WEATHER MAN DECLARES SHOWERS MAY SOIL PRETTY EASTER BONNETS

Portland Women, However, Keep Milliners on Gallop All Day and Prepare for Annual Promenade—One Shopper Finds Suitable Headgear in Fifteen-Cent Store.

"WILL it rain?"

The reply of the weather forecaster when this question was put to him over the phone yesterday afternoon, while coolly professional and impersonal, seemed to have in it a touch almost of malice, considering that this day, Easter, of all other days in the year, ought to be fair.

"Portland and vicinity," said the weather man quite unemotionally, as though the happiness of legion of owners of brand new Easter millinery were not at all dependent upon his reply, "fair and warmer tonight; Sunday showers."

Then he hung up the phone.

Preparations for Easter went on yesterday, however, quite as merrily and as busily as though the office of the weather man had not chalked up its prophecy of "showers." Possibly the most of those who were getting ready for the ceremonials of the day were too busy to ring up his office and inquire about the prospective weather; possibly they reason that the weather man has been mistaken on other occasions and consequently may be mistaken in this case.

At any rate the streets were filled throughout the afternoon and evening with bustling Easter shoppers, who took no thought of what the weather might have in store for them; while the unfortunate wight who had called up the forecaster consoled himself with the thought that an amount of mist that might win from the Government bureau the dignified title of a shower very frequently is so slight that not even the most delicate of Easter millinery creations might fear to brave it.

Florists' shops were the prime favorites among the shoppers yesterday, and extra forces of salesmen darted here and there, smiling, answering questions, wrapping up wonderful bouquets of blossoms or pots of Easter flowers, while throughout the afternoon the Spring crop of delicate white lilies went forth from their doors, to carry the spirit of Easter into church and mission and hundreds of homes.

"No crowding" was the cue on suburban cars in the late forenoon, where at different points along the seat would be some kind-hearted father, brother or other relative, tenderly hovering a pot of Easter lilies and struggling to protect them from the pressing crowd until he should be safely home.

"Bonnet" Makers Busy.

As for the Easter hat, which has been adored and joked about for ages, it alone formed one great impulse for a wave of suppressed feminine excitement that surged through the city all day. Millinery establishments presented scenes of frantic activity in the efforts to put the final touches on the hundred and one wonderful creations which are to make the streets and pews in Portland today bloom like the gardens of paradise. Messenger boys, telephone girls and all the subordinates of Dame Fashion in her various strongholds, ran and talked and trimmed in wholehearted homage to milady's hat.

The eternal feminine, so far as it concerns the Easter hat, was not, however, confined to the exclusive millinery establishments.

In a 15-cent store a weary-looking woman, one whose face and hands spoke of long years of toil and scant acquaintance with the fluff and filmy trappings that go so much toward making up that atmosphere which we classify under the general bromidiom "the eternal feminine," fumbled through a pile of wire frames and straw receptacles, sometimes designated as hats. The search was long and discriminating, but at last she came upon a "shape" that appeared to please her. Then she passed to another counter, where piles and piles of stiff imitation flowers and spools on spools of ribbons were displayed.

Another diligent search was finally rewarded with the discovery of the particular style of imitation posies and the particular color of broad ribbon that she appeared to have been searching for. Then she fumbled in a worn pocket-book and the girl behind the counter checked up—well, never mind the amount—and the weary-looking woman departed, bearing in her arms the skeleton of an Easter bonnet which is probably destined to bloom forth somewhere in the streets of the city today, alongside other and more stately millinery edifices that were hurried to their owners late last evening by special messengers.

The candy departments in all the stores were the centers of unrelenting activity all day. Everyone was there, from the elderly grandfather who, searched for some choice Easter sweets to bestow upon his youngest descendent, to the eager-faced youngster who came unescorted and after long debate over the relative merits of various candied eggs and rabbits, exchanged moist pennies for pieces of confectionery that looked as though they would give the average human being at least four or five different types of poisoning.

