The Strange People Who Inhabit Mud Pyramids.

The Story of a Primitive Race of Men Living in a Valley of the New Mexico Rockies,

Writing in the Times-Herald Fred |er seventy-two. The inhabitants num-Benzinger says; Pyramids in the ber about 400

Yes, two of them. The walls of these community United States? houses are made of mud bricks dried They are built of mud and inhabited. One has six stories and the other five, in the sun. The front wall of the and both have many rooms. The inecond story was built back from the habitants have two names, two refront, of the first story, making a ligions and two languages. They are broad terrace. The succeeding Christians and pagans at the same stories were constructed in similar time-Catholics and sun worshippers. manner, and as all four sides of the They have one church above ground building were terraced the structure and several worshipping places below became a pyramid. The roofs were They are citizens of the formed by laying sapplings across the ground. United States, but neither vote nor walls and covering them with mud. pay taxes. They have a republic of Until recently there were neither doors nor windows in any of the walls, their own and never carry their internal disputes outside their own primiand even now there are very few. The tive court. They owned their little domain of six miles square long bepeople climb up to the outside on rude ladders, which may be pulled up affore the United States came into existter them if danager threatens, and ence, and they lease farms to the dethey enter their homes through holes in the roofs. Many of the dark scendents of haughty Europeans. They are the real first families of the cooms near the center of the pyracountry, for their forefathers were liv- mids are in decay, and others are used for storing grain. Some of the ing in these same pyramids when living-rooms are whitewashed. Firecivilization discovered them 250 years ago. They are aborigines but far- places are made by constructing a mers. They are semi-civilized, but mud hood across a corner with a mud they punish with the stocks and the flue running to the roof, and pinyon whipping post, and until recently and ceder brought from the mountains are burned standing on end in the corstoned witches to death.

In many things this remarkable ner. The broad terraces are the playground of the children and the loungpeople reverses the white man's or-The children trace their deing place of the "old folks." When discovered by the Spanish scent through the mother instead of the father. The wife owns the conquistadores these people were not and all its contents. Fires only peaceful farmers, but they wore for baking are built in the oven in- cotton clothing brought from their stead of under it. In the fireplaces cousing in the warmer lowlands farthe wood is burned standing on end. ther south, as well as the skins of wild The people go into their houses animals. Today the men wear in sumthrough the roofs, pulling up behind mer cotton leggings held up by a them the ladder used in mounting the string about the lions and a print shirt falling loosely outside the legbuilding, thus very nearly accomplishing the feat of going into a hole gings. In cold weather they add moccasins and blankets. The women wear and pulling it in after them.

The pyramids of the American a skirt of colored cotton, and the Egypt are tucked away in a little val- | waist is a piece of cloth wound around ley among the Rocky Mountains of under the left arm. For gala attire northern New Mexico. A few years they have gayly flowered clothing with ago they were 1,000 miles from a a silk shawl for the head and white railroad. Today one can get within buckskin moccasions with leggings thirty-five miles of them by rail by going north from Santa Fe to Embudo, are nearly as big as stove pipes. but after that the rugged canon of TWO RELIGIONS. the Rio Grande del Norte and brown, The good paders who came into the waterless, interminable mesas make

the approach a trying journey of dust, jolts and weariness,

JUAN MIRABAL.

sented with the strange spectacle of Fortunate is the visitor who has a people with two religions, both Juan Mirabal for a host, Juan has carefully observed and held in reveracquired a fair grasp of English, much ence. There is a little Catholic church of it by painstaking inquiry of white in which faithful priests have taught visitors and neighbors. He has lost Christian doctrines for many generamost of that reserve so common tions and brought the simple natives among the Indians, which baffles the to such an understanding that they investigator by a real or assumed resent any interference with their misunderstanding of his wants, and he Christian rites. At the same time they talks frankly of his people and their continue their pagan ceremonies in sepecultarities. He will even go so far cret-except their annual sun dance. as to put the sounds of their songs They have several covered holes in into English letters, though the effort the ground, each perhaps twenty-five feet in diameter and fifteen feet deep. is slow and painful. Juan and his father, for they live together, have a good farm and are well to do. Juan's the pagan priests perform the mystic four fine guns are evident of that. The Mirabal home is of mud with a

with white-washed walls and boasts

THE SCRANTON TRIBUNE SATURDAY MORNING, MAY 29, 1897.

