The Chestertown Transcript.

$1.00 PER ANNUM—IN ADVANCE. CHESTERTOWN, MARYLAND, THURSDAY, APRIL 14, 1892. VOL. XXX—NO. 48

LEWIN W. WICKES,
ATTORNEY-AT-LAW,
Chestertown, - - Maryland.

DR. GENESE.
Of Baltimore, will attend at Betterton every Saturday for all duties pertaining to Dentistry.
March 26, 1891.

DR. W. E. BARNARD,
—Dentist,—
has located permanently, and will be in attendance daily from 9 A. M. to 4 P. M., at the residence of Mrs. M. J. Howard, Still Pond, Md., for all duties pertaining to Dentistry.

DR. T. H. COOPER,
HOMEOPATHIC,
Office Main street, opposite Voshell House, can be found in office every day from 9 A. M. till 12 M., 3 to 4 P. M. and from 7 to 9 P. M. Sundays excepted.
Special attention given to women and children. May 3, 1888—tf.

C. P. GILPIN, DENTIST,
Chestertown Md.,
MAIN STREET, ADJOINING CAHALL'S STORE.
OFFICE HOURS:—8.30 to 12 A. M.; 1 to 4 P. M.
Having enlarged my office and added many new conveniences, I am able to offer my patients much greater comfort while under treatment than in the past. Nov. 29-tf.

D. B. STEWART COMPANY,
INCORPORATED SEPT. 25, 1890.
(Succeeding D. B. Stewart & Co., established October, 1883.)
OFFICERS AND DIRECTORS:
D. B. Stewart, Pres.; R. G. Nicholson, V-Pres.; G. W. Berry, Treas.; T. G. Newton, Jr., Secy.; H. P. Stewart, Att'y.
COMMISSION MERCHANTS.
118 E. Pratt, Street, Near Light.
We solicit consignments, and by prompt attention, perseverence and energy, hope to merit a liberal share of the future shipments of our friends and the public.
Reference, by permission, Merchants' National Bank, Baltimore.

WILLIAM P. IRELAND,
(Late of Crew & Ireland)
FRUIT, PODUCE AND LIVE STOCK
COMMISSION MERCHANT,
No. 115 Callowhill Street,
PHILADELPHIA.

J. R. NYCE & CO.,
—:PRODUCE:—
Commission Merchants,
123 SOUTH STREET, BALTIMORE, MD.
SPECIALTIES:
Butter, Eggs, Poultry, Game, Green and Dried Fruits.
REFERENCES.—Third National Bank, Baltimore, Md.; National Valley Bank, Staunton, Va.; Commercial Agencies.
Correspondence Solicited. a9-6m.

WRIGHT & LONEY,
successors to Wright & Sparks,
FLOUR, GRAIN & COUNTRY PRODUCE
COMMISSION MERCHANTS,
No. 215 S. Charles Street, Baltimore, Md.
REFERENCES.—Drovers and Mechanics' National Bank, cor. Eutaw and Fayette, Sts.

RECORDS & GOLDSBOROUGH,
118 Light St., Baltimore, Md.
Wholesale LIQUOR DEALERS,
IMPORTERS OF
Wines, Brandies, etc.
PURE RYE WHISKEYS A SPECIALTY

Jas. W. Stevens. R. Nelson Stevens.
STEVENS BROS.,
Grain, Fruit and Produce
COMMISSION MERCHANTS,
303 S. CHARLES STREET,
BALTIMORE, MD.
REFERENCE—Merchants National Bank

E. T. COMEGYS,
—DEALER IN—
GRAIN,
—AND—
Agricultural Implements,
OFFICE AND STORE-ROOM UNDER THE "VOSHELL HOUSE,"
CHESTERTOWN, MD.
Agent for the
SYRACUSE PLOWS & CASTINGS,
The Celebrated CHAMPION WAGONS,
BUCKEYE BINDERS AND MOWERS,
The T. T. Haydock Carriage Co.'s
CARRIAGES, BUGGIES, CARTS, ROAD WAGONS and SPRING WAGONS.
I am prepared to furnish the farmers with any implement they want at short notice. My aim will be to sell only such implements as I can recommend, and of the best material to be had. I have taken great pain and trouble to inquire into the merits of the above articles.
GRAIN BOUGHT, by either Railroad or Water, for strictly responsible parties.
I hope to secure a portion of your patronage by fair dealing and attention to business.
m24 tf. E. T. COMEGYS.

