

The Significance of the Easter Feast

As we rejoice at the Easter season, our thought is centered on its significance to us—the Resurrection of the Saviour. In contemplating this basis of Christianity we seldom recall the fact that a festival at this season antedated the birth of our Faith; that the ancient peoples, both Hebrews and Gentiles, celebrated a joyous holiday about the time of the spring equinox.

Christ's own race had kept the Passover during the month of Nisan—the first month of the natural year—ever since the Lord had spared their children and their possessions when He slew the first-born of both man and beast in old Egypt. Christ Himself

throw difficulties in our way. Her cycle always has a fraction of a day tacked on its end, and so a skilled mathematician is necessary to foretell the correct date of her changes. However, if an expert calculate the recurrence of her phases, the rest of us ordinary people, by following the Nicean rule, can find the date of Easter for ourselves. Even if we had no exact date, we



Consider the lily, how she grows; She toils not, neither does she spin; Yet Solomon with all his clothes Was not arrayed like Evelyn. —Puck.

would probably feel the inspiration the old pagans cherished. With the story of the Great Sacrifice for our sakes, added to the instinctive joyous-

changed eggs in springtime, as a symbol of re-creation. The Christians adopted this custom but modified it. They dyed their eggs red to signify that while there was a re-creation, indeed, it was secured only through the Blood of the Lamb. To-day, when we exchange eggs of all colors, all sizes and with all sorts of wonders hidden in them, we have lost sight of their significance to the first Christians.

When the missionaries of the Cross advanced to the countries of Northern Europe, they found that here the people had a joyous feast day about the time of the Resurrection, in honor of Eostra, the goddess of springtime. When they converted these nations they still kept the festival, interpreting it to be now in honor of the God of all seasons. However, we still have a remembrance of the pagan goddess, Eostra, in our English title, Easter.

Throughout the early Christian world, Easter was the greatest feast in the calendar, and it soon came to be

Some Fascinating Easter Eggs

Easter eggs were a great thing with us little girls in Virginia. I do not remember whether there was any talk of new Easter clothes; but then that would have been, in our eyes, a small matter in comparison.

The prettiest ones by far were dyed with calico.

Get the calico either small figured, wee sprigs of flowers and the like, or with a flow or large enough to decorate the whole side of the egg.

A piece about four by seven inches will serve the purpose, or two pieces three and a half by four inches; larger, if the figures require it, in order to be well placed upon the egg. In covering, put the right side of the goods to the egg, and tack or pin the calico tight over it, and follow this tacking with close sewing (see illustration), drawing the calico tight and as smooth as possible, especially where the figs are, as you wish the figures to lie flat against the egg, and whole figures, if possible, rather than parts. Outside of this smooth places the pleats and ridges (resembling the spurs of a mountain range) need extra stitches and extra tightening to adjust them right. There is unlimited scope for skill. It is worth

MEN WHO WERE BARBERS

And Became Statesmen, Writers and Men of Affairs.

From the Memphis Commercial Appeal.

It has been the delight of the biographers to show how the printer's devil, the poor farm lad, the street wail and the mechanic's lad have struggled onward and upward to distinction.

Apparently they have ignored the barber's achievements.

Nevertheless, there are numerous instances of barbers who have become celebrities in various fields of human endeavor.

In former times the barber's craft was dignified with the title of profession, be it known. It was conjoined with the art of surgery. In the time of Henry VIII. of England it was enacted that the barbers should confine themselves to the minor operations of blood-letting and drawing teeth, while the surgeons were prohibited from barbery or shaving. Later on—about the middle of the eighteenth century—the two callings were entirely separate.

The striped pole in front of shops to-day is symbolic of former times, suggesting the period when the barber was also a surgeon and indicating the ribbon for bandaging the arm in bleeding.

It was long after the vocations became distinct that Edward Burtenshaw Sugden rose to eminence. Sugden was the son of a hairdresser in Duke street, Westminster, and was assistant in the shop. When he was forty-one years of age he was made king's counsel and chosen a member of Lincoln's Inn. Under the first administration of Lord Derby he was raised to the peerage as Lord St. Leonards.

It goes without saying that there were not lacking envious persons to twit him with his former occupation, and this story is told: Once when addressing a crowd in the interest of his own candidacy to Parliament a man called out to know what soap was worth and how lather was made.