ent archbishop, have given French names. But the pagan shaman also christens the babe. Facing the cast in the morning twillight, he awaits the moment when the sun shall peep over the Taos Mountains, towering 13,000 feet above the sea, when he bestows on the infant a native name by which he is known among his inti-mates. These people are divided into lans designated as eagle, corn, etc., and members of the same clan are not permitted to inter-marry, The fields and the products of the chase belong to the husband. The house and the children belong to the wife The crops are the husband's until

> wheat between stones, and this rude mill is known as a metate. CITUZENS OF THE UNITED

they are housed, when they become

the wife's. She grinds the corn and

STATES. The courts have decided that the pyramid dwellers are citizens of the Inited States under the treaty of Hidalgo Guadalupe, by which the southwest was acquired from Mexico, but they do not want to be citizens and the government has scarcely treated them as such. The grant of six square miles of the fertile, wellwatered valley of Taos made by the Spanlards more than a hundred years ago has been confirmed by Uncle Sam, and the people support They do themselves by farming. much of their plowing with sticks dragged through the soft soil by ponies. The chief crops are corn and wheat. The wheat is trashed, as in biblical times, by ponies tramping out the grain. It is winnowed by throwing it into the air with a pitchfork on a windy day. The grain is then separated from the heavier straw by running it through a sleve made of sheep skin punched full of holes and stretched on a wooden frame. In this process considerable dirt in the creases of the kernals, and the wheat has to be washed to be cleaned, though many persons think that too finicky. Many years ago the people of the pyramids invited some Mexican neighpors to become their allies against the roving Indian enemies. The Mexicans were given a corner of the grant on condition that they should keep twelve blunderbuses and help the natives when attacked. These aborigines proved themselves a brave race in several rebellions against the Spanish yoke. When the Mexicans arose in 1848 and massacred a number of Americans they dragged the natives into the affair, claiming that under the old treaty the red men of the pyramids were obliged to help the Mexicans fight their enemies, but since then these aborigines have given Uncle Sam no trouble. Within their buildings are the ruins of a big theis sad experience in that contest. When the Mexicana fied before an harm. The thick mud walls withstood the bombarding of small cannon unwhen

METHOD OF GOVERNMENT.

rites of their sun worship, and no white man is permitted to witness dirt floor, but it has several rooms them. These people also have organtenant governor, an alcalde, a war izations corresponding to the secret societics of civilized communities, captain and several assistants. whose members meet and lounge in Inauguration takes place on New the estufas, and women are seldom or Year's Day in the church. The old never allowed to enter them. The officers gather on one side of the entrance to these places is by a ladder through the roof. A hollow in the They march in single file toward the middle of the floor serves for a fire altar, and, as they meet, the old gobernador passes to his successor a silplace. At the bottom of the wall enter small shafts, which permit cold ver-headed ebony cane, presented to ly reasonable will have little cause for complaint, however, for Juan has in heated air from the fire flies out at the 1863. Common wands are transferred opening above, and thus this primi- by the other retiring officers. The new officers generally insist also on taking tilation centuries before civilized man an oath before the county judge, algroped his way out of the darkness though he has no authority in the white-halred grandmother rounding of anitary error. The feather is a matter. The natives imagine that symbol of prayer with the pyramid their action is ratified thereby by dwellers. They tie the downy feather the government of the United States. They also have a cacique, who is hereof an eagle to a twig, stick it in the ground in an out of the way place ditary, and holds his position for life. where it is not likely to be disturbed He is the head of the system of pagan crime and criminals as at the present and so long as it remains there it is religion, while the governor is the time; the few, seriously and solemnly; a prayer constantly going up to the

ished.

have gone into civilized courts only They lease some of their land to Mexican neighbors at the rate of \$1 for as two bushels, and it will seed about two else on earth has the aborigines built kind remaining in the Egypt of America.

