

THE PRODIGAL SON.

Dr. Talmage Discourses on the Wages of Sin.

Subject: What Often Needed to Bring Men to Repentance—With Plenty Man is Often Arrogant, But Poverty Compels Him to Penance.

Dr. Talmage, of Brooklyn, continues his preaching to thousands of interested hearers in England. In the latest sermon selected for publication Dr. Talmage took his text from Luke xv. 11: "I will arise and go to my father."

There is nothing like hunger to take the energy out of a man. A hungry man can toll neither with pen nor hand nor foot. There has been many an army defeated not so much for lack of ammunition as for lack of bread. It was that fact that took the fire out of this young man of the text. Storm and exposure will wear out any man's life in time, but hunger makes quick work. The most awful cry ever heard on earth is the cry for bread.

A traveler tells us that in Asia Minor there are trees which bear fruit looking very much like the long bean of our time. This is named the carab. Once in awhile the people reduced to destitution would eat these carabs, but generally the carabs, the beans spoken of here in the text, were thrown only to the swine and they crunched them with great avidity. But this young man of my text could not get even them without stealing them. So one day amid the swine troughs he begins to sulk. He says: "These are no clothes for a rich man's son to wear; this is no kind of a business for a Jew to be engaged in—feeding swine; I'll go home; I'll go home; I will arise and go to my father."

I know there are a great many people who try to throw a fascination, a romance, a halo about sin; but notwithstanding all that Lord Byron and George Sands have said in regard to it, it is a mean, low, contemptible business, and putting food and fodder into a herd of iniquities that root and wallow in the soul of man is very poor business for men and women intended to be sons and daughters of the Lord Almighty. And when this young man resolved to go home, it was a very wise thing for him to do, and the only question is whether we will follow him.

Satan promises large wages if we will serve him; but he clothes his victims with rags, and he pinches them with hunger, and when they start out to do better he sets after them all the bloodhounds of hell. Satan comes to us to-day and he promises all luxuries, all emoluments if we will only serve him. Liar, down with thee to the pit! "The wages of sin is death." O! the young man of the text was wise when he uttered the resolution: "I will arise and go to my father."

In the time of Queen Mary, of England, a persecutor came to a Christian woman who had hidden in her house for the Lord's sake one of Christ's servants, and the persecutor said: "Where is that heretic?" The Christian woman said: "You open that trunk and you will see the heretic." The persecutor opened the trunk, and on the top of the linen of the trunk he saw a glass. He said: "There is no heretic here." "Ah!" she said, "you look in the glass and you will see the heretic." As I take up the mirror of God's word to-day, I would that instead of seeing the prodigal of the text, we might see ourselves—our want, our wandering, our sin, our lost condition, so that we might be as wise as this young man was and say: "I will arise and go to my father."

The resolution of this text was formed in disgust at his present circumstances. If this young man had been by his employer set to cultivating flowers, or training vines over an arbor, or keeping account of the pork market, or overseeing other laborers, he would not have thought of going home. If he had had his pockets full of money, if he had been able to say: "I have \$1,000 now of my own; what's the use of my going back to my father's house? Do you think I am going to apologize to the old man? Why he would put me on the limits; he would not have going on around the old place such conduct as I have been engaged in. I won't go home; there is no reason why I should go home; I have plenty of money, plenty of pleasant surroundings, why should I go home?" Ah! it was his pauperism, it was his beggary. He had to go home.

Some man comes and says to me: "Why do you talk about the ruined state of the human soul? Why don't you speak about the progress of the nineteenth century, and talk of something more exhilarating?" It is for this reason: A man never wants the gospel until he realized he is in a famine struck state. Suppose I should come to you in your home and you are in good, robust health, and I should begin to talk about medicines, and about how much better this medicine is than that, and some other medicine than some other medicine, and talk about this physician and that physician. After a while you would get tired, and you would say: "I don't want to hear about your medicines. Why do you talk to me of physicians? I never have a doctor." Suppose I come into your house and I find you severely sick and I know the medicines that will cure you and I know the physician who is skillful enough to meet your case. You say: "Bring on all that medicine, bring on that physician. I am terribly sick and I want help." If I come to you and you feel you are all right in body and all right in mind and all right in soul you have need of nothing; but suppose I have persuaded you that the leprosy of sin is upon you, you the worst of all sickness. Of then you say: "Bring me that balm of the gospel; bring me that divine medicament; bring me Jesus Christ."

