

# St. Tammany Farmer.

"The Blessings of Government, Like the Dew from Heaven, Should Descend Alike Upon the Rich and the Poor."

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## THE WITNESSES.

Day by day, with a blow that strengthens,  
The swallows swing their tails of gold;  
And the young leaves through the merry children,  
The forest windows grin and old.  
Day by day, with a blow that strengthens,  
The sea god smites the springing corn;  
Doubly cool are the dews of evening,  
Doubly sweet is the breath of morn.  
Day by day in the lower pastures,  
Heavier mists at twilight fall,  
The sheaves stand thick on the short white stubble,  
The p'aches glow on the orchard wall.  
Day by day, over hill and valley,  
The snowflakes win their passage slow,  
Cold white phantas of the forest children,  
Dead in the tangled brakes below.  
—Chamber's Journal.

## HAZING.

How the "Flobs" is Treated at Annapolis.

Abolished in Name Only—The New Man's First Struggle—The Fearful Ordeal of Inspection—Many Other Trying Experiences.

This is an attempt to detail the early experience of an Annapolis "plebe." Naval officers who write magazine articles all agree that hazing has been abolished. It has, in name only. One never hears of hazing now; but no one who has ever been "plebe" can truthfully deny that "jumping" and "running" have not yet fallen into a decrepit old age.

Let us first imagine the "plebe" who arrives in September at the Naval Academy. He is a green-looking chap. Men from all quarters of the country come tumbling into town, in all sorts of clothing; and with all sorts of airs. The new man is immediately sent on board the Santee. His first struggle is with his hammock. He doesn't sleep in the hammock first night. Most of his time is spent in learning how to get into it, and after he gets in, to stay in. He goes in on one side and goes out on the other, with bedding and pillows following him. Finally, after he has spent three hours in learning how to stay in the hammock, he finds that he hasn't a birth in what might truthfully be called a paradise anyway. Perhaps some "May plebe" has poured salt in the hammock; or perhaps three or four short hairs have been placed in it where they will do the most good, and the poor "plebe" is in agony all night. Or, if nothing of this sort has come about, the man could never sleep in a hammock stretched like a half-moon, anyway, and the newcomer always hangs his hammock that way. The next night it has less of a curve; still less the next; and finally he gets it stretched on a level. Then he sleeps.

The next morning, at bugle call, the cadet tumbles out and gets down in some shape to inspection. This is a fearful ordeal. There he stands, with thumbs turned out and toes turned in, trying to look a veteran, when the inspector hurries along, glares at him, and pointing at his cap, shouts: "Haul a little on the starboard lift." The cadet opens his mouth, and says: "Ah-h," and then opens his eyes and says: "How," and finally learns that his cap has not been set squarely on his head. He has been "spotted."

As he grows older he learns that there are many things for which a man may be spotted. "Cap not properly squared." "Trousers not brushed." "Shoestrings hanging." "Button off blouse." "Not properly shaved." It is marvelous what little things catch the eagle eye of the inspector.

Somewhat the cadet manages to get to breakfast, and flops in the first seat. Perhaps grace has been usually said at home to slow and measured tones. Anyway he waits a moment, and soon finds that everybody has made a dive at the food and that there is none left for him. Then some more comes on, and he dives too. The scene that follows is indescribable.

But it is not always so. When the upper class men return from their cruise no man dares reach half an inch over his side of the table for food, or he will be terribly jumped. And, by the way, the jumping soon begins for our plebe. As he wanders down for a breakfast a crowd of about fifteen men approach him, their caps cocked at an angle of forty-five degrees over their left eyes, and they demand: "What's your name?" In fierce tone. "Where do you come from?" "Albany, N. Y." "Eh, what State?" "New York." "Any more like you there?" "Ye-s-s." "Great guns." "Ye-s-s." "Say sir." "Ye-s-s-sir." "Stand on your head." And the poor plebe gets on and off his head till he is dizzy.

