DR. H. B. WARE,
SPECIALIST.
Eye, Ear, Nose and Throat.
Office Hours—9 a.m. to 12.30 p.m; 2 to 4.
Williams Building, Opp. Postoffice.

CITY NOTES

PROPERTY PURCHASE.—The property at the corner of Quincy avenue and Olive street has been purchased by Mrs. Emma Spencer.

ROYAL ARCANUM INSTALLATION.—Scranton council, Royal Arcanum, No. 123, will install its officers this evening in their hall on Wyoming avenue.

BIBLE READING.—At 510 Jefferson avenue, this evening. Professor H. S. Miller will give one of his Bible readings and talk on Romans, eighth chapter, at 7.30 o'clock sharp.

ANNUAL MEETING.—The annual meeting of the Home for the Friendless will be held tomorrow afternoon at 2 o'clock at the Young Women's Christian association rooms. Clergymen and others are invited to be present.

POCKETBOOK FOUND.—A pocketbook was found last evening in Providence car No. 310 by Miss Nora Devore, of 416 Olive street. She refused to surrender it to the conductor, but said the owner could have it by calling and identifying it.

NIGHTLY PRAYER MEETINGS.—Nightly prayer meetings are being held at the Second Presbyterian church. That of this evening will be conducted by Secretary Pearsall and the Yokefellows' band of the Railroad Young Men's Christian association.

G. A. R. INSTALLATION.—The newly elected officers of Colonel Montes post, No. 219, Grand Army of the Republic, will be publicly installed at their headquarters on Saturday evening, January 14. It is expected that the officers of both organizations will be present at that time.

WARD CAUCUS.—Notice is hereby given that there will be a caucus in the Sixteenth ward, Scranton, on Saturday, Jan. 14, between the hours of 4 and 8 p. m., for the purpose of nominating various ward officers to be elected at the ensuing spring election. By order of the vigilance committee.

AN ENTERPRISING THIEF.—John Shannon, who says that Moosic is his home, was arrested for stealing a pair of rubber overshoes from Broadhead's shoe store on Lackawanna avenue. He was trying to sell them when arrested. In police court he was committed to jail in default of $200 bail.

BICYCLE CLUB CHALLENGED.—The Elk Bowling club No. 1 challenge the Scranton Bicycle club to a series of ten games, five games on each alley; total score to count on each five games. First game to be played on the Bicycle club alleys; each team to be composed of six players; games to be played according to regulation rules. Bobby Wharton, manager.

HIGHER FEES WANTED.

Aldermen and Other Officials Will Take Action Today.

Aldermen, justices of the peace and constables will meet tomorrow afternoon at 313 Lackawanna avenue to take action toward securing the increased fees which, they say, are provided in a recent act of the legislature.

The commissioners of Lackawanna county do not construe the act as do the officials who are to meet tomorrow.

Great Bargains in Cigars.

The Metropolitan Cigar store, 207 Wyoming avenue, offer for sale their entire stock of cigars and tobacco and store fixtures. All goods will be closed out regardless of cost, as we are going out of the business and if you are looking for big bargains you can get them at this time. **

Sight Singing.

Class lessons in this important study at the rate of $3.00 per term of ten weeks. Jervis-Hardenbergh Piano school. **

DIED.

BERGER.—In Scranton, Jan. 11, 1899, Emil Berger, aged 49 years.

BEST.—Jan. 10, Constance, aged 6 months, daughter of Mr. and Mrs. Patrick Best, 733 Prospect avenue. Funeral Thursday afternoon at 1.30 o'clock.

BURNS.—In Scranton, Jan. 11, 1899, Mrs. John Burns, Bloom avenue. Funeral Saturday morning. Mass at Holy Rosary church. Interment in the Cathedral cemetery, West Scranton.

CARROLL.—In Scranton, Jan. 10, 1899, Mrs. Catherine Carroll, at the home of her daughter, Mrs. James Hughes, of Providence road. Interment at Hawley.