GREATER NEW YORK EXPENSES.

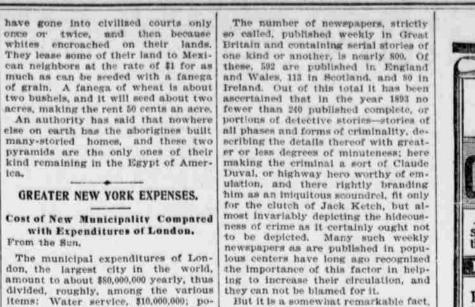
Cost of New Municipality Compared with Expenditures of London. From the Sur

The municipal expenditures of Lon-

divided, roughly, among the various items: Water service, \$10,000,000; po-lice department, \$10,000,000; public char-\$12,500,000; schools, \$10,000,000; ities, health department, \$3,500,000; fire destreets, \$10,000,000; gas, \$3,000,000; intermiscellaneous expenses, the balance, \$15,000.000. Paris, with about one-half the total population of the city of London, spends in a year \$75,000,000, or considerably more per capita. The question has been asked how the expenses Paris.

roughly, 5,500,000, and the population of the Greater New York is, roughly, 3,- | little consideration by those whom it 300,000, the relation of the two cities to each other in respect of population being as five to three. The population of Paris is 2.500,000. The total expenses of the city of New York in a year amount, approximately, to \$47,000,000. Those of the city of Brooklyn amount, approximately, to \$13,000,000. The expenses of Long Island City are about \$600,000 a year, of Richmond county, \$500,000, and of the Queens county towns annexed to the Greater New York \$150,000, making a total of \$61,250,000 for the whole of the territory to be included, on January 1. 1898, in the Greater New York. This is a larger ratio of municipal expenditure to the population than prevails in Lonn, but a smaller one than is the rule in Paris. The police department of New York city costs \$5,000,000 a year, and the police department in Brooklyn, \$2,300,000, and the total cost of the police in the Greater New York will be about \$9,500,000 a year, or nearly as much as that of the city of London. The street and water services are joined in this city instead of being separated. as is the case in London. The expenses of the department of public works in the mud walls which once inclosed New York are \$3,590,000 and those of the department of city works, which corchurch to constantly remind them of responds to it in Brooklyn, \$2,100,000, and when to this the expense of the department of street improvements in American force and took to the moun- the future borough of Bronx, \$630,000, taing the natives took refuge in their is added there is a total in excess of church, where they expected their \$6,000,000 in the whole territory for these Christian God to protect them from items. The expense of the fire department in New York is \$2,300,000. In Brooklyn it is \$1,300,000, and in all of til the Americans, under cover of the Greater New York it is, substannight, dug partly through the walls, tially, \$3,500,000. The item of interest the cannon easily made on that public debt amounts in New breaches. The dried rafters were also York to \$5,590,060, and in Brooklyn to fired, and many of the people per- \$3,300,000, and in the other localities in-

cluded in the Greater New York to \$290,000, a total of about \$9,000,000, or about twice that of London. The ex-The married men of the pyramid penditure for charitable purposes in New York city this year is \$2,000,000. a year. There are a governor, a lieu- and in Brooklyn about \$400,000. The



which the inquiry into this phase of the subject has made evident, that in health department, \$3,500,000; fire de-partment, \$1,000,000; department of which are published in Ireland the general character of the serial stories was, est on municipal debt, \$5,000.000, and and like enough still is, much above that of the stories published in the same place in English or Scottish newspapers. On an average, there are fower by far that make the same literary speciality, in story or "experience" form, of the subject of crime of the Greater New York are likely to and its detection. In the light of the compare with those of London and past, or even of present, events in Ireland, this evidence may be taken for The present population of London Is. what it is worth; but it is none the less a significant fact deserving of a

happen to concern.

