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FREELAND, PA., JANUARY 30, 1903.



FACTS IN FEW LINES

There are about 5,000 women stenographers in Pittsburgh.

A German has invented an electric sand pump for cleaning stone buildings. The largest church in the world is St. Peter's, at Rome, accommodating 54,000 persons.

Theatrical stage employees have ninety local unions and more than 4,000 members.

Galway, Ireland, wants to be made the home terminal port of the proposed new Canadian mail route.

The Women's Butchers' union at the Chicago stockyards has 600 members. St. Louis has a similar union.

General Joubert's silver fitted jaunting car, which was captured in South Africa, is now at Woolwich arsenal.

There are about 15,000 convicts in the prisons of England, whose maintenance costs about \$3,000,000 a year.

Clusters of filberts containing twenty-nine separate nuts have been plucked at Templecombe, Somerset, England.

Copper in certain druggists' supplies has been traced to copper rivets used in the driving belts of the manufacturing machinery.

In a fortnight's fishing on Oulton Broad, Suffolk, England, a lady and her husband landed 2,539 roach between them.

About 16,000,000 tons of freight are annually carried on the Ohio river, which has a length of 1,000 miles from Pittsburgh to Cairo.

A belief in witchcraft still prevails in parts of Lancashire, England; also in the Isle of Man and still more strongly in the Hebrides.

It is announced that the British museum has purchased the ten pound aerolite which fell recently at Crumlin, County Antrim, Ireland.

Authorities of British Columbia have established traveling libraries for the benefit of the numerous lumber and mining camps in that province.

Endeavors are being made to amalgamate the Austrian, French and Swiss Alpine clubs for the purpose of securing more control over the guides.

In a cemetery in Middlebury, Vt., is a stone erected by a widow to her loving husband bearing this inscription: "Rest in peace—until we meet again."

Six monster apples gathered at Pulham, Norfolk, England, measured thirteen inches in circumference and weighed together three pounds and two ounces.

Turkish women do not come into control of their private fortunes until after marriage. After that they can dispose of one-third of it without the husband's consent.

The most prominent Austrian trade union, the Gewerbe Verein of Lower Austria, has decided to send a deputation to the United States in 1904 to visit the St. Louis exposition.

The Russian naval estimates for 1903 call for the expenditure of 104,417,781 rubles as compared with 98,318,984 rubles in 1902. Of this sum 40,449,682 rubles are for new construction and repairs.

The premier of New South Wales has been urged by a deputation of ladies to institute the curfew bell, prohibit the employment of barmaids and prevent the sale of cigarettes to young children.

At present the proportion of working time is smaller in Britain than in any other nation. The assertion is true alike in respect of agriculture, of industry, of shopkeeping, of commerce and of the professions.

The white marked tussock moth is a native of North America. It ranges the territory east of the Rocky mountains and attacks almost every variety of shade, fruit and ornamental trees, with the exception of the conifers.

A soldier named Meyerhofer has been sentenced at Zurich by the Swiss military authorities to three months at hard labor for refusing to obey orders. The soldier refused to serve on a Saturday as it was the Jewish Sabbath.



OUR REAL MASTERS.

THE STRENUOUS COAL BARON AND HIS SIDE PARTNER.

Mr. Baer and His "Ludship," Who Expound the Policy of the All Wise Being—Majesty of the Nation Humbled Before a Property Owner.

There have been many strikes, but somehow this coal strike has thrown a limelight across our civilization. And really all we need to see. Men are not ill disposed, but rather dull and indifferent. So when all men get a real glimpse of truth much has been gained.

We have had a glance at the feudal state. It seems like a vision of the past. The miner toiling under the lord, held to the soil like an English villein, just living and serving, his children running their little lives in the same master's mold. It is hardly even a benevolent feudalism. Mr. Baer is no sham baron. He has learned his noble lesson as lord of the Philadelphia and Reading Railroad company, a fine type of feudalism, honest, brave, virile, the kind to which the servile instinctively doff their hats. We can hear his armor clank when he declares that the rights of the laboring men "will be cared for by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country."

When the section of humanity over which God has given him jurisdiction protests against his particular kind of care, he answers quite regally, "The duty of the hour is not to waste time negotiating with the formers of this anarchy, but to do as was done in the war of the rebellion, restore the majesty of the law," etc. Let the powerful care for the weak and if the weak are not satisfied put them down by force. We can almost see this Duke of Alva lifting his jeweled sword, with its motto, "Accepit sanctum gladium munus a Deo," etc.