JOHN W. BORDLEY,
—WITH—
New York Clothing House
102 & 104 E. Baltimore St., Balto., Md.
HAVING connected myself as salesman with this, one of the largest and most reliable clothing houses of the South, I would be glad to show our Immense
Assortment of Men's and Boys' Suits
to my many friends of Kent. Assortment, Cheapness and Quality are our principal attractions.
Respectfully,
m14. JOHN W. BORDLEY.

S. BECK. W. S. WALKER.
BECK & WALKER,
FERTILIZER MANUFACTURERS.
HAVING BOUGHT THE FACTORY LATELY OWNED BY MR. W. H. CACY, WE ARE PREPARED TO OFFER TO THE FARMERS OF KENT AND QUEEN ANNE'S COUNTIES,
Fertilizers of All Kinds
WE WOULD CALL ATTENTION TO OUR SPECIAL BRANDS FOR THE SPRING CROP OF 1892:
CORN, OATS,
Asparagus, Potatoes, Tomatoes
AND GENERAL TRUCK.
We are confident that a fair trial of these goods will give satisfactory results, as they are prepared under the personal supervison of MR. P. B. HOLLIS, who is well-known in this community as an experienced agricultural chemist.
BUSINESS OFFICE in the *Kent News* building, where we shall be pleased to see our friends and the public.
Chestertown, March 24, 1892.

FRANK A. ROCHESTER,
Is pleased to inform his many friends and patrons that we are prepared to exhibit the Largest and most Complete line of Clothing, including All the Latest Styles and Novelties for MEN, YOUTHS, BOYS AND CHILDREN.
LOWEST PRICES,
Our TAILORING DEPARTMENT is stocked with the Choicest Foreign and Domestic MATERIALS, and we GUARANTEE A PERFECT FIT AND ENTIRE SATISFACTION. All goods are our own make, and we are widely-known as the Manufacturers of the Best Baltimore Made Clothing. Hoping you will favor me with a call.
FRANK A. ROCHESTER,
—WITH—
LIKES, BERWANGER & CO.
LEADING ONE-PRICE CLOTHIERS AND TAILORS,
Nos. 10 and 12 East Baltimore St., Near Charles.

What is
CASTORIA
Castoria is Dr. Samuel Pitcher's prescription for Infants and Children. It contains neither Opium, Morphine nor other Narcotic substance. It is a harmless substitute for Paregoric, Drops, Soothing Syrups, and Castor Oil. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria kills Worms. Castoria is the Children's Panacea—the Mother's Friend.
Castoria.
Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Gives healthy sleep and promotes digestion, Without injurious medication.
Castoria.
"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.
The Centaur Company, 77 Murray Street, N. Y.

WM. S. CULP,
Wholesale and Retail Dealer in
COAL and WOOD,
—ALSO—
LIME and BALED HAY.
COAL ALL SIZES.
WOOD SAWED and SPLIT for cooking and kindling, delivered at short notice.
Orders left at CHARLES S. SMITH'S promptly attended to.
WILLIAM S. CULP,
March 19, 1891. CHESTERTOWN, MD.

C. M. LUCAS,
HEADQUARTERS FOR
Watches, Clocks,
JEWELRY, ETC.
Watch and Clock Repairing
A SPECIALTY.
A FINE ASSORTMENT OF
WEDDING PRESENTS
on hand or ordered at short notice.
C. M. LUCAS,
Next door to T. W. Eliason, Jr., High street.

A Most Delicious
LUNCH AND TEA BISCUIT.
Add one teaspoonful of salt and two teaspoonsful of Baking Powder to one quart of "LEA'S BEST FLOUR," sift, and run into it two ounces of butter or lard, add three gills of milk, handle as lightly as possible. Roll out, cut into biscuits and bake in a quick oven for fifteen minutes.
MRS. RORER.
LEA'S
"BEST"
FLOUR.

HAIL TO THE EASTER MORN!

