

JONAS LONG'S SONS.

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The Entire Scranton Stock of Lebeck & Corin, Known as "The Leader," and Worth Today, by All Fair Standards \$75,000, Is On Sale Here, and in No Other Store in Scranton.

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Scranton, Pa., Feb'y, 27th, 1900. Received of JONAS LONG'S SONS the sum of Fifty One Thousand, Seven Hundred and Forty Five, Dollars (\$51,745.00) being in full payment of the purchase money for the entire stock of merchandise contained in the SCRANTON STOCK of Lebeck & Corin, known generally known as "THE LEADER," sold by us as receiver on this day and date.

Handwritten note or receipt with a signature and date, partially legible.

Home Furnishers Will find an Economical Paradise on the Third Floor.

The Big Store

JONAS LONG'S SONS.

The Big Store

HOW CAPT. LEARY REIGNED IN GUAM

HIS SWAY ABSOLUTE BUT VERY EFFECTIVE.

Naval Captain a Law Unto Himself. Directs Natives to Get Married and Go to Work—Expels Friars and Checks Liquor Selling.

W. E. Curtis, in Chicago Record. There have been great doings in Guam since Feb. 1, 1899, when Commander Taussig, with a battalion from the gunboat Bennington, and the band of that ship, marched through Agaña, the principal town, where they were received with enthusiasm by the natives and saluted by a company of native soldiers under arms. The battalion was formed on the plaza, facing the rickety old building which they call the "palace," and at 10 o'clock in the morning, while the band was at the flagstaff playing the "Star-Spangled Banner," Lieut. Moore hoisted the stars and stripes and the native soldiers fired a salute of twenty-one guns from the rusty cannon. The people surrounded Commander Taussig and his companions, welcomed them with cordial greetings and seemed to be very much pleased to become citizens of the United States. When Captain Leary arrived a few weeks later he issued a proclamation, taking possession of the island of Guam, and assumed authority in the name of the United States. Under Spanish rule there had been an administrator sent from the Philippine islands, a tax collector and a commander of the military, but the friars of the Recoletto Order of St. Augustine had actual control of secular as well as religious affairs and imposed and collected taxes on their own account. After Captain Leary had assumed authority he expelled three Spanish monks because he "considered their influence and example injurious to the interests of the community." He describes them as "drunken" dissolute and shameless, a disgrace to the church and unworthy of the confidence of the people. He also expelled a number of convicts who had been sent to Guam from Manila by the Spanish authorities, and were also a menace to the peace and good order of the community. Both the monks and the convicts were expelled at the request of the intelligent citizens of Guam, and Captain Leary said that the effect was noticeable immediately. There has been a good deal of criticism of this arbitrary act and protest have been filed with the navy department but the facts seem to have been misanderstood. Four priests of the

Augustine order were allowed to remain and Captain Leary speaks in high terms particularly Padre Jose Palomo, who, he says, is a man of extraordinary qualifications, kind, gentle, considerate, a true Christian, and held in great respect by every one on the island. He says that Padre Esano has strengthened his influence and has cooperated with the Americans in everything they have done for the improvement of the condition of the people. Friar Francisco Resano, the most offensive of the monks who were expelled attempted to return, but upon the recommendation of Father Palomo he was not permitted to do so, because his immoral life and dissolute habits were a pernicious example to the people. There was one American at Guam when the United States forces took possession, a Mr. Portmash, who has kept a store there for many years and has traded with the natives for copra, the dried kernel of the coconut from which oil is expressed. The only other store on the island was kept by a Japanese, Captain Hanson, a British subject, who married a sister of Mr. Portmash's, and about the islands collecting copra, and has been in the habit of visiting Guam every three months to renew Mr. Portmash's stock with supplies purchased in Honolulu, Manila and other places. The Spanish government had a contract with a steamship company to visit the place six times a year, but it could not be depended upon. Occasionally a Japanese ship or a whaler called, but now the only regular connection between Guam and the outside world is by the naval transports. None of the luxuries of life and few of the necessities can be purchased; no furniture or household goods, toilet articles or clothing, or implements of any kind. Mr. Portmash has kept only canned goods and such notions and trinkets as were useful in trading with the natives. Since the advent of the sailors, however, he has enlarged his stock, and now keeps a variety of goods similar to those sold by sutlers at military posts. The population of Guam is about 7,000, mostly of the Malay type. The principal town in Agaña, with 5,475 inhabitants. There are several Spanish families worth from \$20,000 to \$50,000, but the great mass of the population are ignorant and indolent, depraved creatures, but are orderly, hospitable and obedient. They have been kept in such subjection that they have lacked both the ambition and the opportunity to improve their condition. No man or woman was allowed to accept work or to sell or buy anything except the merest trifles without the consent of the monks, who collected a commission on everything sold or bought and a percentage of all wages. Every man who killed a hog had to pay the priests 50 cents, and \$1 for every beef, and a corresponding amount for every chicken or animal used for food. Each village has a small church and a schoolhouse in which the children were taught reading, writing and the catechism, but nothing else. Captain Leary has improved the schools and is employing intelligent citizens as teachers. He asks the people of the United States to send him, care of the navy department at Washington, kindergarten outfits, discarded books, toys, picture papers and picture books, and everything else that would serve to amuse and instruct the children of Guam. He has organized a manual-training school and a music school, and asks for musical instruments, as the natives have much love and a remarkable talent for music, and it affords them so much pleasure that he finds it the most effective influence in winning them from idleness and its consequent vices. The houses are built on posts four to six feet above the ground to keep them from dampness in the rainy season, but are entirely comfortable and furnished in the most primitive manner. Their utensils are simple and homemade, but all the clothing comes from Japan. The principal articles of food are rice, coconuts and cakes made from the flour of the nut of a palm. When government took possession there was a great deal of sickness among the natives, who were without medical attendance or supplies and were dependent entirely upon their native remedies. There had been a surgeon attached to the Spanish military garrison, but he did not consider it his duty to treat sick natives except those of the wealthier class who could afford to pay him. Dr. Philip Leech of the navy at once established a hospital and had treated 271 patients at the last report. The natives are said to be very grateful for the medical attendance and showed their appreciation by the energy with which they assisted in building a hospital. Most of the diseases are due to the lack of sanitary arrangements and to the prevailing vices. Capt. Leary and his sailors are working diligently to improve both the physical and moral condition of the people, and he speaks with gratification of the changes that have already been effected. While Capt. Leary assumes the authority of a dictator, he receives the cordial and hearty support of the people and the grateful co-operation of Father Palomo and the other native priests. He has compelled the natives to adopt sanitary precautions, has condemned and filled many wells and cisterns that were found to contain impure water, and has secured an ample supply of good water for the city of Agaña from a spring three miles distant. Some of Capt. Leary's efforts at reform have been as amusing as they were arbitrary, and his proclamation commanding the natives to get mar-

