After

Linens

an unusually

busy January in the

Domestic Store we find our-

selves in possession of a vast accu-

mulation of short lengths-so today,

Annual

THE DYING CENTURY PASSED IN REVIEW

THE PROGRESS OF CHRISTIAN-ITY IN 100 YEARS.

Great Change That Has Come in the Theological View of the Deity. The God of Vengeance Has Been Deposed by the God of Love.

From the Chicago Times-Herard,

Without question the Christian religion in the last 100 years has made its greatest material progress in the territory of the United States. With the phenomenal peopling of this great country has come its Christianizingone of the most stupendous tasks put upon the mission spirit of the age-

For in the first years of the nineteenth century in America the outlook for Christianity was conceded by the church as being the darkest in modern hitsery. Tota Paine, with his "Age of Reason," had awakened a following. Benjamin Franklin and Thomas Jefferson had left a kindred imprint upon the new republic. War and its excesses had broken down many barriers that had stood for refinements and for social morality. In 1795 Timothy Dwight became president of Yale college, and writing of this period, Lyman Beecher

"Before he came college was in a most ungodly state. Most of the students were skeptical and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common. * * * That was the day of the infidelity of the Tom Paine school, and most of the class before me were

Princeton, which had been closed during the revolutionary war, had only two confessed Christians in the school in 1782, and in 1798 the Presbyterian general assembly for the middle states expressed itself in the following despondent utterance:

'Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world, and our country is threatened with similar calamities, We perceive with pain and fearful apprehension a general dereliction of religious principles and practice among our fellow citizens, a visible and prevailing implety and contempt for the laws and institutions of religion, and an abounding infidelity which ir many instances tends to atheism itself,"

THE FIRST CAMP MEETING.

But in the after-light of history all this has been seen as the period of darkness inevitably preceding a dawn, This dawning began with the emigration from Virginia and Carolina to Kentucky and Tennessee. In July of 1800, William and John McGee, brothers, one a Presbyterian and the other a Methodist, penetrated to the woods of Logan county, Kentucky, They gathered a handful of settlers together and held a meeting in the woods. They wrestled with the ignorance and unbelief of their hearers and several converts were made. News of it spread and wagons began to come in from all directions, until there the first camp meeting in the United States was evolved, and from it went out the spirit that spread and grew until it became the historic revival that shook nearly every state in the Union. From it mos is gathered for th izing movement upon the Louislana territory at home and upon the heathen

shores of Asia and Africa. At the camp meetings of the grearevival period enthusiastr looked upon results as those of a second Pentecost. Out of them grew a strange, nervous disorder called the "jerks." In the main, it afflicted only the unbelieving and in the preparation of camp grounds young saplings were left standing upright in order that victims of this malady might seize hold of them for support. As meetings progressed and the exhortations of the evangelists became more fervid, the converted ones would be seized with an apparent frenzy, sometimes falling upon the ground, crying and rolling over and over for hours at a time.

It was in such times as these that some stubborn, half-rowdy onlookers might be seen to begin the peculiar, terky movements that were symptome of the malady. He would rush for the nearest sapling, seize it with both hands and begin to revolve around it. his head snapping forward and back until his long hair would snap like a whiterack , When it was over the ground around the tree would be tramped as if by horses in fly-time, while the bark would be peeled from the tree where the victim's hands had encircled it in his frenzied clasp,

WAVE OF PERVIO PIETY.

The whole country, so far as it was then settled, was swept by this tidal wave of religious ferver. One of its first results was the mevement toward theological schools Timothy Dwight's occupancy of the president's chair at Yale was a spur to this. Then, at Princeton, the chair of theology had been revived. Andover seminary was established in 1808 and within ten years the Baptist, Methodist, Presbyterian, Unitarian, Dutch Reformed and German Reformed churches were supporting theological schools.

In this beginning of the nineteenth century the question of separation of church and state had come up. The Constitution had been silent upon the question, but the first amendment to was to make impossible, among other things, the governmental establishment of any church. Many of the New England states were aiding churches at the beginning of the cen- Me. Denominational ramifications lury, but in 1818 Connecticut broks

away from the alliance. Other states followed more or less slowly, Massachusetts being the last to break the connection in 1834. In the meantime the missionary spirit asserted itself. The American Board of Commission

ers of Foreign Missions was the first of these missionary bodies, established in 1810, and embracing the Congregational, Presbyterian, Dutch Reformed and German Reformed church-Four years later Baptist representatives from eleven states met in Philadelphia and established a society for foreign missionary work. Asia and the south sea islands claimed first at-tention, and on these heathen shores many missionaries fell victims to canmbalism. The Jesuits in the new world were pioneers for Christian civilization, in Mexico and Central and South America doing their greatest work. Madagascar, Africa, China and Japan were the later fields of Protestant endeavor, and in all of these countries the work of Christianizing is still going on. Five missionary boards are working in the United States alone; a hundred missionaries are employed where one was working in 1315, and the money available for the work is counted by millions, of which the United States is contributing one-third.