Post Cards Also in Demand.

And the picture post card racks and shelves were harried here and there the livelong day, to furnish sundry thousands of Easter greetings, which it will be the postman's duty to hawk about the United States today.

Window decorations appropriate to the season attracted interested knots of spectators on different corners throughout the retail district of the city. Pink chickens, real and "made up," live rabbits and imitation rabbits, fabulously supposed to lay wonderful Easter eggs that would waken the envy of a bird of paradise—in short, every type of the time-honored Easter nature fake—formed the motif of the decoration, and the show windows bloomed almost as brightly and fancifully as if it had been the midst of the Christmas season instead of the eve of the commemoration of Easter day.

And watching the hurly burly of eager preparation on all sides, he who had been so rash as to call up the weather man in the afternoon, completely forgot that that person had answered coolly over the phone, "Sunday, showers."

Perhaps the weather man was mistaken anyhow.

NO. 1—BASKET OF FLOWERS PREPARED BY A MORRISON-STREET FLORIST. NO. 2—MISS CELIA MURPHY LEAVING HER SIXTH-STREET STORE, HER ARMS FILLED WITH EASTER LILIES. NO. 3 — DISPLAY OF WASHINGTON-STREET FLORIST.

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EASTER LEGEND AS THE PRODUCT OF PSYCOLOGICAL PHENOMENA

BY H. W. SCOTT, THE OREGONIAN, APRIL 7, 1901.

TODAY, in all the churches of Christendom, the resurrection of Jesus will be the keynote of discourse. In the Christian consciousness immortality is typified by the belief that Jesus rose from the dead. It is usually assumed that he rose in his natural and material body; yet this is not, and never has been, a very definite and wholly unquestioned belief. In the gospel accounts, Jesus, after the resurrection, appears now as a disembodied spirit and now as a person in the body; at one time he comes into the house, though the doors are shut, and is thought a spirit, but presently can be seen and touched, and takes food with his friends. That is, his appearance is first a subjective vision, and then becomes an objective one, as the demand for the objective arises in the minds of those who had known him. In Matthew and Mark the narratives give no certain clew to the term of his continuance among his disciples after he had risen. In Luke the time is but one day, in John it is extended for the first time to eight days, and in the Acts it is prolonged to 40. The gospel narratives are shadowy, indistinct, yet not difficult of analysis, since their tendency and purposes are perfectly clear. They are a psychological rather than historical study; and even more so is Paul's account of the appearance of Jesus to him.

These are phenomena of religious consciousness, not of external nature. Quite commonly in the churches, while the hope of immortality is exalted, the idea of a resurrection of the body, accepted almost generally during the ages, is ignored, or even positively rejected. We have come to a point wherein a great many Christian people do not believe this article of the faith, or they believe it in their own way, and hold that there is no external reality in it. The psychological reality of the risen is discredited, and they refuse to believe that Jesus rose from the dead and had the same body that belonged to him before the crucifixion. Strongly as they believe in the renewal of their existence after death, they refuse to accept the resurrection of the body in its psychological sense; and, if the honest and free opinion of intelligent Christian people could be obtained it may be doubted whether many of them would say that they believed in the physical resurrection, at least without making many important qualifications.

But it came to be believed very soon after the death of Jesus that he had risen in his natural body, though the accounts of his appearance after the resurrection, when examined critically do not present a natural and historical picture, but are shadowy, confused, contradictory and indefinite. The risen Jesus comes through closed doors but still he is not a spirit; he may be touched, but still he has not a natural body. This is not in the realm of nature and of attested experience. It is the subjective, not objective; it belongs to the consciousness of the witnesses; it is a reflection of their own minds, and has no objective reality. When the disciples had lost physical touch with their master, the imagination built these bridges between him and themselves, without check from scientific experience or critical understanding.

