settling over the lonely shore. He used

to know without seeing her, that she was there, under the pine. She won-dered if he knew that Dick had asked her to marry him? The sea was quite

dark, except where a faint wreath of

white came and went where the waves broke on the rocks. How dear and kind Don had been; how full of laugh-

ter; how simple and trusting; how careless and good-natured; she remembered this or that drollery, this or that dear

unreasonableness; a hundred tender-nesses. No wonder she loved him; to love

such a man was enough for one girl's

life, she thought, And yet, Dick Wheel-

to herself, as if in excuse. Then she

er had thought she might marry him! "But I've been true," she protested

shut, and heard a burst of laughter.

yard, and two figures at the gate sud-

"Mary, he's back! Mary! Don's

Mary stood still at the gate; she wa

perfectly silent. Eager hands clutched

her and would have pulled her along

the path. "He's home! He's back, Mary;

do you hear? He's back; he says he's

been meaning to come these five years:

Like a woman walking in her sleep,

Mary was pushed to the door, which

swung open again to admit these

friendly on-lookers, who had come to

Afterwards she did not know whether

she saw him or not; the kitchen was

crowded. She heard Mrs. Hayes laugh-

not because she hasn't had chances.

But why didn't you ever write to her?"

And then a voice, a voice from the

grave, a dead voice, that made Mary

thrill with horror; a voice that made

her heart quiver, as though the founda-

tions of the solid earth moved and

Well, I was always meaning to-

and, somehow, she turned and slipped

away between the pushing, jostling,

congratulating friends; slipped out into

the night, and ran, stumbling, crying,

shivering, away from the house of joy

Dick Wheeler was certainly tired

enough to have Jacob help him back to

bed; but Jacob was at the grocery store

listening, open-mouthed, to the story

of Donald Hayes' return; so the young

man sat in the darkness, feeling miser

ably faint and miserably unhappy. He

wished Jacob would come; he wished he

had a lamp; he wished he had some

supper; he wished Mary would be kind-

er. And then he drew a long breath,

and set his lips, ashamed of his unman

Some one knocked, but did not wait

for his "Come in" to push the door open

and enter. It was Mary; she came

"Dick-he's come back. Don's alive

And-and-and, Dick, take me, please

(The End.)

FAMOUS VOICES.

Bunyon had what was called a persua-

Jeremy Taylor was always very much in

Lord Bacon had a voice described by one

of his contemporaries as "very smooth and

Garrick had an exceedingly flexible

The Duke of Marlborough had a voice

that, it was said, could be heard above the

Old Kaiser Wilhelm had a soft voice, and

spoke in a soothing tone that gave pleas-

Jonothan Edwards had sharp, strident

ones that grated unpleasantly on the ears

John Adams had a cool, deliberate way

Cowper always spoke in a diffident, hesi-

Wendell Phillips always spoke in an or-

linary tone, with very distinct articula

Brignoli was known as the "silver-voiced." His tones, though not strong,

Prince Bismarck has a very loud, harsh voice, and generally speaks in a dogmatic,

dictatorial way that admits of no con-

terances in an uninteresting monotone that late in life became an almost unin-

KNOWLEDGE IN NUGGETS.

Pennsylvania has no law to fix the price

The United States adopted its first tariff bill on May 15, 1789.

A child legally adopted may inherit from

Passports are issued by the secretary of state, Washington, D. C.

The water distance from San Francisco

If an employer will not pay wages due,

It is said that one-fifth of the 10,000,000

Indian corn was made a legal tender in the colony of Massachusetts Bay in 1631,

In Russia military service is obligatory,

Coins made at the Philadelphia mint are

Anton Dyorak (pronounced Dyorhak) is Bohemian, born in 1841, and the son of an

There is a direct line of steamships from

New York to Cape Town and other South

Act of May 7, 1889, forbids the sale of

rigarettes in Pennsylvania to persons un-der 16 years of age.

The first telegraphic line in practical operation was established in 1835, between Paddington and Drayton, England.

Queen Victoria was born May 24, 1819; crowned at Westminister Abbey, June 28, 1838, and married on February 10, 1840.

amilies in France have no children.

From the Philadelphia Record.

Lincoln's ancestors were Quakers.

ing, that carried conviction to the

way, as though afraid of the effect

voice, and could mimic anyone he heard speak.

I want-you: because Don's alive."

ly irritability, his cowardly collapse.

and thanksgiving.

in hers.

mons.

olly."

roar of artillery.

of all who heard him.

minds of his hearers.

of making.

imitable style.

telligible mumble.

er adopted parents.

