

The bicycle policeman will find himself entirely eclipsed when the automobile policeman appears.

Three German courts recently decided that if the Berlin police should judge any particular color scheme of a house to be improper or too gaudy they could order the painter to change it.

A regular business, carried on in France by ladies of the highest standing, is to secure rich American brides for penniless men of title. These matrimonial agents receive fees when they are successful.

Siberia hereafter will not be such a bad place to go to as most of the towns in that country have arc lights for street use and incandescent ones for houses. A large majority of these people have jumped over one lighting era, at least, for they have never known gas as an illuminant.

There is no curfew ordinance in St. Louis, but many of the owners of mills and factories have agreed to have their factory or mill whistles blown in the evening to warn children when it is time to go home. The whistles are to be blown at eight o'clock in the winter and at nine in the summer, and the plan will be continued in operation for a year.

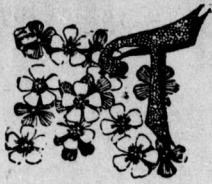
A prominent New York life insurance company, upon petition of a large number of the heaviest insurers in the United States, has consented to keep a separate class of total abstainers who may hereafter take policies in the company, and give them at the end of their dividend period the benefit of any better mortality among total abstainers than among the general class of assurers.

In a recent address in Brooklyn, Charles W. Price stated that over \$50,000,000 had been invested in electric lighting in the United States and that the total horse power required in the electric lighting of greater New York was not less than 200,000 horse power, and that in the last 13 years, since the birth of the electric railway there had been an expenditure of more than \$1,700,000,000, and that now anyone could travel by electric cars from Paterson, N. J., via New York, to Portland, Me., with only three insignificant interruptions, which collectively amount to less than 15 miles.

Wesleyan university is threatened with a peculiar danger. Women were let in some years ago, and they multiplied so rapidly that the alumni fear that it will end in the transformation of the institution into a woman's college. The percentage of women rose from seven to 23 in 10 years, a rate of increase which in about 15 years from now would bring the number of women up to that of men. Coeducation is seen to be safe only within certain arithmetical limits, and the Wesleyan alumni have done educators a service in defining the danger line at 23 per cent. Above 23 per cent. women become terrible to men. He begins to cut lectures and to blush furiously when he recites. Perhaps the only way out of the difficulty is the organization of a separate woman's college within the university. You never can be sure that women will keep below 23 per cent. In going to college, as in shopping, they defy all numerical restraint.

The remarkable growth of the canning industry in the United States was shown by facts presented at the recent meeting in Detroit of the three associations of canners. In 1885 there were only about 100 firms in this country engaged in the business of canning goods. Today the manufacturers of canned goods are located all over the land, and are over 2000 in number. Each year the American canners "put up" as the housewives would say, 6,000,000 cases of tomatoes, 5,500,000 of corn, 2,000,000 of peas, and 10,000,000 of peaches and other fruits and vegetables, making a total of 23,500,000 cases of all kinds. Estimating the average price at \$2 a case, the total output would be worth \$47,000,000. The packers estimate their profit at 15 per cent. of the selling price, at which calculation they would pocket \$7,000,000 a year. The outlay of the packers is mostly in the raw product and labor. A factory costing \$10,000, including machinery, might have a capacity of 30,000 cans a day. There are on the average 100 hands employed at each canning factory, or 200,000 in all. Adding to this 250 or 300 firms making machinery and supplies and each employing about 50 hands, would give a total of 215,000 people who derive their living from this industry. Allowing \$400 a year for each hand, man, woman and child, there is a total of \$86,000,000 a year paid out in wages.

### ALL IS WELL.



HE clock strikes twelve,  
The year is at its spring,  
And o'er her callow brood the thrush  
Folds close a sheltering wing;  
White through our cottage window pane  
A moonbeam struggles wild,  
With silvery torch to guide the dreams  
Of mother and of child.

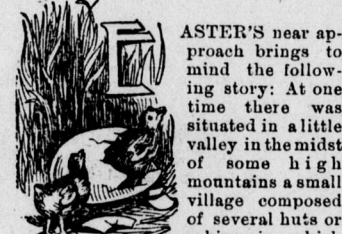
The clock strikes twelve,  
The year is in its prime,  
Lo, Youth and Love stand 'neath the stars  
To hear the fairy chime.  
The gleaming dew like music drips  
From glad red roses sweet—  
Alas, that life should be so full,  
The winged hours so fleet.

