

NEW ISSUE OF POSTAGE STAMPS

HOW THEY ARE
DESIGNED, PRINTED, GUMMED
AND PERFORATED.

WASHINGTON, March 17.—(Special Correspondence.)—Now, after 12 years of continuous use, Uncle Sam has grown tired of his "regular" series of postage stamps, and has decided to surprise the public with an entirely new set. While the Postoffice Department has issued three series of commemorative stamps—the Columbian, Trans-Mississippi and Pan-American—its small, familiar "regulars" now sold at all post-offices have been in uninterrupted use since 1890.

Work on the new series has already been commenced at the Bureau of Engraving and Printing, in which the Government instituted its great postage stamp mill eight years ago, when it took

for the embellishment of the new, entirely different portrait vignettes will be made, in all cases. Thus the profiles of Franklin, Washington, Jackson and Jefferson, on the 1, 2, 3 and 5-cent stamps, will give way to three-fourths or seven-eighths full-face portraits. New vignettes of Lincoln, Grant, Garfield, Sherman, Webster, Clay, Madison and Marshall are being selected for the remaining denominations. The face of Farragut will be substituted for that of Perry on the 11 stamp.

A Harrison Stamp.
A Harrison stamp will be something brand-new to philatelists. A new denomination has been selected to bear the portrait of the last President of that

to frame and hang upon the wall. Each of the accented designs is then reduced photographically to the desired size of the finished product. These photomontages are printed upon white paper and distributed among the engravers. The enlarged designs and the original portraits of the subjects are placed in the view of the engravers that they may attain greater exactness of detail and expression. Several of the most expert engravers work upon the portraits alone. These are the first to copy the designs in steel. With magnifying glasses to their eyes they first click the figures in outline. Next they add the finer delineations and shading.

The portrait vignette on each new stamp having been engraved, the steel plate bearing it alone is next handed to a letter engraver, who adds the wording

plate of soft steel until it has made 20 rows of impressions, 20 in a row. These 400 impressions are exact reproductions of the single engraving made on the small slab of steel by the hands of men. Each of the large plates thus made is hardened and many such plates are made from the same cylinder. The original hand-engraved plates and the cylinders made therefrom will be stored away in a vault as soon as the necessary number of duplications shall have been made.

The plates for any of the new stamps having thus been finished and made ready, the next step is the counting of the large sheets of white paper upon which the little rectangles are to be printed. These sheets will be furnished, under contract by private firm. The counting will be done by a corps of women. The counted sheets will be moistened by laying between them, at intervals of 20, cloths previously wet with water. The cloths will be left in place overnight. The next morning the sheets will be ready for the printing-room.

The presses upon which the new stamps will be printed are queer-looking machines, different from those used in any other line of work. In the center of each stands a printer completely surrounded by an endless chain continuously moving, and carrying with it four stands. Upon these stands four of the new plates—each bearing the engraved lines of 400 stamps—will be placed. In other words, these plates, set horizontally, will occupy the four sides of the square surrounding the printer. Carried by the endless chain they will move at a moderate rate of speed, stopping one after another, one beneath an ink roller, then under a mechanical rubber, removing most of the ink, next under the hands of the printer whose palms polish the plate, leaving only the ink which is within the engraved lines, and finally beneath the fair hands of a pretty girl who deftly spreads a sheet of the white, dampened paper over the plate and allows a dry, cloth-covered roller to travel across its face and do the actual printing. Another girl takes out the printed sheet and places it in a pile. One sheet is thus printed from a plate in an eighth of a minute. In other words, 2300 stamps a minute will be turned out by each press.

Inspecting and Gumming.

After leaving the presses the stacks of new stamps will be counted. Spoiled sheets will be counted as carefully as perfect ones, because, if lost or stolen, they may be used. Upon each sheet will be the special mark of the printer who turns it out. He will be allowed to spoil 1 1/2 per cent of that paper and ink furnished him, but above this he must make good the waste. If a sheet is lost, it must be traced back to the last person who handled it, and that unfortunate will be required to pay face value for the stamps printed thereupon. If the responsible person cannot be found, all of the employees of the last division handling the sheet will have to contribute equal shares of the loss. Thus there will be left no loophole out of which Uncle Sam can lose through theft or carelessness, the worth of a single 1-cent stamp.

