THE PLAINS-A PROPHECY. Go ye and look upon that land, That far vast land that few behold

And none beholding understand—
That old, old land which men call new
Go lourney with the seasons through
Its wastes, and learn how limitles.
The soloun sience of that plan Is, oh! so eloquent. The blue And blended skies seem built for it, And all else seems a yesterday, An idle tale but illy told, Its story is of God alone, For man has lived and gone away And left but little heaps of stone. Lot here you learn how more than at And dignified is silence, when You hear the petty jeers of man. Its awful solitudes remain, Thenceforth for aye a part of you,

And you have learned your littleness. Some stlent red men cross your track; Some sun-tauned trappers come and go Some rolling seas of buffalo Break thunder-li ke and far away Against the foot-hills, breaking back Like breakers of some troubled bay: Some whi te-tailed antelope blown by So atry like; some foxes shy And shadow-like move to and fro Like weavers' shuttles as you pass: And now and then from out the grass You hear some lone bird cluck, and call A sharp keen call for her lost brood, That only makes the so itude Seem deeper still, and that is all.

That wide domain of mysteries And sighs that men misunderstand; A land of space and dreams, a land Of sea-sait lakes and dried up seas:
A land of caves and casavans
And lonely wells and pools; a land
That both its purposes and plans,
That seems so like dead Palestine,
Save that its wastes have no confine Till pushed against the leveled skies; A land from out whose depths shall rise The new-time prophets; the domain From out whose awful depths shall come All clad in skins, with dusty feet, A man fresh from his Maker's hand,

A singer singing overswoot, A charmer charming very wise: And then all men shall not be dumb-Nay, not be dumb, for he shall say. "Take heed: for I prepare the way For weary feet;" and from this land The Christ shall come when next the race Of man shall look upon his face. JOAQUEN MILLER.

Harper's Menthly. A Common Marriage Agitation.

The past two years have been very busy ones for the institution of marriage; and the admirers of the system find it no small task to keep pace with its contemporary history.

The free-lovers, teo, and those of that leaning, have been furnishing an epening for further argument in the past year and largely im-proved it. The establishment of a free-love colony on an island in Lake Champlain was alleged to have been under way; but there seems some failure in the machin-ery, probably through lack of means to complete the purchase of the

have also eebn very largely modi-fied; and the Episcopal church has placed its opposition to all divorces, save for the one cause of infidelity to the marriage vews, upon the more solid foundation of an authoritative edict.

But the most noteworthy agitatien that the marriage subject has received has occurred across the water. England has made some stong theugh ineffectual efforts to amend her divorce laws so as to admit of fuller evidence in the one cause (adultery) now on the statute books, and to admit one or two other causes for breaking marital chains that have become too heavy. In Sermany, under Bismarek's strong hand, changes have been accomplished (at least, temporarily,) that the First Napoleon and several of the Louises found too heavy a task to be thoroughly effected in France. Marriage has been removed from the control of the Church, and made to all intents and purposes a civil institution. The use of the priest is not, by any means, forbidden; but he can be dispensed with, if the marriage is not to his pleasure.

But in Switzerland the change has been even more radical. The adoption of the page Constitution tien that the marriage subject has

has been even more radical. The adoption of the new Constitution has altered marriage from a right to be acquired only by great exertion or fortunate circumstances, to one open to any one who is willing, of age, and not married already. The French dot system, hitherto prevaling in many of the cantons, is abolished, as also is the control of the clergy, and the special interference of National or Cantonal Government.

Turkey and Rumia, also, have both been agitating the marriage subject with a good deal of energy, but no important changes have been effected, save a simplification of the ceremeny prescribed by the Greek Church. In France and Greek Church. In France and Spain there have been no changes, save a growing disposition in the former country to do away with the custom altogether, as unnecessary and burdensome.

As to the lesson to be learned from all this change and agitation, we leave that to those who make the topic their specialty; assuring timid people, in the meantime, that with those who think marriage very good as it is, it is likely to remain unchanged for a length of time that may relieve them of all anxiety.—Lisuingal Times

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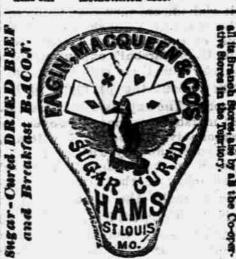
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