



RING out the bells, beloved, the joyous Easter bells,
Celestial harmony along their cadence rolls and swells,

The blessed Christ is risen in the hearts that throb and thrill
Responsive to Love's law wherein we may all laws fulfill.

—ANNIE L. MUZZEY

Merry Old England at Eastertide



MUCH has been related of the spiritual observances of merry old England at the Eastertide, and too little told of the culinary achievements that tickled the palates of peasants and courtiers alike on that great feast day, writes Marion Butler in the Chicago Tribune.

Not only were these Easter dishes intriguing in appearance and taste, but they were made doubly fascinating by folk ceremonies that attended them.

Nearly every day of the old English Easter week had its own special dish and unusual practices to go along with it. Shrove Tuesday was, and still is, in some sections, known as "Pancake day." Although the term "shrove" was originally derived from the Anglo-Saxon "scrifan," meaning to levy a penance, the English epicure evidently invented a most delightful way of paying up, for on this day it became traditional for every family to bake thick, mealy pancakes, flavored with sherry, and serve them sizzling hot for breakfast.

Maundy Thursday was the day on which the kings of England used to distribute baskets of food, known as "maunds," to the poor. These were especially coveted for the fine, white bread that they contained, loaves such as those being rare delicacies of that time. James II was the last sovereign to perform this ancient ceremony with all the elaborate church rites that attended it.

Good Friday fairly abounds in curious legends and customs connected with hot cross buns. In the early hours of Good Friday morning, Englishmen used to be abruptly torn from their pleasant slumbers by the great hue and cry of the bun vendors, who paraded the twisting, narrow streets of the towns, pushing their unwieldy bun carts before them, and chanting from dawn to dusk the familiar, old refrain: "Hot cross buns! One a penny, two a penny! Hot cross buns!"

Since modern warming contrivances were unknown in those days, these vendors had a difficult time keeping

their wares hot. They carried them in large wicker baskets, such as we still use on wash days here. The buns were placed in layers of flannel to keep them warm, and then covered over with an outer cloth of white or green. It is related that the bun vendors of old were also extremely cautious in the manner in which they handed out the buns to customers, permitting only one hand to slide gingerly beneath the covers in drawing out their wares, thus allowing only the smallest possible breath of air to penetrate inside.

The hot cross buns of yesteryears were much more crisp and crunchy than our softer modern ones. They also were more highly flavored with spices, and had a sticky coating of browned sugar. So favorite a dainty did these old pastries become with the English, that more than two hundred years ago in Chelsea, two royal bun houses sprang up, waging the bitterest of "bun feuds" over the all-important question of which baked the best buns?

Each contended that the English kings and queens, themselves, patronized its house. One took the name of Chelsea Bun House, and the other that of the Real Old Original Chelsea Bun House. Popular taste seemed to shift, at intervals, from one to the other.

Both occupied large, frame buildings with covered counters, stretching along their fronts. People used to travel miles on foot and horseback, getting up at the first flush of dawn on Good Friday morning, to eat fresh hot cross buns there, or to buy them in square, black boxes to take back home.

Although the Christian sign of the cross has been imprinted upon these hot cross buns for many centuries



"Hot Cross Buns! One a Penny, Two a Penny! Hot Cross Buns!"

now, they were really products of pre-Christian times! Egyptian priests used to sell buns in front of their temples, compiling small fortunes from these strange "admission tickets."

In primitive England, pagan tribes rudely mixed ceremonial buns of coarse grain and water as an offering to the coming of the spring sun, an event which they celebrated at wild festivals. With the coming of Christianity, the clergy waged warfare against this pagan practice, but met with such scant success that they evidently decided to make the best of a bad bargain by converting the buns into Christian symbols through the holy mark of the cross.

Another strange kind of bread, baked by old English cooks on Good Friday, was a loaf of very hard biscuit

Stone from Which Christ Ascended Into Heaven



dough, having the sign of the cross perforated in it. The peasants carefully hung these loaves from their cottage roofs, leaving them there until Good Friday morning of the following year as special talismans to protect their homes from fire. In the dark, superstitious days prior to modern medicine, to these curious loaves were attributed the healing powers of the family doctor of modern times.

