A CLOSING CENTURY.

Dr. Talmage Draws an Eloquent Lesson From the Approaching

END OF A REMARKABLE ERA.

He Discovers Golden Opportunities in the Last Decade, And Believes

A PROPHECY MAY BE FULFILLED.

He Says Now is the Proper Time to Prepare For the Magnificent Possibility.

[SPECIAL TELEGRAM TO THE DISPATCH.]

BROOKLYN, April 14.—At the Brooklyn Tabernacle to-day, after expounding passages descriptive of the world as it shall be when gospelized, Dr. Talmage gave out the hymn:

People and realms of every tongue
Dwell on his love with sweetest song.

Text, Revelations xix. 4: "Amen; Alleluia."

The nineteenth century is departing. After it has taken a few more steps, if each year be a step, it will be gone into the eternities. In a short time we shall be in the last decade of this century, which fact makes the solemnest book outside the Bible the almanac, and the most suggestive and the most tremendous piece of machinery in all the earth the clock. The last decade of this century upon which we shall soon enter will be the grandest, mightiest and most decisive decade in all the chronologies. I am glad it is not to come immediately, for we need by a new baptism of the Holy Ghost to prepare for it. That last ten years of the nineteenth century, may we all live to see them! Does anyone say that this division of time is arbitrary? Oh, no; in other ages the divisions of time may have been arbitrary, but our years date from Christ. Does anyone say that the grouping of ten together is an arrangement arbitrary? Oh, no; next to the figure seven, ten is with God a favorite number. Abraham dwelt ten years in Caanan. Ten righteous men

WOULD HAVE SAVED SODOM.

In the ancient tabernacle were ten curtains, their pillars ten and their sockets ten. In the ancient temple were ten lavers and ten candlesticks and ten tables, and a molten sea of ten cubits. And the commandments written on the granite of Mount Sinai were ten, and the kingdom of God was likened to ten virgins, and ten men should lay hold of him that was a Jew, and the reward of the greatly faithful is that they shall reign over ten cities, and in the effort to take the census of the New Jerusalem the number ten swings around the thousands, crying "ten thousand times ten thousand." So I come to look toward the closing ten years of the nineteenth century with an intensity of interest I can hardly describe.

I have also noticed that the favorite time in many of the centuries for great events was the closing fragment of the century. Is America to be discovered, it must be in the last decade of the fifteenth century, namely, 1492. Was free Constitutional Government to be well established in America, the last years of the eighteenth century must achieve it. Were three cities to be submerged by one pitch of scoriæ, Herculaneum and Strabiæ and Pompeii in the latter part of the first century must go under. The fourth century closed with the most agitating ecclesiastical war of history. Urban the Sixth against Clement the Seventh. Alfred the Great closes the ninth century, and Edward Ironsides the eleventh century with their resounding deeds. The sixteenth century closed with the establishment of religious independence in the United Netherlands. Aye, almost every century has had its peroration of overtowering achievements. As the closing years of the centuries seem a favorite time for great scenes of

EMANCIPATION OR DISASTER,

and as the number ten seems a favorite number in the Scriptures, written by divine direction, and as we are soon to enter upon the last ten years of the nineteenth century, what does the world propose? What does the church of Christ propose? What do reformers propose? I know not; but now in the presence of this consecrated assembly I propose that we make ready, get all our batteries planted and all our plans well laid in what remains of this decade, and then in the last decade of the nineteenth century march up and take this round world for God.

When I say we, I mean the 500,000,000 Christians now alive. But, as many of them will not have enough heart for the work, let us copy Gideon, and as he had 32,000 men in his army to fight the Midianites, but many of them were not made of the right stuff, he promulgated a military order saying: "Whosoever is fearful and afraid let him return and depart early from Gilead," and 22,000 were afraid of getting hurt and went home, and only 10,000 were left, and God told them that even this reduced number was too large a number, for they might think they had triumphed independent of divine help, and so the number must be still further reduced, and only those should be kept in the ranks who in passing the river should be so in haste for victory over their enemies that, though very thirsty, they would without stopping a second just scoop up the water in the palm of their right hand and scoop up the water in the palm of their left hand, and only 300 men did that, and those 300 men, with the battle shout, "The sword of the Lord and of Gideon," scattered the Midianites

LIKE LEAVES IN AN EQUINOX,

so out of the 500,000,000 nominal Christians of to-day let all unbelievers and cowards go home and get out of the way. And suppose we have only 400,000,000 left, suppose only 200,000,000 left, suppose only 100,000,000 left, yea, suppose we have only 50,000,000 left, with them we will undertake the divine crusade, and each one just scooping up a palm full of the river of God's mercy in one hand and a palm full of God's strength in the other, let us with the cry, "The sword of the Lord and of Gideon," the sword of the Lord and of John Knox, the sword of the Lord and of Matthew Simpson, the sword of the Lord and of Bishop McIlvane, the sword of the Lord and of Adoniram Judson, the sword of the Lord and of Martin Luther, go in to the last decade of the Nineteenth century.

Is it audacious for me to propose it? Oh, no; a captive servant in the kitchen of Naaman told the commander-in-chief where he could get rid of the blotches of his awful leprosy, and his complexion became as fair as a babe's. And didn't Christ, in order to cake the ophthalmia out of the eyes of the blind man, use a mixture of spittle and dust? And who showed Blucher a short cut for his army, so that instead of taking the regular road by which he would have come up too late, he came up in time to save Waterloo and Europe? Was it not an unknown lad, who perhaps could not write his own name? And so I, "who am less than the least of all saints," propose a short cut to victory, and am willing to be the expectoration on some blind eye and tell some of the brigadier generals of the Lord of Hosts how this leprosied world may in the final decade of the nineteenth century have its flesh come again as the flesh of

A LITTLE CHILD.

Is there anything in prophecy to hinder this speedy consummation? No. Someone begins to quote from Daniel about "time, times and a half time," and takes from Revelation the seven trumpets, blowing them all at once in my ear. But with utmost reverence I take up all the prophecies and hold them toward heaven and say God never has and never will stop consecrated effort and holy determination and magnificent resolve, and that if the church of God will rise up to its full work it can make Daniel's time 20 years and his half time 10 years. Neither Isaiah, nor Ezekiel, nor Micah, nor Malachi, nor Jeremiah, nor any of the major or minor prophets will hinder us a second. Suppose the Bible had announced the millennium to begin the year 3889, that would be no hindrance.