REESE.—In Penbra, Wales, Thomas Reese, of Corbett avenue, Scranton.

SUNDAY.—In Scranton, Jan. 10, 1899, Paul W., only son of Mr. and Mrs. J. J. Sunday, of 415 Mahon court. Funeral Thursday afternoon. Private.

Mid-Winter
Shoe Clearance

Our shoes are of famous goodness as well as every one knows. Once a year comes the chance of buying them far below value. We carry no winter goods over into the spring season—hence this Clearance Sale.

It starts today.

Just the proper styles and shapes in shoes for women, with heavy soles; price..... $1.49

SCHANK & SPENCER
410 Spruce Street.

ANNIVERSARY OF SCRANTON COUNCIL

CELEBRATED WITH A BANQUET IN HOTEL JERMYN.

Among the Speakers Were Rev. D. J. MacGoldrick, Rev. P. F. Broderick, Hon. M. E. McDonald, John M. Gunster, Robert J. Power, John J. Murphy, T. M. Cunniff and Daniel L. Hart—Members of the Knights of Columbus Who Were Present.

In the Hotel Jermyn last night the Knights of Columbus of Scranton celebrated the first anniversary of the organization of the local council with a banquet, which was attended by nearly all its members and visitors from many other councils of this and New York states.

It was a delightful affair and tended to cement the firm place the Knights of Columbus have had in this city since the council was organized one year ago. Those present at last night's function were:

Rev. D. J. MacGoldrick, Rev. J. J. B. Feeley, Rev. A. T. Broderick, Rev. Michael E. Loftus, of this city; Rev. P. F. Broderick, of Susquehanna, and T. M. Conniff, of Plains; P. A. O'Boyle, of Pittston; T. J. Duggan, of Dunmore; John Hennessy, Binghamton, N. Y.; John A. Costello, Syracuse, N. Y.; Patrick Lennon, Dunmore; Dr. John J. Brien, Olyphan; M. F. Neary, Carbondale; Robert T. Powers, Binghamton, N. Y.; John J. Mangan, Pittston; F. J. McMahon, Wilkes-Barre; T. D. Joyce, North Adams, Mass.; Frank Cullen, Dunmore; John E. Swift, Dunmore; M. F. Norton, Carbondale; Frank T. Mongan, Dunmore; M. F. Glynn, Dunmore; F. J. Dougher, Wilkes-Barre.

Scranton—M. F. Doyle, W. C. Mooney, P. F. Kielty, P. F. Niland, John J. Murphy, Dr. F. L. McGraw, Dr. W. M. Reedy, J. R. Burnett, Hon. M. E. McDonald, W. F. Sheehan, Dr. C. E. Thompson, William D. Roche, Dr. John J. Barrett, John J. O'Boyle, Frank J. McAndrews, John A. Collins, P. J. Ruane, John W. Jordan, J. J. Hawley, H. H. Gallagher, F. S. Drumm, D. J. Collins, M. F. Brown, J. J. Hayes, P. J. Horan, C. G. Boland, M. F. Sando, H. P. Mellett, J. B. Rogan, T. F. Loftus, W. P. Gallagher, T. Burke, Thos. Burschell, M. J. Colligan, John Colligan, James C. Gallagher, M. H. Griffiths, R. J. Beamish, M. J. McAndrews, William Gurrell, M. T. Howley, D. F. Gibbons, John F. Kelly, P. F. Loughran, John J. Kelly, Frank Cooper, J. E. Welsh, James F. Fogarty, John J. Brown, Dr. R. H. Gibbons, Dr. W. A. Webb, John J. Flynn, John J. Collins, John F. Murphy, Patrick F. Cusick, M. W. Collins, John M. Gunster, R. M. O'Brien, A. P. Brown, Frank J. McCawley, M. J. Kelly, Dr. J. J. Walsh, M. P. Judge, F. F. Forbes, James J. Mahon, B. E. Leonard, T. P. Duffy.

