## A CREED FOR JAPAN.

Joseph Cook Talks of the Orient's Religious Needs.

ITS MANY GOOD WORKS

Shows the Advantages of Evangelism Over Unitarianism.

AN UNSATISFACTORY DOCTRINE

Joseph Cook lectured in Boston yesterday on the desire of the Orient for a new and satisfactory religion. He held that Unitarianism and Universalism did not meet the aspirations of the human heart as did orthodox evangelism.

PEPECIAL TELEGRAM TO THE DISPATCH.1 BOSTON, March 3.-Joseph Cook delivered his fitth lecture in Tremont Temple at noon to-day. The subject of the prelude was "Unitarian and Universalist Missions in Japan." He said:

"It may be truly said of all Asia, as Emerson once incidentally said of New England, that it is out in search of a religion. Imported unbelief is a greater mischief among the educated classes of Japan than inherited misbelief, which has been largely cast off. Japan is seeking the best in religion as she is in politics and education. Prof. Hitchcock, of New York, has said: 'Men will have religion, and they will have the best religion;' but he might have added that they make many mistakes in the sifting process. There is no sieve for religious

like time. "It is unpleasant for me to say anything apparently uncourteous toward religious bodies that have more or less merit in politics and philanthropy and great prominence in social life, especially in Eastern Massachusetts. I revere the name of Channing: I reverence the ability of Martineau, especially as a writer on natural religion. I am forced to frankness by no local reasons, but by national and international reasons of the gravest kind.

DEISM AND UNITARIANISM.

"Unitarian and Universalist missions are now being organized and pushed with a vigor that is new among those demomina-tions. It is time that the Orient knew all that the Occident knows about sifting the unevangelical sets during the centuries. Unitarianism in Boston has been a local giant; after 100 years of unparelleled opportunity it has become a local cripple. Both these facts are notorious in New England: it is time they should England; it is time they should become notorious in Japan. It is a little over 100 years since Unitarianism reached as much strength in New England as to organize a church. English deism was the grandfather of New England Unitarianism. Deism was once the fashion in London and became the father of that English Unitarianism which in turn became the father of New England Unitarianism. Deism cannot be spoken of with intellectu I respect to-day. Unitarianism would have had very little intellectual or literary eminence if it had not been associated from the first with circles of politics and social distinction. There was a time here in Massachusetts when to succeed in politics one must be a Unitarian. German transcendentalism seized upon this new order. Hegel Schleiermacher and Strauss were the chief instructors of Unitarianism in its youth. Their's was a pantheistic school which we have practically outgrown. Unitarianism began to have power through this new philosophy. The chief intellectual power of deism, but from German rationalism. Emerson and Parker were the true leaders of Unitarian thought, but Channing believed that one Lord and Savior was not a mere man, that he was unique superhuman. MERELY HUMANITARIANS

"But the mass of Unitarians in our time are mere humanitarians. They assert the mere humanity of Christ and yet pray to Him. It must be asserted that to-day Unitarianism shows a tendency to degenerate into the deism from which it sprung. What does Unitarianism mean as an organization of churches? Dr. W. H. Bellows says: 'A man may be a pantheist or atheist and yet join the Unitarian Church if he be of moral life and call himself a Christian.' Contrast this statement with that of ex-President Mc-Coosh made on this platform ten years later, in which he says: "Unitarianism is dead and laid out for decent burial."

"Does Japan want a cripple? Does it want a corpse? The distinction between Evan-gelical and unevangelical denominations ought to be made in the Orient for the same reasons that it has been made in the Occident. Look at a few commanding facts: First—Unitarian and Universalists are shut out from active fellowship in the Young Men's Christian Associations. They are shut out because unevangelical. Coleridge said, 'a Unitarian may be a Christian, but Unitarianism is not Christianity.' Practical experience has shown in the Occident that Evangelical and unevangelical views are so different that it is clear that in the interests of peace they should be represented by different ecclesiastical organizations. In this I am quoting not the opinions of an hour, but of a century.

EVANGELISM'S FRUITFUL WORKS.