In one sense God never changes His mind, being the same yesterday, to-day and forever. But in another sense He does change His mind, and times without number every day, and that is when His people pray. Didn't He change His mind about Nineveh? By God's command Jonah, at the top of his voice, while standing on the steps of the Merchants' Exchange and the palatial residences of that city, cried out: "Yet 40 days and Nineveh shall be overthrown." Was it overthrown in 40 days? No. The people gave up their sins and cried for mercy, and though Jonah got mad because his whole course of sermons had been spoiled and went into a disgraceful pouting, we have the record so sublime I cannot read it without feeling a nervous chill running through me. "God saw their works that they turned from their evil way, and God repented of the evil that He had said He would do unto them and He did it not."

GOD IS A FATHER,

and some of us know what that means, and some time when we have promised chastisement, and the child deserved it, the little darling has put her arms around our neck and expresses such sorrow and such promises of doing better that her tears landed on the lips of our kiss, and we held her a half hour after on our knee and would as soon think of slapping an angel in the face as of even striking her with the weight of our little finger. God is a father, and while he has promised this world scourgings, though they were to be for 1,000 years or 5,000 years, he would, if the world repented, substitute benediction and divine caress.

God changed his mind about Sodom six times. He had determined on its destruction. Abraham asked him if he would not spare it if 50 righteous people were found there; and, narrowing down the number, if 45 people were found there; if 40 people; if 30 people; if 20 people; if ten people were found there. And each of the six times the Lord answered yes. Oh, why didn't Abraham go on just two steps further and say if five be found there and if one be found there, for then for the sake of Lot, its one good citizen, I think Sodom would have been spared. Eight times does the Bible say that God repented when he had promised punishments and withheld the stroke. Was it a slip of Paul's pen when he spoke of God's cutting short the work in righteousness? No, Paul's pen never slipped. There is nothing in the way of prophecy to hinder the crusade I have proposed for the last decade of

THE NINETEENTH CENTURY.

The whole trouble is that we put off the completion of the world's redemption to such long and indefinite distances. The old proverb that "what is everybody's business is nobody's business," might be changed a little and be made truthfully to say what is the gospel business of all the ages is the gospel business of no age. We are so constituted we cannot get up much enthusiasm about something 500 years from now or 1,000 years from now. We are fighting at too long a range. That gun called the "Swamp Angel" was a nuisance. It shot six miles, but it hardly ever hit anything. It did its chief destructive work when it burst and killed those who were setting it off. Short range is the effective kind of work, whether it be for worldly or religious purpose.

Some man with his eyes half shut drones out to me the Bible quotation: "A thousand years are as one day;" that is, ten centuries are not long for the Lord. But why do you not quote the previous sentence, which says that one day is with the Lord as a thousand years? That is, he could do the work of ten centuries in 24 hours. The mightiest obstacle to Christian work is the impression that the world's evangelization is away off. And we take the telescope and look on and on through centuries until we see two objects near each other, and we strain our vision and guess what they are, and we call great conventions to guess what they are, and we get down our heaviest theological works and balance our telescopes on the lid and look and look and finally conclude that they are two beasts that we see, and the one has hair and the other has wool, and we guess it must be the lion and the lamb lying down together. In that great cradle of postponement and somnolence we rock the church as though it were

AN IMPATIENT CHILD,

and say, "Hush, my dear, don't be impatient; Don't get excited by revivals! Don't cry! Your Father's coming! Don't get uneasy! He will be here in two or three or ten or twenty thousand years." And we act as though we thought that when Macaulay's famous New Zealander in the far distance is seated on a broken arch of London bridge sketching the ruins of St. Paul's his grandchild might break in and jolt his pencil by asking him if he thought the millennium ever would appear. Men and women of the eternal God! Sons and daughters of the Lord Almighty! We may have it start in the decade that is soon to commence, and it will be done if we can persuade the people between now then to get ready for the work.

What makes me think it can be done? First, because God is ready. He needs no long persuasion to do His work, for if He is not willing that any should perish, He is not willing that any of the people of the next decade shall perish; and the whole Bible is a chime of bells ringing out, "Come, come, come," and you need not go round the earth to find out how much He wants the world to come, but just to walk around one stripped and bare and leafless tree with two branches, not arched, but horizontal. But He is waiting, as he said He would, for the co-operation of the church. When we are ready God is ready. And He certainly has all the weaponry ready to capture this world for the truth, all the weapons of kindness or devastation. On the one hand the gospel and sunshine and power to orchardize and gardenize the earth, and fountains swinging in rainbow and Chatsworthian verdure and aromas poured out of the vials of heaven, while on the other hand He has the weaponry of devastation, thunderbolt and conflagration and forces planetary, solar, lunar, stellar or meteoric, that with loose rein thrown on the neck for a second would leave constellations and galaxies so many split and shivered wheels on

THE BOULEVARD'S OF HEAVEN.

And that God is on our side, all on our side. Blessed be his glorious name! Blessed was the hour when through Jesus Christ my sinful soul made peace with him!

If you continue to ask me why I think that the world can be saved in the final decade of the nineteenth century, I reply because it is not a great undertaking, considering the number of workers that will go at it, if once persuaded it can be done. We have sifted the 500,000,000 of workers down to 400,000,000, and 300,0000,000, and 200,000,000, and 100,000,000, and to 50,000,000. I went to work to cipher out how many souls that number could bring to God in ten years, if each one brought a soul every year, and if each soul so brought should bring another each succeeding year. I found out, aided by a professor in mathematics, that we did not need anything like such a number of workers enlisted. You see it is simply a question of mathematics and in geometrical progression.

Then I gave to the learned professor this problem: How many persons would it require to start with if each one brought a soul into the kingdom each year for ten years, and each one brought another each succeeding year, in order to have 1,400,000,000 people saved, or the population of the earth at present? His answer was 2,754,375 workers. So you see that when I sifted the 500,000,000 nominal Christians of the earth down to 50,000,000 and stopped there, I retained for this work 47,000,000 people too many. There it is in glorious mathematics, quod erat demonstrandum. Do you tell me that God does not care for mathematics? Then you have never seen

THE GIANT'S CAUSEWAY

where God shows His regard for the hexagonal in whole ranges of rocky columns with six sides and six angles. Then you have not studied the geometry of a bee's honeycomb with six sides and six angles. Then you have not noticed what regard God has for the square; the altar of the ancient tabernacle four square, the breast plate four square, the court of the temple in Ezekiel's vision four-square, the New Jerusalem laid out four square. Or you have not noticed His regard for the circle by making it His throne, "sitting on the circle of the earth," and fashioning sun and moon and stars in a circle, and sending our planetary system around other systems in a circle, and the whole universe sweeping around the throne of God in a circle. And as to His regard for mathematical numbers, He makes the fourth book in His Bible the Book of Numbers, and numbers the hosts of Israel and numbers the troops of Sennacherib and numbers Solomon's hewers in the forest and numbers the spearmen and numbers the footmen and numbers the converts at Pentecost and numbers the chariots of God rolling down the steps of heaven.