The clock strikes twelve,  
The hour is dark and still;  
Long shadows lie athwart the tombs  
In the graveyard on the hill.  
A frost is blighting leaf and bud,  
But spares you lilies white,  
Whose pale, pure faces turn toward dawn,  
And wait the Easter light.

—EVA KATHARINE CLAPP.



(This little legend, by Canon Christopher Schmidt, is supposed to have been written to explain the origin of the custom of distributing Easter eggs. It has been adapted from the French of H. A. Geuber.)



ASTER'S near approach brings to mind the following story: At one time there was situated in a little valley in the midst of some high mountains a small village composed of several huts or cabins in which lived a number of families who were very poor but good and respectable. The inhabitants of this little valley had some gardens where they cultivated vegetables and a few fields where they raised grain to make their bread and a few cows and goats from whom they got the milk to make their butter and cheese.

The men and women were very industrious, and the little children helped their parents by taking care of the goats and cows on the mountain. One day a little girl who was tending some goats on the mountain came running down to her mother to tell about a beautiful lady who had just arrived on horseback on the mountain, accompanied by a little girl and a little boy and a man, evidently a servant. The lady was very tired and had asked the little girl for some bread and milk for her children, who were hungry and thirsty. The mother prepared some milk, bread, butter and cheese and with her husband and little girl ascended the mountain and found the lady and her children sitting on a rock. The little boy and girl were as beautiful as their mother, and all three were handsomely dressed. The lady accepted the bread and milk with many thanks, and when they had satisfied their hunger and thirst the lady began to question the poor woman and her husband. When she learned that the village was inhabited only by peasants she seemed greatly pleased and said that she would rest there awhile to recover from the fatigue of crossing the mountain. She inquired if there was an unoccupied house to be obtained, and on learning that there was one she went to look at it, and declared it to be quite convenient. The necessary arrangements were completed in a short while, and the lady and her children with the servant, whose name was Kuno, took possession of the house. One of the young girls of the village, named Marie, was found willing to take service with the lady, and when they were settled in the little house her mistress said to Marie: "Here is some money. Go and buy me some meat, butter, cheese and bread."

Marie answered: "Madame, it is impossible to buy any meat, for we only have meat in the winter, when the men kill a bear."

"No meat," said the lady; "that is terrible. Well, then, go buy me some eggs that I may give them to my children."

"Oh, madame," said Marie, "you surely would not be so cruel as to take the eggs of the poor little birds that sing so sweetly."

"No, no," said the lady; "I asked for the eggs of the hen, not the eggs



THE BEAUTIFUL LADY AND HER CHILDREN.

of the birds that sing in the forest." "Madame," answered Marie, "I do not know of the eggs of the hen of which you speak. We have no hens." The lady was greatly surprised, but as hens came from another part of the country she saw that it was not easy for the poor people who had never left the little valley to procure any hens.

As it was impossible to obtain either meat or eggs the lady and the children had to be content with bread and milk, and after supper that evening madame called Kuno and said to him: "To-morrow morning take the horse, cross the mountain and go to the city that we saw on our way hither

and buy me the necessary things that I have marked on this list. Buy me also some hens and a rooster."

Kuno did as directed and arrived home at a late hour that evening, bringing with him all sorts of useful things; but the children of the village were particularly curious about a cage which he carried and in which were some extraordinary looking birds.

Kuno put the cage on the ground, opened the door and out walked the rooster, followed by the hens. The lady gave some grain to the rooster and hens and as they ate it the children looked on with admiration. Their astonishment was increased when the rooster began to crow, and the next morning when they saw the large white eggs that the hens had laid their admiration was beyond limit.

The lady was so good and charitable that all the people in the village learned to love her. She gave food to the poor, visited the sick, consoled the afflicted and all the summer, winter and autumn



THE HARE AND THE EASTER EGG.