But says some one in the audience: "How do you prove that we are in a ruined condition by sin?" Well, I can prove it in two ways, and you may have your choice. I can prove it either by the statements of men, or by the

statement of God. Which shall it be? You all say: "Let us have the statement of God." Well, He says in one place: "The heart is deceitful in all things, and desperately wicked." He says in another place: "What is man that he should be clean? and he that is born of woman, that he should be righteous?" He says in another place: "There is none that doeth good, no, not one." He says in another place: "As by one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned."

"Well," you say, "I am willing to acknowledge that, but why should I take the particular rescue that you propose?" This is the reason: "There is one name given under Heaven among men whereby they may be saved." Then there are a thousand voices here ready to say: "Well, I am ready to accept this help of the gospel; I would like to have this divine cure; how shall I go to work?" Let me say that a mere whim, an undefined longing amounts to nothing. You must have a stout, tremendous resolution like this young man of the text when he said: "I will arise and go to my father."

"O!" says some man, "how do I know my father wants me? How do I know if I go back I would be received?" "O," says some man, "you don't know where I have been; you don't know how far I have wandered; you won't talk that way to me if you know all the iniquities I have committed." What is that flutter among the angles of God? It is news, it is news! Christ has found the lost.

Nor angels can their joy contain,
But kindled with new fire;
The sinner lost, is found, they sing,
And strike the sounding lyre.

When Napoleon talked of going into Italy they said: "You can't get there; if you knew what the Alps were you wouldn't talk about it or think of it; you can't get your ammunition wagons over the Alps." Then Napoleon rose in his stirrups and waving his hand toward the mountain he said: "There shall be no Alps." That wonderful pass was laid out which has been the wonderment of all years since—the wonderment of all engineers. And you tell me there are such mountains of sin between your soul and God, there is no mercy. Then I see God waving his hand toward the mountains, and I hear him say: "I will come over the mountains of thy sin and the hills of thine iniquity." There shall be no Pyrenees, there shall be no Alps.

Again, I notice that this resolution of the young man of the text was founded in sorrow at his misbehavior. It was grief that he had so maltreated his father. It is a sad thing after a father has done everything for a child to have that child be ungrateful.

How sharper than a serpent's tooth it is
To have a thankless child.

That is Shakespeare. "A foolish son is the heaviness of his mother." That is the Bible. Well, my friends, have not some of us been cruel prodigals? Have we not maltreated our Father? And such a Father! So loving, so kind. If He had been a stranger, if He had forsaken us, if He had flogged us, if He had pounded us and turned us out of doors on the common, it would not have been so wonderful—our treatment of Him; but He is a Father, so loving, so kind, and yet how many of us for our wanderings have never apologized. We apologize for wrongs done to our fellows, but some of us perhaps have committed ten thousand times ten thousand wrongs against God and never apologized.

We read nothing in this story—this parable founded on every-day life—we read nothing about the mother. It says nothing about going home to her. I think she was dead. I think she had died of a broken heart at his wanderings, or perhaps he had gone into dissipation from the fact he could not remember a loving and sympathetic mother. A man never gets over having lost his mother. Nothing said about her here. But he is homesick for his father's house. He thought he would just like to go and walk around the old place. He thought he would just like to go and see if things were as they used to be. Many a man after having been off a long while has gone home and knocked at the door and a stranger has come. It is the old homestead, but a stranger comes to the door. He finds out father is gone, mother is gone and brothers and sisters all gone. I think this young man of the text said to himself: "Perhaps father may be dead." Still he starts to find out. He is homesick. Are there any here to-day homesick for God, homesick for Heaven?

