



THE LIGHT OF EASTER.
WELCOME, O light of Easter morn!
 Whose glorious banners span the sky.
 Bring thou the hope-of ages born—
 That bids all slumbering nature rise.
 Again shall earth, triumphant, free,
 From winter's grasp, sing forth her pride,
 Through spring's awakening melody,
 O light of Easter tide!
 O blessed light! though darkly down
 O'er Judah's hills her sun had set,
 Yet thou didst carry a vision crown
 And glad pain-shadowed olive,
 When swift, before thee fled the gloom,
 The grave's dark bondage thrust aside,
 And conquerer thou o'er death and doom,
 O light of Easter tide!
 Fair, peaceful light, in blessings fall
 Round weary feet and hearts that grieve;
 Life's fairest promise bring to all,
 Thy lilies with its cypress weaver,
 Bring never to the angel's prayer,
 Bring peace where pain and storm abide,
 And thou the longest linger there,
 O light of Easter tide!
 O wondrous light! that shining through
 Long vistas of the speeding years,
 Still brings the hope of birth anew,
 As each returning spring appears,
 Emblem of life immortal thou,
 As o'er the world, through spaces wide,
 There breaks thy radiant glory now,
 O light of Easter tide!
 —Woman's Home Companion.

AT THE CHURCH DOOR
VERY young woman, in this wonderful age, has a "call" to be a genius in some special direction, but Dorothy Lake was an oddity.
 She was in no popular sense a fine de siecle girl, and her father, an old-fashioned man, without any soulful aspirations, had been heard to thank God for it.
 His little laughing Dorothy quite satisfied his private ideal of what a girl should be, although she was a perpetual thorn in the side of his only sister, president of several clubs, and an earnest advocate of woman's rights.
 "But so am I, auntie," Dorothy had argued, from the stronghold of her father's knee. "I believe in woman's rights as much as you do, only we differ about what these rights are."
 "Will you explain your platform, my dear?" her aunt asked, grimly.
 And Dorothy had laughed, and finally averred that, in her opinion, a woman's rights consisted in having all men honor and protect her, and one special man love and take care of her.
 Undoubtedly, Dorothy was an oddity, but several men of younger years than her father were not altogether displeased with the out-of-date characteristics of this winsome maid. One in particular, viewed her with eyes of distinct approval, and Dorothy's rosy cheek grew rosier still whenever Jack Eustis, junior partner in her father's firm, came near.
 For Jack and Dorothy this dusty old world became a glorified romance; blessed by the dew and the sun, the rosy



bud of passion slowly unfolded its perfumed leaves, until in perfect and wonderful bloom the rich rose of love stood waiting to be gathered.
 Then some untoward fate turned Jack's eyes in the direction of a sparkling debutante, whose brunette beauty glowed like a rich ruby, in contrast with the cool, pure turquoise charms of his own little lady love. Dorothy watched his undisciplined masculine admiration, and her feminine soul grew bitter within her.
 "How handsome Miss Hayden is," she remarked, with assumed nonchalance, following the direction of his gaze.
 And Jack, not having attained the wisdom of angels, warmly agreed.
 "Quite the prettiest girl in the room," pursued Dorothy, smoothing her gloves with assiduous care.

And Dorothy, fair as a violet in her Easter array of lilac crepe and snowdrops, knelt in the church where the air was heavy with the fragrance of lilies, and prayed for that "peace which the world cannot give."
 "Jack Eustis went home last night," announced Judge Lake, his eyes on his buttered toast, Palm Sunday morning.
 "Got a telegram at 1 o'clock that his mother was dying."
 How small and pitiful now seemed the quarrel that had parted them. Being a proud woman, she could not stretch out a beseeching hand to her lost lover. For her there was nothing save the time-honored sorrow of silence.
 Little Dorothy, fair as a violet in her Easter array of lilac crepe and snowdrops, knelt in the church where the air was heavy with the fragrance of lilies, and prayed for that "peace which the world cannot give."

It was a bird the rabbit laid colored eggs, and an egg has always been a symbol of the resurrection, and therefore used as an illustration of Easter.
 In many parts of Germany it is a common custom for children to go to their godmother at Easter to receive colored eggs and a baked rabbit. Sometimes the children are sent to the garden to make a "rabbit's nest" with straws and sticks, and in the morning they are sent to gather the wonderful colored eggs which the rabbit had laid for them. And they always find them.
 Here are a few fit words for Easter Sunday morning from Edward E. Hale, a man whose large thought makes him at home with all sects, yet bound by none:
 "Easter morning does not prove man's immortality. It asserts it. In the universal resurrection from the night of winter, as life which had been sleeping returns, it asserts man's communion and companionship with the God who is life, it declares that man, a child of God, cannot die. Because he is immortal he can come to his God as an immortal comes, can speak, can listen, can reply. He enters on this or that enterprise sure that he has infinite allies. If one of these be called away they shall meet again. He lives for and with those who are also immortal. Each for each has companionship, perhaps help. It cannot be that they are to grind along through ages stupid and alone.
 "To renew such immortal life here is the yearly mission of Easter day. That this which is mortal may be clothed upon with immortality."

