what I ought to be. The best cure for certain forms of sicknes is ventilation, good air in the room of the patient. Oxygen is the best kind of medicine. So in regard to character, moral stamina, and real religious tone; what is needed most is a wholesome interest in the welfare of others. That is, the open window of brotherhood and social good will. When we begin to think that our comfort must be consulted at every little turn, that moment we begin to imprison ourselves in a wall of sensitiveness and jealousy. This thought applies very well to parents who are trying to deal wisely with their children, but make great errors. The robust character in boy or girl cannot be obtained except by a fair amount of buffeting. There is often no greater enemy to children than the over-solicitous parent, who fondles and pets the child into selfish and querulous habits. There are extremes the other way. Alas! some are treated too harshly by events; but there is a good lesson in our subject as applied to the families of luxury.

The whole application of this topic brings us at last to spell out the word "religion." When we look at it soberly, that is what the open-window view means. Religion is, in its purest form, a way of looking at existence in its large, truest aspects. Whenever any of its forms are sincerely used, there is an outlook into the broader thought of life and destiny. We see ourselves as parts of a grand whole, filled with a plan and governed by a grand design. We cannot see all this piece by piece. This reminds me to say that patchword, no doubt, is valuable for certain purposes. It may be useful or a subject of curiosity. But the thing to be admired is a web, woven of sustained texture and prepared with intelligent care. The looms made it, and the ingenuity of man devised it. So with this great problem of life, is it worth living, and what are the issues of it? No proper answer can be given in the shut-up condition where we look at only a few facts; or when we see things in the dim light of superstition and ignorance. The more truth we can get, the grander is our temple of the universe, in which we worship the supreme being. We are very confident that as far as we can see, we shall find tokens of a ruling power. All this brings back the psalmist to sing again his song of praise and trust; it places the prophet on the mountain top to speak a message of cheer and hope, and it sets on the weary lips of the world the music of contentment and victory.

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THE EASTER SEASON.

Ancient Rites and Ceremonies of Good Friday and Other Holy Days.

Chicago Times-Herald.

The last days of Lent and the Easter festival have been marked by curious observances in various nations through the epochs of Christian history. In early centuries the controversy over the date of the festival became so violent as almost to tear the church in two, the Jewish Christians contending that the fast should end, as in the Jewish passover, on the fourteenth day of the March moon, irrespective of days of the week, and the gentiles asserting that the festival of the resurrection was due on the first day of the week, irrespective of calendar dates. At first the choice of dates was left to individual or local feeling, but in the middle of the second century the Roman Church adopted the gentile practice and began to impose it, as far as possible, upon believers. Not without protest, however; for example, Polycarp, the venerable bishop of Smyrna, journeyed to Rome to argue for the Quartodeciman usage, as it was called, and the Asiatic churches were permitted to continue it until, in the year 325, the Emperor Constantine summoned the Nicaean council largely for the purpose of settling this controversy. Thereafter the fourteenth-day usage gradually disappeared and Easter became uniform throughout the Christian world until Pope Gregory reformed the calendar in 1582. For two centuries from that time England refused to accept the reform, and the Greek Church still follows the old style, thus deranging the dates of the astronomical and religious calendar.

The rigorous fasts and humiliations of holy week gave rise to strange customs in mediaeval times, traces of which still survive. The Queen of England still gives alms of "Maundy money" on Holy Thursday, but she no longer washes the feet of the aged poor, as did the kings and queens her predecessors, even as late as the reign of James II. An account of this ceremony has come down to us, as performed in the palace of Greenwich by Queen Elizabeth when in her thirty-ninth year. Thirty-nine poor persons being assembled, equal in number to the years of her age, their feet were first washed by yeomen of the laundry, then by the subalmoner and finally by the queen herself, who, devoutly kneeling, marked each foot with the sign of the cross and kissed it.

In Rome the ceremonies of holy week continued in all their mediaeval completeness until Italy challenged the ecclesiastical dominion and took possession of the ancient capital. Many of the old customs are still followed, but the Pope no longer appears in public in those stately ceremonials which used to be observed with all possible royal pomp and splendor. From the singing of the "Gloria" in the papal mass on Thursday until the same hour on Saturday no bells are heard in the eternal city, all signals—even the call to dinner—being sounded for two days on wooden clappers. After mass on Thursday his Holiness used to proceed to the north transept and wash the feet of twelve bishops, typifying Christ's service to the twelve apostles, and of a thirteenth who represented the angel that appeared to Gregory the Great when, according to the legend, he was ministering to the poor. Afterward these bishops were served at table by the Pope.