"I am particularly obliged to that gentleman for reminding me of my origin," said Sir Edward. "It is true that I am a barber's son and was once myself a barber. If the gentleman who so politely reminded me of these facts had been a barber he shows here that he would have remained one to the end of his life."

Then there was Charles Abbott, a barber's son, "a scrubby little lad who used to wait on his father with razors and a pewter bowl." Abbott was also a peer of England.

An English writer has said of a certain inventive Englishman: "While his inventions have conferred infinitely more real benefit on his own country than she could have derived from the absolute dominion of Mexico and Peru, they have been universally productive of wealth and enjoyment."

This genius was Sir Richard Arkwright, and his inventions were in the cotton spinning industry. He was born in 1732, turned from wig making when the trade fell off, became enormously wealthy, was made a peer, and died in the sixtieth year of his age.

English literature has been made richer by at least three barbers.

Jeremy Taylor was brought up in his father's shop at Cambridge, England. He is perhaps the most famous of all the barbers, his books remaining popular after 250 years. A critic says truthfully that his work is especially literary. Weighty with argument, his sermons and books of devotion are still read among us for their sweet and deep devotion and their rapidly flowing and poetic eloquence. His most important work is "The Liberty of Prophesying."

The greatest English naval poet—Charles Dibdin taking rank as second—was William Falconer. He was a barber in Edinburgh until his poem "The Shipwreck" not only made him famous but won him a career in the Royal Navy. This poem, by the way, was based on his own experience.

When yet young he had a chance to take a voyage on an English vessel bound for Venice. The ship was overtaken by a dreadful storm off Cape Colonna and was wrecked, only three of the crew being saved. One of these was Falconer, and the incidents of the voyage and its disastrous termination formed the subject of his poem. Strangely enough the terrors of the sea—which he so eloquently described did not deter him from following it, and he was lost in the wreck of another ship a few years later.

Allan Ramsay, the Scottish poet, who died the year before the birth of Burns, is justly celebrated in the literature of England. "The Gentle Shepherd" is especially worthy of remembrance, being a pure, tender and genuine picture of Scottish life and love among the poor in the country. He carried on the song of rural life and love and humor which Burns perfected. Allan Ramsay was at one time a prosperous wig maker.

Benjamin Franklin made more than a national reputation with his "Poor Richard's Almanac." No doubt Franklin got the name for his almanac from William Winstanley, the barber who issued the "Poor Robin" almanacs from 1662 onward. It was this same barber who set the example of publishing the "almanac joke."

Charles Day, who made a fortune in blacking, was a barber before he invented his famous shoe polish. Craggs, who was secretary of the South Sea Bubble, was a barber turned promoter. At one time he was enormously wealthy. Being a fearless plunger he went as far as the most daring in his speculations and when the crash came his fortune went with it and he committed suicide.

Giovanna Belzoni, who learned the barber's trade in Padua, had a varied career, ending in his enrichment. He

removed to Rome when a young man but went to England in 1603. Nine years later he began traveling, in time becoming one of the most gifted Egyptian explorers. He removed "Young Memnon" from Thebes to England, was the first to penetrate into the second great pyramid of Ghizeh and opened up several splendid tombs.

Few barbers, however, have been as successful as the pennurious and miserly speculator of London, John Courtois. He did not hesitate to pocket a stray penny when in his best circumstances. It is related that Lord Gage, at a meeting of the East India Company, once found Courtois present.

"Ah, Courtois, what are you doing here?" he asked.

"I am here to vote, my lord," was the answer.

"What! You a proprietor? And with how many votes?"

"I am a proprietor and have four votes," said the ex-barber.

"Ah, indeed! Well, before we go to vote, suppose you fix my curls a bit, Courtois."

And the wealthy proprietor arranged the curls deftly, pocketed the fee gladly, although at his death a short while afterward he left a fortune of a million dollars.

WOMAN!

A Scientist Gives His Views of the Fair Sex.

Dr. Bernard HOLLANDER of the Ethnological Society is too learned a scholar to say that he understands woman, but in a recent lecture on the interesting subject the other day he said much that was acute and sympathetic, and that shows that he has at least observed, even if he does not understand well, the sex that, as he says, "is not mentally inferior to man, but only dissimilar." Woman, he says, is often gifted by nature, but she rarely has the strength of impulse to exert her powers, that characterizes man. If she had, there is no reason why she should not equal man, or even excel him. This is proved frequently at difficult examinations where the most brilliant students are often women.

