

A Short Frontier Story

Which Shows That There Are More Ways Than One of Vetoing a Bill in a Western Legislature.

BY JUDGE CHAS. E. FLANDRAU.

The ancestors of Joe Rolette, the leading character in the story which I am about to relate, emigrated at a very early day from Normandy, in France, to Canada. It is believed that the celebrated Montcalm was one of this party. Many of these emigrants became discouraged by the hardships they encountered, and returned to France, but not so the Rolettes. Jean Joseph Rolette, the father of our Joseph, was born in Quebec on Sept. 24, 1781. He was originally destined for the priesthood, but, fortunately for that holy order, his inclinations led him in another direction, and he became an Indian trader. His first venture in business was at Montreal, next at Windsor, opposite Detroit, finally winding up at Prairie du Chien, about the year 1801 or 1802.

In the war of 1812 with Great Britain the Americans captured Prairie du Chien

In 1814, and built a stockade there, which was called Fort Shelby. The British, under Col. McKay, besieged it. Rolette, being some rank in the attacking party. He was offered a captaincy in the British army for his good behavior in this affair, but declined it. He continued his Indian trade successfully up to 1820, when John Jacob Astor offered him a leading position in the American Fur company, which he accepted and held until 1826, when he was succeeded by Hercules L. Dousman. He died at Prairie du Chien Dec. 1, 1842, leaving a widow and two children, a son and daughter. His daughter married Capt. Hood, of the United States army, and was a very superior woman. His son was the hero of this story. Rolette Sr. was called by the Indians "Sheyo," the prairie chicken, from the rapidity with which he traveled. Joe was called "Sheyo Chehntin Ku," the prairie chicken's son.

Joe Rolette was born Oct. 23, 1820, at Prairie du Chien. He received a commercial education in New York, but having inherited the free and easy half-savage characteristics of his father he soon

ure to do so, that the next member of the committee, Mr. Wales, proceeds to offer a resolution to amend the bill. He then moved the previous question on his resolution. At this point, Mr. Setzer, a friend of St. Paul, moved a call of the council, and Mr. Rolette being reported absent, the sergeant-at-arms was sent to find him and bring him in. To comprehend the full bearings of the situation it should be known that under the rules no business could be transacted while the council was under a call, and that it required a two-thirds vote to dispense with the call. As I have said before, the bill was passed in the council by a vote of eight for and seven against, which was the full vote of the body, but in the absence of Rolette there were only fourteen present, but, luckily for St. Paul, it takes as many to make two-thirds of fifteen as it does to make two-thirds of fifteen, and the friends of the bill could only muster nine on the motion to dispense with the call. Mr. John B. Brisbin was president of the council, and a strong friend of St. Paul, so no relaxation of the rules could be expected from him. In this dilemma the friends of removal were forced to desperate extremes and Mr. Balcombe actually made an extended argument to prove to the chair that nine was two-thirds of fourteen. Both gentlemen were graduates of Yale, and on the completion of his argument Mr. Brisbin said: "Balcombe, we never figured that way at Yale; the motion is lost," and the council found itself at a deadlock, with the call pending, and no hope of transacting any business unless some member of the five yielded. They were all steadfast, however, and there was nothing to do but to receive the daily report of the sergeant-at-arms that Mr. Rolette could not be found. Sometimes he would report a rumor that Rolette had

BREAKERS OF HOMES

SOCIETY HAS IT IN ITS POWER TO PUT AN END TO DIVORCE

SAYS REV. DR. HAMILTON

Elia Wheeler Wilcox writes an Entertaining Article on the Condition of Things—Says When a Man Gets Sorry for a Woman the Parson or the Judge Is Likely Soon to Hear of It.

A week ago the Rev. Dr. Hamilton preached to a fashionable Newport congregation that if society refuses to receive men or women who break up homes it will put an end to divorce. He begged society to do this as a kindness to the church, as people care more for social recognition than for preachers' sermons.

When reading the earnest plea which the reverend gentleman addressed to his audience at Newport recently (audience seems a more appropriate word to use than congregation in speaking of Newport) I am forcibly reminded of the prophecy which was made by Mile Cousson, of Paris last January. Among other things she said:

"The dominion of the United States will reach from pole to pole. But the evil of divorce will at last become unbearable. The rich will change their wives so often that they will be worse than Turks. At last women will revolt for their own protection. They will put an end to divorce altogether. An American woman will lead the crusade."

"She will go down to posterity as the Jeanne d'Arc of the Western World."

