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Bi-Metallism.

The question of silver has again been holding the attention of the British House of Commons. One day last week the following resolution was introduced by a liberal member. "That the house regards with increasing apprehension the constant fluctuation and growing divergence of the values of gold and silver, and heartily concurs in the recent expressions of opinion of the governments of France and Germany in regard to the serious evils arising therefrom."

Right Hon. H. Chaplin, Conservative, seconding the motion said that the Government had aimed blow after blow at silver; had closed the mints of India, depriving silver of its last great market, and afterwards had imposed a duty upon the silver imports of India. The constant fluctuations of the metal, he declared, were directly traceable to the monetary laws of England.

Sir William Harcourt said he had never denied the existence of evils in consequence of the growing divergence of the values of gold and silver.

When a proposal from Germany was received for another international monetary conference, it would be met in the same manner as the proposal from the United States was received. He suggested that if another conference were held, it should be not for mere academic discussion, but the delegates ought to be empowered to make direct proposals embodying their views. The motion was agreed to without a division.

The Reichstag at Berlin has passed by an overwhelming majority, a resolution in favor of calling a new bimetallic conference. Appearances point to another Bi-Metallic conference of England, Germany, the United States, France and Italy, in the near future.

At Mecca.

Not many Europeans have succeeded in accomplishing the pilgrimage to Mecca. M. Gervais Courtellemont is the third Frenchman who has done so, but he is only the second who has come back alive. M. Courtellemont has just given an account of his experiences in the holy city of Islam. During the journey he posed as an Algerian who had been lately converted to the faith of Mahomed, and arrayed himself in Arab costume. Notwithstanding his perfect command of Arabic, he was looked upon with much suspicion by his fellow-pilgrims, and he often found it difficult to procure his bread and salt. The long journey from Jeddah to Mecca was performed on asses in a single day. Although the heat was great, M. Courtellemont kept the law in all its rigor, and travelled with his head shaved and uncovered. This was in order to disarm suspicion. Many of the faithful, however, made no scruple about keeping on their turbans. On more than one occasion M. Courtellemont nearly compromised himself in consequence of his excessive thirst, the Arab custom being to refrain from drinking until the meal is ended. On entering Mecca it was with difficulty that he avoided treading upon the myriads of sacred pigeons which swarm about the streets. He walked around the sacred Kaaba (cube) seven times, kissed the Black stone, and drank of the spring Zemzem, at which Hagar is supposed to have quenched her thirst. Legend says that it is impossible for any Christian to drink the water of Zemzem. Burton set it down as being anything but medicinal. M. Courtellemont declares that he liked it.—*New York Post.*

Keel or Centreboard.

Commodore Smith, chairman of the America's Cup Committee, New York, does not like the idea of a keel cup defender. He has always been a strong advocate of the centreboard and he is in hopes the new Herreshoff boat will be supplied with one. When he was asked for his views about the news printed that the cup defender of 1895 would be a keel boat, the commodore said: "I read the article carefully and I must say I don't see how it is possible for anyone to obtain facts concerning the design or plans in contemplation for building the new Herreshoff boat. I am not inclined to give credence to the reports and believe she is more likely to be a centreboard than a keel boat. While I have no information I am much in hopes that we shall have a centreboard boat because I think as an all-round boat that in racing the centreboard is superior to the keel and while I have no doubt that with such skillful designers, builders and fittings we will win, anyway I prefer, as a matter of choice, to have a centreboard boat."

It is the duty of a State to attend to the frame and health of the subject. The Spartans understood this. They permitted no marriage, the probable consequence of which might be a feeble progeny; they even took measures to secure a vigorous one. The Romans doomed the deformed to immediate destruction. The union of the races concerns the welfare of the commonwealth too closely to be entrusted to individual arrangement. The fate of a nation will ultimately depend upon the strength and health of the population. Laws should be based to secure all this, and some day they will be.—*Lord Beaconsfield.*

K. D. C. is a flesh producer—thin people should use it.

Ministers and Politics.