THE FEAST OF REASON.

It was nearly 11.30 when all the good things provided for the epicurean portion of the diversion had been satisfactorily discussed by the Knights and Hon. T. J. Duggan, grand knight of the council, deemed it time to turn the attention of the banquetters to the feast of reason that awaited them. Mr. Duggan was the toastmaster and he gracefully filled the exacting office.

In taking up the duties of the position he referred to the organization of the council one year ago and said it has come to stay among these beautiful hills. He said no man can be a true knight whose heart does not throb with the truest patriotism. As an evidence of the patriotism of the Scranton council they have but to point to their former grand knight, Richard J. Bourke, who is now with Uncle Sam's soldiers in the south awaiting the call of his country to such duties as may be assigned to him. Mr. Duggan read letters of regret from John J. Cone, of Jersey City, N. J., supreme knight of the order, and James A. Flaherty, of Philadelphia, state deputy for Pennsylvania. Illness prevented both of these gentlemen from coming.

Mr. Duggan then introduced Robert J. Powers, of Binghamton, N. Y., to respond to the toast "The Knights of Columbus." Mr. Powers' response was brief and eloquent.

Mayor James J. O'Neill, of Carbondale, was to have responded to the toast, "The President of the United States," but grip prevented his presence and Attorney John M. Gunster was substituted. His response was forceful and his words were listened to with the closest attention. Among other things Mr. Gunster said:

MR. GUNSTER'S RESPONSE.

Proud for any man is the boast "I am an American Catholic," for no power on earth can frustrate or defeat the pure and determined purposes of our government, and no force of evil in mortal man or hell-sent devil can ever impair the beauty of our faith or lead its followers to an unholy revolt. The church has taught patriotism for centuries to subjects of monarchial rule and to citizens of republics. The church still teaches an ideal patriotism, and will always teach it, and it lives today stronger than ever before.

* * * * * * * *

Catholic ideas are the foundation stones of the government. The town meeting, the theory of representative government comes from Catholic Normandy, having been planted in England by the William Duke of Normandy, and in New England by the Pilgrim fathers. Civil liberty and religious freedom saw the great beginning of the English speaking people when Archbishop Langdon headed the nobles and forced King John at Runnymede to sign the magna charta.

The church from the days of St. Paul who in his letter to Philemon asked that a certain runaway slave he received as "a dear brother," urged the abolition of slavery and the emancipation of all enslaved. It is necessary to suggest the memory of Maryland's stand for civil and religious freedom, which fills the unique page in the nation's history.

We have much to thank for the influence of Protestantism on our national institutions and our acknowledgment of the debt of gratitude should never be forgotten. The absolute and entire severance of the management of church and state affairs is the gift of Ptotestantism, and of all our national blessings there is none greater or more valuable than this.

Long may we all, who love America, live in contented happiness in this fair land; hand in hand weaving with those devoted souls of creeds other than our own the garland of America's fame, while American industry makes prosperous a peaceful land, resounding from every quarter with the hum of "Household Melodies."

"The Church and the Knights of Columbus" was the toast Rev. D. J. MacGoldrick responded to. He was received with loud applause when introduced by Toastmaster Duggan. Father MacGoldrick spoke as follows:

CHURCH AND THE KNIGHTS.

A year ago this time these halls reechoed with the sounds of joy and gladness called forth by the formation of a councils of the Knights of Columbus at Scranton, and today, the first yearly anniversary of that great event, we find ourselves not merely constant in the resolves of our institution, but exulting with a new joy and fervor that grows with each new initiation that takes place within any reasonable distance of us. Since our organization a year ago every important center in Northeastern Pennsylvania has given us a council, so that at the present moment it may be safely said that there are very few Catholics of any worth in this portion of our great commonwealth who are not already either full-fledged Knights of Columbus, or anxiously waiting for the order to present themselves for the purifying process of the third degree.

