#### ANSWERED.

Why must our loved ones be ever far away? Our foes are always plucking at our garments-

Come home, Macushla, to make glad this weary

Since you have left me the woods have lost their Sweet summer evenings have recalled those sweeter

And I have longed for an endless night to wrap

That I might sleep through time and - You are

#### A POSITIVE ROMANCE.

with him. On one of these occasions we had been at the opera during the evening, and had witnessed an ovation to a beautiful and famous singer. We had been I confess that I knew next to nothing—stirred by the enthusiasm of the audience, scarcely more than that there was such a and on our walk home fell to discussing a thing. theme suggested by the scene; namely, the the tendency of man to assume a worship- it," resumed Hammond, "further than to ful attitude towards woman, and the reason | see that it is a scheme for the perfection of for it. Was it merely a phase of the passional relation between the sexes, or theories of superhuman intelligences, and

significance?

When I mentioned the former idea Hammond demanded why this tendency was not reciprocal between the sexes. As a matwomen, hut such admiration was for cause, and in no way confounded with the wor- would be about what it was in my case. shipful reverence which it was man's instinct to extend to woman as woman, with intoxicating flattery implied in being seri- translated for all time the language of love secondary reference to her qualities as a ously reasoned with on themes so lefty by into that of worship. Art had personified particular person. No fact in the relations a man whom we so greatly admired, would under the feminine form every noble and of men and women, he declared, was more have gone far, no doubt, to commend to us affecting ideal of the race, till now it was in striking than this contrast in their mutual any form of opinions he might have taught; the name of woman that man's better part sition which testified more strongly than attitudes. It was the feminine, not the masculine, ideal which supplied the inspira- account for his success in converting us. | wards the divine. Is it alleged that it is enthusiasm and sincerity with which he himtion of art and the aroma of literature, As for Comte's dogmatic denial of superwhich was found enshrined in the customs human existence, and his fanciful schemes and common speech of mankind. To this of new society, we were too young and sion is no teacher of reverence. Moreover, heart. He had never before spoken of his I replied that man, being the dominant crude to realize how unphilosophic was the it is as the race outgrows the dominion of sex, had imposed his worship on the race former, how impossible and undesirable passion that it recognizes the worshipful- times I had spent the evening at his house, as a conquering nation, its gods on the conquered. He, not woman, had been the facts of a new creed, they meant little to cognize in her no element of sacredness. Self. Certain womanly belongings, howcreator of the art, the literature, and the us. nor did Regnier much insist upon them. It is the clear soul of the boy, the poet, and ever, which I had noticed, and the sound of At their first meeting her face became crim-

was all wrong. Man's tendency to worship passioned boys than an appeal like this? maintained. How, then, were we to account woman, while naturally blending with his The magnificent audacity of it, the assumppassional attraction towards her, did not tion of man's essential nobleness, the con- tions that either it indicates a world-wide spring from the instinct of sex, but from temptuous refusal to make any terms with madness infecting the noblest nations while He did not desire her to make acquaint- had perceived how altogether impertinent the instinct of race—a far deeper and genwally unrecognized impulse. Even though woman should become some day the dominant sex, man need suffer no apprehension of being worshipped. His modesty would be respected.

Some time later, when we had cozily established ourselves before a sea-coal fire in Hammond's quarters, with divers creature comforts at hand for one of our usual symposiums, the subject came up again; and under conditions so favorable to disbursiveness our talk took a wide range.

adoration of woman, did not that crack- be able to look down from a serene height, modern man, springs from his recognition, brained Frenchman, Auguste Comte, propose something of the sort as a feature of his "Religion of Humanity"?" Hammond nodded.

"I wonder," I said, whether that feature of the scheme was ever actually practiced by his followers. I should like to get a chance to ask a Positivist about that, if indeed there are any in America.' Hammond smoked in silence fer some

time, and finally said, quietly, "Possibly I might tell you something about it myself?" "Hello!" I exclaimed. "How long since you have been a Positivist?"

"About 25 years," was the matter-of-

"A Positivist of 25 years' standing," I ejeculated, "and never told of it. Why have you hid your light under a bushel all

"I said that it was 25 years since I had been a Positivist," replied Hammond; "as same year of my college course, and, perhaps you may infer, to the same stage of intellectual development. For about six months at that time I was as ardent a convert, I fancy, as the Religion of Humanity

"I thought you had told me all about yourself long ago," I said. "How is it that you have kept so mum about this experience? I should fancy it must have been a decidedly odd one.'