It is not easy to define the limits of a preacher's duty in relation to public affairs or politics. Few will argue that a pastor may in the pulpit advocate the claims of his favorite political party or candidates, yet not many will deny that emergencies may arise when he ought, even from the sacred desk, to urge the people to do their duty at the polls, if not tell them what their duty is. Wrong may be so directly arrayed against right in an election that a minister cannot be true to God and himself if he fail to speak out for the right. Surely sin should not escape reproof and condemnation by the church and the ministry because it has become so strong and influential as to be a factor in politics. Attention has recently been called anew to this subject by the action of the Presbytery of New York indorsing the work of Dr. Parkhurst in behalf of municipal reform, and commending him for "the faithful, heroic testimony he has borne." We are glad to see that this action has received the universal indorsement, not only of the Presbyterian press, but, so far as we know, of the entire religious press of the country. The Central Presbyterian, of Richmond, Va., organ of the Southern Presbyterian Church, a body which, perhaps more than any other in this country, stands aloof from any intermeddling in politics, quotes and indorses this resolution adopted by the New York Presbytery:—

Resolved, That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved, and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the Church should bear her testimony for righteousness and purity in all human affairs.

This, it seems to us, correctly defines the true attitude and duty of the Church and ministry. We agree with the Interior that ministers ought to be "prophets of the old type," "entitled to attack iniquity wherever they find it."—*Cumberland Presbyterian, Nashville.*

THE BELLE OF THE EVENING.

HER LOVELY PINK SILK DRESS.

A few weeks ago a ball was given in a flourishing Ontario town. Youth and beauty was fully represented, and many of the ladies wore charming costumes. The belle of the evening was a young lady of twenty years; she was the personification of grace and beauty, and won the admiration of all who were present.

Her brother, an intimate friend of the writer, told the following secret: "My sister looked charmingly beautiful at Mrs. Y's ball last evening. From what I had heard about her ball dress at home, I fully expected chargin and disappointment as far as I was concerned, because I understood she was to wear a dress that had been dyed with Diamond Dyes."

"For some time she had worn a cream silk, but it had become somewhat soiled, so mother and sister determined to dye it a light shade of pink, and I fully expected a failure. "Before going to the ball I was called to see my sister in her new dress, and I could hardly believe it was the old dress re-dyed. The lovely pink was a marvellously rich shade, and the whole costume so becoming that I was fairly delighted. Young and old at the ball were charmed with sister's good taste, but of course they had no idea that Diamond Dyes played so important a part in the success of the costume."

Moral.—When you re-dye any valuable material always use the Diamond Dyes, if you wish success; they never fail to give good results.

At a Woman's Club.

Are intellectual women interested in each other's intellectuality? The other day, while the secretary of a woman's club was reading a carefully prepared paper on "Protective Power of the Child's Mind"—

One lady read a copy of Life.

One lady went over the manuscript of her own paper.

Two ladies held a conference over some scraps of dress material in a corner.

The president of the club read a letter.

A girl regarded the tips of her gloves and looked heart-broken.

Four ladies took out their watches and gazed at them furtively under cover of their handkerchiefs.

One old lady went to sleep.—*Sara Sylvestor, in Boston Home Journal.*

"Proud, heartless beauty, you reject me, do you!" howled the young man, drawing a perfumed handkerchief from his breast pocket and wiping his trembling lips. "If it were not for one thing I should rush down to the lake and drown myself!"

"And what is that?" she scornfully enquired.

"It's raining, and I always catch cold when I get wet!"

And a large, damp tear rolled down his cheek and fell with a dull splash on the polished floor.—*Chicago Tribune.*

Constipation, Headache, Backache—the result of a disordered Stomach and Liver cured by

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Fraternities.

Regular weekly meeting of the W. C. T. U. on Thursday at 3 o'clock p. m., in their hall. First Tuesday of every month being the Union Prayer Meeting. All women cordially invited to attend.

F. & A. M., Woodstock Lodge, No. 11.—Regular meetings held in Masonic Hall the first Thursday in each month. Visiting brethren are made welcome.

A. O. H., Woodstock Division, No. 1.—Meets in their rooms in McDonough's Brick Block, on the first and third Wednesdays in each month, commencing at 8 o'clock p. m.