"The evangelical denominations have been

the great and predominating forces in build-ing up the churches of America and founding colleges and schools. They have borne almost exclusively the burden of missionary labor. They have promoted great revivals of religion as the unevangelical have not; the latter have been spiritually unfruitful as compared with the former. For the past 15 years the Methodist Episcopal denomination alone has built two new churches every working day. The record of the past 100 years is that in all our feebleness and notwithstanding all our faults, we have elevated the Evangelical Church membership of the laud from 1 in 14 to 1 in 5 of the population, built schools, promoted revivals, carried missions to the ends of the earried missions to the ends of the earth, and have maintained unity of doc-trine. The Evangelical Alliance, which recently met on this platform, is a proof of this; so is the World's Missionary Confer-ence, which met in London in 1888. From the various evangelical denominations, as from so many corners, we wish arches to spring into the glorious vault of a cathedral under which we wish to gather with us the

willions of Japan.

"Very few young men are coming forward in unevangelical pulpits to take the place of fathers and leaders. Since the death of the lamented James Freeman Clarke I do not know that we have a preacher of the Unitarian faith among us whose distinguishing theological opinions are worth studying New England Unitarianism in that last generation

HAS NOT DEVELOPED a great theologian or church historian I do not know, that Universalists have produced such a man within that time. But on the other hand, let it be understood in the Orient and in England that New England orthoand in England that New England ortho-doxy has been sharpened by the controver-sies of the century. If Japan is to have the best, let it choose New England orthodoxy of the most exalted type. Unitarianism has been eminent in literature, rather than in theology. It has developed philanthropists, but not more than orthodoxy. But the financial sacrifices of the evangelical churches shows the seriousness of their faith churches shows the seriousness of their faith. We give our money and our lives for the support of those views which are commonly called evangelical. I do not think radical Unitarianism is much above the best forms of religious instruction of 'the light of Asia.'
"I am not a Unitarian, because I do not find in Unitarianism any intelligible account of how man is to be delivered from the

atonement. Deliverance from the guilt of sin, and the love of it, is the desire of all nations. When you probe it to the bottom, Unitarianism cannot give peace to the soul that seeks that double deliverance. Evangelical Christianity litts up the cross of Christ, and teaches as its central doctrine the necessity of the new birth, and not only the need, but the reality, of an atonement. My prayer for the Orient and the Occident My prayer for the Orient and the Occident is therefore that God will lift up the cross, and make it the rising sun of the entire earth."

IMPORTED UNBELIEF. Mr. Cook's lecture, which followed, was upon "Imported Unbelief in the Orient." The speaker said:

"It is hardly too much to say that if student in the Orient confines his attention student in the Orient confines his attention to only one regiment of our sceptics and that regiment persistently driven round and round the hill of London journalism, he may mistake the regiment for an endless army. It is a trick to make a regiment look like an army by keeping up an appearance of endless marching; and through that advice agnesticism has obtained an immense hold in Japan, China and India. What is agnesticism? I agree with Mr. Abbot, of this city, when he defines it as that creed which asserts the unattainability of religious truth by any method. Scienof religious truth by any method. Scien-tific theism, on the other hand is that creed, which asserts the attainability of religious truth by a scientific method. These two are rivals for the control of the educated mind in the Orient as in the Occident. Scientific spiritual theism may almost be said to be the universal creed of culture, Occidental and Oriental. The self-evident truths of scientific theisms necessitate our belief in the need of the new birth and of the atonement. We are not pantheists, nor even what begin to be called Christian pantheists; for we are not to be called sons of God and brothers of each other in any emphatic sense, and as implying that we are to be received to the bosom of God, unless we have experienced regeneration; sonship of God means similarity of character with God.

SCIENTIFIC THEISM. "The revelation which asserts the neces-sity of the new birth and the atonement, and reveals the atonement as made, is the com-pletion of scientific theism. What are the bjections of culture to supernatural revelation? I will take up two which have the

most force in the Orient:
First—That the gospels may be mythical.
"Second—That if they are historical, they require us to believe that the founder of Christianity had no human father.
"I hold in my hand Rothe's famous German and the state of the state

man work on theological ethics. His is a mighty head. I desire to quote from him largely to show that Mrs. Humphrey Ward cannot claim him as on her side when she writes her Robert Elsmere. I translate roughly as follows: 'The foundation of all my thought, I can assure the world, is the simple Christian faith as for 1,800 years it has conquered the world. It is to me the final certainty, in defense of which I am willing to enter the lists against any form willing to enter the lists against any form of knowledge that opposed it. I do not know any other firm point for my philosophy or for my existence except this faith. I know of no ot' firm ground into which I can cast a re gious anchor except that historic appearance which bears the holy name of Jesus Christ. That historic appearance is to me the holy of holies of hu manity, the highest that ever has been reached within the range of human con-sciousness, a sunrise in history, by the light