On Good Friday the King of England used to go in state to his chapel, creep on his knees to a crucifix which was laid on a cushion and there bless certain rings which were received by the people as an infallible cure for cramp. The Queen and her ladies then followed him to the cross on their knees. The virtue of the cramp rings was universally accepted in the therapeutics of the time. Lord Berners, the translator of Froissart, while embassador in Spain, wrote to Cardinal Wolsey entreating him to preserve some for him, adding that he hoped, by God's grace, to bestow them well. Bread baked on Good Friday also possessed medicinal virtues for the ensuing year. In England an echo of this feeling is still heard in the street vender's antiquated cry of "Hot cross buns!" on Good Friday morning.

On Holy Saturday the bells of Rome break into chimes again after their two days' silence, all pealing in concert at the thy light of a certain passage in the mass, "New fire," struck from the flint, is lit on the altars, and the paschal candle and incense are ignited. Before the Italian occupation Easter morning was welcomed with a salute of cannon from the castle of St. Angelo. The Pope, crowned and robed and throned, was borne into St. Peter's to celebrate pontifical high mass. After this gorgeous ceremonial was over he was carried back through the crowded cathedral to the sound of beautiful music, out to the balcony over the central doorway. There, surrounded by robed cardinals and bishops, he pronounced the papal benediction over the vast crowd assembled in the great area, in the evening the dome of St. Peter's was illuminated.

Easter customs vary in different nations. The giving of dyed eggs is one of the most universal—a practice which the children of all lands perpetuate with joy. Its origin is too remote to be traced, and it lingers even in Scotland, where the celebration of Easter was abolished centuries ago. Tansy cakes and puddings are eaten at Eastertide in many parts of England, where formerly ecclesiastics and laymen used to play at ball for them in the churches. In certain rural districts the men claim the privilege of lifting the women on Easter Monday, and on Tuesday the women turn the tables and lift the men. Among the Russian peasants, in whom superstition has been strengthened by priestcraft or ignorance, one may find curious archaic observances at this season, persisted in with the fervor due to religious rites.

The religious significance of Easter requires no comment. But the festival of the resurrection appeals to us also as a celebration of the reawakening of nature after the winter silence. Life and growth begin again, the greens and blues shine out, youth becomes credible once more. Easter is the great spring festival of christendom, and even the sterner sects, which abhor fasts and festivals as a pagan survival, are yielding to the flowery charm, the beauty and poetry of this, the true greeting to the new year.

Hope of the Teaching Profession.

President J. G. Schurman, in the Forum.

The hope of the teaching craft is with the university. It is a new illustration both of the unity of all education and of the logical pre-eminence of the university that, as in its collegiate department the university educates teachers for the secondary schools, so among its graduate or professional departments there must be a normal or pedagogical institute to give the secondary teachers professional training. I predict that the next development in our universities will be the establishment of a graduate school of pedagogy—not a chair, but a fully organized school—which shall be only to college graduates or persons of similar scholastic standing, and which will uplift, ennoble, and liberalize the teaching profession—which is in constant danger of degenerating into a sorry trade—as schools of law, medicine and technology have already dignified the callings of the lawyer, the doctor and the engineer.

WHAT IS REDEMPTION?

REV. LYMAN ABBOTT APPLIES THE EVOLUTIONIST'S THEORY.

The Development of the Whole Man Is the Definition Used by the Modern School—Redemption of Cities.

Brooklyn Eagle.

On Sunday night, at Plymouth Church, Dr. Lyman Abbott's text was: "And he said, So is the kingdom of God, as if a man should cast a seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." —Mark iv, 26, 27. Dr. Abbott said:

"John Fiske has somewhere described evolution as God's way of doing things. In this course of Sabbath evening sermons on 'The Theology of an Evolutionist,' I have tried to show you that one may be a profound believer in God, and in God as a creator of the universe, and believe that God's way of creating the universe is the way of evolution. In the second sermon I tried to to show you that a man may believe in sin and fall in the awfulness of sin and the reality and terribleness of fall, and yet not believe that sin came into the world through Adam's disobedience in the garden of Eden; that he may believe in the awfulness of sin and the terribleness of the fall, and yet believe that man was created by an evolutionary process and has been brought forward to the present stage of his moral development by an evolutionary process; that God's way of making man is the way of evolution. In the third sermon on 'The Bible,' I tried to show you that one may believe in inspiration and revelation—profoundly believe in inspiration and revelation—and also believe that God's way of making the Bible was the way of evolution; that the Bible itself is a growth. And to-night I am to speak on 'Redemption,' and I am to try to show you that one may believe profoundly in redemption through Jesus Christ, and believe that God's way of redeeming the world is an evolutionary way. You already have caught the significance of the text: The end of redemption is the kingdom of God—in the individual and in society; and Christ says the kingdom of God is as if a man should drop a seed in the ground, and it should grow, he knows not how. The kingdom of God is a growth. In other words, He says that the laws of the spiritual growth are like the laws of the vegetable kingdom; and then, to make this meaning still more clear, He says it grows from a seed, and He draws the process in the rest of the parable, of which I have not read the successive stages. The kingdom of God is a growth from a seed. The spiritual laws are analogous to the laws of the vegetable kingdom.