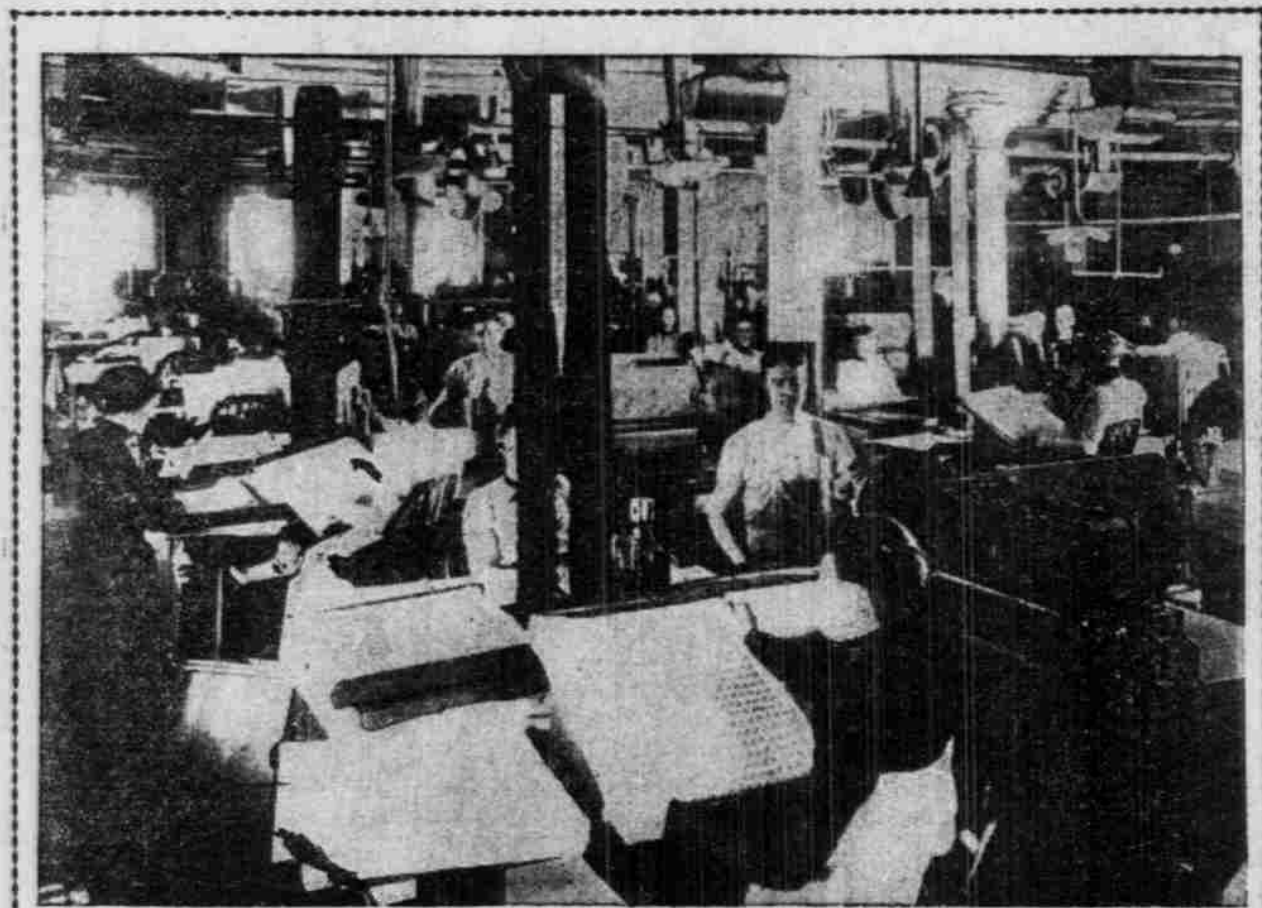
Original Plates Not Used.
These original plates will never be used. As each is turned out by the engravers it undergoes a careful hardening process. It is then clamped, face up, in a large machine which rolls over it, with enormous pressure, a cylinder of soft steel. The lines previously in intaglio upon the hard plate now appear in relief upon the soft cylinder. The latter is then hardened and replaced in the transfer machine. Under the same pressure as employed before it is rolled over a huge