But I remark the characteristic of this resolution was, it was immediately put into execution. The context says "he arose and came to his father." The trouble in 999 times out of 1,000 is that our resolutions amount to nothing because we make them for some distant time. If I resolve to become a Christian next year, that amounts to nothing at all. If I resolve to become a Christian to-morrow, that amounts to nothing at all. If I resolve at the service to-day to become a Christian, that amounts to nothing at all. If I resolve after I go home to-day to yield my heart to God, that amounts to nothing at all. The only kind of resolution that amounts to anything is the resolution that is immediately put into execution.

O! but you say: "I agree with you on all that, but I must put it off a little longer." Do you know there were many who came just as near as you are to the kingdom of God and never entered it? I was at East Hampton, L. I., and I went into the cemetery to look around, and in that cemetery there are twelve graves side by side—the graves of sailors. These crew, some years ago, in a ship went into the breakers at Annapolis, about three miles away. My brother, then preaching at East Hampton, had been at the burial. These men of the crew came very near being saved. The people from Annapolis saw the vessel, and they shot rockets, and they sent ropes from the shore, and those poor fellows got into the boat and they pulled mightily for the shore, but just before they got to the shore the rope snapped and the boat capsized and

they were lost, their bodies afterward washed upon the beach. O! what a solemn day it was—I have been told of it by my brother—when these twelve men lay at the foot of the pulpit and he read over them the funeral services. They came very near shore—within shouting distance of the shore, yet did not arrive on solid land. There are some men who come almost to the shore of God's mercy, but not quite, not quite. To be only almost saved is to be lost.

I will tell you of two prodigals, the one that got back and the other that did not get back. In Richmond, Va., there is a very prosperous and beautiful home in many respects. A young man wandered off from that home. He wandered very far into sin. They heard of him often but he was always on the wrong track. He would not go home. At the door of that beautiful home one night there was a great outcry. The young man of the house ran down and opened the door to see what was the matter. It was midnight. The rest of the family were asleep. There were the wife and children of this prodigal young man. The fact was he had come home and driven them out. He said: "Out of this house. Away with these children; I will dash their brains out. Out into the storm!" The mother gathered them up and fled. The next morning the brother, a young man who had stayed at home, went out to find the prodigal brother and son, and he came where he was and saw the young man wandering up and down in front of the place where he had been staying and the young man who had kept his integrity said to the older brother: "Here, what does this mean? What is the matter with you? Why do you act in this way?" The prodigal looked at him and said: "Who am I? Whom do you take me to be?" He said: "You are my brother." "No, I am not. I am a brute. Have you seen anything of my wife and children? Are they dead? I drove them out last night in the storm. I am a brute. John, do you think there is any help for me? Do you think I will ever get over this life of dissipation?" He said: "John, there is just one thing that will stop this." The prodigal ran his finger across his throat and said: "That will stop it, and I'll stop it before night. O! my brain; I can stand it no longer. That prodigal never got home. But I will tell you of a prodigal that did get home.

In this country, two young men started from their father's house and went down to Portsmouth. The father could not pursue his children; for some reason he could not leave home, and so he wrote a letter down to Mr. Griffin, saying: "Mr. Griffin, I wish you would go and see my two sons. They have arrived in Portsmouth and they are going to take ship, and going away from home. I wish you would persuade them back." Mr. Griffin went and he tried to persuade them back. He persuaded one to go. He went with very easy persuasion, because he was very homesick already. The other young man said: "I will not go. I have had enough of home. I'll never go home." "Well," said Mr. Griffin, "then if you won't go home, I'll get you a respectable position on a respectable ship." "No, you won't," said the prodigal; "no, you won't. I am going as a common sailor; that will plague my father most, and what will do most to tantalize and worry him will please me best."

Years passed on and Mr. Griffin was seated in his study one day when a message came to him saying there was a young man in irons on a ship at the dock—a young man condemned to death—who wished to see this clergyman. Mr. Griffin went down to the dock and went on shipboard. The young man said to him: "You don't know me do you?" "No," he said, "I don't know you." "Why, don't you remember that young man you tried to persuade to go home and he wouldn't go?" "O!" yes," said Mr. Griffin, "are you that man?" "Yes, I am that man," said the other. "I would like to have you pray for me. I have committed murder and I must die; but I don't want to go out of this world until some one prays for me. You are my father's friend and I would like to have you pray for me."

