

MORAL: GET BUSY.

(Showing That Sometimes All an Unwelcome Visitor Needs Is a Swift Kick.)



"No, I don't want to see anybody to-day. I'm busy. Who sent you in here, anyhow?"



"What! You here yet? Get out, I say! Can't you see I'm busy?"



"Now will you get out?"
—Cartoon by Triggs, in the New York Press.

MERCHANTS LOOK FOR A GOOD YEAR

Manufacturers and Wholesalers Say Conditions Are Promising For 1908—Collections Much Easier—Retailers Sending in Orders to Replenish Depleted Stocks—European Merchants to Keep Up Prices.

New York City.—A canvass of the sentiment in a dozen important trades, as expressed by members of different industries and the editorial opinions of recognized trade journals in the last few days, has developed a distinctly hopeful tone for the outlook for 1908. Of 1907 there is apparently a common opinion—that the first eight months were satisfactory to a marked degree, and in some instances surpassed former records as far as volume of business was concerned. The financial disturbances of last fall, however, brought about a great change in the respect, and several trades suffered severely. A statement of conditions in a majority of the trades covered appears to those most interested to justify the expectations of good business in 1908.

Particularly is this the case in a good many of the dry goods trades. A member of one of the largest importing houses in New York, whose buyers reach every important center in Europe and with salesmen in every section of the United States, declared that the reports which his firm received were distinctly encouraging for a trade recovery all over the country. The reports from all over the Middle, Western and Southern States indicated the best Christmas trade among retailers on record. These reports covered San Francisco, Portland, Los Angeles and Tacoma on the coast; Minneapolis, St. Paul, Milwaukee and other cities in the Middle West, and several cities such as San Antonio, in the Southwest, Atlanta, in the Southeast.

Combined with this continued demand upon the retailer is the fact that little or no goods have been bought since the early fall, and stocks are becoming relatively exhausted. From the source referred to above it was learned, for example, that one house in a Southern city sold \$193,000 of goods in November and bought \$9000. As a result, orders which were canceled are reported as being renewed and new orders received to replenish stocks that were neglected in the weeks of uncertainty following the financial flurry.

Coupled with this increase of demand, an improvement in collections is reported in many branches of the dry goods trade, which bodes fair to bring that element of the business back to normal within a comparatively short time, so far as the interior of the country is concerned. The prediction is being made in dry goods circles that this fact coupled with the release of hoarded money by interior banks will operate to ease the money situation materially within the next sixty days.

Reports received by one large house from nine different centers of manufacture for exports on the other side of the Atlantic indicate that the European trade organizations and the individual producers, regardless of such membership, will do what they can to maintain prices with the idea of curtailing production rather than create a situation where prices will have to come down, to the injury both of the producer and of the American importer.

JUSTICE JOHN M. HARLAN PROPHESIES A GREAT RACE WAR

He Would Vote \$50,000,000 a Year For a Bigger Navy—Must Fight Yellow Men—Conflict Will Shake the Earth and He Wants the United States to Be Prepared For It.

Washington, D. C.—That there will be eventually a conflict between the yellow race and the white race that will shake the earth is the opinion of Justice John Marshall Harlan, of the United States Supreme Court. In an address before the Navy League of the United States, this eminent jurist, according to the Washington Post, said:

"If I had the opportunity I would vote for an appropriation of \$50,000,000 a year for a period of ten years for a larger navy. The great importance of a navy is shown in the Constitution, which restricts the appropriations for the army, but sets no limit for those for the navy. There is no such thing as friendship between nations as between men. Nations make no sacrifice to preserve friendships and do not forbear to do certain things because they do not meet with the approval of another nation. Do you think England cares a cent for what we think of her navy? Or Germany cares a cent?"

"How large a navy ought we to have? That is a question I cannot answer any more than whether a hospital ship ought to be commanded by a naval officer or a surgeon. I don't care how large a navy we have, but I want to see a navy large enough to take care of the Pacific and Atlantic Oceans and our ports on those oceans."

"The trend of the immigration of the white people in the West has been from the East to the West. There has been none from the West. Just across the water there is a country with an immense population whose commerce we are seeking. We refer to the people of Asia as the yellow race. There are 400,000,000 Chinese, as strong physically and mentally as we are."

"There is over there another nation whose people are progressive and ambitious. We may some day see a skilled army in Japan of from 5,000,000 to 10,000,000. They will say: 'You claim Europe as your country. This is ours. Get out!' I don't think they have any such idea now, and we have no hostility toward them. But there will be a conflict between the yellow race and the white race that will shake the earth. When it comes I want to see this country with a navy on both oceans that will be strong enough."

