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 FREELAND, PA., FEBRUARY 21, 1902.



An Ideal Sunday.

Bolton Hall contributed an article to the New York Journal's symposium on "How to Create an Ideal Sunday," in which he said:

With relief from the grinding toil and worry that drive men for relaxation to all manner of excesses and with full payment in wages for labor done the workingman may be trusted to create an ideal Sunday for himself. There will be no need for free car rides, free excursions or similar philanthropies which serve only to distract attention from our social wrongs and to delay the inevitable day of settlement.

"Bread and the circus" did not save Rome.

Let us be honest. The plans of "reformers," legitimate descendants of the Pharisees, are to "give" the people small parks, to "provide" concerts, to "furnish" rational entertainments, to "build" libraries for them, and so on to infinity and to disgust, and then to restrict and govern the people so that they may do what we want them to do.

What the people want of us "upper classes" is to "get off their backs," with our laws and our bonds and our taxes and our land rents and our monopolies, and so to let them give and provide and furnish and build for themselves all that they need. We exploiters never create one of these things. We merely hire the people to do them and pay them with money which they have earned, but which we have got.

But the people by themselves will never get rid of us. They cannot trust one another, and they do not unite. Almost the only use of the educated classes today is to teach the ignorant how to get rid of us and of our regulations and to show them how to use their liberty to create ideals for themselves.

Limitations of Nurses' Union.

Those interested in the formation of a nurses and attendants' union have concluded that they cannot enforce their demands in the usual methods of trades unions generally, that of calling a sympathetic strike in case their cooperation of the doctors, druggists and undertakers. First, the doctor would have to refuse to prescribe for the patient, and the druggist would have to refuse to compound the prescription. If a nonunion doctor were secured, the undertaker would be compelled to refuse to handle the remains of the deceased who had been treated by a doctor or received medicine from a druggist who was not in sympathy with the nurses. The whole programme would be looked upon as inhuman, and the good will of the public would be against the union. Under these circumstances they have concluded that the purpose of the organization will extend only for better conditions in a legislative way in public institutions, such as shorter hours, better pay and more rigid examination for admittance to positions.—Chicago Inter Ocean.

The Strike and the Label.

A printer prominent in the Boston Typographical union said recently that the strike was the only effective weapon of labor. He was wrong even from a printer's point of view. It is not as a strikers that the worker is bowed to, shaken hands with and smiled at, but as a customer. The customer is the man who owns the shop, and the workman is a customer.
 When he rises in his might as a collective customer, then will all men call him king.—Union Boot and Shoe Worker.

Labor Temple For Boston.

Boston is the latest city to consider the project of building a labor temple, and in all likelihood the workmen of that city will have one before long. After agitating the question for several years the Central Labor union has set to work to accomplish the object, and a committee has been appointed to confer with the Building Trades council and report plans for the erection of a building.

Labor War Expected.

A terrific labor war is expected in St. Louis. The building trades demand that all work in their line for the World's fair be done by union men. The contractors' league has issued its ultimatum, in which it is declared that sympathetic strikes will not be tolerated and nonunion men will be hired when necessary.

GOSPEL AND LABOR.

AUTHOR OF "THE CHRISTIAN" DISCUSSSES THE SOCIAL QUESTION.

Christ and the Poor Man—His Association With and Sympathy For the Toilers—His Teachings the Basis of Our Social Message.

At the opening of the recent industrial bazaar held under the auspices of the United Trades and Labor council of the Gaston division of Manchester, England, Hall Caine, the noted author, delivered the following address:

How can we doubt that, with its other and higher aim, the gospel is a great social message? Look at the plain facts. The first of them is that 1,500 years ago a man of the name of Jesus Christ, whom all Christendom worships as God, was born poor and humble, when he might have been rich and powerful.

His poverty was so great that on one occasion he said, almost with bitterness, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He was a workman, and his friends were workmen, and he walked with the poor and remained with them to the day of his death.

The next fact is that the opinions of Christ were the opinions natural to a workman, who saw the strength that poverty gives and the burden which wealth imposes. Need I recall the parable of Lazarus to show you that in Christ's view the possession of riches was a great danger to the human soul?

Need I remind you that he said it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven to prove that he had a poor man's opinions about rich men and that it seems as if he could hardly be just to them?

The final fact is that the prayer which we call the Lord's prayer, the only prayer which Christ taught his people, the prayer into which, presumably, he gathered up, from whatever sources, the whole sum of his teachings, all his parables and sermons, is a social message of overwhelming force.

