

THE CUBANS AT HOME

Beverly Crump Gives a Description of the People of Havana

AS THEY APPEAR TO AN AUDIENCE

The Eccentricities and Superstitions of the Natives.

CUBA AS A PARADISE FOR PEDDLERS

(CORRESPONDENCE OF THE DISPATCH.)

HAVANA, Cuba, March 28.—Although it is but ninety miles from American soil to the walls of the city of Havana, the homes and the people, their customs and habits, their tastes and amusements, are so different from our own as to give the impression of a new world.

One never sees a Cuban gentleman carrying a bundle or package of any sort. To be seen going to the depot with his own carpet-bag would disgrace him forever. You can see the Cuban gentleman in a carriage, and the station agent gives you a receipt for your trunk and passes a duplicate upon one end of it.

His hair is combed in a superannated fashion, which carries a lance and a lantern, and goes to sleep in the doorway. He is called a "sereno." Then there is the "gracia civil," a sort of "army," who is found in the cafes, at the theater, and everywhere.

The press and the theater are under control of a censor, and in order that nothing may be printed to inform the public that Cuba is not the happiest, most powerful and best governed nation in the world, and the latter—no one knows why.

At every theater, or opera, or bullfight there is a "president" who represents the censor, and acts as manager of the performance. He selects the plays and watches the performance from a conspicuous box, in which he has a hand-bell, and a gong, and a man for the male. They call out so loudly that the stranger is puzzled to know if the mysterious noise is not a part of the entertainment.

AMUSING CUBAN TYPES. The most amusing type of Cuban character is the old man; usually fat, fussy, excitable, and with an upward turn of the nose, and an expression of the month which suggests a disagreeable odor somewhere near his nose.

PORTLY SIGNBOARDS. Shops are never advertised under the owner's name, but have a portly signboard. They are known as "The Paradise," "The Pearl of Cuba," "The Resort of Nymphs," "The White Elephant," "The Golden Deer," "The Golden Garter," "La Norma," "The Sea Foam," and by similar names.

The peddler finds Cuba a paradise. He goes around with a big tray on his head, or a string of awls with the halter of one tied to the crupper of another, and makes the most hideous noises ever heard out of Bedlam. The greatest pest in Havana, and in fact everywhere in Cuba, is the peddler of lottery tickets. The streets swarm with men, women and children with tickets for the next drawing. They are the first people you see on the docks as you arrive, and their unearthly cries are the last you hear before falling asleep to dream that the buzzing mosquitoes are old women to sell you a chance to win your fortune.

The Cuban home is a courtyard or patio, and has an entrance through which everything comes and goes—the horses and carriages, the drayman who brings the furniture or baggage, the charcoal peddler, the garbage collector, the young man who is engaged to Mercedes, the neighbor who comes to pay a visit, and the children who go to the church schools. It has great doors like those of a prison, and a key as big as a griddle in the lock.

It is a great, high, airy, damp room, with carpets, table covers, curtains or upholstery whatever. The floors are bare tiles, and the furniture consists of a strip of carpet or narrow rug stretched across the room, with a row of cane-seated chairs on either side. The men sit in one row, and the women in the other. For a man to cross that rug and seat himself beside a lady would be as gross an act of discourtesy as to lead your horse into the dining room of a New York mansion. The windows are large, and reach from the ceiling to the sidewalk. During the day they are open, and the sun's rays enter against the iron gratings that protect them and smoke cigarettes as they gossip with neighbors passing by. At night these windows are closed with shutters as heavy and solid as the doors of a dungeon.

BEVERLY CRUMP.

CHOOSE AS FRIENDS

Those Persons Whose Society Will Be a Mutual Improvement.

THE INFLUENCE OF ASSOCIATES

On the Character as Described by the Rev. George Hodges.

BEST FRIENDS FOR BOYS AND GIRLS

(WRITTEN FOR THE DISPATCH.)

