

How He Arose

AN EASTER STORY
BY WILL L. VISSNER

JOHN MICOU stood with his back to the fireplace in the living-room, first on one foot then on the other, toasting the soles of his heavy boots. He had just come in from his work of repairing the broken places in the worm fences on the little blue grass farm which he had inherited, and on which stood the log house in which he had made his first appearance on earth fifty odd years before.

Near by, that is to say, within a mile or so from Chinquapin hill, stood the ancient village of Perley, whose spires and other higher objects could be seen, in almost any kind of weather, from the altitude of the farmhouse.

Jaques and Louise Micoou, the founders of the American Micoou family, had long ago gone to the last rest and their children were out in the world, prosperous people, heads of families who still spoke of Chinquapin hill as "home," and who with their children frequently came to the old place for summering, a few at a time, or many of them, as circumstances were, and it was always a haven when a haven was needed.

Of the sons and daughters of Jaques and Louise there were two, however, who had never left Chinquapin hill except on social or business visits. They were John and Julie. John you have already met. He was the youngest son of the family and the master of Chinquapin hill, and he had a glorious family of boys and girls, about a dozen in all, and Mrs. John was a handsome, white-haired, quiet and happy matron of fifty.

Julie was the "old maid" of the family. She was trim and neat, demure and forty-odd, sweet-faced and sweet-mannered, beloved by the entire tribe and the especial love and but of her almost brawny yet tender brother John. He rallied her about her old maid ways, but frequently hugged her like a bear, when she came in his way, and always released her with a gentle kiss.

Late in the afternoon of a soft day—soft as to the condition of the soil—early in the year of grace, 1893, while John Micoou was toasting the soles of his boots before the fire, as he stood first on one foot and then on the other, he was joking Julie as usual, and upon his favorite theme.

"Joe Thompson will be in at Easter, won't he, Julie? Joe's hair must be a sight by this time if he hasn't had it cut any more than he did in those days. Maybe he's bald. That would be a



natural judgment against him. You must have hit him pretty hard to make him stay away so long, and him so devoted, too."

Julie gave a sly little glance at her big old brother and something in her eyes that had the hint of a hunted fawn passed over them. John, seeing it, caught her in his arms, held her up as if she were a child and kissed her, then sat down with her on his lap and said:

"I think I would go and hunt him up and slap him over if he were worth the trouble. But he isn't, and never was, and I wish you would quit thinking about him, honey, for I know you always are. I'm worth a ten-acre field of such as him and you've got me."

For answer to this Julie turned her face to her big brother's shoulder and he said nothing more till she lifted her tear-tinted cheeks and looked away, trying to hide the weakness.

"Never mind, honey," John continued, "I'm going to give you carte blanche to decorate the church for

Easter, and—how's your bonnet? Well, you shall have the best one in the shop and the prettiest. Now run away, I know you want to."

She arose and giving John the tiniest kiss on the ear—or somewhere in that neighborhood—vanished in her gentle way.

"I wish that milkop had been born in Beloochistan and never left home," John Micoou remarked to himself, as he contemplated the bald head of one of the brass andirons.

The Micoous had descended from Huguenot stock that had originally settled in North Carolina, and Episcopalianism had been their inherited religion. Julie's religion was second nature to her. Indeed it was almost "first-nature," if I may be allowed the term. Joseph Thompson and Julie Micoou had been sweethearts from their childhood and this association of the two had grown to be a settled and accepted fact in the two families who were as close as adjoining farms and two generations of intimacy could make them, and yet the Thompsons were Methodists.

There came an Easter season just about the time when Joe and Julie were at the peaks of manhood and womanhood in which Julie, with other maidens of the church, for two or three days before Easter Sunday, was busily and devoutly dressing, adorning and decorating the walls, chancel and pulpit of the old chapel in the village for the approaching festival.

There were some young men in the little church with the girls helping them about the heavier part of their pleasant and congenial tasks, and in the chatter among the young folks there arose some good-natured bantering concerning denominational faiths. One of the other girls remarked that there was really only one Christian church, "the Holy Catholic," meaning, of course, its Protestant side, and that such denominations as Methodists, Reformers, Baptists and the like were only "societies."

The "insane impulse" is something to which nearly all intelligent persons are more or less exposed, at some time in some way. The inclination to spring from a high place to the depths below to throw one's self under a rapidly passing railway train; to say a harsh thing at the wrong time, or, perhaps, some of the more violent phases of this "impulse," and it was that kind of an insane impulse that led Joe Thompson on that Saturday afternoon to say:

"More religion and less ceremony is good to have in a church. But that can't be expected in the Episcopal church, of which the best thing ever said is that it doesn't bother with religion or politics."

