To the Uncomfortable

Wearers of glasses, we extend the benefit of fifteen years' experience, and a thoroughly equipped shop in making and repairing spectacles. In this particular we are alone in Scranton.

S. H. TWINING,
131 PENN AVENUE.
Optician { HARRIS' DRUG STORE

CITY NOTES.

SPEAKS TONIGHT.—Rev. Marion F. Firor will speak at the Rescue mission tonight.

WEEK'S CLEARINGS.—The Traders' National bank reports clearings for the week ending Sept. 28 as follows: Monday, $297,760.60; Tuesday, $246,267.52; Wednesday, $296,514.27; Thursday, $214,762.13; Friday, $193,245.23; Saturday, $144,371.53; total, $1,392,921.48.

MEETS TOMORROW NIGHT.—The Catholic Historical society and Newman Magazine club will resume its meetings tomorrow night at the Knights of Columbus club house. The programme for the season will then be announced. Among the lecturers secured are Dr. James Walsh, Conde Pallen and Dr. Conaty.

MORNING FIRE.—The Higgins building, on Lackawanna avenue, was damaged by fire Saturday morning to the extent of about $300. The central city companies responded to an alarm from box 29, in time to check the flames, which were making rapid progress on the third floor of the building. A fire occurred in the same building on the previous evening, but was extinguished without the necessity of sending in an alarm.

FUNERAL OF MISS JORDAN.—The funeral of Miss Mary Jordan took place Saturday from the home of her mother, corner of Washington avenue and Larch street. A large congregation of mourners attended the requiem mass celebrated at St. Paul's church by Rev. M. E. Loftus. Interment was made in the Cathedral cemetery. The pallbearers were: Andrew O'Horo, Joseph Kennedy, John J. Lally, James Kennedy, William Lavis and Edward Manley.

ELECTION TUESDAY NIGHT.—Company C, thirteenth regiment, will hold an election on Tuesday night to fill the vacancy occasioned by the recent resignation of Captain Joseph Helfegel. Lieutenant Thomas Murphy, late of the United States army, is the choice of the entire company, and will no doubt be unanimously elected to the captaincy. After the election the company will hold a social session in the dining room of the Elk cafe.

EPWORTH LEAGUE CONVENTION

Honesdale District Gathering at Hawley Tonight and Tomorrow.

The twelfth annual convention of the Honesdale District Epworth League will begin this evening at Hawley and continue all day Tuesday. Following is the programme:

MONDAY EVENING, 7:30.

Devotions, Rev. Joseph M. Coleman, Throop.
Five-Minute Greeting.
Rev. Samuel C. Simpkins, Hawley.
Five-Minute Response.
Rev. Manuel Rivera, Dundaff.
Lecture, "The Siege in Pekin, Rev. F. D. Gamewell, Ph. D., of the North China Conference, who, according to Success for July, 1901, "Held at arm's length an empire of four hundred millions for fifty-six days."
Appointments. Notices. Benediction.

TUESDAY FORENOON, SUNRISE.

Prayer Meeting,
Led by Rev. David Evans, Sterling.
Devotions, Rev. Orson G. Russell, Hale Eddy.
"Evangelism"—
1. "The Life of God in the Soul of Man."
Miss Ella Maude Stewart, Clifford.
2. "The Life of Man in the Work of God."
Miss Edna Skinner, Milanville.
3. "The Deaconess Movement,"
Mrs. Henrietta J. McCutchan, Waymart.
4. "This Grace Also," 2 Cor. 8: 7.9 (topic for Oct. 6), Rev. George M. Bell, Ariel.
5. "Essential to Vital Christianity,"
Rev. John A. Transue, South Canaan.
6. "The Development of the Evangelistic Spirit in Childhood."
Mrs. J. C. Estes, Dunmore.
7. Interchange of Ideas.
Three-Minute Reports of Sub-District Convention Work.
Business Transactions.
Solo, Miss Grace Whitney, Honesdale.
"Education"—
1. "The Attitude of Christianity Towards Education,"
Perry A. LaBarr, Honesdale.
2. "The Education Derived Through Reading," Mrs. Lizzie H. Megargel, Moscow.
3. "The Denominational School,"
Rev. Arthur D. David Thompson.
4. "Is a College Education Desirable for a Manual Laborer?"
Rev. Eugene A. Quimby, Hamlinton.
Notices. Psalm 1. Benediction.

TUESDAY AFTERNOON, 1:30.