"What is redemption? What do we mean by this word which has come now to be a theological word, but in its original was not? Of course, it is a figure. Practically, all theological words are figures. They are metaphors. Redemption is a figure derived from captivity. A man is captured by brigands in Italy. He is carried off into the mountains and kept there. Messages are sent to his friends; they must raise a purse of money and send to the brigands; if they do not the man will be kept a captive there or he will be put to death. And the friends raise money and send it and ransom or redeem the captive from the brigands and set him free, and then he returns to his home and friends again. He has been bought with a price, he has been redeemed. This figure has been taken by the Bible and applied to the process of God. God redeems the human race. As to the price which is paid for his redemption, I am to speak of that later in the sermon on Christ as a sacrifice, and must pass that entirely to-night. The question whether the payment of a price, the rendering of a sacrifice, is consistent with evolution, is a question to be considered hereafter. To-night I simply wish to lay open before you the evolutionary conception of redemption; that is, I wish to consider this, not as the doctrine of redemption as stated in the New Testament, a scientific doctrine, for the Bible does not deal with science. The Bible is a book written, for the most part, by poets and prophets, and this very phrase redemption is a poetic figure. The question is whether, in an evolutionary conception of life as a growth, there is anything that justifies this figure, any analogue in that life, anything to which that figure may legitimately and properly be applied. If we look a little further at this Biblical conception, we then find that redemption is of three sorts, or that there are three kinds of brigands from which we are redeemed.

VARIETIES OF REDEMPTION.

"In the first place, we are said to be redeemed from the flesh, or from the body, or from the sinful flesh. In the second place, we are said to be redeemed from our iniquities or transgressions. In the third place, we are said to be redeemed from the hand of our enemies. Is there anything in evolution, anything in the gradual development of man, by regular processes from lower to higher stages of moral developments, by forces resident within the men themselves, that justifies the figure of redemption, from the body, from iniquity, from enemies? I must recall once more a scientific definition of evolution—as given by Le Conte, substantially this: 'A regular and orderly process from a lower to a higher stage by resident forces.' In the first place, then, evolution believes that man is emerging from an animal condition. He is given the body because the body is the animal out of which he is eventually to be developed. The animal still clings to him. It is at once a help and a hindrance. It is a help to his spiritual development just because it is a hindrance, and because the spiritual development comes by battle and in no other way. Because there is no possible way by which he shall acquire self control, unless he has animal passions which are to be controlled. There is no way by which he can acquire courage unless he has timidity that is to be overcome by something higher within himself. There must be the temptation within as well as the moral nature within, or the moral nature cannot be developed, for it is developed only by conflict with the temptation. First of all, then, man is an emerging and developing being, drawn out from his being, lifted up from a lower animal condition. He is in battle with his own body. He is, as I said the other night, like the butterfly emerging from the chrysalis; he is like the bird pecking its way out of the shell; he is like the seed breaking its husk and emerging from the ground. The seed is in captivity to the ground and must break its prison house; the bird is in captivity to the shell and must break its prison house; the insect is in captivity to the chrysalis and must break its prison house, and as the plant is not a plant until it has broken away from the soil and come into the sunlight, and as the bird is not a bird until it has broken out of the shell and come into the air, so not until the man has broken away from the animal and come out from it and conquered it and subdued it is he a man. Paul says, you remember, in Romans vii, 'Who shall deliver me from this body of death?' and he sings his praise to Christ, the Deliverer—or the word might equally be well translated, 'Redeemer from the body of death.' The figure is drawn from an ancient time when men were chained to the soldier. The man is chained to his own animal appetites; he is bound to his own fleshly nature; he is fastened to a corpse, and he is to be redeemed from that corpse and delivered from it.

THE ONLY METHOD.

"And this I want to say to you to-night, that the only way in which he can be redeemed is by a power within himself. It is not by asceticism; it is not by starving the body; it is not by making it a poorer and a weaker and a feebler body; it is not by less body; it is by stronger spiritual nature. It is not something done to him from without, it must be something done to him from within. He must have self-control. The power that is to redeem him must be a power working within, not without. The bird must peck its own way through the shell; the seed must break its own way through the soil; the butterfly must push its own way from the crysalis. If you break the shell before the bird is ready to hatch, it will be but a dead bird. The soul must likewise have within itself the power of its own deliverance. Or we are redeemed from our transgressions and our sins; and we have inherited them from the past, they have come down to us as a fault of inheritance. Or we have taken them upon ourselves by our habits, we have bound ourselves round about in bondage. And now we are struggling to escape from this captivity. We must be redeemed from it; we must be set free, and we must be set free again by a powr within ourselves. We are all the time trying to take short cuts and never succeeding. We think if we can only take the temptation away from men, men will be virtuous. We are mistaken. Men are made virtuous by confronting temptation. The mother who tries to keep her child away from all temptation simply prepares the boy for an awful fall when he gets old enough to leave the home. It is not by taking away the bonds, it is by giving strength to the man that he may break the bonds, that he is redeemed. Every man is like a Samson bound by his enemies and he must wait until he has acquired the strength within himself, and what God does for us is not to break the bonds and let us alone; it is to give us strength to break the bonds and then we do not return to bondage again. He does not set free this man, caught by the brigands, and leave him in the Alps to be caught by some other brigands over again. He puts in his hand a musket and says to him 'fight your way to liberty.'

