



## HISTORY BYTES

*A Lackawanna Historical Society Publication*

*Vol. 4 No. 4*

*July - August 2021*

*Rick Sedlisky, Editor*

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### ***Regional Farmers' Markets 2021***



**freepik.com**

Following is a list of farmers' markets located across Northeast Pennsylvania. Farmers' markets offer an alternative to supermarkets and provide not only a way to support regional farmers, but to also enjoy fresh food during the summer and beyond.

Please note that operating days and times, phone numbers and email addresses are subject to change. Be sure to call ahead before visiting.

Avoca Farmer's Market  
Queen of the Apostles School Parking Lot, 742 Spring St.  
Wednesday, 10am – 2pm  
570-457-4947

Back Mountain Farmers Market  
Dallas Senior high School, Hildebrandt Rd.  
Saturday, 9am – 2pm through early November  
570-675-1182

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**[lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)**

Carbondale Farmers Market  
185 Fallbrook St.  
Year-round market, Thursdays beginning in September  
570-346-6203

Co-op Farmers Market  
900 Barring Ave. (off Albright Ave., Scranton, behind Glider Diner)  
Monday, Wednesday, Friday, 12pm – 6pm through Thanksgiving Eve  
570-961-8251  
<http://www.coopfarmersmarket.com/>

Dunmore Farmer's Market  
101 North Blakely St., Fidelity Bank Parking Lot  
Saturday, 10am – 2pm through Thanksgiving Eve  
Phone number not listed

Hawley Farmers Market  
24 Main Ave.  
Friday, 2pm – 5pm  
570-226-7490  
[hawleyfarmersmarket@gmail.com](mailto:hawleyfarmersmarket@gmail.com)

Herold's Farm Market  
2373 Sans Souci Pkwy, Hanover  
Monday – Saturday, 9am – 6pm (9am – 5pm Sunday). Masks required  
570-735-2918  
<http://heroldsfarmmarket.com/>

Luzerne Merchants Farmers Market  
Luzerne Bank Parking Lot, 118 Main St.  
Sunday, 9am- 1pm throughout the growing season, weather permitting  
Phone number not listed

Milford Farmers Market  
The Columns Museum of the Pike County Historical Society, 608 Broad St.  
Sunday, 10am – 1pm  
Phone number not listed

Monroe Farmers Market  
600 Main St, Stroudsburg  
Saturday from 8am  
Phone number not listed  
<http://www.monroefarmersmarket.com/contact/>

Mountaintop Farmers Market  
Crestwood High School Parking Lot, South Mountain Blvd.  
Sunday, 9am – 1pm through October 20<sup>th</sup>  
570-466-9528

Pittston City Farmers' Market, Lower Tomato Festival Lot, South Main St.  
Tuesday, 9am – 2pm through November  
Phone number not listed

Ritter's Farm Market  
991 Hamlin Hwy., Lake Ariel  
Two locations:  
Mt. Cobb Highway, Lake Ariel, 570-689-4105  
Rt. 590, Hamlin, 570- 689-4105  
Monday – Saturday, 8am – 7pm  
[info@rittersfarmmarket.com](mailto:info@rittersfarmmarket.com)

Russell Farm  
1488 Hewleyton Rd., Brackney  
Thursday, Sunday, 9am – 5pm  
607-972-3839  
[russell-farm.com](http://russell-farm.com)

South Side Farmers Market  
526 Cedar Ave., Scranton, Peoples Security Bank Parking Lot  
Saturday, 10am - 12pm to October  
570- 346-0759  
<http://www.facebook.com/southsidefarmersmarket>

Stroudsburg Old Time Farmers Market, 925 Ann St.  
Saturday from 8am  
570-236-8456

Tunkhannock Farmers Market, Creekside Gardens, 4 Village Ln.  
Saturday, 10am – 2pm throughout the summer  
570-905-6783  
[amanda@rowlandspaproduce.org](mailto:amanda@rowlandspaproduce.org)

Wilkes-Barre Farmers Market, Public Square  
Thursday, 10am – 4pm through November 18<sup>th</sup>  
570-821-1111

If you know of a farmer's market not included on our list, or if you see listings needing updates and/or corrections, please contact us as [lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com) and place *Farmers Markets* in the subject matter.



123rf.com

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**[lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)**

# **Frank O'Brien**

## **Soldier, Entrepreneur**

**By Monica Tapper**

For most people, there are one or two key events or accomplishments that define their lives, but for Frank O'Brien, there were dozens of these life-defining moments. In the first installment we saw how Frank survived the Irish Potato Famine as a child. He emigrated to America and witnessed the Irish War of 1850. His childhood in Scranton ended abruptly at the age of 14 when he ran away from home and worked as an apprentice to famous fresco artist, Peter Schmidt. For most people, that's a full life. But Frank's life and adventures had barely begun.

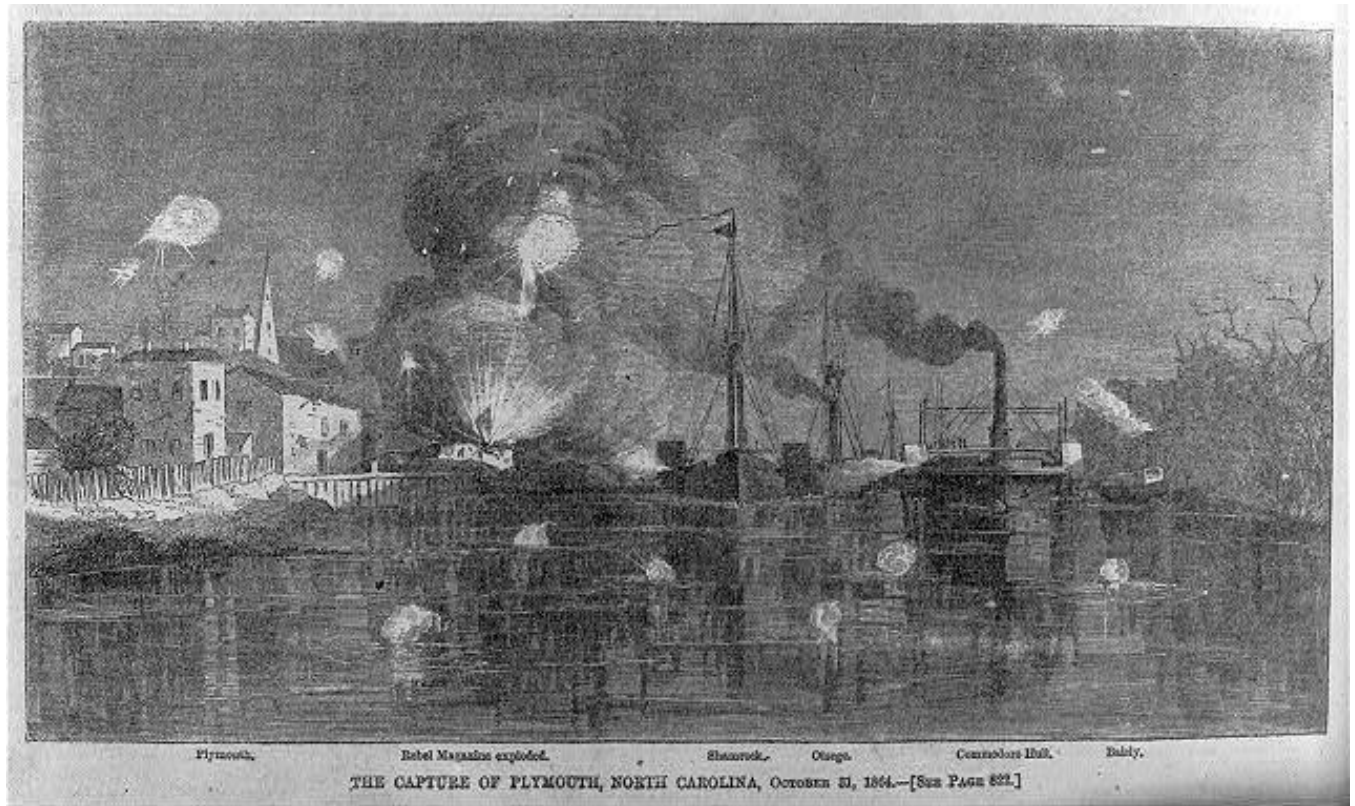
In 1859, Schmidt was hired to paint the Montgomery Theater in Alabama and he took his young apprentice with him. In the South, Frank spent his early adulthood in a region that was as restless as he was. The southern states had already been on edge for several years, but in the final few years leading up to secession, that edge was crumbling quickly. Alabama left the Union on January 11, 1861, and the Confederate States of America became an "official" separate country on February 8, 1861. Ten days later, Jefferson Davis was inaugurated as the President of the Confederate States of America on the steps of the Capitol Building in Montgomery. There is no record of Frank being present at the inauguration, but as he was living in Montgomery at this time and always seemed to be around during historical events, his Irish face was most likely at the front of the crowd.



