

THE DOMAIN OF WOMAN.

EASTER SPLENDORS.

Seasonable Headgear, Smart Shoes, Hosiery and Coquettish Collars.

NEW YORK, April 7.—Easter Sunday's dress parade is no longer an epoch-making day in the fashion world. Full forty days ago every possible novelty, from hats to shoes, had been revealed to a shopping public and few women any longer reserve Easter morning as the first and auspicious moment for donning the fresh spring bonnet.

Early in March, because of the unprecedented mild weather, straw and flowers bloomed sporadically in the crowd. Cambric shirt waists, too, have already blossomed tentatively and everyone who is going to have a new coat this season has already aired it frequently. Nevertheless the spring opening does officially date from this moment and for 1898 the parade will be made memorable with wider, plumper hats, more abundant showy skirts and veils of larger size than we have seen in a good many years.

The Easter parade, who interests herself in the details of dress, is patronizing a brown leather shoe, in place of a black one, and a prettier dress boot, with its English toe and military heel, would be hard to find. These Oxford ties are cut by half an inch lower about the ankle than we remember to have ever seen them before and a striking feature is the broad, long tongue that flares out an inch above the top of the shoe and gives a chic finish—such a foot gear, brown lisle ribbed hose are adopted. As a matter of fact ribbing is an all-important feature of hosiery this season and the smartest stockings in the market for use with low shoes are ribbed in perpendicular and horizontal lines together, giving a stocking a plaid effect, but in one color.

A few coquettish churchoes, lifting their skirts ever so little at the curbstone, will show slim feet shod in brown varnished leather and round ankles, clothed in brown-lisle hose shot with yellow lights or picked out in red knots. Either fashion is highly approved and looks at the newest foot-coverings on the counter shows that in silk or lisle they are worn with especial elastic tops. That is the threads are so combined that the stocking grips the knee and in case the elastic supporter extending from the corset or the round strap gives way the garment will to a certain extent maintain itself in position.

A few elastic topped shoes are pretty woven with what appears to be a scarlet, sky blue or orange yellow karer bow and buckle clasping just below the knee. Meanwhile only the hopelessly frivolous minded wear the highly decorated, jeweled and be-ribboned round garters set forth on the lingerie counters. Plain black or yellow elastic circles, finished with a small flat bow of ribbon, or straps extending from the waist, is what the tasteful woman adheres to firmly.

IN SILK ATTIRE.

This is an Easter notable for its variety of colors in feminine dress and the fact that greater number of all-silk gowns will be worn than we have known in a space of ten years. Foulards, with their almost tropical splendor of tinting, command first notice; the striped and figured taffetas are reigning belles and the richer silk weaves, fleur de velours, etc., are everyone the choice materials of the really elegant costumes.

As to colors blue is dominant, everywhere the glowing violet, abbas and hyacinth blues, while cerise and all the clear high tones of green dash out every turn. Still the palm for popularity goes to blue, and it is worthy of comment that less is seen of red than any other color. Blue hats, blue plaid waistcoats, dark blue gloves, pale blue lawns, linens, ribbons, handkerchiefs, silk petticoats, fans and parasols. There is no escaping the color, and the sapphire is the stone that glitters at every feminine throat and belt, on arms and fingers.

If there is another salient mode of the spring it is the fancy for lace appliques. Long white and blue lace vines, wreaths, bouquets and single flowers and even figures of trumpets, drums, cornets, tambourines, torches, etc., are to be purchased at the shops and applied according to the taste of the buyer may have in her head and on whatever material she selects, from silk muslin to coarse brown linen. Hamilton, guipure, chablis, mechin, in all the makes of lace these figures are to be had, and from the silk petticoat lid beneath her dress skirt to the wide muslin parasol that shades her face, the woman of the moment is sewing on frolicsome fancies of net and needlework.