African ports.

to Liverpool is 12,300 miles.

of his words on his auditors.

ion and careful pronunciation.

were exceedingly pure and sweet.

melted-a hearty, kindly voice, said:

"And Mary's been true to you-but

but he's been on three voyages."

rejoice with those that did rejoice.

ing and crying, and saying:

night?"

towards her:

By MARGARET DELAND.

(These short serial stories are copyrighted by Bacheller, Johnson & Bacheller, and are printed in The Tribune by special arrangement, simultaneous with their appearance in the leading daily journals of the large cities).

CHAPTER III.

But Dick Wheeler did not so easily resign the hope that Mary would ac-cept him. In his slow, honest, deliberway, he went all over the situation in his own mind. He knew Don's worth, and he felt, as had everybody who had come in contact with him, the attraction of the young fisherman's sweet, kind, careless nature. He knew all that with no jealousy or bitterness; with only a sober, kindly acceptance of the fact. He admitted the loyalty of Mary's heart, "and I like her all the better," he said to himself stoutly. He even realized, in an exact, reasoning way, the force of Mary's ideal of Don; and the longer she waits, the more she'll care for him." he thought, soberly. He must not lose any time, that was clear. So he tried a dozen loving artifices: he called-not too often. He carried fruit to Mrs. Hayes; he sent



Sitting Alone on the Beach.

books to Mary; and after awhile, to put her at ease, he talked to her about Don, and showed the affection which he had always felt for him.

It all seemed so natural to Mary that she began to feel, as he meant that she should, that he was a friend.

"He's forgotten all that nonsense! she told herself, and grew to depend on his friendship. She was quite unembarrassed when she chanced to be alone with him; if he met her as she was walking home from school, or if he found her sitting alone on the beach. her hands locked about her knees, her eyes in the far line of the horizon, behind which Don's sails had dimmed. and dipped, and disappeared forever.

Another year passed in this way. Dick never spoke, but he went on loving. When at last he tried to speak, her perfect friendliness closed his lips. "I'd better get shipwrecked," he told himself with a little bitterness which was foreign to his patient nature: "if I was dead, she's think more of me." He did not give up hope, but he was discouraged. He hardly knew himself how deeply so, for he was surprised to find himself half sick, and by and by, altogether sick-"down with a fever." his man said, when he came to bring a pair of chickens to Mrs. Hayes' door, lain that Mr W

come himself. "Poor boy!" cried Mrs. Hayes, anxfously; "and not a wife nor a mother to take care of him. Well, there, Mary, it is too bad!" Mary looked sorry, and the next day she went to inquire about

"Well, he's worse," said the hired man, laconically. Mary took the news back to Don's mother, and was very si-

"Bout time to be concerned," old Mrs. Hayes thought, severely, but that she said to herself, "she's worried about him!" "There, now, Mary, cheer up," she said aloud. "I guess it ain't nothin'

very bad." "I don't know," Mary answered, "I hope not. But I'm afraid it is." And then, later in the evening, when they had been talking of something else, she said, suddenly: "He hasn't a soul to look after him, except that stupid

Mrs. Hayes looked at her inquiringly. "I just wish," said Mary, tremulously, "that you and I could-"

"Why, bless your heart," cried the old woman, "we will! I know what you're going to say-we'll go right up there tomorrow. I don't know why I didn't think of it first." Good nursing is well enough in its

way, but when added to good nursing the invalid hears a voice that he loves talking outside his door, to his little, old, kind nurse, or is told that "Mary made that gruel," or watches, dreamfly, through feverish eyes, Mary moving about his room, or even feels her touch upon his forehead-why, he cannot help get well. At least that was what Dick Wheeler said, first to himself, and afterward, shyly and awkwardly, when he was better and was realize, in a slow, pathetic way, that if a sudden flush from the glow in the she had been less kind he might have west. How often she had watched Don's had more hope. "And Don dead seven | boat beating in, when the twilight was

l years!" he told himself, as he sat propped up with pillows in a big, black wooden rocking chair that had roses painted on the head rest, and gay cal-

co sleeves tied over its stiff arms. It was a soft spring afternoon; he was much better: Mrs. Hayes and Mary had gone home, and only came in for an hour or two each day to see that he was comfortable. It was Mrs. Hayes who had packed him snugly into the big chair in the south window, and put a footstool under his feet, and drawn a little table with his medicine

and a glass of water close to his side. "Jacob'll help you back to bed, Dicky, as soon as you feel tired; now, mind, don't sit up a minute longer than you feel like it! And I'll come in tomorrow morning and bring some beef tea. Mary's great on making beef tea."