Look at it clause by clause. It begins with the words, "Our Father." Could anything more plainly indicate the equality of all men? If God is our father, all men are our brothers, and the laws which give higher power and authority to one man than to another, which allow one man to govern no better reason than that he was born the eldest son and condemn another to serve because he was born the second son are manifestly contrary to Christ's first principle of the relation of man to man and man to God.

The Lord's prayer says, "Give us this day our daily bread." Could anything indicate more clearly the desire for relief from economic distress or doom to more absolute condemnation the laws of land and capital which permit one man to live in boundless luxury while they require another to linger in the misery of want?

The Lord's prayer says, "Forgive us our trespasses, as we forgive them that trespass against us." Could anything speak plainer on the true relation of man to organized society and the duty of nation to nation or condemn more absolutely the barbarous methods of settling international disputes by recourse to arms?

Above all the Lord's prayer says, "Thy kingdom come, thy will be done on earth as it is done in heaven." And surely nothing could more completely discountenance the conduct of the churches, which, recognizing in all ages the frightful injustices of the existing order, have counseled resignation on the ground that the worst evils of the world, the crying inequalities of the classes, the awful extravagances of the rich and the fearful privations of the poor are a part of the divine ordinance and, paradoxically enough, evils only to be remedied in another and better sphere.

Can there be a more direct message to the living world than this message of the gospel? You may call it unpractical and Utopian and out of harmony with the progress of civilization; you may say that Christ is an anarchist and that Christianity is a useless dream, but you cannot say that the gospel is not profoundly concerned with the social and economic problems of the world in which we live.

The labor programme is a profoundly religious and Christian propaganda, whoever and whatever its leaders may be, and the powers that are against it are profoundly irreligious and pagan whosoever and whosoever their advocates are.

What is the pagan concept of government? The pagan concept of government is authority, and that alone justifies the unconstituted rights, the inequalities, the barbarities and the miseries that civilization has for 2,000 years been striving to break down.

The Christian concept of government is right, and that asserts the value of the individual soul, the fatherhood of God, the brotherhood of men and all that these imply in uniting mankind into one family.
 Is there anything in the spirit of the programme of the labor party which is contrary to this Christian concept of government? Nothing whatever. The labor programme is a religious propaganda and above all a Christian propaganda.

Dr. Harnack in his recent Berlin lectures says truly that there is hardly anything more pathetic than the anxiety of people of the most contrary opinions to rediscover themselves and their own point of view in Jesus Christ so as to get a share of him and to claim him, or a little bit of him, for their own. But surely it is not going far to say that if Jesus were in our midst today he would, as Harnack



S'SH SLEEP AT LAST
LAXAKOLA DOES IT

NO ONE BUT A MOTHER can appreciate the benefit that sound refreshing sleep gives to an ailing, teething, feverish, colicky, frothy infant. Almost distracted by its constant crying, and worn out with weary, anxious care and watching, she tries everything possible to obtain even relief for the little sufferer.

With what comfort and delight she sees her little one drop off into a deep peaceful health-giving slumber, after its little clogged bowels are cleared of their poisonous burden by a single dose of Laxakola, the great tonic laxative and mother's remedy.

Laxakola is a pure, gentle and painless liquid laxative, and contains valuable tonic properties which not only act upon the bowels, but tone up the entire system and purify the blood. A few drops can be given with safety to very young babies, which will often relieve colic by expelling the wind and gas that cause it. Great relief is experienced when administered to young children suffering from diarrhea, accompanied with white or green evacuations, as it neutralizes the acidity of the bowels and carries out the cause of the fermentation. LAXAKOLA will aid digestion, relieve restlessness, assist nature, and induce sleep. For constipation, simple fever, coated tongue, or any infantile troubles arising from a disordered condition of the stomach it is invaluable.

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says, he with those who are making efforts to relieve the hard lot of the poor and procure them better conditions of life. He could not be on the pagan side of arrogated authority, for while he was on the earth he never failed to show it, whether in the person of King Herod or of the Pharisees, a complete and emancipating disregard.

The labor party may feel sure that they are holding up the Christian banner and are waging, whatever the world or even the churches may say, a religious, not an irreligious, war. Let the churches call it socialism if they like; it is Christianity as well.

Let us adhere to this claim no matter what opposition we meet with. Whatever they call us—Democrats, socialists, even anarchists if they please—let us continue to claim the gospel for our charter and the teaching of Christ as the basis of our social message.

With this message, as it expresses itself from time to time in the problems we are called to consider, let us meet all our difficulties, knowing that our appeal is to the conscience of man, that the conscience of man is the true expression of the divine and that sooner or later in God's time the divine must prevail.

