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FREELAND, PA., DECEMBER 1, 1902.



THE FASHIONS.

The princess shape will be much used for evening gowns and day costumes this winter.

Marquise, Louis XVI., Devonshire and Gainsborough hats all reappear among styles in high priced French millinery.

The tendency toward the use of gimp, galloon and passementerie applique effects in various widths is becoming more and more prevalent.

Louis XV. coats are among the most attractive models in velvet. They are much longer than the Louis Seize models, with peplum additions below the waist.

Jourdain, tournal and vert russe are among the handsome shades in green used by Paris tailors and dressmakers in making up costumes and wraps of cloth and velvet.

Sable, seal, chinchilla and Persian lamb have the usual lead in fur wraps this season, with the less expensive grades and various imitations like wool, astrakhan, atlas seal, etc., following in their train.

A tailor gown of very fine black cloth is always good form and never inappropriate. Although not always the most becoming gown women of certain type might select, it is yet invariably refined and ladylike.—New York Post.

SHORT STORIES.

American brewers have already invested \$4,000,000 in and about Havana. There are about 114,500 telegraph offices now open in the whole world.

Tennessee's world's fair exhibit may be transported all the way to St. Louis by water, just to show the people of the world that river navigation is open clear to Chattanooga.

With Filipino women it is the custom to starch everything white, and a nurse who has recently returned from Manila describes the first sheets laundered for the hospital as "fearful and wonderful."

In the stomach of a cow butchered near Montrose, Pa., a good sized pocketbook with a brass clasp was found. The pocketbook contained a roll of bills and 45 cents in change. A single nail and a hairpin were also found.
The latest landmark of ancient Boston to go is the old Hancock tavern, one of the connecting links between the colonial period and the Boston of today. In its palmy days this hostelry had a national reputation and was the one place selected by the bon vivants of earlier days during a stay in Boston.

DENTAL DON'TS.

Don't go to bed without brushing the teeth.

Don't swallow food without mastication. Modern cookery, by making mastication almost unnecessary, is responsible for much decay of the teeth.

Don't let tartar accumulate on the teeth, for it brings a whole train of evils in its wake. Have it removed by a dentist at least twice a year.

Don't fail to rinse the teeth thoroughly with an alkaline wash (lime-water is good) after taking acids, such as lemon juice, vinegar or strong medicines.

Don't use a tooth powder which contains gritty, acid or irritating substances, as the first two act injuriously on the teeth and the last on the gums.

Don't sleep with the mouth open. Dust and gritty particles floating in the atmosphere entering the trap thus set for them injure the enamel of the teeth by irritation.

Don't use one side of the mouth only when eating, for then the teeth have not all the same amount of exercise, and decay sets in more rapidly on one side than the other.

UP TO DATE PROVERBS.

Don't cry over spilled milk; be glad it isn't cream.

People who do not plan their future generally never have any.

If there is anything more conducive to success than push, it is "pull."

It is a great deal easier to be a good critic than to be even a passable performer.

Credit is a convenient garment, but it is liable to become a little too tight for free movement.

SOUL OF SOCIALISM.

BLISS CARMAN SAYS IT IS TO BE FOUND IN CHRISTIANITY.

There Are Divers Kinds of Socialism, but They All Aim to Benefit Society—A Somewhat Sweeping and Liberal Definition.

Socialism is a very safe word. Its meaning is so vague and undetermined for the most part that even the conservative take it upon their lips without trepidation. They speak indulgently of socialists as erratic and harmless dreamers, flumping together their many different aims and creeds, much as one speaks of all manner of insects as "bugs."

But the truth is that every one is something of a socialist, and many of our institutions are purely socialistic. Free schools, for instance, and free libraries (where they really belong to a township of free people and are not the gift of well meaning but offensive and misguided affluence) are purely socialistic. They exist for the good of all and are supported by the contributions of all, though there may be some to whom they are of no value and by whom they are not wanted. Never mind, we must have them, for the sense of the community has decided they are good things. If you have no children to be educated and are a hater of books, it is just the same. You must put your hand in your pocket to buy books for your neighbor and educate his children. That surely is pure socialism. Also it is pure Christianity.

And that brings me to the point I wish to make—namely, that the soul of socialism is love, or Christianity, if you prefer that word. The divers kinds of socialism are as mushrooms in the morning. They spring up fresh every day until it seems that every man may be his own prophet in matters pertaining to the commonwealth. Yet all these schemes are alike in aim; they all have for their sole object the betterment of society. However foolish, however wrong headed, however visionary or even dangerous they may be, we must still credit them nearly always with nobility of purpose and sincerity of intention. They are so many formulas for the solution of a difficult problem in the science of life, and though many of them would not solve the perplexing equation for us at all, but would only make matters worse (in all probability), still their disinterested aim must enlist our sympathy even while we withhold our approval. That is to say, the spirit that prompts them is all right, though the thought that goes to their construction is often so faulty.