"I was a very odd one," replied Hammond—"the strangest passage, on the whole, I think, in my life. I have never spoken of it, because it is one of those emotional experiences which no man likes to relate unless he is sure of being understood. To tell it to most men would be casting pearls before swine. I have always meant to tell you when a suitable op-

portunity came up."
"You know," he said, when I had signified my eagerness to hear, "that I gradu- mode of the existence of which was a mysated at Leroy college. It was a little one- tery. As a solace to their votaries and an its orthodoxy; and with my father, who nized sacred emblems; not indeed to be was a clergyman of a very straight sect and | confounded in clear minds with the original staid views, that fact covered a multitude object of devotion, but worthy of reverence of shortcomings. I was nineteen when I in its place, as its special representative entered, and consequently when at the be- and reminder. In precisely this sense the ginning of sophomore year I came under the charge of Prof. Regnier. He was a Frenchman, but spoke English with perfect | creed of demonstration, not of faith. Reg- | men to adore women to the point even of | ful ordeal. ease and precision, and a very slight ac- nier did not ask me to receive this propo- idolatry. Lovers constantly were doing it. cent. At the time I knew him he was sition as his mere statement, but proceeded But in these cases the worshipers did not my preconceptions as to her appearance, probably 60. His hair was quite gray, but his mustache and imperial were still dark. It was rumored among the students that he had left his native land for political reasons, having played for too high stakes at the national game of revolution. True at the national game of revolution as his increasanableness by logic. I allow beyond the personality of the idol. Possibly no doubt some dim apprehension of the true grounds of woman's worshipful-ness might mingle with the lover's sentiment, but in these cases the worshipers did not have a subtracted as well as the accessories of the scene, left as well as the accessories or not, the report naturally heightened the

interest which his personality had for ns. sonally all the students in his class; and as any form of religious belief inconsistent as mistaken as that in which it was offered. it is not easy for a man of 60, especially if he with the recognition of the sacred quality of Either on the one hand from an impulse of if he is also their teacher, to become really womanhood on the grounds given by Reg-

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may be taken as evidence of his unusual tact. He was, I think, the most fascinating man I ever saw. His insight into character was like magic, his manners were charming, and his Gallic vivacity made him seem like a boy. Gradually, while still remaining to the rest of the students a genial and friendly instructor, he singled out a smaller circle of particular intimates. Of these I was one, and I believe the most trusted.

"Of course, we boys were immensely

flattered by the partiality of such a man; but equally, of course, the pursuit of his own pleasure could scarcely have been the motive which impelled him to seek our companionship. It was, in fact, a motive as unselfish as that of the missionary who leaves the comforts and refinements of civilization and exiles himself among savages that he may win them to his faith. My friend Hammond is a bachelor, and lives in chambers in New York. Whenever we meet on my occasional visits to present employment, not merely as a means the city he insists on my spending the night of livelihood, but equally for the opportu-

"I shall not bore you with an account of had it some deeper and more mysterious declares the supreme object of the indivi-significance? The rational demonstration of the truth of this system is sought in the course of history, which is claimed to prove Postivism ter of fact, while women showed endless devotion and fondness for men, their feeling was without the strain of adoration. It is claimed to prove Tosavish fact that there was no more striking feature of the modern and humane as compared it in the books. I dare say you will not with the ancient and barbaric world than Particular men's qualities of mind or heart | be converted; but if you were nineteen in- | the constantly growing tendency of the might excite the enthusiastic admiration of stead of twice that, with Hippolyte Regnier,

"His personal influence over us, and the but there were not lacking other reasons to adjured his baser in every sort of strife to- anything else could have done, both to the creator of the art, the literature, and the language which were dedicated to her. Had woman been the dominant sex the been obliged to stand upon a pedestal and be worshipped.

Hammond laughed, but declared that I Hammond laughed, but declared that I Hammond laughed, but declared to the sale worshipped.

What most he did insist on was the ethical side of Positivism—the idea of the essential unity of the individual with the immortal race of man, and his obvious reason to forge self in its service. What could be better adapted to affect generous and impressed like this?

Hammond laughed, but declared that I Hammond laughed, but declared that I Hammond laughed, but declared that I Hammond laughed, but declared to affect generous and impressed like this?

Hammond laughed, but declared that I Hammond laughed, but declared that I Hammond laughed, but declared that I Hammond laughed, but declared to affect generous and impressed like this?