Whenever an illness fell upon them, these devout peasants of long ago would dissolve small bits of the bread in water, and drink it with as much faith in its curative qualities as we would have in the scientifically prescribed medicine or tonic of today!

The Egg Is Pagan

Not many people realize that the word Easter, although the name of a Christian festival, is a survival of paganism, says Tit-Bits Magazine. It takes its name from Eostre, the pagan goddess, who was identified with the Aurora Borealis, the "rising light of day and spring." Norsemen welcomed her annually in a festival of celebration featuring an egg and a rabbit as symbols of fecundity. The survival of this custom is our present Easter egg, tinted in imitation of the quivering beams of the Aurora Borealis.

As the Christian festival coincides with the period of the pagan one, and there is a certain beautiful similarity between them, the name has naturally been retained.

DARKNESS OF CRUCIFIXION

THE "darkness over all the earth" at the time of the crucifixion could not have been caused by an eclipse of the sun for the reason that it occurred just after the passover, at the time of full moon, and an eclipse can only occur when the moon is between us and the sun, or at the time called "the dark of the moon."

When Christ Arose

By AMY VANCE WEEKS

in Indianapolis News

WHEN Christ arose on Easter day,
The sunbeams burst through
clouds of gray;
The violets bloomed their bluest
blue,
And hyacinths increased in hue
While jonquils looked a bit more gay!

The hilltop breezes stopped to play
With tulips blooming by the way;
The starry-eyed narcissus knew
When Christ arose!

As angels rolled the stone away,
A choir of lilies breathed a lay;
Wee buds were christened with the
dew,
And bluebells chimed the anthems
through!

Each flower rejoiced, and knelt to pray
When Christ arose.



WHY is it that there are usually some sinister associations about the word Easter when we find it on the map? It doesn't seem quite in keeping, states a writer in London Answers Magazine.

The classic example is Easter Island, in the Pacific. It got its name in quite straightforward fashion, when a Dutch admiral discovered it one Easter Sunday, over 200 years ago.

But the place itself has a forbidding, desolate air. There are few trees, and even birds, usually plentiful in these islands, seem strangely scarce. But there are great volcanic rocks and craters, and strange relics of a vanished civilization—huge platforms and mysterious statues, with features that are grim masks of cruelty and defiance, staring eerily into nothingness.

Not a pleasant place, Easter Island, apart from its famous statues, but they give it the final touch that makes it



Relics of a Vanished Civilization; Mysterious Statues.

wholly sinister, a place of mystery and terror.

None of the other "Easters" quite come up to this standard, but there is a cavern in South Patagonia which has been named Easter Hole. Most caves have a slightly sinister air, and this is a particularly large and awe-inspiring example. And Easter Sunday canyon, in Arizona, has something of the same forbidding character.

It's a relief to come to our own Easter—Good Easter, a tiny village in Essex. But Good Easter hasn't always been good. Start delving into its past and you find that it has specialized in witches.

It's only some 60 years ago that some of the villagers threw an old woman into a pond because she was suspected of being a witch, and the "ordeal by swimming" was one of the favorite methods of the old witch-finders. If a woman was a witch she floated; if she wasn't, she sank.

More recently even than that, Good Easter still had its "witches," or believed that it had them. One man, who died some years ago, had this reputation because his cabbages were always better than anyone else's, so people believed that he "bewitched" their gardens.

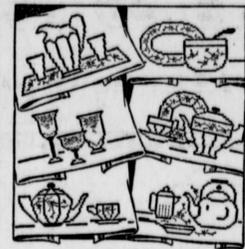
A strange story, too, was told about this man's wife. It was said that, meeting another woman with a handsome baby girl, she exclaimed: "What a beautiful child! But it will never get any bigger!" And soon afterwards the baby died.

Good Easter seems a healthy enough place, and its people live to a ripe old age. So far as it is concerned, the sinister element belongs to the past, not to the present.

HOT CROSS BUNS

THE custom of having hot cross buns on Good Friday is very old. The buns originally were supposed to be made of a dough kneaded for the host and accordingly marked with a cross. They were said to keep for 12 months without being moldy, and were often hung up in houses as charms against evil.