Then all fifteen men demand at once: "Who's the savior? man here?" "Who's the handsomest?" "Who's the wooden man?" And whichever way he answers the plebe offends fourteen of the fifteen and stands the consequences. Then one man orders him to do something, and another orders him not to. "If you don't I'll jump you," says one. "If you do I'll run you," shouts the other. The plebe obeys the first and is "jumped" by the second, and then, to the utter disgust, the first man says: "Guess I'll jump you anyhow, just for the fun of it." And again he stands on his head.

Perhaps the plebe has now flagrantly violated some of the rights of the upper classmen, and if so, he is made to "eat soap or fight." If he fights and gets whipped he eats soap. If he fights and wins he eats a double dose. So it does no particular good to fight.

By October 1 the cadet leaves the Santee and goes to quarters. There his first experience is at bugle call. He

## THE GERMAN SABBATH.

How the Day is Spent in the Industrial Centers of the Empire.

An inquiry has been made by the Imperial Government into the nature and extent of Sunday work in Germany. The inquiry was made with the view of obtaining information that might be available hereafter in case government regulation in the matter is deemed necessary. Ignorance as to what really constitutes Sunday labor, conflicting laws regulating it in the different States, and general indifference, all combined to render the results of the inquiry far from complete. By far the most valuable statistical showing was that obtained in Prussia. In thirty Prussian administrative districts from which statistics were obtained, the number of establishments reported was 500,156 and the employees concerned numbered 1,582,591. Of these and 688,097 hands, or 42.95 per cent., 288,939 establishments, or 57.75 per cent., work on Sunday. The remainder, 211,217 establishments (42.25 per cent.) and 919,654 hands (57.75 per cent.), have no Sunday work. Sunday work seems to be of larger volume in trade and transportation than in other lines. In industrial lines the larger industries appear to have more to do than those engaged in handwork. The number of large establishments working on Sundays is greater than the small industrial establishments. The number of people employed is, however, less than in the smaller industries. This is explained by reason of the fact that while a larger proportion of the industrial establishments do some Sunday work in consequence of keeping some part of their machinery in perpetual operation, the division of labor in the large factories enables the requisite Sunday work to be done by a small proportion of hands, whereas in handicrafts, although a smaller proportion of establishments work on Sunday, the want of division of labor necessitates the presence of all or nearly all the work people. This is particularly true of the smaller undertakings. Reports from eight districts, embracing several great industrial centers, show that establishments which work on Sunday employ only 47 per cent. of their hands on that day. On the other hand, small establishments employ 95 per cent. on Sunday. In trade and transportation 77 per cent. of the establishments and nearly 58 per cent. of the hands are employed on Sunday. In large industries the proportion of establishments and hands employed was 47 and 35 per cent. respectively. Inquiries made of the people concerned show that 23 per cent. of the employes believe in the total prohibition of Sunday labor, 39 per cent. and 41 per cent. respectively favor limited prohibition, and 38 per cent. and 27 per cent. hold any prohibition to be impracticable. The above figures are chiefly of interest in view of the fact that demands have been and are now being made for the limitation or regulation of Sunday labor throughout the empire.—Bradstreet's.

## RELIGIOUS AND EDUCATIONAL.

—If it is a little harder to build up character than reputation, it is only so in the beginning. For mere reputation, like a poorly built house, will cost as much for patching and repairs, as would have made it thorough at first.—Becher.

—The true gentleman wears his manners like his clothing. They are the expression of his own self. Be a gentleman, and your gentle manners will show it. Be a boor, and the very fineness of your manners will betray the boor beneath them.—S. S. Tince.

—What a discourse of filial duty is condensed in the advice given by Mr. George, in "Bleak House," to young Woolwich! "The time will come when this hair of your mother's will be gray, and this forehead all crossed and re-crossed with wrinkles. Take care, while you are young, that you can think in those days: 'I never whitened a hair of her dear head. I never marked a sorrowful line in her face!'"

—A man, who was very sad, once heard two boys laughing. He asked them: "What makes you so happy?" Said the elder: "Why, I makes Jim glad and gets glad myself!" This is the true secret of a happy life—to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and Heaven will be happier for the company of those we have, by God's help, brought there.