Devotions, Rev. J. G. Raymond, Carley Brook.
5. "Our Educational Work: Past and Present,"
Rev. George A. Place, Ph. D., Honesdale.
6. "What We Are and What We Ought to Do for Syracuse University,"
Rev. Justus F. Warner, Waymart.
7. Interchange of Ideas.
"Echoes of the International Convention,"
Charles F. Baker, Jermyn.
Election of President, Recording Secretary and Treasurer, Corresponding Secretary and Junior League Superintendent.
The Constitution of a District Missionary Committee.
Completion of Unfinished Business.
"Philanthropy"—
1. "A Sui Generis Conception of Motherhood,"
Rev. William McAlpine, Narrowsburg.
2. "Before the Judgment Bar."
Rev. Albert C. Oliver, Lake Como.
3. "An Epworth League House."
Mrs. R. L. Clark, Forest City.
4. "The Possibilities of the Mercy and Help Department on Honesdale District."
Miss Harriet M. Pascoe, Carbondale.
5. "Habituating Children to Philanthropic Work." Mrs. Charles Foley, Peckville.
6. Interchange of Ideas.
Notices. Psalm xxiii. Benediction.

TUESDAY EVENING, 7:30.

Devotions, Rev. Jacob H. Boyer, Pleasant Mount.
Report of Committee on Resolutions.
Address, "What a Christian Nurse Did for a Wounded Jewish Soldier,"
Mento Jacobs, Scranton.
Enlists; wounded; given up to die; nursed back to health; accepts Christ; disowned by parents; imprisoned, etc., etc. "He thrilled my people, and moved them into a deeper spiritual life."—Rev. Thomas De Witt Cuyler, D. D., pastor Jackson Street Baptist Church, Scranton. "I wish everybody could hear him."—Rev. Arthur D. David, Thompson.
Beatitudes. Benediction. Adjournment.

DR. SWEET AT ELM PARK.

Filled the Pulpit of that Church at Both Services.

Rev. Dr. J. B. Sweet, of Oneonta, N. Y., spoke to large congregations both morning and evening yesterday in the Elm Park church. Many member of his former flock at Simpson church listened to him at each service. Dr. Sweet is so great a favorite in this city that his coming back on this occasion was welcomed most sincerely. Last night he spoke from the text, "The Lord God is a Sun."

The sermon was one of scholarly ability and beauty of language. He illustrated his subject by calling attention to the great centre of our solar system. The relationship of the light gained from the oil in the lamp as originally derived from stored sunshine of other ages, the problematic sources of electricity, and the variety of illuminating powers in general were considered. Life, too, must come from the sun. All true robust life is developed in the sunshine. God comes as the great source of life in the world. If in the beginning God created the greater light to rule the day, the lesser to rule the night; if in the beginning at God's command life in man appears, so life in the human race manifests its power in the sun—the sun of righteousness. All true spiritual life comes from God. It is not the thought of God that any man should perish, but should come into eternal life.

The sun is the source of warmth. The annual coal products of the world is about 200 millions of tons. It is said that if all this mass were set on fire it would answer but the infinite part of a second to supply the heat which comes from the sun. If our earth were but one mass of coal and the inhabitants thereof were as stokers feeding the furnaces of the sun they would be thirty hours of time keeping up its fires. God is the sun whose warmth and kindliness kindle the fires on the altars of our lives.

We designate as revivals those seasons when we meet together to warm our chilled purposes and our hearts and lives glow and throb together in the name of God. We speak of the coldness of the world as compared with the warmth of Christian charity. Warmed into kindly ways toward each other the brotherhood of man and the fatherhood of God are realized upon the earth.

The sun is the source of fruitfulness. We should have no rich autumnal season without its shining. All nature responds to this power. It is the spiritual warmth which produces responsiveness of life and soul in the work of God. We are co-laborers with God. He shines into our souls and produces the up-bringing of seeds of righteousness and holiness.

The sun produces beauty. The blossoms of the world turn to the sun and everyone who comes into the sunlight of God comes into beauty of character and sympathy of life.

There is a time for the setting of the sun, but the darkness is brightened by the star of hope which prophesies of the sun rising the light of eternal day.

COMPANIES CONSOLIDATE

Pennsylvania and Central Pennsylvania Companies Join Forces Tomorrow—Headquarters at Harrisburg.

A consolidation of the Pennsylvania Telephone company and the Central Pennsylvania Telephone and Supply company goes into effect tomorrow.

