

has generally disposed of his cotton, and after paying his debts incurred during the season passed, he proceeds to enjoy himself. I will never forget a scene witnessed at Meridian, Miss., and again at Demopolis, Ala., during their "celebrating" season, about a year ago. On both occasions it was Saturday, and the streets were densely thronged with negroes of both sexes and of all ages and sizes. The gaudy colors displayed by the women and children reminded one of nothing so much as a circus street pageant condensed, and the male fraternity were arrayed in all manner of dress, from veritable "sackcloth and ashes" in as many patches as Joseph's coat of many colors, to the latest made suit of "store clothes." All were flocking in and out of the stores, like innumerable bees at numerous hives, the saloons being many of the men folks' principal attraction. The purple haze of the twilight, dreamy forerunner of the night, seemed to tell them it was time to quit, for soon the din, the hurrying and scurrying of feet and the clatter of tongues began to gradually grow less, save where, here and there, an embryonic war was being waged and several heads were undergoing the process of being cut, but even that had an end. The day's proceedings, however, represented a regular negro shopping expedition which usually lasts from morn till dark.

But one of the most affecting scenes that a person may witness in the South is a negro religious "revival." From the beginning of the service to the end it is vividly suggestive of pandemonium! The wails and agonizing screams, the fainting exhibitions and bodily swayings, the concerted amens and sepulchral groans that together do duty as an accompaniment to the prayers and exhortations of the preachers, to say nothing of the odor of the atmosphere, is something not soon to be forgotten. Fortunately when once seen it is never again desired. The negro nature is too emotional. It can be wrought into ecstasy or paroxysms of grief at the will of their preachers, and, as a rule, conversions are made quickly and often. Many get reconverted once a year or as frequently as the revival or camp meetings are held. It is undoubtedly sincere while it lasts but the sensationalism has no enduring qualities; it is spasmodic like the negro nature, and while such conversions are generally good only while the sensationalism that produces them lasts, there are, of course exceptions. But it is the most approved way of being "saved" that has yet been discovered—at least among the colored denizens of the South.

There is an immense amount of land in the Southern States open for settlement, much, if not most of it, being densely timbered and fairly well watered, especially is this the case in Mississippi and Alabama. In the latter State, Baldwin County alone, which is about the largest county in the State, offers many inducements, and they are beginning to be taken advantage of. Several small colonies have been located there, and one—the Italian colony—is said to be prospering. There are many miles of beautiful sea beach, and the soil is eminently adapted to the production of fruit and nearly all kinds of vegetables; cot-

ton and the orange are indigenous; and as this large tract of land is located between two important cities—Pensacola, Fla., on the southeast and Mobile on the west, both of which offer splendid markets for products of all kinds, it is destined some day to become a rich and prosperous country. Though somewhat warm in the meridian of summer, the heat, as a rule, is tempered by the breezes from the Mexican Gulf and the nights are cool and pleasant. Irrigation is unnecessary, and even now there are opportunities for the judicious investment of capital that cannot be excelled elsewhere in the south. Land is cheap and the possibilities are great!

Not long ago there appeared on the streets of Mobile, Ala., a man who claimed to be a servant of God. Possessing a tall, well-knit form, and a countenance of pleasant aspect, he was a passably good-looking fellow; but his dress, being rather coarse and worn, detracted somewhat from his natural prepossessing appearance. His eyes were of a dark brown color and on his upper lip a tiny jet-black moustache glinted and seemed to relieve, somewhat, the sun-burnt, weather beaten, hue of his honest looking face. Strapped over his shoulder he carried always, a small satchel, in which a well-thumbed Bible lay concealed, and twice during the day the latter was brought out of its resting place for public edification. Every noon and night, rain or shine, for many days he was a conspicuous figure on Dauphin street and Bienville square, and as he took up no collections whatever, people wondered how he lived. Few, if any, however, troubled themselves further on the subject.

The man was mad—at least people said so; and, yet, no matter how much teased by crowds of street Arabs and taunted and jeered by many people who ought to have had more sense themselves, he never showed the least sign of irritation, never spoke an angry, impetuous word and, in face of it all, exhibited a spirit of meekness and Christian forbearance that, in a monomaniac, was an ever-fruitful theme of comment even to those who mocked him for their own amusement.

But he was mad, nevertheless, and his mind was an enigma. Abundantly charged with Scriptural folk-lore and New Testament doctrine, in ever-ready remembrance, he also possessed a power of original illustration and a ready wit, and yet he would get so mixed up in his discourse (!) that you would not know whether he was speaking on Faith, Hope or charity, or, in fact, anything else. Frequently, by way of variation, he would recite some of the Psalms in a chanting style during his address, and very often a humorous vein in his nature would be exposed for the detection of his audience.

No one knew where he lived. He said he had come to warn the people of Mobile to repent and be baptized, but belonged to no particular church. He also said he had a great love in his heart for his fellow-men, but had gone very hungry in consequence of it many a time. And yet he was happy; never happier than when telling the people of their sins and, in his own way, exhorting them to righteousness.

But one day he disappeared as suddenly as he had come, and no one knew whither he had gone. N. W. M.

## CITY COUNCIL.

The City Council was called to order by Mayor Scott at 7:40 o'clock Tuesday, January 5. The following members answered to roll call: Pickard, Spafford, Karrick, Heath, Pendleton, Folland, Anderson, Lynn, Young, Tuddenham, Parsons, Hardy, Hyde and James. Absent—Smith.

S. S. Boggs and others asked that an electric light be established at the intersection of Second South and Eleventh East streets. Committee on improvements.

E. D. Swan asked that he be relieved from paying taxes on special sidewalk assessment, having done the work in front of his property by private contract.

The Union Pacific railway company asked for permission to lay a track on Third West street to the Rapid Transit company's line on Fourth South street; also to lay a spur from the Rapid Transit company's line to Washington Square. Committee on streets.

H. A. Woolley and others asked that assessment due January 16, of the present year, for extension of water-mains on Eighth street be deferred until the street is opened. Committee on waterworks.

S. Noblet asked that his liquor license be transferred from Franklin Avenue to Commercial street. Committee on license.

The Union Pacific railway company asked permission to connect its track with the Utah Central railway at the corner of Third West and Eighth South. Committee on streets.

The Western Bill Posting company asked permission to erect a board fence at various places outside of business centers in the city, for show purposes. Committee on streets.

The Utah Slaughtering company asked permission to pile building material at 376 West First South street, for a period of ninety days. Granted.

A. G. Paddock asked to be allowed to grade certain streets near the city sand beds, at his own expense. Committee on streets.

## EX-POLICEMEN'S CLAIMS.

Captain Charles Lange presented a claim against the city for \$1181.66, as salary for alleged services as policeman from January 1st, 1891 to January 5th, 1892.

Charles H. Gates sent in a bill of \$1181.66 for salary as policeman from January 1st, 1891, to January 5th, 1892.

W. A. Sidney presented a claim for \$1833.20 from August 15, 1890, to January 5th, 1892, on a similar representation.

J. P. Jensen asked for \$66 in payment for services rendered as police officer prior to his resignation.

These bills were all referred to the committee on claims. The first three petitioners allege that they were illegally ousted from office, inasmuch as charges were not preferred against them and that no investigation against their conduct was ever made.

John Whitecar and others asked for an extension of water-mains on Fern street, from present terminus east