When she went away Dick sat there in the sunshine, looking out of the window. He made up his mind that he must get over thinking about Mary; there was no use; it only worried her "and it kills me," he though simply He wondered if he could always feet so dully indifferent to everything, just because he couldn't have Mary? The sun was warm on the grassy slope in front of the house; a big vessel, coming slowly up the river with the tide, leaned. and her white topsails swelled and gleaned and flapped loose again; the trees at the foot of the garden showed a faint mist of green; a pigeon wheeled and fluttered down to the doorstep and sat preening itself and puffing out its white breast. The feeling of spring, and joy and promise was in the air.

"And I don't care a darn!" Dick groaned to himself. "Well, I've got to get over this. I'll go away; I'll get out of it; Mary shan't know why; I'll let her think I've never thought of her since the last time I spoke. Good Lord -it was two or three years ago! and I've not gained an inch with her." And then he opened his eyes, and saw Mary coming up the path; she was on her way home from school, and stopped to know how he was getting along.

"Look at you, you careless fellow." she scolded, "you've dropped that shawl off your knees; what would Mother Hayes say?" "Oh, Mary," he said, and somehow

the tears stood in his eyes, he was so weak, "I—I've got to go away!" Mary's instant look of concern, and light touch upon his wrist, showed what she thought of such crazy words, and poor Dick gulped and tried to get

back to his resolution not to tell her. 'I don't know why I said that-I didn't mean to," he told her. "You are tired," she said, soothingly, "you've been sitting up too long." "Nothing of the sort," Dick answered. crossly. "I am only tired of this business! Good Lord! Mary-there! can't help it; will you take me? I didn't mean to ask again; I was just saying I wouldn't when you came up the path.

I'm going off. I've stood this just as long as I'm going to." Poor Mary turned red and white with pity. "Oh, Dick!" she said.

Mary, will you take me? If you won't,

'You know he's dead and gone; you're only making another men miserable; and—and you'd be happier yourself." ulously, "that isn't it; it's because I-I shall always love Don!" she burst out, and then fell to crying; and Dick swore at himself and was ready to tell her that he didn't care the least in the world for her-if it would comfort her

But nothing comforted her. She went home along the river road in the pleasant spring dusk, her eyes blurring and



Hers. She did not want Don's mother to know she had been crying. so left the path and sat down under a little pine tree that clutched at the rocks and stretched its starved, lean branches out over the tumbling foam below. She and Don had often sat here and listened to the steady beat of the waves on the broken rocks. The sitting up, to Mary. But, poor fellow! light paled and faded, and the sea Mary's blank look almost landed him | grew gray and cold: far off a sail leaned k in his bed again. He began to like a wing against the sky and caught

Johann Hoff has a suit pending against Tarrant & Co., to enjoin them from using the words "Hoff's Malt Extract" on their labels.

OBSOLETE FILAMENTS. Samboo Is Nowadays No Longer Used for

the Purpose. The great Edison incandescent lamp works are no longer turning out lamps with bamboo filaments. This simple fact covers a whole period without a parellel for indefatigable research and ceaseless invention. When the art of making incandescent lamps began fifteen substances were diligently experimented with-wood, paper, silk, hair, putty -and Edison has stated that he has made no fewer than 3,000 separate tests of such materials before he settled finally on bamboo as the best for reduc-

turned back to the path, and went on ability. to the little gray house. "Don thought it wasn't as nice as Dick's," she But there are many different varieties of bamboo, and Edison ransacked thought, half smiling; "well, you see, I've chosen it, anyhow," she said, half the earth in the quest for the kinds having the toughest, straightest fibers. His emissaries visited all the tropical aloud, as thought he were beside her. quarters of the globe, penetrating to She saw the kitchen door open and regions up the Amazon, in India and Japan, never before reached by an "Why, who is here at this time of ight?" she thought. And then she American. The result of their adventurous discoveries was the selection of saw that there were people in the doorspecies of Japanese bamboo, which has been used until very recently. denly saw her, and came running

tion to carbon and for subsequent dur-

Now newer processes have come to the front, and bamboo gives way to paper as the basis of the delicate black filament that glows golden when the current passes through it. We are said to be on the eve of cheaper lamps, due not alone to improved manufacture, but to foreign competition. The expected arrival of 75 000 German lamns in New York was noted the other day, although in England, lamp dealers, after using them, have begun to advertise their lamps as "not of German make."

HOW CITIES GET MILK.

Description of the Scenes at the Creameries at Early Morning-A Few Facts About the Cheese Industry.

Special Correspondence of The Tribune. Montrose, April 19.-I doubt very much if the average user of milk in the city ever thinks of the source of his supply of lacteal fluid or how it is sent him, save when he is awakened at an resonant cry of "meouk" issuing from the lips of the milkman, or when that excellent lunged individual presents his bill and perhaps occasionally when a vague idea of a mild faced cow presents itself.

In many small towns through which a railroad runs enterprising wholesalers of milk have established creameries and milk stations.

