

# Christian Culture

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# CHRISTIAN CULTURE.

A Local Interdenominational Journal, Religious, Literary and Social.

Vol. I.

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No. 2.

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THE REV. CHARLES L. FRY, }

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LANCASTER, PA., APRIL 1, 1890.

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"The world itself keeps Easter day,  
And Easter larks are singing,  
And Easter flow'rs are blooming gay,  
And Easter buds are springing;  
The Lord of all things, lives anew,  
And all his works are rising too."

### Editorial.

If your self-denial during Lent amounted to anything, it will show itself by less self-love and self-seeking after Lent.

If you have not handed in your subscription yet, there is still time to do so, to the editors, at No. 9 N. Queen street, or at any of our bookstores.

How about the new books for the Y. M. C. A. library, for which \$427.57 were raised by the united efforts of the ladies of the different churches at a supper so long ago as last January? What's the delay?

So they have actually succeeded in defeating justice once more in Lancaster county, and the murderer Jacobs need not pay the penalty of his crime. And Rudy, too, they are trying to keep from the gallows. Our county is certainly keeping up its unfortunate reputation as being about the safest place in the State for murderers. We sometimes catch them; we have able enough lawyers occasionally to convict them; but we have also *something else* that evidently is mightier than the law, and never permits them to be executed. It is pleasant for the criminals, but threatens to become dangerous to the rest of us.

Two of the leading clubs in Philadelphia, the Union League and the Manufacturers', have decided to close their bars on Sunday, and to allow absolutely no liquor drinking in their rooms on that day. We hope their good example will be followed by the other clubs, not only of Philadelphia, but of other cities as well. Our own city has about a score of clubs whose only purpose and reason for existing are the beer and liquor drinking they do on Sundays. Few of our licensed dealers violate the law that forbids the sale of intoxicants on Sunday; yet there are more drunken men and boys, yes, and women, on our streets on Sunday nights than at any other time. It is the beer clubs that do it. Why do we tolerate them?

ONE of our local contemporaries recently deplored the prevalence of bosses and bossism in churches. As to the two cases it specially referred to we know nothing; but we do know the church boss, the man or woman, controlled by the chronic impulse "to put his ideas through regardless of what the congregation want." We "have met him before!" And we heartily concur in all our contemporary said against the nuisance. In our free country the rule of the majority is so fundamental a principle in all political, social, and ecclesiastical life, that bossism appears like a monstrosity. It seems like a kind of insanity for any one in America to try to put his ideas through regardless of the will of the majority. Yet, we repeat, it has been done—even in churches.

We received a compliment the other day from so high a source that we cannot keep it to ourselves. Prof. Charles F. Richardson, occupying the chair of English literature at Dartmouth College, N. H., and



author of the standard critical History of American Literature, in two octavo volumes, writes: "I thank you for your courtesy in sending me No. 1 of CHRISTIAN CULTURE, which seems to me about the best local religious helper I have seen. Your journalistic experience and literary skill are very apparent, and it ought to be a useful helper in all good things in Lancaster." While it almost makes us blush to record such high praise, it also encourages us to prove ourselves worthy of it. Prof. Richardson is acknowledged to be without a peer in the country as a literary critic, and his words have double weight from the fact that he was for years one of the editors of the New York *Independent*, and afterwards of the *Sunday-School Times*, two publications that stand in the very forefront of religious and literary journalism. Praise from such an authority means something, and we appreciate it to the full.

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It is high time that not only the ministers, but all citizens having any respect for Sunday and its observance, should protest, strongly and unequivocally, against that desecration of the day which is committed under the form of funerals. There have recently been some Sunday funerals that were little short of disgraceful, and surely were a crying offence to every Christian sentiment and taste. There is no excuse for having a funeral on Sunday. It robs the liverymen, the undertaker, and the minister, of their rightful and needed rest. It invites the attendance at the house and on the cemetery of an idle crowd impelled by nothing but morbid curiosity. It robs the occasion of all solemnity and makes it a pretext for vulgar display, pandering to that weakness of low minds, the love of ostentation and of notoriety. All this is bad enough, and surely sufficient to condemn Sunday funerals in the minds of all Christians and sensible people. But when the funeral takes the form of an advertising parade for the undertaker, for various uniformed organizations in motley regalia, the whole headed by a blaring brass band, then it becomes an outrage against public decency. It certainly is time for something to be done to abate the nuisance.

#### PROMINENCE OF THE RESURRECTION TRUTH IN THE NEW TESTAMENT.

No one who is at all familiar with the writings of the New Testament can fail to be impressed with the fulness of their testimony, that the *resurrection* of Christ was the chief theme of the apostles' preaching, the chief basis of the truth of Christianity, and the chief factor in the life and spirit of the early Christian Church, as distinguished from the Judaism it supplanted. Open the New Testament wherever you will, and this resurrection thought and spirit is dis-

cerned. Not for a moment that the Cross of Christ is made of no effect but that it is made of effect *by* the resurrection of Christ from the dead.

Beginning with the Gospels, we find that whenever Jesus referred to or predicted His sufferings and death, they are coupled with, and made the necessary fore-runners of, His resurrection. The key-note of His mission, work, and gospel, He gave during his ministry when He said to Martha: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." So, too, He declared to His disciples after His resurrection: "Thus it is written, and thus it behooved Christ to suffer *and to rise from the dead* the third day, that repentance and remission of sins should be preached in His name among all nations."

Turning on to the Acts of the Apostles, we find they based their call to repentance and offer of remission of sins on this fact of Christ's *resurrection* almost exclusively. When they chose a successor to Judas, it was that there "must be one ordained to be a witness with us of His resurrection." The great argument of Peter's sermon on the day of Pentecost was that by His *resurrection* God had "made that same Jesus whom ye crucified, both Lord and Christ," and on *that* fact he so successfully led the three thousand to yield faith and obedience to Him. As a *summary* of the preaching and success of all the apostles, Luke states (Acts iv. 33), "And with great power gave the apostles witness of the *resurrection* of the Lord Jesus: and great grace was upon them all."

