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EASTER SYMBOLS THROUGH AGES.

Do you ever wonder why we use the egg and the hare as symbols of Easter? Why we connect the two? They are symbols as old as man himself. Easter, apparently a solar festival connected with the equinox, is in reality a moon festival. The hare is the symbol of the moon, the measurer of time, and the egg with its buried germ represents the revival of life. In the mythology and religion of the most ancient peoples both are used. Modern people have joined them in curious fashion.

Our Feast of the Resurrection is a mingling of the many feasts of many peoples. It had its direct origin in the Festival of the Jewish Passover which Christians continued to observe according to established traditions. At an appointed time in a certain lunar month the Lord commanded the Jews to make prescribed sacrifices and to eat certain foods—roast lamb, unleavened bread, and bitter herbs—saying, "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses." Later "to suit the circumstance of their history as a type of their departure from the land of Egypt the egg was made a part of the furnishing of the table with the Paschal Lamb."

CELEBRATING THE PASSOVER.

Through the centuries the fundamental ideas of why and when to celebrate the Passover have not changed. As a moon festival we still give thanks for salvation through rebirth. In determining the time of the festival the Jews and the eastern church follow the old lunar reckoning which sometimes brings it before the vernal equinox. The western church, though it adopted the sun reckonings—the Gregorian correction of the calendar—for other things yet clings to a moon reckoning for Easter and makes it "the first Sunday after the full moon which happens upon or next after the 21st of March. If the full moon comes on Sunday, Easter is the next Sunday thereafter." This fixes the date between the 22nd of March and the 25th of April. Twice in the nineteenth century Jews and Christians celebrated on the same day and three times during this century the dates will coincide. That the holiday period connected with Easter has been shortened, that other feasts having ideas in common with it have been merged, that sacrifices have been done away with, that the original foods, with the exception of the egg, have fallen into disuse—these are non-essentials. The feast retains its original character.

EGG ALWAYS EASTER SYMBOL.

The egg as symbol did not originate with and was not confined to the Jews but was common to Persians, Phoenicians, Egyptians, Japanese, Greeks and Romans, as well as the Teutonic tribes of Gaul. The Persians made it represent the triumph of the Sun of Nature and used it as their New Year celebration. They believed that the world was hatched from an egg at the vernal equinox. Hindus, many Eastern peoples, and Romans, had it typify the universe, the work of the Supreme Deity; the Teutonic tribes used it at their celebration in honor of Ostara—really Ashtorath, the Egyptian Goddess of the Moon—whom they called Goddess of Spring, and from whom we get the name now applied to our feast. Our use of it is that of a symbol for a symbolic idea.

The egg, at all times a symbol, serves a three-fold purpose—food, plaything, and gift. Everywhere the prescribed manner of use is to boil it hard in some non-poisonous stain, preferably red, the color of Christ's blood, and decorate it with mottoes, landscapes or symobls of the resurrection. Accounts of the use of Easter eggs made interesting many pages of religious history.

ITALIAN EASTER CUSTOMS.

Emilianne gives the following description of an Italian practice: "On Easter eve and Easter day all the heads of families send great chargers full of hard-boiled eggs to the church, to get them blessed, which the priests perform by making several appointed prayers and making great signs of the cross over them, and sprinkling them with holy water. These blessed eggs have the virtue of sanctifying the entrails of the body and are the first fat or fleshy nourishment they take after the abstinence of Lent. As soon as the eggs are blessed everyone carries his portion home and causeth a large table to be set in the best room in the house, which they cover with their best linen bestrewn with flowers, and place round about it a dozen dishes of meat and the great charger of eggs in the midst. 'Tis a very pleasant sight to see the tables set forth in the houses of great persons, when they expose on the side tables round about the chamber all the plate they have in the house and whatever else they have that is rich and curious, in honor of the Easter feast."

In the roll of expenses for the royal household of King Edward 1, there occurs this item for a certain Easter Sunday: "Four hundred and a half eggs, 18 pence. These were stained in boiling or covered with gold leaf and afterwards distributed to the royal household.

In early days all Christians greeted each other at the Easter time with the words "Surrexit" (Christ has risen) and the response, "Surrexitvere" "Christ has, indeed, risen." Even now in Russia, where Easter is set apart as a time for paying visits as well as for going to church, friends greet each other with the old form of salutation, the kiss of peace, and a gift of hard-boiled egg.