ried has been the subject of considerable humor. He found that over 90 per cent of the adult population were living in a condition of concubinage and that nearly all the children on the island were illegitimate, which was due to the refusal of the priests to marry a couple without the payment of a fee of five pesos. Very few of the inhabitants were ever able, during their entire lives, to accumulate so large a sum of money. Recognizing that remedial measures should be taken to correct this condition, Capt. Leary issued his celebrated marriage order on Sept. 15 last, in which he commanded "all persons living together out of bonds of wedlock" to be married before Nov. 2 under penalty of fine and imprisonment and declared legitimate all children of parents who were legally married before that date. The priests were compelled to perform the marriage ceremony without fees, and if they refused to do so, the people were instructed to go to a civil magistrate. Capt. Leary reports to the secretary of the navy that "the merry wedding bells were rung constantly" after his order was issued, and he seems to think that the matrimonial relations of his constituents have been greatly improved. Another order which has received a great deal of criticism was as follows: "Public celebration of feast days of the patron saints of the villages will not be permitted. The church and its members may celebrate all religious feasts days within the walls of the churches or in private residences, in accordance with the regulations for the maintenance of the public peace, but unless otherwise ordered the only public holidays recognized will be Sundays and holidays authorized by the statutes of the United States." This order was thought necessary because the natives were in the habit of celebrating religious feast days with drunken carousals in the streets of the towns and villages, which invariably resulted in disorder and destruction of property and often in quarrels in which men and women were killed and wounded, and always "appalling exhibitions of vice and degradation in the public streets, where, inflamed with drink, the natives lost all sense of shame and propriety." In order to prevent this debauchery, Capt. Leary, with the advice of the Catholic priest to whom I have several times alluded, required all religious festivities to be celebrated within the walls of the churches. He did not prohibit or interfere with them in any other way. Capt. Leary has also made an attempt to correct the vice of drunkenness, which has been almost universal among the inhabitants of Guam. The liquor is made of the juice of the coconut, but now it cannot be manufactured, sold or given away under a fine of \$100, and imprisonment for one month or more, and the importation