The farmers of the section surrounding twice daily bring their milk to these establishments, where the cans in which it is brought are immediately placed in iced water vats. This reduces the temperature of the milk which is but a trifle lower than animal heat, to about 38 degrees Farenheit.

Certain milkings are noted for their from a Jersey or Alderney dairy who have a Jersey or Alderney dairy are placed in the cream row; while the Holstein, Durham and common grade dairy are utilized for common milk. The cream is separated from the milk

right to his chair and knelt down and in a separator by centrifugal force. The residuum of a separator is what took one of his big, thin, gentle hands we, of the city, term "sky blue," and in the country is known as "skim milk." Skimmed Cream Cheese.

At one milk station known to the writer, an Italian takes their entire production of skim milk and makes several grades of cream cheese from it. even going so far as to make imitations Forrest had a deep bass voice that seemed to come from the bottom of his chest. of Butiro, Cacciocarallo, Muzzarelleand Provole Serfmate-famous goat's milk Italian cheeses.

At the milk stations some days the supply exceeds the demand, so after all orders have been filled the milk is separated from the cream and made into butter. At all well-regulated creameries and

milk stations milk is tested regularly. The Babcock test is ordinarily used, as Henry VIII had a voice so gruff that it it is considered by experts to be the earned for him the sobriquet of "Bluff King Hal." fairest and most accurate test known. The manner of testing is simple, a small glass caraffe with an exceedingly long neck is used-in it is placed a certain amount of milk, to which is added the correct measured proportion of sulphuric acid. Ordinarily from fifteen to

twenty tests are made at a time. The milk is immediately precipitated to a dullish red hue and becomes, from its contact with the oil of vitrol exceedingly warm.

The caraffes are placed in a revolving cylinder, which is operated by a crank turned by hand. The Genesis of Butter.

Four minutes suffices the completion of stage number one, when the glass receptacles are filled nearly full with boiling water, and again subjected to a farther spin in the cylinder. When the proper time has elapsed the caraffes are removed and on the long, slender necks of the diminutive decanters is observed the fatty substance which the centrifugal motion has forced to the top of its contents. The necks are pro-

portioned, or measured, in proper decimals, showing per hundred pounds of Frederick the Great had a sneering, dis milk the exact amount of butter it will agreeable voice that corresponded well to the cynicial utterances he was in the habit make. The law claims 3 pounds 6 ounces. Goldsmith had a singing voice of great and milk should average this amount, purity, and it was a treat to hear him ren however, when cows are new milkers, ler an old Irish air, which he did in inthat is cows who have recently given birth to calves, predominate in a dairy, Coloridge delivered his philosophic utthe milk will never test as high as

those known as old milkers. A recent test, witnessed by the writer, showed some milk which would only make 2 pounds 6 ounces butter per hundred pounds, while others varied, some testing as high as 4 pounds 8

Each day these creameries or milk stations ship their compliment to the cities. A car is placed at the switch running close to the building, and the large cans of milk, each containing forty quarts, are loaded. The cans are made particularly for the milk traffic, and in a few hours reach their destina

There, in the early morning light, the milkmen await their milk and cream, often far from the residence portion of the city, where most of it will be delivered, and in the grey of the morning, while other men are "kntting up the ravelled sleeves of care," the milkman is urging on his trusty horse preparing himself for his early rounds, whilst singing with the morning stars.

AN OAK FIRE.

My troubles vanish-out of sight, And like the sparks expire, When seated, on a rainy night,

The wind that in the chimney sings But tempts the brave flames higher! And fancy paints a thousand things Beside a big oak fire.

And dreams—rare dreams, of loveller day Fall soft, and never tire, While Memory's warming at the blaze Beside a big oak fire.

Not this vain world, with joys sublime Could tempt my fond desire, Could I but dream all winter long

Vital Meaning of The Messianic Idea.

> Rabbi Fuerlicht Outlines the Importance Of This Belief to All Humanity.

Below will be found the instructive [door, but thou canst, thou shalt rule text of a lecture delivered last Sunday evening at the Linden street temple by Rabbi J. Feuerlicht. "Hope," said the speaker, "is the great comforter of nen. It is the twin sister of courage and both united have sped mankind on ts triumphal march toward the ideal At the root of every improvement in mind and matter lies the restless longing, the undying hope of man; and the achievement of the past gives us the glad assurance that still greater glory is in store for those who will come after

"From this gladsome nature of mar has sprung the Messianic idea and idea in every age. The religious Messianic idea of mankind is of Jewish birth. The literal meaning of the Hebrew word Mashlach" (Messiah) and the Greek "Christ" is "annointed." Every king in Judea was called "Mashiach" be cause he had to be annointed with oil before he ascended to the throne. Along with the Bible-the great treasure of men-the Jew gave to the world its hopes and ideals of a future and better existence. It is not a matter of mere accident that the two great religions Christianity and Mohammedanism grew on Jewish soil, and that the seed they planted, the ideas they spread were the product of Jewish culture and civilization.

