



By ELMO SCOTT WATSON

THIS year on April 17 the whole Christian world will be celebrating Easter Sunday as the Festival of the Resurrection of Jesus Christ. Because Easter means so many different things to many different people, it is worth while for us to take stock of our knowledge of the history of this annual festival, and after doing that we may, perhaps, have a clearer idea of what it should mean to us.

Nearly everybody knows that the date of Easter varies from year to year, that unlike Christmas it does not come on one certain day of the month in one certain month, that unlike Thanksgiving day it does not come on a certain day of the week in a certain month and that it may come on a certain day—Sunday—in either of two months. That is to say, Easter Sunday may fall either in March or April. But they do not know, perhaps, that it cannot come earlier than March 22 nor later than April 25 nor the reasons therefor.

To arrive at those reasons it is necessary to go back into ancient history. The festival now known as Easter was celebrated by ancient Israel as the Passover for many centuries before the birth of Jesus Christ. It was based upon the events which took place when the Hebrews were saved from the destruction which was visited upon the Egyptians, as given in Exodus 12:27. The first Christians, being in the main Jews, continued for a long time to observe the Passover as well as other ancient ceremonies. But gradually these early followers of the Cross began to substitute the Christ for the paschal lamb of Israel in the Passover ceremonies.

Eventually there arose a difference of opinion between the Christians of Hebrew descent and those of Gentile descent as to the time when these ceremonies should be celebrated. Those of Hebrew descent declared that the day of the death of Jesus should be the date of the ending of the paschal fast, which in Hebrew rites, always was on the fourteenth day of the moon in the evening. Therefore the Easter festival, which followed, might fall on any day of the week. Those of Gentile descent, however, wanted the first day of the week, Sunday, to be the first day of the resurrection festival. Thus the Friday preceding would be observed as the date of the crucifixion without paying any attention to the day of the month, the fast continuing until midnight of Saturday.

The dispute over this point was complicated by the irregularities of the time of full moon in relation to the year. The Hebrew sacred year began at the instant of the vernal equinox, but this time is subject to slight changes due to the astronomical fact of perturbations of the motion of all bodies in the solar system. The Hebrews based their years on lunar changes, whereas we now determine the exact length of a year by the sun and stars, which is more accurate. It is notable that the ancient Hebrews always had trouble with their chronology because they based the beginning of each month on the first sight of the new moon.

The trouble was principally due to the fact that the moon revolves around the earth in 27 days, 7 hours, 43 minutes and 11 1/2 seconds, and the earth around the sun in 31,558,149 seconds. Therefore the moon makes 13.3687 revolutions to the earth's one. Full-moon times are also out of harmony with the spring equinox, and



this fact caused trouble in determining time in ancient times. The result of all these complications was that by applying the Jewish rules to Easter, the dates of the crucifixion and the resurrection, two days which were supposed to be fixed for all time, varied constantly.

For 325 years the difficulty between the Christians of Jewish descent and those of Gentile descent continued. Not being able to decide the recurrence of Easter, the council of the early Christian church finally appealed to the astronomers in Alexandria, Egypt, for aid. However, these scientists were not of much assistance, for they had no lunar tables such as we now have, computed by master mathematicians. They attempted to make rules, but the variations of the full moon in reference to the year would not cause Easter to fall on Sunday any more than any other day. All wanted it to come on Sunday, so each nation celebrated to suit itself so that it would come on that day. Thus in A. D. 387 the Gauls celebrated Easter on March 21, in Italy it fell on April 18, and in Egypt on April 25.

Eventually the selection of a certain Sunday was definitely fixed during the Sixth century A. D. It was designated as the Sunday between the fifteenth and twenty-first days of the moon in the first month of the Jewish lunar years. It was directed that the computation should be made according to the tables of Victorinus of Aquitaine, introduced in 457 A. D. Because of the fact that Britain had ceased to be a part of the Roman empire, the Sixth century decree did not affect the British church at first, and it continued to calculate Easter on a basis previously approved at Rome. The matter was finally disposed of at a synod held at Whitby in Yorkshre in 664 A. D., after which the clergy of the British Isles conformed to the general practice of the western church.

Accordingly Easter is now observed by both the Roman Catholic and Protestant churches on the first Sunday after the full moon (or fourteenth day of the moon) on or next after March 21. So it cannot be earlier than March 22 nor later than April 25. Thus it is possible for the astronomers and mathematicians to tell in advance on what dates Easter will come each year, and they are now known for more than a century in advance. This, of course, may be changed, especially if the proposed new calendar which is to contain 13 months is put into effect universally. In that case Easter Sunday will be a fixed date.

Just as Easter is a variable date, so it has a variable meaning to va-

rious persons. To the child, who cannot grasp its religious significance, it means a day whose symbols are rabbits, little chickens and Easter eggs. To the children of Washington, D. C., it means especially the day when they roll Easter eggs on the lawn of the White House while the President of the United States and the First Lady of the Land look on and enjoy the sight of a child's happiness. To Californians it means the remarkable sunrise Easter service near Los Angeles, the fame of which has become world-wide.