When it becomes necessary for a clergyman in our most ultra-fashionable society to make the plea which Dr. Hamilton made to his Newport audience it would seem that the evil which the French clairvoyant foresaw for our country was well upon its way.

But what will become of that society if such measures are adopted as those proposed by Dr. Hamilton?

Who will cast the first stone, since every prominent family in the Newport circle lives in a glass house and is closely related to those who do?

If divorced men or divorced women are to be shunned from the charmed inner house of society, who will dare begin the delicate task of culling his or her relatives from the visiting list? At present the structure of Newport society rests upon the shoulders of families who have not yet been so severely tested.

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upon them when they obtained the marriage license. We are all inclined to accord them the credit of being as proper if they are conventional, and as bad if their movements are if they are unconventional or bold.

What Dr. Hamilton needs to do is to turn his attention to parents who have growing children, and to teach them sense and wisdom into their heads and hearts if he can. He will find it impossible to change the society of today, but he may bring a salutary reform to bear upon that of the future.

—Elia Wheeler Wilcox.

BY REV. HAMILTON.

The sermon which I preached in Newport on the 1st inst. was not directed against the society of that place, but an appeal to that society to stand as an exemplar to the people of the United States.

As I have said, Newport is the social center of the United States. There are gathered not only men and women of wealth and social standing, but also among the most conspicuous people in the nation.

The influence which these people exert can scarcely be estimated. Their actions, their modes of dress, their methods of entertaining and the incidents of their lives are known throughout the length and breadth of the land. They are the example not only in dress but in behavior.

What is done in New York and Newport is copied in Chicago and San Francisco. It is taken up by the society leaders of those and other places, reproduced among those less wealthy, and at last exerts an influence upon the masses of the humbler homes in the country.

The influence exerted by the society of Newport and New York is analogous to that put forth by the royal courts of Europe, and the history has shown what a potent influence that is. No one denies the purifying effect which the life of Queen Victoria has exercised upon the social atmosphere of Great Britain, and it is a somewhat similar influence which the society of Newport may exert upon the people of this country.

The effect of recent divorces in society remains to be seen. I should hope that they would create a feeling of disapprobation, rather than being made a matter of indifference. There can be no doubt of their effects upon the morality of the people at large.

It is a curious fact that one divorce in high life will produce hundreds among people in moderate circumstances, and that each of these will have its effect upon the circles of society nearest to it.

It must say that society does not look favorably upon divorces. Its attitude is one of pity, rather than encouragement.

People dislike to utterly repudiate their relatives or those whom they have loved and friends, and so the offenders are first received by the friends and family. But by the many, many people, while wholly disapproving of them, do not wish to be disagreeable, and so do not directly object to their presence.

Then the audacity of the offenders themselves come to their aid. They persevere, and so speak, check it out, until at last their offense is in a great measure forgotten. After a while another divorce occurs, these earlier divorces are able to give countenance to the offenders, and the influence in favor of toleration progresses.

It is time now that it should be given a check, and there is no society so capable of making its restraining influence felt as that of Newport. It is not to say that of the evil prevails in Newport more than elsewhere. I have no reason to say that it does. But Newport has more power to check it, and the combined effort of the Christian churches from Maine to the Pacific coast, and for the simple reason that the homewreckers and divorces are not under the church's influence.

The man who can deliberately persuade a woman to desert her husband and children, and lead them into a life of poverty and ridicule, is not amenable to church influence. And the woman who coldly wrecks her husband's life does not care for the censures of the church. But they do care for the censure of society, and society can deal a crushing blow to the divorce evil simply by visiting the divorces with ostracism.

I do not suggest that society should begin a crusade against individuals. There should be no animosity in their treatment, and I am glad that it should not be encouraged or countenanced or approved of.

Notice should be served once and for all the society will not countenance the destroyers of homes, and that those who enter upon such a career must forfeit whatever place in society they have occupied. This should be done not for the punishment of certain individuals, but for the sake of example, for the sake of respect for our own homes, for the sake of the general effect upon the community, and for the sake of the church itself—for with every home-destroyer a pillar is knocked down under the church.

For the reasons we must sacrifice divorces upon the altar of the church. If this is not done the evil will continue to grow until in a few years it will be a social plague at large. Just as it has wrecked individual homes in the past.

In preaching my sermon of Sunday last I did not speak without deep thought. Newport has been my summer home for seven years. I shall return there within a few days, and I am prepared to stand by everything I have said.

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gl splendors of the ancients, combined with a vivid portraiture, upon a scale of unequalled magnitude, of the stirring military events of the hour.

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