Its Olden Political Meaning.

"The Messianic idea of the cider type is purely of a political nature. course, it is religious at the same time, because originally the state and religion were one. The Jewish commonwealth was a theocracy. It was only at times of danger and misfortune that the prophets proclaimed their Mesunearthly hour in the morning by the slanic hopes. Whenever the reins of government were held by the hands of a strong sovereign, who kept the enemies of Israel at bay, we hear nothing of a Messiah to come.

"Amos, who lived during the reign of the powerful Jeroboam the second, knows nothing of a personal Messiah Isaiah, who lived under the weak and timid Ahaaz and Hezekiah, when the kingdom of Judah was tributary to Sennacherib, king of Syria, proclaim the advent of a Messiah, who would again build up Judah. In the ancient time he who would strengthen the kingdom and protect it against invasion was looked upon as the Messiah—the annointed of God. After the destruction of the first Jewish commonwealth and during the seventy years that the Jews were captives in Babylon, their most ardent desire and hope was the coming of a Messiah; and the Messiah did come in the person of Cyrus. heathen king of Persia, who was called by the second Isaiah the Messiah of God (Isaiah xlv, 1.), because he not only permitted the Jews to return from captivity to Palestine, but he also assisted them in re-building the temple and restoring their commonwealth. Cyrus performed what the Messiah was expected to do-he gave back to the Jews their national independence, hence Isaiah did not scruple to call him the Messiah of God, although he was a heathen. Strictly speaking, therefore, the Christian idea of a Messiah as one who was to die to save sinners has no foundation in the Bible; and all those passages in the Bible which, from chronological point of view, have been made to that reference have simply been misinterpreted and twisted from

their context and natural meaning. The Messiahship of Jesus. Nor do we believe that Jesus ever intended to be more than a Messiah in a strictly Jewish sense of the word and for the Jews only. Nor was it ever His intention to transcend the bounds of nationality. When the Canaanitish women came to Him, He said: "It is not meet to take the bread from the children of the house and cast it to dogs. I'm not sent but unto the lost sheep of the house of Israel." These lost sheep of the house of Israel were His own nearest countrymen, Galilleans. According to the only historical account, Jesus was born in Nazareth of Galilee. "From the Talmud we know that the

Galileans were the most ignorant, illiterate and irreligious people of Palestine. Being separated from Judea and the temple by Samaria, through which no Jew ever passed, they gradually lapsed into neglect of all the Jewish precepts and ceremonies, and grew to be looked upon as sinners and outcasts by their strict conforming brethren of the Pharisaic sect, to which Jesus be longed. Between the Pharisees (Chaberim) and their illiterate brethren a Chinese wall had been cast up. It was looked upon as a sin to associate with them, to dwell under the same root with them, or to cot with them. To these poor and neglected children of the house of Israel Jesus' soul went out. As a true, conscientious Jew, it grieved Him at heart to have His countrymen, His hearest kin, lost or thrust from the house of Israel; and He therefore turned all His energies to bring them back again into the fold. What more proof of this can we ask than His warning to His followers: 'Go ye not in the way of the heathens, nor into the cities of the Samaritans.' His mission was to the poor, down-trodden and outcast, whom He called the lost sheep of the house of Israel. He may have believed that He was the messenger of God and that in Him the Messianic conditions and hopes of His times were fulfilled, but all this makes Him no more and no less than a Jew and a child of His Jesus and the Talmud.

"Whatever is true in the teachings of Jesus is found and can be paralleled in he Talmud and in other past Biblical iterature of the Jews. I challenge any one to show me a single word or maxim n the sermon on the mount which i not already contained in the Talmud. Now the sermon on the mount contains the most significant doctrine that Jesus ever taught, and still there is not a single word in it which is not strictly Jewish, and cannot be fully subscribed

to even by the strictest orthodox Jew. "Had it not been for Paul, Jesus and His followers would simply have been known as the adherents of Hillel and his sect. It was Paul who cut the cord asunder that linked the teachings and ollowers of Jesus to Judaism. doctrines that he taught are indeed un-Jewish and un-Biblical. The doctrine that all men are doomed to sin, in consequence of the fall of Adam; second. that Jesus alone was free from sin, an thirdly, that salvation is only possible for those who believe in Jesus-these tenets of Pauline Christianity are the flattest contradiction of prophetic Judaism. Prophetic Judaism teaches simply the possibility, and not the necessity, of sin. The Bible says: "Sin lieth at the

MARCH MAN BANK

over it,' (Genesis, iv, 7). Every man is his own redeemer and is morally responsible for his acts. No one shall suffer for the sins of another (each man shall suffer for his own sins,' Deut. xxiv, 16.) Man's moral responsibility and his personal mastery of sin and selfishness is his only moral gift, and his sole title to nobility, according to Judaism.

