THE PASSION FOR CAMPING OUT.

How the Primitive Savage Instinct in Man Is Seen in His Outings.

When a man spends a million or more of dollars in building a house for himself and his family he reaches the highest remove from his primitive ancestors, who knew no better shelter than a cave, a hut or a tent. Nevertheless, in spite of all our civilization, the underlying primitive longing for a freer life and a purer air, green fields and the babble of brooks is present in the mind of every one who does business in great cities.

The crowds that take their outings in the parks provided by different municipalities for the families of those who can only leave in the heat of the summer their sweltering homes for a few hours, or at most a day, illustrate the same primitive instinct. It declares itself also in the suburban cottages that are to be found among our hills and in the village communities that are springing up on every side. It finds even a stronger primitive expression in those who leave the city to camp out for some weeks or months in tents.

It brings them nearer to the old prehistoric and Biblical life, and it enables them to hold close communion with nature, to feel the soft yielding of the grass and to stand face to face if not with "the forest primeval," yet with woods where it is pleasant to wander among their cool, green nooks and their flickering lights and shadows. It is an axiom that there is in all of us some remains of the savage—in the Englishman, who, during his sojourn in the country, wants "to go out and kill something," and in the American in the Adirondacks, half of whose delight in that primitive wilderness is the opportunity it offers him for hunting and fishing.

There is as little doubt of the healthfulness of "camping out" as of its cheapness. Many of these "campers" are not actuated by those religious feelings which draw large bodies of men and women together at the recurrence of the summer season. They have been led into it by the freedom of an open air life—the old primitive instinct—and by the ease of an existence reduced to a cooking stove, a few chairs and the necessary beds.

The charm of camping out amid grass and trees consists in bringing down the wants of life to their first principles, modified only by the civilizing influence of the age in which we live. Its further charm is in its contrasts and simplicity when compared with the complex exactions of cities. Thousands of things that were luxuries to the older generation have become the necessities of their children.

That is one reason why tent life around Baltimore has not died out since the old Wesleyan times, but remains a survival of the Methodist camp meeting with modifications. Other cities may offer attractions more novel, but with us the campers say the love of the canvas village is increasing. There are thousands who are making them their summer homes, some during the month of August only, and many from the first of July to the last of September.

The primitive instinct is manifest in this kind of life, although our people are no longer cave dwellers or builders of rude huts, and instead of the tents of skins of the Goths and Huns, or the camel's hair tents of the Bedouins, they shelter themselves beneath the cotton duck of the present day.—Baltimore American.

Discovering Hidden Money.

Charles W. Duntz lives on the Landing road near the Halfway House. Tuesday morning while his wife was engaged in cleaning a portrait that had been in their possession more than a quarter of a century, she accidentally broke through a cover on the back and saw underneath it a piece of paper. She pulled it out and found that it was an old two dollar bill. She called her son's attention to it, and the lad took the cover off. Underneath it they found two $500 bills, issued by a bank in Massachusetts—one in 1856, the other in 1861.

During the day Mr. Duntz took the bills to the Union bank and learned that the bank of issuance was still in existence, and that the bills were probably genuine and worth their face value. Mr. Reynolds, teller of the bank, communicated with the Massachusetts bank people and learned that it had $500 bills of the old state issue still out and was ready to redeem them if they were genuine.

About twenty-eight years ago this picture was sent to Mr. Duntz by a wealthy relative, who requested that it should be carefully kept in the family, the portrait being that of a daughter who is still living. Mr. Duntz thinks that the donor placed the money where it was found, expecting that it would be discovered some day when it would be of some real benefit to the finder. She was very peculiar in her ways at all times.—Kinderhook Rough Notes.

An Earthquake Breaks a Cable.

The cableway at the Deer Park group of mines near Descanso, Cal., was broken in a singular manner recently. It has a single span of 4,450 feet. The tension is twenty tons and the loads are 120-pound sacks of ore from the mines on the mountain side to the mills below. Just after an extra hard shake in the series of earthquakes there it parted. It is supposed that the vibrations, coming from each end of the line, met in the center and caused the break.—Exchange.