Passing on to Paul's letter to the church at Rome, that chief of all the doctrinal epistles, in its very salutation we read it was written "concerning Jesus Christ our Lord, declared to be the Son of God with power by the resurrection from the dead." In this wonderful setting forth of the doctrine of justification, in the fifth chapter, he states the whole point when he says, "if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, *we shall be saved by His life*." It is in this epistle that he lays down the terms of salvation, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Or if we turn to his epistles to Corinth, in which the Cross is made so prominent that he declares he "determined to know nothing among them save Jesus Christ and Him crucified," we yet find the resurrection of Christ given as the most important article of the Gospel, and the demonstration of all the rest. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

The same vital truth is the all-underlying, all-pervading thought of the other Epistles as well, and



as we close the great volume, the last apocalyptic vision reveals our risen Lord, proclaiming Himself: "I am the Living One who was dead; and behold I am alive for ever more."

The resurrection is the cardinal, fundamental truth with which the whole fabric of Christianity stands or falls.

#### THE SECRET OF IT.

It is the busiest man who wastes the least time, and therefore has the most time to be busy in. You seldom hear him complaining that he has "no time." It is the man who does not use the time he has who does that.

The truth is, we all have exactly twenty-four hours of time every day. But not all of us get out of a day all that its twenty-four hours are worth. It is something like the man who inherited a farm of twenty acres, just as his brother did, too. But while the latter put every inch of his twenty acres to proper use and at the proper time, irrigating, fertilizing, cultivating it to the best of his ability; the former made fences after the cattle had trampled down the crops, plowed when he ought to have been sowing, and let weeds and briars spring up while he watched with envious eyes his brother's thriving crops, growled about his own poor soil, and the bad weather, and his bad luck, and fussed around among the neighbors about the hard work he had to do while his brother seemed to be taking it so easy. "It isn't fair," he declared, "he gets entirely too much out of his farm. There's something wrong about it!"

There was something wrong. But it was about himself; not about the soil or the weather; nor yet about his brother and his methods.

So the busy man, who simply uses his twenty-four hours of time every day as they are meant to be used, giving to each hour its own proper task, systematically, uncomplainingly, and without any fuss, but with a good deal of honest, concentrated work, so he feels like saying to his grumbling brother who "can't understand how some people find time to do so many things." Yes, brother, there is something wrong. But it is not about the time, my hours are no longer than yours. Nor is it about me. I simply use the time I have to the best advantage, fulfilling each hour's task and duty, *accomplishing something*. While you fuss, I work. While you criticise me, I attend to my business. I get enough done, by simply doing it, to leave me even a little time over in which to help my neighbors and fellow laborers.

That is why our busiest business men are always the ones on whom you can rely to have some time to spare for social and public duties; why those of our lawyers, preachers, and doctors who have most to do

are ever the ones who least begrudge the time they give for the public good; why all our most active and fully occupied citizens are invariably those who find the most time to attend to the city's welfare and improvement.

It is indeed surprising how much some people manage to do in the time given them by God—only less surprising than to see how little some others manage to do in the very same space of time.

#### EASTER EGGS.

BY M. H.

Like so many other customs observed in the Christian Church and by Christian people, even from very early times, that of coloring eggs at Easter, the exchange of such eggs among friends, and the eating of them by everybody on that glad day, the "Queen of all Festivals," is clearly and unquestionably of heathen origin.

Not only did eggs play a prominent part in the passover festivities of the Hebrews, but in certain festivals among all oriental peoples eggs were invariably used, with a symbolical meaning attached to them, and always during the spring time of the year, when the earth bursting her wintry shell comes forth into renewed life all abloom with fragrance and beauty. Says an old historian, "Eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge;" while those who ought to know assure us that traces of the giving of eggs are to be found "in the theology and philosophy of the Egyptians, the Persians, Gauls, Greeks, and Romans."

The custom undoubtedly came to England, and thence to us, like that of decorating both at Christmas and Easter with flowers and evergreens, and like the name Easter from Oestre, the Saxon goddess of the rising sun and springing year, through the Druids; but whether the egg entered into the druidic spring festival originally, or whether it was engrafted thereon from the southern Christian nations, I am not able positively to say. The former, however, seems very probable. The earliest adaptation of eggs to the observance of the Christian Easter was by the primitive believers in Rome during the persecutions there. So at least tradition says. Not being allowed to hold their religious meetings, nor in any way to express in speech or song their loyalty to Christ and to one another, they were wont on Easter Sunday, if two met on the street or in any public place, simply to exchange the innocent gift of an egg. These eggs they had dyed red, to remind each other of the blood of Christ shed for them. Upon the shell they had carefully graven the joyous words their lips dared not utter: "*The Lord is risen!*" While the egg itself was the most eloquent and universally understood emblem of renewed life, life out of death, the resurrection. Thus silently they could exchange a most expressive greeting; and silently remind one another of the holiest day of all the year.

There appears no reason to doubt that this was the origin of the Christian Easter egg. This primitive custom later took upon itself a great multitude and variety of forms. It soon lost its original significance. The coloring of the eggs was diversified according to



the taste and skill of the owner; some covered them with gold-leaf. Thus we are told how King Edward I. one Easterday had four hundred and fifty eggs gilded in this manner, and presented to the members of his household. Instead of the original greeting, elaborate designs were etched upon the shell, sometimes by eminent artists who charged eminent prices for their work. To-day the photographer does it. And to-day, as then, the egg is turned into a kind of valentine to bear sentimental mottoes and messages from lover to beloved.

An iron Easter egg is a curiosity preserved in a European museum. It was once the Easter gift of a royal lover to his mistress. She, scorning so mean and coarse a gift, threw it upon the floor, when, lo, it flew open and displayed a lining of silver; within this appeared a yolk of gold, while inside of this again were hidden diamonds and rubies. The lady accepted the prince "and they lived happy ever after."

During the middle ages Easter eggs were put to various strange uses, the origin and significance of which seem alike obscure. They were at one time made to serve as balls with which the dignified bishops and clergy were wont to play at hand-ball in church, throwing them back and forth between chancel and choir. More recently in certain parts of Europe, every parishioner would on Easter morn bring at least one colored egg to the good pastor as a pious Easter offering. What he did with them all we are not told. A romantic story is told of how the houses of Austria and Savoy were united by means of an Easter egg. In the district of Bresse it was a custom for the rural maids and swains on Easter Monday to hide a hundred eggs just under the surface of the sand strewn over a level space. One couple after the other, then, would execute a dance over that space. The couple that succeeded in doing so without breaking an egg was considered affianced. Several couples on this occasion had tried in vain, when Philibert of Savoy, the Handsome, and Marguerite of Austria, entered the lists. They went through the entire dance, and not an egg was broken. They accepted the augury, and their married life showed that in their case, at least, marriage was not a failure.