FIGHT AGAINST SLAVERY. Slavery in the United States was one of the first problems for the churches. As early as ... 80 the Methodist church had protested against the institution as out of harmony with a republican form of government and against the bristian spirit of the times. The general assembly of the Presbyterian church took similar action in Other churches followed. In 1844 the Methodist church divided on the question, after deliberate conference and debate. Still, through the disturbed churches opposition to slavery was agitated, leading at last to one of the greatest wars of history and to the inal emancipation of 3,000,000 slaves.

In the early '40s drunkenness was a vice that called upon itself the attention of the churches. It was a widespread evil, drink being kept in the nouses, shops and fields of the people. where it was dispensed almost like vater, one courch moved against liquor, and about the same time the Washingtonian movement started in Baltimore. In that city six notorious drunkards met and signed a covenant to give up the use of intoxicating liquors. This movement, resulting in making it a reprehensible thing to have strong drink in the homes and fields and shops, paved the way for the saloon. The hysterical reformation which ran through city and country with the Washingtonian movement lifted hundreds of drunkards from the depths of depravity to the public platform, and even to the pulpit, from which places they boasted of their former shames. John B. Gough, as the great disciple of temperance, has estimated that of the probable 600,000 drunkards who professed reerm from this wave 450,000 went back to the former depths of degradation. 'zhe blustering braggodecio of reformed ones

tinued abstinence, PERIOD OF SCHISMS.

The prohibition period began with loss, and various phases of it are still in force. The Woman's Christian emperance union came in 1874, and today it stands for the most sustained and systematic sleve that has been by Christianity to the stronghold of drink. In all of these definite moves toward

adjeal ends, it is not strange that the hurches should find disapproving elements within themselves. between 1830 and 1845 has been design nated as that of the schisms. The Un!arians of Boston led the movement In 1832 Rev. Ralph Waldo Emerson, pastor of the Second church in Boston, proposed certain changes in the administration of the Lord's supper; perhaps its omission altogether. The hurch refused the suggestions and Emerson went to Concord, where, as someone has said, "he might, without sneering, teach the rest to sneer. The "higher pantheism" was evolved, and following this departure, the subject of slavery began to divide the churches. In 1837 the Presbyterians broke from the original composite foreign mission board and established one of their own. Other denominations followed, and out of this rivalry and competition of the creeds arose muca of the spirit that afterward evangelized the American "great West," fro a Alleghanies to the shores of the Pacific.

Accomplishing all these things for humanity, the churches of the United States have done much for themselves, In doing so they have proved themselves adaptable to new conditions, Liberality marks the churches today. as it never marked them before in any age. Agencies have been evolved that are feeders to the churches almost beyoud the possibilities of mere pulpit and new.

YOUNG PEOPLE'S SOCIETIES.

London, in 1811, evolved one of the chief of these in the Young Men's Christian association. In the United States, Besten was the first to take up the movement in 1851. Today there are 1,500 associations in North Amerlea, having 200,000 members and buildlings and real estate valued at \$20,000 .-

The Young Women's Christian association was a natural offshot of this, and was formed in 1886, Great Britain leads in the number of associations, and in membership, but nearly a dozen countries are numbered in the international organization, while there are

35,000 members in America. The Young People's Society of Christian Endeavor was organized in 1831, by Rev. Francis E. Clark, of Portland. have come from this, but it is esti-

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SITUATIONS WANTED ARE INSERTED FREE.

mated that the endeavor movement in ill its branches numbers 4,500,000 memers in the United States alone

The King's Daughters, the Brothergood of St. Andrew, the Luther League, the Epworth League, and the Young People's Christian union are among those affiliated institutions of he churches.

But of these agencies for the spread of church influences the Sunday school has been reckoned as first. It began to grow about 1825, and its success has caused it to be classed as "the forerunner of the church and one of the distinctive characteristics of American Christianity." The International Sunday School union is one of the great religious institutions of the century, and at its seventh convention in St Louis in 1893 its secretary reported a total of 224,562 Suday schools in the world, with an attendance of 22,508,681 teachers and pupils.

