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REVEALED THE TRUTH.

How the Facts in a Will Forgery Case Were Brought Out.

In his capacity as Judge Lord Brampton always insisted on the imperative demand that every case should be investigated in its minutest details. Upon small points the great issue of a case depends. As exemplifying this Lord Brampton cites a curious case that came before him on the western circuit:

"A solicitor was charged with forging the will of a lady, which devised to him a considerable amount of her property, but as the case proceeded it became clear to me that the will was signed after the lady's death and then with a dry pen held in the hand of the deceased by the accused himself while he guided it over a signature which he had craftily forged. A woman was present when this was done, and as she had attested the execution of the will she was a necessary witness for the prisoner, and in examination in chief she was very clear indeed that it was by the hand of the deceased that the will was signed and that she herself had seen the deceased sign it. Suspicion only existed as to what the real facts were until this woman went into the box, and then a scene highly dramatic occurred in her cross examination. After getting an admission that the will was signed in the bed, with the prisoner near by, the woman was asked:

"Did he put the pen into her hand?" "Yes."
"And assist her while she signed the will?" "Yes."
"How did he assist her?" "By raising her in the bed and supporting her when he had raised her."
"Did he guide her hand?" "No."
"Did he touch her hand at all?" "No, he did just touch her hand."
"When he did touch her hand was she dead?"

"At this last question the woman turned terribly pale, was seen to falter and fell in a swoon on the ground and so revealed the truth, which she had come to deny."—London Mail.

RICE TABLE.

The Principal Dish at the Midday Meal in Java.

In Java, as in most really warm countries, it is customary to rise early and to take a cup of tea or coffee, together with a biscuit and some fruit, immediately on leaving one's bed. This is followed by a more substantial breakfast, but the first really serious meal is served at half past 12 o'clock and is the equivalent of the French "dejeuner a la fourchette" or the Anglo-Indian "tiffin." This meal is called rice table, "rystafel"—from the principal dish, a very elaborate curry, in the preparation of which the Malay cooks are especially skillful.

The peculiarity of the rice table consists in the number and variety of dishes presented. From these dishes the guest has to select the materials which, together with the rice upon the soup plate before him, are to constitute his curry. It is also as well to know beforehand that one is not required to lunch solely on curry, but that the rice table is succeeded by courses of ordinary luncheon dishes. It is a case, therefore, of "embarras de richesses."

The second danger is that of making up one's curry "not wisely, but too well," and leaving neither appetite nor capacity for the beersteak or for any of the other solid dishes which subsequently appear and which under these circumstances only produce a feeling of mingled horror and consternation. It is then that one suddenly realizes that the rice table is merely a sort of tremendous "hors d'oeuvre."

There are two dangers to be avoided. In the first place, it is quite possible, in spite of the number of the dishes presented singly, to say nothing of an octagonal tray containing a separate chutney in each of its nine compartments, to get no lunch at all, for nothing is easier than after saying "nein" to a succession of frivolous compounds to dismiss the one solid and palatable dish.—Pearson's.

Nothing more completely baffles one who is full of trick and duplicity than straightforward and simple integrity in another.—Colton.

Think Straight. It would be impossible for a lawyer to make a reputation in his profession while continually thinking about modesty or engineering. He must think about law and must study and become thoroughly imbued with its principles. It is unscientific to expect to attain excellence or ability enough to gain distinction in any particular line while holding the mind upon and continually contemplating something radically different.—Success.

Sign of the Gambler. When you see a man excessively shined up, new overcoat, new hat, trousers painfully creased, shoes that reflect images of the surroundings; when you see him enter a car, throw drooping into a seat, stretch out his legs, jerk up his trousers and begin to clean his nails, it is safe to bet \$1,000,000 he is a successful gambler.—New York Press.

A Hard Task. Midget—The fat lady says she had a hard time making both ends meet. Glassenter—Was she in debt when she said that? Midget—No, she was trying to put on her belt.—Chicago News.

His Luck Changed. "John," she said reproachfully as he came home at 2 a. m., "you have been out again."
"No, my dear, 'pon honor. This time I was in \$11."

Forgiveness is a woman's privilege. Is it not? And to need it is a man's.—Beatrice Heron-Maxwell.

Summons.

STATE OF NORTH DAKOTA, ss
County of Griggs,
District Court, 5th Judicial District,
Ina M. Fenner, Plaintiff
vs
Otto Fenner, Defendant

The State of North Dakota to the above named defendant,
You are hereby summoned and required to answer the complaint of the plaintiff in the above entitled action which is filed in the office of the clerk of the district court for Griggs county and state of North Dakota, and to serve a copy of your answer to the complaint on the subscriber at his office in the Village of Cooperstown, in said county at state, within thirty days after the service of this summons upon you, exclusive of the day of such service; and if you fail to appear or answer the said complaint, within the time aforesaid, judgment will be taken against you by default for the relief demanded in the complaint.

