

## GOPEL OF WEALTH.

HOW IT COMPARES WITH THE GOPEL AS GIVEN BY JESUS.

**Social Banditism and What It Feels On—The Sordid Spirit in Church and Nation—Wrong Will Perish From Its Own Excesses.**

[Special Correspondence.]

Most people of our nation have heard of a certain "Gospel of Wealth," written some time ago by a certain man who at the time had only managed to accumulate the bagatelle of \$40,000,000. Only a few weeks ago the world heard that in a single industrial concern the same man was worth \$215,000,000. Besides that snug sum, it is well known that he has immense territorial possessions in Great Britain, some in this country, and no doubt he owns piles of millions of government bonds, English consols, etc. Considerable fun has been indulged in by some in regard to that gospel, while other people consider that gospel about as good as the one preached in Judea 19 centuries ago by Jesus. A certain weekly that hails from New York city contains an editorial in the issue of March 9 which in forms most emphatic again places that modern gospel on a level with the old one, and all because the former exhorts the rich people to occasionally drop a million dollars or so for some public purpose out of every ten or more millions piled up and snatched from the wealth producers under laws of monopoly and injustice, and hence piratical in the highest degree.

The gentleman who stands for his "Gospel of Wealth" recognizes that to bequeath large sums in favor of wives and children is often injurious to them, hence it is better to scatter the wealth in charitable purposes. Ah! So it is dangerous for some to have great wealth, and yet it is all right for some to pile it up in hundreds of millions! And what about the social system under which the piling process goes on? Is that all right? That "Gospel of Wealth" does not say anything about it. That alone proves its own incompleteness, its own force. That alone condemns the "Gospel of Wealth" as one of the greatest aberrations of the wise and the powerful—wise after their own conceits, powerful because of the oppressions of a wrong industrial system which repudiates the order of God's universe and all principles of human brotherhood.

Social banditism on a scale never seen before, legalized by human enactments, by agreements in legislative halls, agreements among men who don't know and don't want to know anything about conscience, human duty, love toward all, peace on earth or anything else; social banditism and charity or philanthropy with which to hide the gangrene of a vitiated social organization—there we have the alpha and omega of the modern gospel of wealth, a gospel which is destroying it as fast as it can or else preparing a reaction with which to save civilization from its own excesses as soon as we have enough brave men to stand by right and truth, by the gospel of Jesus.

And what did Jesus say to that rich man who wanted to know how to have eternal life? As that fellow was satisfied with his own righteousness and could see nothing wrong in the social fabric that gave him piles of wealth, while the producers of all wealth got simply piles of poverty, taken all in all under such peculiar mental conditions Jesus could only find a remedy for that dreadful sick rich man, sick in mind and soul, the worst kind of sickness we can have. The remedy was that he should get rid of all his wealth right off and should stand by the brotherhood of men—that is, by the sound, honest, social conditions embodied in the gospel of Jesus. That was the spirit of Jesus' answer, to abandon all wealth, or, rather, all desires for wealth accumulation, and to work not for the continuation of injustice in wealth production and distribution, but for conditions which would give wealth to all, and hence practically wealth to no one, because what is wealth today but the power to keep most men in poverty?

It looks, then, as if there was considerable difference between the gospel of Jesus and that farcical gospel of wealth approved by our modern plutocrats. And the worst is that such plutocrats control the sordid spirit of churches and nations. The weekly above mentioned approving the gospel of wealth is principally controlled by an eminent divine. Most of such eminent fellows seem to be sold to Mammon in our days of aberration. In politics, religion, industrialism, etc.

Never mind, wrong cannot last forever. Sooner or later it must perish through its own excesses. In the meanwhile there is a great work that somebody must try to do—the work of reasoning through correct processes, with but one grand aim in view—viz, to place civilization on a basis that should make life worth living to all and not a mad hunt after wealth as it is today. **JOSE GROES.**

### Japanese Labor in Canada.

The trades and labor congress waited on Sir Wilfrid Laurier and on the minister of labor, Mr. Mulock, the other day and asked for legislation to prevent the fraudulent granting of certificates of naturalization to Japanese on the Pacific coast. Sir Wilfrid said that the government would have certificates for naturalization given by a supreme court judge, instead of a justice of the peace as at present, and this would be a measure of protection.

## LABOR IN SLAVERY.

Result of the "High Pressure" System in the United States.