REVISION OF TESTAMENTS.

Of the work of the churches no one hing of the century has had a more vital bearing upon Christianity than the revision of the Old and New Testaments, projected by the convocation of the province of Canterbury in February, 1870. Pwo companies were formed, one for the revision of the Old Testament and the other for the revision of the New, and work was begun in June, 1870. Soon after both houses of the convocation in England passed a resolution inviting American scholars to join in the work, and two companies were formed in the United States to act in concert with the British companies. From time to time the British ranslators transmitted sections of the first revision to America, the work of which was considered and returned. In ike manner the second revisions of the texts were sent over for scrutiny, Last of all the revised versions were submitted.

The whole work of the translations occupied about ten years and six months. The first revision consumed six years, the second about two and one-half years, while the rest of the time was taken up in considerations of the suggestions from the American companies. The pyright of the new scriptures were pledged to the universities of Oxford and Cambridge, and it was through these schools that funds for the work were obtained. The English companies numbered twenty-seven members in the beginning, but four of them died while the work was in progress.

The work of these men was received in various ways. Today it is doubtful if the version of 1611 has been seriously displaced in the Christian world. The critics of the new versions were severe in the beginning. It was held to be a dangerous thing to religion for the masses to learn that after so many centuries the Christian Bible could be changed by men. Others who had chosen texts of beautiful cadence and measure from the authorized version, were horror-struck at the changes made in the revised version-changes that lost to them all that was sacred

As a work of scholars for scholars had begun to pall upon the public. the revised versions have interest, but and there was nothing in these object it is significant that the International essons to spur the converts to con-Sunday School union sticks to the text of the authorized version in its lesson leaflets.

> GROWTH OF THE CHURCHES. Church growth in the United States has been colossal within the last 100 years. In all denominations there are numbered a grand total of 150,000 churches, with 22,000,006 communicants and with property valued at \$800,000,000 These estimates show that of the total population of the United States of all ages, more than 31 per cent. are church members. In the order of numerical strength, the Roman Catholic church omes first, followed by the Methodists Baptists, Presbyterians and Lutherans Theological and sectarian schools have kept full pace with the growth of the churches, and between the Sunday school and the sectarian school, there

is not a church in the country that is

not educating its future communicants

from the very groundwork of charac-

Measured according to its worldwork, the Christian religion has made wondrous strides, numerically and influentially. Virtually it has wiped cannibalism from the face of the earth. It has made inroads into every form of idol-worship. More than one-third of the population of the globe is numbered Christian, and if in nothing else than in its wonderful advancement of the side of the hill. No protection is the condition of women, this march of furnished on the open side, and a timid Christianity across the world's map is the most significant progress of the or so from the carriage seat often feels century. Out of its original narrow- that if he tied a string around his ness, the church set itself the task of propagating the principles of liberty upper side of the knot. As it winds and as it has advanced it has assumed wide liberties unto itself. In the new world, the church found that the Blue part of the highway you traveled on Laws of Connecticut were an impossible clog to its progress. As it came westward into the wilderness, it began about noon, we stopped at a road to adapt itself to circumstances. With the growth of civilization and with the multiplication of its material intric- tip from the hotel was about the sizacies it began to look with composure of his recommendations. After eating upon a modified observance of the Sab-

GOD OF LOVE RULES.

The inexorable God of vengeance, with whom the reformation sought the conversion of the world, gradually has given place to the God of love while the camp inecting of 1800, with its fanaticism and hysteria, has become the Chautauqua assembly of a core of states.

Standing for the reformation of the world and working materially toward that material and spiritual end, the church's reformation of itself in the last 106 years has been an even greataccomplishment. It has translated the Bible into 250 languages, but it has read into its own observances of it that God meant more than sackcioth highway. From Aguas Buenas to the and asher for His following. It has main cavern it is only about a mile, held to the conventional black of its pulpits, while reconnizing brother and for an hour or more you wonder if helper in the uniforms of the Salvation Army, and of the Volunteers. It has given aid and countenance to the Young Men's Christian association as one of its chief allies, and yet has been | near liberal enough to open its doors to the nonprofessing associate member, realizing that the church may touch el- to which your horse seems to stick like bows with the world with no harm a fly on a tilted piece of glass. The to itself and with possible good to the

world. A thousand years of government is completing proofs that governmental strength lies in the broadest freedom and liberality of an educated people, The church is accepting the principle to itself, and in that future "federation of the world" in government will be found the federation of the church, pronouncing its benediction upon the universal brotherhood of man.