So I have a right to enlist mathematics for the demonstration of the easy possibility of bringing the whole world to God in the coming decade by simple process of solicitation, each one only having to bring one a year; although I want to take in 40,000, and I know men now alive who I think, by pen or voice, or both, directly or indirectly, will take hundreds of thousands each. So you see that will discharge some of the 2,754,375 from the necessity of taking any.

ANOTHER REASON

why I know it can be done is that we may divide the work up among the denominations. God does not ask any one denomination to do the work or any dozen denominations. The work can be divided and is being divided up, not geographically but according to the temperaments of the human family. We cannot say to one denomination, You take Persia, and another, You take China, and another, You take India, because there are all styles of temperaments in all nations. And some denominations are especially adapted to work with people of sanguine temperament or phlegmatic temperament or choleric temperament or bilious temperament or nervous temperament or lymphatic temperament. The Episcopal Church will do its most effective work with those who by taste prefer the stately and ritualistic. The Methodist Church will do its best work among the emotional and demonstrative. The Presbyterian Church will do its best work among those who like strong doctrine and the stately service softened by the emotional. So each denomination will have certain kinds of people whom it will especially affect. So let the work be divided up.

There are the 750,000 Christians of the Presbyterian Church, North, and other hundreds of thousands in the Presbyterian Church, South, and all foreign Presbyterians, more especially Scotch, English and Irish, making, I guess, about 2,000,000 Presbyterians; the Methodist Church is still larger; the Church of England, on both sides the sea, still larger; and many other denominations as much, if not more, consecrated than any I have mentioned. Divide up the world's evangelization among these denominations after they are persuaded it can be done before the nineteenth century is dead, and the last Hottentot, the last Turk, the last Japanese, the last American, the last European, the last Asiatic, the last African, will see the salvation of God before he sees the opening gate of

THE TWENTIETH CENTURY.

Again, I feel the whole world can be saved in the time specified, because we have all manner of machinery requisite. It is not as though we had to build the printing presses; they are all built and running day and night, those printing religious papers (925 of those religious papers in this country), those printing religious tracts and those printing religious books. And thousands of printing presses now in the service of the devil could be brought and set to work in the service of God. Why was the printing press invented? To turn out billheads and circulars of patent medicines and tell the news which in three weeks will be of no importance? From the old time Franklin printing press on up to the Lord Stanhope's press and the Washington press and the Victory press to Hoe's perfecting printing press that machine has been improving for its best work and its final work namely, the publication of the glad tidings of great joy which shall be to all people. We have the presses, or can have them before the 1st of January when the new decade is to begin, to put a Bible in the hand of every son and daughter of Adam and Eve now living, and if such person cannot read we can have a colporteur, an evangelist or missionary to read it to him or her.

But this brings me to the adjoining thought, namely, we have the money to do the work. I mean the 50,000,000 of Christians have it. Aye, the 2,754,000 Christians have it; and the dam which is beginning to leak will soon break, and there will be rushing floods of hundreds and and millions and billions of dollars in holy contribution when you persuade the wealthy men of the kingdom of God that the speedy conversion of the world is a possibility, and that Isaiah and Ezekiel and Daniel and St. John will not stand in the way of it, but help it on. I have no sympathy with this

BOMBARDMENT OF RICH MEN.

We would each one be worth $5,000,000 if we could, and by hard persuasion might perhaps be induced to take $15,000,000. Almost every paper I take up tells of some wealthy man who has endowed a college or built a church or a hospital or a free library, and that thing is going to multiply until the treasury of all our denominations and reformatory organizations will be overwhelmed with munificence if we can persuade our men of wealth that the world's evangelization is possible and that they may live to see it with their own eyes. I have always cherished the idea that when the world is converted we would be allowed to come out on the battlements of heaven and see the bannered procession and the bonfires of victory. But I would like to see the procession closer by and just be permitted myself to throw on a fagot for a bigger bonfire. And if you persuade our men of wealth that there is a possibility for them to join on earth in the universal glee of a redeemed planet, instead of laborious beseeching for funds and arguing and flattering in order to get a contribution for Christian objects our men of wealth will stand in line as at a postoffice window or a railroad ticket office, but in this case waiting for their turn to make charitable deposit.

The Gentiles are not long going to allow themselves to be eclipsed by Mr. Hirsch, the Hebrew who has just given $40,000,000 for schools in France, Germany and Russia. I rejoice that so much of the wealth of the world is coming into the possession of Christian men and women. And although the original church was very poor, and its members were fish dealers on the banks of Galilee, and had only such stock on hand as they could take in their own net, to-day in the hands of Christian men and women there is enough money to print Bibles and build churches and support missionaries under God in ten years to

SAVE THE WORLD.

Again, I think that the world's evangelization can be achieved in the time specified because we have already the theological institutions necessary for this work. We do not have to build them: they are built and they are filled with tens of thousands of young men and there will be three sets of students who will graduate into the ministry before the close of this century, and once have them understand that instead of preaching 30 or 40 years and taking to the kingdom of God a few hundred souls, right before them is the Sedan, is the Armageddon, and these young men, instead of entering the ministry timid and with apologetic air, will feel like David who came up just as the armies were set in array and he left his carriage and shouted for the battle and cried: "Who is this uncircumcised Philistine that he should defy the armies of the living God?" and with five gravel stones skilfully flung sent sprawling the bragging ten-footer, his mouth into the dust and his heels into the air.