Hammond laughed, but declared that I Hammond laughed, but decla selfishness, captivated our imaginations. I sparing the basest, or else must be the outknow now indeed that this enthusiasm of come of some profound monition of nature, humanity, this passion of self-abnegation, which in proportion as man's upward evoluwhich I thought a new religion, was the heart of the old religions. In its newfangled disguise the truth and virtue of the doctrine were still operative, and the emotional crisis through which I passed I found | the ceaseless fountain of lofty inspiration was as essentially religious as it was in

form unorthodox. "At the end of sophomore year there were a half-dozen very positive young woman whom men instinctively reverence about it. Positivists in our city. The pride "By the way," said I, apropos of some of intellect which we telt in our new remark he had made, "talking about the enlightenment was intoxicating. To with compassion frequently tempered by contempt, upon the rest of the world still groping in the mists of childish superstition, was prodigiously to the taste of youths of eighteen and twenty. How, to be sure, we did turn up our noses at the homely teachings in the college chapel on Sundays. Well do I remember attending my father's church when at home on vacation, and endeavoring to assume the mental attitude of a curious traveller in a Buddhist temple. Together with the intellectual vanity which it tostered, our new faith was commended to us by its flavor of the secret, the hazardous, and the forbidden. We were delightfully conscious of being concerned in a species of conspiracy which if it came to light would convulse the college and the community, have us expelled, and cause no

end of scandal to the public. earnest and tried to make of it the religion long, in fact, as it is since I was a sopho- it claimed to be, I was troubled by a lack more. Both experiences belonged to the that seemed to be inherent. Humanity, the object of our devotion, was but an abstraction, a rhetorical expression for a mass of individuals. To these individuals I might indeed render affection, service, compassion, tenderness, self-sacrafice; but their number and pettiness forbade me the glow of adoration with which service was touched in religions which offered a personified object of adoration. When finally I Love took up the harp of life . . . passed confided these troubles to Regnier I expected to be rebuked; but on the contrary, and to my great discomfiture, he embraced me effusively after the Gallic manner. He said that he had been waiting for the time when in the course of my development I should become conscious of the need I had confessed before explaining to me the provision made for it by Positivism.

"To start with, he put in, as a sort of special plea for Positivism, that it was not the object of devotion an abstraction, the

sacred emblem of humanity was woman. which we have been talking about to-night. It was given to me, of course, as a doctrine acquainted with students of 20, the fact nier. Indeed, I am by no means sure whether the doctrine as I received it is

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### Ayer's Sarsaparilla,

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orthodox Positivism at all. I have reason to think that Regnier was quite too original a character for a very good interpreter, and should be interested to know how far his ideas were his own and how far his master's. "First he pointed out to me as matter of

most civilized races to apotheosize woman-hood. The virgin ideal had been set up by the larger part of Christendom as the object of divine honors. The age of chivalry had him thus in a sort to deify the sex? Pastion progresses he becomes capable of apprehending? Why this impassioned exaltation by him of his tender companion? What is the secret spring that makes her she is to him? What is the hint of divinity yet cannot name?

"The adoration of woman, which may almost be called the natural religion of the instinctive when not conscious, that she is in an express sense, as he is not, the type, the representative, and the symbol of the race from which he springs, of that immor- had been very reluctant to assume the atti- my lips to it. I lifted up the hem of her tal and mystical life in which the secret of tude required of her, and only her respect dress and kissed it. There was a rustle of his own is hid. She is this by virtue, not for his wishes and the good of the cause, of her personal qualities, but of the mothersex, which, overbearing in part her individuality, consecrates her to the interests of induced her finally to yield. After some the race and makes her the channel of those | talk as to the significance of the interview irresistible attractions by which humanity before me, which I was too much agitated exists and men are made to serve it. As to comprehend, he bade me follow him. compared with woman's peculiar identification with the race, man's relation to it is an from the moment Regnier had suggested exterior one. By his constitution he is this interview, had been exceedingly busy above all an individual, and that is the nat- with conjectures as to the sort of scene it ural line of his development. The love of would prove, and especially as to the perwoman is the centripetal attraction which in sonality of her who was to be the central due time brings him back from the indivi- figure. Except his intimation that the indual tangent to blend him again with man- terview would be necessarily without inter- But circumstances also prevented. The "But the more I took my new faith in kind. In returning to woman he returns change of speech and presumably brief, very next day there was an explosion in scarcely more probably than a confronta-college. There had been a Judas among sentiment for woman which is higher than passion and larger than personal tenderness -all, that is to say, which makes his love for her the grand passion which in noble pectation of finding myself in the presence pended for six months. When I returned hearts it is—is the fact that under this form his passion for the race finds expression. Mysterious ties, subtending consciousness, bind him, though seemingly separate, to the mighty life of humanity, his greater have been surprised had there been some heard of him again or of his daughter. I self, and these are the chords which, when in music out of sight.' In woman humanity is enshrined and made concrete for the homage of man. This is the mighty indwelling which causes her to suggest something more august than herself, and invests