Investigating the matter in detail we find there are lovely wired lace coronets for women to wear in their hair; in mechin are delicate copies of the imperial stars and orders of European monarchies, to apply about the fronts of evening gowns, lace necklaces studded with rhinestones and equally lovely lace armlets, treated tactfully with the new diamond and star-shaped stones.

THE SHIRT WAIST FOREVER.

So far the shirt waist has broken the record for maintaining its hold on popular favor. Other styles of garments have had their little hour of glory, but the shirt waist takes every week a new and more alluring form, adds something novel to its decorations and so keeps the feminine public faithful to its charms. The novelty of novelties is a shirt of thin taffeta in a pale tint barred with hair lines of white and bands of chine flowers. The shape is commensurate with the rule to accompany such a shirt is cut from the same silk, hemmed on both sides and to arrow-head ends. It is drawn tight about the collar and knotted under the bust in a bow as big as a chest protector. Ever so many of this pattern of shirt are made to be worn with the tail outside and the tail is cut in coquettish scallops or points, or long leaf-shaped tags.

A faithful recorder is required to make mention also of the satin Ascot ties, the broad ends of which are accorded plaid, four-in-hands have their ends plaited thus, too, and the collar that attracts the restless public attention buttons behind, is of white or daintily polka-dotted linen and is worn in plain as a clergyman's Roman band. Under the ears a flap of linen begins to roll over and in the rear the neck is quite deep. With such collars, wash stocks and butterfly bows are in best taste.

COQUETTISH COLLARS.

The majority of gowns seen so far this season are finished at the neck by plain or slightly banded, to afford the wearer ample opportunity, apparently, to change her ornamental collar as often as she pleases. Such collars as she prefers she can buy ready made at the shops; of velvet in various colors, high-crowned band, hooking together in the rear and studded with spangles or steel nail heads describing some artistic pattern on the velvet surface. Blue, brown, red, yellow, velvet, satin and suede collars of this make are for sale, and many of them are made with bib or dickey fronts, to be inserted in the neck of tailor gowns.

Velvet belts, trimmed with steel, are sold with the collars, while for wear with skirts and cambric shirt waists are smart red and green leather belts, trimmed in steel points. There is a distinct leaning toward military ideas just now. Pretty shopping belts of leather have highly decorated reticules hanging therefrom in the form of soldiers' satchels, and black leather or canvas belts are clasped with squares of highly polished brass in front. On the brass plates twin American eagles, crested mucklers or some such warlike device is brought out in high relief.

Shopkeepers have ceased to compute the number of thousands of yards of duck and pique already sold since spring shopping began. Suffice it that enough of these goods have been passed already across the counters to very nearly give every woman and girl child in the United States a gown of one or the other of these materials. Clean, dimity, percale, prints and linens have been all very much pushed aside by the purchasers in behalf of duck and pique, and there is little wonder thereat.

WASH FABRICS.

Summer time can bring forth no more

charming afternoon suit than a plain skirt of sky blue or pale rose, or leaf green pique, cut off with a few rows of flat white cotton braid and worn with a shirt waist of the same goods and color, buttoning up to the left with four broad flat white pearl buttons. A white wash-leather belt and a necktie of accordion plaited blue satin, drawn into a four-in-hand, white wash-leather gloves and a blue sailor hat, having a great scarf of white veiling tied about the crown and knotted in one side finishes a costume that from dress home to hat crown need not cost over \$16 yet is fit to grace a queen's garden party, or lunch table.

Evening dresses are not a bit less attractive from the standpoint of economic beauty in summer dress than those in solid colors. Against a white or blue corded ground, the spray of field flowers, in all bright colors, are printed in wear single sprays or ornate rows. Such pique trim to perfection

April is the hat that claims close kinship with the model displayed in the large picture this week. Its material is blue straw bound with black, its rolling brims shaded by full black plumes, while up through knots of black liberty satin ribbon in front is drawn a long cut-steel arrow, one of the favorite milliners' ornaments this spring. Large rosettes of black chiffon from the catches peep in the rear.