My friends, what but such a consummation could be a fit climax to this century? You notice a tendency in history and all about us to a climax. The creation week rising from herbs to fish and from fish to bird and from bird to quadruped and from quadruped to immortal man. The New Testament rising from quiet genealogical table in Matthew to apocalyptic doxology in Revelation. Now, what can be an appropriate climax to this century, which has heard the puff of the first steamer and the throb of the first stethoscope and the click of the first telegraph and the clatter of the first sewing machine, and saw the flash of the first electric light and the revolution of the first steam plow, and the law of storms was written, and the American Bible Society and American Tract Society were born; and instead of

AN AUDIENCE LAUGHING

down Dr. Carey for advocating foreign missions, as was done at Northampton in England in the last century, now all denominations vieing with each other as to who shall go the furtherest and the soonest into the darkest of the New Hebrides; and 300,000 souls have been born to God in the South Sea Islands, and Micronesia and Melanesia and Malayan Polynesia have been set in the crown of Christ, and David Livingstone has unveiled Africa and the last bolted gate of barbaric nations has swung wide open to let the gospel in. What, I ask, with a thousand interrogation points uplifted, can be a fit, an appropriate and sufficient climax except it be a world redeemed?

Yea, I believe it can be done if we get prepared for it, because the whole air and the whole heaven is full of willing help. "Are they not all ministering spirits sent forth?" We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. My brethren, so much of selfishness and pride and rivalry and bad motives of all kinds get into our work here that we are hindered. But the mighty souls that have gone up to the flying armies of the sky have left all imperfection behind; and these souls are with us and without a fault and with perfect natures are on our side. You cannot make me believe that after toiling here for long years for the redemption of the world until from exhaustion some of them fell into their graves they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime! Honored on earth but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice and your matchless pen? No! Then come down and help. Alexander Duff! Have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle and thundered on missionary platform? No! Then come down and help. David Brainard! Have you forgotten the aborigines to whom you preached and for whom you prayed until you could preach and pray no more, lying down delirious amid the miasmas of the swamp? No!

THEN COME DOWN AND HELP.

Moncrieff and Freeman and Campbell! Have you forgotten Lucknow and Cawnpore? No! Then come down and help. I rub out of my eyes the stupidity and unbelief, and I, the servant of these great Elishas in the Gospel, see the mountains all round about are full of horses of fire and chariots of fire; and they head this way. Hovered over are we by great clouds of witnesses and helpers! Clouds of apostles in the air led on by Paul! Clouds of martyrs in the air led on by Stephen! Clouds of prophets in the air led on by Isaiah! Clouds of patriarchs in the air led on by Abraham! Clouds of ancient warriors in the air led on by Joshua, and that Bible warrior at whose prayer astronomy once halted over Ajalon and Gibeon seems now to lift one hand toward the descending sun of this century and the other hand toward the moon of the last decade, saying: "Stand thou still till the church of God gets the final victory!"

Then let us take what remains of this decade to get ready for the final decade of the nineteenth century. You and I may not live to see that decade or may not live to see its close, but that shall not hinder me from declaring the magnificent possibility. I confess that the mistake of my life has been, not that I did not work hard—for I could not have worked harder and lived, as God knows and my family know—but that I have not worked under the realization that the salvation of this world was a nearby possibility. But whether we see it, the beginning or the closing of that decade, is of no importance, if only that decade can get the coronation, and then all decades shall kneel before this enthroned decade, and even the gray-grown centuries will cast their crowns before it and it will be the most honored decade between the time when the morning stars sang together as the libretto of worlds was opened and the time when the mighty angel, robed in cloud and garlanded in rainbow, shall with one foot on the sea and the other foot on the land swear by him that liveth forever and ever that time shall be no longer. Alleluia! Amen!

PAROCHIAL SCHOOLS DEFENDED.

A New England Priest Tells Why Catholics Demand Them.

BOSTON, April 14.—The Committee on Education at the State House has been occupied for several days hearing parties interested on both sides of the parochial school question. The Rev. Father Bodfish, of Canton, occupied all the time yesterday. In the course of his talk he said:

"Why do Catholics wish their children educated in parochial schools? Because they have a profound conviction that religious and secular education should go hand in hand. They see 75 per cent of the youth of this country growing up and not following the faith of their fathers. They have not sufficient reverence for it to connect themselves with any church. They are growing up materialists and agnostics, and right here you have the 'milk in the cocoanut.'

"The Catholic portion of this community knows very well that the public schools do de-Catholicize their children. And that is just the object of this movement. Do not deceive yourselves, Mr. Chairman and gentlemen, by thinking its advocates are influenced by solicitude for the children. That is not it. It is because they see in the public schools a mighty engine for destroying the faith of Catholic children, and Protestants themselves have acknowledged this. I can produce documentary evidence to prove my assertion, if desired."

But You Can't Do It, You Know.

Could we elect what things were fit
To linger in survival,
Our pains and aches we would transmit
To some detested rival.

But it can't be done. You have to ache it out for yourself, unless you follow the example of these witnesses:

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Is the most beautiful panel ever presented as a souvenir. Presented all of this week to each purchaser of 1 pound tea, 2 pounds coffee, or 1 pound baking powder, at all our stores.
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SILKS—Ombre striped Moire Française for skirts and combination, worth $2, our price $1 25 a yard. HUGUS & HACKE.
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For this week's great sales—A new lot of 54-inch, pure mohairs, really $1 goods, only 85 cents. BOGGS & BUHL.

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In all Grades and Styles. Prices the lowest in the city.

Confirmation Suits,

Confirmation Hats, Confirmation Neckwear in all the charming novelties.

FREE TO THE BOYS:

"Pigs in Clover," "Base Ball Outfit" or "School Companion" with every Boy's or Child's Suit.

☞FREE CONCERT SATURDAY NIGHT.

SALLER & CO.,
Corner Diamond and Smithfield Streets.
ap14-MWFSu

NOT TOO LATE.

Miss Drayer, aged sixteen years, daughter of Mr. Wm. H. Drayer, a well known shoe dealer, had been afflicted with Club Foot fourteen years, causing great distress and annoyance to herself and family. There was such a contraction of the muscles that she could not straighten her limb, and although she wore the usual high heel shoe, it was impossible for her to bring her heel to the ground when walking. After suffering on in this condition for fourteen years, she consulted one of the surgeons of the Polypathic Surgical Institute, and was convinced that it was NOT TOO LATE to be cured. An operation was performed, and the deformity entirely removed, and although it is now three years since the operation, her cure has remained permanent. She walks perfectly, and has no further use for a high heel shoe. Her father says: "For the benefit of others I hereby certify that the foregoing statement concerning my daughter's condition is true and correct. WM. H. DRAYER." They treat successfully, Tumors, Deformities and Chronic diseases. Office hours, 10 to 11:30 A. M., 2 to 4 and 7 to 9 P. M. Remember, consultation is free to all. POLYPATHIC SURGICAL INSTITUTE, 420 Penn avenue. ap15-73-D

T. MELLON & SONS' BANK,
512 AND 514 SMITHFIELD STREET,
PITTSBURG, PA.

Transact a General Banking Business.