A JAPANESE OBJECTION

Mr. Carnochie, before returning to Japan, said that one of the chief objections of the Japanese to Christianity is the belief that Christ had only one paren. Now I raise the question: Why should not Christ's birth have been supernatural in as high degree as His character and His life? Why not an exceptional origin for a character so exceptional? A fountain does not rise higher than its source. Once, and once only, has sinless life. So far above the human level is sinlessness that we must besinless lieve that that life originated on a super-natural plane. I give in closing, one or two tests by which Orient and Occident may distinguish genuine from counterfeit re-

iligious truths:
"First—Let them adhere to the self-evident propositions in ethics. Our Lord, Himself, appeals to the cans and cannots in the very nature of ethics. Gladstone says the gospel itself leans on the self-evident truths. Plant your feet there, and you may be bold in life, in death and beyond death, for self-evident truth I had almost said is the divine omniesence, as Lotze says.
"Second—Adhere to those religious propo-

sitions that come to you from historic sources and that are in harmony with self-evident truths. When historical evidence shows you there was one in the world unlike any other, and that God was in that one

RECONCILING THE WORLD to himself, and when you find all harmon izes with self-evident truths already learned, then clasp to yourself that revelation. Hold to the truths that are self-evident and you are on your way to the propositions that must eventually rule the world.

"Third—Have adequate suspicion of all

fast and loose fantastics who accept and do not accept self-evident truths. The misnot accept self-evident truths. The mis-chief of our time is the mixture of human and divine in philosophy. Let us have done with those who make a game of the-ology or ethics.

"Fourth-Adhere to evangelical unity. "Fourth—Adhere to evangelical unity. Believe what the ages have sifted and have reached harmony concerning through wide circles of devout and accomplished men. The greatest minds are the safest minds. Let us be suspicious of those who cannot show that they have been with God on the mount. But let us reverence those to whom God has given great endowments and who have concerned them all to God. As the have consecrated them all to God. As the ages have forgotten the little men and re-membered the great ones, so let us do in this

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Why Shidy Talked So Freely to the Civil Service Commission.

BUTTERWORTH WANTS TO KNOW.

A Peculiar Coincidence in the Matter of Appointments.

CHARGES OF FAVORITISM BROUGHT

Dismissal Depended Largely Upon the Politics of the Offender.

Ex-Postmaster Paul, of Milwaukee, in giving his evidence yesterday before the committee investigating the Civil Service Commission, testified that Shidy confessed that he was intimidated by the commission and especially by Mr. Roosevelt. Congressmen asks for information regarding a peculiar coincidence.

WASHINGTON, March 3 .- When the committee investigating the charges against the Civil Service Commission met to-day Mr. Hatton, of the Washington Post, who in the absence of Mr. Ewart, conducted the prosecution, called attention to the remaining charges against the commission. These were: First, that the commission has since its organization to the present time, by the manipulation of the rules and regulations, brought about results in violation of the spirit and letter of the law; second, that by the collusion with the departmental officers, apppointments have been made or brought about in violation of the merit system, and that fav-orites have secured places with little refer-ence to their qualifications; third, that persons, relatives of the officers of the com-mission, have been attached to the com-mission, with the knowledge of the commission, with the knowledge of the com-mission, a privilege denied Senators and Representatives—without compensation and in direct violation of law; fourth, that offenses which resulted in the dismissal of officers of one political party were condoned when committed by officers of the other po-

BUTTERWORTH'S PERTINENT INQUIRY In regard to the first charge, Mr. Hatton said that Representative Butterworth wanted it amended so as to find how it was hat under the Republican administration nine-tenths of the appointees to the civil service were Republicans and under a Democratic administration the same proportion were Democrats. The scope of the amendwould bring the matter to the attention of the committee when it discussed the general workings of the civil service system. There was no necessity, therefore, to take up this

charge at the present time. In regard to the second, Mr. Hatton said it was embraced in the Mitchell case and the prosecution was willing to leave the matter on testimony already given on that charge. As to the third charge, he said it relates to the employment of the wife of one of the officers of the commission and the sciousness, a sunrise in history, by the light of which we must study the entire circle of objects that fall beneath our eyes. This is the testimony of one of the frees minds of German. I wish Japan, China and India to rise to the level of Rothe, at least, and when they are there, to discuss the second objection.

