

Justice in Behalf Of Aaron Burr.

His Attitude Toward Hamilton Strongly Defended and His Merits Pointed Out.

An anonymous contributor to the Times-Herald makes in a recent issue of that excellent paper a spirited defense of Aaron Burr, which is presented here for what it is worth. Says he: No public man in American history has met with so much undeserved obloquy as Aaron Burr. A revolutionary patriot, and a brave and skillful soldier, legislator and attorney general of New York, a senator in congress and vice-president of the United States, his name has been for nearly thirty years the synonym for almost every crime in the calendar, including treason and murder, and yet had it not been for the unhappy duel which equally terminated the life of Hamilton and his own public career, he would have been still remembered as a politician of unequalled adroitness, as a statesman of fair abilities, as a successful lawyer and as the almost ideal man of the world. The story of the duel has been told many times, but the most popular accounts of it have been written by partisans of Hamilton who can see no fault in the character or actions of their hero, while they picture Burr as an unrelenting Mephistopheles, vindictive and revengeful, thirsting for the blood of his victim. They charge that he forced Hamilton into the duel, and that he deliberately practiced pistol shooting in his garden at Richmond Hill every morning during the interval between the challenge and the meeting, so that his aim might be all the more deadly, and they quote Hamilton's own intention of throwing away his first shot, as if Burr ought to be fully aware of that fact, and was therefore all the more criminal in firing upon a practically unarmed man. All this is absurd. If he practiced pistol shooting he was strictly within his rights, for if personal difficulties are to be adjusted on the field of honor a man must go prepared to disable or kill his enemy, and must consequently possess some skill in the use of firearms, which does not come by nature, but by practice. As to the charge that he forced Hamilton to fight, it is certainly not true, as he certainly had cause enough according to the "code," for demanding an explanation of the opinion attributed to Hamilton, which he pointed out, and as for not firing at him when on the ground, how could he know what Hamilton's secret intentions might be? A duel is not particularly child's play, and particularly it was not in those days. But this is the sort of stuff that has been written on this historic duel, all to the prejudice of Burr and to the exaltation of Hamilton. Their Early Careers. Burr and Hamilton were nearly of the same age, according to the received accounts, Burr being about a year the elder, though doubt has been often expressed as to Hamilton's reputed age at that time. They were young men together on Washington's staff and in the revolutionary army. After the war they were admitted to the bar about the same time and commenced practice in New York city, where they soon rose to eminence, sometimes being engaged on the same side of a case, but more frequently being opposed to each other. In politics Burr took the popular or Republican side, Hamilton the Federalist, and here again they were leaders, and society they met as friends, and their families interchanged visits. Burr lived in a fine mansion on Richmond Hill, now in the very heart of New York city, in a house in which Vice-President John Adams had resided while New York remained the seat of government. Here he entertained lavishly, and no distinguished strangers ever came to the city without being partakers of Colonel Burr's hospitality. Hamilton often dined there. Hamilton lived in the city, but in the summer resided at a country seat seven miles out, which he called "The Grange." He also entertained Burr and his wife and daughter. So these men advanced toward middle life as rivals and friends, though the friendship was only on the surface. They were indeed party leaders, and being believed in the dueling code, it was as certain as fate that sooner or later they must meet. From all the accounts that have come down to us there never was a time in the acquaintance that Hamilton had confidence in Burr's character or integrity. To his own intimates he expressed his feelings in letters and in other ways in unmistakable terms. Hamilton's Severe Criticisms. As early as Sept. 21, 1792, when Burr was one of the senators from New York in the senate of the United States, and an aspirant for the vice-presidency, Hamilton wrote him confidentially to a friend: "I fear he is unprincipled both as a public and a private man. When the constitution was in deliberation his conduct was equivocal; but his enemies, who, I believe, best understand him, considered him as being against nothing, but as it suits his interest or ambition. He is determined, as I conceive, to make his way to the head of the popular party, and to climb per fas not nefas to the highest honors of the state, and as much higher as circumstances may permit. Embarrassed, as I understand, in his circumstances, with an extravagant family, bold, enterprising and intriguing, he is mistaken if he does not see his object to play the game of confusion, and I believe it to be a religious duty to oppose his career."

Cooper the idea of dishonor. It has been publicly applied to me under the sanction of your name. The question is not whether he understood the meaning of the word, or has used it according to syntax and with grammatical accuracy, but whether you have authorized the application, either directly or by uttering expressions or opinions derogatory to my honor. As to the letter accommodation was out of the question. Some effort was made by the seconds to bring the subject within the realms of adjustment. In the nature of things this was impossible, for Hamilton's criticisms of Burr had covered too long a period. Other correspondence followed, and statements were made by the principals, but all to no purpose, and on June 27 Burr's challenge was delivered and accepted. Major Nathaniel Pettibon, the grandfather of George H. Pendleton, was Hamilton's second. Mr. Van Ness acting for Burr. Owing to engagements in court the meeting was arranged for July 11, two weeks later, and the designated place, Westhauken, on the Jersey shore. On this same spot, a favorite duelling ground in those days, Hamilton's oldest son, Philip, had fallen in a duel in the preceding year. Hamilton's last letter, written the night before the duel, is a pathetic justification for his course, and contains the admission that his criticisms of Burr had been of that character to lead to such a result.