The Pennsylvania Telephone company has its headquarters at Harrisburg, and serves a territory extending from Hazleton to the Maryland line and from Lancaster to Bedford Springs. The Central Pennsylvania Telephone and Supply company, whose headquarters are at Williamsport, serves a territory embracing fifteen counties, and extending from Forest City to Johnstown.

The consolidated company will be known as the Pennsylvania Telephone company. The headquarters will be at Harrisburg, and the general manager will be M. H. Buehler, at present general manager of the Pennsylvania company. The Williamsport headquarters of the Central company will be done away with.

The directorate of the consolidated company has not as yet been selected. It will operate under the charter of the Pennsylvania company, and this provides that sixty days' notice shall be given of any contemplated change in the by-laws. It is probable that the by-laws will be changed to enlarge the directorate. When the sixty days have expired the matter of reorganization will be taken up.

The par value of the shares of the Pennsylvania company is $50; that of the Central company $100. The Central people take two shares of the Pennsylvania stock for each share they hold in the Central company. It is a dollar for dollar exchange. The arrangement is entirely amicable, it is said, and made for the purpose of strengthening the tone of the stock of both companies.

The consolidation will effect no change in the management of the local branch of the Central company.

COURT HOUSE NEWS NOTES.

John M. Edwards has been appointed stenographer of the orphans' court.

A rule for a new trial was granted Saturday by Judge Carpenter in the case of Mrs. M. J. Loeb against ex-Sheriff F. H. Clemons.

Judge Vosburg on Saturday handed down an order fixing Oct. 3, at 9 a. m., as the time for the hearing in the matter of the estate of Margaret Vaughan.

In the case of John Mullen against the Scranton Railway company the jury on Saturday returned a verdict in favor of the defendant. Mullen sued for being roughly handled and ejected from a Providence car by the motorman and conductor on the night of Dec. 23, 1899.

Attorney H. L. Taylor began habeas corpus proceedings before Judge Edwards Saturday to secure the release of Domenico Volpe, who is in the county jail awaiting trial on the charge of stealing $200 worth of jewelry and $400 in cash from the house of Frank Varney, 1816 North Main avenue, Oct. 19, 1900. It is claimed the evidence was not sufficient to warrant Volpe's committal. He wants the court to review the case. It will be heard Oct. 2 at 9 a. m.

There Is Still Time.

Students are registering daily for the Conservatory's courses in piano. Office, 604 Linden street. Open all day.

The popular Punch cigar is still the leader of the 10c cigars. **

DIED.

FLORY.—On Saturday, Sept. 28, 1901, the infant son of Mr. and Mrs. Curtis Bertram Flory.

Dwight Building Co.

DEALERS IN

Bonds and Investment Securities

66 Broadway, N. Y.
Wilkes-Barre. Carbondale.
4-5-6 Commonwealth bld'g, Scranton, Pa.

LAST SERMON TO HIS FLOCK

DR. ROBINSON'S FAREWELL IN THE SECOND CHURCH.

His Final Sermon Was Delivered Last Night to the Joint Congregations of the First and Second Churches—It Was the Same Discourse He Delivered on the First Sunday He Entered the Pulpit. His Remarks to His Own Flock at the Morning Service.

Rev. Dr. C. E. Robinson preached his farewell sermon last night, to the congregation of the Second Presbyterian church, which was augmented by the congregation of the First church. The edifice was filled with listeners who deplore the departure of the pastor so beloved and the benignity of whose presence will be missed.

Previous to the sermon Dr. Robinson made brief remarks, in which he spoke of the farewell, which he had said at the morning service to his own people, and at other times to the Sunday school, the clergymen and others. He dreaded the separation and the breaking of ties which had been so close and tender. He hoped the church would be as kind to his successor as it had been to him. He was certain that those who had been his best friends would be the best friends of the new pastor. He knew not yet whom the man would be, but somewhere God was preparing him for this service.

At the conclusion of his address, Dr. Robinson declared the pulpit empty. Throngs of people tarried to express their regrets at the necessity for saying good bye to their pastor of fourteen years. Much emotion was apparent in the congregation during the entire evening. A special musical programme was given under the direction of Professor Chance. The sermon he delivered last night was the one he delivered on the first Sunday he occupied the pulpit of the church. His topic was "Sin Blotted Out," and he took his text from Isaiah, xliii:25, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." He said:

DR. ROBINSON'S SERMON.