and three feet wide, opening into what, at first glance, might be mistaken for a printing press. A girl sits at the latter apparatus, and, as a pile of the new stamps is handed to her, she will lift the sheets, one after another, and place them face up between two clamps. As soon as secured in this way, each sheet will start moving upon a pair of endless chains, carrying it first between rollers which cover its under-side with a film of dextrine gum. The same endless chains will then bear the freshly gummed sheets through the long wooden boxes, lined with coils of steam-pipe. Having traversed one of these wooden tunnels in just one minute, each stamp-sheet comes out perfectly dry, and is automatically piled upon a stack at the further end. Coming out of the drying boxes, the sheets will be more or less crumpled, as

freshly-gummed sheets edgewise into a row of metal clamps, which will take it up, pass it beneath the little wheels, and leave it upon a table in front of the girl who sits opposite. The latter will receive the sheet perforated lengthwise and cut in two. Thus she will have two half-perforated sheets of 200 stamps each. These will be stacked and handed to another operative, who will similarly pass them through machines perforating them crosswise and cutting them again into halves. Thus will each of the original whole sheets entering the perforating room 400 stamps on its face come out of the same apartment as four finished sheets of 100 stamps each. After more counting and inspecting, to insure against faulty perforation, the small sheets will be placed in packages of 100. There will be 10,000 stamps to the bundle-sealed,

these are apt to pass the inspectors' eye, because the latter have not yet become accustomed to the new designs.

Look Out for Freaks.
It will pay you well if you find one of these freaks during the first days of the new series. When the Pan-American stamps were first issued last year a sheet of the 2-cent denomination, with the central locomotive vignette inverted, happened to pass the inspectors. Lucky people who got these realized as much as \$20 apiece for them. Soon afterward a messenger at Easthampton, Conn., bought 40 1-cent Pan-American stamps for 40 cents, discovered that the central steamship vignette was inverted, and sold the lot for \$750. These freaks are steadily increasing in value. Like whisky, they become more precious with age.



PRINTING THE NEW STAMPS.



PERFORATING THE NEW STAMPS.

the work of manufacturing its millions of little engraved sticking-plasters out of the hands of a private company.

I am going to give you some idea of the enormous task which the official stamp mill now has before it. This will be the first new series of regular stamps which Uncle Sam will have launched into the market for himself.

Chief John R. Hill, of the bureau's engraving division, and his entire staff of skilled artists, are now engaged upon the new designs for 15 denominations ordered changed. While the faces of the same National heroes honored upon the present issue will, with one exception, be retained

name. This is to be a 15-cent stamp, and will represent the cost of sending a registered letter of ordinary weight to any foreign point within the International Postal Union. Mrs. Harrison has been asked to furnish what she considers to be the best portrait of her distinguished husband, and this will be given to the engravers.

The first step in the preparation of the new issue is the submission by the corps of artists of various designs. These are altered according to suggestions made by the Postmaster-General and the director of the engraving bureau. Those selected will be enlarged many diameters, until they appear like giant stamps, big enough

and figures. Then it goes to another worker, who adds the border design. The result so far is a small slab of steel bearing in the center the minute form of a single stamp.

Original Plates Not Used.
These original plates will never be used. As each is turned out by the engravers it undergoes a careful hardening process. It is then clamped, face up, in a large machine which rolls over it, with enormous pressure, a cylinder of soft steel. The lines previously in intaglio upon the hard plate now appear in relief upon the soft cylinder. The latter is then hardened and replaced in the transfer machine. Under the same pressure as employed before it is rolled over a huge

a result of the rapid drying of the gum. Hence they must undergo a process of hand rolling. Then they will be taken to a large table, where girls will pick them up in pairs, and, placing their gummed sides together, put them between layers of strawboard. Arranged in this way, they will be put under a steam-press to flatten out the curl still left by the gum. On coming out of the press, they will be counted again.