BY HARRIET MAXWELL CONVERSE.

With quick'ning thrill the whole earth glows!
The gray clouds redden as the rose,
The sky sky palpitates with day,
The drowsy night tide ebbs away—
Hail to the Easter morn!
Alleluia!

From prayer and fast and Lenten gloom,
Each soul is bid to find some bloom,
As sign of peace this blest day brings!
To each who yearns all nature sings
Hail to the Easter morn!
Alleluia!

On each thorn-crown and cup of gall,
The spicy Paschal dew doth fall,
As nature promises to toil
Its feast of wine and corn and oil!
Hail to the Easter morn!
Alleluia!

Come forth, ye glad with Christian faith,
Hark to the world the Easter saith—
No braggart sin can boast the soul
Redeemed by Him who maketh whole!
Hail to the Easter morn!
Alleluia!

Unto each soul some joy is slain,
Unto each heart comes woe and pain;
No resurrection comes of strife
Till sacrifice completes each life.
Hail to the Easter morn!
Alleluia!

To ye who suffer dire despair,
And want, and depths of gnawing care,
With rapturous hope and faith new born
Find yet some rose grown near the thorn,
And hail the Easter morn!
Alleluia!

Hail to the day! Let each blest shrine
Of church and home—by faith divine—
Set signs of peace where altars bloom
The Eastertide with sweet perfume!
Hail to the Easter morn.
Alleluia!

THE CHRISTIAN SABBATH.

Dr. D. W. Bates Writes of its Institution and Observance.

UNION BRIDGE, March 30, 1892.