The very first thing that attracts our attention in this passage is the distinct, emphatic recognition of the personality of God, "I—even I." It reminds me of that sentence which sometimes seems to be the greatest of all—"I am"—when Moses asked to have credentials with which to appear before the Egyptians. God simply said, "I say unto them, that 'I am' sent you.' When men think that there is no other God than the force which carries the stars along and which appears only in nature, they say "It" instead of "He." When they spell matter with a big "M" it is all the God they want, or recognize. If in reading scientific treatise, you observe that the writer uses a personal pronoun when he speaks of God, when he writes "He" in referring to God, you may be pretty sure that he is a reverent scientist, who sees through nature, nature's God.

But when you detect a studious avoidance of the word God—and a frequent reference to the great life of the universe, correlating forces, rolling the stars along, under the indefinite neuter pronoun "It," you need have no difficulty in knowing where to rank the writer. A man, who in wandering through the great avenues of thought, who, in all his study of the universe, measuring and weighing the stars and noting the balancings of the clouds, and of the greater forces of the solar and stellar systems, has not attained to the belief in an intelligent designing cause, a personal creator, and does not hear the "I am" of Jehovah, thrilling through the music of the spheres—he does not see the glory of God—he is blind and cannot see afar off. "The invisible things of Him for the creation of the world are clearly seen, being understood by the things that are made—even His external power and God-head"—of Him—Him." Ah! blessed be the soul that noting the daisy, or the lily of the field, can see through it something of the mind and head of God. Blessed the man who can feel the "sense of God slide down in thrills through all things made through sight and sound and everything." He alone can comprehend words worth meaning, when he said "To me the meanest flower that blows can give thoughts that do often lie too deep for tears."

WHOLE SYSTEM OF MORALITY.

On the doctrine of the personality of God, so plainly taught in Scripture, so conspicuously revealed on a field, and in the sky, hangs the whole system of morality. Deny that, and you deny all. If there is no God, there is no sin, what seems so is simply the effect, the imperfect effect of nature to reach perfection. But some one may say that at least there would be a gain there, if men have no judge to render up the accounts to. But with no personal God there is no immortality, and do you know what that means. Not only that this conscience, existence or personality which, amid all trial and sorrow you would not be deprived of, ceases forever at death—not only that, but also all that is involved in that, the total, irreparable, eternal separation at death from all light and friendships. If there were no God, then when you stand by a dying father or mother, or wife or child, and see them laid away in the grave, you could only say, "It is the end." "Till the heaven be no more they shall not awake, nor be raised out of the sleep."

Have you any idea, can you gain any adequate idea what this conscious immortality has done for man? What effect it has had upon his sense of life and character? and what it has effected in the reciprocation of thought and feeling in the household? Take away from parents and children, from brothers and sisters all hope of living beyond the grave, all hope of meeting in heaven, and need you reason long to become convinced that the best and noblest part of life would be gone, and that human life degenerates to a life like the hearts who perish. All thought of immortality ceases, or all belief in existence beyond the grave is abandoned with the abandonment of this doctrine of a personal god.

CRY GOES UP TO GOD.

Then if there be no God, who can say "I" with the authority of supreme volition supreme power and supreme love—there is no Providence over us. We are driven along, simply as machines, there is no help, no pity, no power to cheer us in depression nor to inspire us with courage. I was going to say "God pity us," but if there were no personal God prayer would be a mockery. The cry that now goes up to God, so quickly, the sudden appealing prayer for mercy or help, would have to be smothered, for who would pray with no God to pray to. The Bible representation of God, the "I am" of the Scripture—"The Lord, He"—as the Hebrew often puts it—is the sole warrant for intelligent prayer. All encouragement to prayer that has led to the erection of so many family altars, throughout the world, that has sent many a parent to the solitary place to plead, and the prayer for the salvation of her children, that have for ages brought God's people together, at stated times, for worship,. all would be done away—the whole theory of a superintending providence to help, protect and save, would be simply the baseless fabric of a dream.

Hence the emphasis in the Scripture places upon this doctrine that God is a person. And there can be no stronger statement made in the Bible, than when God appeals to the evidence of His existence—"As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live as God lives." Grasp that thought, believe, with all the might of faith. All that is dear in life, all that is inspiring to faith, all that is grand in ethics, all that is helpful in trouble, all that binds up the wounded hearts, all that throws any light on the future and takes from us the horror of leaping in the dark, is bound up with this belief. These two little words, "I" and "Thou," express all the relation between God and the believer. And so with a repetition that is full of encouragement, God says: "I—even I—am He—that blotteth out thy transgressions." This verse has in it the very kernel of the gospel. This conveys what every minister is commissioned to preach, what every believer is commanded to declare, that this awful element of discord, woe, wretchedness, this state of the mind and heart which shuts off from God this sin, which God hates, can be forgiven. Nay, let me put it in the words of the text, "blotted out." "I—even I—am He that blotteth out thy transgressions."

