

Mandan is to have a gymnasium. McHenry is to have another bank. Dickinson has 130 telephone subscribers.

The bank at Wilton is open for business.

Sneak thieves are operating at Grand Forks.

Valley City has \$10,000 in its strong box.

House-cleaning is the popular pastime.

Mumps seem to be epidemic at McHenry.

Williston will have a telephone exchange.

The new hospital at Devils Lake is assured.

The Rebekahs have organized at Kenmare.

State Health Officer Healy is an active official.

Wydmore people want an electric light plant.

There may be a Pembina county base ball league.

The Washburn road is erecting stock yards at Washburn.

June 24 and 25 are the dates selected for the Hope races.

Grand Forks are already complaining of the scorcher.

The people of Perth complain of the ing of the scorcher.

The January taxes in Grand Forks county were \$253,181.35.

It is said the Morton county political scrap is to be to a finish.

Work will soon begin on the reform school building at Mandan.

Milnor thinks it is in the artesian water belt, and wants a well.

King John Satterlund is to start a brick yard at Washburn.

Some new business enterprises are to be established at Cathay.

Jalmar Wiggs, the Milton pitcher, will play with Portland this year.

The storm of last week tied up the trains on the Soo at Brookwood.

A Grand Forks policeman has resigned to become a pawnbroker.

Bismarck is on a cash-paying basis for the first time in many years.

Dan Campbell, a Bismarck colored man, has been sent to the asylum.

Among the attractions for Washburn is a new band and a fire company.

The other towns in the state envy Walthalla that excellent spring water.

Business at Harvey is so great that the Soo will enlarge the freight depot.

State Senator Sharpe has returned to Kulm after an extended Eastern visit.

North Dakota will have the base ball epidemic worse than the smallpox this summer.

The W. C. T. U. lodge at Grand Forks will not be abandoned, as at first announced.

Somebody will have to quarantine against the Barnes county epidemic of suicides.

Forest River schools are temporarily closed on account of the prevailing epidemic.

Four-legged hogs are worth 6 cents cash, per pound and 6 1-2 in trade at Anamoose.

The county jail at Pembina has been lined with iron sheeting an eighth of an inch thick.

The first car load of Dagoes for summer work on the Northern Pacific at Jamestown has arrived.

A death occurred at Everest from diphtheria, the little daughter of Albert Hatke being the victim.

At Grafton, it is said, there is a tendency to mix a legislative fight up with the municipal campaign.

The Masonic temple at Langdon is a structure of which the citizens of that town are justly proud.

Tom Haig was arrested at Devils Lake on the charge of interfering with firemen during a blaze.

Dave Clover was arrested and brought to Mandan on a charge of seduction, preferred by Miss Case.

Barnes county is said to have seven candidates in the field for sheriff, and the election eight months away.

Devils Lake citizens were so indignant that they offered \$200 reward for the conviction of a dog-poisoner.

The suit of Grand Forks, to test the liability of bank directors, will be observed with considerable interest.

Iowans are shipping in cattle to the ranges about Mandan, where some big purchases have recently been made.

It is reported that Postmaster Budge and National Bank Examiner Gordon of Grand Forks are to be reappointed.

Not long ago Joe Miller of Mandan died, and now the death of his widow is reported to have occurred in St. Paul.

The prohibitionists are to do a lot of campaigning this summer. A number of noted speakers have been secured.

North Dakota farmers are urging Senators Hansbrough and McCumber to work for the passage of the oleo bill.

Jerry Bacon is said to be really a congressional candidate, and will endeavor to control the Grand Forks county delegation.

John Sorley of Grand Forks county is mentioned for attorney general, as a candidate to harmonize Grand Forks politics.

Sentiment in favor of a division of Ward county seems to be increasing. Just how it will be done seems to be the question.

H. D. Anderson wires from California that he has not seen W. F. Gaulke, as the latter is said to have reported—and there you are.