EDS. CHESTERTOWN TRANSCRIPT:—Some one unknown to me, mailed me two copies of your valuable paper, containing articles on the Sabbath question by those Sabbatarians at Rock Hall. Some time ago I received information, by private letter, that some who had more zeal than discretion had said that all who had kept the First day of the week as the Sabbath were in hell. I thought it time for them to call a halt; so I said I hoped they would not consign us to Pluto's regions, where they have no use for cook-stoves or air-tights. It seems, according to your edition of the 17th inst, that I have brought upon me a perfect avalanche. Sermons, quotations, hymns and even a Catholic Cardinal, mercy, mercy! True, some of these quotations have about as much to do with the subject as the man in the moon; but then, if they are all down on one poor old man, what is he to do? Well, let us see. We are told that the Jewish Sabbath commenced on Friday night at about eight o'clock, and ended on Saturday night at about the same hour. Granted, but when did the Christian Sabbath begin at any other time than at 12 o'clock on Saturday night and ended at 12 o'clock on Monday morning? Acts 20:7. St. Luke says: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." I submit this statement to any unprejudiced man, if St. Luke does not say as plain as language can, that these services were on Sunday, the first day of the week, and that Paul left on Monday morning. And, then, again in 1 Cor. 16: 1. "Now, concerning the collections for the saints. 2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Why, the first day of the week? Surely, only because that was their day of worship. Let us now turn to history. Trajan, the Roman emperor, employed Pliny the younger to go into the provinces of Pontus and Bethinia and persecute Christians. This was in 106-108. Pliny writes to Adrian for instructions, and in doing so makes the following statement: "They affirmed (these Christians) that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light (not after dark), and sing among themselves, alternately, a hymn to Christ as God; and to bind themselves by solemn oath not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word." Bishop Horne's ceritical study of the sacred Scriptures, page 84, 1st query—What day was that certain day? If it was the Jewish Sabbath, why does not Pliny say so? For both he and Trajan were acquainted with Jewish customs. 2d query, If it was not the Jewish Sabbath, what day was that certain day when they met before day, and sang and prayed and broke bread and then separated? We answer undoubtedly, the Christian Sabbath. In John 20:19, "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them: Peace be with you." It was very natural that Jesus should show himself on the eve of his crucifixion, but in the 26 verse it says that after eight days the disciples had met again, and Jesus appeared in their midst. How did it happen that these disciples did not meet on the Jewish Sabbath? And how did it happen that the Master honored them with His presence, and left His blessings on any other than the Jewish Sabbath? But it is asserted that Constantine, surnamed the Great, made the change of the Sabbath from the seventh to the first day of the week, when he made Christianity the religion of the Roman empire, A. D. 325. According to this, then, the Christian Sabbath is at least 1500 years old. But we will go back a little further. Eusebius, the first ecclesiastical historian, tells us, "That from the beginning the Christians assembled on the first day of the week, called by them the 'Lord's Day,' for the purpose of religious worship; 'to read the Scriptures, to preach, and to celebrate the Lord's Supper,' and Justin Martyr, who was beheaded in A. D. 165, stated in A. D. 140, 'that on the Lord's day, all Christians in the city or country meet together because that is the day of our Lord's resurretion;' and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate and to practice the things they have heard; then we all join in prayer, and after that we celebrate the Sacrament. Then, they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes to orphan's and widows, and other necessitous Christians as their wants require." See 1 Cor. 16:1-3, Encyclopedia of Religious knowledge, page 1040: In the glorious reformation there were men of no ordinary character. Luther the German, Zwingli the Swiss, Knox the Scotch, Calvin the French and Henry VIII the Pope of the reformation in England. These men differed about transubstantiation, about baptism and many other things, but in examining church history they never disturbed the Christian Sabbath. The seventh day as a day of rest, celebrated the birthday of the world. The first day as a day of religious devotion, celebrates the birthday of Christianity. The early Christians did just as we do now, blend the two together, and celebrate them on the Christian Sabbath—a day that was made glorious by the great head of the church on the isle of Patmos, and honored time and again for centuries, by rich displays of power wherever the gospel has been preached and the Christian Sabbath observed, fully justify us in its observance. These Adventists are about eighteen hundred years too late in filing their protest. Suppose Constantine, when he became emperor, made Christianity the religion of the State, and heathen names were transferred to the days of the week, just as they are to the planets now; what does that amount to? A rose would smell just as sweet by any other name. The early Christians called it the Lord's day, and so did the Methodist in Mr. Wesley's time. I am told that people of Rock Hall read their Bibles more than ever. I am glad to hear it, but if they read with Adventists' glasses, they may be like many in 1842 and 1843 who, with their glasses, saw the world coming to an end in March 23, 1843, but the focus of their obstacles were not correct; it did not occur, so these glasses do not reach far enough back. They ought to reach back at least 1800 years. Now, Messrs. Editors, I shall dismiss this subject, leaving my Adventist friends in the hands of St. Luke, St. Paul, Pliny the younger, and Justin Martyr and Eusebias. If you think this worth publishing, you can do so; if not, your capacious waste-basket may be able to hold it; I have no demands to make. I was mortified to see in my last communication to the *Kent News* my name signed as Dr. Daniel W. Bates. How the doctor got there, I do not know; I cannot think the printer put it there, and yet I have no recollection of ever signing any communication with the prefix Rev. or Dr. There was always too much pedantry about it for me. Yours,

DANIEL W. BATES.

The Date of Easter.

What fixes the date of Easter each year, and why isn't it, like Christmas, the same date every year? Easter is the first Sunday after the full moon that occurs on or next after March 21, and if the full moon fall on the 21st Easter is the next Sunday. Of course, if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way.

But in the year 325 the matter was brought by Constantine before the council of Nice, and it was evidently thought best that the anniversary of the event which changed the Sabbath from the seventh day of the week to the first, should always fall upon the first day, for they, deciding between the two days then in use, selecting for the whole church the method which would bring Easter always on Sundays. Since that decision, Easter cannot fall earlier than March 12, nor later than April 25 in any year. These dates are the "Easter limits." Easter occurred on March 22, 1818, but cannot come again on that day until 2285.

Proverbs of Youth.

Toothache is worst just before school time. It disappears about 9.30 A. M.

It is injurious to a boy's health to carry a scuttleful of coal up two flights of stairs; but a foot-ball game may be indulged in for several hours without harmful fatigue.

Sweeping is bad for a girl's back and arms; but dancing all the evening is good exercise.

Whittling is a recreation; but picking up the chips makes the back ache.

Never study at night; it is bad for the eyes. But one may read fairy tales until midnight with profit and pleasure.

A weary child should never run errands after schooltime; but he may go a-skating until 6 o'clock, for skating is healthful.