Accounts solicited. Issue Circular Letters of Credit, for use of travelers, and Commercial Credits,

IN STERLING,

Available in all parts of the world. Also issue Credits

IN DOLLARS

For use in this country, Canada, Mexico, West Indies, South and Central America.
ap7-91-MWF

ANCHOR REMEDY COMP'NY,
329 LIBERTY STREET,
PITTSBURG, PA.

J. B. Golden, 5102 Butler street, city, says: "I was able to throw away my crutches after using one-half a bottle of the Anchor Rheumatic Remedy. I consider my cure marvelous and heartily indorse the remedy." Price 50c.

We would be glad to have you give the Anchor Sarsaparilla a trial. 'Tis the ideal blood purifier, and is especially adapted enriching the blood and invigorating the system.

Our Beef, Wine and Ion is also meeting the wants of the public. 'Tis he best tonic in the market, and we confidently recommend it as such. Our price of each 75 cents; six bottles $4.
MWF

DOUGLAS & MACKIE.

A Few Sample Bargains. Every Department Loaded Down.

1,000 pieces lovely Challis, only 6¼c a yard. They're all after the French designs, and look as nice as any at 50c.

The pretty Satin Brocade Brilliantes, that are selling all over at 35c; your choice this week for 25c a yard.

A most recherche assortment, peculiarly choice shades, all-wool, stripe French D'Bege, that are worth 65c, to-day for 50c a yard. They're 38 inches wide.

Then we've got a highly brilliant collection of the regular 75c 48-inch all-wool French Serges, newest spring shades, this week for 60c a yard.

Thirty-three pieces only 44 inch all-wool French Lisle Band Suitings, that you wouldn't grudge $1 for, only 75c a yard.

Two cases 54-inch all-wool Gray Cloth Suitings; they're delightfully spring-like, and worth 60c, now only 40c a yard.

We've had a large sale in our magnificent Stripe Silk Surahs at 49c a yard, and no wonder, seeing they're worth one-half more.

And, as a Grand Wind-Up,

We'd advise you to keep pace with the times and visit our magnificent and colossal Spring Wrap and Jacket Exposition. While steadily refraining from using any bombastic expressions—defying competition, etc—would merely say in closing that for extent of variety, elegance and artistic beauty, they are altogether unexcelled, and, our word for it, the prices'll please you.

151 and 153 FEDERAL STREET, ALLEGHENY.
ap15-MWF

USE PEARL TOP LAMP CHIMNEYS THE BEST IN THE WORLD
MADE ONLY BY GEO. A. MACBETH & CO. PITTSBURGH, PA.
ap5-94MWF

NEW ADVERTISEMENTS.

THREE MOVES!

MORE IMPORTANT TO YOU

ARE THE 3 SHOE BARGAINS

MOVING OUT OF MY STORE.

Men's Seamless Tip Bals, $1 00.

Men's Sewed Dress Shoes, $1 50.

Men's Fine Calf Shoes, $2.

These are a few of the large stock of new spring goods, arriving daily

-AT-

G. D. SIMEN'S,
78 OHIO ST., ALLEGHENY.
ap10-MW

ARMOUR'S
EXTRACT OF BEEF.
ARMOUR & CO., CHICAGO,
SOLE MANUFACTURERS.

This is now conceded to be the best in the market, as witnessed by the fact that we have just secured the DIPLOMA FOR EXCELLENCE at the Pure Food Exposition, now being held in Philadelphia.

CLEANLY IN MANUFACTURE,
SUPERIOR IN QUALITY,

And with the bright appetizing flavor of freshly roasted beef.

REMEMBER,
ARMOUR'S.
mh21-MWF

Optical and Mathematical Instruments, Artificial Eyes, Medical Batteries. All American and European Patented Eye Glass and Spectacle frames. Glasses perfectly adjusted.

KORNBLUM, OPTICIAN
NO. 50 FIFTH AVENUE.
Telephone No. 1686. ap7-86-DSu

STEAMERS AND EXCURSIONS.

CUNARD LINE.
NEW YORK TO LIVERPOOL VIA QUEENSTOWN, FROM PIER 40 NORTH RIVER.

FAST EXPRESS MAIL SERVICE.

Servia, Apr. 20, 9 A M	Gallia, May 8, 11 A M
Bothnia, Apr. 24, 1 P M	Umbria, May 11, 2:30 P M
Etruria, Apr. 27, 3 P M	Servia, May 18, 8 A M
Aurania, May 4, 8:30 A M	Bothnia, May 22, 11:30 A M

Cabin passage, $60, $80 and $100; intermediate, $35. Steerage tickets to and from all parts of Europe at very low rates.

VERNON H. BROWN & CO., General Agents, 4 Bowling Green, New York.
J. J. McCORMICK, Agent,
Fourth ave. and Smithfield st., Pittsburg.
ap2-84-D

NORD DEUTSCHER LLOYD. FAST route to London and the Continent. Express Steamer Service twice a week from New York to Southampton (London, Havre), Bremen.

Ss. Elder. Ap16, 6:30 A M	Ss. Saale, Apr. 24, 1 P M
Ss. Aller, Apr. 17, 7 A M	Ss. Ems, Apr. 27, 3:30 P M
Ss. Werra, Apr. 20, 9 A M	Trave, May 1, 7 A M

First Cabin, Winter rates, from $75 upward.

MAX SCHAMBERG & CO., Agents, Pittsburg, Pa.
OELRICHS & CO., 2 Bowling Green, New York City. ja29-71-D

ANCHOR LINE.
Atlantic Express Service.
LIVERPOOL via QUEENSTOWN.
Steamship "CITY OF ROME," from New York, WEDNESDAY, May 1, May 29, June 26, July 24.
Largest and finest passenger steamer afloat.
Saloon passage, $60 to $100; second-class, $30.
GLASGOW SERVICE.
Steamers every Saturday from New York to
GLASGOW and LONDONDERRY.
Cabin passage to Glasgow, Londonderry, Liverpool $50 and $60. Second-class, $30.
Saloon excursion tickets at reduced rates.
Travelers' circular letters of credit and drafts for any amount issued at lowest current rates.
For books of tours, tickets or further information
Apply to HENDERSON BROTHERS, N. Y., or J. J. McCORMICK, Fourth and Smithfield; A. D. SCORER & SON, 415 Smithfield st., Pittsburg; W. SEMPLE, Jr., 165 Federal st., Allegheny.
no6-186-MWF

ALLAN LINE
ROYAL MAIL STEAMSHIPS,
THE ONLY DIRECT LINE
From GLASGOW, LONDONDERRY and GALWAY
To PHILADELPHIA.