**Montgomery Capitol 1861**  
**Lith. by A. Hoen & Co., Baltimore, MD**  
**Source: Library of Congress**

In May, when war was officially declared between the states, Frank was only 17 years old, still a child by today's standards. He first joined the Independent Rifles in Pensacola, but shortly afterwards enlisted with the Montgomery Blues and remained

with this unit until the end of the war. During his four years fighting in the Civil War, Frank saw a lot of bloodshed, mostly in Virginia and North Carolina. As a Confederate soldier in the Montgomery Blues, Frank was in charge of a group of scouts and was described as “daring and untiring, always on the go, and of the greatest value in keeping us informed of the movements of the enemy”.



### **Capture of Plymouth, NC, October 31, 1864**

**Source: Library of Congress**

During the Battle of Plymouth in North Carolina, which took place April 17 – April 20 1864, “daredevil” Frank was still restless and energetic even after his three long years of bloody battles. He and two of his scouts captured six Union soldiers while they were setting up torpedoes on the Roanoke River. On another occasion he scouted the murky waters alone, just him and his canoe in the middle of the night. If he had been captured, he risked execution by the Union for being a spy. But he was not caught, and returned with vital information for the Confederacy. In this same battle he was shot and wounded, which made a grand total of two bullets he took for the Confederacy, the first one being at the Battle of Little Washington the previous year.



**Frank P. O'Brien**  
**Photo courtesy of Melinda Farr Brown**

When he returned to Montgomery after the Civil War, he was a "Confederate Veteran," which gave him elevated status in the newly-defeated South. He met Indiana McBride (known as Dannie), and the young couple married a few months after the war. The two had five children, although their only son died young. Only one of their daughters, Julia (known as Bossie), had any children. Bossie inherited quite a few of her father's qualities, and became a famous suffragist in Alabama.

Frank always had an uncanny knack for moving on when it was time to go, and also for knowing the next place to be. In 1871, Frank moved his family to the fledgling town of Birmingham, which is today the most-populated city in Alabama. But in 1871, there was nothing there yet. No matter; Frank was like a force all by himself, and he developed the first real-estate in the city, built the first shack, built the first coke ovens, brought the first steam machinery for making bricks, built the first rolling mill, and drew the first post-office box, the list goes on and on. Frank did have an advantage that the other men did not – his childhood had been spent in Pennsylvania, where men and cities grew rich from coal, the first pieces of which were just coming out of the ground in Birmingham. Before he ran away from Scranton, he learned about the coal industry from his father, and these lessons served him well in his new city. Birmingham grew so fast it was given the name of "The Magic City", and it still goes by this today.

In 1873, barely two years after Birmingham was founded, the city was hit with a cholera epidemic. Until the citizens understood that the disease was spread through the water not the air, the people panicked and many of them fled. Frank was one of the few who stayed to aid his city in recovery. It's not difficult to imagine Frank thinking of his childhood in Ireland when cholera hit Birmingham. Frank had lived through Black '47, the worst year for disease during the Irish Potato Famine when he was a boy in Dublin, and this time there was no escaping to the New World. Frank stayed, nursed the ill, and caught the disease himself. An obituary was printed in the paper and the coffin was ordered, but Frank had already survived famine, emigration, and two Federal bullets; cholera did not stand a chance. He rallied to fight another day.



**Frank P. O'Brien Opera House  
Birmingham, AL  
Source: BHAM WIKI**

In the spring of 1882, Frank was on to his next big project – the construction of an opera house. The townspeople thought Frank had lost his mind when he began constructing a four-story building in the middle of a cornfield. Frank ignored the chin wagging and carried on, because he could envision his opera house as the popular attraction it would soon become. By the summer, people had started to come around. In June, the *Birmingham Iron Age* called him the “most progressive, wide-awake and energetic citizen of Birmingham.” Of course, Frank’s opera house had all the modern amenities, such as gas burners, incandescent lights, and arc lights, all cutting-edge technology of the day. With a seating capacity of two thousand, the opera house was decorated in

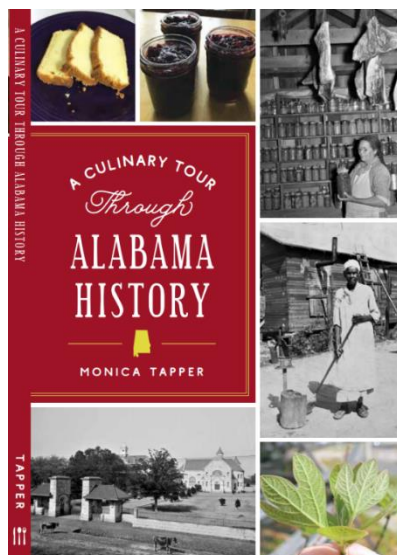
white and gold, but the boxes were dressed in lush red velvet drapes, with plump cupids looking down. All the famous actors of the era performed at the O'Brien Opera House, including Joe Jefferson and John McCullough. Pretty soon, the area grew around the opera house, and the corn field became a distant memory. Today, this area is downtown Birmingham.

Although it was one of the most popular attractions for miles around, it was not popular with everyone. A local Baptist preacher condemned O'Brien's "hellhole" and told his congregation they would be damned to hell for patronizing any opera. Soon after, the church burned to the ground. Always a good sport, Frank let the preacher and his congregation use the opera house for services. He even built an inside lake by means of a water-filled tank in the trap door on the stage so that the preacher could baptize his flock in the hellhole, and this arrangement lasted until the church could be rebuilt – about a year.

Not content with theater and industry, he was also the owner and editor of the *Age Herald*. When the telephone came to Birmingham in 1882, Frank was one of the first 39 subscribers, with phone lines installed at his home, his Opera House, and his lumberyard. He was one of the charter members of the Elks Lodge in 1888. He was a member of the Ancient Order of Hibernians, the Survivor's Association of the True Blues, and until his Catholic faith became an issue, the Freemasons. When the Birmingham Public Library opened in 1909, he was the first to fill out a library card and the first to check out a book.

The descriptions made by multiple people throughout his life: "tireless," "energetic," and "wide awake," were the same characteristics that shortened his life. More on this in the final installment, although Frank's length of life cannot be seen through the same lens as an ordinary man. He in fact lived several lifetimes for his short years on earth.

In the next installment, we'll discuss Frank O'Brien's political career and his final return to Pennsylvania.



**Monica Tapper is an historian from Alabama. She has an MA in History with a concentration in Public History. She teaches American History at Wallace Community College in Selma and gives history tours at the Bragg-Mitchell Mansion in Mobile. Her upcoming book, A Culinary Tour Through Alabama History, will be out later this year.**

## ***In Memoriam Joseph J. Bryer***



**Joe Bryer with former LHS Director, Mary Ellen Calemme, preparing a presentation for a genealogy workshop in 1993.**

**Photo courtesy of the Lackawanna Historical Society**

Joseph J. Bryer was one who recognized the importance of documenting Northeast Pennsylvania's genealogy and history. "Joe", as he was known to his colleagues, was the founder and former president of the Genealogical Research Society of Northeastern Pennsylvania (GRSNP). Its headquarters/research center was located in Peckville.

Born in Mayfield, PA, Joe was a graduate of Blakely High School. He served in the United States Navy and upon completion of his service, became a salesman. His experience as a salesman was extremely important when it came to placing GRSNP on the genealogy map.

During his years as president of the Society, Joe and those who worked with him provided much needed expertise and assistance to people who were attempting to trace their ancestries. For those who had no idea as to where to begin to "find their roots", Joe offered basic information to help them along their ancestral journeys, as well as to emphasize that hitting the proverbial genealogical "brick wall" was no reason to become either dismayed or to abandon the search.