"The power of redemption is the power of God in the soul. It is Christ in us that is the hope of our glory. And the evolutionary conception of religion does differ from the old theology, and radically in this respect. The old theology regarded redemption as something done for man in heaven outside of him, and the new theology, or evolutionary theology, regards redemption as something done for man within him. The one is what philosophers call objective; the other is what philosophers call subjective. It is the spirit of God in the soul of man, making a man of him and giving him power to be master over himself. And so we are redeemed, in the third place, from our enemies. For we are in an enemy's country. That which binds us is not merely the animal from which we are emerging, not merely the temptation which we have taken upon ourselves by own habits or inheritance, but our companions and the life that is round about us. How are we to be redeemed from these? Is there any redemption? Does anyone doubt there is?

REDEMPTION OF CITIES.

"Let us take a concrete illustration right at home. How shall the city and the State be redemmed from corruption? How shall New York be redemmed from Tammany and Brooklyn from a ring? How shall the State be redeemed from machines and the Nation from corrupt politicians? How shall America be redeemed from corruption? Can any foreign forces do it? Can any czar, any emperor, any army from without? It is only by a power working within that the Nation can be redemmed from corrupt forces, only by forces working from within that the city can be redeemed. If Brooklyn cannot redeem itself from corrupt politicians, if New York cannot redeem itself from corrupt politicians, if the State and the Nation cannot redeem itself—then its fate is sealed. For in the very nature of the case it is manhood that is wanted, and manhood is not accomplished by striking the chains off from men's wrists, and then leaving them to be bound again by the same evil forces that bound them before. You have not redeemed the African race when you have simply signed the emancipation proclamation; you must follow it up with gospel and with education over and over again. It is not enough to give them the ballot (we proved that); the negro must be made first a man, then out of the manhood shall grow the citizenship. This is the whole ministry, and message and teaching of Christ, from the first letter to the last letter of the alphabet; the life must come from within outward, not from without inward. It is only as God works in us to will and to do His good pleasure that any man is saved. It is only as the man himself takes into himself the vital forces, only as society takes into itself the vital forces. No transaction wrought in heaven will redeem either the race or the individual. Whatever is done in heaven must be wrought out in the soul of the man. The sun can never bring a bud to blossom or a seed to growth except as the rays of the sun come to the earth and put the life into the seed and into the bud. This is the one truth, then, that redemption by evolution holds: That the redemptive force is a force within; it is God in humanity; it is God in the individual soul; it is God informing the conscience; it is God clarifying the faith; it is God strengthening the will; it is God making the man a man; and only as the man takes God and is made a man that he can be redeemed.

"And the second element in the doctrine of evolution is that it is a development from a lower to a higher stage. Evolution does not believe in going backward. Its ideals are never histories in the past. Evolution always has its face toward the future. The doctrine of evolution is that the world grows; that God's way of doing things is by developing from a lower to a higher stage. Evolution does know, indeed, conditions in which there is no growth, but that it calls arrested development; and it knows conditions of things in which there is a falling back, out of which emergence has taken place, but that it calls degeneracy. It does not believe in restoration. John Milton wrote 'Paradise Lost,' and then, having told the story of the fall, he wrote 'Paradise Regained,' and thus he interpreted the doctrine of redemption:

"'I, who erewhile the happy garden sang,
By one man's disobedience lost, now sing
Recovered paradise to all mankind.
* * * * * *
And Eden raised in the waste wilderness.'

EVOLUTION AND THE BIBLE.