In conjunction with his belief in the obligation to build ships, Justice Harlan holds that it is the duty of the country to fortify thoroughly every seaport under the American flag and make it impregnable. War comes suddenly, he says, and from the most peaceful outlook it may develop before it is possible to make preparations, or even to build a battleship, much less a navy.

He believes that a nation which is weak in martial spirit, or which has not a strong navy, is in danger of being forced into war when it is not desired, and when the nation is least able to meet such an emergency.

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Lanes Life Deciding

Chicago.—On a bet of fifty cents, J. H. Harrington, a lineman for the Western Union Telegraph Company, climbed a steel pole on the Drainage Canal power line at Rockwell street, touched a 44,000 volt wire and was almost instantly burned to a crisp. Harrington and a gang of linemen were coming downtown when a discussion arose as to the distance between the wires of the sanitary power line. Harrington went up to find the distance they were apart.

Hard Times Fill New York Workhouse.

New York City.—Extra cots have been sent to Blackwell's Island to make room for the largest prison population in the history of New York. The Workhouse is full, and long-term vagrants are being transferred to the Blackwell's Island Penitentiary and to the Raymond Street Jail, in Brooklyn, to make room for the daily arrivals of as many as 100 prisoners. There are more than 700 women and nearly 900 men in the Workhouse of the metropolis.

NEWS OF PENNSYLVANIA

BLAME FIVE WORKMEN.

Pittsburg (Special).—A page of the report of Joseph Murphy, the dead fire boss of the Darr mine, found on his body after the explosion last month, which cost 233 lives, was presented to the Coroner's jury, sitting at Smithton. The coal company claims the report, which indicates that the second right room of No. 29 entry had been fenced off, places the blame for the explosion on five men, whose bodies were found in the prohibited entry.

The note book was identified by the rescuers, who had taken it from Murphy's pocket on finding his body. The page introduced in evidence was dated on the day of the explosion. It read:

"I have examined sections 28, 29 and 30 and found gas in second left on 29, 15, 16, 17, 18 on second right on 29 fenced off falling, and third right on 28 fenced off. Balance of places clear and in safe condition."

The sections fenced off by Murphy were required under the law, as coal and slate had fallen and there was evidence of gas in the workings. In the second right of 29 the dead bodies of five miners, the body of a pit mule and a pit wagon partly loaded with coal and a miner's cap with an open light were found.

The position the officials of the company will take is that these five men went to the working that had been closed and took down the fence and started to work there. The supposition is that they fired a shot and that this released the gas, which was ignited by the miner's open lamp and spread through the whole mine.

ACCUSED OF MURDER.

Pittsburg (Special).—George B. Hartzell, 22 years old, is in jail in Wilmerding, a suburb, charged with the murder of his child-wife on December 29, who at the time was reported to have killed herself because of despondency due to being left alone at night while her husband worked. The body is to be exhumed to look for evidence of murder.

Much evidence was given in support of the suicide theory at the time of her death, including statements credited to the woman, who was only 16 years old, that her husband had failed to keep repeated promises to secure day work and that she could stand it no longer.

The arrest was made upon complaint of Mrs. William Casey, mother of the dead girl, who has been prostrated ever since the tragedy. Hartzell, it is alleged, has been visiting his mother-in-law every day since Wednesday, she avers, that when she said she did not believe her girl had killed herself Hartzell burst into tears and said she had not; that he had fired the fatal shot during a fit of passion when they renewed a quarrel that had started several days before.

Mrs. Casey sent for an officer and had him arrested. To the police he denies having made a confession to his mother-in-law.

DIDN'T BATHE IN 22 YEARS.

Washington, Pa. (Special).—Charging that her husband has not bathed since their marriage thirty years ago, that he has abused, humiliated and over-worked her, Mrs. Irene A. Strain, of near Washington, is suing for a divorce from Thomas R. Strain.

Strain in turn has brought a counter-suit for separation against the woman in which he makes some startling charges. For sensation and interest the case has not been equalled in the local court in years, both being identified with well-known and comparatively wealthy families.

Her husband's threats to kill her, Mrs. Strain says, were so forcible that she thinks her departure from his house two months ago alone saved her life. Neighbors corroborated Mrs. Strain's tale of abuse.

On the stand the husband said that a small fortune which he had accumulated had been dissipated by his wife's extravagance and her reckless expenditures. That when angry she burned his grain and hay, destroyed his farming implements and "made my life miserable."

JUDGE ROBBED.