In the Greek Catholic Church, where Easter is celebrated with special pomp and splendor, the egg, too, enters into the festivities. Dr. Chalmers relates how in Russia, early on Easter morn, he was awakened by the blaze of bonfires, loud shouts of joy and singing, and was presented with "colored eggs, and cakes of Easter-bread." Several centuries before travelers had described how "the common people use to carrie in their hands one of these red egges, not only upon Easter-Day, but also three or four days after, and gentlemen and gentlewomen have eggs gilded, which they carrie in like manner. They use it, as they say, for a great love, and in token of the Resurrection, whereof they rejoice."

Pages could be filled with the egg-lore of Easter. But too much of this magazine's space has already been taken, so I stop abruptly.

No man was ever so miserable in this world that he had not the most abundant reason to thank God; and this he will see if he will study the mercies that have been scattered along the track of his life.

## THE BLESSED COMPANY.

BY LUCY LARCOM.

God never meant us to be separated  
From one another, in our work and thought;  
Spirits that share His Spirit He has mated,  
That so His loving purpose may be wrought,  
His gracious will be done  
In earth and heaven, as one:  
O blessed company of all the true, —  
His holy Church, — may I belong to you.  
In His dear sight what can it matter whether  
We wear this badge or that, or none at all,  
If we but cleave to Him, and fight together  
Against His foes, wherever he may call?  
If He this weak heart win  
From shameful truce with sin,  
If He will make me brave and keep me true, —  
Then, O ye faithful, I am one of you! — *Easter Gleams.*

## Work in the Vineyard.

*There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. — 1 COR. xii. 4-6.*

### EPISCOPAL.

ST. JAMES'. — Bishop Rulison confirmed 17 persons on the morning of March 23rd. He was assisted by Revs. M. R. Hooper and F. H. Shroder.

ST. JOHN'S. — On the evening of the same day the Bishop confirmed 25, who had been under instruction of the rector, Rev. J. Edward Pratt.

### LUTHERAN.

Nearly all the Lutheran churches of the city held their confirmation festival on Palm Sunday, and observed Passion Week and Good Friday by appropriate services.

CHRIST. — The larger portion of the pastor's catechetical class will be confirmed at Whitsuntide.

The Lord's Supper will be celebrated on Easter, at 10:30 A. M.

Children's Easter festival at 7:15 P. M.

The yearly congregational meeting will be held Monday, April 7, at 8 P. M.

Reunion of confirmands, Tuesday evening, April 8th, at 8 o'clock.

Reorganization of catechetical class, Wednesday evening, April 9th, at 7:30.

GRACE. — 17 catechumens were confirmed and 8 persons received by transfer.

In the death of Miss Anna Maria Keller this church has lost one of its most devoted and efficient members.

ST. JOHN'S. — The business men's jubilee, held by the Young People's Society, was a big success. Quite a handsome sum was realized to be used in the furnishing of the new church.

Mrs. H. S. Williamson will present a handsome pipe organ as a memorial of her father and mother, Mr. and Mrs. F. H. Brown.

A rare treat is promised the people of Lancaster in the lecture of Geo. Kennan, to be held in the Court House on the evening of April 17, under the auspices of the Ladies' Aid Society. Subject: "An East Siberian Convict Mine."

Mr. Israel P. Mayer has commenced the work of pulling down the old church building.

Mr. James H. Warner has been secured as the architect for the new edifice.



**ST. STEPHEN'S.**—The pastor's schedule of the holy week services is quite original and striking in its design, especially the crucifixion frontispiece. The class confirmed numbered 16.

**TRINITY.**—Forty-two new members were received last Sunday, making an aggregate of 49 since the beginning of the year. With the expected addition of a number of persons on Whit-Sunday this will exceed the annual quota of 50 accessions usually reported by this congregation. Forty more young people were enrolled in the recent catechetical class who will be confirmed next year.

Shortly after daybreak on Easter, from 6:30 to 7:15 o'clock, a chorus of nearly 200 young voices will make the venerable old walls vocal with some of the choicest Easter anthems they have ever heard. All hearts that participate in this matin service will be brightened and inspired thereby to more thoroughly enjoy the entire day.

The Easter festival of the Sunday-school at 3 o'clock P.M. also promises to be an exceptionally delightful occasion.

The annual election of church officers, three elders and three wardens, is held in the vestry room of the chapel every Easter Monday, from 2 until 4 o'clock P.M. The gentlemen elected will be publicly installed into office at the morning service on April 13. All the deaconesses will be reappointed.

During the past month the Junior Missionary Society made a contribution of nearly \$350 towards buying a new site for Christ church. The entertainment of this Society given in the chapel just before Lent, representing Liberty in colloquy with the leading nations of the world, will be repeated by universal request on next Thursday evening, April 10th, at 8 o'clock. It is one of the most unique and charming tableaux that could be devised for a missionary society's program. Tickets of admission can be had only at the chapel.

**ZION'S.**—The decorations and music on Palm Sunday were superb. Thirty-two young people were confirmed. Holy Communion on Easter-day.

#### MORAVIAN.

Two children and ten adults were baptized, one person was confirmed and one received by the right hand of fellowship on Palm Sunday.

The usual impressive services were held during Passion Week.

On Easter day the early morning liturgy will be held at 6 o'clock, A. M.; there will be read the special Easter Litany and a sermon preached by the pastor at 10:30 o'clock; and at 7 P. M. will be held the children's Easter celebration. The decorations and music will be appropriate to the day.

The Sunday-school is fast outgrowing its quarters. Something will have to be done very soon to make more room for it. Indeed it is likely that a general renovation of the entire church building will be undertaken during the coming summer.

Three large barrels of clothing were sent to the mission in Alaska by the ladies of the congregation.

The various young people's associations are all working hard and enthusiastically for the founding and furnishing of church parlors and society and reading-rooms.

#### METHODIST.

**DUKE STREET.**—Of this congregation no less than

ten members have passed away during the past winter. Notwithstanding these losses, considerable gain has been made in the membership, and the church gives evidence of increasing financial strength. The income during the past year met all claims, paid off a debt for current expenses of the year previous, and left a balance in the treasury. About thirty thousand dollars were subscribed, and five thousand paid toward the new church.