Mr. Griffin went from judicial authority to judicial authority to get that young man's pardon. He slept not night nor day. He went from influential to influential person until in some way he got that young man's pardon. He came down on the dock and as he arrived on the dock with the pardon the father came. He had heard that his son under a disguised name had been committing crime and was going to be put to death. So Mr. Griffin and the father went on the ship's deck and at the very moment Mr. Griffin offered the pardon to the young man the old father threw his arms around the son's neck and the son said: "Father, I have done very wrong and I am very sorry. I wish I had never broken your heart. I am very sorry." "O," said the father, "don't mention it. It don't make any difference now. It is all over. I forgive you, my son," and he kissed him and he kissed him and he kissed him.

To-day I offer you the pardon of the gospel—full pardon, free pardon. I do not care what your crime has been. Though you say you have committed a crime against God, against your own soul, against your fellow man, against your family, against the day of judgment, against the cross of Christ—whatever your crime has been, here is pardon, full pardon, and the very moment you take that pardon, your Heavenly Father throws His arms about you and says: "My son, I forgive you. It is all right. You are as much in my favor now as if you had never sinned." O, there is joy on earth and joy in Heaven! Who will take the Father's embrace?

A certain lady was once described by a rival as having "organs of hearing which were unfortunately too large for ears and not large enough for wings."

—One reason why a good many boys leave the farm is because they have to do a man's work with an old woman's hoe.—Ran's Horn.

THE GENUINE CHOLERA.

Appearance of the Plague in Belgian Ports—It is Slowly but Surely Working its Way Westward—Efforts of the Department to Keep It From This Country.

ANTWERP, Aug. 25.—For some time past there have been a number of suspicious cases of sickness in this city, but the authorities have steadily maintained that the disease was not the dreaded Asiatic cholera. No later than Tuesday it was officially announced that there was not a single case of Asiatic cholera in Belgium, the suspicious cases being simply cholera nostras. This statement received its falsification yesterday at least so far as Antwerp is concerned. The leading physicians of Antwerp now declare that the disease is true Asiatic cholera.

The disease is now admittedly present in three of the great northern European ports, Hamburg, Antwerp and Havre, and there is a very strong suspicion that the so-called cholerae prevalent at Stettin will turn out to be the Asiatic cholera.

The announcement that the fatal scourge has appeared here has caused a feeling of apprehension, and many of the wealthier residents are making preparations to leave the city. Everything possible will be done to combat the disease and instructions will be issued by the authorities informing the people how best to live to avoid the disease.

Since noon yesterday five persons who were suffering from cholera and were admitted to the hospital died a few hours after their admission. One case of the disease, it is declared, has appeared on board a steamer from Hamburg.

STRICT PRECAUTIONS TO BE TAKEN. WASHINGTON, Aug. 25.—The following dispatches were received at the state department from the United States consul at Hamburg: "Hamburg emigrants must be regarded as coming from a cholera infected district. Shall see that steamers and baggage are disinfected." "The department has more reassuring news from Havre, France, relative to the reported epidemic of cholera there. Consul Williams telegraphed that the Paris and Havre medical experts have had a conference and after a full examination admit the presence of local cholera. They deny, however, that it is Asiatic cholera. The disease is not spreading and the alarm is now subsiding."

Great precautions have been taken in the matter. The treasury department is following up the precautions heretofore adopted and will use all means at hand to keep the cholera out of the country. Assistant Secretary Spaulding has communicated with Dr. Glavis, the attorney for various steamship companies, and expressed to him the hope that the treasury department would have the co-operation of the companies in the disinfection of emigrants. Dr. Glavis in reply says that the steamship lines are fully impressed with the gravity of the situation, and that nothing shall be omitted on their part. Every safeguard will be applied to prevent the bringing here of immigrants and effects which are not carefully disinfected.