One simple example that Joe used to help many get beyond the "brick wall" was to explain that the surname in question may have more than one spelling. This was due to the fact that decades' ago records were not necessarily 100% accurate for a variety of

reasons. The reasons ranged from language barriers between immigrants and English-speaking American authorities to incorrect passenger ship manifests, and surname spelling changes made by generations of American-born family members. Joe remained an active member of GRSNP until the Society closed its doors in November 2017.

Upon its closing, the Society's large collection of family and historical records was donated to various regional organizations so that others could continue to find and preserve their families' legacies.

## ***LHS 2021 Membership Information***

**About Membership:** Membership privileges include unlimited access to the Society library, 10% discount in our bookstore, advance notice, special discounts and invitations to all Society activities, members-only programs, the quarterly newsletter and the bi-monthly e-newsletter. Attached is a membership form you can use to renew your membership or give to a friend who is interested in joining. Please return it to:

The Lackawanna Historical Society, 232 Monroe Ave., Scranton, PA 18510.

### ***Lackawanna Historical Society Membership Form***

|                     |       |                 |
|---------------------|-------|-----------------|
| // Student          | \$10  | Name _____      |
| // Individual       | \$35  |                 |
| // Family           | \$45  | Address _____   |
| // Contributing     | \$75  | _____           |
| // Sustaining       | \$150 |                 |
| // Silver Corporate | \$250 | Telephone _____ |
| // Gold Corporate   | \$500 | Email _____     |

Following is a link to complete for membership payment if you chose to use it.

<https://docs.google.com/forms/d/e/1FAIpQLSep8tRxXJUut7McTh4g4StczVjC4HRJAXMDE-ztxEDCzLncvA/viewform>

## ***Lackawanna Past Times, Fridays at 2 pm on Zoom***

To request invitation with program link please email [lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)

**July 30:** Review of a new exhibit, "Away From Home: American Indian Boarding School Stories", at the Everhart Museum.

**August 27:** Native Americans by Peter Burke

**September 24:** Women's Institute of Domestic Arts and Sciences by Sarah Piccini

To view past programs go to: <https://www.youtube.com/user/lackawannahistory/videos>

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**[lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)**

## ***Ghostly Gallery Link:***

<http://www.lackawannahistory.org/aghostlygallery.html>

## ***LHS at the Ballgame***

**Saturday, August 7:** The Lackawanna Historical Society will be the Community Organization of the Night at the **Scranton Wilkes Barre RailRiders** game that begins at 6:05 pm. If you are at the game, be sure to stop by our table to say hello.

## ***Book Signing***

**Sunday, August 8, 2 pm:** LHS welcomes Cliff Melberger, Ed Ackerman and Marlene Marriggi for a signing of "***I Have An Idea: A History of Diversified Information Technologies and the Unique Management Style of its Founder Known to all Employees as Mr. Mel.***" This book explores the history of a well-known local company and discusses the philosophy of its founder, Clifford Melberger and his work developing the Entrepreneur.

## ***LHS Trustees' Meeting***

**Wednesday, August 18, 5:30pm,** Catlin House

## ***Dine Lackawanna***

Numerous restaurants support LHS through participation in Dine Lackawanna. Have an evening away from the kitchen and help support these establishments and LHS.

**August 18: Villa Maria Lola's Cabana:** 1610 Washburn St., Scranton. 570-347-8010

### **Abingtons**

#### **Clarks Summit**

Camelot      The New Cafe  
Formosa      State Street Grill

#### **Chinchilla**

Armetta's

### **Upvalley**

#### **Carbondale**

Kol at Hotel Anthracite  
Pat's Pizza & Hoagies

#### **Jermyn**

JW's Pub

#### **Eynon**

Pasquale's  
Tiffany's

#### **Simpson**

Frank's Place

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**[lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)**

## Mid Valley

### Dickson City

Colarusso's Coal Fired Pizza  
Texas Roundhouse

### Jessup

Café Colarusso

## Scranton

Ale Mary's  
AV Scranton  
Back Yard Ale House  
Cafe Classico  
Carmen's  
Cooper's Seafood  
La Cucina

Mansour's  
Market Street Grill  
Pizza by Pappas  
Posh at the Scranton Club  
Sidel's  
Stirna's  
Trax

## Downvalley

### Moosic

Marzoni's

### Old Forge

Dooley's

## Dunmore/North Pocono

### Dunmore

3 Jacks Burgers

### Moscow

Van Brunt Grill

### Springbrook Twp.

Olde Brook Inn

## Throwback Thursdays

Join us one Thursday each month during the summer for our movie event at the Circle Drive-In, Business Rte. 6 (Scranton-Carbondale Hwy.), Dickson City. Please visit our website and Facebook page for movies and dates.

**Thursday, July 29, Dusk:** Christmas Vacation

**Thursday, Aug 19, Dusk:** Caddyshack

## Summer Walking Tours

Downtown Scranton summer walking tours continue through August and September on Friday evenings and Saturday mornings. Tours are free and limited to eight people. Pre-registration is required. Masks are required at all tours in accordance with recommendations from the CDC.

A new tour this season will meet at the Radisson Lackawanna Station Hotel. The focus of this tour are the Lackawanna Avenue business district, as well as the downtown former red light district. For reservations, please call 570-344-3841.

**Saturday, August 7, 11am,** Courthouse Square

**Friday, August 20, 6pm,** Lackawanna College

**Friday, September 10, 6pm,** Radisson Lackawanna Station Hotel

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**[lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com)**

For anyone unfamiliar with downtown Scranton, exact meeting locations are:

**Radisson Lackawanna Station Hotel**, 700 Lackawanna Ave.

**Lackawanna College**, N. Washington Ave. & Vine St., across from Albright Library

**Elm Park United Methodist Church**, Jefferson Ave. & Linden St.

**Courthouse Square**, N. Washington Ave. & Linden St.

## ***Haunted Downtown Walking Tours***

Every Friday from September 17 through October 29 at 7 pm, LHS will offer **Scranton After Dark** haunted downtown walking tours. The fee for these tours is \$15. Groups are limited to 10 people per tour. To register, please call 570-344-3841.

## ***Genealogy Forum***

### ***Second Wednesday of the Month at 1 pm via Zoom***

A four-week genealogy workshop for beginners is set to take place on Wednesday mornings beginning September 9. Registration opens on August 16. Additional details will be announced shortly.

Local genealogists are invited to share ideas, research tips, and local resources. For information, please email [lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com) or call 570-344-3841.

## ***Time Is a Terrain Not Easily Crossed***

***By Jerry Chezick***

On June 10, 1921, Civil War Veterans were about my age, give or take a few years. The previous day, Babe Ruth went 1 for 3 against Cleveland, not so good considering he would hit 59 home runs and bat .378 for the year. President Harding was seeking an "Association of Nations" to make the last war, the last war.

Homes were different then. There were no furnaces, stoves provided that function, as well as heat for cooking. In a mining town, they were fueled with coal. Perhaps there was an icebox in the homes of miners, and in 1921, radio was still in the future. The average phone bill in 1920 was \$3, beyond the financial reach of miners. Plumbing was outdoors of course. Mom slept upstairs and told of a chamber pot that would freeze in the winter as there was no heat up there.

Still, homes were the center of life, perhaps even more so than today. The sick and injured would recuperate there, and if they died, they would be laid out in a room called a parlor--We now call it a living room so funeral parlors could get more business. Babies were born at home, with midwives.

In mining towns, where Mom was born a century ago, everything was owned by the mine, including the town, their house, schools and of course, the store. No one made

much money and the society was divided by ethnicities who lived together, clustered around the houses of worship and old world traditions.

The best jobs went to the English and the Irish, with the “dregs of society” (Eastern Europeans: Slavs, Hungarians and Poles) at the very bottom of the social ladder with the worst jobs in the mines. Mom, when questioned, could speak with personal knowledge and fear of the KKK.

On that day, and into that world, exactly 100 years ago today, Mom was born in Marshwood, Pennsylvania. Mom's mom had nine kids with Margaret being one of the youngest. They lived next door to a black family and the two mothers would nurse and babysit each other's kids so the other could go to town.

