

Professional & Business Directory

LODGE NOTICES

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Muckles Bldg., Phone 134
St. Helens, Oregon

Office Hours 2-4. Phone 922
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Evenings by Appointment
Vernonia, Oregon

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Dentistry and X-Ray
Evenings by Appointment
Office over Halton's Store
Vernonia, Oregon

M. D. COLE
DENTIST
Vernonia, Oregon

Eugene E. Marsh
Attorney-at-Law
Notary Public
Vernonia, Oregon

Lester Sheeley
Attorney-at-Law
Vernonia, Oregon

GEORGE H. SHINN
President
Columbia Co. Abstract
Company
St. Helens, Oregon

Chamber of Commerce
LUNCHEON
First and third Monday noon of
each month at
Gayosa Cafe
All members turn out
Visitors welcome
L. R. Gilchrist Lester Sheeley
President Secretary

CURLEY'S TRANSFER
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Vernonia Lodge, No. 184 A.
F. & A. M., meets at Grange
Hall every Second and
Fourth Thursday nights.
Wm. Folger, Master.
O. F. TIPTON, Sec.,
Visitors Welcome

L. O. O. F.—VERNONIA LODGE, No. 246,
meets every Tuesday night at 8:00
o'clock, in Grange Hall.
T. C. Johns Noble Grand
P. O. Mellinger Secretary

Knights of Pythias.—
HARDING LODGE, 116,
Vernonia, Or.—Meets
every Monday night in
Grange Hall. All visit-
ing brothers cordially
invited.
Chas. Mellinger, C. C.
J. B. Wilkerson, K. of R. S.

VERNONIA GRANGE
The Vernonia Grange meets on the
second Saturday of every month at
7:30 P. M. Any members of the
Grange living in or near Vernonia,
or visiting in the community, are
cordially invited to attend.
F. E. MALMSTEN, Sec.

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O. K. CARD ROOM
next Horseshoe Restaurant

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COMPANY
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Dupont Explosives and
Blasting Accessories
Lime, Brick, Plaster, Cement
Feed, Grain and Hay
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ashes, lasting. Just the thing for
Incubator heating.
—Warehouse South of Depot—
Vernonia Trading Co.
Wholesale and Retail
Vernonia, Oregon

**He is risen,
He is risen;
Tell it out
with joyful
voice:
He has burst His
three days' prison;
Let the whole wide
earth rejoice:
Death has con-
quered, man is free.
Christ has won
the victory."**



IMMORTALITY.
At this time countless millions kneel in reverence and worship Him whom Christians hail as their Master. This is the date they assign to His resurrection, with its promise to mortals of salvation and life everlasting.

Execration of Judas

Marks Mexican Easter
Easter throughout Mexico is celebrated by the hanging of Judas. For two weeks before the end of Lent the shops display hundreds of quaint figures ranging in size and price from a little toy a couple of inches long and costing only 1 cent to an eight-foot image of the arch betrayer marked at \$25. All are made alike, being constructed with a light wooden framework and papier mache head with a brightly painted complexion and a bristling mop of coarse hair of raveled rope-yarn dyed black. Sometimes Judas has a flowing beard, sometimes only fierce mustaches, but he is always made as repulsive as possible, cross-eyed and beetle-browed, with huge outstanding ears and leering lips. On the very small Judases the hideous adornments are merely painted, but what can be expected for only a cent? Judas is always clothed in paper garments of many colors, green predominating, though why that particular hue should be associated with the crime of the ages is a mystery as great as the custom itself. The more expensive Judas dolls are filled with fireworks that explode and make a great racket when the match is applied to the effigy. Others are stuffed with candy, but these are only hung in private grounds where the purchaser and his friends can enjoy the sweets while watching Judas burn.

Though the hated figure is destroyed in different ways it is always first hung with appropriate maledictions and insults, and left to dangle in the breeze until nightfall, when it is either set fire to where it hangs, if it is possible to do so without endangering property, or cut down and thrown on huge bonfires kindled for the purpose. Sometimes Judas is dragged through the streets by a rope attached by a singing, shouting mob of men and boys until nothing is left of the grotesque manikin but a few scraps of torn paper. All day long, while it hangs from clothes lines, balconies, street signs, hitching posts or trees, Judas is stoned by every passing man, woman and child. Many broken windows are the result, but nobody complains, because it is the proper thing to do. A Mexican would as soon forget to go to mass on Good Friday as to pass a Judas without pelting it with sticks, stones, chunks of mud, tin cans, empty bottles or any missile nearest to his hand.