Nothing has been heard at the treasury department of the proposed departure from Havre for Boston of a number of Jews from Odessa, who originally intended to go to New York, but whose journey has been interrupted at Lyons because of the refusal of the steamship lines to take them to New York. The department will not take any steps to prevent their departure from Havre as that, it is said, is a matter resting entirely with the steamship companies. The department will, however, subject the emigrants to a very rigid examination when they get to Boston so as to prevent the introduction of cholera germs.

THE HOME RULE BILL.

Features of the Measure Gladstone Has Under Consideration. LONDON, Aug. 25.—The Chronicle gives the following as the main lines of the home rule bill, as believed to have been agreed upon between Messrs. Gladstone, McCarthy and Dillon: First—That the present land legislation shall not be disturbed for five years. Second—That the police and judiciary shall be in the hands of the Dublin parliament. Third—The balance of the Irish church fund shall be at the disposal of the Irish legislature. Fourth—That the receiver general of the bill of 1886 be dispensed with. Fifth—That on the other hand there shall be only one customs department, and that the Irish parliament shall not have power to levy separate duties. Sixth—That the only veto shall be a royal veto, to be exercised on the advice of the English ministry. Seventh—That thirty Irish members shall be retained at Westminster. The Chronicle believes that Mr. Gladstone abandoned with great reluctance the idea of a receiver-general, in deference to the wishes of the McCarthys.

FRENCH OFFICERS IN DISGRACE. PARIS, Aug. 25.—Owing to the many cases of unrest among the French troops during the marches and maneuvers during the intensely hot weather of the past two weeks, an inquiry was held by M. de Freycinet, minister of war, and, as a result, the court reporting that the movements of the troops were entirely uncalculated for and could have been postponed with no detriment to the service, two generals and one colonel have been placed on the retired list and the corps commander censured.

QUADRUPE MURDER.

DENISON, Tex., Aug. 24.—Conductor Reams, of the Missouri, Kansas & Texas, brought news to this city yesterday to the effect that a hunting party composed of four young men had been found murdered on the banks of Caney creek, in the Indian Territory. Papers found on one of the men indicated that his name was Cherie and that he traveled for the Williamamie Thread Co. of Connecticut. There was nothing to tell who committed the deed, but the purpose evidently was robbery, as all their valuables were missing.

SENSATION AT ROME.

Dismissal of Cardinal Ruggiero For Crooked Financial Operations.

ROME, Aug. 24.—Great excitement has been caused by the dismissal of Cardinal Ruggiero, prefect of finance of the propaganda who has been looked upon by many as the probable successor of Pope Leo XIII. It is said that the pope himself ordered Ruggiero's dismissal, being convinced as a result of inquiry that Ruggiero and not Monsignor Folchi was the really guilty party in connection with the misinvestments, to use a mild term, for which Monsignor Folchi was dismissed from the papal service about one year ago.

The dismissal of Folchi was brought about, it is said, by Cardinal Ruggiero. Folchi was vice chamberlain to the pope and had control of the papal funds. It was alleged that in the winter of 1890-91 Monsignor Folchi, who was supported by Prince Buoncompagni and Baron Lazzaroni, resolved, in order to save the Banco Di Roma, in which the Vatican held 10,000 out of 20,000 shares, besides other securities, to establish first in Paris and London and afterward in Rome, Berlin and New York, a syndicate of Catholic banks, with the object of absorbing the financial societies of Rome that were known to be in a disastrous condition and to restore them to vitality, while at the same time raising the value of the depreciated securities. Above all they wanted to save the Banco Di Roma, intending, as they eventually did, entirely to reconstruct it. The Banco Di Roma was created with a nominal capital of 6,000,000 lire (\$1,000,000), divided as already stated into 20,000 shares. But the real working capital consisted of 900,000 lire (\$600,000). As Mgr. Folchi has taken on account of the Vatican 10,000 shares, the administration of Peters Pence found itself involved nominally to the extent of \$2,500,000. Mgr. Folchi had, however, deposited in the bank the sum of 3,000,000 lire.