Paul's Teachings Disproved. "The Jew lived and suffered to prove the utter falsehood of the Pauline doctrine-that man must sin. The Christian church tortured and burned the Jew, but it could not make him surrender his faith in God. It could not rob him of his conviction that mar was born to moral purity, righteousness and love. It could not force upon him the dootrine of eternal damnation to sin and punishment. In a word, the whole world could not force the Jew against his own conscience. Jews were oppressed and persecuted everywhere, but Judaism lived all the more in the heroism of its martyrs. For one martyred Jesus, our history has perpetuatd the names of millions of martyred Jews, who suffered and died as nobly. For one cross of conviction, the Jew can point to millions of crosses, and instead of the blood of Him who died on Calvary, the Jew points to the streams of every age and clime, that have run red with the precious blood of his ancestors—and we live today to pro-claim the moral freedom of man de-

spite sin and necessity. "Our ideal is not a personal Messiah, but a Messianic age and goal to which all men shall contribute alike with Israel. Our ideal is not to save mankind hereafter from sin, but to lift man up here on earth to the consciousness that he is called to righteousness, and to strengthen him to perform its behests. Our ideal of the Messianic age is when all men, no matter what their creed, will be united on the broad basis of humanity, which means the father-hood of God and the brotherhood of

The Messianic Ideal.

"This conception of the Messiah was shared by the prophets of old and by the rabbis of the Talmud, who teach 'The plous and the righteous of every race or creed will secure the blessings of eternal salvation,' not by faith, but by good deeds and noble acts toward their fellowmen. 'And God will be king over all the earth.' This means, that in the Messianic age there will be no atheism, skepticism, agnosticism and materialism. This means, further, there will be no monarchies, no thrones, and hence no wars of conquests and no revolutions. Whenever the pure belief in God is general, there is no room for idolatry, superstition, fanaticism, religious hatred and prejudice. "Now, while this happy consumma-

tion is not yet at hand, the dawn of the new day, the morning is coming, and night is slowly vanishing. Science, progress, culture and civilization are on the increase everywhere. Sectarian prejudice and bigotry are resented by the governments, by the press and pulpit of every intelligent country. We see the ethical part of religion gaining at the expense of the dogmatical and ceremonial. We see Christian and Jewish ministers coming together to exchange peaceably their religious views, and are striving to establish the common brotherhood of man. By bands of iron and steel, by the interests of commerce and industry, by material and intellectual pursuits, the wide world is ren-dered one world. The message of peace and concord, is with lightning speed flashed from one continent to another. The borderland of creed is widening day by day. And particularly in this blessed country the virgin soil of true liberty, men and women of the highest culture recognize their common humanity as a higher incentive and aspiration than the inciwhile human civilization has not reached its pinnacle, and the struggle is by no means ended yet, and Israel's mission as watchman for mankind's highest treasures is not yet fulfilled, let us yet be satisfied that we are coming day by day nearer to the shrine of Messiah, when the words of the prophet will be fulfilled. On that day God will be one and His name one."

From the Washington Star. "Did you manage to explain to your wife why you got home so late last night?" said the convivial friend, 'Y-yes.

"What did she say?" "She said she wished I could be a little more original."

Dr. PIERCE'S Golden Medical

Cures Ninety-eight per cent. of all cases of Consumption, in all its Earlier Stages.

Although by many believed to be incurable, there is the evidence of hundreds of living witnesses to the fact that, in all its earlier stages, consumption is a curable disease. Not every case, but a large percentage of cases, and we believe, fully 98 per cent. are cured by Dr. Pieroe's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fetal malady, all other medicines with but who have been forced to confess that it surpasses, in curative power over this fatal malady, all other medicines with which they are acquainted. Nasty codliver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphites had also been faithfully tried in vain. The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. Address for Book, World's Dispensary Medical Association, Buffalo, N. Y.

RAILROAD TIME-TABLES

Central Railroad of New Jersey.

Central Railrond of New Jersey.

(Lehigh and Susquehanna Division)
Anthracite coal used exclusively, insuring cleanliness and comfort.

TIME TABLE IN EFFECT MARCH 25,
1896.

Trains leave Scranton for Pittston, Wilkes-Barre, etc., at 8.20, 8.15, 11.30 a.m., II.45, 2.00, 3.05, 5.00, 7.25 p. m. Sundays, 2.00 a. m., 1.09, 2.15, 7.10 p. m.