THERE IS FORGIVENESS.

There can be no intelligent recognition of God without the consciousness of sin. God said, "I have heard of Thee with the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." When Peter caught the gleam of the divine glory shining through the vail of Christ's human flesh, he cried: "Depart from me, for I am a sinful man, O God." And so with the mercy characteristic of God, this emphatic declaration of His personality, is accompanied with an assurance that there is "forgiveness with Him that He may be feared."

I do not care how deeply a man may be convicted of his sins, the deeper, the better, the nearer the truth, for I know that such conviction will not lead to despair so long as I can hold up before him this text, where God says "I—even I—am He that blotteth out thy transgressions." The gladdest sound I can hear is the cry, "What must I do to be saved?" for I know what to say, where to point the convicted soul. I can hold up this promise of the text, and say, "Take that, believe that; see what God will do for you." And this repetition, "I—even I—am He," is made here as an assurance that the work of salvation will be well done, thoroughly done, for "God is able to save unto the uttermost."

So if there is any one here today who feels his sinfulness, any one who is ready to acknowledge himself a sinner, who does not need to be reasoned with to prove his sinfulness, but whose cry, if it had any voice, would be the cry of the Publican: "God be merciful to me a sinner," I desire to speak to such a one. I must say that souls in such a state of conviction are comparatively rare. My trouble is to find many who are ready to take the sinner's position and to adopt the publican's prayer as their own. Most persons, while giving an assent to the general statement that all men are sinful, are unwilling to receive the personal application of the truth. When the great and solemn truth is pressed home to them that God, from His very nature, has a controversy with them, because of their sinfulness, and that there can be no peace between God and them until that sin is blotted out, they will say, "My minister's idea of God is different from mine." "I don't think that God, having created me, will condemn me. I don't believe that He makes as much of sin as the ministers say. I'm not willing to put myself among those who have no saving grace within themselves, and who are lost unless saved wholly through the grace of God. I don't believe God requires such humiliation of me."

AN AFFECTING THOUGHT.

There are many in this congregation who practically say just that, and who, therefore, put themselves out of the reach of a text like that of this evening. For, at the first glance you will see that these words are addressed to those who are concerned about their sins and to whom the thought that God is holy, and that they are unholy in His sight, is an infinitely solemn and awful thought. It is addressed to those to whom an assurance that God will blot out the transgressions, will be an inestimable comfort, the best news which they can hear. And it is a very affecting thought to me, that many of you, this evening, therefore, leave yourselves out of the range of this text, by your unconcern, by your disregard of the great fact of sin arrayed against God's holiness. Oh, my dear people, how many of you will allow yourselves to be frankly approached this evening by the three words? How many humbly, seriously, confiding your need of having your transgressions blotted out, will take in the promise of the text? "I—even I—am He that blotteth out thy transgression."

Consider what the promise is, what God proposes to do—To blot out the sin. Let us give place to that expression a few moments in our thoughts. "Blotteth out"? How much is left of anything that is "blotted out?" Write upon a blackboard an account with some customer, and when he pays it rub it off. Is there anything left there? The words "blot out," as used here in the text, is defined to mean; to obliterate; to efface, to erase, to cancel." In every case it means that whatever it is—a stain, a charge, a spot, a disgrace, a sin, it is gone. There is nothing left of it. You are not sure about your account with some merchant; you go to him and ask him how it stands; he opens the ledger and tells you that your debt is cancelled, that you have paid all; the books are balanced; there is nothing against you. You are not slow to comprehend his meaning. You have nothing to pay. And that is just what God proposes to do in this text, and in the whole offer of salvation. And it is that which makes the Christian minister's message such glad tidings; to blot out, to put out of mind your sins—to "bring them no more to remembrance."

THE PRECIOUS BOON TO MAN.