A JAPANESE OBJECTION.

SHIDY CAN STAY.

Commissioner Thompson, in reply to a question by Mr. Hatton, said the Civil Service Commission had not taken any steps to secure Shidy's removal from the Census Office, where he is now employed, and he (Thompson) did not propose to take any further steps for or against him.

Ex-Postmaster George H. Paul, of Milwaukee, was then called. He was appointed postmaster, he said, by President Cleveland in 1885, and at the time was Vice. pointed postmaster, he said, by Fresident Cleveland in 1885, and at the time was Vice President of a Civil Service Association of that city. There had been, he said, 45 resignations in the Milwaukee postoffice during his term. Of these only one had been asked for; the rest were voluntarily given. He said that politics had nothing to do with the question of these resignations. The the question of these resignations. The compensation of the clerks was poor and the labor hard, and the clerks were frequently anxious to get out. Proceeding to the question of the Civil Service Examining Board of the postoffice, Mr. Paul said the duties of the board were discharged entirely independent of himself as postmaster.

A QUESTION OF VERACITY. Mr. Paul said that he never had assisted, advised or controlled Mr. Shidy in making false certification or in changing the marking of an examination. He said that he ing of an examination. He said that he (Paul) had no interest in remarking the papers. He would make the broad statement that he never, to his knowledge, in any manner improperly influenced Mr. Shidy in the discharge of his duties. The commission, he said, was wholly misled by the cunning and want of veracity of Shidy. He had no occasion to suggest to Mr. Shidy any particular way of making certifications. He declared that he never dreamed of discharging Shidy because he testified before the Civil Service Commission. Shidy had never told him he (Paul) was violating the civil service law. The rules made it the duty of the examiners to report to the Civil Service Commission monthly. He did know, Service Commission monthly. He did know, he said, that Shidy undertook to cover the consequences of his laziness and indolence and dilatory habits by making dates that were not true. It was Shidy's blundering records that caused all the trouble, although he did not think it was done with criminal intent on his part, but that his blunders

INTIMIDATED BY ROOSEVELT. Shidy had confessed to him (Paul) that he was cornered and intimidated by the commission and especially by Mr. Roose-velt, and Shidy had told him this in the presence of witnesses. The commission had never given him a copy of the testimony it had taken, notwithstanding the fact that he had asked for it.

To Mr. Hatton, Mr. Paul said he never had access to the records of the local Examhad access to the records of the local Examining Board. Between the appearance of the two reports made on the office by the commission, Shidy came into his office agitated, and expressed regret at what had occurred. He (Paul) subsequently told Shidy that he would not remove or censure him for his testimony before the commission; that he had done right. Subsequently a letter appeared in a morning paper from Shidy relating to him (Paul), false in statements and disrespect-



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### which he (Paul) wrote ty to repudiate the charges had not done so, and he lismissed. The testimony before the commission had

T GERRYMANDERING.

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DISP2

istricted Only on the Occaa Federal Census. t, March 3.-In the House tative McComas, of Marya bill which was referred art the time and manner ns of Representatives in ovides that in each State nan one Representative in I subsequent Congresses, ives shall be elected by ave, as nearly as practi-number of inhabitants, so ilous districts shall not 100 inhabitants in excess district. The districts of territory contiguous,

> ts the redistricting of on the occasion of a ad prohibits such redision of members to the

CTION BALLOT-BOX. to Whether it Had Ever

farch 3 .- In the House Tennessee, called up on case of Featherston

of Ohio, in advocating the estee, exhibited what is puble-action ballot-box, cans assert was used in 21 the enables the precinct the vote of any person le asserted that there evidence in the case to as he now presented ction. The ballot-box to the case by the at-ant, but nobody had ebate the House ad-

ONFIRMED.

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D unt. so Fer t Discount · Clothing. On cut seasons fact is that The lard and p you get just one your

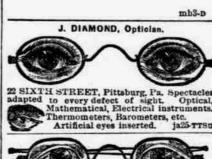
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The old substantial, always | They must go to make room for our new Ladies' Dress and Suit Departth more for to be relied upon Body Brus- ment. Among them are our fine Imported Garments which we sold at 

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By m. Springdale Accomp. 00, 11:50 a. m. and 4:25 p. m.