Steele who pitched the nineteen inning game for Cavalier last summer, has signed to pitch for Chattanooga this summer.

The reform school at Mandan will be erected on the race track site, which should not be regarded as improper for the warm boys.

If the state militia is armed with Krags and the boys dressed in khaki uniform, Gen. Miller will be called the best fellow in the business.

Kenmare has decided to skip the gasoline and kerosene stage of street lighting, and jump at once from no light to the bright glare of electricity.

Uncle Charles Cavilleer of Pembina county is receiving the congratulations of his friends on passing the eighty-fourth anniversary of his birth.

Litchville wants a flour mill.

Knox is to have a new photo gallery.

Building lots at Kenmare are in demand.

Farmers around Barrie may put in a creamery.

Souris has 358 residents, and they are hustlers.

A local dentist is said to be in demand at Kenmare.

Nearly every state paper reports a building boom.

The Courtenay tow mill seems to be a large success.

Dickinson people are receiving green goods circulars.

The Methodists are preparing to erect a church at Souris.

There have been further additions to the Drayton band.

Williston wants water works and an electric light plant.

Fargo seems to draft Casselton teachers rather frequently.

A drunken lumber jack fought a Grand Forks cigar sign.

Linton people want some changes made in the mail service.

Hope's racing meet this year will be bigger and better than ever.

R. A. Foss, from Iowa, may open a real estate office at Hunter.

Wilton people went after the funds for the creamery with a rush.

Rugby has joined the numerous towns that demand more residences.

All smallpox cases at Courtenay have been released from quarantine.

Granville expects 400 cars of immigrants' moveables this spring.

Elevator companies are preparing to sell the far farmers seed wheat.

The rural mail route out of Lisbon is getting in good working order.

Pat Neary of Buffalo will start a chicken ranch, with an incubator.

Shooter Rice of McHenry paid \$100 fine for performing Jack Broderick.

Several Tower City ladies walked to Buffalo and rode back on the train.

A number of new and substantial buildings are to be erected at Hunter.

More attention will be paid this spring to tree-planting than formerly.

Some Pembina county Icelanders have organized a land investment company.

Jamestown is having the steenth edition of its trouble over a water supply.

Richburg is growing. The latest are a barber shop and a photograph gallery.

William Engeler of New Salem has been granted a pension of \$8 per month.

Uncle Joe Sayer of Hunter is transforming his residence into a store building.

Henry Erickson of Towner will establish a branch machinery house at Granville.

The Dunseith country is attracting the attention of some of the immigrants.

Decorative Day orators are being selected. Hon. J. M. Devine will speak at Lisbon.

W. H. Beard has shipped four car loads of sheep to Chicago from his farm at Hunter.

An Ayre man attended a dance at Buffalo, and the next day was attacked with smallpox.

Some visitors at Grand Forks have so much money that they use greenbacks to stop rat holes.

Cavaller county lands have increased in price from 50 to 100 per cent during the past two years.

Several Buffalo people are selling their farms and removing to the northwestern part of the state.

A new prohibition drink is being sold in the western part of the state—said to be the fighting kind.

County Auditor Jones of Ransom county is back from a visit to his old home in North Carolina.

Tower City barbers deny the report that Oriska people caught the smallpox while being shaved there.

People along the Jamestown Northern are pleased with the railway mail service recently inaugurated.

The school officers at Page have inspected the school house at Wheatland, and may build one like it.

Some silk, supposed to have been fraudulently shipped from New York was seized at Grand Forks.

Domestic fowl were first introduced into North Dakota in 1808, according to Historian Arnold of Larimore.

Minot is so wide-open that the new settlers can find other things than real estate to place their money on.

At Richburg the citizens will allow immigrants to erect houses on vacant lots until they can secure claims.

A Richland county man said this country was getting too civilized, sold out and followed the setting sun.

Some of the Indian attendants at the United States court at Bismarck started a petition to adjourn court to Fargo.