Young Mr. Thompson may have been urged to this under the delusion that he was saying something very humorous, second-hand though he knew it to be.

He had barely uttered the words when he caught a look from Julie that made him feel just as if he had struck her a violent blow in the face with his clenched fist. It was the same look of the hunted fawn that he had mentioned before in this true tale. He was heartily ashamed of it, but did not go to Julie with humble apologies and contritely beg her pardon as he should have done.

When the work in the church was completed Julie accompanied a school-time friend and chum to her home in the village and remained until time for services the following day, Easter Sunday. Then she went home with the others, in the family carriage, to Chinquapin Hill.

Sometimes when things start the wrong way it seems that the track is lubricated to facilitate swiftness. It had been arranged that Joe Thompson was to go to a distant city, in due time, to take a place in business with a maternal uncle who was the head of a great manufacturing establishment. A contingency had arisen in the establishment that made it necessary for him to start on the Monday morning, succeeding Easter Sunday, in obedience to a sudden message.

On his way, in the early morning, to the village where he was to take passage, Joe called at Chinquapin Hill to say "good-by," and also, let us hope, to apologize to Julie for his almost brutal words of the Saturday before.

Julie was ill and not knowing that he was going so far away so suddenly did not see him.

Love is exceedingly sensitive and is eminently powerful in constructing mountains from mole hills.

Joseph Thompson, as he pursued his way, ruminating upon the subject, concluded, of course, that Julie was angry with him, when, indeed, she had never been angry in her life, though, truth to tell, she was still suffering

from the blow he had given. He made some poor excuses for himself to himself, but the foundation that upheld him in it all was that he would smooth matters over, if necessary, in his letters, and he would see her in the summer. Besides, Mr. Joseph Thompson felt very much elated, somewhat conceited and altogether self-satisfied, as a rural young man nearly always do under anything like similar circumstances. He felt proud, indeed, to think that the city could not, very well, get along without him.

It transpired that the inexperienced Joseph fitted the city too well, but his uncle's business not closely enough.

The story is so old that to repeat it would seem to be a waste of time, not to speak of its commonplaceness. Joe's letters were just like all such letters for a time, and then they fell off just as letters do when young men from the country start in the city on the pace that kills. Joe's dismissal from his uncle's service brought him a consciousness of disgrace. He went elsewhere—indeed far off to the west—to accept a situation obtained under the influence of a boon companion. Ugly habits brought more bad results and thus the years went on. Home and Julie had become a fogged memory. But Julie herself kept on in her devotion to the little chapel, and with Joe beside it in her heart, while the hunted



look in her eyes became more and more frequent, and she grew to be the little old maid that she was, always expecting that Joe would come some day, and then dear, old, big brother John would quit joking her about the lost sweetheart of "way back yonder."

Strangely things sometimes happen to change the whole course of a life. For instance: A plain, common, everyday printer, who had just returned to his side of the country after the great war of 1861-65, seeking employment in the "black art" that he had abandoned four years before, to become a soldier, was in a steamboat explosion and came down on his head from his blowing up, striking in such a way that his bumps of humor and pathos, that lie so close together, were so developed when he picked himself out of a swath of dead people lying on the river bank, that he got ten thousand dollars' damages, became a newspaper proprietor and grew rich and famous from his writings and it all.

Joseph Thompson was one day borne from the scene of a western saloon brawl, wounded and unconscious, to a hospital. It happened to be an Episcopal institution to which he was carried, and it was more like a home than a hospital.

He had a long and hard tussle and wrestle for life, but he came out of it at last, subdued, refined as by fire, changed altogether for the better. His native intelligence assumed a stronger sway than it had ever gained before and his heart turned to better things; to home, and Julie, and religion. During his long convalescence he had the almost continual companionship of the young rector who had charge of the hospital chapel. Joe fitted himself, easily, for confirmation in the church. He had learned its catechism, creed, litany and general services when a boy for Julie's sake; he studied for orders, was ordained as a minister and was given charge of a western parish.

The time came when he longed to preach in the chapel at Perley, and it was on the Easter Sunday morning of 1893 that he did so. He arrived unannounced at Perley the evening before.

John Micoou had kept his promise with Julie, as he always did with all persons. She had carefully used his carte blanche to prepare for the Easter service the chapel that had grown to be a church, and she wore to church that morning the pretty and modest bonnet that John had set his heart upon her having, though it was not

probably, "the best one in the shop," as he had suggested, because Julie didn't care for that.

It was known by the vestry that there would be a minister in the nature of a temporary "supply" for the old rector, who was growing feeble. It had been the request of Rev. Joseph Thompson that his name should not be announced until after the morning services. The vestry appreciated his wishes. This was his native town.