The new church building promises to be one of the best in the Philadelphia Conference. The architect is Mr. Thomas P. Lonsdale. Special attention has been given to the matter of heating and ventilation; and the building will be an honor to the city, and a monument to the patience, devotion and liberality of the congregation.

The women of this congregation are raising money for the new church. The "Ladies' Aid Society" was in the field raising money long before the men began. There is also an organization of young ladies, under the name of "King's Daughters," working for the same purpose. The still younger misses have their organization of "Willing Helpers," and are helping on the good work.

#### PRESBYTERIAN.

**FIRST.**—On Friday evening, March 14th, a very enjoyable concert was given in the chapel under the auspices of one of the missionary societies, aided by Mr. Walter Bausman and the Euterpean Club and the College Glee and Mandolin Clubs.

There have been added to the Sunday-school Library during the past month more than 200 new books; an added attraction to the new post-office library case in the chapel.

The young people, under the direction of Mr. Tobias, the organist, have formed a large class for the study of music.

The Society of Christian Endeavor has got well through the trials of a formative period and gives promise of great usefulness.

Mrs. Barakat the "native Syrian" missionary, gave one of her attractive addresses in the chapel, Sabbath evening, March 16th.

The chapel has been partially lighted with electricity; in the course of a few weeks the work will be completed.

**MEMORIAL.**—The recently published annual report of the pastor contains an alphabetical list of 172 members, 24 of whom joined within the past year.

#### REFORMED.

**FIRST.**—Thirteen catechumens were confirmed on Good Friday evening, and five were received by letter. Services were held every evening during Holy Week. Communion will be held on Easter Sunday, morning and evening.

**ST. PAUL'S.**—Rev. J. W. Meminger, pastor of this church, is preaching a series of sermons on the formation and development of character. Among the subjects are: Youth, the Formative Period, Influence of Ancestry, and others.

Services were held each evening during Holy Week; confirmation on Good Friday evening; Holy Communion will be administered on Sunday morning, and there will be an Easter service by the Sabbath-school on Sunday evening, at 7:15 o'clock.



## BENEVOLENT ASSOCIATIONS.

**THE CITY SOUP HOUSE.**—Since December 19, the Soup House distributed daily rations of soup to the poor of the city, until March 25, when it was closed for the season, with a small surplus in its treasury. In that time no less than 20,350 rations of soup were dispensed. This institution for the relief of the needy was established sixteen years ago, and through all that period the same man, Mr. William Shay, has had charge of the work. He looks as if he were good for sixteen years more.

**HOME FOR FRIENDLESS CHILDREN.**—An appropriation of \$10,000 of the county's funds has been made by the court for this worthy institution, to be used solely for the maintenance and education of the inmates. Messrs. Charles M. Howell and George D. Sprecher have been appointed trustees, and Mrs. Clara Brown and Mrs. Sarah L. S. Franklin, managers.

**CHILDREN'S AID SOCIETY.**—The Lancaster county branch of the Children's Aid Society, of which Mrs. Elizabeth Steinman is president, cares for homeless children until about five or six years old, when they are otherwise provided for. During the past year it has had twenty-two children under its care, seventeen of whom were received from the Directors of the Poor. Fourteen of its proteges are now boarding in private families. One little child died during the year.

**ANN C. WITMER HOME.**—One new inmate has been received in this comfortable home for women during the month, Miss Sophie Youngman, of Lititz. Another new boarder has also been accommodated. All the inmates speak in the highest terms of the Home, and in praise of the lady managers.

**LANCASTER WOMEN'S INDIAN ASSOCIATION.**—At the regular meeting of this flourishing society, a number of new members were reported; special fields and new plans of work were discussed; and the chair-lady of the Committee on Subscriptions reported over fifty subscribers secured for *The Indian's Friend*. The next regular meeting will be held at the usual place, the Lecture-room of the Moravian church, on the third Saturday of April, at 3 P.M. Some important business is to be transacted.

V. M. C. A.

"Roberts' systematic gymnasium work" is becoming quite popular in the Association gymnasium.

The Junior Department now numbers 82 members; bright, active boys of our homes. They will give a reception to their friends Monday evening, April 7th.

A "Saturday evening" informal reception has been added to the Association attractions. This is an "all young men's" reception, and will be held every Saturday evening. Connected with it are a song service and light refreshments.

The "boys'" Bible class, conducted by Wallace McCamant has been studying the life of Christ in Luke's Gospel, during the past winter. The study has been of great profit to the members of the Junior Department.

A "members'" reception will be held some time in April at which time all the members of the Association will come together for an evening of social delight.

## In Social Circles.

## SOCIETY NOTES.

There was a commendable abstinence from undue gaiety in society circles during Lent; although some of the dinners, teas and receptions came dangerously near overstepping the restrictions set by the season.

The most notable social events of the past month were the charming Thursday receptions of Mr. and Mrs. J. L. Steinmetz; and the "Golden Wedding" anniversary of Mr. and Mrs. Thomas Baumgardner, which was an altogether delightful occasion.

At Mr. Bausman's Pupils' Easter Musicales the selections will be from the new musical publications suited to the church season, besides various song and instrumental selections appropriate to the glad spring time.

The next meeting of the Clio will be held on April 11th at the home of Major A. C. Reinehl. The essay is to be read by Prof. J. Kerschner on "Industrial Resources of Russia." The next season's subject will be chosen at the first meeting in May, which will close the present season.

## NOTES FROM OUR COLLEGE.

One hundred and sixty-eight is the number of students in the college, including the preparatory department. In the seminary there are forty-two.

There are few college organizations anywhere that can go ahead of our glee club for real life and spirit. In addition to fifteen regular concerts, the boys have already participated in nearly fifty musicales and serenades. This number will be increased to fully one hundred, since it is their intention, as soon as the weather gets warmer, to serenade all the patronesses together with many other friends in the city. During the last week of March and the month of April concerts will be given in Strasburg, Columbia, Kutztown, Allentown, Myerstown, and possibly Marietta and Millersville. There is now a probability that the concert of May 6th, at Lancaster, will be given in the opera house.

