

EASTER.

Frail, trembling hands outreached in eager groping
If, haply through the shadows of the tomb,
Ye might but find and feel Him—vainly hoping
For life from lifeless touch, for light from gloom;
Tired feet that linger where no Christ lies hidden—
Sad eyes that weep, and lips that sob and moan—
No longer grieve nor grope. See! God has bidden
His strong white angels roll away the stone.

He whom ye seek behind yon gloomy portal—
Mingling your burial spices with your tears—
No more is dead; in strength and light immortal
He lives to crown with joy the desolate years.
Lives to o'ercome earth's anguish and sobbing,
Give rest for struggle, and for wounds His balm.
His strong sweet life through human pulses throbbing,
Changing all fear to trust; all strife to calm.

How shall ye know? Not by the radiant altars
Whose incense draws the fainting lilies' breath.
Not by the tide of praise that falls nor falters
Through countless psalms of victory over death.
Not by the sacred help of priestly praying,
Nor all that temples, shrines, or symbols give,
They only know whose hearts have heard Him saying:
"My life is thine; because I live ye live."

Sad fettered souls long held in self's dim prison,
Bound fast by error, ignorance, or pride,
Do ye not hear? The Conqueror is risen;
In His brave death thy foes and His have died.
Bury thy dead! Live, live the wondrous story
That lifts the world from deeps of woe and wrong.
Wouldst flood the shadows with the Easter glory?
Sing out, the whole year round, thine Easter song.
—Harper's Bazar.

ORIGIN OF EASTER.



EASTER-TIDE, the oldest church festival, comes down to us from the ancient Hebrews. With them, however, the time was not associated with the death and resurrection of Christ, but with the season of the year when the earth pours forth its freshest blossoms and the revivification of nature—the springing forth of life in the spring.

It is from this that the Easter egg custom springs, and centuries ago, even before the birth of Christ, colored eggs were given and received by the celebrants of the feast. The egg for all time has been regarded as symbolical of the spring, when the earth receives from nature its new life. Not only the ancient Hebrews, but the ancient Persians, employed the colored eggs in their celebrations of the feast of the solar new year, in March.

With the Hebrews the festival was called Pasch, and the name still lives, with slight alterations, among many nations. The French call the festival Paques; the Dutch term it Paschen; the Danes Paaske, and the Swedes Pask. In the early days of Christianity the influence of the Jewish Pasch upon the holy day commemorating the slaying of Christ and his resurrection was such that it created many bitter dissensions between the western and the eastern churches. Finally the discussions assumed such a threatening aspect that Polykrates, bishop of Ephesus, appealed to Victor, bishop of Rome, asking for a general council to decide the much-vexed question.

Accordingly, councils met in all the countries, as well as at Rome, but, alas, for visions of harmony, they could not agree. They finally decided to recognize the day as their respective fathers before them had done, and no sect should censure the other for a difference of opinion.

Many warm and even bitter discussions still continued on the subject of Easter celebrations, and it finally led to the great emperor, Constantine, in 325, issuing an order for the dispute to be settled by the council of Nice. It was the momentous theme of the day. In obedience to royal command, 318 bishops and some 2000 inferior clerics assembled at Nice in Bithynia.

The first sessions met in the church, and as the council continued its work the place of meeting was transferred to the imperial palace, where special apartments were reserved for this august body. The main trouble was between the Jewish Christians and the Gentile Christians. On the 14th day of the first lunar month the Jews observed with all the solemnity and regard for the Mosaic law the Feast of the Passover; thus they celebrated the death of Christ as represented by the Paschal Lamb. The first Sabbath after the 14th day of the March moon the Gentile Christians celebrated with joyous religious services the resurrection of Christ. Neither sect would recognize the other's festive day, and the council of Nice was greatly perplexed as how best to please all parties.

After continuing their debates, pro and con, for several months, the ecclesiastical dignitaries announced that the bitterly waged war of dispute was settled. Easter day was for all time to be the first Sabbath immediately following the fourteenth day of the March moon. By this arrangement the world may celebrate Easter, justly called the "Queen of Festivals," as early as March 22, and again it may not arrive until April 25, when nearly the entire earth is fragrant with spring buds and blossoms.