But a not less interesting figure and even more significant is his "Ludship," Sr. John Jackson, who administers justice in the United States court for the northern district of West Virginia. When the leaders of the dissatisfied men are haled before him at his command, he describes them in his published opinion as "vampires that live and fatten on the honest labor of the coal miners." "May I not ask the question," he continues, "whether it is not time for our lawmakers to consider the question whether freedom of speech should not be so restricted by statutes as to suppress seditious sentiments? Are communism and anarchy and all the dire evils which follow in the train of such people as you who are preaching the most detestable heresies and doctrines to be protected by the constitution of the United States? No; never, never!" Then Mother Jones, who pleads for justice to the miners, gets from his "Ludship" a significant lecture. "I cannot forbear to express my great surprise that a woman of the apparent intelligence of Mrs. Jones should permit herself to be used as an instrument by designing and reckless agitators in accomplishing an object which is entirely unworthy of a good woman. There are many charities in life which are open to her in which she could contribute largely to mankind in distress. It would have been better far for her to follow the lines and the paths which the all wise Being intended her sex should follow." Yet on this very day of writing Mr. MacVeagh is solemnly cross examining Mr. Mitchell on the proposition that it is wrong to criticize the judges for their decisions. It will be perceived that his "Ludship," like Mr. Baer, does not hesitate to expound the policy of the all wise Being, and he is as ready to encourage charity as Mr. Baer doubtless is to do it. They are sincere too. They do not know that the gulf between charity and justice is wide and unfathomable.

These are merely side lights on the Pennsylvania and West Virginia situations. What a weird, almost demonic response came to these medieval sentiments of Baer and his "Ludship!" It quite shifts the scene and changes the characters. Baer was not concerned with the public; his "Ludship" was trying to teach wisdom to the strikers.

But up rolls a voice of thunder from multitudes who were not parties to the contest at all—strange and inconsequential, "We challenge your right to make us freeze." While Mr. Baer is claiming property in the rights of men, men come in claiming rights to his property. Thousands who are quite indifferent whether the miner is under Mr. Baer's heel or not are all at once protesting that he must use his property to keep them warm—new and startling claims, quite contrary to what feudalism has painfully preserved through the centuries. Very sudden, too; the fire goes out, we shiver, and lo! we find that the owner of the coal mine owes us heat.

The next thought seems so plain now (but, oh, how heterodox it seemed before we shivered): "Why should Mr. Baer and a few like him lock up from us the bounty of God; why should they even own it?" "If all men need coal, why should not all men own the coal?" "Why should we, then, not take this precious store and use it for the good of all?"

Men have been teaching this very thing for years, who, by the way, did well to keep out of his "Ludship's" path. Parties and leaders who taught it seemed dangerous in the columns of the feudal press. Just a shiver and even we are startled by the public's demands. In the twinkling of an eye a great truth comes home to millions of men who have been sneering at its prophets. All thanks to Mr. Baer, who has turned prophecies and hopes into realities.

But this is not the greatest of Mr.

OLD GOA THE GOLDEN

ITS SITE IS NOW ONLY A VAST AND GRASSY TOMB.

The Once Splendid Portuguese City in India a Magnificent Wilderness. Its Masterpiece of Art the Tomb of St. Francis Xavier.

It was said that during the prosperous times of the Portuguese in India you could not have seen a piece of iron in any merchant's house, but all gold and silver. They coined immense quantities of the precious metals and used to make pieces of workmanship in them for exportation. The very soldiers enriched themselves by commerce.

But then at last came the Inquisition, which celebrated its terrible and deadly rites with more fervor and vehemence at Goa than in any other place. Religious persecution, pestilence and wars with the Dutch, disturbances arising from an unsettled government, and, above all, the slow but sure workings of the shortsighted policy of the Portuguese in intermarrying and identifying themselves with the Hindoos of the lowest caste, made her fall as rapid as her rise was sudden and prodigious.

In less than a century and a half after Da Gama had landed on the Indian shore the splendor of Goa had departed forever. The inhabitants fled before the deadly fever which soon fastened upon the devoted precincts of the city, and in 1758 the viceroy transferred his headquarters from the ancient capital to Parjina, about eight miles distant. Soon afterward the religious orders were expelled, leaving their magnificent convents and churches all but utterly deserted, and the Inquisition was suppressed upon the recommendation of the British government.