The Society of Inquiry, the literary society of the seminary, is an institution but little known to outsiders. Only those can become members who have matriculated for a theological course. The society holds its meetings on Friday afternoon. A short lecture is delivered by one of the members on some Biblical topic, another reads at sight a selection assigned by the president; and still others present "sermon-skeletons." At each meeting, three papers are read on missions. The subjects of these papers vary; they often cover large fields, such as the "Relations Between Commerce and Missions," or they may be restricted, as "Early Missions in Baltimore." The chief interest centers in the debate. There have also been discussions on "Revision of the Standards," "Salvation of the Heathen," "Proper Grounds for Divorce," "The Right Use of Wine, Cards and Dancing" and other like practical and interesting questions. The participants criticise each other with much frankness, always, however, in a spirit of kindness.

What has become of the gymnasium boom? Are we going to relapse into the old spirit of indifference?



## Local Lore.

### "HICKORY TREE"—WHERE WAS IT?

BY SAMUEL H. ZAHM.

There has been considerable dispute as to the exact location of the spot called Hickory Tree, around which Lancaster was laid out in 1728, and from which it took its old name of Hickory Town. There is only one spot upon which history and tradition unite, and that is the one now occupied by Mr. Julius Loeb, on S. Queen street. This property was for many years owned by the Bier family, according to whom the Indians used to camp around a spring on the property. Now Hazard's Register (Vol. viii., p. 60) says that a tavern kept by one Gibson "stood nearly opposite a fine spring communicating with the dark swamp." From the records of old deeds we know that this tavern was on the site of the present First National Bank and adjoining properties, perhaps including the whole block, on E. King street; though some claim it to have been where the Lancaster County National Bank now stands; all, however, agree that it was *opposite* the spring alluded to.

Some nine years ago, when Mr. Loeb took down the old Bier building and enlarged the cellar towards the rear, the site of an old spring was struck, which had evidently been drained by the digging of cellars and wells in the vicinity; and, indeed, there is now a spring in the cellar next adjoining on the south, about seven feet below the surface. The old spring was found walled up in a rude manner and covered with a large flat stone, some five or six feet under ground. There were also many pieces of earthenware, both of Indian and of European manufacture, dug up around this spring, besides some old English and a Washington button. I, myself, found there several stone arrow-heads, fragments of Indian pottery, and half of a stone pestle  $8\frac{1}{2}$  inches long and about  $1\frac{3}{4}$  inches thick, which I have in my collection of Indian relics. Moreover, the workmen dug up also the roots of several large hickory trees that had formerly stood there.

There then was evidently an old spring that had often and from early times been used by the Indians as a camping ground. Around this spring, and indeed all over "the hillside extending from the summit on the east to Roaring Brook (Water street) on the west," had been standing many hickory trees. And finally this spring, so far as known, was the only large spring that could properly be described as "opposite" Gibson's tavern.

### EARLY LANCASTER THEATRES.

BY F. R. DIFFENDERFFER.

"All the world's a stage  
And all the men and women merely players."

\* Perhaps no portion of Pennsylvania can claim to have been so thoroughly a German settlement as Lancaster county was a hundred years ago. There were some English, it is true, more Scotch-Irish, a few French and Swiss, but fully three-fourths of the population was composed of those hardy Germans from the Rhine provinces who came across the ocean, and, like a mighty tide, overflowed all the land. In the preva-

lence of the the German tongue among us to-day we have an evidence of their virility and power as a race of empire founders. Lancaster city—it was a borough at that time—had all the characteristics of the county population: it was radically German. These people have sometimes been taunted as a heavy, stolid race, living only to slave and toil, indifferent to the social amenities of life and caring little for the brighter and gayer phases of existence. The charge is untrue. They had their sports and pastimes and indulged in even the lighter gaities of life.

In recent years Lancaster has attained some reputation as an amusement-loving community. Our handsome Opera House has now its regular season as have the theatres in the larger cities. But to most readers this seems to be a matter of the last ten or twenty years only. Before the present theatre was fitted up, or the still earlier Fulton Hall had an existence, the present generation believes there were few or no theatrical representations in this city, no places where the people could go for recreation or amusement. This is a mistake. This has been an amusement-loving people far longer than that; just how long I am not prepared to say, but doubtless for a full century.

I have before me at this moment a series of well-printed play bills which fell into the hands of my antiquarian friend, S. H. Zahm, sometime ago, which afford convincing evidence that in the early days of the present century our forefathers not only loved to see a good play, but also that they had the opportunity of seeing one. These play bills were printed by the well-known, irascible and bitter politician, William Hamilton, then the owner and editor of the *Lancaster Journal*. They have been well preserved by some one, for they are as fresh and bright as on the day when they were pulled on the old Ramage press then in use.

The first bill of which I shall speak advertises *THE AMERICAN HEROINE*, or the glory of Columbia, a patriotic melo-drama, in which the battles of Lexington, Bunker Hill and the death of General Warren were depicted. A comic opera, *THE POOR SOLDIER*, in two acts, by John O'Keefe, followed. Very appropriately this patriotic play was presented on the evening of July 4th, 1811, and the place was the Fountain Inn, on South Queen street, then kept by Mr. Whiteside. Mr. Durang was the manager of this early theatre. Box tickets were fifty cents and gallery seats twenty-five. By reference to the files of the *Journal*, which are still in existence, I discovered the following notice in the issue of June 28, 1811:

"MR. DURANG,

"LANCASTER THEATRE.

"Most respectfully acquaints the ladies and gentlemen of Lancaster and the vicinity, that for the remainder of the season he will have the honor to bring forward the most splendid and admired performances, together with dancing, singing, dramatic, etc. Days of performance will be Mondays, Wednesdays, Fridays and Saturdays. There will be a performance on the Fourth of July, expressly for the occasion."

This is the performance which came off as announced and which is the subject of the show bill already alluded to. No doubt the performances were given four times weekly according to the above notice to the public. The series of bills is not complete, however, and the next one announces a perform-



ance on July 13, 1811. It was Tobin's well-known and then very popular play *THE HONEYMOON*; the after-piece was Isaac Bickerstaff's *THE SULTAN*. This too was given at the Fountain Inn. On the following Monday, July 15, the bill calls for Charles Kemble's play, the *POINT OF HONOR*, followed by a comic farce as an after-piece, called *MODERN ANTIQUES*. The next bill is dated Friday, July 19, when Oliver Goldsmith's world-renowned comedy *SHE STOOPS TO CONQUER*—a comedy which has held the boards down to the present day—was given. The bill states this was the first time this comedy had ever been given to a Lancaster audience. In that statement we glean the further fact that there had been earlier theatres in this city than the one then established here. A farce called *THE FARMER* was given as an after-piece.