Does that seem a small thing to offer? an insignificant boon from God? There is nothing better than this; nothing so precious as this offer which God makes in the text. It is not well to take our feelings about it, an indifference to it, or any measure of its value. There are many things that operate to make worthless our estimate of it from our feelings. What if we do not feel that it is valuable? Does that make it of no value? What if we do not realize, do not feel that it is the "pearl of great price?" Does that make it a worthless bauble? No! No! God alone stands where a fair estimate of the worth of being saved, of having our sins "blotted out" can be made, and He, viewing Heaven and Hell; He, looking at life omnisciently, says that there is nothing in all the world, nothing in the universe with so much to a sinner, to a soul that can never die, and that, without sins blotted out can never be happy, as to have God's forgiveness. And once in awhile men are conscious of it, once in a while they are brought where the thought that their sins are not blotted out, darkens the sunlight, and fills the soul with anguish.

Once, while I was in my study working hard, a timid rap took me to the door. A man and woman, strangers to me, desired to see me. Thinking that they might be among that class of people who live by fraudulent begging, who have about the same story to tell, that their tickets were lost, they were on their way east or west and desired help to get on further to friends who were waiting for them, and would be so much obliged to me if I would advance the means to help them on, that they would return the money by the next mail.

I was ready to give them short notice, for I have considerable money invested in that way, and am satisfied to make no further investments, when, what was my delight to learn that they had came asking no favor, but simply wanting to be taught the way to Christ. They had heard me preach, I believe, somewhere up in the country, and they had come over twenty miles, with this thought to ask me to tell them how to be saved. They had been in sorrow over their sins for a month or more and had found no relief. "Tell us," said they, "how to get rid of this burden and be saved." Can you imagine how gladly the previous work was set aside to tell them just what I am telling you this evening that God promises through Jesus Christ to blot out our sins, and all we have to do is to take Him at His word; trust Him for it." And yet how many of you have the burden of your sin resting upon your souls, so that you would go ten feet to find peace. How many of you care for these things enough to make any effort to accept the Divine offer? How many live within the sound of the Gospel and will go to church on the Sabbath day, if it does not rain, who are indifferent to this offer of salvation, when these people, troubled about their souls, came twenty miles to ask what they must do to be saved?

How the death of Christ affects this I am not called upon to explain, and I say let no man attempt it, take this truth, as it stands. I turn to the third chapter of the Epistle to the Romans, beginning with the second verse, and I challenge you to find any other doctrine, but that through the blood, the "blood," the sacrifice of Jesus, it becomes possible for God to offer full, free pardon to sinners.

Are You in the Race

for a free scholarship? Then you must get your list into the mail on Monday, Sept. 30. The CONSERVATORY wishes you luck and a long list. Try to find out one more word. It may be the winning stroke.

J. Alfred Pennington, Director.

WARRANT FOR THE BURGESS

REFORMERS SAY THAT ONE WILL BE ISSUED.

Situation at Dickson City Is Nearing a Crisis—Injunction to Be Asked for to Restrain the Treasurer from Paying Furniture Bills, Which Are Said to Be too High—Investigating Committee's Report Was Approved at Saturday Night's Meeting of Citizens.

The investigating committee which has been probing into the doings of the officials of Dickson City borough is expected to get down to real active business this week.

It was announced yesterday that Burgess William Kennedy will be arrested before very many days will have elapsed, on the charge of malfeasance in office, and that impeachment proceedings will be begun at the same time to have him removed from office.

Court is to be petitioned within a few days also for an injunction restraining Borough Treasurer Eldirgan from paying the bill of D. D. Jones & Co., of Olyphant, for furniture purchased by councils and for which, it is claimed, an exorbitant price was paid. The borough council paid $900 for the furniture. The committee has in its possession a communication signed by Hill & Connell, of this city, offering to duplicate the furniture for less than $500.

A second public indignation meeting was held on Saturday night, when the following report was presented by the investigating committee for the consideration of the citizens present:

THE REPORT.

To the Citizens of the Borough of Dickson City, in Town Meeting Assembled.

Your committee appointed at the last meeting of the citizens to investigate certain charges made against the borough council, beg leave to report as follows:

First—To the report that the borough councils intend to deface the corner-stone of the borough building, we find the following:

At a meeting of the borough council a motion was made by Mr. McGarrity, which was duly seconded and carried. At that meeting but seven members were present. Mr. McGarrity, leading the affirmative, succeeded in having a majority of the councilmen vote for his motion, which was as follows:

"That a committee of the borough council be instructed to procure some persons to erase the names of the building committee, president of the council and burgess from the corner-stone of the public building, and to place thereon and in its stead the words Dickson City Borough.