Far as some of these meanings may appear to be from the real significance of Easter itself, they are in reality not so far. Easter day is Resurrection day, the climax of the springtime urge when all nature awakes from sleep, throws off the death-like chill of winter and begins to live anew. The egg is the simplest and most easily-understood symbol of potential life. Within its shell is concealed the germ which can be warmed into life. So it becomes what can be regarded as the primary symbol of the Easter season. When that germ is warmed into life and develops to a certain point, the baby chick emerges, and life, real life, begins. So these fluffy little balls of down, beloved of all the children, are also symbols of Easter.

With all nature bedecking herself in new raiment, why should not mankind also celebrate the surge of renewed life with new apparel? So the Easter hat and the frock in which midday appears at church on Easter morning is not mere human vanity. She puts them on because she must! She has heard the call of spring, the message that all life is renewed, and she attires herself to be in keeping with the season.

Easter has a deep religious significance in its celebration of the triumph of light over darkness, of love over hate, of right over wrong, of the true over the false, of all that is good over all that is bad—of all these as exemplified in the life and death and resurrection of Jesus Christ. But it has a deeper significance in that it exemplifies a fundamental truth of human existence. Man finds life good. He longs for everlasting life. He longs for some assurance that he will have it. And the spirit of Easter gives him that assurance—that though he dies he shall live again. So Easter is a symbol of that assurance. Christ died but lived again. Man may die, but so surely as he has faith he, too, shall live again. So he can lift up his alleluias of joy and hope and victory: Christ is risen! Christ is risen! No vict'ry hath the grave!

Time of Hope and Joy

Easter is a time of joy and forgetfulness of the griefs that are past. "Why weepst thou?"—that is the watchword of the day, the symbol of the spirit of Easter. "For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come." The Easter spirit brings a resurrection of all hopes and on this day the tombs of grief, despair, fail-

tering courage, questioning doubts and frustrated struggles are empty. There is a new birth, a new faith—He is risen, and with Him nature and humanity arise.

The world itself keeps Easter day And Easter larks are singing, And Easter flowers are blooming gay And Easter buds are springing; The Lord has risen as all things tell, Good Christians, see ye rise as well!



He Will Be With Them

If God places a Joseph in Egypt, a Daniel in Babylon, saints in Caesar's household, He will be with them there. But if a Lot deliberately chooses Sodom, God may have to burn him out.

Faith

There is nothing more reasonable than faith; reasoning with God is the basis of faith—reasoning amongst yourselves destroys faith.—The Shantyman.

LIVE STOCK

QUIET SOWS AT FARROWING TIME

Some sows are not good mothers. Some sows care nothing for their young. Most sows, however, are good mothers when they have the chance. The owner of the sow should see to it that she has a chance to save her pigs.

The first requisite is quiet surroundings at farrowing time. When the sow is forced to bring her young into the world under the feet of mules and cattle the owner should blame no one but himself when most of the litter is lost. To insure quietness and peace of mind the prospective mother should be removed from the other hogs and taken away from all farm animals at least three days before farrowing time. She should have a home all her own. And she should be in it long enough before the youngsters come to know it's all her own. The pen should be dry, well ventilated, and protected from cold winds and rains. The roof and sides should be a certain protection against the cold rains and winds of spring. If possible the pen—the inside of the pen—should be exposed to sunlight a part of each day. Some bedding—but not much—should be placed in the pen. The sow will make the bed to suit herself.

As soon the the sow is put in the farrowing pen her ration should be reduced and made more laxative. A good rule is to feed just one-half as much as formerly, and have wheat bran make up one-third of the ration. Wheat bran is bulky and laxative. During the three days the sow should not be disturbed or agitated. She should come to know that she is at home and is going to be left alone. In short, she should feel sure of herself.

The sow should receive no feed for about 24 hours after the birth of the pigs. She should, however, be given all the fresh, clean water she wants—otherwise she should be left strictly alone if everything is going well. The second day she should be given a small feed of wheat bran mixed into a thin slop. The amount should be increased gradually until the tenth or fifteenth day, when she should be up to a full milk-giving ration.

Careful Feeding Helps to Cut Losses in Pigs

An increasing number of swine growers are finding that careful feeding of the brood sow at farrowing time is a great saver of losses, points out W. C. Skelley, assistant animal husbandman at the New Jersey State College of Agriculture.

The sow should be given no feed for about twenty-four hours after farrowing, as a heavy feeding at this time will tend to induce scours in the young pigs, and since she will be in a feverish condition, she should be given all the lukewarm water she will drink. After twenty-four hours has elapsed, she should be given a light feed of bran or middlings and then gradually receive an increase in the quantity of her food so that in ten days to two weeks, she should be on full ration.