In all the foregoing plays, the proprietors of the theatre, Messrs. F. and C. Durang, played prominent parts, and two other persons with the same surname were in the cast, no doubt members of the proprietors' family; the Durangs were about half the show.

During the following season Durang again made his bow to the Lancastrians. I find on examination of the files of the *Journal* that for three successive weeks, the first time on August 14th, he had an announcement a third of a column long in the paper, in which he tells them his company will again hold forth so soon as a suitable place could be found. Like the premises in the bills of to-day, he is most profuse in his declarations as to the exalted character of his theatrical representations. Everything an intelligent and appreciative audience can possibly desire is promised. He refers to the liberal patronage received at the hands of the Lancaster people before, which may be taken as conclusive evidence that this was a good field to glean in. But I have found no further evidence that Mr. Durang was enabled to carry out his intentions. No other of his play bills have reached me, and the *Journal* is silent concerning his theatre. I find a notice of the death of a Mrs. Mary Durang, at Harrisburg, on September 12th, in her 44th year, who may have been the wife of one of these theatrical men, the death occurring while the company was playing in that place.

But in that year, 1812, while Mr. Durang was hunting a place in which to give his performances, another impressario was here. On September 2, "Monk" Lewis's drama of "*CASTLE SPECTRE*" was given, not at the Fountain Inn, but at Mr. Hatz's tavern, sign of "Franklin's Head." A farce called "*The Citizen*" was given as an after-piece. On the following Friday evening the tragedy of *JANE SHORE* was on the boards. The Friday performance was for the benefit of a Miss French. Mr. Drummond and Mrs. Allport also had benefits during the season. The last time Mr. Durang's barn-stormers appeared before a Lancaster audience, at least so far as the bills still preserved show, was on July 19, 1819, and once more at the Fountain Inn. There was vitality and staying power in him at all events.

The foregoing is but a specimen of the historical nuggets that can be sifted out of the sands of time by patience and search. Doubtless many more lie hidden in the faded columns of the newspapers of that day.

THE following is a facsimile of one of the old Lancaster playbills referred to in Mr. Diffenderffer's article:

### MRS. ALLPORT'S BENEFIT.

Friday Evening, July 19, 1811.

## THEATRE.

AT MR. WHITESIDE'S FOUNTAIN INN, SOUTH QUEEN-STREET.  
WILL BE PRESENTED A COMEDY (IN FIVE ACTS) NEVER PERFORMED HERE, WRITTEN BY DR. GOLDSMITH, CALLED

### She Stoops to Conquer,

OR

### THE MISTAKES OF A NIGHT.

YOUNG MARLOW,	MR. C. DURANG.
HARDCASTLE,	MR. CHARNOCK.
HASTINGS,	MR. F. DURANG.
TONY LUMPKIN,	MR. DURANG.
DIGGORY,	MASTER A. DURANG.
MISS HARDCASTLE,	MRS. SEYMOUR.
MISS NEVILLE,	MRS. ALLPORT.
MRS. HARDCASTLE,	
MAID,	

### END OF THE PLAY.

A Pantomime Ballad Dance, called

### HURRY SCURRY,

OR THE

## RIVAL ROMPS.

COLLIN,	MR. F. DURANG.
OLD MAN,	MR. DAVIS.
CLOWN,	MR. C. DURANG.
BARBER BOY,	MASTER A. DURANG.
COBLER,	MR. CHARNOCK.
NANNETTE, (with songs)	MRS. ALLPORT.
WASHER-WOMAN,	
MILLINER,	

A Dance by all the Characters.

SINGING BY MRS. SEYMOUR.

AFTER WHICH WILL BE PRESENTED A MUSICAL ENTERTAINMENT (IN TWO ACTS) CALLED

## THE FARMER,

OR

### THE MACARONI STAYMAKER.

Farmer Blackberry (with songs)	Mr. Charnock.
Colonel Dormant,	Mr. C. Durang.
Valentine,	Mr. Durang.
Jenny Jumps,	Mr. F. Durang.
Rundy,	Mr. Davis.
Fairly,	Mr. C. Durang.
Counsellor Flummery,	Mr. Davis.
Waiter,	Master A. Durang.
Betty Blackberry, (with songs)	Mrs. Seymour.
Molly Baybush, (with songs)	Mrs. Allport.
Louisa,	Mrs. Durang.

DOORS to open at half after 7 and the curtain to rise precisely at a quarter after 8 o'clock.

TICKETS . . . . Box, 50 cents . . . . Gallery, 25 cents . . . To be had at the bar of Mr. Whiteside.

N. B. The construction of the theatre is planned to the best advantage to render it cool and convenient for the auditors. Next night of performance will be on Saturday.

WM. HAMILTON PRINTER WEST KING-STREET LANCASTER.



## THE BREATHING EARTH.

BY EDITH THOMAS.

Oh, not by sight or sound alone, I guess  
This way her light feet press,  
Light feet of Spring!

By errantry of subtle winds that blow  
From fields where late the snow

Did drift and cling;  
By grateful odors borne from forest mold,  
Where last year's leaves enfold

Some blossoming thing;  
By healing essence, lifeful airs, unbound  
From the dark humid ground

Fast mellowing,  
Whence, from the smoking, furrowed clods, still come  
The gnats with ceaseless hum  
And hovering.

The breathing earth! I breathe, and well I guess  
This way her light feet press,  
Light feet of Spring!

—Lyrics and Sonnets.

## Our Book-Shelf

The day of Easter cards has gone by. Nor do I think it is anything to shed tears over. It is true there were a few really artistic and appropriate cards issued in past seasons; but they were very few and far between. The bulk of them were exceedingly commonplace and conventional, and, what was even worse, they were usually without any proper meaning or significance,—mere "dainty nothings."

My chief objection to them, however, was this, that they took the place of other more appropriate and far more useful Easter tokens. I always "begrudged" the money that was spent for some expensive picture card, because I thought how the same money expended for some really good book, or some etching or engraving of genuine artistic value, would have been a source of lasting pleasure and profit to the recipient, and a proof of superior sense and taste in the donor.