An organizer for a secret society in this state is said to have deserted a wife and three children near Aberdeen, S. D.

Former State Senator J. O. Smith of Casselton may remove to California, instead of locating permanently at Winnepeg.

Claim holders are getting into Ward county to begin on their improvements before the festive jumper gets in his work.

Ex-State Game Warden Bowers will have charge of a branch agency of the McCormick Harvester company at Minot.

North Dakota, according to the last census, has \$1,359,296 invested in flouring mills, with an annual product valued at \$4,000,000.

J. E. Burke, a son of the Sheldon editor, will locate at Velva for the practice of law. Another state's attorney for Barnes county.

Twenty years ago Bismarck and Jamestown were scapping over a Northern Pacific extension to the Mouse River country.

Easter Festival of Great Age.

The festival of Easter is much older than the Resurrection of Jesus. Christianity not only converted the magnificent pagan temples, which it could not pull down, into churches, but it also adopted and adapted as many of the rites and ceremonies of heathen antiquity as were too deeply rooted in the habits and affections of the people to be eradicated. From the Greeks and the Romans the early Christians borrowed their emblems of resurrection and immortality—the Peacock and the Phoenix. The Easter egg, too, as a religious symbol is as old as the pyramids of Egypt and the primer of Oriental philosophy, which taught that the world was hatched from an egg about the time of the vernal equinox. We read also that the Romans in early spring ran races in an oval—an egg-shaped arena, when the winner was presented with eggs accompanied with wishes that his noble family may increase and multiply. Christianity colored the egg red to remind the people of the blood shed for their redemption.

That ceremonial Christianity is in a large measure paganism transformed or rejuvenated is admitted by the best scholars in the church as well as out of it—by Cardinal Nicholas Wiseman and Baronius, as well as by Max-Müller and Renan. "The church has borrowed many customs from the religion of the Romans and other pagans," says an ecclesiastical authority, "but it has meliorated them." Another writes that "the pagan festivals laden with superstition were changed into the praiseworthy festivals of the martyrs." Still another defends the practice by saying: "It was permitted the church to transfer to pious uses those ceremonies which the pagans had wickedly applied in a superstitious worship."

Ostera or Eostre, derived from "Ost," meaning East, was a Saxon Goddess who presided over the luminous powers which revived the earth and resuscitated life out of the shadow of darkness and the mold of the grave. She was the divinity whose face shone like the glory of the sunrise and the brightness of the dawn; her ambrosial breath made hill and dale fragrant, and her smile shed beauty over every breaking bud and blossom. The people congregated in the fields to cheer her arrival in the skies, because she came to destroy the geni of winter-darkness, sterility, storm, and death, and to shake from her golden urn blessings upon man and beast alike. "The Sun is risen!" they shouted, as they greeted one another and kissed and danced on the new grass. Our Teutonic ancestors devoted eight days of April, which they called the Ostermonat, to the worship of this beautiful goddess of life and love perennial, whose arrows, tipped with flame, had shot fresh hopes into their hearts. When Christianity converted the pagan Saxons, instead of attempting to abolish this joyous festival, it christened it into an institution of the church, preserving all its poetry and music—the flowers and the eggs, and only substituting Jesus, the "Sun of Righteousness," for Ostera, the Goddess of the East.

Easter, then, is a day in which Christian and heathen memories mingle, and we regard that as its most pleasing feature, because it lifts it from being merely a sectarian symbol into a festival of humanity. It demonstrates that all festivals have a common ancient source—the needs of the human heart, and that all religions, instead of being miraculously given to any chosen people, spring out of the eternal soil of humanity.

Let us rejoice to-day not that the "Sun" has risen or that one man has been raised from the dead, but that all mankind has been steadily rising during these many ages—rising from the deep, dark grave of ignorance and slavery to freedom and power. Let us change the Easter salutation, and instead of greeting one another with "Christ is risen" and "He is risen, indeed," let us say, "Humanity is risen," and let the refrain be, "Hail, risen Humanity."