our Christmas. At Constantinople the streets are thronged and bands of music parade day and night, the decorations of the boats in the Bosphorus are striking and beautiful. The Sultan celebrates the day by worshipping in the mosque, after which he gives an informal reception to his friends in the palace of Dolmabahce. During this reception the Sultan occupies a throne of great splendor placed in the midst of the vast and beautifully decorated audience hall.
ORIGIN OF EASTER RABBITS.
 According to Teutonic Tradition Bunny Was Once a Bird.
 One of the quaint and interesting features of our modern Easter carnival is the appearance in shop windows, side by side with the emblematic colored egg, of a pert tall-eared rabbit, and those who cannot understand why bunny should have a place in our Easter decorations shrug their shoulders and think it a trick to please the children. But the legend of the Easter rabbit is one of the oldest in mythology, and is mentioned in the early folk lore of South Germany. Originally, it appears, the rabbit was a bird, which the ancient Teutonic goddess Ostara—goddess of the east or of spring—transformed into a quadruped. For this reason the rabbit or hare is grateful, and in remembrance of its former condition as a bird and as a swift messenger of spring, and of the goddess whom it served, is able to lay colored Easter eggs on her festival in the spring time, the colors illustrating the theory that when



EASTER AND ITS EGGS.
EASTER brings the feast of eggs. The original use of the egg at Easter simply typified the revivification of nature. Some historians say that the custom of giving eggs at Easter is to be traced back to the theology and philosophy of the Egyptians, Gauls, Greeks, Romans, etc., among all of whom an egg was the emblem of the universe, the work of the Supreme Divinity. The egg in all ages and in every country has been the subject of poetical myths and legends. The ancient Finns believed that a mystic bird laid an egg on the lap of Vainamon, who hatched it in his bosom. He let it fall into the water and it broke; the lower portion of the shell formed the earth, the upper the sky, the liquid white became the sun and the yolk the moon, while the little fragments of broken shell were changed into stars.
 Hutchinson remarks that "the egg was held by the Egyptians as a sacred emblem of the renovation of mankind after the deluge. The Hebrews adopted it to suit the circumstances of their history as a type of their departure from the land of Egypt, and it was used in the Feast of the Passover as part of the furniture of the table, with the Paschal lamb. Christians have certainly used it on this day, as retaining the elements of future life, for the emblem of the resurrection. It seems as if the egg was thus decorated for a religious trophy after the days of mortification and abstinence were over and festivity had taken place, and as an emblem of the resurrection of life, certified to us by the resurrection from the regions of death and the grave."
 The usage of interchanging eggs at this season has been referred to its origin to the egg games of the Romans, which they celebrated at the time of our Easter, when they ran races in an egg-shaped ring, and the victor received eggs as his prize. These games were instituted in honor of Castor and Pollux, who, fabulists relate, came forth from an egg deposited by Leda after Jupiter had visited her in the shape of a swan.
The Sympatizes.
 The Minister tapers his unfinished sermon—Dear me! It's so hard to have anything new for Easter!
 His Daughter—I suppose it is, dad. What a pity you can't leave it all to the milliner, as the rest of us do!—Puck.
An Echo.
 "All the Easter angels in the pictures look so unhappy."
 "Yes, the poor things are not allowed to wear bonnets."
 Easter as at first observed by the early Christians was a thanksgiving lasting eight days. This was at first reduced to three days, afterwards to two, and finally to the single day, Easter Sunday.