—If there were to be any difference between a girl's education and a boy's, I should say that of the two the girl should be carried less, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should not be more but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit; and also to keep her in a lofty and pure element of thought.—Eustis.

—Religion, to be of practical service, must be portable. A religion that is too heavy to be carried about, that is built into some great cathedral, or locked up in a church vault from Sunday to Sunday, or hung up with the Sunday clothes, or left at home in a prayer-book, or committed to safe-keeping to a priest—a religion of this kind may be aesthetic and interesting for occasional use; but what is most needed is something that will stand everyday wear.—Christian Register.

—There is no such thing as an ignorant faith, for all true belief will rest on knowledge. What is commonly called an ignorant faith is simply superstition, and not faith at all. How shall men believe that of which they have not heard? and how shall they hear without a preacher. The Bible everywhere teaches us that our faith must be intelligent. Then there is much that passes for faith that is presumption. We are told that by faith the Israelites passed through the Red sea, while the Egyptians essaying to do were drowned. The presumption of the Egyptians is imitated by us too often. What we need is the faith which sees Him who is invisible.

## EXCITING SPORT.

Description of a Regulation Bear Hunt in Lapland.

A peasant generally goes out in search of a bear's trail, and, having found it, moves in a ring some miles in circumference, to make sure of having him within it. He then gradually contracts his circles, till he comes to the retreat itself of the animal. Weeks are sometimes expended in this search; the peasantry are then summoned to skoll by the Landshorthing, or Governor of the province, and put under the direction of the jorgmoester, or ranger of the district, who marshals them, and commands their movements. The peasants are generally formed into circles, and come armed with whatever weapons they can procure. Though opposed singly to a whole host, the bear often spreads havoc among his assailants. Every ball that enters his huge carcass but adds fire to his fury, and woe to the individual whom his wrath has singled out. It ceases to be a mere pastime, and nothing but the greatest self-possession can save him from a miserable death.

While at Hernosand I saw a representation of an event that took place at a stall in the neighborhood, in 1831, and which shows that bear-hunting must be quite equal to tiger-hunting in excitement and peril. The bear on this occasion was very large; nothing like an American bear, with which an Indian can grapple, but an enormous beast able to carry off a pony under his arm. His temper, probably never very good, had been ruffled by ten shots lodged in different parts of his body; all present intrenched themselves and awaited some desperate effort on his part, should not a lucky shot through the head speedily give him his quietus. At this moment a man, bolder than his companions, advancing before them, the bear rushed upon him, tore the gun from his hands, and began to wound him with his tremendous claws.

The wretched man was unable to contend with his muscular antagonist; already his wounds were letting out his life, when a young Norrlander, unable to look quietly on, rushed to his assistance. Besides the danger which he himself incurred, and which, of course, he had no feeling of, there was some difficulty in shooting the bear without striking the man. As he advanced, the bear rose on his hind legs to meet his new opponent; his victim dropped before him; the Norrlander seized the favorable opportunity, raised his gun with both arms high above his head, to bring it in a horizontal position on a level with the bear's, and, trusting to feeling more than sight, discharged his piece. An immediate death-wound could alone save either from their enemy. The success which the brave man deserved attended him, and the ball passed through the brain of the bear, which fell dead on the wounded man.—N. Y. Ledger.

—The most recent invention in our trade—and it is one which bids fair to revolutionize it altogether—is the process of making paper out of cotton. It was recently discovered by a gentleman from Georgia, who has thus opened up another great industry to the South, for the hulls of the cotton seed, hitherto considered utterly worthless—a mere waste, in fact—are now found to be the most valuable for the making of paper pulp.

—The discoverer, after much study, came to the conclusion that the hulls could be made into paper pulp. An analysis of the hull showed that it is composed of nine layers, the two upper ones being black and coarse, while the remaining seven are of very fine fibres, and after being subjected to a certain chemical process can be bleached a fleecy white. About five hundred pounds of these hulls were sent to a paper mill for experiment, and the result was the product of the finest textile pulp that the chemist had ever seen, while the paper woven from the pulp makes a much better and smoother article than ordinary "news print," as well as a good quality of writing paper.