ILLUSTRATED FASHIONS.

The suit that accompanies this hat has a turquoise blue fleur de velours under petticoat, banded in graduated rows of black velvet ribbon running to points in front. Over the blue skirt a second foil petticoat of black net onto which are fastened disks of black spangles at intervals. Black fleur de velours forms the body of the basque, which turns back broad revers in front faced with turquoise blue antique

with hot water and soaked into bloom by the sunshine. When on Easter day they blossomed "to do Lord there was much rejoicing."

The high feast of Easter is as ancient as the event it is designed to commemorate; and as long as it has been celebrated the custom has prevailed of removing all signs of mourning from the church, relieving the candles and gilding the statues and crosses. The use of flowers as decorations is a much more recent custom. In England it is first mentioned by a writer in the Gentleman's Magazine, July, 1783, who conjectures that: "The flowers with which many churches are ornamented on Easter day are most probably intended as emblems of the resurrection, having just risen again from the earth in which, during the severity of the winter they seem to have been buried."

In the early days of our country flowers were seldom seen as decorations, and it is only within the last quarter of a century that they have been used with such reckless extravagance. In fact, the first attempt to decorate old Trinity church in New York City for Easter is still within the memory of those living. A sweet smelling offensive little bunch of blossoms, that had been carefully chosen, was placed in the front of Easter morning. It thought little of sowing discord. But such a furor was raised by the members of the church against the innovation that it was thought best to remove the intruder before the afternoon service.

Today flowers are in a great measure the feature of the service. In no country in the world is this more the case than in America.

to which reply is made: "The Lord is risen indeed and has appeared unto Simon."

WIELDS THE MICROSCOPE.

A Michigan Woman Has Made a Scientific Success.

It is remarkable that more women have not turned their attention to microscopic work as being peculiarly adapted to their abilities. Among the few that have done so Mrs. Louise Reed Stowell has made a strong success of the work. From the beginning of her career Mrs. Stowell has been honored by the scientific world. She was appointed a member of the faculty of the Woodruff scientific expedition, and was the first American woman elected a member of the Royal Microscopical society of London, but one since has achieved to this.

On account of the great amount of her original microscopic work she has also been made an honorary member of the Michigan Pharmaceutical association, although women are not admitted as members. For several years she has been president of the Northwestern Collegiate association, and in 1888 was sent as delegate to the International Congress of Women.

Mrs. Stowell is also well known in scientific literature. She has for years acted both as editor and contributor to the best known publications of a purely scientific character. She sketches in crayon, charcoal and pen and ink, and illustrates her articles very cleverly.

Mrs. Stowell's work at the University of Michigan lay along the lines usually considered the dryest and most unattractive in the whole realm of science, as it was almost exclusively pharmaceutical in character and had to do chiefly with the study of dry roots, bark and herbs. She managed, however, to invest even these unpromising subjects with a living, vital interest, and during this period wrote a series of articles upon the microscopic structure of wheat and flour that drew widespread attention.

Mrs. Stowell left the University of Michigan to accept a position in the Agricultural department at Washington. She was chosen for the special purpose of making microscopic examinations of wheat—first of the same variety growing in different localities, and then a comparison of the different varieties, in order to ascertain, if possible, which contained the most gluten, and which the greatest amount of starchy products; the aim of the investigation being to find out which varieties of wheat were the best adapted to the varying soils in the different localities of the United States.

FIRST EASTER BONNETS.

Where and When They Were Introduced in England and America.

Who wore the first Easter bonnet? That is a question the most distinguished archaeologist would scarcely care to answer. However, this pretty custom of freshly and gaily arraying the feminine head on the most notable and glorious day of spring can easily and safely be traced for thirteen centuries.

Going back that far not only is it flattering to feminine taste and conservatism to find that a charming custom has endured so long, but that to the pious and zealous woman is due all the honor of having inaugurated the first official Easter Sunday celebrations in western Europe.