Springdale Accomp. 00, 11:50 a. m. and 4:25 p. m.

Springdale Accomp. 01:50 a. m., 2:25 and 5:46 p. m.

Express, connecting from Butler.

1:25 and 1:40 p. m.

On Sunday.

1:25 and 1:40 p. m.

North Apollo Accom.

1:20 a. m., 2:25 and 1:40 p. m.

On Sunday.

1:25 a. m., 1:25, 7:25 and 1:10 p. m.

On Sunday.

1:25 a. m., 1:25, 7:25 and 1:10 p. m.

On Sunday.

1:25 a. m., 1:25, 7:25 and 1:10 p. m.

Freeport Accom. 7:40 a. m., 1:25, 7:25 and 1:10 p. m.

On Sunday.

1:25 a. m., 1:25, 7:25 and 1:10 p. m.

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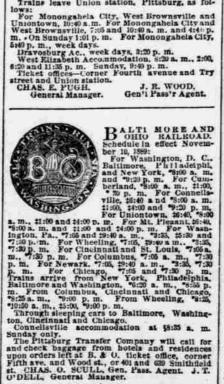
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On Sunday.

1:25 a. m., 1:25, 7:25 and 1:10 p. m.

On Sunday.

1:25 a. m., 1:25



A LLEGHENY VALLEY RAILROAD—
A Trains leave Union Station (Eastern Standard time): Kittanning Ac., 6:56 a. m.; Kiagara Ex., daily, 8:45 a. m., Hulton Ac., 10:18 a. m.; Valley Camp Ac., E:56 p. m.; Oil City and DeBois Express, 2:00 p. m.; Hulton Ac., 10:00 p. m.; Kittanning Ac., 4:00 p. m.; Braeburn Ex., 5:50 p. m.; Kittanning Ac., 5:30 p. m.; Braeburn Ac., 6:30 p. m.; Hulton Ac., 7:58 p. m.; Braeburn Ac., daily, 6:50 p. m.; Hulton Ac., 7:58 p. m.; Braeburn Ac., 11:30 p. m. Church trains—Braeburn, B:60 p. m., and 9:35 p. m. Pullman Sleeping Cars between Pittsburg and Buffato, Jas. P. ANDERSON, G. T. Agt.; DAVID MCCARGO, Gen. Supt.

From Pittsburg Union Station. ennsylvania Lines. Trains Run by Central Time.

SOUTHWEST SYSTEM—PANHANDLE ROUTE.
Leave for Cineinnati and St. Louis, d 1:15 a. m.,
d 7:30 a. m., d 9:30 and d 11:15 p. m. Dennison, 2:45
p. m. Chicago, d 1:15 a. m. and 12:05 p. m.
Wheeling, 7:33 a. m., 1:20, 6:10 p. m. Steubenville, 5:35 a. m. Washington, 5:35, 5:35 a. m., 1:35,
3:30, 4:55, 4:55 p. m. Bulger, 10:10 a. m. Hurgettatown, S 11:25 a. m., 5:25 p. m. Mansfield, 7:15,
5:20, 11:09 a. m., 1:05, 6:30, d 8:30, 9:50 p. m. MaDonaida, d 4 15, d 10:45 p. m.
TRAINS ARRIVE from the West, d 2:10, d 6:00 a.
m., 3:35, d 5:55 p. m. Dennison, 9:30 a. m. Steubenville, 5:05 p. m. Burgettstown, 7:15 a. m., 5:05
a. m. Washington, 6:55, 7:50, 8:40, 10:25 a. m.,
2:35, 6:25 p. m. Mansfield, 5:35, 8:30, 11:40 a. m.,
12:45, 3:55, 9:40 and 8 6:20 p. m. Bulger, 1:40 p. m.
McDonaida, d 6:35 a. m., d 9:30 p. m. 12:45, 3:35, 9:40 and S 6:20 p. m. Buiger, 1:40 p. m. McDonalda, d 6:35 a. m., d 9:00 p. m.

