

ANNUAL NEW ENGLAND DINNER

[Continued from Page 5.]

So sacred is the cause of man here, that it must be guarded alike from those who misrepresent and those who ignore it. The "jury time empanis," induced by the threats of any of the bribes or greed, will attend to all the evidence, and make its verdict, and the will of the whole people, just and unerringly done.

These plain truths I have said, mainly upon one side, and I will be as impartially plain as to the other.

Submitting this case to the public judgment to which we must all at last defer, John Mitchell, in his latest statement, as remarkable for its restraint and good temper as for its English, has said this: "If labor makes unreasonable demands; if it attempts to dominate through violence and intimidation; if it seeks to maintain monopoly through suppression of the right of others to work when they are willing to work, labor loses its case; and it is unreasonable; if it refuses to make any effort toward adjustment of grievances; if it claims to be the sole judge of wages and conditions, and, above all, if while itself securing the advantages of combination, it declares labor shall not have the same advantages, capital loses its case."

To this we must all agree. For one, I will grant that he utters this in good faith. There are paragraphs I do not agree to, and sentences which I regret; but this affirmation is critical and central. It is right. I think it is sincere. If its rightness is in fact, as I believe, and if his cause is just, as I believe, and if he speaks for accept it, and do their human best to hold work, or wicked extortions within the restraint of the law, the worse for those who deny its sincerity.

Have Come to Stay.

Unions of labor have come to stay. Combination and "community of interest" are their inherent right, also. They are a fact and a factor. They are recognized. They are recognized, even in denying their recognition. A condition must be reckoned with. "Does the gentleman," said the speaker, "regret that he had not to one who violently protested to the counting of the actual quorum?" "Does the gentleman deny that he is present?"

Fingers in one's ears is an ultimatum that two can play at. To hold under the bedclothes the thunderstorm. Even to a criminal the law does not deny the right to choose his own attorney. The ordinary citizen, however, does not change those who send him, not from those to whom he is sent. The principal agent of his agent, organized capital speaks through its delegates; organized labor has the same right. If a given envoy is difficult, austere, or offensive, so much the worse for those who commission him. Either party may request a different legation; but to prescribe how he shall be chosen, or to refuse all, is to break off diplomatic relations. Theoretically, the deal through self-selected mediators does not modify the duty to recognize those who are properly endorsed. Only fatuity challenges the right of the laborer to speak collectively and by whom they will. Obviously one hundred thousand workmen cannot state their case to a board of ten executives. Any sane gentleman, as Mr. Baer, or as Mr. Mitchell, is not whether he is in the employ of those to whom he goes, but whether he is authorized by those from whom he comes.

The contention of the operators that they may dictate just what their men shall approach them cannot hold its ground before American common sense and fair play. It will fail. It falls at once; for that public which does not quibble knows that practically the United Mine Workers as such, and in the person of John Mitchell, are the laborer's friend and the country. The arbitrary precept issues, so far, only in mutual exasperation, and furnishes the profligate opportunity of a party of agents. The effort to agree must listen to all parties claiming to be such.

They Cannot Enjoin.

As to the alleged non-responsibility of the miners, because they are not incorporated, remember that they are not not enjoined they cannot enjoin. It is even. Further remember that their address to their board gives them the same capital. They know that the country watches them in this to see if they are men. Under immense temptation they have this summer kept their word. It is much. It is enough. Incorporation may be a wise device; but it is not the first and great commandment.

As to "community of interest," who wants it? It is a contradiction in terms. The essence of arbitration is voluntary consent to take advice. If it is not, it is amenable accepted it is excellent. It can compel it to be a new court, and we are where we started. Agreement and litigation are two opposite things. Arbitration could be compulsory; it would be superfluous.

"Does 'business' mean 'Die you, live I?'" "Then 'trade is trade' but 'sin is a lie;'" "Is any man grown miserly?"