Heathen Nations Celebrate the Day

In the Christian churches of all nations Easter is celebrated as the day on which the Great Teacher, the Jesus Christ, rose from the dead and thereby consummated his divine plan of redeeming the human race. Since Easter is so indissolubly associated with the life of the Founder of the Christian religion, one would naturally assume that it is a purely Occidental festival, having its origin in the west and being confined in observance to Caucasian countries. Yet, strangely enough, in several of the countries of the Orient, in India, in Japan, in China, we find religious festivals bearing a wonderful resemblance—festivals that were observed by pious people thousands of years before the beginning of the Christian era laid the foundations of western civilization and power.

The festival of India analogous to the Christian Easter is called the "Feast of Buddha"; in Japan it is named the "Feast of the Higon," while in China they term the great spring-time celebration "The Ancestral Worship." All these holidays have deep religious significance, for all have their origin in the spirit of thankfulness and rejoicing; that wherever man lives he has ever greeted the death of winter and the dawn of spring. In this sense Easter, the Higon, the Ancestral Worship, are all more than mere church days—they are man's spontaneous outpouring of gratitude

The Chorister.



Ye choirs of new Jerusalem, Your sweetest notes employ, The Paschal victory to hymn In strains of holy joy.

to nature, alike beneficent mother of both Occident and Orient.

A deep religious sentiment governs the Christian observance of Easter, and in that particular the Chinese ancestral worship is similar to it. The fifth commandment of the Christian decalogue is their first, "Thou shalt honor thy father and mother," and no sin in the eyes of the pious Chinese is so heinous as that of disobedience or disrespect to parents.

This filial piety is the fundamental virtue of their social life, and the respect which a son shows his father does not end with life, but is still shown to his memory long after his death. Nor is the deference merely an individual custom. Time has hallowed it into a great national festival.

It is called Tsing Ming, and occurs in the spring of the year. The Chinese do not make much ado about the death of a child or a young person, but when a father or a mother dies, especially if they have grown old, great ceremony attends the burial, from which proceeds one of their great common proverbs, "As much trouble as a funeral."

There is nothing in the lore of eastern religions to conflict with the hope of a life hereafter. Almost every faith of the Orient has for its foundation the theory of a risen Redeemer. And yet who can make answer to these momentous questions?

Term Easter is of German Origin.

Our term Easter is of German origin, but the name by which the festival is designated from the beginning is the Paschal, a name derived from the Hebrew: it commemorates the deliverance of the Jews from Egyptian bondage when the destroying angel spared the first-born of the Hebrew because their doors were marked by the blood of the Paschal lamb.

The Easter festival is the greatest in the Christian calendar; it is the climax of the events in the life of our divine Lord—his birth, his labors, his miracles, his betrayal, the bitterness of his agony at Gethsemane, and his cruel death on Calvary all culminated in the victory we commemorate on this glorious day.

The church has always held that the miraculous deliverance of the Hebrew people from Egyptian bondage was the type and figure of the far greater deliverance which would follow when Christ, our Pasch, as St. Paul says, would be sacrificed and by his blood would save us from eternal death.

The Christian Pasch was instituted on that night when our Savior, Jesus Christ, surrounded by his disciples at the Last Supper which he held with them, gave them under the form of bread and wine his body and his blood to drink. There is nothing in all the gospels set forth in language more unequivocal than this fact. The church has always taught, as he himself declared, that our divine Lord is truly and really present, under the forms of bread and wine, consecrated by the words uttered by himself, and spoken by those authorized by him to use them.

It is true that he suffered and died that all men might be saved, yet we know, from his own words and the teachings of his apostles, that many may not be saved because they will not make the necessary effort and sacrifice—"Many are called but few chosen." Faith alone in the redeeming sacrifice will not bring salvation; the mere fact that we believe in the divinity of Christ, in the teaching of Christ, in the redemption purchased for us by the death of Christ will not bring us salvation unless we ourselves do our part to make ourselves worthy thereof. It is not enough to have faith; we must also labor. "I have fought the good fight, I have kept the faith," St. Paul says; he did not consider it enough to have the faith only—it must be accompanied by good work.