"He appeared first to Mary Magdalen, from whom he had driven seven devils." This is the gospel record. In a woman of such a constitution of mind and body, it was no great step from inward excitement to ocular vision. The emotional desire in such a mind creates its object. The announcement, once made was electric and contagious, and the historical hypothesis for all that follows is not so much the real element in the resurrection as the faith in it. All that follows could now easily be divined, under clearer knowledge of psychological laws. The gospel accounts, in their present form, were the work of the next two generations of Christians, and the critical reader finds in every line certain indicia of the motives that led to the attempts to establish proofs, and of the processes employed.

The earliest writer who gives us any accurate information as to how the belief in the resurrection arose is the Apostle Paul, who, though not an eyewitness of the original phenomena which were the ground of the belief, relates, as he says, what he heard from others. He relates how he had "received" that Jesus had died and had been buried, and risen and was seen of many; "and, last of all, he was seen of me also, as one born out of due time." With regard to the appearance of Jesus, which he witnessed, Paul uses the same expression as with regard to the others; he places it in the same category with them, yet the appearance to Paul was several years later than the appearance to others. On this testimony, therefore, we find that Paul knew or supposed that the appearances which the elder disciples had seen soon after the resurrection of Jesus had been such as were vouchsafed at a much later time to himself. What this apparition was we learn from his own description of what befell him on the road to Damascus.

The apostle tells us that ecstatic states of mind were not uncommon with him. "If it were expedient for him to glory," he could tell of a superabundance of visions and revelations with which he had been favored. He had in remarkable degree the "gift of tongues," the ecstatic behaviour we have all seen at revival meetings, but which once was much more common than now. The conversion of Paul, a most important incident in the history of the origin of ecclesiastical Christianity, together with the appearance to him of the risen Lord, can well be accounted for by considering the nature of the man, his nervous constitution, the repeated instances of religious exaltation that appear in his history, and by putting all this in comparison with similar phenomena of constant occurrence. How many persons at campmeetings within our own time have fallen to the earth as Paul fell; and have seen Jesus as plainly as Paul saw him, and have heard his voice as distinctly as Paul heard it? In Paul's case there was a reaction from the injustice and violence with which he had pursued the followers of Jesus and denounced their master. His conscience was awakened, the idea haunted him, and, considering the character of his mind, there can be no surprise that the revelation came to him.

From this point of view, we are in a position to perceive fully the mental conditions and circumstances from which the vision of Paul is psychologically explained. An excitable temperament, a soul that has been torn by the most terrible doubts, a most vivid phantasy, occupied with awful scenes of persecution on the one hand and on the other by the ideal image of the celestial Christ; in addition, the nearness of Damascus, with the urgency of a decision, the lonely stillness and the scorching and blinding heat of the desert—in fact, everything combined to produce one of those ecstatic states in which the soul believes that it sees those images and conceptions that profoundly agitate it, as if they were phenomena proceeding from the outward world. Paul had seen the risen Lord; he, too, had become a witness of the resurrection; but let it be observed that he regarded the appearance of Jesus to him as of the same kind which the other apostles had witnessed years before.

There is an immense land of mystery in the relations between the body and the spirit. Man has the consciousness of immortality, and evermore is trying to verify it. The main instrument of the Christian world in this endeavor is the legend of the resurrection, which will always be a part of the Christian creed; but mankind, more and more, will use its intelligence in interpreting its character. The increasing clearness of the interpretations of science, including the science of mind, throws strong lights on the origin and history of beliefs. It is found that, when there is any general body of sentiment pervading men living together, especially if that sentiment be religious, or takes a religious turn, all incidents tending to illustrate, exalt and confirm it are eagerly welcomed, rapidly circulated and (as a general rule) easily accredited. If real incidents are not at hand, impressive fictions will be provided to supply the demand. The same is true, but to less extent, in political action. The perfect harmony of such fictions with the prevalent feeling stands in the place of certifying testimony, and causes men to hear them not merely with credence, but even with delight. To call them in question and require proof is a task that cannot be undertaken without incurring obloquy. Of such tendencies in the human mind, abundant evidence is furnished by the innumerable religious legends which have acquired currency in all ages and all parts of the world. It is a phenomenon common to almost all stages of society; it is the natural effusion of the spirit of the imaginative and believing man, but its maximum of influence belongs to an early state of the human mind; for the diffusion of positive science and the formation of a critical standard of belief tend to discredit its dignity and to repress its easy and abundant flow.