ing reverence. "You may imagine with what power such a doctrine as this, set fouth by an enthusiast like Regnier, appealed to the mind of an impassioned boy of 20, as yet pure as a singular among religions in recognizing as girl, but long vaguely stirred by the master met her on the street. passion of our nature. The other tenets of the Religion of Humanity had been impressed upon me by argument, but at the horse institution, but blue as whetstone in aid to their faith nearly all religions recog- mere statement of this my heart responded

her with an impersonal majesty command-

"Subsequently in response to my questioning Regnier explained to me how the master had recommended his disciples to give practical effect to the cult of womanhood. I must remember that it was nothing "Of course, Positivism claiming to be a new and nothing peculiar to Positivism for age from the charge of extravagance. On the other hand the spirit in which women received "He made it his business to know per- peculiar to Positivism; but I don't know of the homage men rendered them was usually as mistaken as that in which it was offered. Either on the one hand from an impulse of personal modesty they deprecated it, or on the other hand they accepted it as a gratithe other hand they accepted it as a grati-fication to their personal vanity. In either

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case they equally misapprehended their | capable of supporting the role he had true and valid title to worship, which, while personal qualities might enhance or partially obscure it, was itself in root more than personal, and consisted in the martyr and mother sex which so peculiarly sacrificed and consecrated them to the interests of humanity as to-draw to them the homage and loyalty of all men who loved their race. It had been the counsel of his master, Regnier said, that while his deciples should hold all women in exalted reverence, they should peculiarly address this general sentiment to some particular woman, who, being of the same same faith, should be able to accept it worthily and without self-exaltation in the spirit in which it was offered.

"Of course the reflection was obvious that in the existing conditions of the Positivist propaganda in America it would be impossible to find a woman capable of understanding, much less of accepting, such a relation, and, therefore, that to me the before this girl who had so trusted to my cult which I had been taught must remain magnanimity, appraising her like a sensuaentirely rheoretical. Homage from men which did not insure to the titilation of the vanity would seem to women, as usually educated, equally incomprehensible and

"It was in recognition of this situation that Regnier ended by making a propoman's passion for woman that has moved | self held the faith he preached, and to his confidence in my own equal singleness of personal history or home life. Several hind a daughter, the sole companion of his eyes, which in that moment must have life and the apple of his eye. She lived in been truly windows of my soul, she ances in this country, nor indeed was she to their quality self-consciousness on her able to speak a word of any language but part would be. As with a gaze growing her own. There was no question of my ever more serene and steadfast she conmaking her acquaintance in the ordinary tinued to read my thoughts, her face preciation of the sacred quality of woman- a conscious goddess. Then, as still she hood, it was possible that she might con- read on, there came another change. The sent to receive any homage in the name of soft black eyes grew softer, and then slowin her gentle mien that brings him to his her sex. He could not be sure what she ly filled with tears till they were like brim-

> "The following day a note from him re- name sweetness indescribable. questing that I should call at his house that evening intimated that he had succeeded in would have added sacredness to that head, time set he told me that he had found it figure seem more adorable. With right more difficult than he had anticipated to good will I sank upon my knees. She gain his daughter's consent to see me. She reached forth her hand to me and I pressed and the assurance he had given her of the entire ingenuousness of my own motive, had

"As may readily be supposed, my fancy, tion, he had told me nothing. Of course, however, my fancies had not failed to take some form. I think I had a general exof a beautiful woman, statuesquely shaped to college, Regnier had disappeared. He and posed. I imagine that I rather expected | had of course been promply dismissed, and her to be enthroned or standing upon some it was rumored that he had gone back to sort of dais, and I am sure that I should not | France. He had left no trace, and I never artificial arrangement of lights as in a theatre to add effectiveness to the figure.

don't even know the name of the woman I worshipped."—Edward Bellamy.

"I followed Regnier through several rooms without raising my eyes. Presently he paused and said, 'My daughter.'

