



OUR SAILORS

Are Landed in Two Honduran Towns.

AS A PRECAUTION.

Men from the Warship Marietta Will Safeguard American Interests—Hondurans Lose a Battle.

Washington, D. C.—Blue jackets and marines have been landed from the United States gunboat Marietta at Trujillo and Ceiba and probably at Puerto Cortez, Honduras, in order to protect American interests in those ports. Advice to this effect were received Thursday at the navy department from Commander Fullam, of the Marietta. As yet no word has been received as to whether forces have been landed at Central American ports on the Pacific coast side, but undoubtedly this step will be taken if American interests are considered in danger.

The navy department feels that the action taken by Commander Fullam brings the situation completely in hand so far as the safeguarding of trade interests is concerned. In addition to the protection given to Americans it is felt that the action of this government will relieve foreign governments of the necessity of taking any steps toward making a naval demonstration. The landing of blue jackets and marines and the policing of both shores of the Central American republics with United States gunboats before trading vessels had been molested or foreign interests jeopardized is regarded here as a diplomatic move that will prevent any international complications growing out of the policy of the United States not to permit European demonstrations in Central American or South American waters.

Both coasts of the warring Central American republics are covered by American gunboats. In addition to the Marietta on the Honduras Caribbean coast, which is the point regarded as most in danger, the Paducah is further south on the Nicaraguan coast. On the Pacific coast side are the Princeton, which is patrolling the Nicaraguan coast, and the Chicago, which is patrolling the Salvadoran and Honduran coasts.

Joint intervention by Mexico and the United States in the war which threatens to involve all Central American is regarded as probable by diplomatists.

Managua, Nicaragua.—A dispatch received here Wednesday from the front says:

"The Honduran and Salvadoran army, numbering over 5,000 men, attacked the Nicaraguan positions at Potosillo de Namasique and after three days and two nights of fighting the Hondurans and Salvadorans were completely defeated, leaving hundreds of dead and wounded on the battlefield. The Nicaraguans also captured many prisoners, among them being several high officers, besides 2,000 rifles and great quantities of all kinds of war munitions. The Nicaraguans lost many men wounded and had a few killed."

MY TYPOGRAPHICAL GIRL.

Like *** her eyes are gleaming,
How taper is her eye?
No, to my dreaming
Of her could I withstand!

Her manner is quite —ing,
Without a parallel
Her figure is quite "smashing,"
She is my nonpareil.

In Love's tergiversation
She plays a coquette's part;
In sweet ?
She ever keeps my heart.

Would almost drive me frantic,
Quite parenthetically,
Some day if this Roman tic
Maid set her Cap for me.
—Tom Masson, in Life.

Improving Some.

"I'd like to know," demanded the irate passenger, "why you don't give better service on this line? Here I am 40 minutes late this morning!"
"We are giving better service," reported the station master. "Last month this train was always 50 minutes late."

THE SAME OLD RAIMENT.



Ella—A leopard can't change his spots.
Arthur—Not even when the styles change?—Chicago Daily News.

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GEO. J. LaBAR.
UNDERTAKING.

A SPRING OPENING

EASTER THOUGHTS AND SOME EASTER TRADITIONS
BY MAY C. RINGWALT

SPRING opening everywhere! In the shop windows, an opening of delicate fabrics sprigged with flowers that might make nature envious; of airy, fairy hats, trimmed in stolen bits of rainbow; of irresistible sugar eggs, chocolate rabbits and yellow-down chickabiddies. In the fields, an opening of leaf and blossom and a meadow lark's song. In the churches, an opening of a tomb and an angel of life in place of the dead. The opening of human hearts in love toward God, man, and the little sparrow; the opening of hands outstretched to the unfortunate and the sinning. It is Eastertide.

While the resurrection from the dead is the pivotal belief upon which the whole Christian faith turns, the word Easter is of pagan origin, Eastre being the Saxon name of an old Teutonic goddess who was the personification of morning and spring. Likewise, in many of our Easter observances Christianity has laid its impress upon old pagan myths and customs—the joy in the new spring life that leaped so high a flame in the bonfires upon the hillside now steadily gleaming in altar taper, and spring flowers once fally gathered for outdoor festival song and dance now reverently crowding the churches.

Our own earliest recollections of Easter are flashing memories of those first Easter eggs—red, yellow and glorious royal purple—that rolled out of fairyland into everyday life to mystify our wondering eyes with their strange beauty. And by a happy coincidence, the egg is the oldest of the symbols connected with Easter. In fact, if it were an aspirant for membership in some glass-case society of antique superstitions it could trace its genealogy back to ancient Persia and Egypt. The Persians, looking upon their new year—which comes on the 12th of March—as the renewal of all things, celebrated the festival by exchanging colored eggs. The Egyptians considered an egg a sacred emblem of the renovation of mankind after the Deluge. From them, the Jews adopted it for a sign and symbol, it now becoming the triumphant type of their departure from Egypt and intimately associated with the feast of the Passover, eggs always being on the table with the paschal lamb. The Christians, loving the dear old family traditions, naturally gave the egg a place of honor in the celebration of the paschal lamb, the Easter egg being a most fit emblem of the Resurrection, "the rising up out the grave, in the same manner as the chick, entombed, as it were, in the egg, is in due time brought to life."