In 1900, miners made about \$10 per week. They were poor and worked under abysmal and dangerous conditions. It was a good year when one miner was killed and bad year when the town lost twenty. Two decades later, conditions were still poor, but (thanks to the union and “The War”), wages had doubled and her dad was able to move to nearby Throop shortly after my Mom's birth.

They stayed in Throop until 1929 when a local priest encouraged her dad to buy a farm in Lake Ariel. It's my understanding that Grand Pa withdrew his money from the bank, purchased the farm and a short time later, the banks failed, which would have been disastrous for the Weiss family. Mom's mom lost her first husband in a mining accident so there were four half-siblings, all were treated equally and loved tremendously.

Mom attended Lake Ariel High School where she lettered in basketball and graduated in 1939. She dated dad throughout her high school years. One of the secrets Mom took to Heaven was, what happened on your 18th Birthday? When questioned, Mom would giggle like a little girl, but divulged nothing ever about that date.

After graduation, she became a "domestic" for a family physician in Scranton who encouraged her to become a nurse, but the gods of destiny had other plans for Margie. In the early '40s, there was an "accident". One of her older brothers was "killed" in a mine under suspicious circumstances. It is my understanding his body was dropped off unceremoniously and it was my mother who discovered him on the porch carrying the emotional scars for life.

After the War began, she packed her bag, (yes-only one bag) moved to Philadelphia and worked for Western Union as a teletype operator, transcribing messages sent from overseas to local Western Union offices throughout the states. During these years she made lifelong friends and received a proposal for marriage (and ring) in the mail from my dad when he was stationed in Tampa, just before he was shipped to North Africa.

Mom thoroughly enjoyed the USO dance halls during the war. Back then, without amplification, instruments were chosen for their volume, resulting in brass, wind and banjo music. Mom had a single dress that cost more than she would make in a week and would turn up her heels for the foxtrot and waltzes.

Dad was quite the card player and nothing if not thrifty. Between his winnings at cards and the money he saved, he and Mom were able to marry on October 27, 1945 (two weeks after Dad was discharged) and then moved to Detroit where my dad continued the job he had as a bus driver for the City of Detroit. They lived for a short time in the apartment above my Grandpa Chezick's house on Solvay and then moved to another apartment a few miles away on Military Street in Detroit.

In 1948, they purchased a house on Warwick in Detroit for \$10,500 and paid cash. They had five kids. When I was born, they had one car and Mom had to ask a neighbor to drive her to the hospital to have me, as Dad was at work. For some reason, Dad found it important enough to be around for the birth of my siblings, but not mine.

Mom was active in our local church, St. Suzanne, and was proud to be President of the Rosary Altar Society. About the time of retirement, they moved to Livonia and Mom became active with the senior citizens and would regularly receive telephone calls from "Mr. MacNamara" for whom the terminal at DTW is named.

I still smile at the conversations between Mom and Dad. My dad would sometimes complain about aches or pains to which Mom would emphasize: "Oh Al, no one gives a shit about your aches and pains..." Dad would allay Mom's anxiety with, "Marge, now watch your blood pressure..."

Mom and Dad had feet of clay, but were worthy of crowns of gold. They worked, played and worshiped by the rules. They argued as young couples do, and loved the sincere quiet love of seniors holding hands.

Mom was a chaotic collection of contradictions. She was a fierce Democrat, yet opposed abortion and gun laws. She could be gentle and loving one moment and a strict disciplinarian the next. She followed the rules, but cheated at cards, and was unencumbered by decorum when it interfered with her desires.

I remember once when my son was being watched by his two grandmas and was eating everything in sight. My mother-in-law exclaimed she was unable to get Jon to eat anything and was curious as to how Mom accomplished such a feat. What she didn't know then and never found out was that my mom paid Jon to clean off his plate.

She was nothing if not ferocious and took her responsibilities seriously. There was no arrow called "Political Correctness" in her quiver. She called them as she saw them, and woe to the child who shirked their responsibilities, "did not measure up and fly straight". She could be relentless and was persistence personified. She was capable of and did pick up the pieces of lives for years when it was needed. She never pulled punches, but always advocated for love.

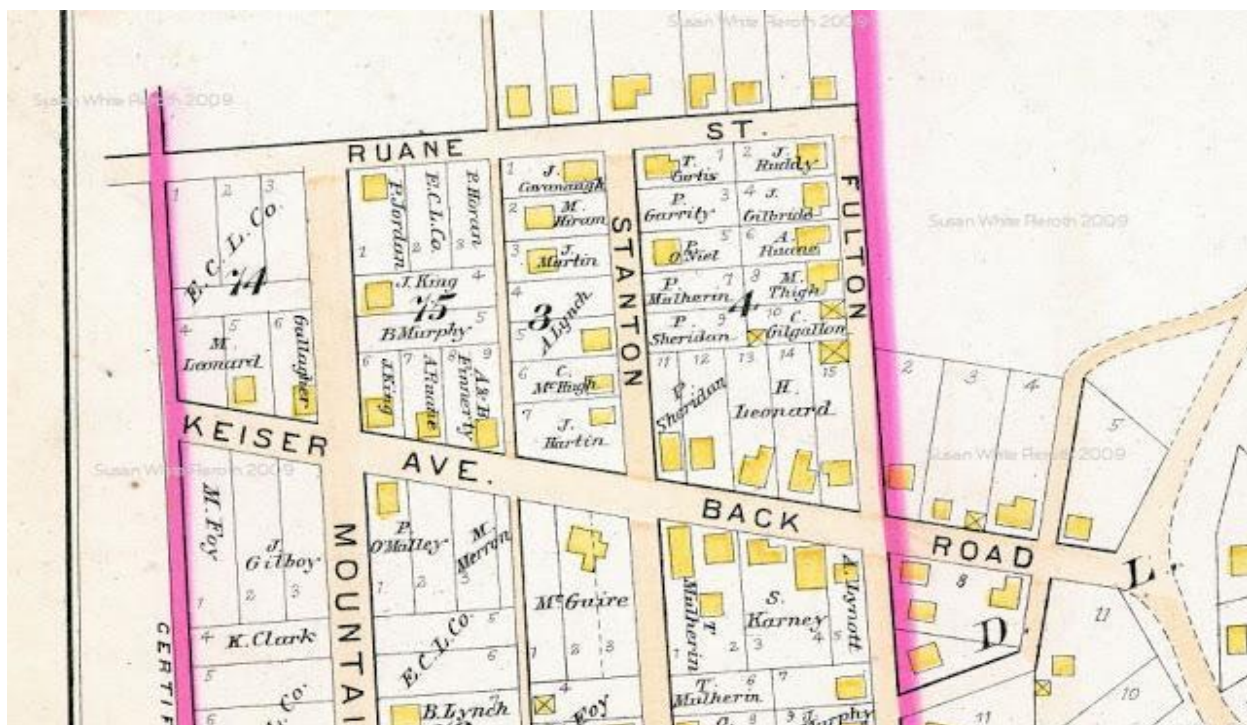
She could improvise at the drop of a hat. I remember another time when Allen, I and Jon were misbehaving in the basement. Mom grabbed a stick and spanked me. Fortunately for the other two, it broke on my bottom, so she shook her finger at the other two, scolding them to learn their lesson or they would get it.

Sadly, time is a terrain not easily crossed. But sometimes, on good days and in the quiet moments, when the air is still and just before dawn, occasionally I can smell the coffee brewing and hear the chatter and laughing of Mom and her sisters in the kitchen. I lay still while I smell that coffee from decades ago.

I know she is alive and only a holler away.

Happy Benjamin Birthday Mom!!! Love and miss you every day.