The Perforating Machines.

The next step will be perforation. Eight pairs of girls, sitting at as many machines, facing one another, do this work. Between them is a long axle bearing a row of small-tooth brass wheels. A fair operative on one side will place one of the

stored in vaults, tagged and finally shipped to the various postoffices of the country.

Philatelists will be tickled to death when they hear that Uncle Sam has decided to launch this new issue of regular stamps. They always reap a harvest when a new issue of any kind is made, and there will be sufficient novelty in this to satisfy them all. There will be new sizes and shapes, new shades and tints, and all will have new border designs.

As soon as Uncle Sam or any other nation decides upon a new stamp issue, philatelists institute a sharp lookout for "freaks." Before stamp printers, perforators, etc., have become well broken in on a new issue they make errors, and

When the war tax first went into effect, postage stamps were converted into internal revenue stamps by printing "I. R." over the face, in black letters. A sheet of these, of the 2-cent denomination, had the surcharging inverted, and passed the inspectors by some mistake. Today they are worth \$2 apiece. The printing of a sheet of 2-cent Navy Department stamps in green, instead of blue ink, was an act of carelessness, which put some money in the pockets of a number of people. These freaks are now worth \$10 apiece. A similar premium is commanded by stamps which are imperfectly perforated. A pair of 24-cent internal revenue stamps perforated only one way was recently sold for \$100.

JOHN ELFRETH WATKINS, JR.

QUEEREST OF EASTER CUSTOMS

ROYALTY IN EUROPE WASHES THE
FEET OF PAUPERS

WHILE we Americans will celebrate Holy Thursday, Good Friday and Easter Sunday with duly devout and impressive services in our churches, we must look to the Christian countries across the Atlantic for some of the strangest and, withal, most picturesque customs attendant today on Easter.

Holy Thursday, or Maundy Thursday, as it is called in many countries, derives its name from "mandatum," command. On this day Christian people commemorate the command of the Savior to humble themselves to the poor or lowly. This is done in many places by the rich bathing the feet of the poor in imitation of Christ's washing the feet of his disciples.

At the court in Vienna, on Holy Thursday, a selection of a certain number of men and women will be made from the oldest and most deserving paupers of the vicinity, who will be clothed in black with handkerchiefs and square collars of white muslin. These elect will be ushered into the saloon in which public court entertainments are given and seated at two tables, one for the men and one for the women. Emperor Franz Joseph, with the

Archdukes and Archduchesses, and their suites, having attended mass, will then enter, amid the strains of solemn music. They will be followed by the Hungarian guard, carrying trays of meat, which the royal personages will place upon the tables, together with wine. The poor will proceed to eat a little, sip of their wine and answer a few questions asked them by their sovereign. The tables will then be removed and silver bowls of water will be placed at the feet of the humble guests. The ladies of the royal household, dressed in black, will approach and after the grand chamberlain shall have poured water upon the feet of each pauper, will wipe those of the women with fine napkins. The Emperor in the meantime will be performing the same lowly service for the men.

This ceremony was performed in the English court as late as 1572, when, we are told, Queen Elizabeth, with the assistance of elaborate footstools and cushions, humbled herself at the feet of 25 paupers. The Queen's age being 26, and not only washed and dried their pedal extremities, but kissed them, and finished the ceremony by making the sign of the cross just above the toes.

In Russia at the present day this custom

is perpetuated by the church when the Archbishop of Moscow, girded only in a towel, bathes the feet of 12 priests who represent the disciples. The ceremony takes place in the cathedral before many spectators.

Herb Puddings and Cramp Rings.
On Good Friday the people in the north of England always partake of an herb pudding, of which the leaves of the "passion dock" are the principal ingredients. Parts of this plant have a fancied resemblance to the cross, hammer and nails, and for this reason the pudding is eaten in commemoration of the passion.