of liquors had been prohibited except under a special license issued by the government. Another order which has been criticized as arbitrary, but was issued for an equally good reason, prohibited the sale of land without the consent of the government. This was due to the fact that a number of swindlers and speculators came to the island after its occupation by the United States and were buying the most valuable tracts of land from the natives for mere fractions of its value, and in exchange for liquor, articles of clothing, jewelry and trinkets. In order to protect the natives from such swindlers Capt. Leary extended his fatherly supervision over their real-estate transactions, and then, to break up the habits of idleness, he issued an order requiring the people to go to work. Every adult inhabitant who is without a trade or occupation is required to plant a certain quantity of corn, rice, cacao, sweet potatoes and other vegetables; and every family must keep at least twelve hens, one rooster and one sow. All unoccupied lands have been taken possession of in the name of the government, and persons who do not own gardens can obtain them for nothing in order to carry out this order. A proclamation forbidding the exportation of food without the consent of the government was also a fatherly precaution exercised by Capt. Leary for the purpose of preventing famine. The natives never have raised more than is needed for their own support. Occasionally the island is visited by whalers and other ships whose masters buy up all the food supplies they are able to obtain, and in order to obtain money to pay for liquor the natives are in the habit of selling everything the victors will buy at any price they are willing to pay. Thus it has often happened that a large portion of the population have found themselves without food and have been compelled to depend upon the charity of their neighbors or to sustain life by eating viands that are injurious to their health. In order thoroughly to Americanize the people of Guam, Capt. Leary ordered the celebration of the national Thanksgiving day last year and issued a proclamation appointing Thursday, Nov. 20, as a day of thanksgiving and prayer. He recommended "all persons to abstain from work and to assemble in their respective places of worship to give thanks to Almighty God for His goodness and loving kindness to us and to all men." The proclamation was obeyed, and the first day of thanksgiving ever observed in Guam will not only be remembered forever, but will be recognized as the most important event that has ever occurred in that island with the exception of the hoisting of the American flag in the plaza. At the

principal church in Agaña Capt. Leary, his staff and entire garrison attended service. A solemn Te Deum was performed, the navy band furnishing the music. The remainder of the day was given up to rejoicing, and Capt. Leary reports that there was very little intoxication and no disorder. HOW DREAMS ARE MADE. Are Generally a Repetition of Thoughts Unguided by Reason. From the Chicago Record. Dreams are generally a repetition of thoughts unguided by reason. Those caused by internal action or brought about by action within the body are due entirely to the action and state of the stomach, which in turn is affected by the quantity and quality of food consumed. The first ends or feelers of the nerves are located in the walls of the stomach, and as the food is digested they draw up the nourishment and distribute it throughout the nervous system to replace the waste that has taken place during the day. If the stomach be overcharged with an abundance of heating food, too much nourishment is forced upon the brain, causing an abnormal filling of the channels, thereby expanding them, bringing them in touch with others and causing the matter from one to overflow into or to mix with the fluid of neighboring channels. Whenever the fluid traverses a channel more or less forcibly the thought which originated that passage is reproduced more or less vividly. Hence ensues the general mixing up of thoughts which originally had no connection with each other. An overloaded stomach also causes a flow of blood to the brain, sent there by nature to assist in assimilating the extra nourishment, and the overcharged blood vessels, pressing upon the nerve channels near the brain, cause even more turbulent disturbances. This accounts for the advice of so many medical men that no considerable quantity, especially of animal food, should be taken immediately before bedtime. The crossing, recrossing and touching of these thought channels, brought about in this way, produce the absurd mixtures of fancies that often come to us when we sleep. The stomach, too, is a mill which keeps on forever grinding the walls acting as the grindstones. When, therefore, there is nothing between them, or, in other words, when the stomach is empty, one wall grins upon the other, causing an irritation of the nerves, which produces that peculiar sensation of falling from some great height. To understand how external action will affect the dream of a sleeper it must be borne in mind that those dreams which seem to take hours, and even days, in passing, really occupy

but a minute fraction of a second. If, therefore, we are awakened by some loud, strident noise, say by the cracking of a whip, then between the time that the sound strikes the ear while we are yet asleep, and the time that we are fully awake to realize what has caused the sound, a few moments only have elapsed, but those few moments were sufficient to allow of a dream of apparently several hours' duration. As an example: A milkman, driving up beneath an open bed room window, cracks his whip smartly. Immediately the thought produced by the sound causes a dream. The sleeper imagines himself a soldier who has fallen into the hands of the enemy. He is led out to be shot. He stands blindfolded, with hands tied, before the platoon of soldiers. He hears the click-click of the rifles as they are cocked. He hears the sword given and the noise of the volley rings out on his ears. Then he awakes with a start, to hear the rumble of the milkman's wagon as he cracked his whip and drove off over some rough cobblestones. A blow, a cut or a sensation of pain will operate in the same way, and awaken certain channels of thought connected with pain just as the noise awakes those connected with sound. For instance, a sleeper dreams that he is closed up in some close traveling carriage, and is being driven rapidly off in an unknown direction by a man who has designs upon his purse and life. He tries to shout, in vain he struggles to get free, and in the tussle drives his arm through the glass window and bleeding. It smartens fearfully, and he awakes to find that in his sleep he had carelessly thrown out an arm, and his hand had smashed some fine medicine glass on a stand by the bedside. The whole dream passed between the time that the hand first struck the glass, creating the sensation of pain, and the moment that the sleeper awoke to realize the fact. COULDN'T ESTIMATE ITS VALUE. —Dr. Agnew's Cure for the Heart never fails. It relieves in 20 minutes; it cures. It is a beacon light to lead you back to health. W. H. Musselman, of G. A. R., Weisport, Pa., says: "Two bottles of Dr. Agnew's Cure for the Heart entirely cured me of palpitation and smothering spells. Its value cannot be estimated. I feel like a new man." Sold by Matthews Bros. and W. T. Clark—d.

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