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A Very Timely Subject

Forest Planting on State's Overflow Lands Discussed.

Settlers in this part of the country for many years have grappled with the problem of forest planting on lands subject to overflow. Many have succeeded in their planting experiments, and some have failed, but interest in the matter has never lagged among progressive owners of land. The question of utilizing to the best advantage the thousands of acres of overflow lands throughout the Ohio, Mississippi, and Missouri Valleys is becoming of increasing importance.

The effect of the recurrent floods has been to permanently damage by erosion, or to render temporarily worthless for agriculture by deposits of sand, large areas of previously fertile plowland. Because of the uncertainty of field crops, and the danger of future erosion, much of the flood-damaged land can be devoted profitably to tree planting.

The cottonwood and the black walnut, two native trees, and the hardy catalpa fulfill the requirements admirably. The cottonwood may be planted where erosion has more or less completely ruined the land, and on areas which have been covered by deep layers of sand. The partially eroded land and land covered with only a shallow layer of sand, and also such areas which through the protection of surrounding natural forests have become silted, may be profitably planted to black walnut or hardy catalpa.

Cottonwood is least exacting as to soil fertility and has the advantage of quick growth. It can be depended upon to produce large quantities of fuel, box-board material, and rough lumber. Seedlings or cuttings spaced 6 feet by 6 feet or 4 feet by 8 feet apart may be used in establishing plantations. At eight to ten years after planting about one-half of the trees should be thinned out. A second thinning, at the end of fifteen to eighteen years, removes the least promising of the remaining trees. A plantation should begin to yield sawlogs when twenty to twenty-five years old.

The catalpa requires a fairly rich soil, but its roots will quickly penetrate to the fertile soil if planted or areas covered with thin layers of sand. Plantations of this tree have been known to survive frequent and even prolonged overflows. The records for a certain plantation in southern Illinois show that within twenty years it had suffered fifteen inundations and that the ground had been under water a month at a time. A three-year-old plantation in Shawnee county, Kansas, was

was overflowed for about four weeks by the Kansas river flood in June, 1908. On a adjacent tract planted in the spring of 1908, the newly planted seedlings were completely submerged for an entire week. Some of the leaves were killed and the growth of the trees temporarily checked, as a result of the flooding, but the trees were not killed.

One-year-old seedlings, either home grown or purchased from a nursery, should be used and it is of the utmost importance to secure seed or seedlings of the genuine Catalpa speciosa, as this is the only commercially valuable catalpa. Trees may be planted 5 feet by 6 feet to 5 by 8 feet apart. To ensure the best results, trees must be given good cultivation for two or three seasons. The plantations should also be gone over in the spring for the first two or three years and the surplus buds rubbed off while still tender. This will obviate pruning in later years.

Catalpa produces excellent posts, which can be used at a small size. Where the quality of the growth insures good, straight trees the production of small telephone poles has been found very profitable. For ordinary situations a twenty year rotation is advisable. Since hardy catalpa is likely to be frozen back by extreme cold weather, it can not be planted with safety north of Nebraska, Iowa, or Illinois.

The walnut is suitable for planting on sites which are flooded for only comparatively short periods of time. Where this tree is desired, it would probably be more profitable to plant it in mixture rather than in pure plantations. If planted in mixture with catalpa, the walnut seed should be planted in the permanent site two or three years before the catalpa is introduced. This would be necessary to keep it from being overtaken by the more rapid growing catalpa. The latter species makes its most rapid growth during the first ten years of its life and matures early, while the walnut persists in its growth for a century or more.

The fact has been demonstrated that trees can be profitably grown on land subject to frequent overflows, and that lands damaged by extraordinary floods can be reclaimed by this method, while in planting land of this character to annual crops, recurrent floods will not only destroy the crops but also inflict additional and permanent injury to the land.

Entertainment Antique.

In the dramatic department of the "Entertainment Antique" April 13th, will be given:

"The Girls of Our School,"—Mrs. C. S. Johnson and a bevy of girls.
"The Wrong Bottle,"—Ben Windham and John Falter.

"Reading,"—What Signing the Pledge did for John and me,"—Mrs. J. S. Vandercrook.