A fact which is very clearly comprehended by the British workman is what he considers rightly or wrongly his better position as compared with that of the workman of America. Perhaps the very first change which will be brought about by the necessity of facing up to the iron competition of America and Germany is a reduction in the high wages paid in this country at present in the iron trades, through all its phases from the miner to the finisher. But one thing the masters never will succeed in compelling the British workman to do, and that is to work at the high pressure required of the American. To speak plainly, the conditions under which the American operative works are regarded on this side as involving a kind of slavery. Let not the American people think for a moment that the Briton considers himself inferior to any other in ability, speed or thoroughness. But when he reads some boast (usually of some employer or trade paper on the American side) that the American operative attends to four looms where the Britisher only has two and that the output of iron per man employed is so and so much per cent greater in the United States than here he only exclaims, "Poor devils!" He believes they do not achieve this result of their own good will. In fact, the Briton has a body of direct statement to fall back upon from comrades who have been in America and claim to speak of what they have seen and felt.

Now, in all this he may be wrong or partly wrong, but certain it is that before the British worker consents to work at such pressure as uses him up by the age of 35 many other expedients will have to be tried. At this moment the cotton mill operatives in a certain town are appealing to their employers through their trade organizations to close the factories at 1 o'clock on Saturday afternoons instead of 2 o'clock, and, though it is denied, still there is good ground for believing that one of the chief reasons for the demand is that the best places in the grounds for the famous football matches are all occupied in advance by the workers at other trades who are freed at 1 o'clock. This illustrates one of the most striking and most persistent traits of the British workman, his love of sport and recreation. It has attained to such a point that now he claims recognition for its exercise as a right. He will not consent to be a workman and nothing else.

Also very notable as a sign of the growing consideration for all labor in this country is the motion made in the house of lords by the lord chief justice of his intention to ask the house to inquire into the number of hours which the shop assistants work. In this matter of pressure by overseers and hard driving by masters the intelligent British workman acquainted with the conditions, on both sides of the Atlantic undoubtedly considers the American on a lower level of liberty than himself. That may not sound well in the ears of a people who have been taught that in energy and intelligence they are bound to dominate the world, but nevertheless the Briton considers that energy exerted beyond the limit of willingness and human capacity based in the duration of life is a confession of slavery, and undoubtedly the trades unions in this country have succeeded in establishing, not by express order, but by a common understanding among the workmen of most various pursuits, a standard of output which no newcomer can afford in the end to overpass.

The overdriving of the operative in America, the banding together of employers to crush out trade unions and the force of legal authority and power which can be brought to bear upon strikers and discontented workers must eventually bring about a social revolution in the United States; so say the best instructed British workmen, to whom the America of the forties and fifties is no longer "the land of the free." The immigration statistics of the United States, taken in conjunction with these observations, are held to be very eloquent. The British contribution of souls decreases, and if the contribution of goods declines a little also that is a question of tariffs, the operation of which also profoundly affects the American and British ways of regarding trade and its movements. If to the ever growing preoccupation of a mighty empire Britain were to add protective tariffs with their complications, such as those now affecting the United States and Russia, heaven only knows how she should get through the day's work. From that oppression free trade liberates her, and the Briton believes and fears that the peaceful development of the United States may yet call for a simpler tariff on her part.—London Cor. New York Post.

### No Militia For Strikers.

Mayor Van Wyck has given notice that he will not encourage the use of troops to put down strikes in New York. When a national guard general asked an appropriation for a rifle range, explaining that soldiers who can't shoot are of no use, the mayor answered: "They don't need to shoot in this city. With our excellent police force there is no use for militia." Then the animus of the militia general came out. "There have been strikes," he said, "when the services of the guard were called for." But Mayor Van Wyck's reply was ready. "Not since I have been mayor of New York," he retorted, adding: "The police force is capable of handling any and all disturbances, and there will be no shooting." It is reassuring to find a chief executive of a metropolitan city who is not hot for bloodletting at the mention of a strike.—Public.

## NEW SHORT STORIES.

Meaning of Letters on the Clouds. Custom Versus Liberty—A Play Upon Names.

The colonel has been among the preachers some more and has brought back another story. It may be new or old, but here it is: A western council was examining a candidate for ordination to the ministry, and one of the councilors wanted to know why he thought that he had a call to preach. The candidate said that he had felt from his childhood that he ought to be a preacher and that as he grew older he had visions which had removed all doubt from his mind.