***A Peek into the Past:  
The High Works  
By Nancy Gilbride Casey***



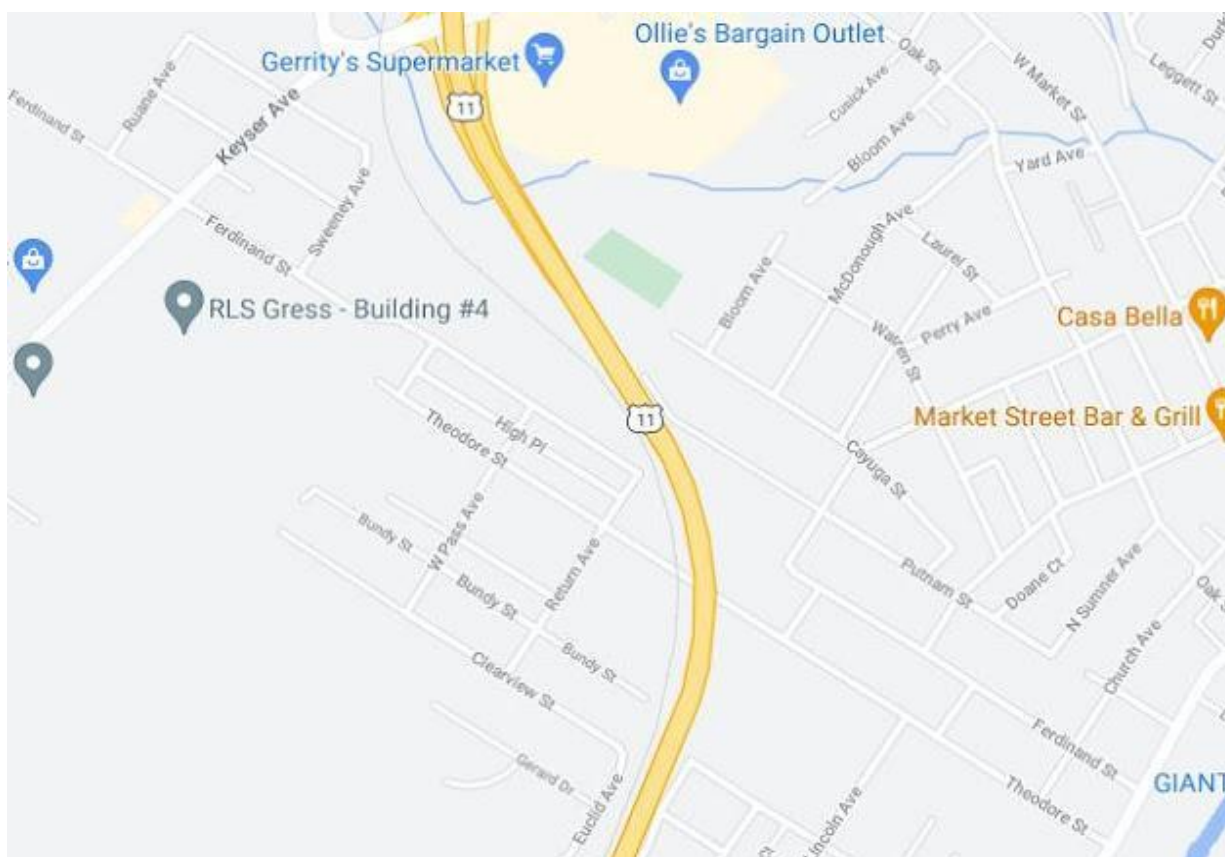
*Detail of 1898 map of Scranton, showing a portion of the High Works. Keiser Avenue (now known as Keyser), was also known as the Back Road. My second great granduncle John Gilbride, lived on Fulton, two doors from Ruane St.<sup>1</sup>*

As a family historian, I often wish I could step back in time and walk amongst my ancestors. I wish to see the places they knew and the neighborhoods they called home. I might like to step inside the shops, give a friendly wave to a neighbor, or kneel in the churches where they worshiped. Some of us are lucky enough to know an older relation who might share an eyewitness account of a place. Usually, though, since our ancestors are long gone, we must conjure up images in our minds-eye, piecing together a best guess as to what an ancestral place was like. Consider my luck then to happen

upon a short manuscript which instantly evoked the hometown neighborhood of our Gilbride, McAndrew, Egan and Ryan ancestors.

"The Place Where I Was Born," by P.J. Mulherin, published in 1947, gives an account of the North Scranton neighborhood of my ancestors, then known as the High Works. This neighborhood was located in Providence, which in 1866 was joined with the boroughs of Scranton and Hyde Park to become the city of Scranton (though the area was known by the name Providence for some time to come).<sup>2</sup>

Author Mulherin describes how the High Works got its name: As the Leggett's Gap Railroad was being built, the roadbed—measuring about 300 yards long and 20-40 feet high—needed fill. This required a trestle to be built, and from the busy spectacle of engines coming and going and many men working far above, "...came the expression High Works—and so it has been ever since."<sup>3</sup>



*Scranton's High Works neighborhood as it appears today.*

Mulherin describes a community of about 75 homes, situated either "above or below The Bridge." The Bridge was a culvert and underpass which measured about 10 feet high, 12 feet wide and 60 feet long—today Keyser Avenue. The bridge essentially divided the settlement in half. About 60 homes were "above the Bridge" and 15 "below

the Bridge." The families were mostly of Irish heritage and Catholic faith, with scattered residents from England, Wales or Scotland.<sup>4</sup>

Besides the obvious geographic descriptions, part of the charm of "The Place Where I Was Born" are the short biographical notes on various residents who left the High Works to make their way in the larger world as teachers, policemen, nurses and doctors, actors, politicians, etc. It is clear that it was a tight-knit community, where everyone knew everyone else and each kept up on the progress of young people, friends, and neighbors.

"The Place Where I Was Born" also includes tales of neighborhood lore, such as the Wishing Tree, and anecdotes about daily life, spirituality, childhood escapades, ghostly encounters, and the inevitable changes to the neighborhood over time.

The real gold of the 17-page book is what Mulherin calls "the Family Roster of the High Works," the list of the many families who settled the area. Gilbride and McAndrew—the surnames of my Irish great grandparents—are among them, as are those of families whose members married into mine, were neighbors, co-workers, friends and fellow churchgoers—names such as Carroll, Noone, Brennan, Shevlin, O'Malley, and Walsh.<sup>5</sup>

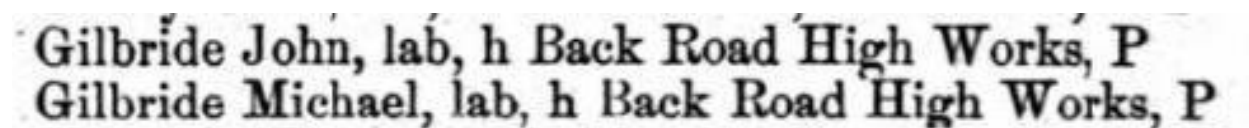
Finding "The Place Where I Was Born" was an unexpected treat. It was thrilling to read that my ancestors had a part in shaping the High Works community, and to peek into history to see one neighborhood from my family's Pennsylvania past.

Until next time...

### ***A NOTE ON CITY DIRECTORIES***

I was familiar with the High Works as the address of ancestors mentioned in early Scranton city directories. These books existed in this area as early as 1861. Neighborhoods were often listed in city directories by their physical attributes or their location in relation to businesses or other landmarks, such as The Notch, Rockwell Hill or Bloom's Patch.

The image below shows an 1876 Scranton City Directory entry for my 2x great grandfather Michael Gilbride, and brother, John, both laborers ("lab"), in the local coal mines, and living on the Back Road, High Works, in Providence ("P").<sup>6</sup>



Ms. Gilbride-Casey's blog, Leaves on the Tree, contains additional information about her ancestors in Scranton and Wayne County, PA. The blog can be found at <https://myleavesonthetree.blogspot.com/>

## NOTES

<sup>1</sup> *Atlas of Surveys of the City of Scranton & Borough of Dunmore, PA. 1898* (Boston & Philadelphia: Graves & Steinbarger, 1898); digital images by Susan White Pieroth, *Lackawanna County PA GenWeb*

(<https://www.lackawannapagenweb.com/maps/Scranton1898Atlas/Scranton1898AtlasPlate11-1.jpg> accessed 3 June 2021). Used with permission.

<sup>2</sup> *Wikipedia* (<https://en.wikipedia.org/wiki/Scranton,Pennsylvania> accessed 30 May 2021), "Scranton, Pennsylvania," rev. 17:16 (UTC), 17 May 2021

<sup>3</sup> Mulherin, P. J. "The Place Where I Was Born." Typescript by P.J. Mulherin, 1947, p. 3. Copy held by [Lackawanna Historical Society](#), Scranton, Pennsylvania. 2021.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, p. 16.