This, of course, is a source of pride and joy and consolation to those who have taken interest in our organization; but to my mind it cannot be less than this to every upright man who is capable of wishing well to his fellowmen, and to every patriot capable of wishing well to his country; for with us Catholics, true patriotism, such as we gave unmistakable evidence of Santiago and Manila, true personal integrity such as we give unmistakable evidence of in every walk of life, is directly proportionate to our fidelity to the watch-word, the heart-throb of every Knight of Columbus—filial devotion to the Catholic church.

By filial devotion I do not mean the blatant rudeness that seems to have its sufficient reason for existence in speaking ill of those who differ from us; nor the animal pugnacity that makes calumny and riot, and persecution, the constant remedies to be invoked for the remodelling of conditions we permit ourselves to condemn; nor the blind attachment to a cause which prevents our recognizing the good our rivals may possess; which prevents our reading aright the truths of history; and enables us to distort the truths we read.

FILIAL DEVOTION.

By filial devotion to the Catholic church I mean such as only she will admit, and only such as the upright heart can give—namely, that which is at once reasonable, intelligent, conscientious, nineteenth century, American. In this I am not speaking at random, for I have seen over and over again how intelligent and fair-minded non-Catholics appreciate the difference between the Catholic who lives up to the teaching of his church and the one who does not.

I have seen the Catholic who frequents the sacraments preferred for position of trust and emolument before the one who neglected them; not because the one who frequented the sacramnts was expected on that account to be better equipped intellectually, but because of the obvious conclusion that he was more sensitive to the dictates of conscience.

And how can it be otherwise? Reason itself will show us that the Catholic who has grown from childhood to maturity guided at every step by the strong, unchanging, supernatural motives to which the Catholic mind is taught to appeal—other motives than which cannot speak to the conscience—other motives than which cannot obtain permanent influence or sway; abandoning allegiance to the mother who reared him, he parts company with the only motives capable of controlling him, he has none other to put in their place, and forever after becomes a changeling, as capable of veering in his course from side to side, according as interest or passion will sway him, as the vane on the housetop, delicately poised, and rendered indifferent to the law of gravitation, is ready to indicate the slightest deviation in the direction of the wind.

Remarkable examples of the truth of what I have been saying may be found in the history of the sovereigns and priests of Europe who seceded from the Catholic church in the sixteenth and seventeenth centuries. Not one of them improved morally by the change; rectitude, honesty, justice, morality were thrown to the winds as impediments to progress, and crime in every shape became the material the historian of those days is compelled to record.

SO WITH NATIONS.

And as with individuals so it has been with nations—nations that once were Catholic and then through some form of deception or coercion practiced on them were withdrawn from Catholic communion, the change has not been to the nation's advantage. Germany was once Catholic, she became Protestant, but nowadays whatever is not Catholic in Germany is infidel. Today Germany is the hot-house of infidelity. Is this an advantage? France was once Catholic—she never became Protestant—but under the influence of incarnate demons she tore the crucifix from the altar and the holy eucharist from the tabernacle, and placed a woman of the streets on a throne within the sanctuary, and compelled the crowd to come and do her homage in mockery of Catholic worship and adoration. Was this an advantage? England became Ptotestant, but, to maintain her new position against the will of the nation, she had to spend her time in bringing to the block the fairest of her sons and daughters, in order to the confiscation of their revenues and lands. Was this an advantage? Italy and Spain are Catholic countries still, but their governments are in the grasp of secret societies—in consequence Italy is already bankrupt, and Spain must needs be bankrupt soon.

But if we would understand to what depths men may reach, who once were Catholic and fell away, we need only advert to the fact that an abnormal aversion and hatred for the figure of the crucified Saviour characterizes the entire species. A fearful illustration of this sacrilegious tendency is afforded us by the history of the Dutch in Japan in the time of St. Francis Xavier. The Dutch arrived on the scene for trading purposes after a portion of Japan had become Catholic. The success of the Catholic missionaries was displeasing to them, so they set to work to foment discord between the Catholics and the pagans, taking, of course, the side of the pagans.