"To some extent, at least, the old theology so conceived redemption. Man sinned and fell in Eden. Redemption is to recover him and put him back in the condition from which he fell. Now, you cannot reconcile evolution with that theory, with the notion that man was perfect, that he fell, and that he is to be put back in the perfect condition in which he fell. That is not evolutionary. Nor can I reconcile it with the Bible. I cannot find from cover to cover in the Bible anywhere the suggestion that a man is to be put back again. It is not there. There is not the suggestion that he is to be restored to Eden. The Bible always marches with its face to the front. It is always anticipating something higher, larger, nobler than ever was known in the past. When Abraham goes out of the land of paganism to a land, he knows not what, he is not called back to Eden. When Moses calls the children of Israel out of the land of Goshen into the Promised Land, it is to a new land that is to be opened up to them, and all their looking back is continually reprobated and condemned. When the prophecy is given to David, that out of him shall come a king, it is not a king that shall put Eden back again, or David or his ancestry back in Eden, it is a new king to sit on a new throne for a new kingdom. When the exiles are called out of Babylon, it is not with any conception that the old condition of things is to be restored, it is not to a kingdom of David, not to a kingdom of Solomon, it is not to the glory that is gone, it is to a new and larger glory, 'and gentiles shall come to thy light and the nations to thy arising.' When Christ comes, it is the same thing. He never turns things around. He never twists men round, so that they shall look one way and walk the other. He tells them of a kingdom to come, not a kingdom that has been. He says to them, 'Greater things than I do shall ye do, the future has more for you than the past; I cannot tell you all the things, but the Spirit will come, He will tell you all things.' It is the same with Paul. Paul never suggests the race to go back to Eden, to go back to Isaiah, or David, or Moses. It is always toward something larger and better and nobler. And when the Book of Revelation does picture a garden, it is not a garden of Eden. In this garden of Revelation the very leaves are for the healing of the nations, and the fruit is of every manner and kind, borne every month, and all freely to be plucked; and, beside, in this garden, or alongside of it, comes the great city man builds—the fruit of all these centuries of intervening civilization.

"The redemption, then, of evolution and the redemption of the Bible agree in this: They do not propose to restore the past, they propose, both of them, to push forward to the future. This is true in respect to all organic development. We cannot go back. It is a perfectly futile thing for Carlyle and Ruskin to lament the days of feudalism and ask us to go back to hero worship and king allegiance. Out of the past a better present has been evolved, and out of the present a nobler future is to be evolved. You cannot go back to Jefferson's democracy, nor can you go back to Hamilton's conservatism. If Hamilton were here to-day he would not be the Hamilton he was then. If Jefferson were here to-day he would not be the Jefferson he was then. The future has more for this country than the past ever had, and the nation must put its face to the future and not turn lamentingly to the past. It is true intellectually. We are not to go back to the creeds of the past. Not to the sixteenth century, not to the fourth century. God has been keeping His children at school for eighteen centuries. They ought to know more of their religious education than they did in the pinafore and the bib. And they do. We are better competent to create a system of theology to-day than they were when they made the Westminster Confession of Faith. We are more competent to make a definition of truth to-day than they were when they made the Nicene Creed. The world is not to go back. Redemption is not restoration. It is to move forward. What is true of the church is true of the individual. Men wring their hands and lament the childlike faith of the past. You are not to wish the childlike faith of the past: you are to wish the manhood faith of the future. Not the unshaken faith of the babe—the shaken faith of the man; not the little oak ling which is putting its leaves above the ground—the great strong oak that has breasted the storm and run its roots down deep because—just because the storm has beaten upon it. We ought to be more devout because of Robert Ingersoll. Not that I think us is distinctly an educator in devotion, but because the shaken faith should be stronger than the unshaken, and we should leave our roots so running down into God Almighty that blasts of tempestuous doubt shall only make them run deeper and take a stronger hold.

A DEFINITION OF REDEMPTION.

"It would, perhaps, trench on a future subject—'The Evolution of the Creed'—if I were to try to work this fact out and show you how every subject in human progress has widened and deepened our knowledge of God. How the agnosticism of to-day, the agnosticism that is outside the church, the agnosticism that we dread is far better than the idolatry that was in the church in the early centuries. And as organically and socially and intellectually, so spiritually we are to move forward. Progress is not toward innocence. The innocence is lost and it cannot be recovered. The progress is from innocence through temptation to virtue. I do not say that a man may not attain virtue and retain innocence. He may. I do not say that sin is a help to virtue. It is an obstacle. But no man can attain virtue without temptation, and it is said of Christ himself that He was made perfect in that He suffered and was tempted. The struggle is essential to the victory, and the victory lies in the future. Out of the condition of innocence when we had not sinned, because we had not done anything, we were carried by successive stages forward, if we are true to ourselves and to our education and to our opportunity, to the manhood that masters temptation and is strong above it.

"What is true of the individual is true of the race. Men look at the world and say, 'What is it, worse or better?' It is both. The drunkenness of to-day, since the invention of distilled liquors, is worse than the drunkenness of ancient Rome. They did not know delirium tremens then, and they do now. When men learned to write, they acquired a new form and phase of forgery. With banks and credit systems came in the possibility of defalcation. With science, explosives and dynamite. The public school makes some men better, some men worse. Power used for virtue is good—used for vice is evil, and development is power. The temptations of life are far greater in this nineteenth century than they were in the sixteenth or in the first. The temptations you have to meet with in society, with in business, with in your family, are far greater than the temptations which assailed you when a child four or five years old, protected by your mother. The passage of life is from innocence through temptation to virtue, and every new virtue acquired is only preliminary to a new battle to be begun.