<sup>6</sup> W.S. Webb, printer, *Webb's Scranton City Directory, 1876-7*, (New York: W.S. Webb & Co., 1876), p. 109, Gilbride, John and Gilbride, Michael; digital image, *Ancestry* (<https://www.ancestry.com/imageviewer/collections/2469/images/2687644> accessed 29 May 2021).

Nancy Gilbride Casey is a genealogy researcher, writer and blogger of Slovak, Croatian, Irish, Scottish and German descent. She is a member of genealogical/historical societies in Denton (Texas), Cleveland, and Lackawanna County (Pennsylvania), and is a founding member of GenPen, the writing group of the Denton County Genealogical Society. She lives in Tioga, TX and can be reached at [ngcintx@gmail.com](mailto:ngcintx@gmail.com).

## ***Re-Purposing Old Churches in Lackawanna County for the Next Century*** ***By Mike Kashmer***

As we drive around any of the towns that make up our historic Lackawanna Valley, one type of building stands out. They are the houses of worship. These former churches, missions, parochial schools, synagogues, etc. are prominent fixtures especially where there was an ethnic neighborhood. They continue to stand and mark the blocks and streets as memorials to our ancestors.

Sometimes these buildings are the only remains of what was once an active, thriving and diverse center, an ethnic enclave. In our valley, parishioners moved away for work to give their family opportunities not accessible here. This event was common up and down "the line". Throughout all this change, the empty increasingly vulnerable church buildings held on, as though waiting for the next candle to be lit and service started.

These former houses of worship stand ready to be converted to other uses, but I cannot help but feel the ache of abandonment and disappointment coming from these once

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sacred structures. A few lucky ones will continue as churches for other faiths. Some are large, thus the renovation and maintenance costs can only be estimated.

The broad stone construction with tall stained glass iron framed windows made for a dignified design that often shows a streaked ageless patina. The first major part of a church to fail is often the roof. It begins with a small leak that may have started years ago. It finally leads to collapse of the roof and interior ceilings plus a huge wet mess on the main floor.

Still, the old church is a beautiful, silent marker of a neighborhood that has moved on. The steeple was a way of identifying the church from a distance, easy to spot rising up above the trees.

The styles of these churches range from modern to ornate, European-inspired structures. The Orthodox churches often have a Byzantine style. The Scranton area has many fine examples of any church design popular more than a century ago.

The reason for their prominence in a neighborhood is, as real estate agents are apt to say “location, location, location”. Our forefathers wanted to construct a fitting example of a place of worship, not unlike the churches they left behind in Europe. In our valley, church elders sought the best location and used the most expensive building materials they could afford. An important feature was that the church was within walking distance of parishioners’ homes. This is especially true of schools that were part of the parish. Young children’s education was an important source of pride for the parish since many churchgoers lacked formal schooling.

Many hundreds of different religions’ buildings were abandoned as people moved away to find work and a better life. There are many examples of this migration worldwide. Europe saw a broader movement of citizens due to two world wars, regional disputes and the despotic regimes that came afterwards. Many of our ancestors took a chance and emigrated to America, leaving empty pews and parish schools behind. Many European churches were destroyed during both wars, and ownership of the church property became a source of discontent, fanned by ethnic animosities.

Some churches that were Catholic became Orthodox after the USSR occupied large swaths of Eastern Europe, while former Catholic and Orthodox buildings became Protestant when Germany conquered Eastern Europe. Other church properties became factories, warehouses and garages, while many others were simply abandoned.

From the Roman Empire to the Cold War era, many Christian groups were forced to conceal their faith and oftentimes the faithful took an unexpected turn after being closeted for so long. In some cases, their religion was barely recognizable, while in others, some hymns and prayers were sung in a low voice, so as not to attract attention. They sounded much like what the missionaries taught in the 1500’s.

Early Christians in Asia generally had a dangerous time and went underground to maintain their faith. As European trading ports flourished across Asia, local Christians remained hidden as discovery meant death. Foreign religions were outlawed and missionaries banned. All signs of Christianity were destroyed, especially crosses.

In our Lackawanna Valley, closed churches were abandoned and neglected for years. Few have been vandalized; the most destructive element is water seeping in through the roof. There are, however, some immoral visitors who contribute to the rapid decline by posting tasteless interior photos of the inside on social media.

There are between 6,000 and 10,000 churches of all denominations that close each year. A remarkable number of them remain vacant.

Where is this trend headed? Some abandoned churches have the good fortune to be repurposed -- known as adaptive reuse -- as religious preferences of Americans change. Many churches were built during periods of religious growth when immigrants came here for work, but today congregations can no longer financially support a large parish. Churches built in the early 1900's through the 1960's are not functional in today's environment, and shrinking older congregations can't support a large structure.

Of special concern is the lack of planning and empathy by some diocese that encourage parishes to "hang on". They seem unable to gauge the coming financial ruin and feelings of abandonment by the people who had given generations of support. If you are interested in how lack of strategic planning can spell disaster for a shrinking parish, there are plenty of examples online. A religious authority that has not publicly acknowledged a failing parish because the thought of closing the parish would be too much for the parishioners to handle would be scandalous.

Without a well thought out downsizing plan there can only be failure and pain all around. Buildings are sold to the highest bidder, demolished or remodeled. For Catholics, decreasing number of priests adds to the dim outlook.

Following are a few actual remodeling projects, some good and some not so good. Except for the first, all of these repurposed properties are outside Lackawanna County.

St. Stanislaw's Church on Oak St. in the Providence section of Scranton was a large parish that thinned quickly starting in the 1950's. After standing empty for several years, it was leased by a Hindi (Asian Indian) religious organization and appears to be thriving.

A Latino congregation took over a landmark former Reformed church in Philadelphia, only to struggle with maintenance costs. An affordable-housing developer spent \$3.5 million to restore and convert the building into 17 housing units.

A Methodist church that closed in 2006 was converted to open office workspace for entrepreneurs and small businesses. An Episcopal church was purchased by an individual who buys and renovates landmark status churches as private homes. Smaller abandoned churches can be repurposed to provide a creative and unique living space.

A burger place with wait staff wearing matching cassocks with a rope filling in as a belt and a nun-themed tea parlor and a fraternity house are the most commercial examples.

We would appreciate hearing from readers about repurposed churches, synagogues, mosques, parochial schools, rectories, church halls, etc. Please let us know if you know

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of a former house of worship of any denomination that was sold and became a new house of worship or has been converted for non-religious use. Please send your list to [mikekashmer@aol.com](mailto:mikekashmer@aol.com)

***Lackawanna Valley:  
It's Always Good to Look Around  
By Joseph M. Klapatch***

It's always good to look around. It has been about a year since the Carbondale Public Library and the Carbondale Historical Society had its microfilm holdings added to [Newspapers.com](http://Newspapers.com). The collection dates back to the 1820's, a time when Carbondale was much larger than Scranton or many other Pennsylvania communities. Those newspapers give us a unique peek into the past.

Recently, while doing some research for the Jermyn Historical Society, I happened upon "a goldmine of information", after looking around. I was searching for older articles on Jermyn and remembered that I needed to look under the borough's previous names of Gibsonburg and Baconville.

In doing that, I found the fourth of a five part installment of a descriptive tour of the area around the Lackawanna River in 1839 and 1840. I searched out the other four parts in the issues of the Carbondale Journal and contacted Rick, advising that this would be interesting to share with the readers of this publication.

So, in this issue and continuing in the next three, join Rick and me as we turn back time, travel on a raft with the author, who was only known as "J", and continue our trip up the Lackawanna River from where it meets the Susquehanna to Ragged Island, or Carbondale, and take a look around.

***Lackawanna Valley No. 2.***

In an article on this subject published in this paper under the date of December 19<sup>th</sup>, we gave a brief sketch of the valley and its resources, from the mouth of the Lackawanna river, to the "old forge dam," a distance of four miles. We now propose an examination of the section lying between that point and the mouth of Roaring brook at Slocum's mills, an extent of eight miles.

The valley at this place is nearly five miles wide, gradually rising in each direction from the river. The surface of the ground is undulating—somewhat broken in some places, with an occasional steep and rugged knoll. The land upon the West side of the river is under a very good state of cultivation, and the Farmers are generally in a thriving condition. With suitable tillage, this section yields fine crops of wheat and other grain usually the growth of this country, and excels in natural pasture and meadows so that the raising of cattle, sheep and hogs is an important and highly profitable business among the cultivators of the soil.