Passenger Accommodations Unexcelled.
Prepaid Intermediate, $30. Steerage, $19.
Passengers by this route are saved the expense and inconvenience attending transfer to Liverpool or from New York.
J. J. McCORMICK, or A. D. SCORER & SON, Pittsburg. mh15-99-MWF

State Line
To Glasgow, Belfast, Dublin and Liverpool.

FROM NEW YORK EVERY THURSDAY.

Cabin passage $35 to $50, according to location of stateroom. Excursion $65 to $90.
Steerage to and from Europe at Lowest Rates.
AUSTIN BALDWIN & CO., General Agents, 53 Broadway, New York.
J. J. McCORMICK, Agent, Pittsburg, Pa. mh12-D

NEW ADVERTISEMENTS.

KAUFMANNS'

EASTER GALA BARGAIN Week

It has been our custom for many years past to make the week before Easter a special gala occasion for Bargain Seekers, and Easter, 1889, will not only be no exception to this rule, but lead all its predecessors. We have more to show this Easter than ever before, have prettier styles, have lower prices, and in no department of our popular and attractive store do these facts stand out more conspicuously than in our large and beautiful

BOYS' :-: CLOTHING :-: BAZAAR.

The Spring Season, 1889, has been productive of an unusually large number of quaint, dainty and unique novelties in Little Boys' Kilt and Short Pant Suits, and (print the next four words large, Mr. Compositor.)

KAUFMANNS' HAVE THEM ALL

But it's our prices, more than anything else, to which we call your attention. We want you to know that you can select the finest and most exclusive Spring Styles here for less money than you have to pay for the shop-worn "chestnuts" shown in many houses. We want you to know that ours is the Ideal Boys' Outfitting Concern in Pittsburg.

Matchless Prices for Kilt Suits.

Handsome Flannel Kilt Suits, sizes 2 to 6, at only $1 25.
Beautiful Pleated Arrabeth Cloth Kilt Suits, at only $2 50.
Very fine Scotch Plaid Kilt Suits (1, 2 and 3 pieces), at only $4.
Finest Imported Homespun Cloth Kilt Suits, at only $5.
Exquisite French Novelties, imported by ourselves, at only $6.

LITTLE LORD FAUNTLEROY
SUITS, CAPS, COLLARS AND CUFFS AND SASHES.

PEERLESS PRICES FOR SHORT PANT SUITS (Plain or Fancy; with Vests or without.)

Dark and light Cassimere Suits, sizes 4 to 14, at only $1 39.
Strictly All-Wool Stylish Cassimere Suits, at only $2 25.
Handsome Silk-mixed Scotch Cheviot Suits, at only $3 50.
Imported Cassimere Suits, entirely new designs, at only $5.
Choice Imported Corkscrew Suits, different colors, at only $6.
Finest Cheviot and Cassimere Suits, Parisian Styles, at only $7.

EXTRA SIZE SHORT-PANT SUITS
FOR BIG, STOUT BOYS, UP TO 17 YEARS OF AGE.

UNEXAMPLED PRICES FOR BOYS' LONG-PANT SUITS, Confirmation Suits, etc., Sack or Frock Styles.
Good, honest Cassimere Suits, sizes 10 to 18, for only $4.
First-class Worsted Suits, new Spring Patterns, for only $6.
Fine Corkscrew Dress Suits, 10 different colors, for only $8.
Elegant Scotch Cheviot Suits, very fashionable, for only $10.
Superior Imported Cassimere, Tricot and Worsted Suits, only $12.

GRAND EASTER GIFTS FOR THE BOYS

A most artistic Pictorial Easter Book, just the thing for little Boys, sold in stationery stores at 50c; or a pair of our hard-wood, patent safety extension stilts will be given gratis with every Boy's Suit bought this week.

Lively Times in Our Shoe Department.

The lot of our Shoe salesmen is not an easy one. They're kept on the go from 8 o'clock in the morning till 6 o'clock in the evening. The crowds make 'em. Our Ladies' Shoe Parlor, in particular, enjoys a very active trade. Evidently, our reliable goods, handsome styles and low prices are appreciated.

KAUFMANNS,
Fifth Avenue and Smithfield Street.
ap15-D

RAILROADS.

BALTIMORE AND OHIO RAILROAD—Schedule in effect November 29, 1888. For Washington, D. C., Baltimore, Philadelphia and New York, *11:30 a. m., and *10:20 p. m. For Washington, D. C., Baltimore, Philadelphia and New York, †7:00 a. m. For Cumberland, †7:00, *11:30 a. m., and *10:20 p. m. For Connellsville, †7:00 and *11:30 a. m., †1:00, †4:00 and *10:20 p. m. For Uniontown, †7:00, †11:30 a. m., †1:00 and *4:00 p. m. For Mt. Pleasant, †7:00 and †11:30 a. m., †1:00 and †4:00 p. m. For Washington, Pa., *7:30, †9:30 a. m., *3:35, †5:30 and *8:30 p. m. For Wheeling, *7:30, †9:30 a. m., *3:35, *8:30 p. m. For Cincinnati and St. Louis, *7:30 a. m., *8:30 p. m. For Columbus, *7:30 a. m., *8:30 p. m. For Newark, *7:30, †9:30 a. m., *3:35, *8:30 p. m. For Chicago, *7:30, †9:30 a. m., *3:35 and *8:30 p. m. Trains arrive from New York, Philadelphia, Baltimore and Washington, *7:10 a. m. and *6:50 p. m. From Columbus, Cincinnati and Chicago, *7:45 a. m. and *9:10 p. m. From Wheeling, *7:45, *10:50 a. m., †5:00, *9:10 p. m. Through sleeping cars to Baltimore, Washington and Cincinnati.

For Wheeling, Columbus and Cincinnati, 11:55 p m (Saturday only). Connellsville ac. at §8:30 a. m.

*Daily. †Daily except Sunday. §Sunday only.

The Pittsburg Transfer Company will call for and check baggage from hotels and residences upon orders left at B. & O. Ticket Office, corner Fifth avenue and Wood street.
W. M. CLEMENTS, General Manager. CHAS. O. SCULL, Gen. Pass. Agt.