PERSECUTION FOLLOWED.

A persecution of the Catholics followed, and one of the tests of fidelity recommended by the Dutch was that the neophytes be forced to trample upon the image of the crucified Saviour laid on the ground before them. The marvelous history of those times shows that not more than three persons out of one hundred thousand yielded to the temptation to save their lives by this horrible sacrilege. Strange to say this very test remains in force even to our own day, for thirty years ago, during a local persecution in the interior of China, a Catholic neophyte was tested in just this same manner, and with a heroism and gentleness equal to anything the lives of the saints can show, stooped down and took the sacred symbol in his hands, raised it affectionately to his lips, then pressed it to his throbbing, faithful heart, but had his head struck off for this proof of his fidelity.

Thus in a brief and hurried sketch have I endeavored to illustrate what I mean when I say that the Catholic individual, or the Catholic nation that breaks with the Catholic church is unworthy of trust and confidence.

But a brighter day has already dawned, and the love of truth and virtue, strong in men's hearts, is daily asserting its rights to guide and direct the march of intellect; and as it does so, it points to the Catholic church as the fountain head of truth, the mainstay of public honesty and public integrity, the touchstone by which historic truth is tested, the one constant and unchanging factor in human affairs, the guardian and protector of the family and of domestic virtue, and without whose protection and guardianship domestic virtue canont well exist.

Today, in Germany, lately famous for its persecution and expulsion of the religious orders, the strongest individual political party is the Catholic party founded by Windhorst in the dark days of '72, and the strangest of all is that the presiding officer of each of the legislative chambers in the German capital is a member of that once despised Catholic party. Here is an example of heroic fidelity unsurpassed in this history of human conflict; a triumph greater than any achieved by any leader of conquering hosts. Had France remained Catholic the secrets of the army and navy had never been given to a stranger—England is knocking at the door of the vatican asking to be admitetd back to the mother's care from which lust and greed of other times had torn her.

WANTS TO SELL BACK.

Italy now desires to sell back to the holy father the territory which with robber hands she wrestled from him not long ago. Spain will rise again from her humiliation as soon as she calls true Spaniards and Catholics to the direction of affairs. Norway, Sweden and Denmark show such marvelous results of the advance towards Catholicity that it is not too much to expect that ten years hence one-half of these people will have returned to Catholicity. But perhaps the most consoling feature to us in the present hour is the fact that the most numerous religious body in the United States today is our own—the Catholic church. We are even as numerous as the two religious bodies nearest to us in point of numbers.

This is a triumph in the natural order of things, more precious than miracles; because it shows that we have corresponded with the graces we have received. Our fathers must have suffered sorely in the days gone by, even in this our own land of freedom; but the day of religious persecution has passed away forever—the Catholic church, the mother of true freedom, the true parent of civil and religious liberty, the divinely appointed guardian of every personal virtue, is spreading like a healthy vine across the face of the land, and silently and peacefully those who desire complete response to the best yearning of their souls take shelter beneath her branches. She is the church that made the catacombs a paradise, she filled the deserts of Egypt with pious anchorites, she filled the forests of Germany with the music of her hymns, and dotted the river banks of Europe with cathedral spires. She saved Europe from devastation by the Saracens, she preserved from vandal hands all that we possess of the literature of the past. And in our own fair land her missionaries have visited every cape and headland on the coast, have explored every lake and river, have crossed her mountains and have penetrated her virgin forests, leaving behind them testimonies of their intrepidity, so that by the names of the principal places you can at once determine the name of the missionary and the date of his coming from St. Augustine to San Francisco, and from the mouth of the St. Lawrence to the Falls of St. Anthony.

THE FIRST MISSIONARY.