The coal in this district, owing to its proximity to the State improvements and constant chance of an early market, as well as the thickness and feasibility of the strata, has been much sought after by Capitalists and others desirous of embarking in the Coal trade. Excavations for coal have been made in numerous places along this portion of the valley, but the most considerable opening is that upon the valuable coal property of Hodgdon, Bacon & Co., one mile below the mouth of Roaring brook. From this bed, quite a large quantity of coal has been taken and sold for home consumption, as well as for export to the western counties of New York bordering on Pennsylvania, and is it no small praise to say of it, that its quality fully sustains the high reputation of the Lackawanna Coal.

Iron ore is also found in this section, of a degree of richness that entitles it to great consideration, and the discoveries which have been made of that valuable mineral, inspire the belief that it exists in great abundance. A furnace for smelting ore was for many years in successful operation at the mouth of Roaring brook, owned and conducted by Benjamin and Ebenezer Slocum, two gentlemen of extraordinary industry and perseverance.

Since their decease, however, the furnace has gone to decay, and the business has been discontinued.—But we understand that arrangements are now in progress for embarking extensively in the manufacture of Iron in this vicinity, by gentlemen of ample means. We bid them a hearty welcome and abundant success. We are fully in the belief, that their chance for greatly augmenting their fortunes, is flattering in the extreme—for when we consider the great improvements that have been made in the mode of manufacturing Iron, as approved by the late successful experiments at Pottsville; together with the circumstance of having their ore at hand and being situated in the midst of oceans of the purest anthracite, it is hardly possibly they should fail of entire success.

There is also in this section of the valley, clay, adapted to the manufacture of common and fire brick—very important articles in a coal region. These specimens of common building brick which we have seen betoken a good quality of clay, and we have understood that the fire brick are of singular durability, even when exposed to the intensity of a coal fire. These articles, particularly the first, are so common in the country that we are not apt to make much note of them; but in forming an estimate of the capabilities of the valley for business and commerce, they are by no means to be lost sight of.

Before proceeding further on our notes of the valley, we will refer briefly to some of those contemplated improvements which when carried into effect, will tend to the development of her wealth and resources. It is not probable that all projects of internal improvements that have been suggested by the friends of the valley, will ever be executed; but some of them will be, and we trust at no very distant period.

In 1829 an act was passed incorporating a company to improve the navigation of the Lackawanna river by means of a canal or slackwater. In 1826 the Lackawanna and Susquehanna Railroad Company, were authorized to construct a road from the township in Harmony, in Susquehanna county, down to the Belmont Coal mines; and by

a supplement passed the following year, they were authorized to extend their road down to the mouth of the Lackawanna river. Letters patent were issued to this company in 1831, but owing to a variety of causes, chiefly to the fluctuations and embarrassments that have prevailed in money matters; they have not yet been able to construct the work. About forty thousand dollars of the stock has been subscribed and the organization of the Company has been regularly kept up.—Thomas Meredith, Esq., the zealous and efficient friend to the valley, is the President of this company, and has spent a large amount of time and money prosecuting the enterprise thus far.

No improvement offers greater advantages to the owners of the property along the Lackawanna river, and this; but for the criminal apathy with which the people of the valley have treated it—we believe ere this, it might have been constructed to the line of the State, which would have opened a Coal trade with the State of New York, at once profitable and extensive. We trust, however, that the people of the valley will soon awake to a sense of their true interest and put their shoulder to the wheel, that the work may progress. The probability is that this road will be extended no further down, than to meet whatever State improvement may be made in the valley.

There was also a company chartered several years ago, to construct a Railroad or Canal, from the mouth of the Lackawanna river to Roaring brook, thence pass the Moosic Mountain through Roaring brook gap, to the water gap on the Delaware river; with a view of opening in that direction, a coal trade, both with Philadelphia and New York. We have been informed, that the stock of this Company has been all, or nearly all subscribed; there may be therefore, be a reasonable probability of the work being accomplished with no great delay. The Hon. James M. Porter, of Dauphin county, is the President of this Company, and in his well known energy and perseverance, the public have a guarantee of the final completion of the work.

In addition to the foregoing, it may be mentioned, that in a pursuance of a resolution passed by the Legislature last winter, the Canal Commissioners last autumn made a survey of the valley from the guard lock, two miles above the mouth of the Lackawanna, to the turnpike bridge, a mile below Carbondale. What they recommend is yet to be seen, when they give their report to the Legislature. Petitions are about to be put in circulation, praying the Legislature to direct a further survey of the valley to its termination, and thence to the Starrucca valley to the New York line near Great Bend.

There is still remaining on the east side of the valley, some valuable pine timber; thought lumber having been for many years the chief export, it is getting somewhat scarce. Enough however remains for all domestic purposes, and perhaps several million feet for market.

In our next article, we shall give some account of that portion of the valley, lying between Roaring brook and the Mount Vernon Mills in the township of Blakely, a distance of about eight miles.

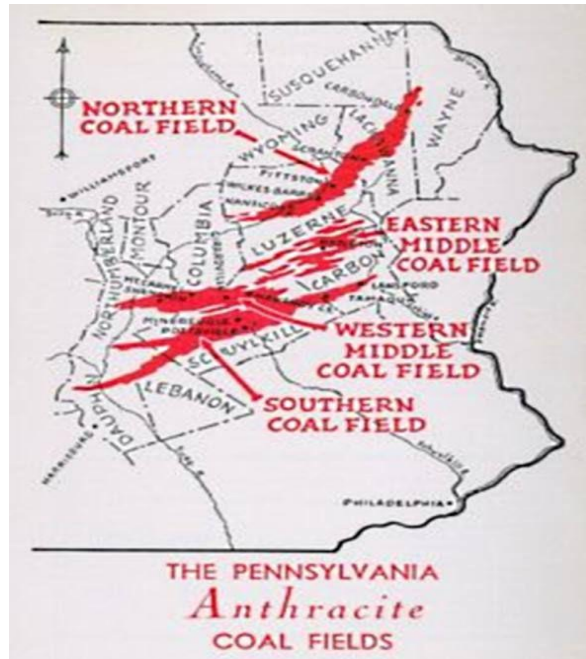
*Carbondale: Thursday Evening, February 6, 1840*

## ***Anthracite Ancestry***

*Anthracite Ancestry* covers various aspects of Northeast Pennsylvania's coal legacy, including coal companies, coal barons, labor and labor unions, individuals, immigrant groups, disasters, subsidence and coal haulers.

How does anthracite tie into your family history? Did one or more of your ancestors “work the mines” as they used to say? If your ancestors left behind anthracite stories of any kind, we want to hear from you. Please contact us at [lackawannahistory@gmail.com](mailto:lackawannahistory@gmail.com) and insert *Anthracite* in the subject matter.

As an author once said, “Don’t let your story die with you.”



Pinterest

## ***Avondale Lamp House*** ***By Steve Kondrad***



**Lamp House**  
**Photo courtesy of Steve Kondrad**

This building at the former Avondale Colliery was built by the Delaware, Lackawanna & Western Railroad circa. 1910 and was partially demolished in the early 1960's by the Glen Alden Coal Corp. It is now owned by the Plymouth Historical Society. Through the decades it was used as a Lamp House and for other purposes.

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A lamp house/lamp room was a critical part of every colliery. Battery powered cap lamps were recharged and repaired, and flame safety lamps (Davy lamps) were refilled with fuel, repaired and issued to miners by the lamp men working at the lamp house.



**Inside the Lamp House**  
**Photos courtesy of Steve Kondrad**

Flame safety lamps were used by miners to detect flammable methane gas, as well as, low oxygen levels in the mines. They replaced the canary in a bird cage. Several layers of fine screen built into the safety lamps prevented methane gas from being ignited outside of the safety lamp. The small amount of gas that entered through the fine screens caused the flame to react, which alerted miners to the presence of methane gas. In low oxygen areas the flame would grow smaller. Because the correct assembly, refueling and repairing of the lamps was critical to their operation, the job was handled only by the lamp men.



