stomach, the eyelids, work steadily every day. The intestines are as ceaseless in their motion as the waves of the ocean; as these latter are always dashing toward the shore, so is the great visceral machinery working, working, pushing the wastes of the body downward and outward from the first breath of existence to the last grasp of life. There is not a movement of the system, voluntary or involuntary, external or internal, which does not require power to cause it. When that power is to a certain extent exhausted, instinct brings on the sensation of sleepiness, which is the result of exhausted power, intended by nature to secure that cessation from activity which gives time for recuperation, very much as a man who runs for a while stops and rests so as to get stronger to run again. We get up in the morning with a certain amount of reserved or accumulated strength; in the course of the day that strength becomes expended to the point necessary for the commencement of a new supply, which comes from rest, the rest from sleep. Opium narcotics, all forms of anodynes, cause sleep artificially by compelling rest. A horse may be tied so that he cannot move; he is compelled to be at rest; it is not the rest of tiredness, hence it is unnatural. Anodynes, in a sense, tie a man down; they take away his power of motion; they compel rest, but it is not the rest which is the result of used up strength, hence it is an artificial sleep, not natural cannot be healthful; hence the truth of the first utterance of this chapter—healthful sleep comes from the expenditure of the strength of the body in various forms of exercise.

A Pretty Western Romance.

A brother and sister have met after a separation of twenty years, and the meeting has been brought about in Devenport by the little son of the sister in a most peculiar way. One week ago yesterday the raft steamer Clyde went into Devenport on her way north, and Captain Douglass tied up his boat for a while in order to permit some of the crew to go ashore and make purchases. Among others who went ashore was Aaron Carter, a raftsman. The weather was very cold, with a keen north-west wind. While going along the street Carter met a poorly-clad little boy, who was running along, crying bitterly. Carter asked him what was the matter, and the little lad sobbed out: "I'm cold." "Come with me," said Carter; and taking the boy to a clothing store he bought him a suit of warm clothes and a pair of mittens. He then asked the boy his name. "Aaron Dunlap," was the reply. Carter was thunderstruck. Aaron Dunlap! he cried. "Where is your father and mother?" "Father is dead," the boy replied. "Well, take me to your mother, then, as quickly as you can," said Carter. The boy took him to his humble home, and when Carter entered the house the boy's mother rushed into his arms with a shriek that made all the other occupants of the tenement house rush into the hall to see what was the matter. Carter had found a sister whom he had not seen since the year 1862, when he went to the war with a Maine regiment.

It was a Boston girl who asked: "Why is it that two souls, mated in the impenetrable mystery of their nativity, float by each other on the ocean currents of existence without being instinctively drawn together, blended and beautified in the assimilated alembic on eternal love?" That is an easy one. It is because better is 45 cents a pound, and a good sealskin sacque costs as high as \$500. The necessities of life must experience a fall in price before two souls will freely blend in the assimilated alembic, and so forth.

Is a pleasant company each one asked a question. If it was answered, the questioner paid a forfeit or if he could not answer it himself he paid a forfeit. An Irishman's question was: "How does he little ground squirrel dig his hole without throwing any dirt about the entrance?" When they all gave it up Pat said: "Sure, do you see, he begins at the other end of the hole." Sue of the rest exclaimed: "But how does he get there?" "Ah," said Pat, "that's your question. Can you answer it yourself?"

When an Austin, Texas, school-maste entered his temple of learning a few days ago, he read on the black-board the touching legend, "Our teacher is a donkey." The pupils expected there would be a combing eye-cloze and earthquake, but the philosophical pedagogue contented himself with adding the word "driver" to the legend, and opened the school with prayer as usual.

On a Third Avenue surface car recently a woman entered the forward cabin, which is devoted to smokers. The conductor touched her on the shoulder and told her that it was the smoking department. "You mind your own business," said she, and she took sleep from voluntary muscular exercise. A person in good health sits around