It is all very well for St. Martin, an heroic worker among the barbarous Frankish hosts to claim the year 300 A. D., to claim the glory of celebrating the first Easter Sunday at Tours, where a remnant of his shrine still exists; but it was not until fair Clotilda married a pagan Clovis that the anniversary of the resurrection became an imposing national religious function.

Clotilda, it is written, was a pious Burgundian princess who took Clovis for better or worse, and so worked on his spirit that she softened his heathen soul with Christian doctrine, and persuaded him to submit to baptism. That was in the year 496, and in 510 Clovis founded the cathedral at Strasbourg, where the Franks, whom Clovis had either persuaded or forced to follow his example, came to celebrate their first grand Easter festival.

Now it is neither frivolous nor foolishly imaginative to suppose that Queen Clotilda and the women of the Frankish hosts decorated themselves in special honor of this Sunday of Sundays and worshiped beneath the cathedral roof in fervor, thanksgiving and lovely fresh beauty. This good lady outlived her husband, and on his death retired to a convent, but Strasbourg cathedral stands as a monument to the greatness of her influence, and as it was in England next that a woman contrived to have celebrated the first Easter Sunday among the Anglo-Saxon barbarians.

Everybody who visits the cathedral city of Canterbury takes the time to knock up the sexton and investigate the little church of St. Martin. As a church it dates back 1301 years exactly, and memories of its founder, Queen Bertha, cling as closely about it as the ivy to its tower. Bertha came from France, and could claim rather close blood relationship with the pious Clotilda. She, too, was married to a pagan husband, that hardened old sinner Ethelbert, great grandson of the immortal Hengist, invader of England.

Bertha, however, labored not in vain with Ethelbert's conscience, for the king invited St. Augustine to Kent, and built on the ruins of a Roman palace the present fine church, which is but fifty feet long and twenty-five wide.

The font, from which St. Augustine took water to baptize the king, still rests in the church, and Bertha's stone coffin is exhibited to visitors. As to the debilitated-looking people who live in the church, they are not Christians and are not of the blood of the seven last words from the cross. It is curious to see the poor spread handkerchiefs on the main floor, to protect themselves from the muddy dampness.

At the completion of the third hour the figure is taken down from the cross in a procession of the people kneeling in a silence which is only broken by the reading of the seven last words from the cross. It is curious to see the poor spread handkerchiefs on the main floor, to protect themselves from the muddy dampness.

By this time a large procession had formed itself outside the church, in which only the grandees of Fustatrabla take part. It is considered a great honor and passes from parent to child. This procession escorts the deacon when it leaves the church around the outskirts of the town and through all the principal streets. Every house is draped in mourning.

The preparations are most elaborate. The tomb is followed by a large float on which is a figure of a Moor, who is a very old man, dressed as a bride. Her gown, curiously enough, is of light blue satin, with a tulle veil. In her hand she carries a small bouquet. Seven little girls, also dressed as brides, immediately follow the float. They represent the seven stages of the cross. The disciples and all intimately connected with the life of our Lord appear in the procession.

After it has made its journey around the town the procession returns to the church, where the tomb is silently deposited in the altar. One by one the people disperse, leaving it there. The church is then closed.

On Easter morning, with the rising of the sun, a flock of boys that can be heard from one end of the town to the other. The people rush to the church, to find that the tomb has vanished and that the altar is invaded by a flock of doves. The deacon and the mourning have passed away and the people stand throughout the service. On leaving the church they salute and congratulate each other, saying: "The Lord has risen!"

Botson Store - Drug Dept.

Yale's Hair Tonic

LADIES AND GENTLEMEN: It affords me

great pleasure to

call the attention of

the public to the

Excelsior Hair

Tonic, which is the

first and only remedy

known to chem-

istry which positive-

ly turns gray hair

back to its original

color without dye.