(We have grown so accustomed to the appearance of the hare and the egg at Easter time that we forget to wonder at their rather strange association. According to a German legend, a noble lady, who wished to make the children sensible to the beauties of nature in the spring, conceived the idea of hiding dyed eggs in little nests along the lanes and hedges and starting the children on a search for them. She took her own two children and the children of the poor cottagers, and great was the delight when her pretty treasures were discovered. But great was also the wonder as to how those fine eggs were laid, when it happened that a hare, startled by the many voices, ran out of one of the bushes, and a little boy cried out, "It must be the hare!" So ever since the hare and the Easter egg have been inseparable.)

lived in the village. She had now many hens and consequently a number of eggs which she gave to the sick, showing the women of the village many ways of cooking the eggs which they found delicious. The hens were a source of great amusement to the children.

The poor people in the village were so obliging that the lady determined to give them some pleasure and as they worked every day with the exception of Sunday, she selected the festival of Easter and prepared a feast for that day. With the assistance of Marie she made a quantity of good things to eat and then colored a large number of eggs. These were colored red, blue, green, orange, lilac, and in fact all the colors of the rainbow and were intended as a surprise for the children of the village.

Edmund and Blanche took charge of the village children and brought them to a little woods at the back of the house where they were shown a number of little nests of moss—one for each child. When they opened them they saw five colored eggs in each nest. On each egg was a sentence or two of writing, containing some good advice for the children and they came and showed their treasures with much joy to their parents. When all had said goodby a poor little boy, a stranger, came to the door and said that he was very tired and hungry, and was on his way to visit his mother, who was very sick. He had a little money which he was trying to save for his mother who was poor as well as sick. The lady invited him into the house and after giving him a good supper prepared some provisions for him to eat on the way home, gave him a piece of gold for his mother and also

three colored eggs, on one of which was written:

"In God put thy confidence and thou shalt receive assistance."

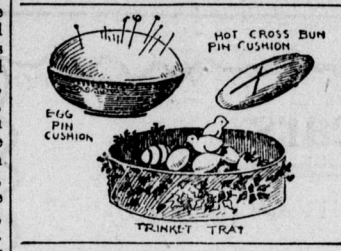
The boy, whose name was Fridolin, set out for his home, across the mountain, and had not gone far when he saw a horse standing near a ravine, but without a rider. The boy looked into the ravine and saw that a man in the dress of a cavalier lay there, who looked as if dead. He examined the man and found that he was badly hurt, but not dead. He got some water for the knight, who asked if he could give him anything to eat. Fridolin said that he had eaten all the provisions given him for the journey and only had the three colored eggs for his father, mother and sister. The man said, "Give me the eggs and I will give you some gold," and Fridolin gave him the eggs and he ate two and told Fridolin to keep the third. When, however, the man looked at the writing on the third egg, he was greatly surprised, for he recognized it as that of his wife. He had been obliged to leave his family and go to war at the command of his king, and an enemy, taking advantage of his absence, had attacked his castle, driven his wife and children from home and burned the house to the ground. When he returned from the war and found his home in ruins he at once went in search of his wife, whom he feared was in the power of his enemy. He learned through Fridolin that she was safe and where she was staying, and determined to go to her at once. He traveled as a pilgrim, for fear that his enemy might hear of him, and reached the little village in a short time. His children met him, became very friendly with him, but their mother, fearing that the pilgrim might be an enemy in disguise, was frightened until her husband threw off the pilgrim's long cloak and discovered himself to her. He told how he had been able, through her kindness and charity to the poor little Fridolin, to find her, and she, in turn, told how the brave Kuno had taken herself and the children from the castle by a secret passage.

The Chevalier Arno, for such was the name of the father of Edmund and Blanche, was touched by the story of

### Artistic Easter Gifts.

Chickens, eggs, Passion flowers, lilies and hot cross buns seem distinctive emblems at Easter, each with an origin in some ancient sacred rite or custom connected with this festival.