For socialism in whatever form, after all, only an ingenious device for putting in practice the generous impulses of the human heart. Socialistic schemes are just so many contrivances for the carrying out of our nobler purposes. In themselves they cannot directly foster goodness; they can only promote it by making its path easier. Under right social and industrial conditions it will be easier to be good than it is now; it will be easier for beauty to touch our everyday life; it will be easier for the truth to find us out and cheer us with illumination.

One would not call the constitution of the United States a socialist document, I suppose, and yet it certainly is an instrument invented to facilitate the betterment of mankind in its social state. The American Revolution, like the French revolution, like the great rebellion in England, has no other meaning than that, and the mistake we make in thinking of these movements is in putting our final trust in them rather than in the spirit of freedom and love in man which produced them. However great and important these events were, they were, after all, only so many steps in this direction or that. We believe in this country that a democratic form of government is better than older, more primitive forms. It is not therefore necessarily the best form. It may be itself but a step to another form still better which will bring us still more enlightenment and happiness. We must be careful not to make a fetish of it, as our fathers made of monarchy long ago. It is the tendency of conservative minds to respect the settled institution, the traditional ideal. Old institutions and established ideals are indeed to be respected, but they are not as much to be respected as the spirit of humanity which begot them. They are only inventions of the mind of man pondering on some plan to give his soul vent in free and beneficent action. It is our business to maintain and guard them only so long as they prove effective for that and to relinquish them without regret as soon as we outgrow them and find them hindering our progress or retarding our happiness. We shall have others in their stead more ample, more adequate, more nearly perfect and no less worthy of loyalty than they were.

And if we are not to have too great and inflexible a respect for authority and traditional institutions neither must we be overconfident of the newest plans of social management of our own devising. They, too, we must remember, are only methods or ways of doing things. And the great permanent fact to be remembered and revered is the spirit of love which prompted us human creatures from the first. If we are to respect the remembrance of it in those of past ages, surely we must so much more respect it as a living breath in ourselves.

No form of government ever yet devised has been equal to the task of making men perfectly happy. None ever will be, for the simple reason that men are not made happy by outward conditions alone, but by the inward condition of their hearts as well. And if we pin our faith to this or that outward social institution we are necessarily disappointed. The more stable the institution the more quickly does

it become insufficient. It remains fixed, but man grows. Let us fancy that some very admirable and sound social reform, like the single tax, for instance, could be put in operation. There is no doubt that we should all derive untold benefit from it. We should be freer, happier and saner as a people than we have ever been. But we should still be far from being perfectly happy unless we were sedulous in cultivating our spiritual selves and in giving effectiveness to our best personality. Socialism, in other words, is only an opportunity to live. It is not life. And we must beware of expecting too much from it. Were it once in operation we should still have our toll and our leisure, our joys and our sorrows, just as we do now. Our toll and our sorrows would be mitigated, we believe, and our joys and our leisure would be more widespread, but the same old problem of the conduct of life would still confront every mortal alive.

It seems to me, then, very evident that while we are giving our energies to the accomplishment of social progress, to the realization of socialism in some form, we should be careful to hold hard by the spirit of the matter. Let us be socialists by all means of one kind or another, but let us be loving men first of all, for what we are fighting for in socialism is only the chance for loving kindness to make itself felt, for whether we call it love or loving kindness or Christianity does not matter so long as we preserve the spirit itself and make it effective, only if we call it Christianity we must take care not to confound it with any formalism of creed or church, for the churches also are only social institutions, outward expressions in which various truths have been embodied and too often entombed. But Christianity, let us remember, is an attitude of mind, a habit of feeling, a condition of the soul; it is not an institution. And the very gist of Christianity may quite as readily be embodied in socialism as in any formal church, and socialism whenever it appears in any sincere guise always has an aim in accord with Christianity—it aims at giving more freedom to the spiritual side of man, it aims at putting man's life under such outward conditions that he can practice virtue more easily and find happiness more readily in this life. Christianity blazes the trail for man. Socialism cuts down the trees and makes the road more open and practicable. This is something of what I mean by saying that Christianity is the soul of socialism, and I don't believe it is very far wrong.—Bliss Carman in New York Commercial Advertiser.