"What were those visions?" asked the hard hearted old moderator. The young man replied that as he sat on the fence to rest while he was hoeing corn he would see visions on the clouds. He had seen the letters "G. P. C." as distinctly as if they had been painted there.

"But what do those letters stand for?"

"Why, they mean, 'Go preach Christ,'" was the reply.

"You mean, 'Go plant corn,'" said the moderator, and the council adjourned.—Brooklyn Eagle.

### Custom Versus Liberty.

Congressman Smith of Illinois told this story of an incident that occurred at the president's last New Year's reception: "Wu Ting Fang, minister from China, stood in the east room after greeting the president and held a regular reception of his own. Everybody knew the minister's inclination to ask questions, and when I saw Dr. Mary Walker in her male costume come advancing toward Wu I knew there would be something doing. She was presented to Wu.

"Wu looked at her in surprise, in fact astonishment, and then blurted out,



"YOU ARE A LADDER?"

"You are a ladder? and when she said with dignity that she was Wu asked, 'Then why do you wear men's clothes?' Dr. Mary looked at the minister for only a second and then retorted, 'You are a man?' And when the minister had declared that he was she retorted, 'Then why do you wear women's clothes?' Wu was taken back for a moment only and then replied, 'Because the custom of my country allows me to do so.' Dr. Mary heard, and then as she switched her head and walked away she said proudly, 'Well, the liberty of my country allows me to wear men's clothes.' That closed the incident."

### A Play Upon Names.

A bonnet survives the passing of administrations and, like the bread cast upon the water, sometimes returns after many days, as Robert W. Taylor of Ohio can testify. From a group of congenial spirits gathered in his committee room just before the holidays one gentleman recalled a story of a congressional visitor to the department of the interior soon after Mr. McKinley's first inauguration. Mr. Bliss was then the head of the department and was found in earnest conversation with Mr. John S. Wise of New York, formerly of Virginia. "I am entirely ignorant on that subject," protested the secretary after a long parley, during which the congressman was waiting. "I am sorry I can give you no information about it."

"Ah, where ignorance is Bliss 'tis folly to be wise," interposed the congressional caller, as the former Virginian walked away.

Mr. Taylor's eyes twinkled at the remembrance of the story, in which he had been the central figure. "It is a true bill," he rejoined, "but, truly, I had forgotten all about it."

### One Way of Avoiding Trouble.

H. S. S. Pearce, a London war correspondent, is responsible for this story of General Buller: The general and Mr. Pearce came home in the same boat. Each evening the band played "God Save the Queen" after dinner on deck. Of course every Briton stood up and removed his head covering. A number of Hollanders, however, remained seated and covered. The Britons were very angry, and it was feared that serious trouble might follow. The anxious captain privately consulted General Buller.

"Sir," he said, "I wish you would tell me what you would do under the circumstances if you were commander of this ship."

"Me!" replied Buller. "I should ask the band not to play 'God Save the Queen.'"

Umbrellas were not known in this country until a year or so before the Revolutionary war, and it was more than a century thereafter that they came into general use.

## FOR THE FARMER

The value of muck for manure has been much discussed by strong advocates and strong opponents, both parties speaking from experience, says American Cultivator. This is because the muck or black deposit in swamps or at the bottom of small ponds has been and ever will be variable in quality and partly because of the manner in which it was put. A muck may contain much vegetable matter, the result of plants that have grown up and died there, in which case it should be valuable because of the humus in it and the nitrogen that results from its decay as well as for the mechanical effects it will have in lightening up or making porous the heavy and compact soil, or it may have much of the washing from the surface of surrounding higher lands which may have been well manured to add to the value of the muck or much sand to make it poorer.

But it is of that which is full of vegetable matter that we would speak now, as it is the most valuable when properly used, yet an element of danger when not treated as it should be. If it has been water soaked most of the season, the vegetable matter will be but little decayed, and it will be so acid in its character when first taken out that no vegetation will start on it or grow where it is used freely. We have taken out such muck in the winter and allowed it to lie in the heap until it had been subject to the changes of the following summer and winter, when we found it a good fertilizer on heavy soil, nearly equal to the average manure in the barnyards, not that in the barn cellars.