It has gone on record

that Mme. M. Yale—wonderful women chemist—has

made this most valuable of all chemical discoveries. Mme.

Yale personally endorses its action and gives the public her

solemn guarantee that it has been tested in every conceivable

way, and has proved itself to be the ONLY Hair Specific. It

STOPS HAIR FALLING immediately and creates a luxurious growth.

Contains no injurious ingredient. Physicians and chemists

invited to analyze it. It is not sticky or greasy; on the con-

trary it makes the hair soft, youthful, fluffy, and keeps it in

curl. For gentlemen and ladies with hair a little gray

streaked gray, entirely gray, and with BALD HEADS, it is

specially recommended. Our price 69c.

OUR SPECIAL PRICES.

THE VERY BEST THE WORLD PRODUCES.

	Her.	Our
Mme. Yale's Hair Tonic restores the hair and stops it from falling out	1.00	1.00
Mme. Yale's Hair Cleanser, for shampooing	1.00	1.00
Mme. Yale's Fructura (for Female Weakness)	1.00	1.00
Mme. Yale's La Freeka, for freckles	1.00	1.00
Mme. Yale's Skin Food (large)	1.00	1.00
Mme. Yale's Skin Food (small)	1.00	1.00
Mme. Yale's Bust Food (small) for developing Neck, Bust and Arms	1.00	1.00
Mme. Yale's Complexion Cream, three shades—pink, white, brunette	1.00	1.00
Mme. Yale's Complexion Cream (small)	1.00	1.00
Mme. Yale's Complexion Bleach (for Moth Patches and Liver Spots)	1.00	1.00
Mme. Yale's Special Ointment (Black Head Cure)	1.00	1.00
Mme. Yale's Eyelash Grower (promoting growth of the Eyebrows and Lashes)	1.00	1.00
Mme. Yale's Special Lotion (Pimple Cure)	1.00	1.00
Mme. Yale's Special Ointment (Black Head Cure)	1.00	1.00
Mme. Yale's Blood Tonic (purifying the Blood)	1.00	1.00
Mme. Yale's Elixir of Beauty (skin Tonic)	1.00	1.00
Mme. Yale's Magical Secret (for Softening Water)	1.00	1.00
Mme. Yale's Antiseptic	1.00	1.00
Mme. Yale's Great Scott (small)	1.00	1.00
Mme. Yale's Great Scott (large)	1.00	1.00
Mme. Yale's Jack Rose Buds (Lip Salve)	1.00	1.00
Mme. Yale's Painless Ointment (for Burns and Scalds)	1.00	1.00
Mme. Yale's Portlizer (for Constipation)	1.00	1.00
Mme. Yale's Mole and Wart Extirminator (small)	1.00	1.00
Mme. Yale's Mole and Wart Extirminator (large)	1.00	1.00
Mme. Yale's Skin Refiner	1.00	1.00
Mme. Yale's Complexion Brush	1.00	1.00
Mme. Yale's Digestive Tablets (for Indigestion, etc., large size)	1.00	1.00
Mme. Yale's Digestive Tablets (small size)	1.00	1.00
Mme. Yale's Complexion Tablets (large size)	1.00	1.00
Mme. Yale's Fertilizer Tablets (large size)	1.00	1.00

We will present every lady calling at our drug department with Mme. Yale's two scientific books, entitled "Woman's Wisdom" and "How to Beauty." They contain advice from Mme. Yale on the subjects of Health and Beauty that cannot be obtained from any other source.

BOSTON STORE, Drug Dept. Omaha, Neb.

only Easter bonnets Virginia saw for a long time, and she was in England next that a woman contrived to have celebrated the first Easter Sunday among the Anglo-Saxon barbarians.

Everybody who visits the cathedral city of Canterbury takes the time to knock up the sexton and investigate the little church of St. Martin. As a church it dates back 1301 years exactly, and memories of its founder, Queen Bertha, cling as closely about it as the ivy to its tower. Bertha came from France, and could claim rather close blood relationship with the pious Clotilda. She, too, was married to a pagan husband, that hardened old sinner Ethelbert, great grandson of the immortal Hengist, invader of England.