Now I grant that most of the Easter novelties that have this year taken the place of cards are not much of an improvement on them. They are liable to the same objections. They consist mainly of all manner of leaflets with more or less, chiefly less, appropriate Easter poetry, or at least verse, printed on them. These clusters of leaflets are cut in the shape of bells, lilies, roses, bouquets, and a great many more nondescript shapes belonging neither to things in heaven, nor things on earth, nor things under the earth. One, for example, is in the form of a white pigeon's wing! What for? To suggest the angels of the resurrection, or the soul's rising from the grave,—or what? It certainly bears no self-evident appropriateness to the season so far as I can see. But for that matter neither do the expensive *mouchoir* cases, bags of silk in which to keep your handkerchiefs, some of them having a very pretty piece of water color work on them, a bunch of brilliant tulips, or roses, and costing quite a little sum—enough to buy a whole set of Ruskin, or of Emerson, of Hawthorne, Holmes, or Lowell!

The only thing encouraging about these fantastic trifles is that, on the whole, there is even among them a decided tendency towards the booklet form. They all give, or try or pretend to give something of a literary nature, usually, as just said, a cluster of verses. By next year, I hope, not only booklets, but real books, containing real literature, will be the proper Easter gift.

A move in the direct line of this wholesome tendency is seen in the dainty and every way artistic little book—for it is more than a mere booklet—just published by Houghton, Mifflin & Co., of Boston, under the pretty title of *Easter Gleams*, which is a collection of genuine poetry, on subjects akin to the great resurrection theme, by Lucy Larcom. It is a little 16mo. volume, chastely bound in pure white vellum, with gilt ornamentation in the shape of Easter lilies and a conventional border, containing forty-five pages of Miss Larcom's exquisite little lyrics, exquisitely printed on extra fine paper. Just such a piece of delicate book-making as the "Riverside Press" is famous for.

After reading so much wishy-washy and senseless sentimentalism on the cards and "dove-wings" and crosses of the past, it is refreshing to light upon some sweet and simple stanzas like these in the poem on "Easter-Even!":

"Deep and still the garden's gloom :—  
Hush! He stirs within His tomb!  
On the breathless lips, the brow,  
Life through death is trembling now.

"Heaven to earth is whispering;—hark!  
Wings are rustling through the dark;  
Angels lay His shroud aside;  
Lo! He lives again, who died!

"Every leaf on every tree  
Feels the unfolding mystery.  
Lo! He lives! He lives! The word  
All the conscious air has stirred.

"Look! the clouds of Easter-even  
Flush with gleams from inmost heaven.  
Past the night of sacrifice!  
Day is breaking in his eyes!

"Give us part, O Friend divine,  
In this death, this life of Thine!  
Save us from our selfishness!  
Make us strong, Thy world to bless!"

There is not only real poetry in that; there is also real religion in it.

Indeed it is the true, wholesome, common-sense religion that we miss even more than true poetry and artistic beauty in most of the Easter novelties made to order for the season's market. And it is just that quality that most commends Miss Larcom's dainty volume. Not only does it breathe through all the distinctively Easter poetry, but through the whole book, as, for example, in this very first stanza of "Closer to Christ!":

"Draw Thou my soul, O Christ,  
Closer to Thine!  
Breathe into every wish,  
Thy will divine!  
Raised my low self above,  
Won by Thy deathless love,  
Ever, O Christ, through mine  
Let Thy life shine!"



Let me give you just one more of these "Easter Gleams" as a specimen not only of their poetic beauty, but of their power to comfort, and to distil peace and blessing even out of tears. It is the poem on Christ's promise, "Because I Live, Ye Shall Live also," and consists of only these two stanzas:

"Say not of thy friend departed,  
'He is dead;' he is but grown  
Larger-souled and deeper-hearted,  
Blossoming into skies unknown.  
All the air of earth is sweeter  
For his being's full release;  
And thine own life is completer  
For his conquest and his peace.

"Roll the stone from sorrow's prison,  
White-robed angel, holy Faith,  
Till with Christ we have arisen,  
And believe the word he saith!  
Heaven is life to Life brought nearer:  
Love withdraws, more love to give;  
'Hearts to hearts in me are dearer;  
Lo! I live, and ye shall live!'"

But if *Easter Gleams* is the latest of books of this kind, and it is one of the prettiest and best, too, it is by no means the only one. Go into any of our book-stores and see how many there are if you will only look for them. The best and most appropriate ones, however, I warn you beforehand, you will not find among the books labelled "Easter books." For instance, Miss Edith Thomas' lovely volume of *Lyrics and Sonnets* was never meant for an Easter book, yet it breathes the spirit of spring and the Easter season from cover to cover; and is moreover permanently valuable as a collection of the best poetry of our country's greatest living female poet. It is a book worth giving and worth receiving.

The same virtue of independent merit and permanent literary value, coupled with the daintiest of dainty binding and mechanical make-up, belong to Mrs. De-land's *The Old Garden*, in which occur lines like these and sentiments as pure on every page:

"O quickening life of Easter day,  
O burst of snowy bloom:  
'The Lord has risen,' Lilies say,  
In gush of sweet perfume!  
\* \* \* \* \*  
"Rise, Lord, within our hearts,' we cry,  
Through strange bright mists of tears;  
'Oh, show us 'neath this Easter sky  
Love's own immortal years!'"

Perhaps the "Easter Music" which she makes the Jonquils perform is still finer; but I have no space to quote it. Nor can I even name any more of the many really good books of the kind which are available as Easter gifts; for I have probably already talked too long on this subject and have to put off for next time a few curious and, I think, decidedly interesting things I want to tell you about Dr. W. W. Newton's "funny" *Life of Dr. Wm. Aug. Muhlenberg*, recently published in Boston, as also about plagiarism as practised by writers like Rider Haggard, and—would you believe it?—Mrs. Frances Hodgson Burnett. Before I stop, to-day, however, let me yet recommend to you as also particularly suitable for an Easter gift Mrs. Whitney's charming volumes entitled respectively *Daisies* and *Daffodils*, from the latter of which I quote the following on "Spring in the City:"

"I like the city in the spring;  
It has a hint of everything.  
Down in the yard I like to see  
The budding of that single tree.