Hollidaysburg (Special).—The residence of Martin Bell, President Judge of the Blair County Courts, was robbed, and silverware, jewelry and ball-pool garments formed the booty of the thieves.

Chief of Police James McGraw arrested John Dolan, a Philadelphia crook, while he was in the act of selling Mrs. Bell's silk dress to a merchant. The booty was discovered hidden away in the Hollidaysburg Rolling Mill. Charles Lightner, of Gaysport, whom Judge Bell mercifully released from jail a few years ago on a suspended sentence, was arrested as an accomplice in the burglary.

The same men entered the Zion Lutheran Reformed parsonage, but Rev. Thomas Relach, the athletic pastor, chased them from the premises with a gun.

DEATH FOLLOWED SKATING.

Huntingdon (Special).—Miss Augusta Hencane, an attractive young lady of Petersburg, went skating by moonlight with her sister, Mrs. Clarence Rishel, at Alexandria. Upon their return Miss Hencane threw herself upon a lounge and went to sleep. When her sister endeavored to awaken her a few hours later, she was unable to do so, and she died a short time after.

Coroner Schum thinks the girl died from oedema of the glottis or acute pneumonia, caused by wearing light clothing over her bosom while exposed to the cold weather on the river.

Tot Kills Baby Sister.

Oil City (Special).—While playing with a revolver secured during the temporary absence of their mother, the 5-year-old son of W. O. Klein, Walnut Bend, near here, accidentally shot and instantly killed his 3-year-old sister.

STATE ITEMS.

B. Franklin Hall, formerly manager of the Swarthmore College Farm, and a native of Delaware County, died at the home of his daughter, Mrs. Amy W. Hickman, West Chester, of paralysis, in his 85th year.

Maurice Chalfant, postmaster of Atglen, who has been suffering from an attack of grip, has developed an attack of typhoid fever.

A Coroner's jury investigating the deaths of three miners who were killed in a gas explosion at Scott shaft, near Shamokin, found that as the top of a safety lamp was open, one of the men had been careless and disobeyed the mine laws. The company was exonerated from blame.

John M. Kelpner, a prominent retired merchant of Lancaster, died, aged 78 years.

After blowing open the safe in the creamery at Northbrook, burglars got away with about \$3. They also broke open the telephone pay station box, but got but a few cents from this source.

While operating a fodder cutter at his home, near Kennett Square, William Becker, a prominent farmer, had his arm badly crushed by being caught in the gearing of the machine. He was removed to the Chester County Hospital.

LAWYER THREATENS JUDGES.

Easton (Special).—Robert A. Stofflet, a young lawyer in this city, who was disbarred over a year ago, and who was refused readmission to the bar in a scathing decision handed down by the Court, was arrested on a bench warrant issued by Judge Scott and taken before the Court. His physician, Dr. Evans, was summoned, in order that his mental condition might be inquired into. It is believed he is insane, and finally the Court appointed a commission in lunacy.

It became known to officers that Stofflet had, so it is alleged, threatened to shoot both Judge Scott and Judge Stewart. At the time he made these threats he had a loaded revolver on his person. A man who had befriended him heard of the matter and got his revolver away from him. Stofflet is said to have remarked that he had two other revolvers.

Those who know him well are of the opinion that Stofflet has been brooding over his unfortunate plight for some time, and that his mind has become affected.

THIEVES TORTURE.

Lock Haven (Special).—Sheriff J. H. Mussina and deputies arrived here with three prisoners, Guy Young, Bert Sewell and George Clark. The men are charged with assault upon Henry Gnau, aged seventy-six years, who lives alone in a remote section of Ledy township.

The old man was aroused late Tuesday night by a knock at the door and told a man had fallen from the buggy and was badly injured. The ruse worked and when the three men gained admittance a demand was made for money. Being refused he was badly beaten over the head with a club.

As a last resort the fiends twisted a towel about the aged man's neck and with each demand for money the towel was given an extra twist. From this torture the old man became unconscious and the thieves, thinking him dead, placed him on the bed and covered him with a sheet. They then ransacked the house, securing five dollars and a revolver.

HARRIS LEFT OUT.

Harrisburg (Special).—Former State Treasurer Frank G. Harris, of Clearfield, was turned down for reappointment as a member of the State Board of Game Commissioners by Governor Stuart.

Arthur Chapman, of Doylestown, Bucks County, takes the place of Harris, who was appointed three years ago by Governor Pennypacker. To the amazement of all who followed the public investigation of the Capitol graft cases, Harris was a candidate for reappointment, and the fact that the very day his term expired Governor Stuart gave his place to another is sufficient to convey the Governor's opinion of the attempt of Harris to receive a vindication.