Bertha, however, labored not in vain with Ethelbert's conscience, for the king invited St. Augustine to Kent, and built on the ruins of a Roman palace the present fine church, which is but fifty feet long and twenty-five wide.

The font, from which St. Augustine took water to baptize the king, still rests in the church, and Bertha's stone coffin is exhibited to visitors. As to the debilitated-looking people who live in the church, they are not Christians and are not of the blood of the seven last words from the cross. It is curious to see the poor spread handkerchiefs on the main floor, to protect themselves from the muddy dampness.

At the completion of the third hour the figure is taken down from the cross in a procession of the people kneeling in a silence which is only broken by the reading of the seven last words from the cross. It is curious to see the poor spread handkerchiefs on the main floor, to protect themselves from the muddy dampness.

By this time a large procession had formed itself outside the church, in which only the grandees of Fustatrabla take part. It is considered a great honor and passes from parent to child. This procession escorts the deacon when it leaves the church around the outskirts of the town and through all the principal streets. Every house is draped in mourning.

The preparations are most elaborate. The tomb is followed by a large float on which is a figure of a Moor, who is a very old man, dressed as a bride. Her gown, curiously enough, is of light blue satin, with a tulle veil. In her hand she carries a small bouquet. Seven little girls, also dressed as brides, immediately follow the float. They represent the seven stages of the cross. The disciples and all intimately connected with the life of our Lord appear in the procession.

After it has made its journey around the town the procession returns to the church, where the tomb is silently deposited in the altar. One by one the people disperse, leaving it there. The church is then closed.

On Easter morning, with the rising of the sun, a flock of boys that can be heard from one end of the town to the other. The people rush to the church, to find that the tomb has vanished and that the altar is invaded by a flock of doves. The deacon and the mourning have passed away and the people stand throughout the service. On leaving the church they salute and congratulate each other, saying: "The Lord has risen!"

After it has made its journey around the town the procession returns to the church, where the tomb is silently deposited in the altar. One by one the people disperse, leaving it there. The church is then closed.

On Easter morning, with the rising of the sun, a flock of boys that can be heard from one end of the town to the other. The people rush to the church, to find that the tomb has vanished and that the altar is invaded by a flock of doves. The deacon and the mourning have passed away and the people stand throughout the service. On leaving the church they salute and congratulate each other, saying: "The Lord has risen!"



AN EASTER BELLE.

with white or colored embroidery and lend themselves most gracefully to the simple styles of home dressmaking.

Even the smart modistes make these cotton fabrics up in the form of sailor blouses with ship tails flaring below the belt, the wider collar faced with white and the inner vest topped by a high stitched neckband. One and all these, guipure, chablis, mechin, in all the makes of lace these figures are to be had, and from the silk petticoat lid beneath her dress skirt to the wide muslin parasol that shades her face, the woman of the moment is sewing on frolicsome fancies of net and needlework.

Investigating the matter in detail we find there are lovely wired lace coronets for women to wear in their hair; in mechin are delicate copies of the imperial stars and orders of European monarchies, to apply about the fronts of evening gowns, lace necklaces studded with rhinestones and equally lovely lace armlets, treated tactfully with the new diamond and star-shaped stones.

COQUETTISH COLLARS.

The majority of gowns seen so far this season are finished at the neck by plain or slightly banded, to afford the wearer ample opportunity, apparently, to change her ornamental collar as often as she pleases. Such collars as she prefers she can buy ready made at the shops; of velvet in various colors, high-crowned band, hooking together in the rear and studded with spangles or steel nail heads describing some artistic pattern on the velvet surface. Blue, brown, red, yellow, velvet, satin and suede collars of this make are for sale, and many of them are made with bib or dickey fronts, to be inserted in the neck of tailor gowns.