PITTSBURG AND WESTERN RAILWAY

Trains (Ct'l Stan'd time)	Leave.	Arrive.
Butler Accommodation	6:00 a m	7:10 a m
Day Ex. Ak'n, Tol., Cl'n, Kane	7:20 a m	7:23 p m
Butler Accommodation	9:20 a m	4:00 p m
Chicago Express (daily)	12:30 p m	11:05 a m
New Castle and Greenville Ex	1:50 p m	9:36 a m
Zelienople and Foxburg Ac.	4:40 p m	5:30 a m
Butler Accommodation	5:40 p m	2:10 p m

Through coach and sleeper to Chicago daily.

ALLEGHENY VALLEY RAILROAD—Trains leave Union Station (Eastern Standard time): Kittanning Ac., 6:55 a. m.; Niagara Ex., daily, 8:45 a. m., Hulton Ac., 10:10 a. m.; Valley Camp Ac., 12:05 p. m.; Oil City and DuBois Express, 2:00 p. m.; Hulton Ac., 3:00 p. m.; Kittanning Ac., 4:00 p. m.; Braeburn Ex., 5:00 p. m.; Kittanning Ac., 5:30 p. m.; Braeburn Ac., 6:20 p. m.; Hulton Ac., 7:50 p. m.; Buffalo Ex., daily, 8:50 p. m.; Hulton Ac., 9:45 p. m.; Braeburn Ac., 11:30 p. m. Church trains—Braeburn, 12:40 p. m. and 9:35 p. m. Pullman Sleeping Cars between Pittsburg and Buffalo. E. H. UTLEY, G. P. & P. A.; DAVID McCARGO, Gen. Supt.

RAILROADS.

PENNSYLVANIA RAILROAD—ON AND after November 26, 1888, trains leave Union Station, Pittsburg, as follows, Eastern Standard Time:

MAIN LINE EASTWARD.

New York and Chicago Limited of Pullman Vestibule daily at 7:15 a. m.
Atlantic Express daily for the East, 3:00 a. m.
Mail train, daily, except Sunday, 6:55 a. m. Sunday, mail, 8:40 a. m.
Day express daily at 8:00 a. m.
Mail express daily at 1:00 p. m.
Philadelphia express daily at 4:30 p. m.
Eastern express daily at 7:15 p. m.
Fast Line daily at 9:00 p. m.
Greensburg express 5:10 p. m. week days.
Derry express 11:00 a. m. week days.
All through trains connect at Jersey City with boats of "Brooklyn Annex" for Brooklyn, N. Y., avoiding double ferriage and journey through N. Y. City.

Trains arrive at Union Station as follows:

Mail Train, daily	8:20 p. m.
Western Express, daily	7:45 a. m.
Pacific Express, daily	12:45 p. m.
Chicago Limited Express, daily	8:30 p. m.
Fast Line, daily	11:55 p. m.

SOUTHWEST PENN RAILWAY.

For Uniontown, 5:45 and 8:35 a. m. and 4:25 p. m., without change of cars; 1:00 p. m., connecting at Greensburg. Trains arrive from Uniontown at 9:45 a. m., 12:20, 5:35 and 8:20 p. m.

WEST PENNSYLVANIA DIVISION.

From FEDERAL ST. STATION, Allegheny City.

Mail train, connecting for Blairsville	6:45 a. m.
Express, for Blairsville, connecting for Butler	3:15 p. m.
Butler Accom	8:20 a. m., 2:25 and 5:45 p. m.
Springdale Accom	11:40 a. m. and 6:20 p. m.
Freeport Accom	4:00, 8:15 and 10:30 p. m.
On Sunday	12:50 and 9:30 p. m.
North Apollo Accom	10:50 a. m. and 5:00 p. m.
Allegheny Junction Accommodation, connecting for Butler	8:20 a. m.
Blairsville Accommodation	11:30 p. m.

Trains arrive at FEDERAL STREET STATION:

Express, connecting from Butler	10:35 a. m.
Mail Train	2:35 p. m.
Butler Accom	9:25 a. m., 4:40 and 7:20 p. m.
Blairsville Accommodation	9:52 p. m.
Freeport Accom	7:40 a. m., 1:32, 7:20 and 11:00 p. m.
On Sunday	10:10 a. m. and 7:00 p. m.
Springdale Accom	6:37 a. m., and 3:02 p. m.
North Apollo Accom	8:40 a. m. and 5:40 p. m.

MONONGAHELA DIVISION.

Trains leave Union station, Pittsburg, as follows: For Monongahela City, West Brownsville and Uniontown, 11 a. m. For Monongahela City and West Brownsville, 7:05 and 11 a. m. and 4:40 p. m. On Sunday, 1:01 p. m. For Monongahela City, 5:40 p. m., week days.

Dravosburg Ac., week days, 3:20 p. m.
West Elizabeth Accommodation, 8:50 a. m., 2:00, 6:20 and 11:35 p. m. Sunday, 9:40 p. m.
Ticket offices—Corner Fourth avenue and Try street and Union station.
CHAS. E. PUGH, General Manager. J. R. WOOD, Gen'l Pass'r Agent.

PANHANDLE ROUTE—NOV. 12, 1888. UNION station, Central Standard Time. Leave for Cincinnati and St. Louis, d 7:30 a. m., d 8:00 and d 11:15 p. m. Dennison, 2:45 p. m. Chicago, 12:05, d 11:15 p. m. Wheeling, 7:30 a. m., 12:05, 6:10 p. m. Steubenville, 5:55 a. m. Washington, 5:55, 8:35 a. m., 1:55, 3:30, 4:55 p. m. Bulger, 10:10 a. m. Burgettstown, S 11:35 a. m., 5:25 p. m. Mansfield, 7:15, 11:00 a. m., 6:30, d 8:35; 10:45 p. m. McDonalds, d 4:15, d 10:00 p. m.

From the West, d 1:50, d 6:00, a. m., 3:05, d 5:55 p. m. Dennison, 9:35 a. m. Steubenville, 5:05 p. m. Wheeling, 1:50, 8:45 a. m., 3:05, 5:55 p. m. Burgettstown, 7:15 a. m., S 9:05 a. m. Washington, 6:55, 7:50, 9:55 a. m., 2:35, 6:20 p. m. Mansfield, 5:35, 9:00 a. m., 12:45 d 6:20 and 10:00 p. m. Bulger, 1:40 p. m. McDonalds, d 6:35 a. m., d 9:00 p. m.

d daily; S Sunday only; other trains, except Sunday.