But, and moreover, not only must corporations give the freedom of the lake, not trading equity as a thing to be done by an expert dictum; they must also admit and rectify their errors. The public at present believes by the humane and been evasion of law, that wages have been in many cases (not in all) inadequate, that the hiring has been oppressed by compulsory trade, that every weight has been exacted, that little boys have been cheated of life's blessings by premature labor, that not only have the hearts of children have gone into the breakers, that sacred human life lies among the slate and the chum.

Is it true? Is it false? For God's sake prove it. No. The people do not need to know, and when they know they will somehow compel substantial justice, before the vast assembling of the nation, opinion, which, just because Puritanism is so tremendously extant and potent, will get itself fastened upon the subject. An assertion that certain men are the "true men of God" can be warranted only by an equitable and God-fearing administration of the law.

Is this "all a sermon? Make it a song! Good men in a good land, and peace to them all; this is the doctrine and the seal of the Modern Puritan, entering into the labors of his fathers.

"Man! God! Conscience! And the law—the law of Christ!"

Dr. Stryker spoke in a deliberate, strenuous, serious style. His declarations about the philosophy of the strike question were provocative of applause, which betokened admiration if not entire assent. No speaker the society has had in years commanded more rapt attention.

"Roll a River Wide and Strong," a Hamilton college song, was rendered out of compliment to Dr. Stryker. The singing was led by W. J. Torrey.

PROF. TYLER'S ADDRESS.

"The Evolution of the Pilgrim" was most learnedly and entertainingly discussed by Prof. John M. Tyler, of Amherst college. He was introduced by President Welles as a prominent representative of the New England educator, his grandfather and father having been college presidents. Prof. Tyler prefaced his address with a few good and appropriate stories, and punctuated it with many witty and laughable anecdotes. His epigrams as follows:

Dr. Holmes once said that the education of a child ought to begin at least one hundred and fifty years before his birth. The good Lord spent over 1,500 years in

making the New England Puritan, and he has been busy ever since toiling him down. The old negro minister selected an important text in the bible: "They got a-going, and they couldn't stop." The Puritan did not always know when to stop.

Partisan blood was a marvellous blend. It was a mixture of tenacious, conservative, brilliant, quick, versatile, warlike, adaptable, proud, Celtic, and of the fiercest, most independent and individualistic, of all the races of Europe. There is an English map of place-names. Notice the "hys": Denby, Derby, Scrooby, etc. These are all Scandinavian. So are one-fourth of the names of places in Lincolnshire. Somewhat the same is true of adjoining counties.

Where the Scandinavian names are thickest, the reformation took its deepest root, and Calvinism flourished. It was the home of the round-head; while southern England was Cavalier, for church and king, you may not like Calvinism, but it could always "set up a line of battle." Said a Scotchman to one who had written him a thrashing: "I have no objection in the world to your thrashing me, but, before you begin, I wish to express the hope that you are in perfect health." A British-Saxon-Scandinavian Calvinist is an excellent man to let alone.

This Rupert's cavaliers discovered when they met Cromwell's Roundheads.

When the new variety had been produced, it was a host of farms and villages dotting the forests of New England. This is one of our finest grounds of hope to-day.

The Puritan had marked virtues, and was admirably fitted for his time and work. If we once lose the old Puritan conception of a free, individual, human soul, responsible directly and solely to the God above, we are sunk in the mire of Baal-worship of a materialistic philistinism. It will surely go very hard with us.

The Puritan at his best was not always the Mayflower; I think he was outraged. "Father," said one of our best young citizens to his farmer sire, who persisted in appearing on the village street in clothes of the olden time, "Father, I wish you would put on some decent clothes, when you come into town. I saw you the other day, and you looked like the devil."

"Now, son," said the old gentleman reprovingly, "I didn't look quite as bad as you think. I calculated to get some times." Not infrequently the Puritan seemed to "calculate to."

John Jay and Gouverneur Morris were talking one evening of revolutionary days. Said one of them: "Did you know that much a number of scoundrels as there was in that second continental congress?"