Dated March 16th, 1906.
A. M. BALDWIN,
Plaintiff's Attorney, Cooperstown, North Dakota.

Estrayed.

On March 12 from Helena twp., Griggs Co. one bronco horse, bay, about 3 years old. He has both ears split, star in forehead. Any information will be suitably rewarded.

CHAS. E. DROWN,
Tower City, N. D.

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Norsk Læge

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Surgeon N P R R.
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DR. M. D. WESTLEY,
Norsk Læge.

Graduate of Jefferson Medical College, Philadelphia.

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A. M. CLELAND, GEN'L. PASS AGT., ST. PAUL, MINN.

THE LOST PARADISE

THEORIES AS TO THE LOCATION OF THE GARDEN OF EDEN.

The Consensus of Learned Opinion supports the Belief That Adam and Eve's Original Home Was on the Great Babylonian Plain.

Almost every spot of the globe has had the claim made on its behalf that it is the site of vanished Eden. Most persons seem agreed on the fact that paradise has disappeared from our midst. The question is, Where was it situated? To those who deny the Biblical story of man's genesis the question takes another form, and they perplex themselves as to the spot in which man first appeared on this earth. Some evade the difficulty by saying that man appeared in many different spots—that he did not spring from one original.

If we accept the doctrine of the Darwinians we are forced to confess that the place where man first evolved must have been anything but a garden of Eden. It must have been a haunt of mere savagism, and its food would certainly not have been fruit. Roughly speaking, therefore, there are two schools—those who believe that man came from a divine original, but fell away from his first estate, to which with infinite labor he may return, and those who believe that he evolved from the beast and is still evolving to the greatness that he may ultimately attain. Settling aside these somewhat discordant theories, we may well ask: Where was Eden?

The soundest scientists are agreed that mankind came from a single origin—whether a distinct creation or an evolution is beside the mark—and the original man must have had a local habitation. The geographical manuals and maps of the middle ages leave a good deal to be desired in the matter of accurate detail, but they have at least the merit of boldness, and if we go to them for an answer to our question we may get something like a definite reply. According to an old map of the thirteenth century, paradise is a circular island lying near India. It is surrounded by a wall in which is a gateway opening to the west. The gate is closed and the wall quite insurmountable. Our later atlases do not locate this happy island.

Other early maps would have us believe that Eden lay in central China. We can go with these ancient geographers so far as to place the probable site of man's birthplace in Asia, but the consensus of learned opinion does not incline either to India or China. Eminent authority supports the idea that Eden lay somewhere on the great Babylonian plain, watered by the Tigris and the Euphrates—the Perath and Hiddekel of Genesis. Other authorities give their vote for Armenia, possibly influenced by the tradition which says that the Ark rested on Mount Ararat, but this tradition would only point to Armenia as the probable first home of postdiluvian man.

Professor Deltzsch and Professor Sayce favor Babylon; Heldegger favors Palestine; Media, Arabia and the upper Nile have all their supporters. Quotations, treating the subject solely from a scientific standpoint, concludes that linguistic and other human types point to central Asia, but does not decide on any precise locality.

With the author of Genesis, as Dr. Kallsch has remarked, "Eden is geographically described in a manner which leaves no doubt that distinct locality was before the mind of the author." Even to those who think that this author was building on uncertain traditions it must yet be of interest to know what this locality was. Babylon was the most fertile land known to the ancient world; its poorest fields repaid cultivation fiftyfold, its better a hundredfold. Its luxuriance of fruit and grain was so great as to be actually embarrassing. There is no question at all that this district was the seat of Asia's earliest civilization and therefore why not say of the world's? The idea of man created perfect and living in a garden of fruitful loveliness has always had a fascination for poor humanity, recognizing its present imperfections and the frequent distressing dismalness of its present surroundings. Even those who knew nothing of the Bible story pictured such a spot for themselves. Every early mythology has its fortunate isles, its Atlantis, its Hesperides, its Arcadia and its Golden Age.

Some persons even conjectured that paradise had not been on the earth at all, but was an island floating in the air, something like the island visited by Quiliver. They did not wish to think that the sacred spot could be submerged by the waters of the deluge, and by this device they raised it above any such calamity. On this island dwelt the sacred phoenix; the well of life flowed there, the elixir of immortality; leaves never fell from the trees; the sun shone always on a perpetual summer. Men declined to believe that Eden had been destroyed forever. They preferred to imagine that its gates were closed to them for a season. To deem that such a spot could vanish seemed sacrilegious.

Many an early voyager and explorer had strange dreams of discovering some earthly paradise when he set out for unknown shores—dreams perhaps not spoken, but secretly nourished and strengthened by unconquerable force of romantic superstition that lived in the heart of ages in other ways so dark. Even the Elizabethans dreamed always of some more wonderful country to be discovered. Their tolls and perils and fightings had ever the redeeming glamour of romance. In those days was the true poetry of travel. There was always some El Dorado, some hidden Eden, to be reached.—Kansas City Independent.

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