"This is redemption: It is the development of the whole man. It is coming through all the conflict and experiences of life into a perfect manhood in Christ Jesus. It is coming into strength and largeness of knowledge, into strength and largeness of will, into strength and largeness of life. It is making the very enemies themselves the instruments of redemption. It is becoming conquerors. That is not all. More than conquerors. What can there be more than a conqueror? Napoleon, landing on the shores of France from Elba, met detachment after detachment of Bourbon troops, sent out to capture him, and detachment after detachment, as they came to him, swept round in his rear and swelled his ranks to give him victory. He was more than conqueror. And for you and for me this is our aim, this our ambition, this our possibility. It is to turn the machine and the corrupt politicians into the very instruments and methods of victory; it is to accomplish a purer state through the very battle with corrupt forces; it is ourselves to make the very temptations that assail us instruments of our manhood, the very chisel that strikes against us perfect the image of the Christ in us; it is to take the very cohorts of evil, turn them behind us, and by the temptation conquer a virtue that is immeasurably sublimer than innocence."

WHERE EASTER LILIES GROW.

Trade in Buds and Bulbs as Carried on in Bermuda.

Washington Star.

Bermuda is the place beyond all others to "consider the lilies, how they grow." Whether they are indigenous to the soil or not, they are certainly acclimated, and under the sunny skies and gracious air of that island "where falls not hail nor any snow," they respond to rather indifferent culture in a manner to make the northern man grow mad with envy.

With us one stately row of stalks is a precious possession; they are the aristocrats of our garden. In Bermuda they are a crop like potatoes or onions, and whole fields lie like drifted snow with their masses of white bloom. These fields are not, indeed, very large, being for the most part mere dimples in the coral ridge, of which the islands are formed, averaging not more than half an acre in area. But in these little depressions the thin soil becomes richer by the washings from the slopes, and the bulbs flourish accordingly. They are planted in rows and cultivated much like potatoes, the weeds being kept down with a crude instrument, called by courtesy a hoe. It looks as if it belonged to the stone age. It is interesting to note with what precision the bulbs advertise the condition of the soil, the plants becoming pale and shrunken as soon as they begin to climb the slope.

At first the commercial value of this crop lay entirely in the bulbs, which were shipped to other countries in great quantities. But in these later years a new industry has sprung up; the blossoms themselves are successfully sent everywhere. The United States gets the most of them, though vast quantities are sent to England, and even the Australian Easter is brightened by them.

It must have been American spirit which suggested this new enterprise. Of course, the Bermudan, with characteristic English conservatism, strongly opposed it on the ground that it was a rank innovation and would ruin the bulb trade. As became the descendants of the old Saxon Witenagemote, they held an assembly and drew up what Uncle Remus would call a "peramble wid some wharfo'es in it," setting forth the dangers of such a course and remonstrating with their erring brothers. Meanwhile, as the bulb men talked, the bud men kept on packing, and Easter altars all over the country were glorified with the beauty of Bermuda lilies.

These buds are picked while they are still quite green, and are packed in cube-shaped boxes holding about two dozen stalks each. Some of these boxes are furnished with frames similar to those used in packing eggs, so that each stalk is kept separate. There is little advantage in this, however, and for the most part the buds are snugly packed with a sprinkling of a kind of sea weed closely resembling the coarse moss of our bogs. This sea weed is kept in water and wrung out as it is used, and keeps the buds damp. Before packing each case is lined with a large sheet of paper, the ends of which are long enough to fold over the buds after the box is full. A printed slip of directions is invariably packed inside each case, the first line of which reminds one of the Celtic signboard warning travelers that "this ford is dangerous when this board is out of sight." For those directions instruct the receiver to put the box before opening into a dark, cool place for a time and then open it very carefully. As the box must be opened before the advice is available, its value is slightly impaired.

WANTED TO MARRY.

Had 2,000 Letters Printed Which He Sent to Young Ladies.

Pittsburg Chronicle Telegraph.

A genuine love story, told by the hero and author, brightened the dingy atmosphere of the Central station and enlivened the interest in Judge Doherty's regular morning hearing. The heroine was not present, but a good description of her was given, and she will be found in time. The case was that in which Val Flower is charged with being a suspicious person for distributing mysterious letters.

G. B. Perkins, manager of the Perkins detective agency of Fourth avenue, told how Flower was captured. A few days ago a Miss Harrington, of Allegheny, came into the office and was much excited over a letter which had been thrown under the door of her home. It was addressed "To the Most Handsome Lady in This House," and had the warning that "you must not open this if you are not she." Several of her friends had received similar letters. Detective Perkins resolved to watch the postoffice and that night caught Flower in the act of mailing more letters. He then turned him over to the police.

At the hearing Flower gave the following account of himself and his actions: 'I am twenty-six years old and a native of Thomasville, Ga. Several years ago I graduated from a medical college and am now a physician. During the last year I have traveled considerably, visiting Baltimore, Atlanta, Philadelphia, Cincinnati and other large cities. Like most young men, I am desirous of marrying, but I am very particular in this matter. I have tried all the matrimonial advertising mediums in the country, but could get no satisfaction. Many would not reply to my inquiries, and those who did would not suit me. At last I thought that I would try the letter scheme, and so struck off 2,000 copies of this letter and began to distribute them. The letter contains nothing objectionable. It is addressed to Miss Right. That means the right girl for me. Do you see, Judge? I do not know any of the young ladies to whom I sent the letters, and so could not wish to insult them.