THE LEADERS.

A Fable.

The Horses were penned up in a corner of the field. Colts were born, and space became less obtainable. The condition was pitiable.

They whinnied and kicked and starved in the pens.

"We must strike," said the Horses, "for better food."

Said Mr. Carlyle, "A kind, strong Bull is needed for a ruler."

The Bull prodded them with his horns.

"We are becoming a great people," said the Horses, yet many of them died of their wounds.

"What you really want," said a Philologist, "is better tenements." So he put some boards over the pen, for the use of which he charged a fee. "These," said he, "will pay me 5 per cent."

Said Mr. Ruskin, "A great, wise, good Ox is needed for a leader." The Ox led them all around the pen. The Horses stopped kicking and said, "We are making material progress." Yet many more died of hunger.

"If we had hospitals now," said the Horse Doctor, "we could operate on the sick ones."

"A new system is needed for a democracy," said Mr. Bellamy. The system crippled them with its regulations.

"We are realizing the ideal," said the Horses, and they grew stupid and fat.

"It is more instruction they need," said the president of the Society for the Suppression of Nature. "Sixteen per cent of these Horses are penned up on account of causes indirectly due to misconduct."

"A new gospel is needed for liberty," said Truth, but the Horses turned longingly toward the pens because they were horses.

Said a Fence Builder, "We have only to teach these Horses to walk on their hind legs; then they will not take up so much room."

But when the Horses learned to rear up on their hind legs they saw over the fence, and—

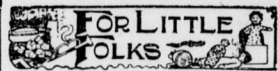
—Bolton Hall's "The Game of Life."

The Duty of Good Union Men.
In a factory where 1,500 men work their labor union made an unreasonable demand of the owner. The next day a number of old men went to him and said, "We are sorry that the union did this, and we want you to know that we were not at the meeting."

The owner replied: "Then you are to blame for it. You belong to the union properly, and it is your duty to attend its meetings. If all the best men had attended the meeting, the action of the union would have been wiser. Any demand that all the men in the shop make after careful deliberation is likely to be a reasonable demand."

Then he went on: "Labor unions sometimes have had bad government for the same reason that cities have it. The best men do not vote. To be of use the union should comprise the best men, and they should attend its meetings and direct its conduct."

Such an incident as this tells its own story and carries its own moral. The more you think of it the wiser the owner's conduct seems. He has never had a strike.—World's Work.

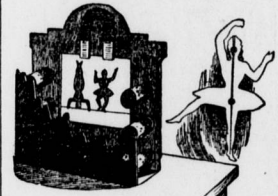


TRICKS WITH A MAGNET.

The Tight Rope Performers and Trapeze Swingers.

If you hold a needle on a plate in an erect position and a magnet just above it, you can let the needle go, and it will stand erect with a trembling motion. You can easily make use of this knowledge to amuse your little friends at your home or an evening by presenting a tight rope and trapeze performance as follows:

Cut the front and back of a small stage from a piece of cardboard and unite both parts with the help of corks and pins. The front has a square opening (see illustration). On the back of the front piece a small horseshoe magnet is secretly fastened, and underneath it a piece of wire is strung in a horizontal direction. The height of the wire depends on the strength of the magnet and has to be arranged in such a way that the needle will not



THE TIGHT ROPE PERFORMERS.

be pulled up to the magnet, but will stand in an erect position on the wire.

Cut a small paper figure—for instance, a tight rope walker or a dancing girl standing on one leg and of the exact height of the needle. Fasten the figure to the needle with the help of wax, as shown in the illustration. Place the figure below the magnet on the wire, and you will see it dance like a real tight rope walker. Or you can make a trapeze of a match and two pieces of thread, on which you can place two figures, and they will not fall off when you set the trapeze in swinging motion.—New York Tribune.

To Make an Eolian Harp.

This instrument can be made by almost any ingenious boy. It consists of a long, narrow box of very thin deal, about five or six inches deep, with a circle in the middle of the upper side an inch and a half in diameter, in which are to be drilled small holes. In this side seven, ten or more strings of very fine gut are stretched over bridges at each end, like the bridges of a fiddle, and screwed up or relaxed with screw pins.

The strings should all be tuned to the same note and the instrument be placed in some current of air, where the wind can pass over the strings with freedom. A window the width of which is equal to the length of the harp, with the sash just raised to give the air admission, is a proper situation. When the air blows upon the strings of the harp with different degrees of force, it will excite different degrees of sound. Sometimes the blast brings out all the tones in full concert and sometimes it sinks to the softest murmurs.