To Julie there was no need that the name should be given, even though the minister's hair was as white as his surprise, and twenty-five years had passed since she had seen that face. She knew that her big brother John would never again rally her about her long-lost sweetheart. He had arisen.



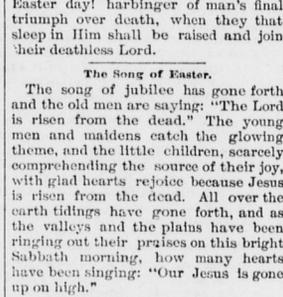
The light of the world comes from a tomb. It is not Golgotha that inspires the Christian, for tens of thousands have died upon a cross; but it is the sepulcher of the Arimathean about which center the faith and the hope of all believers. The ages had groped in darkness until the coming of the Christ. True, Job had declared with sublime positiveness: "I know that my Redeemer liveth," yet he also put forth the anguished inquiry: "If a man die shall he live again?" There is nothing in all the Hebrew theology that gives assurance of a future life. Here there is a hint and there is a faint suggestion in the Old Testament, but there is not one absolute promise in all its pages. The Sadducees of Christ's day were philosophers and scholars, yet they utterly denied the doctrine of resurrection. Men found the terror of death a burden they could not cast off. Christ came and in His death and resurrection from the dead brought life and immortality to light. The Chinese have a Confucius, the Hindoos a Buddha and the Moham medans a prophet, each of them a great teacher and a good man; but they left the dogma of immortality where they found it—a gloomy, uncertain, unsatisfactory and ill-defined something that might or might not be. They were men who lived, suffered, died and disappeared without a trace, as countless millions of other mortals have done. The Nazarene so lived, so suffered, and so died. Divinity stamped His words and His works, but humanity was in His agony and bloody sweat, and in His giving up of the ghost. As a man that had been, His body was laid away in the tomb and His disciples mourned as for a man that was not.

The announcement: "He is not here; He is risen," was the Divine thrill that was destined to quicken all the dead into life and put a new song into the mouth of humanity. Bless God for the glad tidings, the confirmation of Christ's words to Martha: "I am the resurrection and the life. Whosoever liveth and believeth in Me shall never die." Light comes out of the shadows of death, and the face that is wet with tears at a new-made grave may look upward to the Christ-star of promise and say with Paul: "O grave, where is thy victory?"

O, springtime of resurrection of nature, when the trees put on energy and the ground is instinct with new life; when flowers spring up as by magic and send fragrance out everywhere, how fitting that Easter day, Christ-resurrection day, should be commemorated in the midst of vernal beauty. How meet that the bells shall ring glad notes and that the service of the churches shall partake of the universal gladness of nature. Christ is risen from the dead and become the first fruits of them that sleep. Hail, Easter day! harbinger of man's final triumph over death, when they that sleep in Him shall be raised and join their deathless Lord.

The Song of Jubilee has gone forth and the old men are saying: "The Lord is risen from the dead." The young men and maidens catch the glowing theme, and the little children, scarcely comprehending the source of their joy, with glad hearts rejoice because Jesus is risen from the dead. All over the earth tidings have gone forth, and as the valleys and the plains have been ringing out their praises on this bright Sabbath morning, how many hearts have been singing: "Our Jesus is gone up on high."

EASTER-EGG HUNTING IN AFRICA.



"I've a dream of an Easter hat," she said. While her husband sat pale and still; "Oh, then," he said, and hung his head, "I've a nightmare of a bill."

Two Visions.

No Wedding.

His Annual Sacrifice.

The Height of Humiliation.

An Easter Bonnet.



HE south wind caught the sunbeams
Mong orange blooms at play,
And far o'er mountains lay them
To where the snowdrifts lay.
In soft, warm arms it bore them
To far of Northern land
Where brooks were bound in fetters
Wrought by the ice king's hand,
Till by an ancient maple
The south wind set them free
And the sunbeams smiled
Where the snow was piled
And danced in the leafless tree.

The snowdrift moved and melted,
The brook its shackles cast,
And through the ancient maple
The sap ran free and fast;
The cold earth stirred and murmured,
A violet brave looked up,
And the sunbeams came from the branches
And hid in its purple cup.

The church bells rang the message
That cheered the hearts of men
When first the grave was conquered
And Jesus lived again;
The air was rich with odors
Of lily and of rose,
And organs made sweet thunder
While men forgave their foes.

But no heart sang so truly
The joyous Easter song,
As one who, quite deserted,
Slow strove the wood along,
To have his darkened lifeway,
By every care beset,
All suddenly illumined
By that lone violet.

A Mystery Explained.
Although her Easter bonnet cost
A fortune in its way,
Her husband seemed not to be crossed,
Nor had a word to say,
I know you'll think this is a lie,
It's hard to overcome,
Until you know the reason why:
Her husband—the way was dumb.