Our Own Steve Crane. From the Chicago News.

A wild fiame burst forth and reached in famished writhings toward the sullen heavens.

Sulphurous poisons arose in silent, suffocating palls. A fateful glare of ochro-tint light flashed. Blinding, sickening, vague terrors danced in frenzied rhythm with the weird diablerie of the flameszarish, ghastly fire flared in fitful blaze low, passioned murmurings resounded in ceaseless thrumming and blue flamer. thrashing wild in wrathful agonies, sung in chorused, crimsoned harmonles uneful deathsong.

Wild cries rang out; while figures ran into the night and the maligant, pursu-ing blaze, reaching out hungrily, crackled nd roared, shricked and hissed aloud in ferocious glee. "Ah, me," said the man.

But just then a three-inch stream of lcy water from a seventeen-horse-power engine of the crack fire department company lifted him across the street and left him frozen against the fence, with wild yell chasing up and down his throat.



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CITY AND SUBURBAN

REPRESENTATIVE BUSINESS

of some comforts of the white man. There is an American bedstead with sheets and covers, but it seems to be too precious for use even for the ordinary guest. The members of the family have raised platforms for sleeping places and skins and blankets for cover. The visitor with experience of life in remote New Mexico and fairreserve for him an American-made cot with a springy bed and plenty of the people solved the problem of venred blankets. Nexther Juan's pretty wife nor his father or mother nor his her first century and still agile enough to climb the ladders has any knowledge of English, but they are proud to entertain American visitors and their faces beam with friendly hospitality.

The cooking is done over a fire built on the dirt floor in one corner Trues above. of a big room, which has a bed of skins in another corner, perhaps a THANKSGIVING DAY OF THE SUN. pile of wheat in a third and openings to other rooms in the fourth, and a religion is the thanksgiving day of the ladder to the roof intrance. Holes a sun worshippers. The Christian foot square in the walls near the priests have inaugurated the day cellings give the smoke vent and ad- with a service at the church and they mit air, but there are no windows to have stamped the flesta with the name admit light, and all the sunshine of the Catholic saint selected by their these queer abodes get is what little forerunners as the patron saint of the can squeeze its way through the roof community. The flesta is therefore holes. But Jaan is rising above his known as San Geronimo (Saint Jersurroundings, and in the room with the precious bed are an American pagan performances from a bower, table and several chairs. Sheep are All but the church service is a suplenty and cheap in the southwest, and vival of the pagan era. sheep's meat is the staple food meat. There is so little discrimination in dignity of being mutton.

SIMPLE FARE,

But Juan does better than many of the white inhabitants in honor of his dies painted and decked with feathers, guest, for he sets before the visitor butter and cakes brought from the lows a race between the young men. nearest town, and his wife brews an lasting perhaps two hours, in which excellent cup of coffee. To these are the contestants run back and forth in added sugar imported by wagon over relays. After dinner the chifonetis the mountains and home-made bread priests of the sun, with bodies striped or tortillas baked in the strange ovens in black and white, like zebras, amuse out of doors. The oven resembles an the people with such buffoonery as overturned bushel basket with a may be suggested by the occasion, whole in one side, and it is made of mud. A fire is built inside until the cus, making faces, cracking jokes and mud floor is thoroughly heated, when making elaborate attempts at various the fire is raked out, the floor mopped feats, only to fall. This is the one clean and the big disks of dough occasion of the year when Apaches. shoved in on wooden paddles to bake Utes and Navajoes are permitted to by the heat radiated from the bottom pitch camp on the reservation, and and sides of the oven. Earring an some of these wild tribes are sure to and sides of the oven. Barring an absence of salt, the bread is good, and the meal set forth by Juan for his things given away. The antipathy to guest in luxury compared with the the Mexicans is forgotten, and Amerifare one will get from many of the cans are prized as guests of honor. whites similarly isolated.