RAILROADS.

PENNSYLVANIA COMPANY'S LINES—February 10, 1889, Central Standard Time.

TRAINS DEPART

As follows from Union Station: For Chicago, d 7:25 a. m., d 12:20, d 1:00, d 7:45, except Saturday, 11:20 p. m.; Toledo, 7:25 a. m., d 12:20, d 1:00 and except Saturday, 11:20 p. m.; Crestline, 5:45 a. m.; Cleveland, 6:10, 7:25 a.m., 12:35 and d 11:05 p. m.; New Castle and Youngstown, 7:05 a. m., 12:20, 3:45 p. m.; Youngstown and Niles, d 12:20 p. m.; Meadville, Erie and Ashtabula, 7:05 a. m., 12:20 p. m.; Niles and Jamestown, 3:45 p. m.; Massillon, 4:10 p. m.; Wheeling and Bellaire, 6:10 a. m., 12:35, 3:30 p. m.; Beaver Falls, 4:00, 5:05 p. m., S 8:20 a. m.; Leetsdale, 5:30 a. m.

ALLEGHENY—Rochester, 6:30 a. m.; Beaver Falls, 8:15, 11:00 a. m.; Enon, 3:00 p. m.; Leetsdale, 10:00, 11:45 a. m., 2:00, 4:30, 4:45, 5:30, 7:00, 9:00 p. m.; Conway, 10:30 p. m.; Fair Oaks, S 11:40 a. m.; Leetsdale, S 8:30 p. m.

TRAINS ARRIVE Union station from Chicago, except Monday 1:50, d 6:00, d 6:35 a. m., d 7:35 p. m.; Toledo, except Monday 1:50, d 6:35 a. m., 7:35 p. m., Crestline, 2:10 p. m.; Youngstown and New Castle, 9:10 a. m., 1:25, 7:35, 10:15 p. m.; Niles and Youngstown, d 7:35 p. m.; Cleveland, d 5:50 a. m., 2:25, 7:45 p. m.; Wheeling and Bellaire, 9:00 a. m., 2:25, 7:45 p. m.; Erie and Ashtabula, 1:25, 10:15 p. m.; Massillon, 10:00 a. m.; Niles and Jamestown, 9:10 a. m.; Beaver Falls, 7:30 a. m., 1:10 p. m., S 8:25 p. m.; Leetsdale, 10:40 p. m.

ARRIVE ALLEGHENY—From Enon, 8:00 a. m.; Conway, 6:50; Rochester, 9:40 a. m.; Beaver Falls, 7:10 a. m., 6:40 p. m.; Leetsdale, 5:50, 6:15, 7:45 a. m., 12:00, 1:45, 4:30, 6:30, 9:00 p. m.; Fair Oaks, S 8:55 a. m.; Leetsdale, S 6:05 p. m.; Beaver Falls, S 8:25 p. m.

S, Sunday only; d, daily; other trains, except Sunday.

PITTSBURG AND LAKE ERIE RAILROAD COMPANY—Schedule in effect February 24, 1889, Central time:

P. & L. E. R. R.—DEPART—For Cleveland, 5:25, *7:40 A. M., *1:20, 4:15, *9:30 P. M. For Cincinnati, Chicago and St. Louis, 5:25 A. M., *1:20, *9:30 P. M. For Buffalo, 10:20 A. M., 4:15 *9:30 P. M. For Salamanca, *7:40 A. M., *1:20, *9:30 P. M. For Beaver Falls, 5:25, *7:40, 10:20 A. M., *1:20, 3:30, 4:15, 5:20, *9:30 P. M. For Chartiers, 5:25, *5:35, 6:50, 7:00, 7:15, 8:40, *9:06, 9:25, 10:20 A. M., 12:05, 12:45, 1:25, 1:45, 3:30, 4:45, *5:10, 5:20, *8:20, 10:30 P. M.

ARRIVE—From Cleveland, 5:30 A. M., *1:00, 5:40, *8:00 P. M. From Cincinnati, Chicago and St. Louis, *1:00, *8:00 P. M. From Buffalo, 5:30 A. M., *1:00, 5:40 P. M. From Salamanca, *1:00, *8:00 P. M. From Youngstown, 5:30, *6:55, 9:20 A. M., *1:00, 5:40, *8:00 P. M. From Beaver Falls, 5:30, *6:50, 7:20, 9:20 A. M., *1:00, 1:25, 5:40, *8:00 P. M. From Chartiers, 5:10, 5:22, 5:30, *6:42, *6:50, 7:03, *7:30, 8:30, 9:20, 10:10 A. M., 12:00 noon, 12:30, *1:12, 1:35, *3:42, 4:50, 4:55, 5:00, 5:10, 5:40, *9:12 P. M.

P., McK. & Y. R. R.—DEPART—For New Haven, 5:30 A. M., *3:30 P. M. For West Newton, 5:30 A. M., *3:30 and 5:25 P. M. For New Haven, 7:10 A. M., Sundays, only.

ARRIVE—From New Haven, *9:00 A. M., *5:05 P. M. From West Newton, 6:15, *10:00 A. M., *5:05 P. M.

For McKeesport and Elizabeth, 5:30 A. M., 3:30, 4:05, 5:25 P. M., *7:10 A. M.

From Elizabeth and McKeesport, 6:15 A. M., 7:30, *10:00 A. M., *5:05 P. M.

*Daily. †Sundays only.

E. HOLBROOK, General Superintendent.
A. E. CLARK, General Passenger Agent.
City ticket office, 401 Smithfield street.

PITTSBURG AND CASTLE SHANNON R. R. Co. Winter Time Table. On and after October 14, 1888, until further notice, trains will run as follows on every day except Sunday. Eastern standard time: Leaving Pittsburg—6:15 a. m., 7:15 a. m., 9:20 a. m., 11:30 a. m., 1:40 p. m., 3:40 p. m., 5:10 p. m., 6:30 p. m., 9:30 p. m., 11:30 p. m. Arlington—5:45 a. m., 6:30 a. m., 8:00 a. m., 10:20 a. m., 1:00 p. m., 2:40 p. m., 4:20 p. m., 5:50 p. m., 7:15 p. m., 10:30 p. m. Sunday trains, leaving Pittsburg—10 a. m., 12:50 p. m., 2:30 p. m., 5:10 p. m., 9:30 p. m. Arlington—9:10 a. m., 12 m., 1:50 p. m., 4:20 p. m., 6:30 p. m.
JOHN JAHN, Supt.