### Prepare to Grow Fodder Crops.

Present indications are that the grass crop is likely to be light next season throughout nearly all the eastern states and in many other sections, says The American Cultivator. Two seasons of drought and in many places the ground bare of snow most of the winter have so injured the grass roots that we cannot expect them to put out a vigorous growth. To remedy this we have many crops that can be grown to furnish seed for the summer, when the pastures are poor, and that may be cured for winter fodder. Oats can be cut even before they head out to feed green, but to make hay they are best when the grain is well grown, but in the milk. It is well to sow enough that it may be used both ways and even to make more than one sowing. Oats and Canada peas are even better than oats alone. Millet and Hungarian grass can be sown later and are about equally good whether fed green or as hay. There are many other new crops that have been introduced lately, but we do not consider that any of them is as well adapted to our climate as the corn crop, and we are doubtful if any of them is as valuable for food, green, dry or in the silo, with the possible exception of the crimson clover, where that can be grown.

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CONSUMPTION

## RAILROAD TIMETABLES

THE DELAWARE, SUSQUEHANNA AND SCHUYLKILL RAILROAD.  
Time table in effect March 10, 1901.

Trains leave Drifton for Jeddo, Eckley, Hazle Brook, Stockton, Beaver Meadow Road, Roan and Hazleton Junction at 6:00 a. m., daily except Sunday; and 7:07 a. m., 2:28 p. m., Sunday.

Trains leave Drifton for Harwood, Cranberry, Tomhocken and Deringer at 6:10 a. m., daily except Sunday; and 7:07 a. m., 2:28 p. m., Sunday.

Trains leave Drifton for Onedia Junction, Harwood Road, Humboldt Road, Onedia and Shepton at 6:30 a. m., daily except Sunday; and 7:07 a. m., 2:28 p. m., Sunday.

Trains leave Hazleton Junction for Harwood, Cranberry, Tomhocken and Deringer at 6:35 a. m., daily except Sunday; and 7:35 a. m., 4:23 p. m., Sunday.

Trains leave Hazleton Junction for Onedia Junction, Harwood Road, Humboldt Road, Onedia and Shepton at 6:32, 11:10 a. m., 4:11 p. m., daily except Sunday; and 7:37 a. m., 3:11 p. m., Sunday.

Trains leave Deringer for Tomhocken, Cranberry, Harwood, Hazleton Junction and Roan at 6:50 p. m., daily except Sunday; and 3:27 a. m., 5:07 p. m., Sunday.

Trains leave Shepton for Onedia, Humboldt Road, Harwood Road, Onedia Junction, Hazleton Junction and Roan at 7:11 a. m., 12:40, 5:24 p. m., daily except Sunday; and 8:11 a. m., 3:44 p. m., Sunday.

Trains leave Shepton for Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 5:26 p. m., daily, except Sunday; and 8:11 a. m., 3:44 p. m., Sunday.

Trains leave Hazleton Junction for Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 6:59 p. m., daily, except Sunday; and 10:10 a. m., 5:40 p. m., Sunday.

All trains connect at Hazleton Junction with electric cars for Hazleton, Jamestown, Audenried and other points on the Traction Company's line.

Train leaving Drifton at 6:00 a. m. makes connection at Deringer with P. R. R. trains for Wilkes-Barre, Sunbury, Harrisburg and points west.

LUTHER C. SMITH, Superintendent.

## LEHIGH VALLEY RAILROAD.

March 17, 1901.  
ARRANGEMENT OF PASSENGER TRAINS.  
LEAVE FRIELAND.

3 12 a. m. for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York and Delano and Pottsville.

7 40 a. m. for Sandy Run, White Haven, Wilkes-Barre, Pittston and Scranton.

8 18 a. m. for Hazleton, Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Delano and Pottsville.

9 30 a. m. for Hazleton, Mahanoy City, Shenandoah, Mt. Carmel, Shamokin.

1 20 p. m. for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.

6 34 p. m. for Sandy Run, White Haven, Wilkes-Barre, Scranton and all points west.

7 29 p. m. for Hazleton, Delano and Pottsville.

ARRIVE AT FRIELAND.

7 40 a. m. from Weatherly, Pottsville and Hazleton.

9 17 a. m. from Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Weatherly, Hazleton, Mahanoy City, Shenandoah, Mt. Carmel and Shamokin.

9 30 a. m. from Scranton, Wilkes-Barre and White Haven.

1 12 p. m. from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and Weatherly.

6 34 p. m. from New York, Philadelphia, Easton, Bethlehem, Allentown, Pottsville, Shamokin, Mt. Carmel, Shenandoah, Mahanoy City and Hazleton.

7 29 p. m. from Scranton, Wilkes-Barre and White Haven.

For further information inquire of Ticket Agents.

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