Cross Stitch Kitchen Towels That Are Fun to Embroider—or Give Away



Pattern 787

Just a bit—but a telling bit—of decoration is all that's needed today to make our household linens smart. And so, simple cross stitch brings color and life to humble tea-towels which make dish doing a pleasure

rather than a duty. These motifs of glassware and china—in cross stitch—are easy to embroider. This half dozen makes fine pick-up work, and also a grand prize for a bridge party—or most acceptable for a fair donation.

Pattern 787 comes to you with a transfer pattern of six motifs averaging 4½ by 9½ inches; details of all stitches used; and material requirements.

Send 15 cents in stamps or coins (coins preferred) to The Sewing Circle, Needlecraft Dept., 82 Eighth Avenue, New York, N. Y.



Lard used in deep fat frying should be strained through cheesecloth after use to remove the food particles which accumulate in the kettle.

Oysters have a better flavor if not overcooked. They may be rolled in fine cracker crumbs, dipped in egg, rolled again in crumbs and fried in deep fat at 350 Fahrenheit.

When scouring with wire wool use a snap clothespin to hold wool, this saving your hands.

To bring out the brilliancy of cut glass, add ammonia to the water in which it is to be rinsed.

A tablespoon of borax placed in the water in the tea kettle will remove the coating that forms on inside of kettle.

Cut flowers will keep fresh much longer if removed from the table after each meal and placed in the refrigerator. Cover stems with water.

Tie a little bow of bright colored ribbon on the handles of the scissors and they can be quickly found in the sewing basket.

Dr. Pierce's Pleasant Pellets are the original little liver pills put up 60 years ago. They regulate liver and bowels.—Adv.

Patience Mighty
Patience in weakness is mightier than impatience in strength.

Speedy Vacationing Minus the Happy Recollections

The exodus to Bermuda reminded a man named Ben Boldt of a trip he and another young man took to Bermuda. The ship was to sail at midnight, and after an evening of pleasant dissipation in New York they went on board. Before turning in they had several rounds of drinks in the ship's bar. An accident of some kind delayed the sailing and the next morning when Mr. Boldt's companion awoke he looked out the porthole and saw the New York docks. He swore a mighty oath and clapped his hand to his brow.

"Bermuda for a week and back again and I don't remember a thing about the entire trip," he exclaimed. —June Provincines in Chicago Tribune.

Play Just as Important to Well-Balanced Life as Work

A vacation helps to balance our powers, to give us a more symmetrical development. It keeps us from becoming one-sided. It improves our judgment.

People who alternate work with play, who frequently get close to Nature, preserve the sweetness of life; are sounder, saner; have more common-sense than those who never drop their work.

This story will interest many Men and Women

NOT long ago I was like some friends I have... low in spirits... run-down... out of sorts... tired easily and looked terrible. I knew I had no serious organic trouble so I reasoned sensibly... as my experience has since proven... that work, worry, colds and whatnot had just worn me down.



"Yes, I have come back to where I feel like myself again."

The confidence mother has always had in S.S.S. Tonic... which is still her stand-by when she feels run-down... convinced me I ought to try this treatment... I started a course... the color began to come back to my skin... I felt better... I no longer tired easily and soon I felt that those red-blood-cells were back to so-called fighting strength... it is great to feel strong again and like my old self. © S.S.S. Co.

SSS TONIC. Makes you feel like yourself again

HOW FAR CAN YOU GO BEFORE HE SAYS...

"You need a quart"

Make the "FIRST QUART" TEST

Just drain and refill your crankcase with Quaker State. Note the mileage. Then see how far you go before you have to add a quart. See if it isn't farther than you have ever gone on a single quart of any other oil. (That means real oil economy; but still more important, remember that the oil that stands up best between refills is giving your motor the safest lubrication. Motorists find that under similar driving conditions, they get many more miles from Quaker State. Quaker State Oil Refining Company, Oil City, Pennsylvania.)

Retail Price... 35¢ per Quart

"First choice of Experience"

QUAKER STATE MOTOR OILS AND SUPERFINE GREASES

EGGS AT EASTER

THE use of eggs at Easter time follows a custom of greatest antiquity, the egg having been considered in widely separated pre-Christian mythologies as the symbol of resurrection. It is probable that the Christian church adopted and consecrated an earlier custom. The egg is generally regarded as the symbol of spring, life and fecundity of nature.