Familiarity Aids Sight.

The exceptional powers of vision attributed to civilized men and to civilized men who pass their lives in the open air, supposing they exist, are easily explained. They are only manifested while looking at familiar things which the supposed possessors of such sight have been long trained to see.

The shepherd distinguishes sheep where the town dweller sees nothing, because the one is accustomed to the place and objects and the other not. The herdsman distinguishes cattle and the huntsman his prey because they are practiced and see little differences which perhaps they cannot describe, but which they perceive almost unconsciously. The sailor and the longshoreman detect what the visitor fails to see out on the horizon and will tell you of the peculiarities of rigging which enable them to distinguish one boat from another.

Of course they are used to these things and undoubtedly see more and also guess more than the casual observer, for in my experience they are not seldom wrong.—Popular Astronomer.

Monkeys as Coin Testers.

It is said that the great ape of Siam is in great request among the Siamese merchants as cashiers in their counting houses. Vast quantities of base coins are known to be in circulation in Siam, and no living human can discriminate between the good and bad coinage with as much accuracy as these apes. These monkey cashiers possess the faculty of distinguishing the rude Siamese counterfeiters in such an extraordinary degree that no trained banker can compete with them in their unique avocation.

In plying his trade the ape cashier meditatively puts each coin presented to him in his mouth and tests it with grave deliberation. From two to five seconds is all the time this intelligent animal requires in making up his decision. If the coin is all right, it is carefully deposited in the proper receptacle; if base, it is thrown violently to the floor, while the coin tester makes known his displeasure at being presented with the counterfeit by giving vent to much angry chatter.

Seventy Years a Union Man.

Thomas Atkinson of England has attained his seventieth year as a trades unionist and is the first on the list of membership of the Amalgamated Society of Engineers. He served his apprenticeship under George Stephenson and helped in the making of the famous Rocket locomotive. He is now ninety years old and has been for twenty-seven years drawing 10 shillings a week from his society.

Well Preserved.

The man who essays to give a lecture or talk in the "slums" must have his wits well in hand. He may encounter apathy, but he is sure also to find an embarrassing readiness of tongue.

An earnest young man from a college settlement was addressing a company of fathers and mothers on the subject of "Christmas in the Home," telling them of ways in which the day might be made bright although money was scarce. He had visited many homes in many cities and was well informed.

"I'm not talking about what other people have told me," he said genially. "It's what I know from my personal experience. I have seen over a hundred Christmas celebrations and"—"Man, dear," came in a rich Irish American voice from the rear of the room, "it's wonderfully preserved ye are for a man that old!"

Confederate Bills.

The passage of a Confederate bill as money is not a violation of the statute of the United States which makes it an offense for any person, except under authority of a proper officer, to have in his possession any obligation or other security engraved and printed after the similitude of any obligation or other security issued under the authority of the United States, with intent to sell or otherwise use the same, but to constitute a violation of such provision the instrument used must in its inception have been intended to simulate some obligation or security of the United States. The general likeness which one form of paper money bears to another is not sufficient.—111 Fed. Rep. (N. D., Judge Amidon), 339.

Did His Own Killing.

A story once went the rounds in Paris that an enterprising visitor to M. Constans proposed to pick a quarrel with M. Rochefort and kill him. "Many thanks," said Constans, "but I do my own murders."
 The retort found its way to Constantinople, and when M. Constans arrived there as French ambassador he was struck by the exaggerated deference of the Turkish officials from Armenia. A man who did his own murders himself was a remarkable figure to administrators who employed the Kurds for that necessary business.

His Choice.

"What would you like to be when you grow up?" asked an old gentleman.
 "I'd like to be a bricklayer," replied the boy.
 "That's a commendable ambition. Why would you like to be a bricklayer?"
 "Cause there's so many days when bricklayers can't work."

A Good Bargain.

"But why," asked the president of the country where women ruled, "did you buy that battleship?"
 "It was such a bargain," replied the secretary of the navy. "Of course, the engines don't work very well, and there are some flaws in the guns, but it looks as fine as any of the others and only cost half as much."—Chicago Post.

The Way of Women.

Nell—But you must never mention what I have just told you.
 Boss—Why, is it a secret?
 Nell—Oh, no, but—
 Boss—Then it isn't worth repeating.
 —Chicago News.

Assessment For Shorter Workday.