Satisfactory Settlement. Pittsburg, Feb. 4.-The settlement of the mining rate at 80 cents a ton for the year beginning April 1, gives general satisfaction in the Pittsburg district. It s the highest received by the coal miner this section since the when the price was I cents a bushel or JONAS LONG'S SONS.

THE BIG STORE.

THE BIG STORE.

T is one thing to preach Monday Bargains, and still another to present them.

JONAS LONG'S SONS.

Butter.

THE very choicest pack of Pure Elgin Creamery Butter, fresh and sweet; sold elsewhere at 30 cents. 26c We offer this week 26lb only

ness

In this connection it is well to remember that we always live up to the letter of our advertisements. If it were not so this Big Store would not be so crowded as it is on Mondays. We invite special attention to our list of Grocery Prices for February-a comparison with other stores will show the extreme advantage to be gained by trading here for cash.

NoteWorthy Monday grocery order today and demon-

Brown Calicoes

In fine array of patterns-worth 6c

(15 yards to a buyer.)

ile ji ce el Gicceries-so no matter what else you do, go very carefully into the following details of

Groceries == February Price List.

-Fine Mushrooms, per can
--Large Sized Can Imported Sardines, "Fallstaff"

-Ginger Snaps, per pound 66-Hand-Made Pretzels, per pound 8c

Watch This Week's Daily Papers for Important Events Here

on Friday and Saturday.

CAGUAS MAMMOTH CAVE.

Puerto Rico Boasts a Natural Won-

der, Second to None.

How many people in this island know

hat there are large caves here, pos-

sibly as large as the Mammoth cave

in the United States? Several parties

of Americans have visited the big cave

near Caguas, owned by Senor Nunez.

All have been deeply interested, and

some intend to return for further ex-

ploration. The negro guides who have

know the full extent of the largest

caverns, so adventuresome tourists

A recent visitor to the cave gives

"We have ridden in a carriage by

way of the military road, which, if

you have never seen the like, might

road engineering. It winds along the

side of steep hills, the road only being

throat that his heart would be on the

back and forth, first on one hill, then

on another, you can sometimes see

an hour before only apparently a mile

or so from you. Arriving at Caguas

house, recommended by our driver as

first-class. Judging by the meal, his

the fish served with scales still on, we

wound up with fruit and coffee. This

latter never reaches the rtates like

you get it here, for it is reasted in

say, we found it so cool toward morn-

ing that a blanket proved very com-

fortable. The following morning found

us still asleep, but not long, for all

were anxious for the day's ventures

in store. The guides were on hand

early; we had our horses, the little

Porto Ricans, about eleven hands high,

ready, and soon were on our way out

of the town. The read was very good

twenty times that distance has not

"You first climb a beautiful slope,

so steep that your saddle slips down

would be beautiful if you would dare

take your eyes away from the track

few level places are worn in parallel

ridges by the short-stepping horses,

walking in each other's tracks, making

the road a series of ridges and soft

mudhoics, not to be compared with

any I've ever seen. In the Rocky

mountains you see just such roughness

and ruggedness, but here all is clothed

in brilliant green. From the edge of

the trickling stream in the valley to

is green. Here and there were the lit-

tle thatched cottages crowning a small

hill, making it resemble a straw hat.

The ground is laid out in rectangular

pieces, cultivated by hand where it is

too steep to use a plow. From here

can be seen every variety of tropical

plants-the palms, most beautiful in

the highest mountain top, everything

The magnificent scenery is not like

anything ever seen before,

the horse's tail. The scenery

between Caguas and Aguas Ph

sugar beiled to an extract diluted with

be called a truly wonderful piece of

have another field of interest.

the following description:

lived near them all their lives do not

From the San Juan News.

their way, to the plaintain groves verything being so restful and delightful to the eye. After a rest we again started, our patch leading along a ridge from which you try to guess how near you can miss slipping, and you are willing to wager odds on the dangerous side. Further the narrow path was bordered by coffee plants, just in bloom, and sweet as a pretty summe girl. A little ahead of us could be seen a bunch of bananas hanging over the road, as if to save the trouble of dismounting to cut when ready for market. Orange trees offered their own special attractions, so new to those fresh from the north countries; in fact, to enumerate each separate beauty presented to our gaze would require more of your time than descrip-

tion could cover. "The mysterious regions which w were to enter were at the foot of a limestone hill in a narrow gorge, which seems in danger of being choked by falling bowlders loosened by the terrific storms which are frequent during the rainy spell. Here were enormous ferns a ledge about fifteen feet wide, cut in with the curled, budded, unfurled smaller ones, resembling those found in Cuban swamps. Great roots swung person looking down a thousand feet in bare lengths, though some were covered with glossy leaved vines and climbing plants strange to even our botanical professor