Black Knights of Ireland, King Preceptory.—Meets in the L. O. L., No. 38, Hall on the first and third Friday evenings of each month.

Regular meeting of the "Y" in W. C. T. U. Hall every Thursday evening at 8 o'clock.

The Band of Hope meets in W. C. T. U. Hall every Thursday at 4 p. m.

S. of T., Campbell Division, No. 299.—Meets in W. C. T. U. Hall every Tuesday evening at 8 o'clock.

B. of L. E., Missing Link Division, 341.—Meets first and third Saturdays of each month in K. of P. Hall, King street.

Royal Arch Masons.—Woodstock Chapter G. R. of N. B.—Regular convocations held in Masonic Hall, the third Thursday in each month at 8 o'clock, p. m. Visiting companions always welcome.

Uniform Rank, K. of P.—Meets in the K. of P. Hall, first and third Tuesdays in each month.

K. of P., Ivanhoe Lodge, No. 7.—Meets in Castle Hall, King Street, every Monday evening at 8 o'clock.

I. O. O. F., Carleton Lodge, No. 41.—Meets every Thursday evening at 8 o'clock, in Odd Fellows Hall, Main street.

I. O. O. F., Meductic Encampment, No. 8.—Meets on second Monday of every month at 8 p. m. in Odd Fellows Hall.

L. O. A., Woodstock Lodge, No. 38.—Meets first Tuesday of each month at 8 p. m.

I. O. G. T., Woodstock Lodge, No. 131.—Meets every Monday evening at 7.30 o'clock, in the W. C. T. U. Hall.

Emerald Council, No. 64, R. T. of T.—Meets every Thursday evening in the R. T. of T. Hall.

Woodstock Hose Company, No. 1.—Meets first Monday of each month at 7.30 p. m.

Wellington Hose Company, No. 2.—Meets the 2nd Monday in each month.

I. O. F., Court Regina, No. 652.—Meets at K. of P. Hall, King street.

The Churches.

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector.

Christ Church (Parish Church).—Service at 3 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m.

St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month.

Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. GERTRUDE'S (R. C.) CHURCH.—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8 and 10 a. m. Sunday School 2.15 and Vespers 7.00 p. m.; Week-days Mass, 7.30 a. m.

St. PAUL'S PRESBYTERIAN.—Sunday Services.—Preaching 11 a. m. and 7 p. m. Sunday School and Pastor's Bible Class 2.30 p. m. Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. A. F. Baker, pastor. Sabbath services: prayer meeting, 10.30 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union Association meets every Monday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Trafton, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Dr. Chapman, pastor.—Sabbath services: preaching at 11 a. m. and 7 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 2.30 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Y. C. Endeavor Friday evening; missionary meeting first Wednesday in every month. Seats free.

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RAILWAY TIME TABLE.

DEPARTURES.

6.10 A. M.—MIXED—Week days: For Presque Isle and points North.
10.20 A. M.—MIXED—Week days: For Houlton, McAdam Junction, St. Stephen, St. John, Bangor, Boston, etc.
12.30 P. M.—MIXED—Week days: For Fredericton, etc., via Gibson Branch.
1.00 P. M.—EXPRESS—Week days: For Presque Isle, Edmundston, and all points North.
2.40 P. M.—MIXED—Week days: For Vanceboro, Montreal, etc.
10.17 P. M.—EXPRESS—Week days: For Houlton, McAdam Junction, St. Stephen, Fredericton, St. John, Vanceboro, Bangor, Boston, etc.

ARRIVALS.

6.10 A. M.—MIXED—Except Monday, from St. John, St. Stephen, Vanceboro, Bangor, etc.
10.15 A. M.—From McAdam Junction, etc.
10.20 A. M.—EXPRESS—Week days: From Presque Isle, etc.
10.45 A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.
1.00 P. M.—EXPRESS—Week days: From St. John, St. Stephen, Bangor, Montreal, etc.
10.17 P. M.—MIXED—Week days: From Edmundston, Presque Isle, etc.

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