The type of the saintly character is the history of Jesus as described in the gospels, and that of the prophets in the Old Testament; and the lives of holy men who acquired a religious reputation in the succeeding centuries were invested with attributes and illustrated with ample details, tending to assimilate them to the revered models. The numerous miracles, the cure of diseases, the expulsion of demons, the temptations and sufferings, the teachings and commands, with which the biography of the saints abounds, grew chiefly out of this pious feeling common to the writer and his readers. The narrative is thus generated because it is wanted, because it suits the state of mind then prevalent; it is accepted as heard, without suspicion or reserve; the incidents related, as well as the connecting links between them, are gratifying to the sympathies of the people, as well as to their curiosity, and they are accepted and believed, though the historical basis be ever so slight, or even non-existent. All this is especially the case where the religious emotions are called into play; for, as a rule, the critical faculty is then wholly absent.

SEVER IS NEW CAPTAIN

Company K, Third Oregon Infantry, Elects R. O. Scott's Successor.

The members of Company K, Third Oregon Infantry, held an election recently to fill the vacancy for the position of Captain caused by the promotion of Captain R. O. Scott to the rank of Major. Lieutenant Frank S. Sever was elected Captain. He named First Sergeant Harry O. Hulse as Second Lieutenant to fill the vacancy caused by the other promotions.

During the last ten years the company has carried off many honors, both on the rifle range and in drill and general efficiency. For a number of years the company stood first among the state troops, and since the practice of rating companies on a percentage basis at the annual inspections has been discontinued, has received very favorable reports from inspecting officers of the regular Army. At the annual encampment at Columbia Beach last August the company took to camp the largest number of men ever taken by an infantry company in this state. The company also has furnished from two to four men for each rifle team which has represented Oregon in the National rifle competition at Camp Perry, Ohio and at Seagirt, New Jersey.

Lieutenant Sever, who succeeds to the command of the company, has served nine years in the National Guard, all of it in Company K, and has passed through all the grades in the company.

G. S. RANDALL PASSES ON

Prominent Clackamas County Resident Dies at Central Point.

OREGON CITY, Or., April 6.—(Special.)—Gilbert Samuel Randall, oldest son of George and Mary A. Randall, died of pneumonia at his home at Central Point, about four miles from here, Friday afternoon. He was taken ill Monday evening, after working in the field during the day. He was born at Rockville, Conn., November 7, 1867, and came with his parents to Oregon by way of the Isthmus of Panama. He married Miss Ella Gutperlett, of Central Point, January 1, 1900.

Mr. Randall was a prominent member of Warner Grange at New Era, and took great pride in his farm, one of the best in Clackamas County. He is survived by his wife and three children, by his parents, three sisters, Mrs. Eda Brown, of Seattle, Wash.; Mrs. Lottie Crawford, of Portland; Mrs. William Pollard, wife of Dr. Pollard, of Springfield, Or., and two brothers, George Garfield Randall and Wilburn Grant Randall, of Central Point.

Funeral services will be conducted at the Central Point Methodist Episcopal Church this afternoon, at 2 o'clock, the Rev. Wilson, pastor, officiating. The remains will be brought to Mountain View Cemetery, Oregon City, and interred in the family lot. Pall bearers are Fred Chinn, August Staehly, Jacob Rettinger, Harry Eastman, Mr. Gregory and J. R. Cawthorn.

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