—Can paper be made cheaper from this pulp than by the old process?—The time and cost of reducing the hulls to pulp is only 50 per cent. of what the present process requires, thus the price of paper will be reduced about one-half, while the quality will be much better. Perhaps I can illustrate the exact difference in this way: To reduce poplar wood to pulp it requires 12 deg. of baume liquid, with 120 pounds of steam pressure, and the time consumed is sixteen hours but with the cottonseed hulls the time is only eight hours, with one-half the liquid and steam pressure.

—In addition, the cotton stalks can be used as well for the manufacture of pulp and by the process stated above can be made to produce a good class of paper.—N. Y. Telegram.

—There is a wide gulf between youth and ripe old age, hence the proverb, "You can't put an old head on young shoulders." This proverb was written by an old man; youth had nothing to do with it. Youth don't believe the old man knows anything, and the old man expects continually that the young man will be along saying, "I didn't know it was loaded." But young America doesn't want to be told that it is loaded; he prefers to find it out himself. He gets there and pays the piper generally.—Boston Fibre and Fabric.

## AMONG THE ATHENIANS.

Glimpses at Modern Life in the Ancient Capital of Greece.

Life in Athens begins early in the morning. The milkmen cry "gala" before sunrise. At six o'clock on a May morning most of the citizens are about their work, although the people of the metropolis are later risers than those of the country towns. The people's costumes have been modernized, and the poorer men often wear shabby, ill-fitting European clothes, instead of the white fustanella (kilts), gay jacket and red fez which had become the national dress, although it was originally Albanian. In the country the rustic dress is more picturesque. The home-made garments of coarse cloth, of goat-skins and sheepskins are attractive to the eye, even when ragged and stained. Capuchin cloaks are commonly worn by the men in cool weather, the hood being drawn over the head in a storm. These serve as mantles by day and blankets by night. The women in the country are dressed very simply on ordinary occasions, but are perhaps more extravagant in dress for special occasions than in any thing else. Hats and bonnets are almost unknown except in towns; ladies often wear a long veil-like wrap, or the fez, of which the red is very becoming as it lies on their dark hair; women of the lower classes often bind a kerchief about the head. A face-cloth may conceal the lower part of the face from strangers. Women are still kept in half-oriental seclusion. They have a retired gallery in the churches. They may perform hard labor in the fields, but they do not go freely upon the streets. Peasant girls shrink from going out to service, and much domestic work is done by boys. Greek women of the lower classes are seldom beautiful; if they ever have beauty as girls, they lose it under the hardships of their life. They carry heavy burdens. Near Eleusis I met a dozen young women carrying kegs of water, each crouching under the load. The lads, on the other hand, are tall, straight and dignified. Their dress is often like that of their sisters, and more than once I exclaimed at the beauty of a maiden who proved to be a shepherd lass. The Greek ladies of Athens incline to a full habit, and most would appear to better advantage in the more flowing robes of the country dress than in the close-fitting Parisian costume.—Interior.

—By my halldom," quoth the Queen, "but this puddle hath extraordinary depth! Methinks 'twere well that we return, and defer the executions until the morrow."

—"Not so, my liege," said Raleigh, turning to one of his retainers and seizing his cloak; "twere better far that my friend here should sacrifice his habit to thy necessity. Never shall it be said that while a Raleigh stood by, the Queen of England was balked of her determination or wet her ankles in pursuit of her ambition!"

Saying which, the courtier threw his retainer's cloak upon the surface of the puddle, and her Majesty, stepping lightly upon it, reached the other side without wetting her feet. Elizabeth never forgot Raleigh's gallantry; but as for the retainer who lost his habit, he likewise lost his head for saying in the Queen's presence that, "since Raleigh had so many bad habits, he thought it hard that he should lose his to demonstrate what a tailor-made courtier Raleigh could be when he tried."—Harper's Magazine.

—"You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure upon others? You will find half the battle gained if you never allow yourself to say any thing gloomy."—Lydia Maria Child.

—A true lady, one whose blessings are not superficial and whose refinement is innate, could not stop to do a mean, low action, and even when she is wronged or insulted, scorns to descend to the level of those who wrong her; it is impossible for her to do so, or to sultry her lips with the coarse epithets of the streets.—Chattanooga Justice.