Second—To the report that the bill of hose purchased by the council for the year 1901 was purchased after certain councilmen had been substantially rewarded for their votes, we find the following:

Mr. Bentham, a former member of council, openly accuses John Larke and Henry McGarrity with having received certain money from some persons interested in the selling of the hose to the borough. We can find no testimony beyond the statements of Mr. Bentham and Mr. Snyder to substantiate this charge, but the silence of Mr. McGarrity and Mr. Larke convinces us that they are not free from stain or they would deny this charge before your committee.

Third—In response to your third subject of inquiry, which is as follows: That Treasurer Elderkin is demanding and taking a discount from parties for cashing borough orders, your committee has ascertained that Treasurer Elderkin has received money for the cashing of orders. The committee stated they have no case at hand where he has demanded the same, as they have no evidence of the same.

Regarding the purchase of the furniture and oil-cloth for the borough building, we find, the committee says, there was no opportunity given for competitive bidding upon those articles and the committee has asked reputable business houses and they find they could be purchased for nearly $500 less than the purchasing committee paid for them.

The raising of the tax rate for the borough is an action on the part of council that is unwarranted, and, we are advised, unlawful at the rate fixed for this year, there being no reason for the levying of said tax assigned and the committee condemns said action on the part of the borough council.

The committee also investigated the cases charged against the council of preventing Henry Hager from taking his seat and participating in the deliberations of the council, and they find this to be true and believe it to be a matter of personal spite on the part of certain members of the council, owing to spite and spleen.

The committee say they know Mr. Hager was legally elected and council refused to seat him.

The charge that the council expended $1,200 to contest the seat of councilman. They find that this is untrue.

In relation to the charges that Burgess Kennedy has not made reports to the council, as required by law, they find he was elected burgess in February, 1900. His salary was fixed at $100 per year, and monthly he was required to make returns of fines to the council. This he has failed to do, and it is understood that he has collected large sums and appropriated the same, having made no return of moneys received for fines, licenses, etc., that he has not given a bond to the borough, as required by the statute, and that his conduct has been such as to create suspicion and distrust and it is the opinion of the committee that his conduct of the office of burgess should be investigated to the fullest extent.

George Hofnagle, James Margetson, James Reed, Committee.

FAVORED INVESTIGATION.

There were a few supporters of the accused officials present, but the large majority seemed to favor the investigating committee and its report. All of the report, with the exception of the clauses protesting against the increase in the tax levy and accusing certain councilmen of securing rake-offs on hose, was adopted after much discussion and general debate.

The committee was continued, and the members will meet again early this week to finally shape their plans. The officials of several of the big corporations owning property and paying taxes in the borough, notably the Delaware and Hudson company, have notified the committee that they will render all the assistance possible in bringing the alleged guilty officials to justice.

The charge which will be made against the burgess will be that he has appropriated to his own use fines and costs collected by him and that he has failed to make a monthly return to the treasurer of such moneys. The committee has been informed by City Solicitor George Watson, of this city, that the burgess has no right or authority, under the law, to keep any costs imposed by him and that he is also liable to arrest and impeachment for failing to make a monthly return to the borough treasurer.

The burgess has always maintained that the costs collected by him are his just and lawful perquisitles, but Solicitor Watson differs with him and holds that he has no right to keep any costs as he is paid a yearly salary by the borough.

LIABLE TO ARREST.

The members of the committee have also been informed by legal authorities that each and every member of the council has rendered himself liable to arrest for levying during the last two years a special tax for the creation of a sinking fund and then using the money collected for other purposes.

George Hufnagle, one of the leaders of the present movement, was asked yesterday by a Tribune man if he had any statement to make in reply to Burgess Kennedy's assertion that he (Hufnagle) was bringing this prosecution because he was angry at council for not building an embankment to keep the water from running on his land.

"The fellow isn't worth noticing," said he in commenting upon the burgess. "He knows that what he says isn't so and everybody knows it. Even if it were it wouldn't be any excuse for his remarkable actions as burgess, nor for the doings of the ruling faction of our council. I only own a very small portion of the land which would be improved by this proposed embankment. The officials of the coal companies owning land there have been more interested than anyone else in securing the assistance of the borough in creating this embankment. All they want the borough to pay is the labor, the material is to be all furnished. The councilmen wouldn't agree to spend $200 for labor on this improvement but they are perfectly willing to throw money away extravagantly by paying twice as much for things as they are worth.

WOULD GO INTO COURT.