And the glad thought that surely fills every mind here tonight, and causes each Knightly heart to thrill with joyful emotion, is that the first missionary of them all was Columbus.

His was a life of fidelity to the church which taught him to lisp the name of God in love, of self-sacrifice in the interest of others, of fortitude and heroism in the face of danger, of uncomplaining forgiveness to those who did him wrong. As we bear his honored name to designate our society, so should we emulate his virtues to prove that we are not unworthy to bear his name. Through his filial devotion to the church Columbus acquired whatever helped to make him the hero we now recognize him to have been; the suggestion will show us the path along which our way to greatness lies. Columbus' prison cell speaks to us of the world's ingratitude, and the folly it is to work for mere worldly renown.

It also shows us that if we would be worthy Knights we must be ready to brave the terrors of the prison as he did; aye, to mount the gibbet as our fathers did, rather than yield one jot of what is right, or of what conscience tells us we must preserve. His chains—the iron links that bound his hands and feet—speak to us not so much of the tortures and penalties our enemies would subject us to, as the golden links of paternal affection by which true Knights of Columbus should be bound together all the world over.

P. A. O'BOYLE'S TALK.

Attorney P. A. O'Boyle, of Pittston, was called upon to respond to the toast "The Commonwealth of Pennsylvania."

He said that Pennsylvania has playd a part in American liberty second to no commonwealth in the country. The parts that her illustrious sons have played in securing American liberty will never be forgotten as long as gratitude lives in the human breast. "This youthful republic has drawn from the best liberty loving people of the world and without disparaging any other nationality, I can say that some of the truest and stoutest that came to these shores crossed the ocean from that green isle, the vale of sorrow.

"This organization is based on the principles of eternal truth and a good knight must necessarily be a good citizen. The more lofty the conception the knight has of this organization the better citizen he will make." He closed by quoting Longfellow's poem, "Sail on, O Ship of State," etc.

Rev. P. F. Broderick, of Susquehanna, was introduced as one of the foremost priests of the Scranton diocese to respond to the toast "The Future of the Knights of Columbia." He said the toast presupposed a gift of prophecy, but he is not a prophet or a son of a prophet. No man could help but be edified by the spectacle he saw before him. He felt that he was a better priest because he is a true knight. There is no doubt about the future of the Knights of Columbus. It is assured. "If you are a faithful knight," he continued, "you must be prepared to buckle on your harness and do battle for God and His lady love—the church. The organization is a healthy one, it must grow. I foresee the day when every bishop who wants to be up to date will be at least an honorary member of the Knights of Columbus. I foresee that this organization will have a powerful influence in righting many grevious wrongs.

"There is no society that I know of that pays such respect to the cross as this one. That is the lance we go forth to battle with and on the last day when we stand before that majestic tribunal the grand knight of the universe will complete the sign of the cross and tell each true knight to pass to the right."

"The City of Scranton" was the toast assigned to Hon. M. E. McDonald. His response was in part as follows:

THE CITY OF SCRANTON.

Mr. Toastmaster: Scranton, the metropolis of the anthracite coal region, was incorporated in 1866, and includes what was formerly known as the boroughs of Scranton, Hyde Park, Providence and part of Dunmore. The population in 1870 was 35,000; in 1880 it was 45,000, in 1890, 75,000, and at the present time the population is upwards of 100,000. The borough of Dunmore has a compact population of over 12,000 and it naturally belongs to the city of cranton. It is so much a part of the city that one not familiar with the lines could not tell where Dunmore begins and Scranton ends. On the south is the village of Minooka, with a population of about 3,000. It is also naturally a part of the city. We expect that when the census of 1900 is taken that both of these municipailties will become part of the city of Scranton.