Our Strange Language.

When the English tongue we speak, why is "break" not rhymed with "freak"? Will you tell me why it's true we say "new," but likewise "few,"

And the maker of a verse Cannot cap his "horse" with "worse"? "Bard" sounds not the same as "heard," "Card" is different from "ward,"

"Cow" is cow, but "low" is low; "Shoe" is never rhymed with "foe"; Think of "hose" and "dose" and "lose" And of "goose" and yet of "chose"; Think of "comb" and "tomb" and "bomb," "Doll" and "role" and "home" and some,

And since "pay" is rhymed with "say," Why not "paid" with "said," I pray? We have "blood" and "food" and "good," "Mould" is not pronounced like "could," Wherefore "done," but "gone" and "one"?

Is there any reason known? And, in short, it seems to me Sound and letters disagree.—London Tit-Bits.

Handkerchief Trick.

If you place a handkerchief in the middle of a flame, you naturally suppose that it will burn, and yet it may be done and the linen not receive the slightest injury from the fire surrounding it.

The simple reason is because the handkerchief has been carefully prepared for the fiery ordeal. First it is steeped in water, next the water is squeezed out of it and finally it is soaked with alcohol. In squeezing out the water care is taken not to exert too great a pressure, the object being to remove the water, but to keep the handkerchief moist.

The Doll Was Too Bold.

A little boy who was very fond of playing with dolls had never happened to see one which opened and closed its eyes. One day he was visiting a little girl whose doll, unknown to him, was able to do this. He took it up and was very happy until a downward movement caused it to nearly close its eyes. Dropping the doll in terror he exclaimed:

"Oh, mamma, she winked at me! And nothing could make him touch her again."

The Hot Poker Delusion.

An interesting delusion is produced by looking along a redhot poker at some small object (a coin or a letter stuck upon a wall) removed from the eye a distance of from four to six feet. Direct the gaze intently for a few seconds and you will presently see an inverted image of the object hanging near the end of the poker.

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Mr. Julius Kessler, of 303 W. Chicago Avenue, Chicago, testifies that Dr. Miles cured him after ten able physicians had failed. Mrs. R. Trimmer, of Greenspring, Pa., was cured after many physicians had pronounced her case "hopeless."

As all afflicted readers may have \$4.00 worth of treatment especially adapted to their case, free, we would advise them to send for it at once.
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Mention Freeland Tribune in Your Reply.

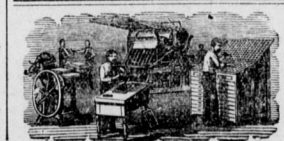
BREVITIES.

Dr. H. J. Herbelin, a geologist of Pottsville, made a discovery in sandstone strata at Mt. Carbon, a suburb of that place, which will prove of interest to the entire scientific and geological world. He found slabs showing footprints of a prehistoric animal, of which there had been but one previous discovery, resembling a lizard. The tracks show that the animal had five toes on the forefoot, which were not unlike a small hand, with stout fingers and a thumb. The tracks made by the hind feet are smaller and four-fingered.

John L. Sullivan, former champion heavyweight prize fighter of the world, has filed a petition in bankruptcy in the United States district court. He said his liabilities were \$2,658 and his assets \$60 worth of wearing apparel.

One Kind of an Egotist.
"What is an egotist?"
"An egotist is a man who minds his own business with such persistent earnestness that it annoys you."—Chicago Post.

It is a pretty illiterate man that does not have decided opinions on religion and politics.—New York American.



RAILROAD TIMETABLES

LEHIGH VALLEY RAILROAD,
November 16 1902.

ARRANGEMENT OF PASSENGER TRAINS.

LEAVE FREELAND.

6 12 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia and New York.
7 29 a m for Sandusky, 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 58 a m for Hazleton, Delano, Mahanoy City, Shenandoah and Mt. Carmel.

11 32 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Delano, Mahanoy City, Shenandoah and Mt. Carmel.

11 41 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 33 p m for Sandy Run, White Haven, Wilkes-Barre, Scranton and all points West.

7 29 p m for Hazleton.

ARRIVE AT FREELAND.

7 29 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 58 a m from Scranton, Wilkes-Barre and White Haven.

11 32 a m from Pottsville, Mt. Carmel, Shenandoah, Mahanoy City, Delano and Hazleton.

12 35 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and all points West, New York City.

4 44 p m from Scranton, Wilkes-Barre and White Haven.

6 33 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.

ROLLIN B. WILBUR, General Superintendent, 28 Cortlandt Street, New York City.

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