At that time the financial circles in Rome were interested in supporting the creation of these Catholic banks and they were desirous of helping this financial movement in order to put the depreciated securities on a firmer footing. Consequently Monsignor Folchi proposed to the commission of cardinals that the Vatican should enter into the combination to the extent of 3,000,000 lire. He warmly supported the project, claiming that the Roman securities of the Vatican and the millions of lire invested in the Banco Di Roma could not be saved in any other way.

Cardinal Di Ruggiero, it is claimed, was strongly opposed to the proposition and protested against it with such success that the commission was merely consultative and had not authority to veto the plan. Monsignor Folchi ignored them and carried out in conjunction with Lazzaroni and Prince Buoncompagni the financial project which had been submitted to be rejected by the commission. Monsignor Folchi commenced by sending a part of the money to Paris, where the first part of the proposed banks named Le Credit was founded.

As the pope had not been informed of this arbitrary speculation, and as the commission was only informed of it when it had taken place, Folchi was dismissed and the commission hitherto purely consultative became a deliberative body. Such was the story made public at the time of Folchi's dismissal. Later investigations, however, which have been quietly going on, appear to have exonerated Folchi and implicated Ruggiero. There is great excitement in church circles and it is generally believed that a tremendous scandal is awaiting disclosure.

MISSING STEAMBOAT.

Nine Hundred Coney Island Excursionists Perhaps Drowned. NEW HAVEN, Aug. 24.—The steamboat Day Queen, which left this city yesterday morning for Coney Island with 900 New Britain excursionists on board, has not arrived up to 1:45 a. m. She cannot be located at either Bridge port, Stamford or Norwalk.

THE PAMIR DISPUTE.

SIMLA, Aug. 24.—Fearing that they will seize upon part of the Pamir region that belongs to Afghanistan the ameer has asked the government of India to intervene to prevent Russian aggression in that region. It is thought that Russia's object is to first assert her right to Shingnan by occupying it and driving out the Afghans, who have taken possession of the place, and to turn the Chinese position in Kashmir. The Novosti, of St. Petersburg, recently declared that Russia could not permit the occupation of Afghanistan by Great Britain.

TRAIN WRECKERS IN PENNSYLVANIA.

READING, Pa., Aug. 24.—After the express on the Pennsylvania road, due in this city from Philadelphia at 8 o'clock last night, had crossed one of the iron bridges two miles below Reading, going forty miles an hour, it dashed into four heavy timbers placed across the track. The rear wheels of the locomotive jumped the track and it was three hours before the train was moved. The lives of over 100 passengers were imperiled.

FIRE BELLIED.

YOUNGSTOWN, O., Aug. 24.—Several iron mills in this city lighted their fires to-day, and it is thought by the latter part of the week all the mills in the Mahoning and Shenango valleys will have resumed operations.

DESTRUCTIVE CLONDBURN.

ROANOKE, Va., Aug. 24.—A clondburn occurred here last night about 11 o'clock and within thirty minutes over \$100,000 of damage had been done and at least one life lost. The business portion of the city, which is on low land, was the principal sufferer, every store on Salem avenue and Jefferson street being flooded and their contents badly damaged.

At Pittsburgh, Pa., the crew of the towboat George Shiras, including the officers, deliberately starved by and saw Fireman Cookes, who had fallen overboard, drown without helping him.

THE LABOR TROUBLES.

The Switchmen's Strike at Buffalo Declared Off—The Tennessee Outbreak Quoted—Other Labor Notes.

BUFFALO, N. Y., Aug. 25.—A four hours' conference was held yesterday afternoon between Grand Master Sweeney, Grand Master Wilkinson, Grand Master Sargent and Grand Chief Clark. After leaving the conference Grand Master Sweeney and Local Master Moriarty, of the switchmen, called together the members of the committee that has been conducting the strike and it was before long reported that at 11 p. m. a statement would be ready.