The pretty custom of hunting for Easter eggs originated in Germany, where the eggs were hidden in the

tall grass by mothers and pet aunts, and eagerly searched for by all the excited youngsters of the family. In the Bristol museum, there is a German print representing three hens upholding a basket with three eggs bearing the emblems Faith, Hope and Charity, with this legend in German: "All good things are three. Therefore I present you three Easter eggs.

Faith and Hope, together with Charity.
Never lose from the heart.
Faith to the church; Hope in God
And love Him to thy death."

In Russia, Easter eggs are exchanged even by the dear dignified grown-ups. Easter morning, a man goes to his friend's house and greets him with: "Jesus Christ is risen." The friend answers: "Yes, He is

risen indeed." Then they kiss each other on both cheeks, exchange eggs, and drink brandy.

Of course, everyone knows that the Easter sun, the world over, dances in the heavens if sleepy-heads will only get up early enough to see it. In some places in Ireland, there is a great clapping of hands at midnight, Easter even, happy laughter; and the cry: "Out with Lent!" Then all is merriment for a little while, until the members of the tired household go to bed—only to rise at four o'clock that they may see the sun dance. In Scotland, the sun whirls like a windmill and then gives three leaps.

One of the prettiest traditions is that of the Easter hare. The hare has long been the symbol of the moon. It is a nocturnal animal, feeding at night. The female carries her young for a month, representing the lunar

cycle. Then the baby hares, unlike rabbits, are born with their eyes open, and the moon is "open-eyed watcher of the night." The open-eyed hare—the lunar animal and the lunar festival, you see, for the time of Easter depends upon the moon—became associated with the opening of the new year at Easter, and hence, in the popular mind, with the paschal egg token to signify the opening of the year.

In Germany, the Easter hare rivals St. Nicholas in popularity for every little Karl and Gretchen knows, if a child is good and obedient, a white hare will steal—down a moonbeam no doubt—into the sleeping house, on Easter even, and lay its beautifully-colored eggs in all sorts of odd places.

When the myth reached America, the hare was transformed into the better-known rabbit; the change due, perhaps, as a writer naively suggests, to the fact that confectioners are not "experts in natural history."

There are some superstitions connected with Easter that it would be wise for the reader to treasure in his mind, so important are they in their bearing upon his health and happiness.

If the wind is in the east on Easter morning, draw water and wash in it, to avoid the ill effects of an east wind throughout the year. The efficacy of the Easter water cure is so well known in Germany that the Mecklenberg maid servants spread out linen clothes in the yard, the evening before, and Easter morning wash themselves with dew, rain or snow fallen in the linen, while in Sachsenburg the peasants ride their horses into the water to ward off sickness from the poor beasts.

whence it has been taken. But a body of another kind—the organism of the man himself, in his own spiritual substance—must then be laid bare as the instrument of self-consciousness, and of expression and usefulness to others.

Life, as we know it, is a constant resurrection. "The tomb of the past is the womb of the future." All nature is constantly dying, the tissues of the earthly body are constantly dying, life is a continual triumph over this universal death, and progress is made possible only by this process of resurrection. The immortality and progress of the human soul and of human society consist thus in the Creator's triumph over death.

Easter is a memorial of all this triumph of life over death, not only in nature, but also in humanity. The germ of life in every human breast is thus raised up when the body returns to the dust. All that has been elaborated within that material husk—all the love of right or wrong, of truth or falsity, of wisdom or folly, of usefulness or destructiveness—unfolds and bears its fruits, determining the man's character as an angel or devil forever.

Henry Clinton Hay

The Triumph of Life Over Death

By Rev. Henry Clinton Hay,
(Of the Swedenborgian Church.)

THE resurrection means that his earthly body. That the man lives on after the death of earthly body dies is a matter of universal observation and experience; but that the man himself ceases on that account to love and think, plan and execute, in the world of love and wisdom and spiritual expression, is an inference without the slightest warrant from observation of experience.

The most that can be said is that he no longer appears to the senses of earthly bodies when his own earthly body is lost as a means of earthly expression. But that there is an indwelling love-and-thought world, constantly animating, shaping and employing matter and giving to it its values, is manifest in every human experience. That man comes forth from this inner world, not only in the beginning of his existence, but in every act of his intellect, will and body, we know.

It is therefore reasonable to conclude that he continues to exist in it when the body returns to the dust