The lecturer traced the scientific bearing of the points he advanced, and occasionally generalized upon the vexed questions of woman's character and capabilities as a whole; as in the following passage:

"A woman loves extremes. A man may like or dislike a person or object, a woman loves or hates it. A woman can be generous in her action, but not always so in her feelings. Women, as a rule, are good conversationalists. They love talking. Men will talk, too, if you give them a subject, but women can talk for hours upon nothing. Her conversation, at least to men, is not uninteresting, and sometimes most charming, for, unlike man, she does not talk of herself. She is quick to enter into his thoughts and feelings, and can readily identify herself with his aims."

Then follow a score of subtle contrasts and distinctions, such as: "Man loves power, woman loves admiration. A man respects, woman adores. A man has pluck, a woman fortitude. A man has push, a woman patience. Man is greater in conquest and achievement, woman in self-sacrifice. Man may take the lead, but it is the woman who guides. Man may oppress woman, but it is woman that influences man. Women dearly love to establish a dominion over any creature that is larger and stronger than themselves, and a study of history will show us how often they have obtained their way where man is concerned. Some men—not always of the weakest sort—seem to take a real pride in submitting to the commands and punishments of the women they love."

Many women, he said, acquired culture at the expense of their emotional nature; they starve the heart at the expense of the intellect, till they find themselves incapable of love. Not being happy themselves, how can they make man happy? He wants repose, and they are incapable of giving it. Women themselves suffer most because of this universal education, the effect of which, Mr. Hollander declared, is that it is easier to obtain a secretary than it is to obtain a good cook, and that, too, at lower wages.

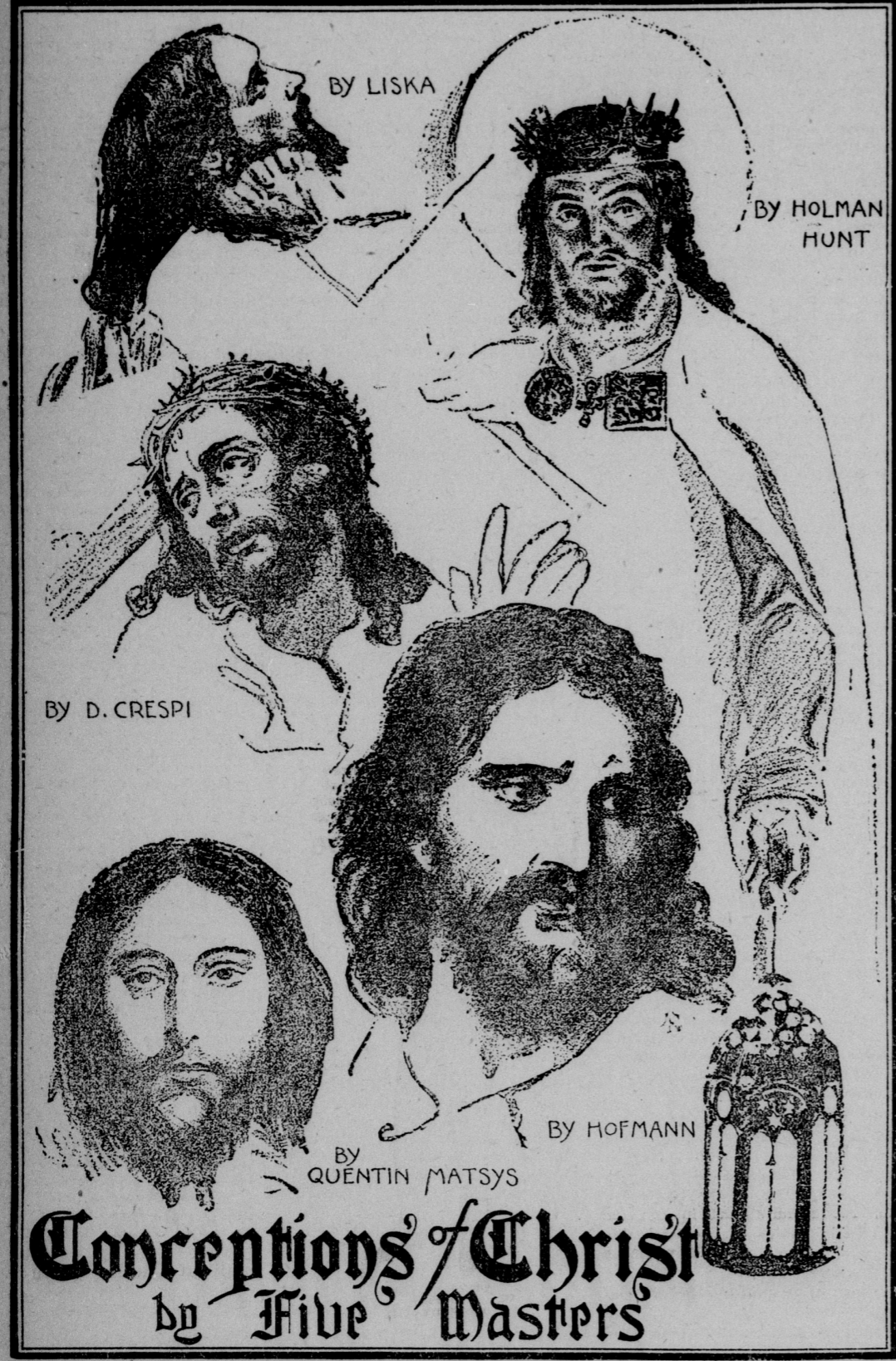
Hated to Do It.