Centuries Are Witness to Man's Immortality

Nature's testimony is the renewal of life; but we turn to another witness of man's immortality; no splendid guess, supported by the analogy of earth's renewed energies, but the certitude of the witness of History. The church has kept the feast of commemoration of the Resurrection of her Lord ever since the first Easter when the Angel of the Most High rolled back the stone from the rocky crypt of the Judean sepulcher. The church's holy festival is the evidence before men's eyes, objectively presented, not only a spiritual truth, but a historically recorded event coming down through the long centuries, as distinctly proved as our keeping our national birthday—not the sweet reasonableness of faith, but plain, visible fact, not to be gainsaid, witnessed to by the church concerning her Founder. Immortal life! This is what the victim of Calvary bestowed: through the sharpness of death He opened the kingdom of Heaven to all believers.—The Living Church.

He Is Risen!

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen.—Luke.

Hare-Pie Festival
Every Easter sees a strange custom enacted at Hallaton, in Leicestershire, England, a custom which has continued for long decades. This is what is known as "the Hare-Pie Festival." There is a procession formed which, led by a brass band, marches through the chief streets of the village to the church. Here, after a short service, the rector, assisted by two or three chosen officials, cuts up a large hare pie which has been specially made for the occasion. The pieces of pie are scrambled for down a steep bank in the village known as Hare Bank, and it is considered a noteworthy feat to secure the largest possible portion. Later on there is feasting in the village, and a stated quantity of ale has to be given to the villagers in accordance with the traditions of the hare pie.



Vigorous Easter Dance
There are many old-time English country dances more weird and wonderful than the jazz. The coconut dancers of Rossendale, in Lancashire, celebrate the anniversary according to ancient custom by a dance the like of which is to be seen nowhere else on earth. They caper, they prance, they twist round and round like whirling dervishes, and perform many other startling evolutions. Their costumes, too, are unique. They wear floral turbans, embroidered kilts, white stockings, and fancy cloaks. And attached to various parts of their clothing are birchwood cymbals made to resemble coconuts, which striking together cause a din that would make the most exacting of jazz band conductors envious.

Easter

Awake, wintry earth—
Fling off thy sadness!
Fair vernal flowers laugh forth
Your ancient gladness!
Christ is risen.

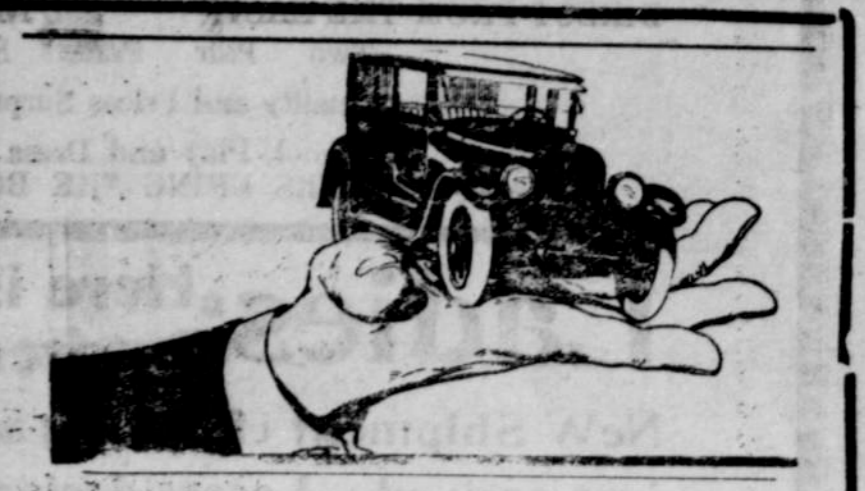
Let all the jubilant sounds of earth rise up and in a resonant wave of triumphant song proclaim:
Spring bursts today,
For Christ is risen and all the world's at play.

Again, amid the season of sun and shower—Nature's smiles and tears—seed so long in darkness sleeping have burst the bonds of winter's snows, invisible germs imprisoned in the bosom of the earth are born again, and live again in the radiant Eastertide of Nature's resurrection.

We may have borne the burden of sorrow, felt the sore sting of disappointment; have wept above the still form, and "sighed for the touch of a vanished hand, the sound of a voice that is still," but let us robe ourselves anew in the sunny gladness of a hope so bright—the hope that defies the grave and goes forth to meet the shadowy future fearlessly and unafraid.

The glory of Easter and a risen Lord bring healing to earth's wounds, and as the vernal sun lifts the mists and shadows from the mountain-tops, so the pledge of Easter holds before our eyes, the vision of immortality, the blessed hope—the promise, "Because I live, ye shall live also.—Farm and Ranch.

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