Practicing scales on the piano should be avoided. It makes mamma's headache worse. But a real jolly pillow fight up stairs may be indulged in if the thumps are not to frequent.

Blacking one's boots is dirty work; but playing mumble-the-peg is only fun.

Dreams.

If a man dreams the devil is after him, it is a sign that he had better settle his subscription bill.

If he dreams of earthquake and a turmoil generally, it is a sign that he is going to be married.

If he (being a married man) dreams of some fearful, mysterious danger, it is a sign that his mother-in-law is coming to spend a few days with her darling daughter.

If he dreams that his head is in danger, and that his hair falls out, it is a sign that he will have a quarrel with his wife.

If he dreams of speaking familiarly to a ghost with horns and tail, it is a sign that he had better reduce his liquor bill.

If he dreams of making a fool of himself, it is a true sign it is so.

Bits of Advice.

Be civil to everybody. If you are poor, or dependent on the patronage of the public, it behooves you to be polite and attentive. If you are a shop-keeper, do not advise but suggest, and do not lose your temper, no matter how aggravating your customer may be. If you are in the happy position where you can play the patron, do it with dignity, but not with condescension. Never avoid speaking to a laborer with the dust and sweat of an honest day's work on him. That nod of recognition may get a day's work for you when money would not do it.

AN EASTER PASSION.

BY WILL J. LAMPTON.

Who cares for the Easter girl? Not I.
It's the Esater dude who passeth by!
Him I would sing in these Easter lines,
Walking along where the glad sun shines.
Get on to his niblets, will you please?
There is no bag in his trouser knees;
But his trousers! Oh, what a wondrous thing
For a painter's paint or a poet's sing!
His coat's not in it, nor his new silk hat,
Nor his necktie red, nor his eyeglass flat,
Nor his dogskin gloves, nor his heavy cane,
Nor his patent leathers, nor high disdain!
Oh, no! Not these. Not by any chance,
But always, ever, his Easter pants!
Pale gray, mauve tint,
Old gold pants!
Soulful, yearning,
Restful pants!
Sunkissed, just pressed,
Paid for (?) pants!
Wild and woolly Easter pants!

THE ORANGE GROVE COUNTRY.

An Interesting Letter from Dr. A. P. Sharp.

MAITLAND, FLORIDA, March 28.

EDITORS TRANSCRIPT:—It may interest some of your readers who may think of coming to Florida, to hear something of the orange groves we hear so much about.