NORTH WEST SYSTEM-FT, WAYNE ROUTE.—Leave for Glicago, d 7:25 a. m., d 12:2, d 1:00, d 5:35, except Saturday 11:20 p. m.; Toledo, 7:25 a. m., d 12:2, d 1:00, d 6:35, except Saturday 11:20 p. m.; Toledo, 7:25 a. m., d 12:25, d 11:05 p. m., and 7:25 a. m., via P., Ft. W. & C. Ry.; New Castle and Youngstown, 7:05 a. m., 12:25, 3:39 p. m.; Partine, 5:45 a. m., via P., Ft. W. & C. Ry.; New Castle and Youngstown, 7:05 a. m., 12:25, 3:39 p. m.; Partine, 6:10 a. m., 12:25, 3:39 p. m.; Headville, Erle and Ashtabula, 7:05 a. m., 12:20 p. m.; Meadville, Erle and Ashtabula, 7:05 a. m., 12:20 p. m.; Headville, 8:40 p. m.; Headville, 8:40 p. m.; Headville, 8:40 p. m.; Headville, 8:40 p. m.; Headville, 8:50 a. m.; 12:45 p. m.; Headville, 8:50 a. m.; Lectadale, 5:30 a. m.

DEPART PROW ALLEGHENY—Nochester, 6:50 a. m.; Beaver Falls, 8:50 a. m.; Lectadale, 5:50 p. m.; Conway, 10:30 p. m.; Estr Oaka S. 11:40 a. m.; Hoon, 3:60 p. m.; Headville, 5:60, 9:06, 10:00, 11:45 a. m.; 1:15, 2:20, 4:25, 4:45, 5:30, 6:15, 7:30, 9:00 p. m.; Conway, 10:30 p. m.; Fair Oaka S. 11:40 a. m.; Heaver Falls, 8:45 p. m.; Lectadale, 5:30 p. m.

TRAINS ARRIVE Union station from Chicago, except Monday, 1:50, d 6:55 and d 6:50 p. m.; Toledo, except Monday, 1:50, d 6:55 and d 6:50 p. m.; Toledo, except Monday, 1:50, d 6:55 and d 6:50 p. m.; Toledo, except Monday, 1:50, d 6:55 and d 6:50 p. m.; Toledo, except Monday, 1:50, m.; Measur Falls, 8:70 a. m., 1:25, 7:00 p. m.; Erle and Ashtabula, 1:25, 10:15 p. m.; Massillon, 10:00 a. m.; Nies and Jamestown, 9:10 a. m.; Beaver Falls, 7:10 a. m., 1:10 p. m.; Beaver Falls, S 8:25 p. m.; Lectadale, 10:40 p. m.; Lectadale,

DITTSBURG AND LAKE FRIE RAILHOAD
COMPANY. Schedule in effect November II,
1889. Central time. Derrant-For Gleveland,
5:00. %:00 a. m., %:35, %:20, %:20 p. m. For Gleveland,
6:10. %:00 a. m., %:35, %:20, %:20 p. m. For Gleveland,
6:10. %:00 p. m. For Buffalo, 8:00 a. m., %:35, %:30 p.
m. For Buffalo, 8:00 a. m., 4:20 p. m. For
Youngstown and Schedule, %:00 a. m., 4:20 p. m. For
Youngstown and Schedule, %:00 a. m., 6:20, %:30, m., %:30, %:30, %:30, m., %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, %:30, m., %:30, %:3 For McCacas, 6:30, 77:30, and Belle Vernon, 6:30, 77:30, '3:50 p. m. From Belle Vernon, Mononcabela City, Ettan-beth and McKeesport, 7:45 a. m., 79:20, 12:20, 5:20, eWill run one hour July. Sundays only. twill run one hour late on Sunday. Will run two hours late on Sun-City Ticket Office, 639 Smithfield Street.

PITISBURG AND CASTLE SHANNON R. R. Winter Time Table. On and after December 1889, until further notice, trains will run as follows on every day, except Sunday. Eastern standard time: Leaving Pittsburg-6:29 a. m., 7:10 a. m., 8:00 a. m., 9:30 a. m., 11:20 a. m., 5:00 p. m., 3:40 p. m., 5:50 p. m., 6:10 p. m., 5:50 p. m., 6:10 p. m., 5:50 p. m., 6:10 p. m., 7:10 a. m., 7:10 p. m., 10:20 p. m., 7:10 p. m., 10:20 p. m., 7:10 p. m., 10:20 p. m., 5:30 p. m., 10:20 p. m., 5:30 p. m., 10:20 p. m., 5:30 p. m., 10:30 p.