An assessment of a dollar a member has been levied by the Spinners' Association of America to secure the passage of fifty-eight hour laws in New Hampshire, Rhode Island and Connecticut so as to place those states on a level with Massachusetts in the matter of a weekly stint of work.

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 The Price!
 The Store!

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ABOUT OUR BUSINESS to which we wish to call your attention. They are the three things that invariably influence all buyers of furnishings, hats, caps, shoes, etc.

Concerning THE QUALITY of the goods we make this our first consideration. Our experience tells us how these should be made, as well as how they are made. Our goods bear the stamp and quality of excellence, merit and good workmanship.

Concerning THE PRICE—there is not an exorbitant priced article in our whole stock. You are not making blindfolded purchases when you buy of us, for the article you buy of us has the value in it, dollar for dollar, in the price we ask.

Concerning THE STORE, our place is a 'home store'—a place where you can buy and be at home while so engaged, or even when inspecting our stock and inquiring prices. Customers are treated considerately, fairly and courteously. Our reputation is wrapped up in our store and we are particular about the impression created upon our visitors.

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RAILROAD TIMETABLES

LEHIGH VALLEY RAILROAD.
 June 2, 1901.

ARRANGEMENT OF PASSENGER TRAINS.

LEAVE FREELAND.

6 12 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.
 7 34 a m for Sandy Run, White Haven, Wilkes-Barre, Pittston and Scranton.
 8 15 a m for Hazleton, Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Delano and Pottsville.
 9 30 a m for Hazleton, Delano, Mahanoy City, Shenandoah and Mt. Carmel.
 11 42 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Hazleton, Delano, Mahanoy City, Shenandoah and Mt. Carmel.
 11 51 a m for White Haven, Wilkes-Barre, Scranton and the West.
 4 44 p m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Hazleton, Delano, Mahanoy City, Shenandoah, Mt. Carmel and Pottsville.
 6 35 p m for Sandy Run, White Haven, Wilkes-Barre, Scranton and all points West.
 7 29 p m for Hazleton.

ARRIVE AT FREELAND.

7 34 a m from Pottsville, Delano and Hazleton.
 9 12 a m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Weatherly, Hazleton, Mahanoy City, Shenandoah and Mt. Carmel.
 9 30 a m from Scranton, Wilkes-Barre and White Haven.
 11 51 a m from Pottsville, Mt. Carmel, Shenandoah, Mahanoy City, Delano and Hazleton.
 12 48 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and Weatherly.
 4 44 p m from Scranton, Wilkes-Barre and White Haven.
 6 35 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Weatherly, Mt. Carmel, Shenandoah, Mahanoy City, Delano and Hazleton.
 7 29 p m from Scranton, Wilkes-Barre and White Haven.
 For further information inquire of Ticket Agents.
 HOLLIS F. WILBUR, General Superintendent, 26 Cortlandt Street, New York City.
 CHAS. S. LEE, General Passenger Agent, 35 Cortlandt Street, New York City.
 G. J. GILDROY, Division Superintendent, Hazleton, Pa.

THE DELAWARE, SUSQUEHANNA AND SCHUYLKILL RAILROAD.

Time table in effect March 1, 1901.
 Trains leave Drifton for Jeddo, Ekiely, Hazle Brook, Stockton, Beaver Meadow Road, Roon and Hazleton Junction at 6 00 a m, daily except Sunday; and 7 07 a m, 2 38 p m, Sunday.
 Trains leave Drifton for Harwood, Cranberry, Tomhicken and Deringer at 6 00 a m, daily except Sunday; and 7 07 a m, 2 38 p m, Sunday.
 Trains leave Drifton for Onedia Junction, Harwood Road, Humboldt Road, Onedia and Shepton at 6 00 a m, daily except Sunday; and 7 07 a m, 2 38 p m, Sunday.
 Trains leave Deringer for Tomhicken, Cranberry, Harwood, Hazleton Junction and Roon at 6 00 p m, daily except Sunday; and 9 37 a m, 6 07 p m, Sunday.
 Trains leave Shepton for Onedia, Humboldt Road, Harwood Road, Onedia Junction, Hazleton Junction and Roon at 7 10 a m, 4 41 p m, daily except Sunday; and 7 07 a m, 8 11 p m, Sunday.
 Trains leave Deringer for Beaver Meadow Road, Stockton, Hazle Brook, Ekiely, Jeddo and Drifton at 5 30 p m, daily, except Sunday; and 11 0 a m, 5 40 p m, Sunday.
 All trains connect at Hazleton Junction with electric cars for Hazleton, Jeanesville, Audenried and other points on the Traction Company's line.
 Trains 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.