During the last Congressional campaign the candidates for the honor of representing a certain East Tennessee district, says the Washington Post, gathered to meet the voters at a country court house.

There was a rough looking old mountaineer in the audience. He looked over the aspirants on the platform with a critical eye. One of them had done him several favors, and he felt in duty bound to vote for him.

"Not a very promising lot, are they?" he remarked in an audible whisper to a man three seats away. "Them's only the kind we used to run for constable when I was a boy. That's my candidate—that yaller headed chap, third from this end. I've got to vote for him, but I'd give \$10 if I hadn't seen him first."

Skipped With the Coin. When a ruined gambler kills himself at Monte Carlo the employees of the Casino, to avoid a scandal, fill his pockets with gold and bank-notes. Thus the real cause of his suicide does not appear. A Yankee came to Monte Carlo with about \$100 in five-franc pieces. He lost the money slowly and painfully, and late that night, in a black corner of the gardens, he fired a revolver, and, with a loud groan, fell full length on the grass. Instantly three or four dark, silent figures rushed up, filled his pockets with money, and left him there to be discovered in the morning by the police. But long before morning the enterprising Yankee, his pockets distended with gold, had shaken the dust of Monte Carlo from his feet.



kept the feast faithfully, and around it are grouped the most dramatic incidents of His life. It was at the Passover that He astonished the doctors in the temple; it was during the annual gatherings for this holiday that many of His miracles were performed; and it was at this same feast that the fanatic multitude chose to free Barabbas, the murderer, and to crucify the Man of Peace.

With the earliest Christians, the feast of the Passover was easily transformed into a commemoration of the Resurrection of the Redeemer. As the blood of the paschal lamb on the doorposts of their forefathers had saved them from the destroying angel, so now the blood of the Lamb of God would deliver them from their own destroying weaknesses. As in the past they had rejoiced over their escape from the bond of Egypt, so now they exulted in their freedom from the eternal chains of sin. They exhibited their joy to the surrounding world. Their houses were decorated with greens and blossoms and their persons adorned with fresh garments. In glad tones they uttered a new greeting, "Christ is risen," to which was replied, "Christ is risen, indeed!" or "And hath appeared unto Simon!"

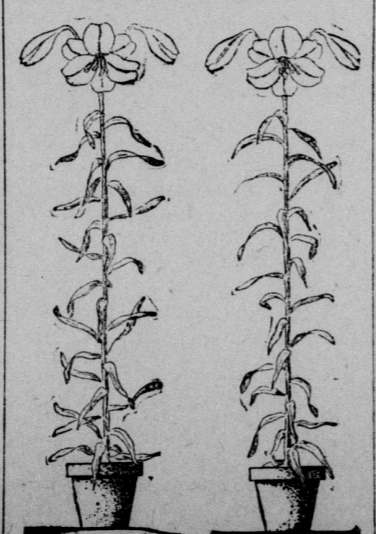
Customs typical of the Resurrection were copied from neighboring countries. The Persians had long ex-

called "The Great Day." It still holds a unique sovereignty, for upon its time depend the dates of all the movable feasts and fasts of the church year.