"Before entering we arranged our lights and torches. The native guides made theirs of dried banana leaves, rolled and filled with some kind of gum or pitch. We also had a bleycle lamp and a couple of dark lanterns On entering the cave you are rather disappointed, for the roof is only sixteen or twenty feet in height everything is wet and dripping, simflar to smaller lime caves seen in some various unknown compounds following parts of the United States. As we advanced further the stalactites retreated further above us, and instead of being mossy become cleaner and Very scornful are they of the barbar-white marble colered. If you have our Hurbets, their nearest neighbors. never experienced the sensation of hot water and served boiling hot. We hearing a few thousand bats overstayed over night and, surprising to head, you can have no idea of the rushing sound of the countless winks we heard. Sometimes in thying too low they would nearly extinguish a torch, or striking any one suddenly in the face, make a man drop back with a horrible grunt, causing at the same time ejaculations not made for print. The soft little bodies seem to crush into a bunch of fur-covered meat that the boldest need have horror of. "We examined two or three miles of

though not as fine as the military, the underground surface, peering into chambers, calling up echoes, throwing stones into unfathomed depths. listenbut after traveling in every direction | ing as they bounded from ledge to ledge, until the noise ceases only betoo distant to be heard. Our guides told of other chambers further on, which would take too long for us to reach at the time. They also amused and horrified some of the party by catching some of the hideous land crabs, which seem to abound in great numbers. "After five hours of walking, crawl-

ng and climbing among the grim stalactites we emerged from the cavern in a different route, it being too great a distance to go back to the first entrance "Regaining our horses, we again fol-

lowed the tortuous back track to Aguas Buenas, only too glad to arrive at our destination an hour later,
"If a good road were built to this point and a large hotel erected, it would soon become an attraction to the globe trotter, who is ever looking

for new scenes and adventures. "The trip to the caves, counting sights seen while journeying there and back, is worth a trip from Europe. It is instructing and amusing, and will furnish more fuel for ambitious story tellers than can be had in double the time spent elsewhere."

PEOPLE IN NORTH CHINA.

Mongolia. From the Pall Mall Gazette.

two classes with diverse conditions. Those of the north inhabiting the shippers of devils, eating most and even carrion. Those of the south, who dwell upon the plains, are herters of horses and cattle, Buddhists by religion, men of cleanly habits, enting

only milk and millet seed. So wild and desolate is the region of the Siyots that even the government maps are utterly wrong about it. Rivers are omitted, misplaced and transposed; errors of seventy to a hundred miles are common. Even the intrepid Jrjevalsky, who passed through Uliassutai, Kobdo and Uurga, did not turn aside into this great northern waste. A strange face is never seen there, and life goes by queer ancestral customs.

The Siyots live in round "karais, are otherwise uncivilized. plait their hair.

are not their least interesting feature Everywhere, on the banks of rivers or at the top of a difficult pass, are stones or sticks adorned with little rags Sometimes wisps of horse hair are at These are "god tached to them. sticks" and are an offering to the demon of the place for averting the dangers of crossing. Whenever a Siyot acted as mountain guide or forded river he expressed his gratitude for safety by adding a quota to the "god stick," or at least by placing upon cairn one stone for each of the party saved. Should a Siyot fall ill-and smallpox is very prevalent among them-he calls in a medicine man to drive away the devil. The medicine man is dressed in a long red robe, adorned with imitation snakes, brass ornaments and finery. Beating a drum he yells all night in the chamber of

Finally he falls exhausted in a sort of trance, biting his lips so that blood days in seclusion, is spread upon his face. Then he is For several year considered to be in the very act of tars, is said to be interfering with the business of the medicine man. The only among the northern Siyots, who

Remnant Sale Ginghams, Calicoes. Percales, Muslins.