To one used to the green fields of wheat, grass, corn, etc., of Kent, at this season, Florida presents a great contrast. Instead of green fields, you see nothing but pine forests with an occasional orange grove of ten to thirty acres, with a soil of pure white sand, which, when passed at night, looks as if a sudden snow had fallen, and in this sand the orange trees are planted, and by the aid of the free use of fertilizers, and water pumped from the numerous lakes which abound in Florida, the trees are brought into bearing in ten or twelve years. From all I can learn, growing oranges here is like hunting for silver, crushing the quartz and washing for silver every dollar of which costs more than a dollar. So with oranges, ever dollar's worth costs more than a dollar, and I cannot advise any one to go into the business unless he has his barrel of money ready. In this neighborhood, many groves with fine improvements are for sale at a great loss to the owners, who, in many cases have abandoned everything for the mortgage, and left for their former homes. The same I hear in many other quarters. This is one of the orange belts of the State, and many thousand boxes are assorted, packed and shipped from this point; large warehouses are built for the purpose, to which point they are hauled and assorted by a machine, similar to our peach assorter, into some 8 or 10 sizes. Every defective orange is thrown out, and to an inexperienced eye the wonder is how it is possible to detect them as fast as they go through the machines. Every orange is cut from the tree, not pulled, and unless the orange has the stump of the twig, it is thrown out, no matter how sound it may be in every other way. The eye of the sorter detects every other defects in color, weight, softness, etc., and these are thrown out to the public, and the writer has seen bushels daily taken by the public, and from daily eating of them, will say they are perfectly delicious, yet are not considered profitable to ship, as a few may condemn the whole box. If our peach shippers would exercise half or quarter the same care with their peaches, they would not so often lose their fruit and packages with a freight bill to pay besides, as is sometimes the case. Alongside the sorting machine the packers are at work, each orange wrapped in paper and counted, the boxes holding from 150 to 250, according to size, marked with the packer's brand and shipped North. The cars are loaded alongside of the warehouse, and in most cases the fruit is purchased on the tree, the purchaser picking and having them packed at the regular warehouse. The price paid has been from 80 cents to $1.25 per box on the tree, the latter price being the highest I have heard of. The crop is a very uncertain one, and three growers within gun-shot of where I am writing, have entirely failed the past two or three years, owing it is said, to the want of fertilizers, but more important, a full supply of water. Many growers have water pipes with steam pumping apparatus, and when the leaves show their distress for water, the pump is started, and each tree receives a supply which indicates the quantity necessary. Windmills have been tried, but have in many cases proven a failure, the wind failing when needed. I notice many groves have been started but never produced an orange, and have been abandoned to the burning sand and dry weather, the latter very common here. Evidently on account of the claring off of the pine forests, or for some other cause, the lakes, which are very numerous in the State, and it is said there are eleven hundred in this orange county, are drying up and the level of them lowering ever year. A beautiful one near this place has lowered eight or ten feet within the past ten years, and as the land is cleared up, naturally causing a more rapid evaporation of the rainfall, it seems likely they will continue to lower. These lakes are the wonders of Florida, and add greatly to the beauty of the country, with their many handsome cottages overlooking them. Nearly all these fine residences are owned by Northern people, who spend their winters here. Among the residents here is a large dealer and packer of oranges, Mr. A. W. Wallis, whose home is a very lovely one, surrounded with tropical plants, such as oranges, lemons, camphor and many other beautiful plants. I found him to be from Kent county. His mother, Mrs. Annie Wallis, and her daughter Annie, are spending the winter here, and their many friends will no doubt be pleased to hear that Mrs. W. has improved very much in health, and as for Miss Annie, she looks as blooming as a rosebud, and her pleasant, cheerful-looking face and agreeable behavior to all, have won many friends here who will no doubt miss her when she returns to old Kent, about the last of April.

A short distance from here is the incorporated town of Eatonville, entirely occupied by colored people. They have a mayor, town council, police, jail or caboose, as they call it; churches, school-house, post-office, magistrates, stores, etc., and one of the laws which is rigidly enforced, excludes whiskey, and any one who sells it is subject to a fine of five hundred dollars and six months in jail. All positions are filled by colored people, who, as a general thing, own a small lot and comfortable house, with orange trees, garden, flowers, etc.

A land company is organized, and each member pays in two dollars a month, which is loaned to the members. It is said this is the only town in the United States controlled entirely by this race. Bishop Whipple, of Minnesota, who has a beautiful winter home here, has taken much interest in these people, and often preaches to them. The bishop lately caught a tarpon fish over six feet long in the Florida waters, which he has had stuffed, and will take with him to his summer home in the West to show what Florida can do in the fish line.

The hotels of Florida are certainly grand, some of them the finest in the world, and the wonder is, how so many can be made to pay, doing business only three and four months a year. The Seminole, a grand one near here, closes this week till next December. The Altamont, another hotel, beautifully situated between two lakes, is near here. This and the many beautiful cottages around it are owned and occupied by Boston folks, and remains open till May.

Vegetables of all kinds are in the market such as beets, cabbage, turnips, sweet and Irish potatoes, cauliflower, peas, strawberries etc., etc. For curiosity I weighed a head of cabbage to-day which weighed 11 lbs. They are sold by the pound, price 4c. a pound and this head brought 44c. A plant called casava is raised here for feed for cows, horses, as well as for human food. It grows very much like the elder with many stems or stalks, and is planted about like corn. The root is the part used as food and they say will produce from 10 to 40 tons per acre, and is similar outside to a potota but whiter and much more solid. Many have told me that when grated it makes excellent pan-cakes, being largely composed of starch. The stems have numerous eyes above ground and the seed is sold by the foot. Six inches or more of the stem is planted a few inches deep and from this the food is raised. Often the roots extend six or eight feet and weigh 20 to 30 pounds to the hill. I have purchased fifty feet to try what they will do in Kent, as they mature here about with corn, and they say stock will keep fat on them. The roots are cut into small slices and fed to chickens and I have seen them eating it evidently with a relish. You can hear some wonderful stories of the Florida crackers, but I have never heard or seen anything to give me the orange fever, Kent is good enough for anybody and I can advise no one to leave there for Florida, unless he expects to live on yankees in winter and oranges the rest of the year, with an occasional breakfast on alligator's eggs. Corn, oats and hay for stock comes from the West, as well as flour, butter, condensed milk, dried fruit, cheese, eggs, sheep, mutton, sausage, pork, etc., the latter in cans packed with ice. Wood is abundant, and all the locomotives burn it, and being nearly all heart pine, it makes steam rapidly.