A still more curious superstition is observed on Good Friday in Suffolk, where the young men of the parish subscribe each a crooked stick to be molded into rings and given away to people subject to cramps or fits. These are known as "cramp rings" and are a relic of the early customs of English Kings, who were wont to bless rings and give them to the poor. The original "cramp ring" was long preserved in Westminster Abbey. It had been brought from Jerusalem and presented to one of the Edwards. Spanish and Portuguese sailors celebrate Good Friday by hanging Judas Iscariot in effigy at the yard arms of their ships from

sunrise to sunset, when he is cut down, ripped up and thrown into the water.

"Cross buns" are always baked on Good Friday in England because of the superstition that they will protect the house of the baker from fire. The country people before baking these buns decorate them by cutting many little crosses marks into them. This is the origin of the cuts in the upper crusts of the Easter pie.

Our word Easter is derived from the Saxon "Ostere," to rise, and, of course, is applicable to the day of Christ's resurrection.

On this day we are all prepared to don our new clothes, but probably we have never asked ourselves "why?" It is an ancient belief that unless some part of the dress is new on that day had back will befall the wearer for the remainder of the year. In Poor Robin's Almanac we find this couplet:

At Easter let your clothes be new,
Or else be sure you will rue.

This is the dramatic of the new life promised by the resurrection, as is also the decking of churches with Spring flowers, these having just risen again from the earth after their long rest beneath the snow.

In Ireland and some parts of England also the people observe the old custom of arising at 4 o'clock Easter morning to see

the sun dance in honor of the resurrection. Belief that Old Sol actually dances on Easter morn is not only current among the laboring element, but also among many of the respectable and wealthy families. If they cannot in any other way see this phenomenon, a bucket of water is brought and placed in a position to reflect the sun. The water, having a tremulous motion, produces the effect of the sun dancing, and the anxious spectators are thereby satisfied.

Easter Egg Is Egyptian.

The Easter egg is as old as the philosophy of the Egyptians. In fact, to all of the ancient nations the egg was the symbol of new life.

In decorating eggs red was originally the color selected as emblematic of the blood of Christ. The egg has later been arrayed in every color and without limitation. This gay color betokens the revival of festivities after the long period of Lent. In England the favorite method of decorating an egg is first to heat it and then to write on it with a tallow candle the name of the person to whom it is to be given. It is then dipped in dye, and when dry the tallow is removed, leaving the white inscription.

The small boy's custom of "picking" eggs also comes from England. Over

there a victorious egg is called a "cock," and according to the number of eggs it wins by breaking receives the title of a "cock," one, two, three, etc. A possessor of a "cock" of ten or a dozen naturally becomes the hero of the hour.

Egg rolling is also handed down to us from our English ancestors. This is a sport longingly awaited in the Nation's capital, where for years the White House grounds have been thrown open on Easter Monday for the free use of the children. White, black, red and poor mingle in the general enjoyment. Ambulances are always in readiness to carry away the unfortunate who partake too freely of the dyed delicacies, as is often the case.

Were you to spend your Easter in Russia you would be surprised on Easter morning by receiving calls from all of your friends and neighbors, who would come into your room, offer you an egg, kiss you and say: "Jesus Christ is risen." Etiquette would require that you answer: "Yes, he is risen," and offer a slight refreshment in the way of brandy. This exchange of visits, eggs and kisses is continued for four days.

In Greece there is the impressive ceremony of bringing into the church on Easter eve a small bier bearing a wooden Christ nailed to the cross and the whole lavishly decorated with orange blossoms, citron buds, jasmine and green boughs.

Before daybreak on Easter morning a large bonfire is started, and amid great singing and shouting the resurrection is proclaimed. Then the participants exchange Easter eggs and Easter bread.

Our Easter rabbits come to us from Germany. The children of that country awaken in the morning and search for the prettiest Easter eggs which they are told were left for them by a white hare. "Heaving" or "lifting" is one of the most farcical practices of this period in some of the more provincial parts of England. It is still observed in Warrington, Bolton and Manchester, and is a crude method of symbolizing the resurrection of Christ.