"The little sparrows on the shed,  
The scrap of soft sky overhead,  
The cat upon the sunny wall—  
There's so much *meant* among them all.

"The dandelion in the cleft  
A broken pavement may have left  
Is like the star that, still and sweet,  
Shines where the housetops almost meet.

"I like a little; all the rest  
Is somewhere; and our Lord knows best  
How the whole robe hath grace for them  
Who only touch the garment's hem."

UNO.

### OUR PUZZLES.

A number of answers have been received to our last month's puzzles; but none of them quite correct. We therefore renew our offer and will give a year's subscription free to the first correct answer to either of them, or to the following new one:

CHARACTERS FROM SCOTT—BY MISSES E. AND H. HOCH.

1. A girl's nickname; happy; meadows.
2. To steal; a family name.
3. A Russian name; a garden implement.
4. "The blessed;" a scheme; a game; a consonant; did eat.
5. A line; a vowel; a negative.
6. A fop; noise; an elevation.
7. A title of respect; a strong Israelite.
8. Indefinite article; belonging to me; queens' apparel; is long.
9. A title; one of England's kings; a narrow valley; a vale.
10. First space of treble clef; cry of shame; church officers.
11. A laughing stock; way; present participle.
12. Again; motion of the head or hand; cry of a crow.
13. To speak; five hundred; a haymow.
14. Not tight; for what reason; a nickname; to force in.
15. A fowl; a kind of grain; a prickly covering; a coal wagon.
16. A girl's nickname; to put to; not out.
17. A Roman goddess; Latin for man; not.

A LONDON gossip gives the following story as illustrative of Lord Tennyson's "peculiar manners in society." In his early days, when he had no greater horror than that of being lionized, a great lady wished to introduce to the Laureate a musician who had set some of his songs to music. A party was given for the occasion. The Laureate appeared and the musician sang his songs to him with every power of expression that he knew how to produce. At the end of the performance everybody waited the word of the poet. There was a blank silence. The hostess feared that the songs had not produced a good impression. The silence became agonizing. At length, from the corner where Tennyson sat came a voice choking with emotion: "Do you not see that I am weeping?"



## Home-Makers' Exchange.

*The sober comfort, all the peace which springs  
From the large aggregate of little things;  
On these small cares of daughter, wife or friend,  
The almost sacred joys of home depend.*

—HANNAH MORE.

### HINTS ON HOME-MAKING.

SELECTED FROM HELEN HUNT JACKSON.

Since rooms can be made cosy and cheerful with very little money, I think it is right to say that it is every woman's duty to make her rooms cosy and cheerful.

The first essential for a cheerful room is sunshine. Without this, money, labor, taste, are all thrown away. A dark room cannot be cheerful and it is unwholesome as it is gloomy. Whoever is fortunate enough to have a southeast or southwest corner room, may, if she chooses, live in such floods of sunny light that sickness will have hard work to get hold of her; and as for the blues, they will not dare to so much as knock at her door.

Second on my list of essentials for a cheerful room, I put color. Don't be afraid of red. It is the most kindling and inspiring of colors. No room can be perfect without a great deal of it. In an autumn leaf, in a curtain, in a chair-cover, in a pin-cushion, in a vase, in the binding of a book, everywhere you put it it makes a brilliant point and gives pleasure. Next to red comes yellow; this must be used very sparingly. No bouquet of flowers is complete without a little touch of yellow, and no room is as gay without it. A bouquet or a room which has one grain too much of yellow in it is hopelessly ruined.

Third on my list of essentials for making rooms cosy, cheerful and beautiful, come books and pictures. "But books and pictures cost a great deal of money." Yes, books and pictures do cost money, but books accumulate rapidly in most houses where books are read at all; and if people want books it is astonishing how many they contrive to get together in a few years. As for pictures, how much or how little they cost depends on what sort of pictures you buy. For a few shillings you can buy a good heliotype of one of Raphael's or Correggio's Madonnas. But you can purchase pictures much cheaper than that. A Japanese fan is a picture; some of them are exquisite pictures, and blazing with color, too.

The best and safest color for walls is a delicate cream color. When I say best and safest I mean the best background for bright colors and poor pictures, and the color which is least in danger of disagreeing with anything you may want to put upon it. So, also, with the floors; the safest and best tint is a neutral gray, if you cannot have a bare wooden floor, either of black walnut or stained to imitate it, then have a plain gray felt carpet. Above all things avoid bright colors in a carpet. In rugs, to lay down on a plain gray or a dark-brown floor, the brighter the colors the better. The rugs are only so many distinct pictures thrown up into relief here and there by the under tint of gray or brown.

### SOME TESTED RECIPES.

*Orange Dessert.*—Peel five oranges and the same number of bananas, slice them and fill a dish forming layers of each, and sugar them well. Make a custard of a pint of water and two tablespoons of cornstarch. Sweeten the custard, flavor with vanilla, pour it over the fruit and set it away to cool.

MISSES E. AND H. H.

*Baked Calf's Head.*—Boil a head as for soup, but in less water. Pick it from the bones and with the tongue chop fine. Add a pound of chopped veal, previously boiled, and fifteen or twenty oysters cut in pieces. Season with herbs, pepper and salt. Put in a dish and add sufficient of the broth in which the head was boiled to moisten the mixture. Spread bread crumbs on the top and coat all over with a well beaten egg. Bake about a half hour.

MISS M. L.

*Baked Cheese.*—One pint milk; 3 eggs; 1 cup grated cheese; 1 cup grated bread crumbs; about a tea spoonful of dry mustard; butter the size of a walnut, melted; pepper and salt to taste. Whites of eggs to be beaten very light and added last.

M.

*Caramel Cake.*—One cup butter; 2 cups sugar; 1 cup sweet milk; 1 cup cornstarch; the whites of 7 eggs; 2½ cups flour, in which put 2 teaspoons baking powder.

*Caramel.*—1½ lbs. brown sugar, ¼ lb. chocolate, 2 tablespoons of butter, ½ cup sweet milk. Let it boil, well and flavor with vanilla. Pour boiling hot between the layers and over the cakes, which must be cold.

P. M.

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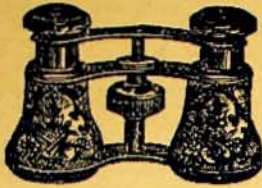
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