Regular as Clockwork.
Dinah (scrubbing the floor)—You must give me a present to-morrow, missus. It's my birthday.
Mrs. D.—And so your birthday comes on Easter this year, Dinah.
Dinah—Yesim, I has a birthday ebery Easter.—Life.

Disputed.
Clara—Mr. Fiddleback has just been trying to persuade me that I am a perfect Easter belle.
Maude—Don't you believe it?
Clara—No. I told him I had no ring.—Truth.

AN EASTER EPISODE.



A Helpless Victim.
In a new spring suit of clothing I had hoped I might appear.
For I needed and had set my heart upon it. But I'll have to wear the same duds I've been wearing all the year.
For my dear wife's going to buy an Easter bonnet.—Truth.

An Improvement.
Rev. Mr. Drowsie—Did you enjoy my Easter sermon?
Mrs. Raprack—Very much. I thought you read it so much better than you did last year.—Truth.

HAD NOT A DAY TO SPARE.



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AN ORDINANCE to authorize the Hazleton, North Side Electric Railway Company, of Hazleton, Luzerne county, Pennsylvania, to lay tracks and operate its road upon certain streets within the borough of Hazleton, Luzerne county, Pennsylvania.
Be it ordained and enacted by the burgess and council of the borough of Hazleton, in council met, and it is hereby enacted by authority of the same,
Section 1. That the Hazleton and North Side Electric Railway Company be and is hereby authorized to lay and construct its tracks with the necessary switches, turnouts and crossovers, and operate the same over and upon the following streets of said borough: Centre street, from its junction with the borough line to Walnut street, along Walnut street eastward to the borough line, and on Front street, South side of the street, Main street and Johnson street. The tracks shall be laid in the centre of the street, excepting so much of the street as may be required for the borough authorities to be deemed necessary for turnouts. The kind of rail to be a standard rail, twelve (12) inches in width, and the top of said rail to be laid even with the grade of said streets, as given by the borough authorities.
Sec. 2. The said Hazleton and North Side Electric Railway Company shall keep its tracks in good condition so that the same may be crossed with safety to persons and vehicles, and shall macadamize the inside of tracks, and also the inside of the roadway, and the outside on each track until such time as the said borough council may by ordinance direct any of the said streets to be paved, and the company shall forthwith conform to the kind of paving so authorized.
Sec. 3. The said Hazleton and North Side Electric Railway Company may erect poles and wires to operate the said railway with electricity, but the poles and wires shall be erected, free of charge, to use such poles for fire and police alarm wires, provided that such use in no wise interferes with the operation of said railway.
Sec. 4. Any material excavated by said railway company in the construction of its railway, and not needed by said company, shall be delivered by said railway company at such points as may be directed by the borough authorities; provided that if no place be designated, it shall be removed by the said railway company and deposited at some place designated and provided by said company outside the borough limits.
Sec. 5. The said railway company shall run its cars at a rate of speed not exceeding eight (8) miles an hour within the borough limits.
Sec. 6. All poles erected for the purpose of conveying power shall be placed at proper and suitable points along the line under the supervision of the borough authorities.
Sec. 7. The borough of Hazleton, by its properly constituted officers, shall at all times have the right to make repairs and improvements to culverts and sewers under, and to open and remove the said tracks and turnouts whenever it shall become necessary for such purposes, but if possible without obstructing the running of cars of the said railway company, and the said railway company shall at all times keep clear of all obstructions all water courses crossed by said railway at the point of such crossing.
Sec. 8. In the event of fire, or the alarm of fire, that right of way must be yielded readily and at once to the fire apparatus of said borough, and the said railway company shall not, by the running of its cars, interfere with the proper use of said apparatus during the time of any fire.
Sec. 9. Said railway company shall be liable for all accidents that may happen through the negligence of said railway company in the construction or operation of the same, and save harmless the borough of Hazleton from all suits at law that may arise therefrom.
Sec. 10. That the said railway company shall, within thirty (30) days after the passage of this ordinance, file with the borough clerk a copy of the provisions of this ordinance, under its corporate seal, otherwise this ordinance shall be void and of no effect.
Sec. 11. Whether the said railway company shall cross any streets across which water courses now run, they shall, if necessary, construct a regular grade, and shall at all times see that such crossings are kept open and are of sufficient dimensions to allow all surface water to pass through under such crossings.
Sec. 12. Said railway company shall run its cars at intervals of not more than one (1) hour apart at all times between six (6) o'clock a. m. and ten (10) o'clock p. m.
Sec. 13. Passed finally in council, February 12, A. D. 1886. Attest: Frank DeFrenco, president. Thomas A. Buckley, secretary.
Approved February 25, 1886. Patrick McLaughlin, burgess.

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