Velvet belts, trimmed with steel, are sold with the collars, while for wear with skirts and cambric shirt waists are smart red and green leather belts, trimmed in steel points. There is a distinct leaning toward military ideas just now. Pretty shopping belts of leather have highly decorated reticules hanging therefrom in the form of soldiers' satchels, and black leather or canvas belts are clasped with squares of highly polished brass in front. On the brass plates twin American eagles, crested mucklers or some such warlike device is brought out in high relief.

WASH FABRICS.

Summer time can bring forth no more

velvet. The reverse roll from a vest of cream lace, showering down from a sapphire ornament at the throat. Straps of blue velvet cross upon the lace and are held at various points with sapphire ornaments, while the sleeves along the outside of the arm are slashed open to show puffings of the cream lace, strapped down with velvet bands.

Three Easter suggestions are given in the accompanying picture, each gown in turn illustrating the uses to which cerise, balse green and gray cloth can be advantageously put: The first suit, of cerise tulle, has a hair line of white, has a yoke of tucked white silk about the shoulders, and from this falls a wide tulle collar of cerise, finished with an application of white ruffles lace and a close edging of killed cream chiffon. Cerise taffeta forms the body of the waist and the flaring skirt, ornamented at the hip with lace, while a full lace labot falls from the steel ornament at the collar to the white, steel trimmed silk belt.

Gown No. 2 has a body of pale blue taffeta, tucked and ruffled from neck to waist. Over this, a full tulle skirt of balse green cashmere, edged with narrow blue ribbon closely quilted. A skirt of balse green cashmere is worn with this, the lower half slashed and edged with quillings of blue ribbon and showing an under flounce of turquoise blue taffeta tucked and ruffled to accord with the body.

Grenadine, soft luster gray, is the goods of the third toilet. A yoke and side vest of pale green silk, closely tucked, is displayed, while the gray body is decorated with a full braid interwoven of gray and green threads. Over a green silk petticoat the gray skirt falls and displays a decoration of braid to harmonize with that used on the basque.

M. DAVIS.

ALTAR FLOWERS.

A Beautiful Custom Scarcely Known a Century Ago.

It would indeed have been a bold puritan maiden that would have ventured to fasten a nosegay in her gown on Easter day as she was going to church. But sometimes, for months before, hidden away in the darkness of a closet, she would cherish a few, or perhaps only one bulb, that toward Easter would be brought out and shown to her friends as the "spring lily." The puritan maiden excused this weakness to her grave neighbors. The bulb had been given to her, she said; she couldn't let the thing die. Probably she would have blushed herself at the thought of bringing it out in its fullness exactly on Easter day. For while Easter should be known about, it certainly was not to be celebrated.

But as the strain of the puritan's rigidity relaxed, and the influence of the English church it gradually became the custom all over the country to grow something for Easter, old mummies in the south tenderly watched their "callas." If they appeared too forward they were discreetly hidden away in a dark place to retard their growth, and when it was feared they would be backward they were diligently sprinkled

world are they used in the same abundance at Easter as in America.

EASTER AT FUESTARABIA.

Survival of a Ceremony of Medieval Times.

At Fustatrabla, a small town on the frontier of Spain, the celebration of Good Friday and Easter is kept up with much of the ceremony of mediæval times. To strangers visiting the place for the first time, it is most interesting. Early on the morning of Good Friday the windows of the church are closely veiled so that the interior is quite dark, and it is a condition that all that enter shall be dressed in mourning, for the crucifixion is taking place. A large cross is raised in the altar upon which hangs a wooden figure of our Saviour. The Roman soldiers dressed in the authentic costume of their day, are busy about the cross, and act out the reading of the scripture that is done from the chancel.

During the three hours that the Christ hangs on the cross the people kneel in a silence which is only broken by the reading of the seven last words from the cross. It is curious to see the poor spread handkerchiefs on the main floor, to protect themselves from the muddy dampness.