Free Night School Opened.

South Bethlehem (Special).—A free night school has been inaugurated at Lehigh University, with Prof. Hughes in charge. The common school branches will be taught to boys who are compelled to work during the day, notably the members of the apprentices' school at the Bethlehem Steel Works and others.

Monument For Montour Soldiers.

Danville (Special).—The proposition that Montour County assist to build a monument in memory of the soldiers and sailors of the Civil War was approved by the Grand Jury in session here, and the recommendation was made that \$5,000 be expended for that purpose. The Montour County Soldiers' Monument Committee has in hand \$5,000 and to this amount it is the intention to add \$5,000 by subscriptions.

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY BISHOP H. C. POTTER.

Subject: The Church and Labor.

Brooklyn, N. Y.—The Rt. Rev. Henry C. Potter, Bishop of New York, preached in St. Ann's Church on the Heights, Sunday. His subject was "The Church and the Labor Question," and for his text he took the two passages: "St. Luke 2:10 to 14 (R. V.)." And the multitude asked Him what then must we do? He answered and said unto them, 'He that hath two coats let him impart to him that hath none; and he that hath food let him do likewise.' And there came also publicans to be baptized and they said unto Him, 'Master, what must we do?' And He said unto them, 'Exact no more than that which is appointed you.' And the soldiers also asked Him, saying, 'What must we do?' And He said unto them, 'Extort from no man by violence; neither accuse any one wrongfully; and be content with your wages.' And St. Matthew 11:2 to 7: 'Now when John had heard in prison the works of Christ he sent two of his disciples and said unto Him: 'Art Thou He who should come or look for another?' And Jesus answered and said unto them, 'Go your way and tell John the things which ye see; the blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the good tidings preached to them; and blessed is he who shall find no occasion of stumbling in Me.'"

I wonder if he has ever occurred to you to ask yourselves the question, how far the absolute incidents of the gospels are a witness to their truth? There are incidents like that which must present itself to you in connection with John the Baptist, and that which occurs in the closing of St. Matthew's and St. Luke's gospels in connection with Peter which make us feel that if any one were writing a book in which he desired to present to us simply a favorable impression of this or that man there are certain things in the gospels which would have been left out. Nothing is finer, for example, in its way, than the language of John the Baptist in connection with the coming to him in the desert of the people, and of the soldiers, and the tax gatherers and the rest. It is a singularly direct and explicit way in which he lays down to each group what should be the law of their life. And it is entirely another man, if we stop and think a moment, whom we encounter in the gospel for the third Sunday in Advent. "Art Thou He that should come?" Really, I do not know whether you are or not.

That is the implication of the words, and I can imagine an unbeliever using these words as a very effective argument against the belief of John the Baptist in the divine claims of Jesus. Here is a man who has been sent as the forerunner of Jesus, who had baptized Jesus, who was profoundly persuaded of the mission and truth and divine character of Jesus, and yet there comes a moment in his life when he says: "Well, really, I am not clear about you. You claim to be the Messiah. You have appeared to this nation and to this part of the history of the world with a revelation of the Supreme Power in the world. Art Thou He who should come?" But the fine thing about these two texts is the fact that each one of them is a distinct and explicit witness to that thing of which you and I are perfectly conscious in ourselves. That is, that every man and every woman is made up of two men and two women; that there are types of character which are so contradictory and so unlike each other that abstractly we should say they are absolutely irreconcilable and yet they belong to the same person, influenced by different circumstances and challenged by different perplexities. There can be no doubt as to the impressions which had been made by the teaching and life of Jesus upon John the Baptist in the words I have read. John in other words, grasped and seized with singular clearness and force the fact that here in the advent of Jesus there had entered the world an absolutely new law in the conception of life and of the individual's relations to other lives about him.

Go back to the beginning of civilization and trace step by step to Adah and you will be amazed to find how largely they built on the complications and philosophies of caste. My brother (Dr. Alsop) might make an interesting sermon upon the tragic and dramatic forces of caste in India, whose religions it would be well to remember are older than ours. In other words, the moment that barbarism begins to lift itself by organizing the creation of the governing society, it differentiates barbarism from civilization. It begins also to emphasize the distinction of caste. Do you know that to-day a Pariah, one of the classes in India, cannot walk on the sidewalk of the street after 3 o'clock in the afternoon because it is possible that this Pariah, whose touch is defilement, might brush against a Brahmin? In other words, the Brahmin has pushed the theory of the isolation of the caste to that point where he cannot allow one not of the same caste to walk on the same side of the street with him. When I was in India I asked a Hindu on a boat on the Hoogly River to sit down and eat with me, and he turned as if I had struck him and said: "My caste forbids; I cannot eat with you because you are a Christian."