SOCIETY MEETINGS.
M. E. CHURCH—Rev. O. W. Willet, Pastor. Services at 10:30 o'clock a. m. and 7 p. m. Sunday school at 12 m. Prayer meeting every Thursday evening at 7 o'clock. All are cordially invited to attend.
PRESBYTERIAN CHURCH—Rev. G. L. Gulchard, Pastor. Regular Services every 2nd and 4th Sunday in the month at 10:30 a. m. and 7:30 p. m. Sunday School at 12 o'clock and 3:30 p. m. Prayer meeting every Wednesday evening.
DANISH EV. LUTHERAN CHURCH—Rev. A. F. W. Bekker, Pastor. Services every Sunday at 10:30 a. m. and 7 p. m., and every Wednesday at 7 p. m. A lecture in school room 13 m.
METHODIST PROTESTANT CHURCH—Rev. J. J. Whitt, Pastor. Services every Sunday at 7:30 p. m. except the third Sunday each month. Sunday-school at 1 p. m.
ST. MARY'S CATHOLIC CHURCH—Father H. Wehler. Regular services the 2nd Sunday in each month.
GRAYLING LODGE, No. 385, F. & A. M. meets in regular communication on Thursday evening on or before the fall of the moon. J. K. MEUX, W. M.
J. F. HURN, Secretary.
MARVIN POST, No. 340, G. A. R. meets the second and fourth Saturdays in each month. L. J. FORD, Post Com.
J. C. HANSON, Adjutant.
WOMEN'S RELIEF CORPS, No. 162, meets on the 2d and 4th Saturdays at 3 o'clock in the afternoon. Mrs. J. M. JONES, President. JULIA FOURNIER, Sec.
GRAYLING CHAPTER, R. A. M., No. 120—Meets every third Tuesday in each month. J. K. MEUX, H. P.
A. TAYLOR, Sec.
GRAYLING LODGE, I. O. O. F., No. 117—Meets every Tuesday evening. JOSEPH PATTERSON, N. G.
C. O. McCULLOUGH, Sec.
BUTLER POST, No. 21, Union Life Guards, meet every first and third Saturday evenings in W. R. C. hall. H. DOUGHERTY, Captain. P. D. BRIDGES, Adjutant.
CHAWFORD TENT, K. O. T. M., No. 104—Meets every Saturday evening. J. J. COLLE Cam.
T. NOLAN, R. E.
GRAYLING CHAPTER, ORDER OF EAST-ERN STARS, O. S. S., meets Wednesday evening on or before the full of the moon. Mrs. A. GROULLEFF, W. M. MRS. FRED NARHIN, Sec.
COUNT GRAYLING, I. O. O. F., No. 780—Meets second and last Wednesday of each month. J. WOODBURN, C. R.
B. WENNER, R. S.
GRAYLING HIVE, No. 54, L. O. T. M.—Meets every first and third Wednesday of each month. MRS. GOULETTE, Lady Com. MRS. F. WADDE, Record Keeper.
REGULAR CONVOCATION OF PORTAGE LODGE, No. 141, K. of P., meets in Castle Hall the first and third Wednesday of each month. H. A. POND, K. of P. L. T. WATSON, G. C.
GRAYLING COUNCIL, No. R. & S. M., will hold their regular convocation on Friday, on or before the full of the moon. JULIUS K. MEUX, T. J. M. F. L. MICHELSON, Sec.

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Crawford County Exchange Bank
N. NICHOLSON & R. HANSON, PROPRIETORS.
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Jack cheerfully assented. And then Dorothy waited away with a new partner, and, try as he might, Jack failed to catch a single glance over that partner's shoulder from the blue eyes that meant his heaven.
 He took refuge in sulky flight, and Dorothy, having laughed and danced the evening through, spent the remainder of the night in tears, not of repentance, but of jealous wrath and pain.
 The nightfall found her carefully dressed and willing to be sued into a forgiving frame of mind. But Jack, the outraged and indignant, had not yet reached the melting mood; he waited for a word of apology and recall, and when, after what seemed to Dorothy unparadiseable delay, he finally sent in his card, Miss Lake was "not at home."
 Lent gave excuse to one aching heart for complete withdrawal from distasteful gaiety, and never was a "miserable

"And, O God, don't let his mother die," she kept repeating with the persistency of a child, but not even to God was this shy, proud nature willing to formulate in words the prayer that shook her soul to its center.
 She lifted her head to find the church almost deserted. Some one, pale and repentant, stood at the church door. The meeting was as solemn as the place, and broken words of love and sorrow were breathed on either side.
 And only the birds on the belfry twittered above them and the green ivy crept through the open windows to share their joy.
 A few weeks later, at their marriage—for Jack would listen to no delay—an incident occurred irregular and unheard of in wedding annals. The bridal party was shocked, but the bride only smiled, when the bridegroom, contrary to all precedent, led her unsuited from the altar, but bent down and kissed her at the church door.

Changes in Date for Easter.
 An industrious collector of statistics who has been investigating the subject has gathered some interesting facts regarding the variable times of this festival. In 1883 and 1884, he says, Easter fell on the unusually early date of March 25, but in the three following centuries it will occur only eight times on that day, namely, in the years 1951, 2046, 2057, 2103, 2114, 2125 and 2198.
 The earliest date on which it can fall is March 22, and this only when the moon is full on March 21, which must

be a Saturday. This combination of circumstances is extremely rare; it occurred in 1290, 1761 and 1817, and will happen again in 1990, 2076 and 2144, while during the three centuries following this last year it is not once destined to fall on so early a date.
 Going to the other extreme, Easter never comes later than April 25. It is on record as happening on this date in 1695, 1734 and 1886, and in the next century will reach it only once—in 1943.
The Mohammedan Easter.
 Blairam is the name of the Mohammedan Easter. It follows Ramadan, which corresponds to Lent, and lasts three days. During this time visits are exchanged and presents made in much the same spirit as that which characterizes

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 An advertisement in a reliable paper is many times more effective than any other.
 You can't carry everybody to your sign, but the Newspaper can carry your sign to everybody.
 GRAYLING, MICH.