"No," replied the other, "I do not think I ever did. These were some of our revolutionary sires, whose widows until very lately drew pensions from a grateful public, and whose daughters are the noblest of our nation to-day. I would like to see you form a more select association of the descendants of Shay's rebellion. The Puritan did his work, and did it well. Our work is very different, but just as difficult; demanding no less strength and wisdom, and far more tact, hope, and courage. I am sure that the Puritan spirit has attracted. We must not merely govern, we must educate. As to 'community of interest,' who wants it? It is a contradiction in terms.

In a neighboring town a woman had been killed by the lightning. Compared with the earthquake and fire of Elijah's life, that of his successor was as unobtrusive and noiseless as the still small voice. Yet the quiet, shrewd, loyal, self-probably accomplished greater positive results than all his master's power. So we recognize the Puritan, as well as the grandeur of the Puritan, may well say: "Let a double portion of thy spirit be upon me."

In introducing the next and final speaker, Rev. Joseph H. Odell, of this Puritanism, Welles said:

However much we may venerate those who came from Old England to establish a new civilization, we cannot overlook the part played by the Puritan in the sending to us some of her best blood. The question of assimilating the state and nation those coming from the south and west, and the Puritan, as well as the Puritan, are the same. The Anglo-Saxon race and the English speaking people are destined to rule the world. I take pleasure in introducing to you one who has recently made Scranton his home and field of labor. Rev. Joseph H. Odell, who will now speak to us on "New England and Old England."

It was Rev. Mr. Odell's first time to be heard, at length, outside of his pulpit. He at once proved himself no less an able speaker than he is a faithful minister. He was introduced as one of the leaders among younger clergymen of the day. His interruptions were frequent and long by reason of applause and laughter.

It is said that when an Englishman desires a better country he goes to New England, but that when a New Englander desires a better country he has to go to heaven. This throws some light on the question of the northern colonies were called New England. It was on the same principle as led St. John to call heaven the New Jerusalem as being such an improvement on the old Jerusalem. But last any descendant of the Pilgrims should be unduly puffed up by these compliments. I would add that never having been in New England you must not consider this an exact statement of a final verdict.

The work of the Titan Elijah was carried out by his son, Elijah. Compared with the earthquake and fire of Elijah's life, that of his successor was as unobtrusive and noiseless as the still small voice. Yet the quiet, shrewd, loyal, self-probably accomplished greater positive results than all his master's power. So we recognize the Puritan, as well as the grandeur of the Puritan, may well say: "Let a double portion of thy spirit be upon me."

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GOOD THINGS TO DRINK....

AND WHAT THEY COST.

Being the largest dealers in Pennsylvania, we naturally secure for our patrons the lowest figures on high-class Wines, Whiskies, and all other Liquors. Adulterated goods find no place in our line. As we sell only that which is good enough for us to guarantee, it must be understood that the figures quoted are in no sense bargains, but the greatest measure of real value that money can buy.

—WE GIVE AWAY—
—NOTHING—

American Whiskies.

Green Valley—Pure, liquid velvet. A full quart bottle 1.25

Maryland Rye—A rye whiskey par excellence. Bottled under our direct supervision. Per bottle 1.50

Domestic Brandies.

New England Brandy, x 1.00
Medford Brandy, x 1.00
Medford, A.A. Brandy, x 1.00
St. Croix Brandy, x 1.00
Burke's Brandy, x x x 1.00
London Dock Jamaica Brandy, x 1.00
Cider Brandy, No. 1 1.00
Cider Brandy, No. 2 1.00
Peach Brandy, No. 1 1.00
Meadville Rye, No. 1 1.00
California Brandy, No. 3 1.00
California Brandy, very superior, old 1.25
Cherry Brandy, No. 1 1.00
Cooking Brandy, superior quality 1.00

Scotch Whiskies.

IMPORTED.