The story is familiar, how on July 11 the Order of the Cincinnati, of which Hamilton was president general, held their annual banquet, and both Burr and Hamilton were present. Hamilton, at request, his favorite ballad, "The Drum." In the early morning of July 11 the parties stood facing each other, pistols in hand, at the appointed place. The word was given and the ball from Burr's pistol pierced Hamilton's body, inflicting a mortal wound. Hamilton's pistol went off, presumably not intentionally for he had resolved to withhold his fire. The ball from it cut the twigs from the branches of a tree over Burr's head and four feet wide of him. Such was this historic duel and the circumstances that led up to it. The popular indignation against Burr is so great that he is obliged to leave New York secretly. He visited his daughter in South Carolina, and his winter approached returned to Washington to reside for the last time as president of the senate of the United States. The notable event of his last session was the impeachment trial of Judge Chase, at which Burr presided with grace, dignity and impartiality.

Side Glances at A Live Reformer.

Police Commissioner Roosevelt Is Now the Most Talked-About Man in All Gotham.

New York, Aug. 2.—Already people are talking of Police Commissioner Theodore Roosevelt's future. The vigorous fight he is waging for the enforcement of law in this city and the abuse which he naturally incurs from the lawless element, who have never before been treated to the spectacle of a city administration really intent upon doing its duty and not to be dissuaded from such a purpose, either by bribes or pulls, have combined to make him for the moment the most talked about man in Gotham. It seems to be the consensus of belief that he may succeed Colonel Strong as mayor; or that he may be governor, in time; and there are some who go so far as to intimate that, as civil service reform ideas spread and the era of cleaner politics draws near, Roosevelt, as the fighting champion of this great political reformation, may yet be the logical candidate of decent and grateful men for president. Such is the talk on the streets and in the offices and hotels; but it does not appear to effect Mr. Roosevelt in the slightest. In the thick of it he is the same brainy, fearless, aggressive and self-contained man of yore, surcharged with energy yet full at the same time of prudence and discretion. It is the misapprehension of some that Roosevelt is an erratic, impulsive, uncertain character. Nothing is further from the truth. He is sagaciously personified. No other young man in American public life is endowed with a larger quantity of ballast than is Theodore Roosevelt.

Some of the best tributes to this virile young American came from men who have differed from him in partisan effort and discussion. Take, for instance, Henry Macfarland's recent Washington letter. Macfarland is a Democrat of the Democrats, working incessantly for Democratic interests. Roosevelt, it is admitted, is a Republican, where party does not clash with public duty. Yet Macfarland writes of Roosevelt: "I had supposed that if any one thing occurring here during the last decade was thoroughly well known the country over, and even in the New York newspaper offices, it was that Theodore Roosevelt had achieved a remarkable success in his work here. I thought he had fully demonstrated to all the inhabitants of these United States that he had the ability, the patience, the pugnacity—in short, all those things that are needful to win a great battle against great odds. Yet, now that he is engaged in what is actually a less important contest, in all its circumstances and consequences, some of the New York papers seem to think that he can be either ridiculed or bulldozed out of it. They simply show that they do not know the man or what he did here."

GOOD WORK OF BROTHER FRANCIS.

Outlines of a New and Promising Venture in Local Philanthropy.

Some few weeks since, the local papers published accounts of a special service held in St. Luke's church, when a layman was set apart by the Rt. Rev. N. S. Rullison, D. D. to do missionary work in this valley. No doubt a great many people read these accounts, yet owing to the nature of the work—being entirely new in this vicinity—after all, knew but very little about it. We recently had an extensive interview with Brother Francis, the founder of the Brotherhood of the Good Shepherd, and seeing that his object is so useful and noble and his motive such an



BROTHER FRANCIS.

There certainly is nothing selfish and sectarian in an institution of this kind. Its aim is broad, deep, purely charitable and Christian. So much so, that the good, generous and intelligent people of this enterprising city will not be slow in appreciating its motive and in realizing their opportunities in helping to further the interests of a very practicable and most noble institution. First of all, as has been stated before, a suitable tract of land will be necessary whereon to erect the buildings. The securing of this ought to be a very easy matter indeed, since there is almost any amount of land lying around the outskirts of the city, not only well suited for such an institution, but in addition, owned by individuals or individuals, who might be very glad to donate a site for such an institution. We learn from Brother Francis that he expects to secure from ten to twenty acres of ground, to constitute a little farm, providing for the keeping of the convalescents, as well as give them the benefit of wholesome outdoor exercise in such farm work as they might be able to do.