Now, Jesus came and John the Baptist sees first of all that He had struck at the foundation, at the system of the theory of caste. The theory of caste carried with it the right of certain privileged people to maintain a certain autocratic and imperious sovereignty over the lives and property of others. "No," said John, having been long enough in the presence of his Master to grasp that great central truth of the Master's teaching, "no, you and I, the soldier and the tax gatherer and the man who says taxes, and all the rest, are one family in the family of God, and in your relations to one another you must govern yourselves by the law of equity and not by the power which comes into your hands because of any mere caste inheritance whatever your office or place may be in caste inheritance of power over another."

The believers in the religion of Jesus Christ were slow to grasp that truth. John the Baptist himself began to doubt whether Christ had come to create a new system under which men should sustain new relations to each other. "Art Thou He who should come? If so, why dost thou strike at the foundation of this concrete, ecclesiastical-political-social order of which you and I are a part?" Now, we come to the great truth which Jesus strives to get to the minds of His disciples: "Go tell John the things you have seen." What was the definition of the Master's method? That He put into human society an absolutely new conception of the relation of man to man and left it as a seed. He did not deal with the miseries of society, as you and I are often tempted to deal with them. He did not dismiss the blind and the lame and the rest out of His sight and teaching. He dealt with them translated the mind and the heart of God to the consciousness of man and He made them realize at last that His religion was in the world to be a recreative force. First of all, beginning at the individual heart and life and then bringing about the reconstruction of society because of the different way in which men regarded each other.

That brings me to the subject on which I have been specially asked to speak to-night. You and I, whether we are disposed to like the situation or not, and most of us resent it as an insufferable impertinence, are confronted in this republic, and in this twentieth century, with incomparably the most tremendous problem, in its relation to the right construction of human society, with which the republic has yet had to deal, and that problem is the problem of the unification of the ideas and sympathies and purposes and aims of men, and you cannot go home to-night and lay your head upon your pillow without being conscious, whether you choose to acknowledge it or not, that there is in the depths of poverty and want and shame all about you a profound social disintegration, and that there are earnest and able men (let us be just, although we don't love them), who are deeply persuaded that there can be no peace in human society unless that peace is wrought by the absolute destruction of principles which are precious and beautiful and dignified in human society. They say the whole social fabric must be pulled down and thrown to the ground and the man who stands in the way of that must be got out of the way. Now, the question which confronts you and me is: How are we to deal with this state of mind and what are we to do to remedy it? We know that if such a social revolution were to come to pass to-morrow it would be attended by cruel and brutal indignities and that the guardianship of the law and the safety of the State itself would be imperiled. Our social problem here in America, and especially those problems which involve our relations to the men who work with their hands, are not to be solved by revolution, but by quite another method. First of all we are to recognize the situation, the tremendous convulsion, the transformation, I may venture to call it, which has come to pass in the workingman's life by the invention of machinery, by the building up of great central forces for the employment of men under conditions which separate him absolutely from the master whom he serves. The workman is as absolutely unknown to the master as the corporation—and it is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one to whom I am speaking. How much do you know of the life of the workingman? How much do you know of the life of the corporation—and it is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one to whom I am speaking. How much do you know of the life of the workingman? How much do you know of the life of the corporation—and it is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one to whom I am speaking. How much do you know of the life of the workingman? How much do you know of the life of the corporation—and it is often a corporation—who employs him as if he lived in Dahomey. It is along these lines, whether you choose to recognize it or not, that danger lies; and the church's relation to that problem is one, after all, which is in the hands of every one to whom I am speaking.

A Prayer.

Soul of our souls, Thou to whom we turn for life and health, inspire and quicken us, and by our worship prepare us for our work. Give us a steadfast spirit, a heart enslaved by no appetite or passion, a will guided by wisdom and firm for the right. Give power to work and power to wait, mercifully look upon our infirmities and those evils, which by our frailty, our sin, or our ignorance we have invited, turn from us. Transform evil into good. Out of mortal weakness bring forth immortal strength. May the fire purify, and not consume; and, when we pass through the rivers, may they not overwhelm us. Stay with us from dawn till eventide. Should the way be rough and gloomy, may we put our hand in Thine, and, if we are led out into the dark, still let us hold fast by Thee, and cast away fear. In the crush and clang of life, may a blessed calm often visit us, telling that a Holy Ghost has entered in, and will not leave us till we bid Him go. Amen.—P. E. Vizard.