Scranton is a city of the third class. Under the law cities of the third class are entitled to only twenty-one wards, and the city of Scranton at the present time has the number allowed by law. In order to remedy the greatest obstacle to the admission of Dunmore and Minooka, it would be necessary for the present legislature to provide for an increase in the number of wards in cities of this class so as to enable these places to become part of this great municipality and have a voice in its government. Unless this be done the borough of Dunmore, with its large population would be divided into two or more parts and the fragments would be annexed to the adjacent wards in the city. We should see to it that the proper legislation be enacted during this session of the legislature. If we remedy the law and apply prevalent ideas of expansion to our local interests, Scranton, after the census of 1900 will have placed to its credit the large population that naturally belongs to it.

WHAT GIVES CHARACTER.

It is the aggressive, industrious, patriotic population that gives character to a city. In other respects a city is a city all the world over. In every city you find practically the same systems of streets, light, sewer, etc. In every city you will find the saint and sinner, the church and jail, the rich and poor, the dude and the tramp, the preacher and policeman, the gambling den and Christian association. In every city you will find the man who follows some fashionable fad, one that acts as if he were specially deputed by the Supreme being to destroy some existing evil. The evil often exists only in his imagination, and when the community fails to applaud him h imagines that the city is going to pieces. If his efforts do not seem to be duly appreciated he thinks there is something radically wrong, does not hesitate to say so.

Scranton is a great city, and its greatness is attributable to the character of its people; to its honest, hard working, industrious citizens, and nothing can retard the progress of this city, notwithstanding the howl of the pessimist, so long as the citizen continues to manifest the same traits that characterized his past. Scranton is the most cosmopolitan law-abiding population of any city in this country. With all the different nationalities and different interests and vast properties we have only forty-four policemen to guard the lives and properties in this vast territory, a smaller number pro rata than any other city in the state. It is true that a great deal of credit is due to the efficiency of the force and its chief officer.

The fire department of this city is not surpassed by an in the Union. If the greatness of our city were to be measured by an other standard, we could still be equal if not in advance of the great majority of the cities of the country. We have a progressive business population. We have numerous prosperous industries. We have an industry that has furnished steel rails to many other nations. We have the Colliery Engineer which is probably better known throughout the world than any other institution in history. If I were to classify that cites of this country I should make four classes, third class, second class, first class and Scranton. I was about to say that Scranton was perfection; that it had no fauls, never made any mistakes, but I am admonished by the recent utterance of the newspapers that I had not better make this broad statement. I will refer you to these journals for information concerning our hospitable, progressive city, be it good or bad, and I am sure it makes more firm your already good opinion of our city.

SISTER COUNCILS.

T. M. Cunniff, grand knight of the Wilkes-Barre council, responded to the toast "Our Sister Councils." Mr. Cunniff said:

"Your sister councils are all with you in promoting the cause of Columbian knighthood. From your sister councils I bring you congratulations and words of hope for the future. I have never been more edified by addresses on an occasion of this kind than I have been tonight and I want to congratulate you as the senior council of this region for the dignified plane on which you have placed Columbian knighthood. I trust that during the next few years every parish in the country will have its council of the Knights of Columbus."

"A Knight at the Bar" was assigned to Attorney John J. Murphy. In the early ages, Mr. Murphy said, to be a member of the bar it was necessary to be a knight. "I can't say that Christopher Columbus was a member of the bar," said Mr. Murphy, "but I can say that the members of the bar of that time were knights. The knights of today who are true to the principles of our order will be better knights of the bar and better in every profession or position in which his lot in life may place him." Mr. Murphy's address was one of the substantial efforts of the evening.

The brilliant Daniel L. Hart, of Wilkes-Barre, had the last toast of the evening. His subject was "The Knights and the Ladies." The toastmaster in introducing him said that while he was on the programme as Daniel L. Hart, of Wilkes-Barre, it ought to be "Daniel L. Hart, of the United States," for he belongs to the whole country. Mr. Hart prefaced his remarks with a number of stories told in his clever style and concluded with a truly eloquent tribute to woman, taking the mother of God as the highest type of true and perfect womanhood.