On Easter Monday the women of these places form in groups of six or eight, and when a man appears on the scene unceremoniously seize him and lift him thrice over their heads, shouting at each elevation. On the following day the men serve the women likewise. Frequently the victim is made to pay a forfeit of a kiss and a sixpence before he may go in peace.

If you have any husband-beating or wife-beating proclivities, go to Durham, where on every Easter Monday wives are allowed by custom to beat their husbands, the latter avenging themselves the following day. This return of blows insures perfect harmony for the ensuing year.

CORINNE CLEMENTS.

ON EASTER MORNING

BY
DR. JOSEPH PARKER

EASTER always comes in the Spring-time, and I hold that the Spring is itself a theological argument pregnant with many undeniable and most gracious truths. If the arum lily, the rose, the sunflower, can at any time of the year come out of the cold black earth, I never could see any reason why the dead should not come out of their graves more beautiful and perfect than any flower of the Summer. But the Spring flowers come with a peculiar surprise. By the time the Summer is half through we get accustomed to beautiful forms, dazzling colors, and various fragrances. It would seem that in the Summer time the enclosures of Spring had become, as it were, commonplace. But it is different in the vernal days. Winter has just had its dreary way. Not one speck of beauty is to be seen in the garden. Not a bird has ventured to lift up its voice in face of the cold wind. Standing in the garden at such a time, if any voice said, "Son of man, can these bare branches be clothed with green beauty, or can they blush with the hue of life?" we should instantly return a negative reply. Yet in a few weeks how transformed the scene! At every point of every branch life is urging its way out. The vernal sap is rising up the

great trunks of the sturdiest trees, and it is evident that very soon, and quite mysteriously, the whole spectacle will be one of living beauty, almost of living joy.

At Easter we should feel our very hearts budding and blossoming with new loves, new hopes, and new determination to realize the joyfulness of Christian Spring. What is it that makes Easter morning glorious with a glory all its own? It is the resurrection of our Lord Jesus Christ. It is an abandoned grave. It is the angel ministry which says to all human sorrow, "The Winter is over and gone, the time of the singing of the birds is come. Let us enter into sympathy with this gospel of redemption, and preach the gracious doctrines of Christ with an accent of hope rising into an accent of triumph."

In Russia, when men meet on Easter morning, they say, "Christ is risen!" On this morning we celebrate the coming again of our Lord Jesus Christ from the dead. This may be regarded as his second coming. The resurrection is not limited to Jesus Christ. It begins in him; he is the first fruits from the dead, signifying that the great harvest has yet to be reaped. Because Jesus rose again, all who believe in Christ shall rise with him. I am not called to accept this as an argu-

ment, but to rest my faith upon the basis of the historical fact of Jesus Christ's resurrection. I could ask: "How? Why? When?" and many other questions instantly occur to the imagination; but the New Testament cuts all such questions short by fastening attention to the one fact that Jesus Christ, the Son of God, arose from the grave, and in his person abolished death. If I believe in the resurrection of the Lord Jesus Christ, I necessarily believe in my own resurrection. If I were to start an argument from the possibility of myself rising again, I should perplex myself by the creation of a thousand difficulties; but the argument does not begin there at all; it does not begin in human weakness, but in divine omnipotence. A risen Savior is the pledge of a risen and immortal church. If I be risen with Christ I have to prove my resurrection by setting my affection on things above, and not on things of the earth. There is a resurrection in this sense which has taken place already. The apostle directed attention to some who contended that the resurrection was an accomplished fact. In the sense in which he combated the argument we do not believe in any such resurrection; but there is another sense in which the resurrection is accom-