The place is now a grass grown wilderness. But still the firm and well built causeways of this olden city and its moldering splendors are reminiscent of echoing pageants and the tramp of armies which once sounded there. As we tread the ancient viar, a long, a broad road, lined with a double row of trees and faced with stone, a more suggestive scene of desolation can hardly be conceived. Everything around teems with melancholy associations, the very rustlings of the trees and murmur of the waves sound like a dirge for the departed grandeur of a city.

Towering above a mass of ruins a solitary gateway flanks the entrance to the Strada Diretta, the Straight street, so called because almost all the streets in old Goa are laid out in curvilinear form. It was through this portal surmounted by the figures of St. Catherine and Vasco da Gama that the newly appointed viceroys of Goa passed in triumphal procession to the palace.

Beyond the gate a level road, once a populous thoroughfare, leads to the Terra di Sabaio, a large square fronting the Primacial, or Cathedral of St. Catherine, who became the patron saint of Goa when the place was captured by Albuquerque on the day of her festival. Groves of cocoanut palms and mango trees now incumber the ground once covered by troops of horse. The wealth, the busy life and the luxury of the old place are dead. Kites and cobras infest the crumbling halls which once resounded with the banquet and the dance, and naught but a few old monks and nuns keeps vigil amid its desolation today.

But Goa possesses one treasure of great interest. This is the tomb of Francis Xavier, the great Jesuit missionary to the east. It is to be found in the Church of Bon Jesus. It is a masterpiece of art which is lost to all but the casual visitors to old Goa. Some have ventured to suggest that no other mausoleum in India or even in Asia except the Taj Mahal can equal it. It is built of rich marble of variegated colors. The lowest stage is of red and purple jasper and Carrara alabaster adorned with statuettes and cherubs. The middle stage is of green and yellow jasper decorated with beautiful bronze plates representing incidents in the life of the saint. The highest of the three stages is surrounded by a lovely railing of red jasper marked with white spots, the adornments being figures of angels, while its middle portion is graced with columns elegantly carved, whose intervening spaces are surmounted by arches showing further incidents in the life of the saint. The friezes of the four lateral columns are of black stone and the plinths of yellow jasper. Surmounting this last stage lies the coffin overlaid with silver, a gorgeous receptacle embellished with many exquisite specimens of relief work. Lumps of silver depending around complete the adornment of the shrine. It is a worthy relic of Goa's departed glory.

The bell of the Augustinian convent still rings forth its vesper peal above this old city of ghosts, and it is impossible to forget the effect of the deep, mournful notes as they strike upon the ear. Never was heard a more beautiful or more sadly musical summons than that which calls in vain from the tower of the Augustinians to the forsaken and solitary city.

It is all summed up in the eloquent apostrophe of Sherer: "Goa the golden exists no more; Goa, where the aged Da Gama closed his glorious life; Goa, where the immortal Camoens sang and suffered. It is now but a vast and grassy tomb, and it seems as if its thin and gloomy population of priests and friars were only spared to chant requiems for its departed souls."—St. James Gazette.

She Had a Winning Way.

Nodd—Come around to my house to-night and play poker.

Todd—Who is going to be there?

"Just my wife."

"I'm afraid I can't afford it, old man."

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MODES OF THE MOMENT.

Embroidery is very prominent in all fashions.

Fine cloth and serge dresses are being trimmed with broad bands of braid.

Panne crepe de chine is a favorite fabric for evening frocks and gowns.

Undressed kid is seen on some ultra fashionable frocks as a stitched trimming.

The career of the tassel continues unchecked, and it is worn on hat and gown alike.

Dark green plaid for street wear is decidedly popular for maids and youthful matrons.

Velvet, velveteen and corduroy costumes are among the smartest modes of the season.

Louise silk is much used for blouses, though the woolen one holds its own for morning wear.

Rev. M. J. Manley, formerly pastor of the St. Joseph Catholic church, at Georgetown, died Wednesday night at Miners Mills. He has had a career of 40 years in the ministry, and was a member of the Synod of the Diocese of Washington, D. C., and Honesdale, Moscow and Wellsboro, in the Scranton diocese, and was compelled a short time ago to retire owing to ill health.

M. S. Haehita has been appointed to a position in the civil engineering department of the Lehigh Valley Coal Company. He is a Japanese and a graduate of Lehigh university.