For Atlantic City, 8.20 a.m.
For New York, Newark and Elizabeth, 8.20 (express) a.m., 12.46 (express) p.m. Sunday, 2.15 p.m.

For Mauch Chunk, Allentown, Bethlehem, Baston and Philadelphia, 8.20 a.m., 12.45, 3.05, 5.00 (except Philadelphia) p.m.

Sunday, 2.15 p.m.

For Long Branch, Ocean Grove, etc., at 8.20 a.m., 12.45 p.m.

For Reading, Lebanon and Harrisburg, via Allentown, 8.20 a.m., 12.45 p.m.

For Fottsville, 8.20 a.m., 12.45 p.m.

Returning, leave New York, foot of Liberty street, North river, at 9.10 (express) a.m., 1.10, 1.30, 4.30 (express with Buffet parlor car) p.m. Sunday, 4.39 a.m.

Leave Philadelphia, Reading Terminal, 9.00 a.m., 2.00 and 4.30 p.m. Sunday 6.27 a.m.

Through tickets to all points at lowest a.m. Through tickets to all points at lowest rates may be had on application in advance to the ticket agent at the station.

H. P. BALDWIN,
Gen. Pass. Agent.

J. H. OLHAUSEN, Gen. Supt.

Del., Lack. and Western. Trains leave Scranton as follows: Ex-press for New York and all points East, 1.40, 2.50, 6.15, 8.00 and 9.55 a.m.; 12.55 and 3.50 1.40, 2.50, 5.15, 8.00 and 9.55 a.m., 12.55 and 3.30 p.m.

Express for Easton, Trenton, Philadelphia and the south, 5.15, 8.00 and 9.55 a.m., 12.55 and 3.50 p.m.

Washington and way stations, 3.55 p.m.

Tobyhauna accommodation, 5.10 p.m.

Express for Binghamton, Oswego, Elmira, Corning, Bath, Dansville, Mount Morris and Buffalo, 12.10, 2.35 a.m. and 1.24 p.m., making close connections at Buffalo to all points in the West, Northwest and Southwest.

Bath accommodation, 9 a.m.

Binghamton and way stations, 12.37 p.m.

Nicholson accommodation, at 5.15 p.m.

Binghamton and Elmira Express, 6.05 p.m.

p.m. Express for Cortland, Syracuse, Oswego Utica and Richfield Springs, 235 a.m. and

Utica and Richfield Springs, 2.35 a.m. and 1.24 p.m.
Ithaca, 2.35 and Bath 9 a.m. and 1.24 p.m.
For Northumberland, Pittston, WilkessBarre, Plymouth, Bloomsburg and Danville, making close connections at Northumberland for Williamsport, Harrisburg, Baltimore, Washington and the South, Northumberland and intermediate stations, 6.00, 9.55 a.m. and 1.30 and 6.07 p.m.
Nanticoke and intermediate stations, 8.08 and 11.20 a.m. Plymouth and intermediate stations, 8.08 and 11.20 a.m. Plymouth and intermediate stations, 2.50 and 8.52 p.m.
Pullman parlor and sleeping coaches on all express trains
For detailed information, pocket time tables, etc., apply to M. L. Smith, city ticket office, 328 Lackawanna avenue, or depot ticket office.

Nov. 18, 1894.

Train leaves Scranton for Philadelphia and New York via D. & H. R. R. at 7.45 i.m., 12.05, 2.38 and 11.38 p.m., via D., L. & W. R. R., 6.00, 8.08, 11.20 am., and 1.30 p.m. Leave Scranton for Pittston and WilkessBarre, via D., L. & W. R. R., 6.00, 8.08, 11.20 a.m., 3.50, 6.07, 8.50 p.m.

Leave Scranton for White Haven, Hazlston, Pottsville and all points on the Beaver Meadow and Pottsville branches, via E. & W. V. R., 6.40 a.m., via D. & H., R. at 7.46 a.m., 12.05, 2.38, 4.09 p.m., via D., L. & W. R. R., 6.00, 8.08, 11.20 a.m., 1.39, 3.50 p.m.

via E. & W. V. R. R., 6.40 a.m., via D. & H., R. R. at 7.45 a.m., 12.65, 2.38, 4.09 p.m., via D., L. & W. R. R., 6.00, 8.08, 11.29 a.m., 1.59, 3.50 p.m.

Leave Scranton for Bethlehem, Easton, Reading, Harrisburg and all intermediate points via D. & H. R. R., 7.45 a.m., 12.05, 2.38, 4.00, 11.38 p.m., via D., L. & W. R. R., 6.00, 8.08, 11.20 a.m., 1.130 p.m.