"If these men who are accused by the committee are innocent they'd be into court in a minute. I know that if the charges were made against me that have been made against some of these officials I'd have the men that made them arrested the next day. That is, of course, providing I was innocent. If these men were wise they'd resign.

The reformers claim to have secured a councilmanic convert as the result of Saturday night's meeting. There are eight men in the council since Councilman Hager has been refused admission and the McGarrity faction has consisted of five of these for several months.

The reformers claim that Councilman Ely, who has been a staunch McGarrity man, announced his intention on Saturday night of going over to the other side. This will make council evenly divided and will leave the balance of power with Mr. Hager, who is a pronounced reformer.

AN UNHAPPY GROOM.

Arrested by a Neighbor on a Very Serious Charge.

Peter Castallona, who was married three weeks ago with great eclat to the belle of the Italian colony in Dunmore, gave bail in the sum of $600, before Alderman Ruddy, Saturday, to answer a charge of having attempted to criminally assault the 13-year-old daughter of Vincent Diabasco.

Castallona is a section-hand on the Erie. He claims that three of the neighbors' little girls, the Daibasco girl among them, mischievously ran off with his coat and pick, which he left on the hand car, Friday. He followed them and upon overtaking them playfully threw one of them down and piled the others on top of her. The Diabasco girl's father happened along at this juncture.

Lamps

If you wanted to buy a watch, you wouldn't go to a tin store. If you want to buy a lamp don't you think a lamp store is the place to buy it?

We have had twenty years experience in the lamp business and should have some knowledge of what is good and what is not. There are lots of poor ones made. If you buy a lamp here you get the benefit of our experience.

Nickel, $3.50. Antique Brass reading lamp no superior. Old Brass Perfection Student Lamp for a Finish **$4.00**

B. & H. Lamp for reading and general light, 60 candle power, is the best of its kind. Complete with shade **$2.00**

China Hall.

Geo. V. Millar & Co. 134 Wyoming Avenue. Walk in and Look Around.

Mattresses Made Over, Pillows Renovated.

We will call for your old mattresses or pillows and return them as good as new.

Mattresses Made Over, same tick, $2.50
New Tick, best material 4.50
Pillows Renovated.... 10 cents per pound.

Scranton Bedding Co.,
F. A. KAISER, MANAGER.
Lackawanna and Adams Aves. Both 'Phones

At Crane's Fashion's Doors Swing Wider

There's always a pleasure in being the first to see the new, and the new here surpasses anything we have shown in the past. A day makes a vast difference in our Fall Displays, a veritable transformation has been wrought since our last general announcement. To chronicle all the shifting phases of fashion is a task from which any pen might well shrink. We have shifted. What we show is the extreme essence of style and utmost values.

Others have been convinced. Are you waiting the same opportunity?

CRANE,
New Building, 324 Lackawanna Ave

The manufacturers shudder at the prices we sell their

FURNITURE

for. They sell us Bedroom, Parlor, or Dining Room Suites to retail at so much, but we fix our own price, and every one is benefitted. We sell more goods, and the people save money.

But prices would be no inducement if beauty of design, strength, and quality of material were lacking. Everything that makes good Furniture goes with low prices here.

Scranton Carpet & Furniture Co. Registered
406 LACKAWANNA AVENUE.

Our Fall Stock of Shoes Is Now Complete

THE DORCAS, for ladies, at $3.50 is the best shoe bargain obtainable.

LADIES' OXFORDS, $2.50 and $3.00 kind. Now.....1.50

MEN'S OXFORDS, $3.50 and $4.00 kind. Now.....2.00

SCHOOL SHOES, guaranteed, for 75c

Many other bargains too numerous to mention.

Lewis, Ruddy, Davies & Murphy,
330 Lackawanna Avenue.

Montrose Fair.

The fifty-fifth annual fair of the Susquehanna County Agricultural society will be held at Montrose, Tuesday and Wednesday of this week.

Special reduced rates have been secured on Delaware, Lackawanna and Western from Cresco to Waverly, inclusive, and on Bloomsburg division to and including Shickshinny, at the rate of one and one-third fare for round trip.

Tickets good October 1 and 2, and for return the 3d.

The society have engaged the famous Dr. Mason Glee society, of Wilkes-Barre, to sing on Wednesday, as one of its attractions, and no doubt a large number from this locality will avail themselves of this opportunity to spend a day in beautiful Susquehanna county and to hear the most famous glee society in the United States. **

Smoke the Pocono 5c. cigar.