Carbide cap lamp



Battery cap lamp



Early Davy Lamp



Later safety lamp

**Photos courtesy of Steve Kondrad**

For information: Plymouth Historical Society, 115 Gaylord Ave. Plymouth, PA. 570-779-5840  
Facebook – Plymouth Historical Society – Luzerne County

***In The Mines***  
***The Daily Diaries of Thomas J. Goblick***  
***By Carl Orechovsky***

Thomas J. Goblick worked in the mines as a motorman. A motorman operates an electric or battery-powered mine motorcar to haul trips (trains) of cars, loaded with timbers, rails, explosives and other supplies, into a mine.

Mr. Goblick lived in the Austin Heights section of Old Forge. A friend was removing items from Mr. Goblick's house and came upon his work diaries that cover six years, extending from 1938 to 1944. The owner of the house didn't want the diaries. The diaries are smaller sized, spiral bound notebooks. They were scanned and enlarged, and subsequently donated to the Old Forge Historical Society. Most entries pertain to Old Forge and I have permission to share the contents.

Following are Mr. Goblick's entries for July, August and September 1940.

**July 1940**

**Volpe Coal Co. No 6 Colliery, Duryea. Babylon Section. 1940.**

July 1. Colliery Idle.

July 2. Cool, raining.

July 3 - 6. Colliery Idle. July 4<sup>th</sup> holiday

July 7. Sunday

July 8. Rain.

July 9. Heavy rain.

July 10. Worked a double shift, in Sam's place.

July 11. Rain.

July 12 - 13. Colliery Idle.

July 14. Sunday.

July 15. Pay Day.                    3 BXS.            Worked 50 hrs. \$39.02.

July 16 - 18. Warm evening.

July 19. Mayes started at No 6.

July 20. Colliery Idle.

July 21. Sunday. Alex Wilson on vacation. Clam Bake.

July 22. Worked double shift on heading road motor.

July 23. Hard work, bad motor. No trolley pole.

July 24. Colliery Idle. B cars off the road. (B coal hoppers derailed near breaker)

July 25. Hard Day. Very hot day.

July 26. Easy day, done 2:30. Heavy rain.

July 27. Colliery Idle.

July 28. Sunday

July 29 - 30. Done early

July 31. Colliery Idle.                      Worked 77 hrs. \$61.64.

### **Notes**

**July 15-** 3BXS- The BXS and SX-.20 or AX.20 were when Thomas paid back Andy and Steve. It may have been for a loan or he paid them as laborers. The X is when he paid them and crossed it off on the page. The amounts add up to a note at the bottom. Paid Steve \$0.90.

**July 24-** B cars/B coal hoppers-. B cars are 60-ton twin hopper railroad cars.

## **August 1940**

### **Volpe Coal Co. No 6 Colliery, Duryea. Babylon Section. 1940.**

August 1 - 12. Colliery Idle. (See Notes below)

August 4. Sunday.

August 6. Register for Social Security.

August 11. Sunday.

August 13. Missed a shift. Gone to Scranton to re-register for Social Security.

August 14. Done 2:30. Charley \$2.25.

August 15. Done 2:30. \$.25 for ride. Smithy \$.50.                      Worked 14 hrs, \$10.92

August 16. Cloudy done early.

August 17. Done 2:30.

August 18. Sunday. Cloudy. Mell to movies.

August 19 - 21. 80 cars coal.

August 22. 78 cars coal.

August 23. NL.

August 24. 2 days for Smithy.

August 25. Sunday. Very cool. Rain.

August 26 - 27. Done 4:30. Waited for Smithy.

August 28. Short of empty cars.

August 29. Done at 4 pm.

August 30. Done at 4 pm. Smithy \$1.00 Ball \$.75.

August 31. Pay day. Mayes \$2.50 Ball. \$.75 Worked 91 hrs, \$71.01.

### **Notes**

August 1 - 12. Colliery is idle possibly due to an electric genitor burned up.

## **September 1940**

### **Volpe Coal Co. No 6 Colliery, Duryea. Babylon Section. 1940.**

September 1. Sunday.

September 2. Labor Day. Colliery Idle.

September 3. First day at school for Sonny!

September 4. Warm day.

September 5. Bad power.

September 6. Very nice day.

September 7. Colliery Idle. New bridge open.

September 8. Sunday.

September 9. Done 10 pm, 90 cars coal.

September 10. Done 9:30, day shift broke stud.

September 11. Done 9:30, 90 cars coal. Sonny had fever.

September 12. Done 8:30, 85 cars coal. Sonny ok.

September 13. Done 9:30, 85 cars coal.

September 14. Colliery Idle. Riders paid Smithy \$3.00.

September 15. Sunday. Mayes \$4.00. Worked 63 hrs. paid for 66. \$51.50.

September 16. Changed reel switch. Flat tire.

September 17. Looked in motor cases, short.

September 18. Plenty of cars.

September 19. Uncle Johnnie took radio for repairs.

September 20. Done late, 6 am.

September 21. Colliery Idle.

September 22. Sunday.

September 23. Bad power, bad branch motor.

September 24. New motor came in. Joe off. Road wet.

September 25. Was motor brakeman for Charlie, worked a double shift.

September 26. Slow day for coal. Joe hurt his hand.

September 27. Joe Bebnar brakeman, done early.

September 28. Colliery Idle.

September 29. Sunday.

Mayes \$2.50.

September 30. Tough night.

Smithy \$2.00 Worked 84 hrs. \$65.21.

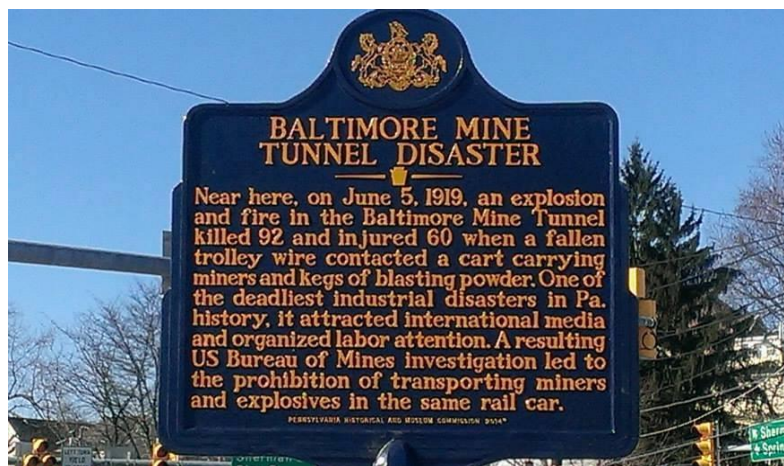
## ***Remembering Twin Shaft***

Pittston, June 26, 1896, 58 Dead



## ***Remembering Baltimore Tunnel***

Wilkes-Barre, June 5, 1919, 92 Dead



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### ***Historical Attractions***

- [Lackawanna Heritage Valley Authority](#)
- [Steamtown National Historic Site](#)
- [Anthracite Museum and Iron Furnaces](#)
- [Electric City Trolley Museum](#)
- [Lackawanna Coal Mine Tour](#)
- G.A.R. Memorial Association Museum: Contact Joseph Long, Jr. 570-457-8438

### ***Cultural Partners***

- [Albright Memorial Library](#) and the Lackawanna County Library System
- [The Everhart Museum](#)
- [Scranton Cultural Center](#) at the Masonic Temple
- Scranton's Annual [Civil War Weekend](#) Events
- Scranton Times-Tribune's [Pages from the Past](#)
- [Pocono Arts: Where Culture Builds Community](#)

### ***Anthracite Research***

- [Pennsylvania's Northern Anthracite Coal Field](http://www.northernfield.info/) <http://www.northernfield.info/>

### ***Historical Societies***

- [Carbondale Historical Society](#)
- [Dunmore Historical Society](#)
- [Luzerne County Historical Society](#)
- [Wayne County Historical Society](#)
- [Susquehanna County Historical Society](#)
- [Monroe County Historical Society](#)
- [Wyoming County Historical Society](#)
- Archbald Historical Society: Contact Ed Casey (570) 614-3628
- Scott Township Historical Society: Contact Robert Vail (570) 254-9536
- Taylor Historical Society: Contact Christine Schaefer (570) 562-1225

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The Lackawanna Historical Society is a 501 (C) (3) non-profit organization, which is dedicated to keeping vital the history of Lackawanna County. The society is supported in part by the Pennsylvania Historical and Museum Commission, the Catlin House Memorial Trust, Lackawanna County and membership dues.

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