No healthy person need fear any dangerous consequences from an attack of la grippe if properly treated. It is much the same as a severe cold and requires precisely the same treatment. Remain quietly at home and take Chamberlain's Cough Remedy as directed for a severe cold and a prompt and complete recovery is sure to follow. For sale by all druggists. Matthews Bros., wholesale and retail agents. **

Vote for Alexander for city treasurer. **

It Hangs On

We are talking about your cough. One cold no sooner passes off before another comes. But it's the same old cough all the time. And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption, with the long sickness and life trembling in the balance.

Ayer's Cherry Pectoral

loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; the parts are put perfectly at rest, and the cough drops away. It has no diseased tissues on which to hang. $1.00 a bottle. At all druggists. Put one of

Dr. Ayer's Cherry Pectoral Plasters

on your chest. It will draw out inflammation and soreness from your lungs. Price, 25c.

J. C. AYER CO., Lowell, Mass.

Dr. Bull's Cough Syrup Speedily cures whooping-cough, croup and measle-cough. It is safe and sure. Mothers you can always rely on it. Children like it. Doses are small. Price 25 cts.

SIX PLANS TO AVOID GRADE CROSSINGS

TROLLEY CARS MAY GO OVER LINDEN STREET BRIDGE.

By Its Use All the Delaware, Lackawanna and Western; Delaware and Hudson, and Ontario and Western Tracks Could Be Avoided—This Plan Contemplates a Providence Route West of the Ontario and Western Tracks and a Route Up Swetland Street to Main Avenue

The number and the variety of plans suggested whereby the Scranton Railway company can avoid the Delaware, Lackawanna and Western grade crossing on West Lackawanna avenue and the Delaware and Hudson and Ontario and Western tracks on the Providence line, would startle a person who has not followed the recent cry against grade crossings in general and those mentioned in particular.

Following is a synopsis of six of the routes and plans suggested thus far: A new track from Providence road to Swetland street west of the Ontario and Western tracks and via the Linden street bridge to Franklin avenue; a structural iron viaduct from near the foot of Mulberry street over the Delaware, Lackawanna and Western and Delaware and Hudson tracks, the river and Ontario and Western tracks to a point opposite the Providence road power house; the Ash street bridge plan to Albright avenue; a Linden street bridge route for all West Side and Providence lines; a route for West Side cars from West Lackawanna avenue to Swetland street to Main avenue; an overhead iron viaduct from Eighth street "across lots" to Robinson street.

ANXIOUS FOR A CHANGE.

It is true that the Scranton Railway company is anxious to make a change, but it is also true that it involves an immense amount of money and much labor, whatever plan is agreed upon with the city, and the company doesn't care to take a leap in the dark. Thought and investigation will require quite a period of time, as the company does not care to take the risk of missing nickels by placing its tracks where travel is light, nor would the public be pleased if this was done.

City Engineer Phillips approves the route for West Side and Providence cars over the Linden street bridge. The structure was built to stand car traffic. It was contemplated that if tracks were laid upon it they would extend along the sides near the arches and not in the center. This would give a clear width of nine feet for cars going in either direction and would leave a space of 16 feet for vehicular traffic in the middle of the roadway.

West Side line cars would continue directly west and up the Swetland street hill to the old bridge now spanning the Delaware, Lackawann and Western tracks. A new and wider bridge would have to be erected at the company's expense, as the frequently termed "bird roost" is not suitable for heavy traffic. An adoption of this plan would remove all but the Bellevue cars from lower Lackawanna avenue.

The Linden street bridge route is the only one of the six suggested which could accommodate both Providence and West Side traffic. The iron viaduct from the foot of Mulberry street would be an extra expense to the company and the Ash street extension and bridge scheme would be an extra expense to the city. To carry out the latter plan $90,000 would be required for approaches, bridge work and masonry alone.

The Result.

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Dinner Plates

Print decorations with gold line, were 10c, now..... 5c

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