

of fashion, and by their influence are ruining others as well as themselves. Undoubtedly, it requires no small amount of fortitude to essay to swim against the mighty tide, but "Rome wasn't built in a day." Let those who are determined that they will not yield to the offensive innovations which are still being introduced in our midst stand bravely by their colors, and if the Governor-General and the Princess Louise honor our city by their presence this year, let them show their respect by appearing at the reception entirely dressed, or their disapproval of any other mode by remaining at home. Let not those who glory in their "strong-mindedness," esteem it an easy matter to combat custom in any quarter, high or low. We are so accustomed to yield allegiance first to one fiat, then to another, that before we are aware of it the strongholds are taken, and we become just what we most heartily despise—*devotees* of fashion.

EASTER.

THE name given to this festival, celebrated by Christians in commemoration of the resurrection of our Saviour, is derived from the German *Pascha*, meaning the pass-over. It received its Teutonic name from a festival held in honor of Ostara, the goddess of morning, which was celebrated at the same time. The Anglo-Saxon name of April was *Estormonath*, and in Germany it is still called *Ostermonath*; in it also we can trace the word *Easter*. The correct time for the celebration of this festival has occasioned a great deal of controversy; in the second century a dispute regarding it arose between the Eastern and Western Churches; the former held it on the 14th day of the first Jewish month, considering it equivalent to the Jewish Passover, and the latter on the Sunday following the 14th, regarding it as the commemoration of the resurrection of Christ. The Council of Nice (325 A. D.,) decided in favor of the Eastern Church, branding the custom of the Western with the name of "quartadeciman heresy."

At the time of the introduction of the Gregorian Calendar, the question was debated whether a fixed day after the 21st of March should not be appointed on which to hold this festival, but in deference to the

ancient customs it was concluded to determine it by the moon. In the present century, the established rule is that Easter be held the first Sunday after the Pascal full moon, which happens upon or after the 21st March; if the full moon first appears on a Sunday, Easter week would be the one following. Being the most ancient and important of the movable feasts, it determines all the others. The manner of celebrating Easter day has changed considerably. In ancient times it was called the "Sunday of Joy;" slaves were then released, the rite of baptism administered, and alms distributed among the poor; indeed, so excessive were their demonstrations of joy, that at times it amounted to a tumult. In Germany it continued to be celebrated, down to the beginning of the present century, by the kindling of bonfires and various rites, and to those observances that could not be expelled from the church, there was given a christian significance. The most characteristic Easter rite, and the one most widely diffused, is the use of eggs. They are usually stained of various colors and given as presents or amulets, and games are played by sticking them together. In the moorlands of Scotland the young people think it fine sport to go out before breakfast on Easter morning hunting for wild fowls' eggs, and it is considered lucky to find them. The Jews used eggs in the "Feast of Passover," and it was a custom for the Persians when they celebrated the festival of the solar year in March, to present each other with colored eggs. From the Christian standpoint the "Feast of Eggs" has been usually considered emblematic of the resurrection and of the future life. The Catholics are most faithful in observance of this, as in fact of all festivals, their churches are appropriately decorated and imposing ceremonies held.

" And here, amid the slowly dropping rain,
We keep our Easter feast, with hearts whose care
Mark the high cadence of each lofty strain,
Each thankful prayer.

" But not a shadow dims your joyance sweet,
No baffled hope or memory darkly clad;
You lay your whiteness at the Lord's dear feet,
And all are glad."

THE first Cree types were cut by a missionary out of bullets, and the printing done on deer skin.