The word Easter is derived from a Pagan goddess of the early Teutons called Ostera. The German word for Easter is Ostern, but some philologists maintain that both the German and English words come from the ancient Saxon word Oster, or Osten, meaning "rising." Ostera, the German goddess, was credited with being the personification of the morning, and of the east, and also of the opening year.

Ostera was worshiped very generally in northern Germany, and it is believed that the fame of the goddess spread to England, where the Saxons joined in worshipping her. Until the beginning of the present century court was paid to Ostera by the kind-

ling of great bonfires and in other ways, and even to-day in some of the remote districts where many superstitious beliefs are treasured by the peasantry the fame of Ostera still lives.

The early Christians made the Easter celebration extend over a period of eight days, but in the eleventh century the festival was reduced to three days, and later to one day. In olden days Easter was the popular time for baptism. The law courts were shut and the poor and needy were feasted regally in the churches, a custom that was much abused and which led to great disorder. Slaves were temporarily free, the people gave themselves up to hilarity and all sorts of

enjoyment. Popular sports and dances were added, and the joyous solemnity of the day bade fair to be ruined. While many curious observances cluster about Easter, the egg as an emblem of resurrection was, and is most generally used by all Nations. De Gebelin has connected it with the ancient Egyptians, Persians, Greeks and Romans, and Dr. Schwartz finds that it was customary among the Parsees to distribute red eggs at their spring festival. In Germany, instead of the egg, is an emblematic print, in which three hens are holding a basket wherein are three eggs.—Pica-yune.

When God hid ruin Euphrates' stream,
Ere yet man came to earth,
For Faith and Virtue's future theme
He gave the lily birth.

He robbed it as Himself divine,
Gave to its heart the gold
And majesty of royal line,
In simple, snowy fold.

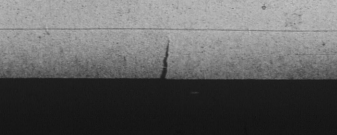
Our parents loved the many flowers
They found in Eden best;
The poetry of all the hours—
But bailed the lily best!

They tell that fallen man long doomed
At last has met the light,
That Israel's Lily now has bloomed
On altars pure and white.
—James Riley, in Boston Bouquet.

When the Archangel came and walked
The groves all golden shod,
Gravely to Adam, Michael talked
Of purity and God.

Then pointing to the lily fair,
Said, "Though you bring the gloom
Of death to earth, this lily rare
Shall typify the Bloom."

The angels now around the Throne
Circling are singing on,
When Easter brings the lifted stone,
And fear from earth has gone.



EASTER CUSTOMS.

The Typical Use of the Egg is Common to All Countries.

This year Easter falls in April, so that in some localities we may really enjoy the soft air, the green of the grass, the song of birds and fragrance of flowers, so often only in the future at the Easter time. Hope comes again to the invalid with Easter days; the violets are peeping from their beds and all things seem

"Emblems of our own great resurrection. Emblems of the bright and better land."

The egg in some form or other has been a type of the new life from the very beginning of the Christian era, a growth, probably, from the pagan idea that the egg was the beginning of all kinds of life. Various customs and ways of using the egg have grown up in different countries.

In Russia, as early as 1589, eggs colored red, typifying the blood of Christ shed as an atonement for our sins, were the most treasured of exchanges at Easter. Every believer went abroad at this season with his pockets well supplied with Easter eggs, as the society man of to-day attends to his well-filled card case. When two Russians met for the first time during the Easter holidays, if they had not met on the day itself, the belated Easter compliments were passed, first by solemnly shaking hands in silence, then the elder (or the younger, if he outranked the elder) would say: "The Lord is risen," and his companion would reply: "It is true," then they kissed each other and ceremoniously drew from their respective pockets the Easter emblem and exchanged eggs.