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JUST A WORD ENTRE NOUS

The News-Herald is equipped to do all kinds of Job Printing and will appreciate an opportunity to figure with you when in the market for anything in our line. No job is too large for our ability to execute and no job is too small to receive our most painstaking care. We cordially invite the attention of our farmer friends to our sale bill department. This is splendidly equipped for the prompt execution of work of this character, and our prices will be found to be as low as the lowest. To the business men, if you will telephone your wants a representative will call and quote you prices on anything you may need. We earnestly solicit a share of your patronage.

Old Papers For Sale at This Office

Easter Thoughts by Platts-mouth Pastors

An Easter

Message

Jesus met the world with a great contradiction. He did it in his life and character and purpose and teaching. Let me lead you to think on that thought.

The world looks on reputation and measures a man by that. If he is loved, petted, honored, if he stands high in the community, though he may not have a particle of moral sense or character, the world passes him as a man. But if he is poor or obscure or hated, though it may be unjustly, woe to him.

Jesus reversed that. He was despised and hated. The prophet said "He was despised and rejected of men." And yet his character outshines the character of all the Kings of earth and the character of the greatest archangel of heaven. Then Jesus says "Seek ye first the kingdom of God and his righteousness." The world says "Gain first; get, accumulate pile up make a bank account." The whole Gospel story contradicts the world.

Doctor Weston, a pastor in New York called a number of young business men and asked them each to give a thousand dollars toward a certain purpose in the church. One of these young men said

"Doctor, does this command itself to you as a good business proposition?" "No," said the doctor, "my whole life is a contradiction of business propositions. I could advance my own interests better at something else." He was simply saying "The world's idea is to take care of self; Christ's idea is to care for others."

But there is no greater contradiction to the thoughts of men than the open grave on that first Easter morning. Death is life; that is what it says. Somebody has written "Death ends all." But does it? Not under the teachings of the Easter day. Somebody else has said "The grave is a charnel-house, dark and dreary and desolate." But is it? Not under the lessons of the old Book that reveals the resurrection power. Hear it. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

Then men have always said "Life is swallowed up of death." Who has not said it as he stood looking at friends and loved ones that have slipped away from him, and the grave is about to shut out their faces in this world forever. A young man, whose mother I had buried and left him desolate and homeless, said to me "I get up sometimes and go all over the house up stairs and down, and out into the door yard; it seems to me I must find her somewhere." But she wasn't there. He did not find her, and he was compelled to think of the little mound out yonder in the cemetery and mother there cold in death. So we have written "Life is swallowed up of death." But is it? Not under the light shining all about Joseph's tomb on that first Easter morning.

Look at that scene. There is the stone and the seal and the guard. Oh, how dark it is. But wait. The angle descends his countenance is like lightning and his raiment as white as snow. Watch him. The seal is broken, the stone is rolled away, light shines from the grave and the resurrection begins.

Turn now in your thought to Paul and hear him as he says "Now is Christ risen from the dead, and become the firstfruits of them that slept." Then after you have heard that listen to this same risen Jesus as he says "Because I live, ye shall live also." That is the message of Easter morning. Jesus lives—and he lives in the hearts of men.

Divine Origin of Easter

The divine origin of the Christian religion depends for its proof on the evidence that Jesus of Nazareth is the Christ, the son of the living God. If it be proved that he is the Christ whose coming was predicted by the prophets of the Old Testament and proclaimed as having come by the apostles of the New Testament, his religion is proved to be divine. Unbelief may raise thousand questions concerning the Bible, but the religion of Jesus has been so constructed that the man of faith has but the one question to deal with. The supreme oracle of the Bible is that Jesus Christ is the Son of God and while the Bible presents many proofs of this truth, in reality, all proof depends upon the fact of the resurrection of Jesus Christ from the dead. If he did not rise from the dead, all is lost, if he did, he is the Son of

God, the Bible is true and Christianity is divine. Infidelity may hurl ten-thousand criticisms into the Bible, assail its miracles with scalping knife and trample its message into the mire, but not one stone can be shaken from its place in the temple of faith until it shall be proven that ghouls, and not God, took that crucified body from its Arinathiam grave. Not until the angels shall come down and tell us that our Christ is neither here nor there, and that they were mistaken when they proclaimed two-thousand years ago that he was risen, will our Easter songs of hope cease ringing through the galleries of the temple of faith below or the anthems of redeeming love be hushed in the chairs of glory above.