"But Miss Right will surely be found, as I gave a good description of her. She must be beautiful, with auburn hair and dark blue eyes. I also give her required height and weight. She must be religious and able to help me in my work."

"What is your work?" asked the judge. "Do you want to start another Teed's heaven?"

"My work is of a religious nature and I am looking for Miss Right," is all the prisoner would say. He said that Flower was not his real name, and from a membership card to the Y. M. C. A. of Atlanta, Ga., it is thought that he is Val Stark. Flower has been in Pittsburg only a few weeks and was boarding in Allegheny at the time of his arrest. The prisoner was held over.

FARMING BY PROXY.

A City Man's Experience with a Farm He Did Not Want.

Boston Transcript.

Much has been said and sung about the adventures of the countryman with gold brick men and bunco steerers in the city, and his innocence and large-hearted simplicity have furnished the joke factories of the country with an almost endless supply of material; but there is another side to the picture which places the countryman in an entirely different light and makes it a matter of grave doubt whether or not he is the gulleless creature he has been represented to be by certain unreliable comic papers. This is the experience of the city man when he, in turn, visits the country and tries his hand at farming, and especially at farming by proxy. There is a Boston auctioneer who is known to nearly everyone in the city for his cleverness and business sagacity; but his experience with a farm which he bought out in western Massachusetts has "kept him guessing" for the last two or three years as to what particular variety of deal the innocent and unlettered agriculturists whom he hired to run it were going to engineer through next, and as far as his personal experience goes he is ready to give a prompt and decisive answer to the old question, "Does farming pay?"

In the first place he did not want the farm which he had bought. He was driving by it, during a summer visit to the section in which it is situated, and seeing that it was for sale, went in to look it over, merely from curiosity. He returned to the city, and before long the owner of the farm appeared at his office, and, in spite of his earnest protestations that he did not wish to buy a farm, it was sold to him. The would-be seller came to the office and took up his abode there until he became a nightmare to the auctioneer. In desperation the latter finally offered half the lowest price asked, and this was accepted. A short time after this the owner of another large farm which adjoined the newly acquired property, died, and on his death it was found that his affairs were in such a state that the farm would satisfy a mortgage for the mortgage which was on it. The holder of the mortgage had evidently been in communication with the seller of the first farm, for he soon made his appearance at the office of the Boston man, and brought with him an unalterable determination to sell the farm, which he finally did by pursuing exactly the same tactics followed by the first man.

It had been the intention to use the farms simply as a summer residence at first, as the second one had been the home of a man supposed to possess great wealth, and was a marvel of landscape gardening. But the owner of the first farm, who had been engaged to look after the combined venture, thought that it was a pity that a little money should not be made out of the farms, and suggested that they be stocked. The auctioneer was always averse to making a little money, and the former was commissioned to go ahead and buy stock. It must have been a good deal of trouble for him to stock that farm, for, judging from the results, he ravaged the whole State to collect the most tired, the scrawniest, hungriest animals that could be found, and when he had finished making his collection he had some sixty sheep and twenty-five cows, in comparison with which the seven lean kine would have appeared like a delegation of aldermen. When the bills came in they figured up to what would have been fair prices for animals in the best of condition, and there were also bills to the amount of $460 or $500 for the feed which had been required by the abnormally developed appetites of the lean kine.

As soon as it was found out what was going on, the stock buyer was summarily ejected from office, and a man from Providence was hired. The last man had been a financier, but this one was a mechanic. He had ideas about the dignity of labor, and refused to work more than ten hours a day, going to work at 7 and knocking off at 5, sharp. He was honest, and worked hard while he did work, but was slightly handicapped by the fact that he knew nothing about farming; so, after a while, he went too. The next man was a young man who was a hard worker in his line, but in whom the trading faculty was developed beyond any reason. It is estimated that the whole stock of the farm was completely changed several times during his incumbency. He would start off in the morning with a couple of horses, and, after being gone all day, would come back with an entirely different set of animals. It was not long before he had more horses than half a dozen farms could have used, but almost all of them were "a leetle tender in front," although he stoutly asserted that they were just the kind for use round the farm. If he had stayed the farm would have probably become an asylum for broken-down equines, but he got a chance to drive a fish-wagon, and, considering that there was more profit and glory in that, he left.