The exact date of Easter made a schism in the early church. The churches in Asia Minor commemorated the Resurrection on the 14th of Nisan, the Jewish Paschal, no matter on what day of the week this occurred; while the church in Europe celebrated the feast as near the 14th of Nisan as possible, but always on a Sunday, because they said Christ had risen on a Sunday. For two centuries the fathers of the church argued the question, and then, at the Council of Nice, in 325, they compromised. It was decided, first, that the 21st of March should be accounted the vernal equinox; second, that the full moon happening upon, or next after the 21st of March, should be taken for the full moon of Nisan; third, that the Lord's day next following the full moon should be Easter day; and fourth, that if the full moon be on a Sunday, Easter day should be the Sunday after. It is very probable that few of us of this generation have known that Easter can never occur during the period of Luna's greatest brilliancy.

With so simple a rule, it would seem that any one of us could compute the exact date of Easter for years ahead, but the fact is the moon's movements

ness of the spring, we seem to acquire a new personal dignity. Our hearts tell us that if we are worth saving our lives must be worth living, and with genuine cheerfulness we welcome this gladtime season when nature bursts forth afresh to accompany the resurrection of the soul of man.—Katherine Chandler, in The Household.



Easter eggs, showing the eggs wrapped in the calico and after the cloth is removed.

the sacrifice of a good many eggs as a manual art lesson.

We were advised to use calicoes which faded easily; but that was exaggerated advice; the tolerably fast dark colors succeed better. The brown, black or scarlet, of good fast colored prints, scarcely color the egg at all. Purple seems desirable, and dark blue. Deep pink roses often come out beautiful. A white or very light ground is generally best.

Prints not intended to be washed do well; for instance, the cheaper draperies, like thick silkline, and the thin furniture coverings, especially gold-faded "curtain calico" (lately fashionable again), which has a sort of varnished glaze.

Results, however, differ so endlessly that no absolute rules can be given; and, indeed, experimenting is a great part of the interest. Flower clusters or other combinations of several colors are desirable, because when some of the colors do not "take" at all, others may come out finely and produce an excellent, though unexpected, effect.

We boiled our eggs (thus sewed in their covers) in weakened lye; but 1 (living in town) boil them in washing soda and water; a lump the size of a walnut to a quart or less, which boils down generally to still less. Put the eggs into the boiling mixture at any time. Only be sure that the soda is fully dissolved. Let them boil nearly half an hour. If your calico is, however, of somewhat fast colors, an hour may be better. The danger is of boiling off the pictures which you have boiled on. The fast colors will stand a good deal of boiling, getting prettier and prettier, whereas the less fast may soon begin to fade out of the egg as well as out of the covering.

Use a spoon in handling the wet egg (soda or lye eats the skin). Hold it a minute gently in a cloth. You can hastily rip a space of the seam to decide whether to boil longer; but if eggs are plenty, and you are not very wise, you would better not. If not, set it on the top of a vase or any support which will only touch it at points. It will dry very speedily. Waiting does spoil fun.

Cut off the calico at the seam, and be careful not to break or scrape the egg.

The colors will seldom be the same as those of the calico; often quite different. Experimenting uses up a good many eggs, but you can hardly fail to get some very pretty results.

Do not boil many at once in a can if there is danger of the colors running much; and in boiling successive lots, if the solution has grown dark, make a fresh one (half a dozen walnut sized lumps of soda cost a cent).

If this is too much for the family patience, there is another entertaining way: Get some of the ready prepared egg dyes, to be used cold. Boil the eggs hard, and after they are thoroughly cooled, mark words or figures upon them with melted wax. Then dye and afterward carefully tear off the wax. Or you can scratch pictures in white lines on the plain, dark dyed eggs with a penknife.

Several rainy spring days could be made very entertaining by these processes, and plenty of Easter presents provided for little cousins and schoolmates.—The Household.