The American pyramids are known as El Pueblo de Taos. It is the northof the cliff dwellers, and the pyramidal A captain under Coronado, who came led seven cities of Cibola, whose people ate from golden dishes, discovered today just us he described them, though one-story dwellings have Every new born babe is baptized by

The event of the year in the pagan | rule of the gobernador. transfer these among themselves. They | tics:

ome) Day, and the images from the

wonderland of the southwest with

the Spanish explorers and conquerors

grafted the Christian faith on the pa-

gan religion, and the world is pre-

They are known as estufas. Her

Offerings of sheep, grain and fruits are hung up on a pole in thanksgiving selection that it seldom rises to the to the sun for warm weather and

good crops, and the sun father is pretty sure to be smiling on his worshippers. There is a queer sun dance, in which the naked men, with bochant praises to the sun. Then folbe present to get a share of the good

STRANGE CUSTOMS

The subject races early learned the ernmost settlement of that strange Spanish language from their conrace which has left the American querors, and for 200 years or more it Egypt strewn with the ruins of an-cient cities. Its people, according to southwestern peoples speaking various the best authorities, are descendents languages. Even Americans in many parts of the southwest are forced to form of their community houses was learn it in order to facilitate their another device to protect themselves affairs. The work of the Catholic from their hereditary enemies, the church and the tenacity of the Mexi-Apaches, the Navajoes and the Utes. cans have kept the Castillian pre-A captain under Coronado, who came dominant even under American rule, up from Mexico in scarch of the fab- The pyramid dwellers, therefore, learn Spanish for communication with the outside world and retain these pyramids in 1540, and they siand their own ancient tongue for home though one-story dwellings have sprung up about the foot of the pyra-mids since the American occupation assured peace. The larger building has ninety-seven rooms and the small-who have been brought in by the pres-

item of education appears to the extent of \$6,000,000 in the budget of New York The city, and to the extent of \$2,700,000 in the budget of Brooklyn, irrespective of the contributions of these two cities room and the new officers on the other. and of the other districts of the Greater New York to the state educational fund, which brings up the total amount to \$10,000,000. Long Island City expends \$115,000 a year for educational purposes. -----

CRIME IN LITERATURE.

A New Complaint at One of the Tendencies of the Times.

An article in the Westminster Review deals with "Crime in Current Literature," the anonymous author asserting that "never were there so many pens engaged in dealing with head of civil affairs, but so great is the many, lightly and irreverently, and the reverence of the people for the unwitting of the moral mischlef they cacique that in any controversy his thereby engender." He refers especialwill is practically law as against the ly to the fondness for "detective stories," most of which, he finds, are writ-

The pyramid ask no help of Uncle ten by individuals who have not and Sam, and he does not interfere in their never had the remotest connection internal affairs. They have acuired a with the police." On this head the community title to their farms and writer furnishes the following statis-



"I want to put an 'ad' on your drop cnrtain." "All right. Shall we have the scene painter do it ?" "No; I'll get a sign painter. I want something pretty good." -From Life. Convright, 1897. by Mitchell & Miller.

A woman worn and wearied by the dragging weaknesses peculiar to her sex, cannot be expected to find zest in any duty or amusement. Life is all one dead monotonous gloom to her. On her face is written the story of weakness and pain. The wholesomeness of health is lacking The cheeks lack fullness, the eyes lack sparkle, the hair lacks luster, Doctors have learned to locate ninetenths of womanly sickness in the organ that ought above all others to be strong and healthy.

Sensitive women shudder at the thought of consulting a physician on such matters. A natural feeling of modesty makes them dread the examination, and subsequent stereotyped treatment by "local applications" on which most doctors insist.

Much more often than not, this is unnecessary. It should not be submitted

to except as a last resort. Dr. Pierce's Favorite Prescription has cured thousands of severe cases of "fe-male weakness." It works in a natural, sensible way. It begins by subduing the inflammation that is always present. Then it strengthens and invigorates the whole body, particularly the organs dis-tinctly feminine. It promotes regularity, cores inflammation and ulceration, and stops the debilitating drain caused by them. Of all dealers.

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