No fact in human history is one-half so well authenticated as the fact of the resurrection of Jesus Christ. Infidelity, in order to secure its cause, demanded that a guard of Roman soldiers be thrown around the grave of the sleeping Nazarene that his body might not be stolen. This was all that mortal man could do to prevent trickery or deception and had Jesus been no more than human the promulgation of the fact of the resurrection of Jesus which was made a few days later would have been an intellectual, moral and physical impossibility. What infidelity did to save its cause proved to be the very thing that establishes the fact of the resurrection of Jesus beyond all reasonable ground of controversy. It is a very noteworthy fact that the only evidence infidelity ever offered in rebuttal to the testimony of the resurrection of Jesus was that his disciples came "while they slept and stole his body away."

Preposterous! What court on earth will accept the testimony of a man who relates what happened while he was asleep? Do you call these competent witnesses? Preposterous! Where is the man who can believe that sixty-four Roman soldiers under penalty of death would all go to sleep at one time?

And where is the single man who would go to sleep under such a charge and at the very moment when it had been predicted that the resurrection would take place? But infidelity has to believe these impossible things in order to deny the fact of resurrection. When we consider that Jesus in all his teaching threw all his chances of success into his death and resurrection, piled them all up on Calvary and buried them in that grave, we have a proposition which only God could dare to risk. He did, and the world knows the result. False Christs have arisen but not one of them ever selected the grave in which to work out his supreme achievement and upon the ruins of which to erect the monument of his glory or stronghold of his power. Men may blaspheme the name of Christ and imitate him by all manners of fraud and imposture but they all stopped this side of the cross. That Arimathian grave is alone and unique for it is empty. Its holy occupant, soul and body, has risen. The starry aisles of heaven have opened their azure portals to the touch of his crucified hand and his feet have walked in triumph back to "the house of many mansions."

What mortal folly and suicide to disdain the church of the living God. She is builded upon the reality of a stingsless death, a ruined grave and a vanquished hell. Eternity will not be long enough to finish the notes of her Easter song nor high enough for the octaves of its triumphant melody "unto the Lamb which was slain."

Renan, the infidel, once wrote: "Divine power of love! sacred moments in which the passion of a hallucinated woman gives to the world a resurrected God!" But death is not so easily defeated. The passion of love pours its tears in vain upon its victim's brow. But for the passion of Christ, the world would never have heard the story of a resurrected God and the tears of the Magdalene would be flowing still.

REV. MOORE.

"He will not be in glory; And leave us behind."

The whole of Easter Day is redolent with "glory, honor, immortality, eternal bliss," in body, soul and spirit.

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Easter

Reflections

Broken bonds, release, confinement, escape, imprisonment, liberty, sorrow, joy, interrogation, amazement. Possibly man, surely God. Work in its inception, work accomplished. Earthly duty preformed, the divine seal affixed.

The human life went out on a bleak hill; the Divine re-expresses itself in the garden, midst flowers and beauty. Day was turned into mid-night darkness at His death, but He came forth triumphant in the full flush of the rose colored dawn. No sun ever climbed to the zenith surrounded by more of glory than did He whom we praise on Easter.

Had Christ sought the spectacular, he would have burst the tomb at mid-day when men were about. Every lesson of Christian teaching receives some new emphasis when we contemplate the scenes which shaped themselves around this remarkable character on the day of His resurrection. Humility, retirement, philanthropy, charity, singleness of purpose, hope confirmed, strength bestowed, and atonement accomplished.

It was a keen people who sought to cast a cloud upon the authenticity of these happenings and to throw back into Egyptian darkness a race of people, but they failed, and they did far more than some of their kind are willing to do today, they perforce acknowledged their failure.

BENEDICTION—May the joy of a true Easter the resurrection of Christ in many lives, where up to this time, he has been imprisoned—be given to multitudes today. And may the grace of our risen Lord, and the power of the Holy Spirit, open our lips to shout with gladness that "Christ is risen from the dead." Amen.

J. H. Salsbury.

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