Hyde, in his description of Oriental sports, tells of one with eggs among the Christians of Mesopotamia on Easter day, and forty days afterward: "The sport consists in striking their eggs one against another, and the egg that first breaks is won by the owner of the one that struck it. Immediately another egg is pitted against the winning egg, and so on till the last egg wins all the others, which their respective owners shall before have won."

Novelties in Hairdressing.
How to dress the hair in a becoming manner, and at the same time carry as light a load as possible, is a problem that will try the brains of women during the coming spring months. The problem has been partly solved by the inventor of what is known as the "simplex" foundation. It is used in building up the coiffure produced

THE REALM OF FASHION.

bicycles is a small silver name plate to be placed on the tool bag. A clasp on the plaids belts is of silver, gilt and represents an army button surrounded by a wreath. It is also worn on belts of black seal leather. A neat brooch is in the shape of an open oyster shell, the natural colors being represented in enamels, with a small pearl mounted in the deeper half of the shell.

Another belt is of oxidized silver wire forming a sort of lathwork mounted on a drab silk ribbon. The clasp is in the form of two rosettes, in the centers of which turquoise is mounted. At the back are two rosettes of the same design as the clasp, and one is also worn at each side. Silk and leather belts are again becoming popular. A combination of the two materials consists of a silk ribbon on a leather belt. The silks are chiefly plaids and are applied so that the lines run diagonally across the belt. Appropriate buckles and slides of silver, gilt, and are the favorite mountings.



BUILDING UP THE COIFFURE.

Flowers play an important part in the recent designs for brooches. Among the blossoms which seem to be favorites are violets with petals spread apart, pansies, clematis and apple blossoms. They are all enamel in natural colors and often have a small pearl or diamond mounted in the center, or in the more deeply colored flowers on one of the petals, in which cases it represents a dew drop.

Millinery Hints.
The smartest toques and bonnets and picture hats flaunt gorgeous bouquets of ribbon in place of glass-eyed little songster, and it is undeniable that the ribbon is answering just as well as the birds did for effect-

ment. The entire arrangement is pretty, light and becoming to most features.



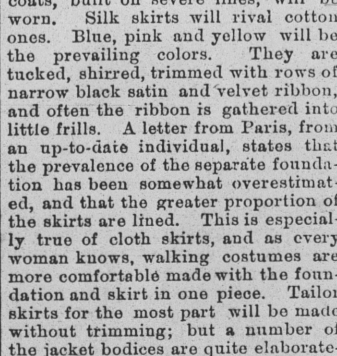
SPRING WALKING COSTUMES.

Hints About Walking Costumes.
The cotton gowns are now being built very much on the lines of the winter models. The paquin skirt is admirably adapted to thin fabrics of all kinds, as the circular flounce gives a pretty fullness about the feet. Straight flounces are also applied in the same manner and they launder better. The bodices of organdie are very elaborate and the skirts are flounced, and rows of lace are set in them. The gump bodice, which has been so popular during the winter, will be much in evidence this summer. Dainty gumpies are built of fine sheer white batiste or muslin, tucked or corded in groups, with narrow Valenciennes insertion between them. The sleeves in some instances match the neck, but they are quite as good style if they are of the organdie. There is slight change in shirt waists from those of last season. Stocks are the smartest finish to the necks, and if collars are worn they must turn over. Pique skirts will be as much in demand as ever, and chic little Etou coats, built on severe lines, will be worn. Silk skirts will rival cotton ones. Blue, pink and yellow will be the prevailing colors. They are tucked, shirred, trimmed with rows of narrow black satin and velvet ribbon, and often the ribbon is gathered into little frills. A letter from Paris, from an up-to-date individual, states that the prevalence of the separate foundation has been somewhat overestimated, and that the greater proportion of the skirts are lined. This is especially true of cloth skirts, and as every woman knows, walking costumes are more comfortable made with the foundation and skirt in one piece. Tailor skirts for the most part will be made without trimming; but a number of the jacket bodices are quite elaborately decorated. Revers of silk in a contrasting color will be embellished with braid and embroidery.