plished the moment the soul casts itself in living faith and absolute love upon Jesus Christ. Because he rose, the soul rises that believes in him. Faith is, in a sense, an act of resurrection. The resurrection gives us the Sabbath day. When men think little of the resurrection, they will think nothing of the Sabbath. It is in vain to contend for the sacredness of the Sabbath if we have let go the historical fact upon which its institution was based. My life should be a continual rising, a continual ascent of the throne of God, in earnest, loving prayer that I may be like the King of Glory. Blessed be God that I have not to rise in a direction which no other human creature has ever taken; I have to keep my eyes steadfastly on the way in which the Lord himself went up into heaven; and because he found an entrance there after the pains of death and the momentary extinction of the grave, I may hope that through his almightiness I may see light beyond the valley of death. Resurrection is great as doctrine, but it is greater still as a fact. If I could but live Christ's life, after having suffered with Christ on his cross, I should enter into the meaning of the apostle's desire when he longs that his fellow-believers might know the fellowship of Christ's sufferings and the power of Christ's resurrection.

A theater in Jackson, Miss., has been given a title by popular vote. The honor fell to Julia Marlowe, and hereafter it will be known by her name.

AN EASTER MESSAGE

BY THE
VERY REV. DEAN FARRAR

(Copyright, 1902.)

EASTER is the Queen of Festivals. It is the commemoration of a supreme historic fact; the revelation of a supreme religious truth; the inspiration of a supreme spiritual consolation; the force of a supreme moral motive. Of Christ's resurrection the apostles, the early disciples, were witnesses. His death upon the cross had filled them with anguish and despair. But when the news of that first bright Easter morning spread from lip to lip, "The Lord has risen indeed, and hath appeared unto Peter," then was their sorrow turned into a rapture of joy. The tumultuous news of that great Easter chorale have rolled through all after ages their unspeakable gladness. That resurrection, that triumph over death, has changed all the destinies and brightened all the life of mankind throughout the world during the 19 centuries which since have passed.

Why? Because the supreme historic fact was also a supreme religious truth. It meant for us, and for all mankind, that Christ was to be, not a mere vanished memory, but a perpetual presence. His work for man was not only a short human life, but he ever liveth to make intercession for us. He may be nearer to us, he may be more truly with us, than

if, like St. John, we could lean our heads upon his breast. That is the first message of Easter: "It is Christ that died—yea, rather, that is risen again." Christ is risen! Christ is risen! He hath left his rocky prison.

And the white-robed angels glimmer 'mid the tomb-stones, saying: "He is not here; he is risen, as he said." He hath smitten with his thunder every gate of brass asunder.

He hath burst the iron fetters—irresistible to save.

And this supreme historic fact that Christ is risen and this supreme religious truth that we have not a dead but a living Christ as an ever-present help in trouble, is, thirdly, a supreme religious consolation. Which of us has not mourned for the loved and lost? Which of us has not stood weeping by the grave of father or mother or brother or wife or dear dead child? Well, the message of Easter day is to us a message of infinitely blessed hope. The message is, your beloved dead are not dead; they are not lost, but gone before. What Christ's resurrection reveals to us is that life may be the real death and death the true life. So that we may take comfort as we think of our dead friends, and say with the poet:

Peace, peace! they are not dead; they do not sleep;
They are awakened from the dream of life.
'Tis he who, lost in stormy visions, keep
With phantoms an unprofitable strife.

They have outsteared the shadow of our night;
They are the living light.

Envy, and calumny, and hate, and pain,
And that unrest which men miscall delight,
Can touch them not, nor torture them again;
From the contrition of the world's slow stain
They are secure, and now can never mourn
A heart grown cold, a head grown gray in vain.

First, then, we recall a supreme historic fact—Christ is risen. Secondly, we realize a supreme religious truth—we have a living intercessor. Thirdly, we feel a supreme religious consolation—our dead shall live.

Mourn not as men that have no hope.
The fourth message is a supreme moral motive—we shall live for evermore. Though we feel the darkness falling on our eyes, and the touch of death's icy finger, yet death shall be to us the birth-throne of immortality. This is a message of unbounded hope. We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing all we possess; let us rather think of gaining infinitely more than we deserve or can ever desire. We think of sad partings—let us think of meetings that end no more; and as the voice of death whispers to us: "You are departing from earth," let us hear the voice of Christ saying: "You are but coming home to me; and, lo! I fling open to you the gates of everlasting life."