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Calculation of Size of Statue of Apollo

The famous problem concerning the size of the colossal statue of Apollo on the island of Delos, which has worried so many savants, has finally been solved.

We are familiar with the Delos Apollo only in miniature, as represented on the Attic tetradrachm, an ancient Greek coin, where the god is shown holding the three Graces in his right hand.

At a recent meeting of the academy of inscriptions Theodore Reinach announced that he had calculated, with the aid of history as well as mathematics, the size of Apollo and the three Graces. This archaic colossus at Delos was the masterpiece, in gilded wood, of the sculptors Tectaois and Angelion who flourished between 550 and 530 B. C.

The three Graces, which were not grouped, but separated and erect, bore, respectively, the zyther, the double flute and the pipes of Pan. They stood in the palm of Apollo's right hand. In his left hand he carried a bow. The colossus and its three statues were destroyed by fire.

With the assistance of a Delian inscription which mentioned the weight of the gold crowns designed for the god and the Graces, M. Reinach estimated the relative heights of the figures as eight meters for the Apollo and one meter eighty centimeters for each of the Graces.—From Le Figaro Hebdomadaire, Paris. Translated for the Kansas City Star.

Idea of Inferiority Not at All Uncommon

The feeling of inferiority is an experience so nearly universal that it cannot be considered abnormal or evidence of disease, declares a writer in Hygeia Magazine. Most of us have had this feeling at some time in our lives, such as when making a speech, undertaking a new job, or taking a prominent part in some social function. The stammering, trembling, palpitation and emptiness of mind which comes at being called on to face a new situation are familiar to all of us.

However, by establishing habits of courage and self-reliance and by learning to attend to the matter in hand rather than to our feelings, most of us have been able to overcome these difficulties. If these feelings of inability to meet the situation are not faced frankly and overcome, one establishes a habit of fear. Then the sense of failure and the feelings of inferiority become habitual, and one's lot will be indeed unhappy.

Burmese Rubies Best

The finest ruby mines are those of Mogok in Upper Burma. It is from these mines that the pigeon-blood rubies come. These are considered very valuable. There are also mines in the neighboring country of Siam. These Siamese rubies are of a brownish red. The Burmese rubies bring from two to ten times as much as the Siamese rubies. The Burma mines are now controlled by the Ruby Mines, Ltd., of London. Among the largest rubies may be mentioned two belonging to the king of Bishenpur, in India, which weighed 50¾ and 17½ carats, respectively. The largest ruby known is one from Tibet, weighing 2,000 carats, but it is not of first quality.

Conversation

The secret of being agreeable in conversation has been described as being honorable to the ideas of others. There are people who evidently only half listen to you because they are considering, even while you speak, with what fine words, what wealth of wit, they will reply, and they begin to speak almost before your sentence has died upon your lips. These people may be brilliant, witty, dazzling, but never can they be agreeable. You do not love to talk to them. You feel that they are impatient for their turn to come, and that they have no hospitality toward your thoughts, none of that gentle friendliness which asks your idea and makes much of it.

Good Lesson

The teacher was giving the class a lecture on honesty. "Now, then," he said, pointing to a boy in the back row, "suppose a friend lent you his overcoat, and, putting it on, you found in one of the pockets a quarter which your friend had completely forgotten. You wouldn't keep that quarter, would you?"

"Certainly not."

"That's right," said the teacher. "What would you do?"

"I would spend it."

Add Boneheads in Business

They are telling in Cape Town the story of an actor who took a suit of evening clothes to a tailor "to be let out." As he needed the suit for the evening performance he called for it just before closing time.

"What about my clothes?" he asked.

"Most successful; most successful!" beamed the tailor. "I've managed to let them out for a month at a shilling a week."

Ambiguous

The carol singers were having an argument.

"Look here, Binks," said the leader, "if this carol is to be a success you must sing louder."

Binks—I'm singing as loud as I can. What more can I do?

"Be enthusiastic; open your mouth and throw yourself in!"—Pearson's Weekly.

His Hardest Task.

Parson Tenthly and Deacon Dutton were discussing their automobiles and the talk gradually took in every detail connected with automotive engineering. The conversation began with tires and ended with the beam of light cast 100 feet up the road by the spotlight on the windshield.

"What do you find the hardest thing to overcome when driving your car, Parson?" the deacon wanted to know.

"The desire to talk back to my wife," the good man answered.—From the Savannah News.