Belts, Clasps and Brooches.
An embossed silver prayer bookcase has a blue ribbon enameled around the edges. A silver gilt spoon has a design of ferns for the handle and the bowl is enameled to represent the United States shield. The latest device to be attached to

tirely of flowers and leaves. Fine flowers are used for the crown and brim, and roses with leaves wired into aigrets. Violet hats are now the craze, and they suggest pleasantly the approach of spring.

Donkeys in Demand.
In South Africa there is a great demand for donkeys, as they are proof against climate, plague and flies.



SAILOR HAT.

Potato Like a Human Foot.
This potato poses as a human foot. It came, recently, from the store of potatoes in the cellar of Elihu Gresham, who owns a large store near Haverstraw, N. Y.



POTATO MISTAKEN FOR A HUMAN FOOT.

TAPPING THE RUBBER TREE.

How the Valuable Gum is Extracted in South American Forests.

In South America natives are hired by rubber contractors to penetrate the forests and secure the gum of the rubber tree. This is generally done by making several vertical incisions up the trunk of the tree, with others running obliquely into the main or upright channels. Small clay cups are fastened to the bark and the rubber sap or milk allowed to flow into them. It is at first about the color and consistency of cream, losing in the processes of coagulation fifty-six per cent. Several methods of coagulating the rubber milk are used, but the one most commonly practiced is known as the "biscuit" process. The sap is smeared on a stock resembling a butter ladle or paddle and held over the smoke obtained by burning forest nuts. The milk soon thickens on the paddle, which is repeatedly dipped into the sap and put through the smoking process, until a piece of crude rubber weighing often fifty pounds is formed; this when removed has a hole through the centre left by the paddle, and is termed a "biscuit" of rubber.



TAPPING A RUBBER TREE.

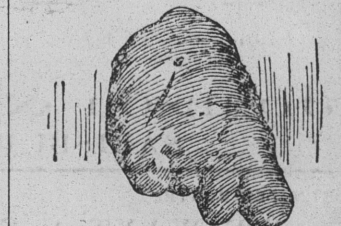
Rubber trees when carefully tapped yield abundantly for forty or fifty years, but if the incisions go too deep the process of decay starts at once, and their period of productiveness is over forever. The native gatherers being paid for the season's work in proportion to the number of pounds of rubber collected, not only bleed the trees to death, but when the flow of milk ceases the larger trees are cut down and the sap extracted from the wood. They also mix mandioc meal, gravel, nails, leaves and almost anything that comes to hand with the milk, in order to increase the weight of the "biscuits." In Africa the gatherers go so far in the extermination of the forests that even the roots of the rubber tree are dug up and the sap crushed out of them. With such methods the rubber pirates of South America and Africa are but hastening the time of the rubber famine, and adding to the present enormous profits derived from cultivated rubber plantations.

A Doctor's Telephone Lines.
Discussing a bill to tax telephone lines, Mr. Dougherty said recently in the Illinois Legislature: "Over here in Hancock County there is a wealthy doctor who has been building telephone lines. He's gradually extended them until he now has quite a system. Oh, yes, it's a great convenience, but nobody on his lines dare to get sick unless he or she employs this particular doctor. He won't allow any other doctor in the county to be called up through his telephone system."

A Sixth Sense in Pigeons.
Captain Renaud, the French specialist in charge of the military pigeon service, is a firm believer in a sixth sense in pigeons and other birds and animals possessed of homing instinct, which he calls the sense of "orientation." He has defended his theory at length in a paper recently read before the French Academie des Sciences, claiming to have amply proved it by special trials of various kinds.

The Part of a Friend.
Honest men esteem the value of nothing so much in this world as a real friend. Such a one is, as it were, another self, to whom we impart our most secret thoughts, who partakes of our joy and comforts us in our afflictions; add to this that his company is an everlasting pleasure to us.—Pilpay.

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day. It is of unusual size. It shows all the toes complete, and it has a remarkable veining, most unusual in potato skin. If all the queer freaks that nature has produced among potatoes could be gathered under one roof, the world would respect the little brown earth-fruit as a versatile vegetable and curiosity.—New York Journal.