The necessary buildings required to begin the work are few, and could be erected at a small outlay of money. From what we know of Brother Francis as a man his unselfish devotion to the uplifting of his brother man—his practical, common-sense plan for doing the work, we have a full right to believe that the willingness and readiness to assist him will meet the readiness of all classes and conditions of men.

It may be of interest to some to learn that there is a somewhat similar institution at Verbank, New York, known as Priory Farm, under the order of the Brothers of Nazareth. A few years since, Colonel De Peyster, a wealthy and well-known resident of New York city, had found an intimate acquaintance with the elevator boy in the building where he had his office. One day he missed him and on inquiring learned that he was sick and had been sent out of the city to a convalescent home by some friends. Some time after this he returned to his work in the elevator building. Colonel De Peyster, seeing him back, asked him where he had been and all about the home, and being told the nature of the institution, he sent for Brother Gilbert, who was in charge, to come and see him. He did so, and, as the result of his visit, Colonel De Peyster deeded a farm of 300 acres to the Brothers of Nazareth, and at different times since has given them the neighborhood of \$50,000 to put in buildings and other things for the work on the charitable work at Priory Farm.

It consists of a training school for boys, a convalescent home and a home for consumptives. The institution is well and favorably known in New York and supported by a large circle of some of the best and most influential families in the state of New York.

Last summer Brother Francis spent a week at this institution; he studied the nature of its work, and came back to Scranton thoroughly convinced that a similar institution might accomplish a most excellent work throughout this thickly settled valley. The more he thought about it, the more he decided it his duty to enter upon this work personally. So that finally on the second day of July he was solemnly set apart for this special kind of work in St. Luke's church by the Rt. Rev. N. S. Rullison, D. D., assistant bishop of the diocese of Central Pennsylvania. Since that time Brother Francis has been busily engaged in his new line of work, visiting among the sick and poor, instructing the ignorant, and formulating plans for a permanent organization upon which he expects to conduct his work.

unusual and unselfish one, we could not well look upon the whole matter without deeming it both a high privilege and an honor. We have seen more specifically the inner meaning and true object of this newly-founded institution. "Deeply conscious of the rapidly increasing population throughout this valley, most of whom are ignorant, poor, and submerged in misery, and that neither the church nor the state are carrying on the needed, practical, educational and religious work among a large class, now almost entirely neglected; and believing that consecrated lay-service, practically and earnestly applied, could be made to yield a vast amount of good, the undersigned, heartily endorse the Brotherhood of the Good Shepherd, whose members are devout laymen, giving their entire service to the teaching of the ignorant, the caring for the sick and poor, for which there is great need in this community. And as one of the vows of the Brotherhood is poverty, and as it is essential that the institution should have a home somewhere near the city, where convalescents could be comfortably cared for and that it should have some land to help furnish the simple living to those in company with it, we are glad to see the Brotherhood of the Good Shepherd to the kindly consideration and generous support of all those who are benevolent and religiously inclined and interested in the good of our highly charitable and Christian institution."

The above statement sets forth very definitely and very practically the nature and object of Brother Francis' work, as well as bears already the signatures of some of the best and most influential persons of this valley. That there are a great many poor, ignorant and helpless people in our rapidly growing city goes without saying, and that neither the church nor the state has arrived at a practical solution of the difficult problem, is known to us only too well. In ordinary communities, Sunday schools and churches, hospitals and poor houses, in the main, may cover all that is necessary. However, we live in an extraordinary community. Our population, as we are told, is increasing, and it is not only increasing, but it is also becoming more and more diverse in its elements. In certain sections of the city, it is composed very largely of a foreign element, many of whom are ignorant and poor. The church at best is not adapted to reach more than a small proportion of this class, owing to language as well as other radical differences, she often is almost entirely helpless. All that is needed is to offer educational opportunities through the public schools to the children, help to reform the criminals and maintain a certain number in the poor house. Every one knows that a great deal more than this is necessary in a community like this—that ways and means could be devised and provided for, which would add decidedly to our present system of educating, Christianizing and Americanizing the congested foreign settlements in our midst.

In our opinion the Brotherhood of the Good Shepherd strikes one of the best notes in the manner and object of its work, toward the solution of this very difficult problem. It proposes to do house to house visitation among those outlying and neglected cheap tenements; to report them to the different churches who might be interested in, and in a condition to help them; to provide them with Christian literature in their native languages; to instruct the ignorant and care for the sick and poor; to receive convalescents from the hospitals and elsewhere into a home where they would be kindly cared for, both as to their physical and spiritual needs, and to do such other work as a zealous and earnest Christian would do for his fellow-men in time of sore need.

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