King William IV, V. O. P. Scotch \$1.75
Roderick Dhu Scotch 1.50
Hollyhock Scotch 1.25
Usher's Special Reserve Scotch 1.25
DeWar's Old Highland Scotch 1.25
Glenlivet Old Blended, Burke's 1.25
Hills, Thompson & Co. Scotch 1.25
John Robertson's Scotch 1.25
John Robertson's Scotch 1.25
Hansay's Scotch, C. B. Bottling 1.00

Irish Whiskies.

IMPORTED.

John Jameson's Heptagon \$1.75
John Jameson's Three Star 1.50
John Jameson's One Star 1.25
Old Bushmills Scotch Whisky 1.25
Kinahan's L. L. Irish Whisky 1.25
Burke's Four Star Imported Quarts 2.00
Round 2.00
Burke's Four Star Imported Flasks 2.00
Burke's Three Star 1.25

Imported Brandies.

JAS. HENNESSY & CO.

One Star 1.50
Three Star 1.50

MARTELL BRANDY.

One Star 1.65
Three Star 1.65

OTARD BRANDY.

One Star 1.60
Three Star 1.60

The above Brandies, in bulk, from \$3.65 to \$15.00 per gallon.

California Wines.

That at least half the wine consumed in this country is the product of the Golden State, is pretty good evidence of their worth. We handle only the reliable goods.

Laubheimer \$2.00
Niersteiner 1.50
Hochheimer 1.50
Premier Brand Hoch 1.50
Burgundy 1.50
Angelic, C. B. Bottling 1.50
Angelic, Premier Brand 1.50
C. B. Bottling 1.50
Sauternes, Premier Brand 1.50
Maderia Wine, C. B. Bot 1.50
Muscatel Wine, C. B. Bot 1.50
Tokay, C. B. Bottling 1.50
Sweet Catawba Wine, x x x 1.50

Rums.

Burnett's Old Tom \$0.75
Roth's Old Tom 1.00
Burke's Dry Gin 1.00
Double Palm Tree Case of 15 large bottles 1.50
Burke's Dry Gin 1.00
Diamond Gin, Old Tom 1.00
Graham & Co.'s Old Tom 1.00
Field, Son & Co.'s Old Tom 1.50

Gins.

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Diamond Gin, Old Tom 1.00
Graham & Co.'s Old Tom 1.00
Field, Son & Co.'s Old Tom 1.50

TRIUMPH BRAND—PORTS.

Port, x \$1.00
Port, x x 1.25
Port, x x x 1.50
Port Special, x x x x 1.75

TRIUMPH BRAND—SHERRY.

Sherry, x \$1.00
Sherry, x x 1.25
Sherry, x x x 1.50
Sherry Special, x x x x 1.75

TEMPERATURES AT WHICH WINES SHOULD BE SERVED.

Rich Champagnes—very cold 35
Dry Champagnes—warm 40
Rhine Wines—slightly cold 45
Sauternes—cool; about 50
Port—moderately cool; about 60
Moselle Wines—about 65
Sherry and Madieras—about 65
Clarets and Burgundies—warm; 70 to 75

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Port, x \$1.00
Port, x x 1.25
Port, x x x 1.50
Port Special, x x x x 1.75

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Rhine Wines.

IMPORTED.

From C. Lautern & Sohn.

Laubheimer \$2.00
Niersteiner 1.50
Hochheimer 1.50
Premier Brand Hoch 1.50
Burgundy 1.50
Angelic, C. B. Bottling 1.50
Angelic, Premier Brand 1.50
C. B. Bottling 1.50
Sauternes, Premier Brand 1.50
Maderia Wine, C. B. Bot 1.50
Muscatel Wine, C. B. Bot 1.50
Tokay, C. B. Bottling 1.50
Sweet Catawba Wine, x x x 1.50

Moselle Wines.

IMPORTED.

From Carl Acker.

Zellinger \$2.00
Braunshuberger 1.50
Josephovier 1.50
Grancher Auslese 1.50

Imported Clarets.

From J. Calvet & Co.

St. Emilion \$2.00
St. Estephe 1.50
St. Julien 1.50

Burgundy Wines.

From Jules Regnier & Co.