Many simple gifts can be made into appropriate Easter offerings by decorating them permanently or temporarily with one or other of these or making the articles themselves fac-similes as far as possible of the above items. The hot cross bun pin cushion is what many people term "cute." It is



made the size of the "real old Chelsea" hot cross bun, about six inches across, and composed of a foundation which is cut from muslin in two seven-inch diameter circles, sewn round and stuffed flat to shape of bun. The top cover is of cream satin, slightly scorched, or it may be tinted with the brush, cut in a larger circle than the cushion, the edges gathered and drawn underneath. Linen may be used instead of satin. The cross is made by sewing through the cushion at the proper cross lines a fine silk cord or narrow ribbon, being taken over the stitches, the ends taken in a very large



needle to the underside and secured, or, if ribbon, they are turned in and sewn down. When all large stitches are made ends and raw edges are hidden under a circle of muslin or silk underneath.

Another useful toilet trifle is a hanging or standing egg cushion for hair and hat pins. The standing basket is made of a basket, of cream or white shade, in which an egg shaped cushion, stuffed with curled hair and covered by veiling or other net, is placed. This basket is improved by a little shot pad, to weight it and make it stand more firmly. If a hanging cushion is preferred, a large cream or buff cushion is made, just as for the basket, but it is simply provided with a loop of ribbon at one end.

### Egg-Rolling on the White House Lawn.

Christendom has three great festivals, Thanksgiving or harvest-home, Christmas, and Easter. Easter is a survival in the Christian Church of the Jewish Feast of the Passover—still observed by orthodox Hebrews throughout the world. The Anglo-Saxons had a goddess of spring, Ostara, and they marked the fourth month, Ostara's month, with feast, and song, and pagan rite of worship. In fact, all the old heathen mythologies show that the awakening of nature in bursting blossoms and song of birds was greeted with joyous religious ritual by these blind peoples' feeling after the true God and the truth. They celebrated the awakening of the earth; Christianity celebrates the resurrection of man.



EGG-ROLLING ON THE WHITE HOUSE LAWN—EASTER MONDAY.

For children in Washington, there is the annual Easter treat of egg-rolling on the lawn at the White House. Egg-rolling on public greens is a custom borrowed from Europe, where Easter games on parks and commons is childhood's ancient privilege. Our President and his wife show the little folks some attention, and altogether the small American is a person of fortune and consequence on Easter Monday.

### An Early Day Designation.

Easter Day was known for a time as "the Sunday of Joy." There were sports and dances and farcical exhibitions, even the clergy at times reciting from their pulpits stories and legends of such nature as to induce hearty laughter in their hearers. To such an extent were these celebrations carried, however, one of the earliest and most successful of the sixteenth century reform movements was directed against the abuses of the day.



"COMING EARLY TO AVOID THE RUSH."

### THE GREAT DESTROYER.

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

An Astonishing State of Affairs Exists in the Philippines—The American Soldiers Are Making a Saturnalia of Alcoholism—Disgusting Evils to Natives.