Bargains

Monday, we begin our

Consisting of hundreds of good lengths in desirable and dependable qualities at prices which will soon find new owners for them. Ready at eight o'clock with no limit whatever to the quantities you may buy. Every piece is marked and ticketed with the number of yards and the price. The assortment will be best early in the morning—so come then if you can. and up.

c Monday for Children's 12½c Stockings

Less than half price, and only made possible to you through an immense purchase. Strictly fast black dye, full regular made, finished with French heel. All sizes, beginning at 5 and up to 81/2. No hosiery bargain ever offered here or in any other store can compare with this one. No more than four pairs to a buyer-none to dealers.

c for Fine Embroideries

On Monday morning at 8 o'clock we will place on sale a very special lot of Fine Cambric Edgings and Insertings-all in SIX YARD LENGTHS-just as they came to us from the manufacturers, being the "left-overs" from

Jonas Long's Sons

Wild Tribe of Russians Located in

tributary waters of the rising Yensei and the Chinese empire melts into Russian Siberia, right at the topmost corner of Mongolia lies the territory of the little known Siyots. Three hucdred years ago, when the pale-faced Russians broke into Siberia, the Sivole fled before them. They alone would not bend the knee to Rusisa. South ward they fled over the Saianski passes into the kingdom of the dragon, donned the pigtail and became Chi nese, dispossessing in their hurry a fine race of people.

The Siyots of today are divided into dopes of the Saian, are hunters, wor-

tents, built of movable lattice, with a felt-covered conical top. Inside is a net hexagonal arrangement of boxes of cupboards, wherein the stores are kept who have no boxes in their tents, and manner of boors are these?" asked Siyot, on coming to a Turbet encampment; "they tether their horses to their tents, instead of erecting a horse stick! They deserve to have their tents pulled about their ears." less complimentary were his remarks upon the Turbet women, who wear blue smocks instead of the gay green knickers of his own girls, and do no The religious customs of the Siyo

upon his heels.

live upon the mountains. Southward tragedy been confined in madhouses.

the people are strict adherents of Buddha, and it is common among them to see the long, yellow-robed or redrobed Lamas. They are exceedingly superstitious and willingly pay large presents to the priests for fancied Farawayto the north of the Desert of | privileges. A Lama has a vision and innounces that A will die days. A gathers together his possessions, never doubting of the fact, but before he dies intrusts his servant with a bribe to be conveyed to the Lama, also through the medium of a servant. The Lama protests against bothering the god with so trumpery a matter as the life of A. but being persuaded to do so, gets him respite for three years. At the end of this time the procedure takes place again. A rich man, on dying, will dispatch his servant for many miles with gifts to the nearest Lama, to inquire after the future of his soul and know where and in what form he will appear on And the Lama accepts the gift and tells him.

The Siyots are secretive, and prefer to communicate nothing. Ask how many they number in a village and the reps will be "Every day some die and some are born; how, then, shall it be told?" To those who have lived long among them, however, they will expand upon many sacred subjects. They will even show the muchdreaded caves of the ancient race they dispossessed, situated 200 versts south. west of the junction of the Bei-kem and Kha-keem, sources of the Yenisel, Russians who have inspected these dwellings report vast finds of elk hone. chargoal and even of brass implements. But few know certainly about them, for if the Lamas heard of it It would go hard in tines and damnation for the luckless Siyot who betrayed the secret of his race,

MAN WHO DEFENDED GUITEAU.

From the Emporia Gazette.

A party of Indiana fishermen just returned from a trip among the remote and unfrequented takes of northerr. Indiana, ran across a little cabin eccupi-d by Attorney Scovill ,the lawyer was defended C. J. Guiteau in his trial for

the assassination of President Carfield. The humble cottage in which Scorll was found is situated near the banks of Mud Lake, where he lives the life of the most rigid recluse, neither seeing nor being seen. His simple wants are supplied by the merchants of the nearest town. He puts in his time, nobody knows how, as his unkernot and unouth figure is seldom seen outside the walks of the little low cottage, half hidden by the growth of twining vines and underbrush

From an able, affable and influential barrister, Scovill has grown into a taciturn, morose, unapproachable nermit, desiring no communication with the world in which he was such a conspicuous figure as only counsel for his relative eighteen years ago. Scovil feels that he is still shunned and despised by everybody for his part in trying to save the neck of Casteau on the ground of heriditary insari: ", though he contends that he did nothing more than his duty. The loss of his wife and other misfortunes that seemed to pursue him with a relentless hand added the sick man, turning and twirling to his melancholy and confirmed him in his determination to abandon the world and spend the remainder of

For several years Scovil has led the life of a hermit, spending his time a: exorcism. Vaccination, lately intro- the most secluded spots he could find. duced by the Russians and the Tar- He still contends that Guiteau was mentally irresponsible for his act in killing the president, and points to the custom/of devil-driving seems to exist | record of the family, a number of whom have both before and since the