The next incumbent has been there ever since, and has shown the greatest administrative ability of the lot, which means that the farm has been rather more costly under his management than under that of any of the others. He is a nice man, there is no doubt about that; but he knows rather too much about farming to manage another man's farm. Before coming to the farm he succeeded in selling to the owner about five thousand dollars' worth of stock which he wished to get rid of before entering on his new position. The only receipts from the farm are from the sales of cream, and these have just about balanced the bills for grain, though it certainly was a trifle discouraging to receive the first of one month a check for $40 for profits on cream, and in the same mail a bill for $90 for grain. There remain on the loss side the wages of the farmer, the wages of the hired man, the board of the farmer and his wife, the cost of the hay and other feed besides grain, and numerous small expenses incurred in running a farm, besides taxes, wear and tear, etc. The cost of the feed has already been greater than it was last year, when an extra amount was bought and a letter has just been received stating that more hay will be shortly needed, and that the farmer has some of his own which he would like to sell. He also says that it will soon be sugaring season, and that he will need another hand, and suggests that his nephew, who is out of work, be hired for the season. These are some of the reasons why this particular auctioneer refuses to laugh when you read him a joke from a comic paper about the extreme unsophistication of farmers.

Bicycle Etiquette.

Philadelphia North American.

When a fellow asks his best girl to take a spin with him on a delightful spring afternoon, nothing disheartens him so much as to have his fair compaion appear on her wheel in a walking or street dress. It matters little just what the style of her dress is, whether knickerbockers, bloomers, short skirts or any other dress, so long as it is used for cycling alone, and is of stylish appearance.

No rider, if she cares to be considered in touch with style, will venture forth upon a wheel attired in walking or street dress. She may have two dresses, almost identical in cut, shape and cloth, and yet there must be some distinguishing point that will explain to the eye that she is rigged in her cycling suit. So have said the fashionable ones of Chicago, New York, Boston and Washington, and there the styles are made. A man doesn't notice much what a girl has on. All he knows is that she looks well in her costume and is pretty. Then he is satisfied and is happy riding with a girl of his fancy, and one who is well dressed, at least in general effect.

The fellow, on the other hand, has many things to remember when riding with a young lady. While there are no set rules laid down for the road, yet there are many points of etiquette to be observed. If a lady is riding with a gentleman, or when a party is riding together, the lady or ladies should always be allowed to ride in front, the position of honor. If a number are riding there may be one among them who is not physically able to keep up with the rest. In that case she should be allowed to ride in front and set the pace for the others, as a matter of courtesy. In case of only two riding, a lady and gentleman, she should be in front all the way.

If they are to ride side by side, the condition of the road would naturally determine to which side the gentleman will ride. If all other conditions are equal, then he should be at her left, and not upon the right, as in walking. And in case a team or pedestrian are met, the lady will ride on in front while the gentleman follows not too closely.

A TALK ON BIRD SENSE.

The Feathered Nestlings Helpless Until Taught.

New York Tribune.

Mrs. Olive Thorne Miller's bird talk at the Waldorf yesterday morning treated of "The Education of the Young Bird." The lecturer gave many facts new to her audience and told several interesting anecdotes of her own experience and observations.

"It has been generally thought," she said, "that birds know everything instinctively almost as soon as they are born. That is far from being the case. They have to learn and be taught most of the accomplishments which they are to possess, just as children are obliged to pursue a course of education. In the first place, they must be taught how to eat. When the parents bring them food for the first time they have to be shown how to take it. The fear which birds have of human beings is an acquired sentiment. Young nestlings do not show it. The fact that birds are taught to sing has often been proved. They have been taken as soon as hatched and put into the nest of another species. By the time they are grown they have learned the song of their foster-parents, and never sing a note of their natural melody. Even grown birds frequently teach themselves the songs of other varieties. An English sparrow in Brooklyn, which had been hurt so that it was unable to fly, was adopted by a family who owned a canary. I have myself gone to the house and heard every note of the canary's song reproduced by the wild little stranger. It was even sweeter than the original, for the sparrow had, naturally, a pleasanter voice."

Mrs. Miller says that great attention is given by the parent birds to the proper education of the nestlings in the matter of flying. The mother and father often fly above the nest in circles, calling meanwhile with a peculiar note. Finally the little ones are persuaded to try, and these exercises are repeated several times a day. It is a mistaken idea, she says, to suppose that the young birds separate from their parents as soon as they leave the nest. On the contrary, the family keep together all summer and winter, until the following spring, and the children often assist the father and mother in their care of a second brood.

Mrs. Miller told of some experiments made by Prof. Lloyd Morgan, of England, in raising birds from the egg without the care of the mother. He discovered that the little orphans were absolutely ignorant of what was suitable for their food, and would as soon peck at the lighted end of a cigarette as at anything more wholesome. They did not know how to drink either, and he was obliged to force water into their mouths and teach them that it was something to be swallowed. From these investigations he drew many proofs of the amount of knowledge which the bird, under natural conditions, gained from imitation and instruction.

Balm to Her Conscience.

Atchison Globe.

A woman never admits that she is doing things for her own pleasure. She buys luxuries for the table "to please her husband," and travels around the country "to educate the children."

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