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The late Prof. J. S. Jewell, M. D., editor of the Journal of Nervous and Mental Diseases, published at Chicago, advised Dr. Miles to try all means publish your surprising results. Prof. J. P. Ross, M. D., President of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in the diseases of the heart and lungs. Col. N. G. Parker, ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best qualities of head and heart." Col. A. M. Tucker, late General Manager of N. Y. & N. E. system of railways, says: "Dr. Miles' success as a physician has been phenomenal." Col. R. B. Spelman, of the 9th Regiment, U. S. Army, San Diego, Cal., says: "Your Special Treatment has worked wonders upon me. I have been cured of the best medicine. I had employed the best medicine and had spent \$2,000."

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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 Sandy Run, White Haven, Wilkes-Barre, Hazleton 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, Shandouah and Mt. Carmel.

11 32 a m for White Haven, Wilkes-Barre, Scranton and the West.

11 4 a m for Weatherly, Mauch Chunk, Allentown, Bethlehem, Easton, Philadelphia, New York, Hazleton, Delano, Mahanoy City, Shandouah, Mt. Carmel, 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 and Mahanoy City, Shandouah, Mt. Carmel.

9 58 a m from Scranton, Wilkes-Barre and White Haven.

11 32 a m from Allentown, Mt. Carmel, Shandouah, Mahanoy City, Delano and Hazleton.

12 35 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and Weatherly, Hazleton and Mahanoy City, Shandouah, Wilkes-Barre and White Haven.

3 33 p m from New York, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk, Weatherly, Mt. Carmel, Shandouah, 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. WILKINSON, General Superintendent, 35 Courtland Street, New York City.

CHAS. S. LEE, General Passenger Agent, 35 Courtland Street, New York City.

G. J. GILDROY, Division Superintendent, Hazleton, Pa.

THE DELAWARE, STUQUERHARNA AND SCRANTON RAILROAD, Hazleton, Pa. Time table in effect May 19, 1901.

Trains leave Drifton for Jeddo, Eckley, Hazle Brook, Stockton, Beaver Meadow Road, Ron and Hazleton at 6:00 a. m., daily except Sunday, Monday and 7:07 a. m., 2:38 p. m., Sunday.

Trains leave Drifton for Harwood, Cranberry, Tomblaken and Deringer at 6:00 a. m., daily except Sunday; and 7:07 a. m., 2:38 p. m., Sunday.

Trains leave Drifton for Oneida, Junction, Harwood Road, Humboldt Road, Oneida and Arponton at 6:00 a. m., daily except Sunday, Monday and 7:07 a. m., 2:38 p. m., Sunday.

Trains leave Drifton for Oneida, Junction, Harwood Road, Humboldt Road, Oneida and Arponton at 6:00 a. m., daily except Sunday; and 7:07 a. m., 2:38 p. m., Sunday.

Trains leave Drifton for Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 5:45 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 5:45 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, Jean-ville, 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 TRACTION COMPANY.

Freeland Schedule.

First car leaves Hazleton for Freeland at 5:15 a. m., then on the even and half hour thereafter. First car Sunday at 6:00 a. m.

First car leaves Freeland for Hazleton at 5:45 a. m., then on the 15 and 45 minutes after the hour thereafter. First car Sunday at 6:45 a. m.

Last car leaves Hazleton for Freeland at 11:00 p. m., last car Sunday at 11:30 p. m.

Last car leaves Freeland for Hazleton at 11:15 p. m., last car Saturday at 11:45 p. m.

Cars leaving Hazleton at 6:00 a. m. connect with P. R. R. and Erie trains at Hazleton, Junction for Harwood, Cranberry, Tomblaken and Deringer daily except Sunday, and 8:30 a. m. and 4:00 p. m.

Cars leave Hazleton for Humboldt Road, Oneida and Shepton at 6:00 and 10:30 a. m. and 4:00 p. m. daily, and 7:00 and 3:00 p. m. Sunday.

Cars leave Hazleton for Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 5:45 p. m. daily, and 8:00 a. m. and 5:00 p. m. Sunday.

A. MARKLE, General Manager.

CENTRAL RAILROAD OF NEW JERSEY.

November 16, 1902.

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TRAINS LEAVE UPPER LEHIGH.

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For Philadelphia, at 8:15 a. m.

For White Haven, at 8:15 a. m. and 6:05 p. m.

For Wilkes-Barre, Pittston and Scranton, at 8:15 a. m.

For Mauch Chunk, Catawauqua and Allentown, at 8:15 a. m.

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