—Among the ways which men employ to sustain their respectability, none is more common than an exhibition of their social connections. One whose cousin is a Governor, whose uncle is a General, whose brother has been to Congress, can not but stand well in society. Reputation is of the nature of a vine, and our reputable relatives are so much brush or trellis on which we run up.—Becher.

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## PHILOSOPHER DUNDER.

The Wise Old Tonten Makes Some Age General Observations.

If I vhas to live my life oufer again I expect I do no petter ash before. Nobody knows how to live until he vhas about ready to die. Nobody vhas sooch a good friend to me dot he can tell me where I should reform unless I got mad mit him. It vhas human nature dot we all believe we vhas good enough.

In trying to get something for nothing in dis world we cheerfully buy two dollars' worth of cigars for der man who gifts us a toeket to a feecy-cent-show.

I don't see some loafers around mid-out I wonder dot Nature vhas so foolish. She could shust as well haf used oop dot material to grow fence-rails and hitching posts.

If you find me some man who vhas satisfied mit der weather and der people who vhas ripe for either Heaven or der idiot saylam.

When I like to pound on my drum I forget dot I haf some neighbors who may like to shleep. When I like to shleep myself my neighbor should be put in shall if he plays on der piano.

We like a man who speaks der truth by us, und yet shust so soon ash he tells us something unpleasant we vhas mad at him.

When I hear a boy whistle I feel safe. I know dot so long as he whistles he don't put up some shop to shteal my apples or carry off my front gate.

If you take a man's bad luck und trace it back you vhill discover dot he vhas to blame ten times where somebody else vhas once, und yet he remembers only dot once.

I don't like a man to be too liberal mit me, especially a doctor in prescribing large doses.

It vhasn't so much der darkness I vhas afraid of when night comes, but maybe I do somethings mean or wicked by daylight.

If you keep your eyes open you vhill see dot charity works hard all summer, while most of her beneficiaries shleep in der shade or loaf mit der saloons.

We don't know some men until dey vhas gone to der bad. Den it vhas her airy body say how shmart und talented dey vhas all der time.

Der best friend I ever had became my enemy as soon as I lent him five dollar without security. Dot same man would have mortgaged his house and lot to somebody else und felt dot it vhas only peenness.

Sometimes it seems to me dot der world vhas too wicked to stand much longer, und dot it vhas hard to find one honest, upright man. I take some liver medicine, und lof der next day der work vhas good enough und all men vhas all right.

I haf seen a funeral procession a mile long, und two weeks later I haf asked who vhas buried dot day, und nobody could remember. When a man gets through mit der world der world vhas through mit him.

A hypocrite vhas a bad man, und yet sometimes I vhas glad to meet a tief who don't tell me who he vhas.

When I see a woman cry I feel to praise der wisdom of Nature. If she couldn't shed tears she would pull somebody's hair.—Detroit Free Press.

A REVIVED ANECDOTE.

Mr. Walter Raleigh and the Good Virgins

Queen Elizabeth.

Bad weather held London in its strong grip, and as her Majesty's state chair had been sent to the chair shop to have a new set of springs put in, it became necessary for the Queen to walk to Parliament, to leave her regular morning order for the state executioner. The gallant Raleigh, who was at that time occupying the exalted station of Escort Extraordinary and Gold-Stick-in-Waiting to the Queen, in accordance with the duties of his office, offered his arm to Elizabeth, and they train, preceded by six trumpeters, and followed by three pieces of artillery and a thousand small boys, set out in the pouring rain. As umbrellas had not been invented at that period, Raleigh sheltered himself from the torrent beneath the water-proof ruff her Majesty wore about her neck, while Elizabeth was granted the sole satisfaction for the soaking she received by ordering the clerk of the weather to the block. The journey passed without incident worthy of note until the party reached the corner opposite the Parliament buildings, where it was found that a mud-puddle of extraordinary dimensions—a puddle worthy of the Elizabethan age—had gathered unto itself the larger part of the street.

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