The church, therefore, celebrates this day with more of joy and gladness and ceremony than any other in commemoration of the institution of that Christian Pasch which means so much to humanity! for millions of her children, under her guidance and direction, through prayer and repentance, and other penitential works are made worthy to participate in this divine banquet. They are restored to the friendship of God and have earned for themselves eternal life, for our Savior has said: "If any man eat of this bread he will live forever, and the bread that I will give is my flesh for the life of the world." (John vi.)

And she celebrates this day with unusual joy and gladness for the further reason: That it is the anniversary of that day on which the Founder by his own inherent power raised himself from the dead, thus giving the strongest possible proof of his divinity, and leaving to us, who believe in him and love him, a reason for the faith that is in us.

The Book of God.
Highest of all is the book of God. This book is the story of earth's noblest spirits, in hours when they were filled with a passionate hunger for righteousness, and how they made a record for these great spiritual experiences in their poems, psalms and letters. No other book has such treasures of wisdom and culture. It teaches us the path that leads to prosperity and peace. It is the great book, the book of hope and life, because it is the book of God.—Rev. N. D. Hillis, Congregationalist, Brooklyn, N. Y.

THE EASTER EGG.

The Easter egg has always been one of the most popular features of the Eastertide. It owes its origin, as many of the popular Easter observances do, to pagan tradition. It was held as symbolic of renewed life, and in the Christian church is an old emblem of the resurrection. In Germany, instead of the Easter egg, is presented an emblematic print, in which three hens are holding a basket, wherein are three eggs; whereas in Vienna the Easter egg is composed of silver, mother of pearl, or bronze, and filled with knickknacks of some kind. Formerly in England the Easter egg was solemnly blessed by the priest, and, being elaborately colored, was often kept as an amulet. Easter eggs, or pasc or pasq eggs as they used to be called, have from time immemorial been prepared much as they are today, being boiled hard in water colored with red, blue, or violet dyes, with inscriptions, devices, or landscapes traced upon them. Some of the designs are very beautiful.

OF NOVEL DESIGN.

Perhaps the most curious Easter egg ever made was one ordered by a South African millionaire for his bride. It was made in London, and was nine feet long and eighteen feet in circumference at the widest part. The shell of this wonderful egg was made of chocolate, most elaborately adorned. It was intended as a wedding present, and held the whole of an expensive trousseau for the girl he was to marry. It also had in it an enormous quantity of superfine confectionery. It is said that the most costly Easter egg ever made in the country was ordered by a railway magnate for his little son. It was a miniature carriage, most exquisitely appointed, in the shape of an egg. The exterior was of the finest white enamel, and the interior of white, quilted satin. This dainty little vehicle was drawn by two tiny ponies in gold harness. A boy would be hard indeed to please if such a beautiful present did not fill his heart with gladness. But the boys of the present day are luxurious.

TO BE HAND PAINTED.

Anybody who can use a brush at all can make lovely and at the same time novel eggs by taking a little trouble. The prettiest idea, and one which can be carried out easily, is to take a goose egg and paint a little spray of violets on it. These blossoms are symbolic of the spring, and so especially appropriate. Next make a little bunch of paper violets, ending as described before, in a bon-bon. These, of course, are to fill the opening which has been made to blow out the egg. Fill the rest of the egg with candied violet leaves. This makes as beautiful a little egg as the heart could wish, and especially dear to the recipient as representing the work and thought of the giver. A pretty variation of this notion can be made by drawing roses instead of violets, using a paper rose for the stopper and filling the egg with candied rose leaves. Endless designs are shown in the confectionery shops of the cities, but they can be painted at home just as well, and will be more valued.