In speaking of Eatonville and the colored people, I forgot to mention they have a printing press and newspaper, a copy of which I send you, called the Eatonville *Herald*, edited and type-setting done by them. A. P. S.

A LEAP YEAR PROPOSAL.

It is Effective, Nor is it So Different from the Style of Adoring Man.

Mary Ann Casey saw no reason why women should not propose.

"George," she began, softly, "George, I—I——"

He crept on the far-down end of the sofa.

"I feel," she said, in a husky tone, "I feel that I am about, that I am about tired of this sort of life."

"Life is a sad burden to many," he ventured.

She flushed up to her yellow hair.

"You were so kind to—to take me to that opera," she said soothingly, "and I can never thank"——

He began to breathe easier.

"I—I am under so many obligations to you, George, dear"——

"What's that, Mary Ann," he said, his voice choking with fear and vague foreboding.

"I said that if this sort of thing must go on"——

"Yes."

"And on, and on, and so"——

His eyes began to bulge.

"And on, and on"——

He came nearer.

"And on, and"——

She was following him down on the sofa.

"George, er, er, er, er, er"——

"Yes, Mary."

"Dear George, er, er, er"——

"Dear Mary!"

"Er, er, er, er, er,"——

"Er, er, er, er,"——

"Er, er, er,"——

"Er, er,"——

"Er!"

—*New York Recorder.*

Easter Dress in 1850.

In all countries at all times until now, Easter, coming as it does now at the threshold of creation's home, has been the signal for dress change. Here is a description of an Easter dress in 1850:

Green silk velvet skirt perfectly plain and very full (six yards) three-quarters high body, fitting closely to figure, ornamented with "noeuds (bows) of ribbon ranging at regular intervals from the neck down to the bottom of skirt, which must clear the floor under wide hoep, deep gathers at waist, point back and front, chemisette and full sleeves of white cambric, bonnet of deep lilac velours epingle across the center of the front worked with a narrow filling, the curtain bordered with same and decorated inside with bows of ribbon and "brides."

Home Without a Mother.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay;
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a *positive guarantee* from the manufacturers that it will give satisfaction, or the money will be refunded. It is a positive cure for the most complicated cases of womb troubles.

EASTER DAY LORE.

It Did Not Originate with Christianity—Its General Observance Abroad Some Old-Time Customs—A Pretty Legend of the Easter Egg.

A wholly religious observance, as Easter now is, it did not originate with Christianity. It was one of the four season festivals, dedicated to spring, named for the Saxon goddess Eastre and devoted to invocations in behalf of vegetation and festivals or rejoicing for the rebirth of the year. The poetic suggestion was adopted by the Christians in the first century, and as early as 162 was the source of ecclesiastical controversy as to its true time and mode of celebration. The Passover, as a feature of the celebration, was the first bone of contention. The decision to ignore it was given at the great council of Nice in 325. Not till the Fourteenth century was the Easter date fixed by the edict of Pope Gregory XIII, and even then it continued a "movable feast."

The earliest Christians kept the Friday following the Passover date as a peculiarly solemn crucifixion fast or vigil, representing the lying in the tomb of our Lord, and celebrated the Resurrection on the following Sunday, after which the festival was treated in manners diverse as the tastes of man. Primitive Christians were accustomed to greet one another with the words, "Christ is risen to-day," bowing to the response, "Christ is risen indeed."

By our forefathers it was continued till two weeks after the day when the "Hocktide" pageant was held. This festival, in consexuence of its riotous tendency, was suppressed by order of Queen Elizabeth.