E make friends, but our friends make us. It will always be debated, whether the prevailing influence over character comes from heredity or from environment, or from our forefathers or from our friends.

It is certain that our friends have a good deal to do with it. The Spaniards have an ingenious proverb to the effect that "he who lives with wolves will learn to howl." It is very much the same truth which St. Paul put in a more sober fashion when he affirms that "evil communications corrupt good manners."

This elegant engraving represents a young lady standing in a beautiful room, surrounded by all that is luxurious, near a half-open door, while the young man, her lover, is seen in an adjoining room asking the consent of her parents for their daughter in marriage. It must be seen to be appreciated.

This costly engraving will be given away free, to every person purchasing a small box of Wax Starch, as it is made with this starch is something entirely new, and is without a doubt the greatest starch invention of the nineteenth century (at least every body says so that was usually true).

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BELIEF IN MIRACLES

Proven to be Neither Unscientific Nor Unreasonable, but

IN HARMONY WITH GOD'S LAWS.

Gail Hamilton Shows How Weak is the Skeptic's Logic, and Defends

THE TRUTHS TAUGHT IN THE BIBLE

(WRITTEN FOR THE DISPATCH.)

AND MIRACLES do not happen." This is the culminating point of intellectual revolt and intellectual illumination in theology as Mrs. Ward's conclusion, that miracles do not happen, is the practical equivalent of the revelation of God in the long history of man.

Ward understands theology. What is a miracle? It is a question she does not ask. Concerning the nature of miracle she betrays neither knowledge nor curiosity. She does not for a moment consider it, or suspect that there is anything to be considered. She proceeds on the assumption that miracles are a violation of the laws of nature.

This may be or may have been the popular assumption, but the agnostic is supposed to roam before popular assumption into the realm of personal thought. As a thinker she ought to be familiar with the work of thinkers, and such familiarity would show her that in no science has more rapid and real advance been made than in theological science.

Yet many a man, who prides himself on being superior to popular superstition and above the domain of authority, will discuss theology exactly as if the theological world had been at a standstill for a hundred years. There are men in this country to-day whose reputation for original research, for liberal views, for eloquent theological revolutionism rests chiefly on their skill in ridiculing discarded theories.

Of the advanced positions of theology, they exhibit a profound ignorance. God changes not, but our knowledge of Him changes. An unchanging theology would be the dead ideology of a moribund faith. Science does not drive theology from its positions. It clears the path and opens the gate by which theology rushes on radiant to new possessions and new triumphs.

MIRACLES NOT IMPOSSIBLE. With the wider and higher views that theology shares with and learns from all other sciences, it is not the violation of law, but the action of law. Miracle is not even a deviation from known law. All apparent deviation is considered to be caused by the action of unknown law upon known law.

Luther apprehended and illustrated this truth with equal clearness and beauty. "I have recently witnessed two miracles," he wrote to his friend. "This is the first: As I was at my window, I saw stars and the sky and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall. And here is the second: I beheld thick clouds hanging above us like a vast canopy, and they reposed, nor creaked by which they were suspended; and yet they did not fall upon us, but sailed so rapidly and fled away."

The worst of science is not to deny the appearance of the deviation, but to account for it. When Neptune wobbled the astronomers did not indolently content themselves with laying it to the bad telescopes or the conceited astronomers, but they delved observers. They put up their lenses and discovered Uranus.

GOD'S OWN REVELATIONS. Rejecting the Bible as competent testimony, Mrs. Ward appeals to something else. "In the unbroken sequences of nature—in the long history of man—there lies the revelation of God's very truth. The founders of Andover Theological Seminary established their school of the prophets on that basis. What now does this revelation testify?"

If it is any meaning to words it would seem then that the Revelation of God in the long history of man, outside the Bible, is a perfect confirmation and counterpart of the Revelation of God in the New Testament. But, says Mrs. Ward. Quite the contrary.