Any one of the following concentrate mixtures, says Professor Skelley, will be found suitable for sows suckling litters:

Number 1—Corn or ground barley, 70 pounds; standard middlings, 15 pounds; tankage, 10 pounds; chopped alfalfa, 5 pounds.

Number 2—Corn or ground barley, 50 pounds; ground oats, 50 pounds; fed with one-half to two pounds of skim milk or buttermilk for each pound of the mixture fed.

Number 3—Corn or ground barley, 50 pounds; standard middlings, 35 pounds; linseed oil meal, 10 pounds; tankage, 5 pounds.

Number 4—Corn or ground barley, 40 pounds; ground oats, 50 pounds; standard middlings, 20 pounds; tankage, 10 pounds.

Live Stock Items

Thousands of farmers forget that pig vaccination is the cheapest insurance.

A farm animal without a pasture is almost in a class with a man without a country.

The garden and the pig are partners in that the pig consumes to advantage all the surplus of the garden.

Fewer cattle were fed in the 11 corn-belt states this winter than last year, Department of Agriculture estimates.

Sheep drink lots of water. It should be fresh and clean, since sheep are exceptionally particular about having food and water clean.

The board bill of a mule is \$10 a month. His company is not worth that much. His work, though, if he's kept busy, is well worth the expense.

As lice are most prevalent in dark, dirty, badly ventilated stables, it is imperative that these insanitary conditions be done away with if vermin are to be eliminated.

Writer Claims Vanity Is Spoiling Language

Vanity is corrupting the French language, says Abel Bonnard, a writer of note.

It is vanity, he says, that leads people to prefer a new word, coined or from another language, to the old one they really know and understand.

"The public likes to be fooled," he remarks, agreeing with Mr. Barnum.

He cites many words used currently to describe things long used and with names of their own, but which, for commercial purposes, like the hard-working rabbit skin in the fur business, have to be baptized anew to create that "desire to buy" in the customer.

This vanity to have the latest thing, even when only the name is new, Bonnard regards as one of the chief differences between the passing generation of conservative people and the "modernists." Many people who are "up to date," he observes, shy at expressing themselves clearly and need obscure words and phrases to portray the haziness of their own minds.

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First Playhouse Located

According to a writer in the Pathfinder Magazine the first playhouse or theater in the United States was located in Williamsburg, Va. It was built in 1716 during the regime of the colonial governor, Alexander Spotswood. Charles Stagg and his wife, Mary, essentially dancers, contracted with William Leighton for the theater. Some years before, in 1695, the court in Virginia acted as play censor also, having passed judgment on a performance of "Ye Bare and Ye Cub" to satisfy a complaint that the costumes were objectionable. The court found nothing objectionable, however.

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Japan Develops Film Art

American motion pictures have always been popular in the Orient, and those about Indians, and the "Wild West" have been especially popular. Chaplin films also found a ready favor, but Japan is rapidly developing a film art of its own. The most popular film in Japan today is one called "Schoolmaster Matsumoto." It is an extremely simple story of the grammar grades, the climax being the rescue by the schoolmaster of one of his pupils who has fallen into the river. The film, though so simple in theme as to arouse wonder among American movie experts, ran for a full year continuously in Tokyo.

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Case of Example

Charles, age five, watches closely his twelve-year-old brother Morris.

As it happens Morris is fond of books, and each night he replies to father's call to go to bed: "Aw, dad, wait a minute till I finish this chapter!"

One day Charles was entertaining himself by reading a book, already known by heart, when mother called: "Charles, come here, dear, and pick up your blocks; they're scattered all over the floor."

"All right, mother," he replied in a preoccupied manner. "Wait till I finish this chapter."

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An Ideal Toy

Jones—I want a drum for the baby. And can you give me a pair of head phones with it?

Clerk—Head phones? What for?

Jones—So the baby can hear it and the rest of us can't.

What makes life dreary is the want of motive.—George Eliot.

Says Dangerous Varicose Veins Can Be Reduced at Home

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Ingenious Swindle

Infested with moles, the commune of Martignyburg, Switzerland, offered a bounty of ten sous for every creature destroyed. The tails were to be produced as proof. One man brought in a prodigious array of tails. Suspicion was aroused and a scientist was asked to investigate. Use of a magnifying glass disclosed a hoax on a large scale. The man would catch one mole, shave off its hair, cut a round shoe lace into short bits, soak them in glue, then roll them in the hair. Dozens of tails were produced in this way.

Dog Mothers Pigs

Mothered by a dog, four pigs are thriving on a farm at Kilmacrennan, Donegal, Ireland. A sow on the farm gave birth to a litter of 17 pigs. About the same time the dog had puppies. The farmer drowned the puppies, so the dog adopted the four pigs from the sow.

The man who spends his money like water is supposed to liquidate his debts.

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