"Lifting" or "heaving," "rope-binding" and "Easter eggs" are among the Easter customs alike in time and country. So universal was the first that even kings and queens were not exempt from the humiliating conditions, and thousands of droll tales are extant of its effect upon grave dignitaries. Two men or women joined hands across each other's wrists, and the person was heaved across and lifted or often carried a long distance till the desired ransom was paid.

Young beaux here along the roads charming white chairs floating in flowers and ribbons, whereupon pretty lasses were forced to sit, be lifted as high as arms could reach and kissed freely on descent as ransom. Men were privileged to take off women's shoes also.

The celebration of Scriptural plays and "mystery" games, archery and ball playing were favorite Easter amusements. Even women engaged in Easter "football" in those days of feminine restriction. The celebrated "Pepper-gate elopement" is the story of the pretty daughter of a certain mayor, who, while busy with the sport, was borne off by her lover, while the unwilling parents-in-law were engaged in watching the game at the other end of the field.

Even clergymen played ball with the people on Eastertide for tansy cakes and puddings. (Tansy was largely used to signify the bitter herbs of the Paschal feast.) Bishops kicked Easter eggs over the commous with the boys and tossed the colored symbols among the choir youngsters in the church, after which bacon, which the Jews hated, was eaten. Clergymen also told funny stories in the pulpit to make the people laugh, to indicate the revival of merriment among them.

In Paris Jews were stoned through the streets and finally one of their number captured, borne to a church and beaten "for the deeds of his ancestors." Mohammedans slew animals in the streets, letting the blood flow through the gutters, in which men and women wallowed, working themselves into a perfect frenzy. In Ireland, among the better classes as well as the superstitious, it is the custom to rise betimes to see the "sun dance" (the shadow of the sun dancing in water.)

Faith she dances such a way
No sun on Easter day
Is half so fine a sight.

In England the Easter holiday is second in interest to Christmas. Schools and universities close, work ceases, courts adjourn, parliament rises. In Switzerland bands of Tyrolese musicians, with torches and guitars and flowers crowning their wide brimmed hats, traverse the country singing Easter carols, being rewarded by the tender courtesy of the villagers and the presentation of Paschal eggs bearing colored mottoes, landscapes, etc. In Japan the German Christmas customs are followed.

In all countries benevolence has been more or less associated with Eastertide. In Chester, England, exist the "Bread and Cheese lands," an endowment of several acres by two maiden ladies, twins, for the furnishing of provisions to the poor on Easter day, the image of the twins and memorial figures being inscribed on the cakes. In some parishes the clerk on Easter morn carries white cakes and hot cross buns as offerings to households, to be reimbursed by a small gratuity. In one county yearly fairs are held, giving criminals free shelter for one month of probation.

Rome is the center of all Easter magnificence. A description of the pontifical mass and pageantry, and the illumination of St. Peter's, would read like a royal fairy tale.

The dyeing and cracking of eggs has ever been universal. Even in Scotland, where pageantry is generally suppressed, boys spend the day in kicking, throwing, dyeing and eating the galy hued ovoids.

A pretty legend of the Easter egg is as follows:

In a tree near the tomb which was chosen as the place where Christ should be laid a beautiful bird built a nest like a mossen cup. Upon the day of the entombment it held four eggs of ivory white, upon which the bird with motherly faithfulness was sitting. Hearing the shuffling of feet and sounds of weeping in the narrow path beneath, startled, she hopped upon the edge of the nest, and peeping down saw the dear Lord in burial dress, with white, sad face, and hands and feet cruelly pierced, whereupon she set forth a loud and piercing wail, and all night long crooned a grief song like the weeping of lonely wind among fireland hills. But when the moon had risen and a glittering angel came and rolled away the stone, and Christ came forth in living luster from the cave's gloom, then the heart of the bird was so filled with delight that she burst forth into a song of joy that like spears of fire mounted and soared and shot up even to the gates of heaven. The angel, hearing both songs, blessed the sweet bird, saying that hereafter at Eastertide her eggs should be changed in hue to the most brilliant red and gold and blue to remind her of the Lord's recognition for her sweet sympathy. FANNIE EDGAR THOMAS.

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