Necessity for Keeping Clean.

An old physician being appealed to for some general comprehensive rule for the preservation of good health, replied, "Keep clean." Cleanliness, from a medical point of view, generally means the absence of noxious germs. The laity generally comprehend in the term freedom from foreign substances, while the psychologist and moralist have reference to purity of mind and soul. All these combined wouldn't form the first principle of good health. Freedom from all filth with reference to the body and its surroundings, freedom from contamination of mind and soul, would make the individual not only free from material pollutions, but would inspire him with a sense of cleanliness, a feeling of purity that would cleanse life and glorify the consciousness of living.

There is a meaning in the word "clean" that penetrates beyond things seen and touches the mental and spiritual nature of humanity. Cleanliness in a material sense may not abhor dissipations and debauches which impress life with a sense of impurity, vitiating the sources of health and impairing its judgment. "Keep clean" is an admonition carrying with it an inspiration which not only invigorates life, but makes it enjoyable and beautiful. Cleanliness brings not only comfort and health, but it adorns living, gives existence a charm, imparts consciousness of life, real enjoyment, thought and feeling of existence, the purpose and sanctity of living. There is a world of meaning in the two little words "keep clean."—Jenness Miller Illustrated.

The Real Vacation.

There are a few wise Americans who realize that what the vacation should bring is not only change of scene but change of habits. To these the new doctrine of rest appeals with great force. They make no attempt to get to the fashionable summer resorts, but shun those places almost as if the crowded summer hotel were pestilential. They spend hours of each day under the cool, flitting, noiseless shadows of forest pines, where the wind whispers the softest and the bees drone drowsily among the low white blossoms of the wood flowers.

To these even the latest novel has no appeal, and the whole lesson of life for the moment is to do nothing, to be nothing. In the great stillness of nature peace and health go softly hand in hand, soothing the relaxed muscles with a power giving touch; and, in the delicious land of day dreams, the brain, sung almost to sleep by the hushed croonings of the cool breeze among the tree tops, grows young and strong again. In the quiet of the grand cathedral of its maker, even the soul forgets the battles, the downfalls, the cuts and scars of life's great fight, and become something the more wholesome, purer and stronger.

A week of such a life is worth months spent in dogcarts, yachts and evening hops; but among the great body of those who hurry away in early summer to the country and back again in the fall, and who imagine they have had a summer's rest, such a life is still, unfortunately, unknown.—Boston Advertiser.

Cruelty to Infants.

There is one barbarous practice still occasionally indulged in at Old Orchard as at other places where surf bathing is a pastime. It is quite as cruel as bullfights, and as the cruelty is perpetrated in a Christian land and ofttimes by mothers it is all the more glaring. We refer to the custom of taking so many terrified infants out into the waves and holding them down in the water. Such a spectacle witnessed in a morning's walk will spoil a day's enjoyment. The sufferings of the little one are as real as painful emotions can be to an adult.—Bangor Commercial.

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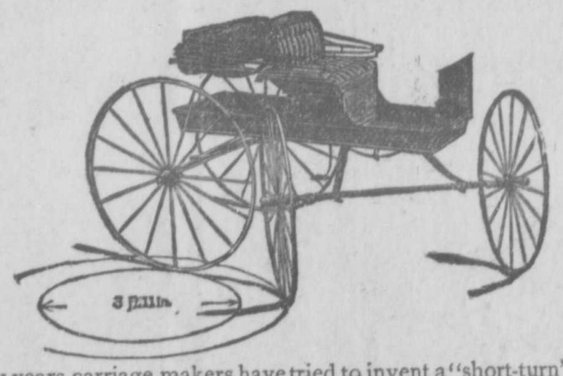
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☞Will leave Queenstown for Baltimore at 9:45 a. m.

Beginning on Friday, March 22, the Steamer Gratitude will make daily round trips (except Sunday) from Centreville to Baltimore. Will leave Centreville at 7 a. m., Jackson Creek about 8,15 a. m.

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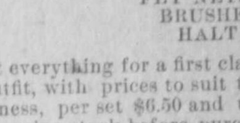
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