Here is the syllogism: God reveals His way in the long history of man. The long history of man testifies to a universal pre-conception in favor of miracle and the

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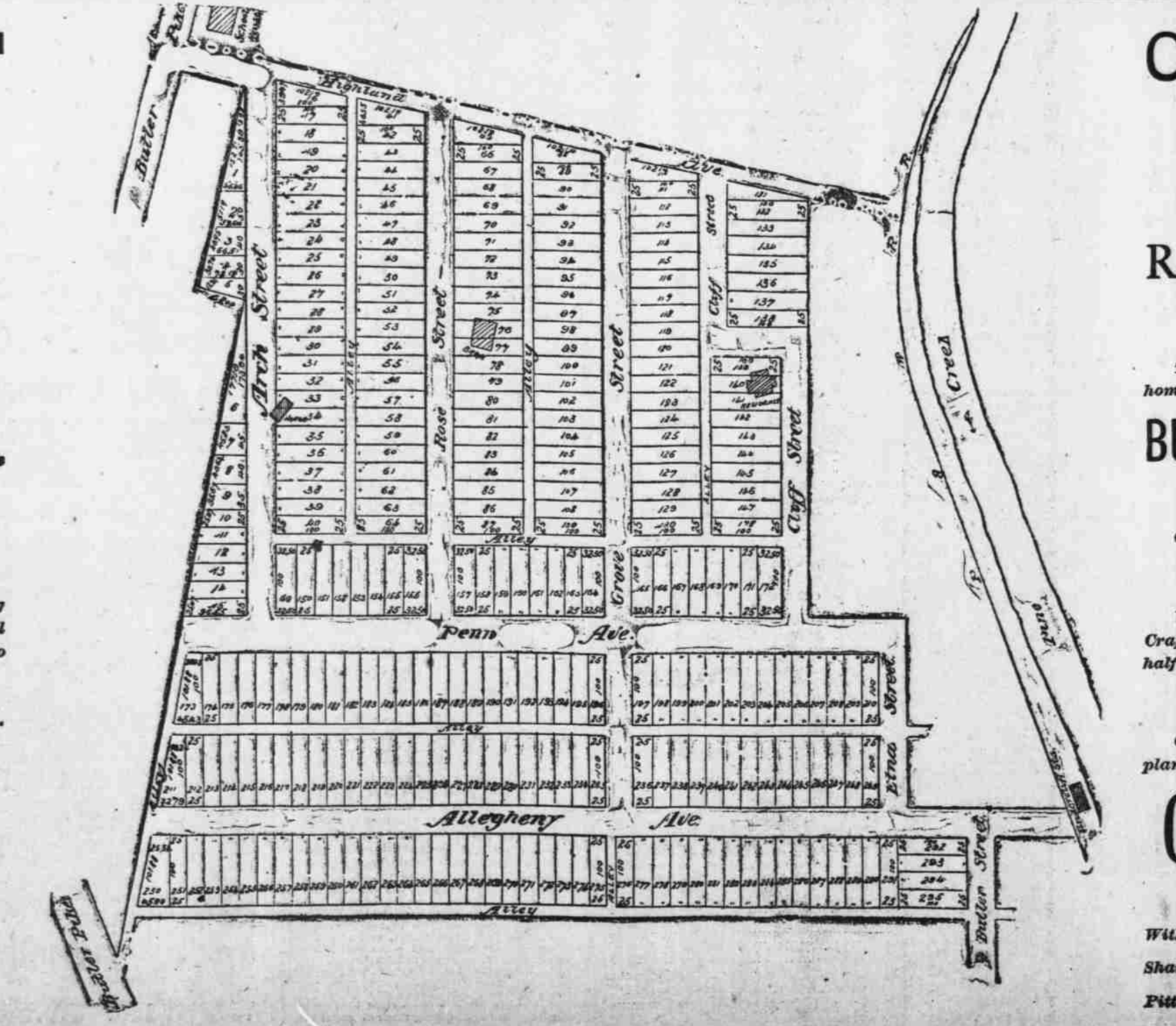
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