Bouajouais \$2.00
Macon Vieux 1.50
Beaune 1.50

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New 'Phone 2974.

Casey Brothers

SALES DEPARTMENT

216 LACKAWANNA AVE., SCRANTON

From J. Calvet & Co.

Beaujolais \$2.00
Macon Vieux 1.50
Beaune, 1859 1.50
Chablis, 1859 1.50

Madeira Wines.

Ordinary Pale \$2.00
Old Medium Color 1.50
Old Special, Selected, Old and Dry 1.50
Imperial Reserve, Pinot 1.50
Dessert Wine 1.50

Imported and Domestic Beers, Ales and Porter.

T. McMULLEN & CO.

White Label. Dozen Single Original Packages. \$3.00

Bass' Ale, case of 4 dozen quarts \$2.25
Bass' Ale, case of 8 dozen half-pints 2.40
Guinness' Stout, case of 4 dozen quarts 2.75
Guinness' Stout, case of 8 dozen half-pints 2.00

ROBERT SMITH'S PHILA.

India Pale Ale, case of 10 dozen \$1.25
Brown Stout, case of 10 dozen 1.25

Domestic Beers.

ANHAUSE-BUSCH.

Budweiser, 2 dozen pints \$2.00
Rebate for empty bottles, \$1.00. \$4.45
Rebate for empty bottles, \$1.20.

Casey Bros' Bottling.

Munster Beer, pints, 2 dozen \$1.00
Bohemian Beer, pints, 2 dozen 1.00
Porter, one-half pints, 2 dozen50

THE PLACING OF EARLY ORDERS IS ADVISED.

I cannot but think it a misfortune that my ancestors could not look a passage on the Mayflower; I think he was outraged. "Father," said one of our best young citizens to his farmer sire, who persisted in appearing on the village street in clothes of the olden time, "Father, I wish you would put on some decent clothes, when you come into town. I saw you the other day, and you looked like the devil."

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This was how Hebraism mingled with and corrected Hellenism. Having grasped the ideal of active righteousness that unheated the swords of the greatest soldiers England ever knew; it was this that created the conception of the commonwealth; it was this self-same spirit that directed the Pilgrim fathers across the sea to people a continent and build a nation and make the men of the Mayflower begin to govern a country before they reached it—while they were still tossing on the ocean. In brief, it gave to the Anglo-Saxons the most conspicuous and potent word in their vocabulary—the word duty. This was what created a race of great men; men who dared to think what others only dreamed, men who did what others only thought.

In England the effort at formal organization of this idea in the state failed because reaction was inevitable. Yet the spirit of Puritanism did not perish. It mingled with life in every direction, and it could not do in revolution it accomplished by evolution. John Richard Green, the least biased of all historians, acknowledges that whatever is best in the Anglo-Saxon mind and moral traits were given into the warp and woof of his people.

But in New England Puritanism had ample scope to develop itself without the reaction consequent upon overturning an old regime. I need not retell the story of this experiment. It has justified the most sanguine hopes of its pioneers. It is not only true of England, but of America also, that whatever is best in moral and civic life is the embodiment

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This was how Hebraism mingled with and corrected Hellenism. Having grasped the ideal of active righteousness that unheated the swords of the greatest soldiers England ever knew; it was this that created the conception of the commonwealth; it was this self-same spirit that directed the Pilgrim fathers across the sea to people a continent and build a nation and make the men of the Mayflower begin to govern a country before they reached it—while they were still tossing on the ocean. In brief, it gave to the Anglo-Saxons the most conspicuous and potent word in their vocabulary—the word duty. This was what created a race of great men; men who dared to think what others only dreamed, men who did what others only thought.

In England the effort at formal organization of this idea in the state failed because reaction was inevitable. Yet the spirit of Puritanism did not perish. It mingled with life in every direction, and it could not do in revolution it accomplished by evolution. John Richard Green, the least biased of all historians, acknowledges that whatever is best in the Anglo-Saxon mind and moral traits were given into the warp and woof of his people.

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