Considerable interest has been aroused recently on the subject of the liquor question in our new possessions, and particularly in the resultant conditions in the Philippines. The facts which form the basis of discussion have been furnished from time to time by newspaper correspondents, army chaplains, returning soldiers, and others who have been at Manila in public and private capacities. Such tales have been told of the alarming increase of the drinking habit among Americans in Manila that a revolution has been introduced in the Senate at Washington asking information of the President as to the number of saloons established in Manila since the American occupation, by whom they are conducted, the nationality of their patrons, and the kind of liquors dispensed. From the official it appears incidentally from the official figures of the Bureau of Statistics that during the last year there were shipped from the United States to Manila 112,440 dozen bottles of malt liquors, more than 15,000 gallons of wine, 14,000 gallons of brandy and about 44,000 gallons of whiskey and other spirits. That this is an enormous increase is shown by the fact that our total exports of liquor to Cuba, Porto Rico and the Philippines in 1897 was only \$31,070 in value, while for eleven months of 1899 the export value reached the startling total of \$750,000. From what has been said above, it is evident that Manila has received its full share of the increase. The Manila correspondent of *Leslie's Weekly* says that the city presents a "saturnalia of alcoholism." "The air reeks with the odors of the worst English liquors"—which indicates that the exports from this country are in the vast total of supply. Whole blocks in every important thoroughfare are given up to long lines of saloons. The street-cars carry numerous announcements of the virtues of this whisky and the delights of that gin, while the main newspaper advertisements consist of the displayed cards of the liquor dealers. President Schurman, of the recent Commission, has said that nothing has contributed so much to disgust the natives and damage the reputation of the country as the immense amount of drunkenness among the Americans in the islands. According to the statement of a chaplain of the Tennessee regiment, there were only three saloons in Manila before its surrender—retailing mainly gin and whisky; beverages—but that now there are over four hundred saloons selling whisky, most of which is consumed by Americans. Another describes the conditions on the transports to be an awful sight of revelling in the city. So great has the evil become that the island missionaries have practically given up their work among the natives and turned their attention to the deplorable moral needs among the American soldiery. If these things be true, and there is plenty of credible testimony to warrant the assumption that the truth is only partially revealed—it does not require a prohibitionist to point out the crying moral and political need of a radical change which will be effective to stamp out what must eventually prove to be the very roots of disorder and disaster. It will be utterly impossible for the United States to retain the respect and confidence of the temperate natives if the spectacles of what is now submitted to their inspection consist largely of the members of a debauched and drink-sodden army. They know nothing of Americans except what they learn by observing those who have been sent into under military necessity. They can not discriminate between American soldiers and the population from which they are drawn. A more civilized people would surely be able to do so. Our national characteristics will be judged by the conduct of those who have gone to the islands to uphold our honor, and who have succeeded in besmearing it in the gutters of Manila. This is not all. The liquor habit is one that is rapidly changing its location. The rapid growth of the evil during the last year can not be further extended without producing the complete demoralization of our forces there, if not the utter destruction of the army of occupation. Alcoholism in a tropical climate, with attendant excesses, means madness and death, and they come swiftly. The evil effects are already apparent. There have been comparatively few casualties in the islands resulting from the expected mortality by bullets in the field of battle, but incoming transports are increasingly freighted with the remains of soldiers who have succumbed to the attributed cause of "disease," and hundreds of others whose experiences have condemned them to the living death of insanity. Who can doubt that the real cause in numberless cases rests in an over-indulgence in alcoholic debauchery, superinduced by the temptations placed within their reach. And who can doubt that the pension-rolls will be burdened for generations with deaths and disabilities from the same cause? Let the saturnalia be stopped now before we are more deeply disgraced and injured.—San Francisco Argonaut.

### Jefferson's Test For Office Seekers.

In view of the widespread feeling of the people as to the corruption of politics, the drinking and dishonesty among office-holders, we remind our readers of the three famous tests which the statesman of Monticello laid down for the office-seeker. They ought to be printed and placed in the hands of every voter prior to every election and hung up in every ward room: "Is he honest? Is he capable? Is he faithful to the Constitution?" Dr. Rush, in his reasoning on temperance, which his own experience confirmed, he added a fourth test. Said he: "The habit of using ardent spirits by men in public office has occasioned more injury to the civil service, and more trouble to us, than any other circumstance which has occurred in the internal concerns of the country during my administration; and were I to commence my administration again, with the knowledge which I now possess, I have acquired, the first question I would ask with regard to every candidate for office should be: 'Is he addicted to the use of ardent spirits?'"

### A Colossal Blunder.

Perhaps the most colossal blunder made in our military affairs has been the free use of liquors in the army. One who goes into the service of a railroad is required to be utterly abstemious. He may drink liquors after he leaves the service, not while in the employ of the railroad. It ought to be so in the army. Yet we hear very bad stories of the prevalence of intoxication in our Philippine army, and the great change in Manila is the vast increase in the saloons. Nothing else has so injured the American cause in the Philippines, and the blame is or the highest officers in command. General Kitchener would not allow a drop of intoxicating liquors with his army in the Sudan.—New York Independent.

### The Crusade in Brief.

Every moderate drinker could abandon the intoxicating cup if he would, every inebriate would if he could. The time is coming when no official can with impunity ignore the growing sentiment in favor of temperance. Arrangements have been made by temperance people in New York to send a coffee wagon to all night fires and to serve hot coffee, free, to the firemen. Recently in New York a certain trades union issued a notice to its members warning them that they would forfeit all claim to sick benefits if they were found frequenting liquor saloons while on the sick list.