Leave Scranton for Tunkhannock, Towarda, Elmira, Ithaca, Geneva and all intermediate points via D. & H. R. R., 8.45 a.m., 12.06 and 11.35 p.m., via D., L. & W. R. R., 8.45 a.m., 12.06 and 11.35 p.m., via D., L. & W. R. R., 8.08, 9.55 a.m., 1.30 p.m.

Leave Scranton for Rochester, Buffalo, Nisgara Falls, Detroit, Chicago and all points west via D. & H. R. R., 8.45 a.m., 12.05, 9.15, 11.38 p.m., via D., L. & W. R. R., and Pittston Junction, 8.08, 9.55 a.m., 1.30, 8.50 p.m., via E. & W. V. R. R., 3.41 p.m.

For Elmira and the west via Salamanca, via D., L. & W. R. R., 8.08, 9.35 a.m., 1.20, and 6.07 p.m.

Pullman parior and sleeping or L. V. chair cars on all trains between L. & B. Junction or Wilkes-Barre and New York, Philadelphia, Buffalo, and Suspension Bridge.

CHAS. S. LEE, Gen. Pass. Agt., Phila., Pa. A. W. NONNEMACHER, Asst. Gen. Pass. Agt., South Bethlehem, Pa.

DELAWARE AND HUDSON RAIL-ROAD.

DELAWARE AND HUDSON RAIL-ROAD.

Commencing Monday, day, July 30, all trains will arrive at new Lackawanna avenue station as follows:

Trains will leave Scranton station for Carbondale and intermediate points at 2.20, 5.45, 7.00, 8.25 and 10.10 a.m., 12.00, 2.20, 2.55, 5.15, 6.15, 7.25, 9.19 and 11.20 p.m.

For Farview, Waymart and Honesdale at 7.00, 8.25 and 16.10 a.m., 12.00, 2.20 and 5.15 p.m.

at 7.00, 8.5 and 19.10 a.m., 12.00, 2.20 and 0.15 p.m.
For Albany, Saratoga, the Adirondacks and Montreal at 5.45 a.m. and 2.20 p.m.
For Wilkes-Barre and intermediate into at 7.45, 8.45, 9.38 and 19.45 a.m., 12.05, 120, 2.2, 4.00, 5.10, 6.05, 9.15 and 11.33 p.m.
Trains will arrive at Scranton station from Carbondale and intermediate points at 7.40, 8.40, 9.34 and 10.40 a.m., 12.00, 1.17,2.34, 8.40, 4.54, 5.65, 7.45, 9.11 and 11.33 p.m.
From Honesdale, Waymart and Farsytew at 9.34 a.m., 12.00, 1.17, 3.40, 5.55 and 7.45 p.m.
From Montreal, Saratoga, Albany, etc., 7.45 p.m. Montreal, Saratoga, Albany, etc., at 4.54 and 11.33 p.m. From Wilkes-Barre and intermediaty, points at 2.15, 8.04, 10.05 and 11.55 a.m., 1.14, 2.24, 2.39, 5.10, 5.08, 7.20, 9.03 and 11.16 p.m.

Erie and Wyoming Valley.

Trains leave Scranton for New York and intermediate points on the Eric railroad at 6.35 a.m. and 324 p.m. Also for Honesdale, Hawley and local points at 6.35, 9.65 a.m., and 3.24 p.m.
All the above are through trains to and from Honesdale.
Trains leave for Wilkes-Barre at 6.40 a.m. and 3.41 p.m.

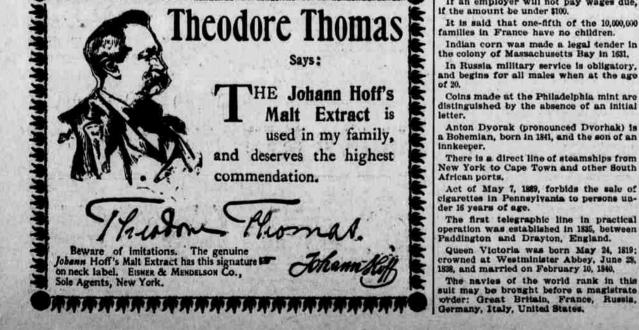


In Effect Sept. 16th, 1894. North Hound. South Bound

Arrive Leave
Hancock June.
Hancock
Starlight
Preston Park
Como
Poyntelle
Belmont
Pleasant Mt.
Uniondale
Forset City
Carbondalo
White Bridge
Mayfield
Jermyn
Archibald
Winton
Peckville
Olyphant
Dickson
Throop
Providence
Park Place
Scranton

All trains run daily except Sunday. f. signifies that trains stop on signal for pas

YPHILLIE BLOOD POISON



Beware of imitations. Ask for the genuine JOHANN HOFF'S Malt Extract.