As early as half past 10 there was a camp of newspaper men on the fourth floor of the Genesee hotel, before the door of room 168, the headquarters that had been the home of the switchmen's chief during his stay in Buffalo. Shortly before 11 o'clock the doors were opened and the waiting throng entered. The statement of the end of the strike, made verbally by the grand master, was in substance as follows: "The duly authorized committee have declared the strike off at midnight, and I have sanctioned their decision. Five hundred and fifteen switchmen cannot cope with twelve big railway corporations and 8,000 militia and succeed. We have made a strong fight and have lost."

Asked if he had anything to say in regard to the failure of the other organizations to come to the aid of the switchmen, Sweeney replied: "Let them speak for themselves. I have nothing to say." As other questions were about to be asked a member of the committee with whom the grand master had been consulting created a small sized sensation by saying: "I want to say right here that the brakemen, trainmen and firemen refused to give us any help. My name is Barrett and you can say I said so."

During this brief but emphatic speech, Mr. Sweeney and others present tried to keep the indignant brother quiet, but he had his say. When asked to give his views on the possibility that the present strike may lead to a renewal of the federation of railway employes, Mr. Sweeney declined to say anything further. In this respect, following the lead of other executives who were asked the same question after the afternoon conference, he simply answered that the future was not discussed.

As soon as the news began to spread over the city there was general rejoicing. The immediate withdrawal of the troops is not expected, as it will take more or less time for a complete restoration of quiet. THE TENNESSEE OUTBREAK. NASHVILLE, Tenn., Aug. 25.—The officers of the Tennessee Coal, Iron & Railroad Co. and the board of prison inspectors, met again yesterday to consider the answer of the lessee to the orders recently made by the inspectors. After the consultation the board of inspectors issued a statement in substance as follows: That the board has no power to entertain a voluntary proposition for the cancellation of the lease contract; that reserving all legal questions for adjudication by the courts, and for the purpose of carrying out the lease contract under the existing law, the board accepts the proposition of the lessee, and hereby orders that the convicts be returned to the branch prisons from which they were removed at the earliest practicable moment.

This means that the state will guard and protect the lessee against violence from mobs, and that the mines will be reopened and the convicts put at work. Labor Commissioner Ford was in this city to-day and said he had no fear of a trial and that he would be able to show his innocence of all the charges made against him. The latest from Coal Creek is that quiet prevails, and that squads of miners are still being arrested and examined.

FREEDING OUT UNION MINERS.

WARDNER, Idaho, Aug. 25.—All the saloons at this place have been closed and no one is allowed in the streets after 11 p. m. The saloonkeepers are strong sympathizers of the miners and their places have been closed to prevent secret meetings of the union. The Poor Man and Tiger mines are worked by union men who tendered support to those who were locked out. To break up the union, Gen. Curtis ordered a shut-down in both mines and will not allow union men to be employed at any point in the country. In order to hold the troops here and guard against a possible outbreak, as a consequence of the shut-down, an order directing three companies to proceed to Coeur d'Alene City with prisoners has been suspended and the troops will remain here until after September 1.

TO DEFEND THE MEN.

PITTSBURGH, Pa., Aug. 25.—Attorneys Argo and Irwin, the western lawyers who have volunteered their services to the Amalgamated association in helping the defense of the Homestead men against whom charges of murder are entered, arrived in the city yesterday morning. They went at once to the headquarters of the association in the Mellon building. Mr. Argo is a resident of St. Paul, while Mr. Irwin is a resident of Sioux City as his home.

THE AMALGAMATED ASSOCIATION.

PITTSBURGH, Pa., Aug. 25.—President-elect Garland, of the Amalgamated association, reported yesterday that the Illinois Steel Co., otherwise the North Chicago Rolling Mill Co., had signed the scale for their north works mill. This mill has eight heating furnaces and three trains of rolls.

WHERE IS SOMERBY?

PHILADELPHIA, Aug. 25.—In response to telegraphic inquiries in relation to reports that Supreme Justice Somerby, of the Iron Hall, had gone to Canada, the following special dispatch was received here last night from Indianapolis: "Somerby paid his hotel bill within two hours of the appointment of a receiver and said he was going to Chicago. It cannot be learned where he bought a ticket, or when he left. The impression prevails here that he has gone to Detroit." At his residence last night it was said he would be home to-night.