"Thrilling with the premonition of a vision of imperious or melting loveliness which should compel my homage by its mere aspect, I raised my eyes to find myself facing a plain-featured, plainly dressed young woman, not ill-looking certainly, but destitute of a single trait striking enough to have won a seeond glance from me had I

"Her father need not have told me of her reluctance to assume the part his wishes had imposed upon her. For the fraction of an instant only, a pair of black eyes had met mine, and then she had bent her face as low as she could. The downcast head, the burning cheeks, the quick heaving of the breast, the pendent arms, with tensely interlacing time of year that the actors begin crowdin' fingers and palms turned dowkward, all told the story of a shy and sensitive girl submitting from a sense of duty to a pain-

"The sudden and complete wreck of all with the effect of making the entire noble and romantic cult which had led up to this unlucky confrontation seem a mere farrago If he had seriously thought his daughter

Children's hoods done up equal to new, at Ungar's Steam Laundry.

assigned her, had there ever been a like case of parental fatuity?

"But even as I indignantly asked myself this question I saw a great light, and recognized that the trouble was neither with Regnier's fatuity nor with his daughter's lack of charms, but with myself, and a most unworthy misconception into which I had fallen as to the whole object and purport of this interview. What had the beauty or the lack of beauty of this girl to do with the present occasion? I was not here to render homage to her for the beauty of her sex, but for its perpetual consecration and everlasting martyrdom to my race. The revulsion of feeling which followed the recognition of the grossness of the mistake I had made had no doubt the effect of greatly intensitying my emotion. I was overcome with contrition for the unworthiness with which I had stood magnanimity, appraising her like a sensua-list when I should have been on my knees before her. A reaction of compunctious loyalty made my very heartstrings ache. I saw now how well it had been for a weakminded fool like myself that she had not chanced to be beautiful or even pretty, for then I should have cheated myself of all that distinguished this solemn meeting from the merest lover's antics. I won in that moment an impression of the tawdriness of mere beauty which I have never gotten over. It seemed to me then, and more or less has ever since, that the beauty of women is a sort of veil which hides from superficial eyes the true adorableness of womanhood.

seclusion, rarely even leaving the house. had read my inmost thoughts, and sense. or even of meeting her a second changed, and from the look of a shy and time, but if I desired to testify my new ap- timid maiden it gradually took on that of knees? Who is this goddess veiled in would say, but he would speak with her ming vases. She did not smile, but her brows and lips assumed a look of benig-

"In that moment no supernatural aureole carrying his point. When I called at the or myth of heavenly origin have made that garments. I looked up and she was gone. "I suppose immediately after that I must have left the house. I only know that the dawn found me miles out of town, walking

aimlessly about and talking to myself." Hammond poured himself a glass of wine, drunk it slowly, and then fell into a profound revery, apparently forgetful of my presence.

"Is that all?" I asked at last. "Did you not see her again?" "No," he answered, "I never saw her again. Probably, as her father had intimated, he did not intend that I should. very next day there was an explosion in my fellow-disciples, and the faculty had been informed of the Positivist propaganda going on under their noses. I was sus-

worshipped."-Edward Bellamy.

A Serious Case. Mrs. Briske-Johnny, did the doctor call

while I was out? Little Johnny (stopping his play)— Yes'm. He felt my pulse an' looked at my tongue, and shook his head and said it was a very serious case, and he left this prescription and said he'd call again before

Mrs. Briske-Gracious me! It wasn't you I sent him to see; it was the baby.—Ex.

Monopolize the Railroads.

Farflier's wife-I suppose you will soon be leaving the country for the city, won't

Tramp—Yes, ma'am; it's allus about this us of the road.—Ex.

A distressing cough or cold not only de-

prives one of rest and sleep, but, if allowed to continue, is liable to develop more serious trouble in the way of Congestion or Laryngitis, or perhaps Consumption. Use Baird's Balsam of Horehound.

How He Preferred Her.

Mrs. Staggers-We are to have dear mother for dinner, James. Staggers-All right. See that she is thoroughly cooked.-Ex.

The use of calomel for derangements of the liver has ruined many a fine constitu-tion. Those who, for similar troubles, have tried Ayer's Pills testify to their efficacy in JEWELRY MADE TO ORDER and REPAIRED. thoroughly remedying the malady, without injnry to the system .- Advt.

RAILWAYS.

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"ALL RAIL LINE " TO BOSTON, &c. "THE SHORT LINE" TO MONTREAL, &c.

Commencing July 8, 1889. PASSENGER TRAINS WILL LEAVE INTER-COLONIAL RAILWAY Station, St. John, at †6.40 a. m.—Fast Express for Bangor, Portland, Boston, etc.; Fredericton, St. Stephen, St. Andrews, Houlton, Woodstock and points north.

†8.45 a. m.—For Bangor, Portland, Boston, and points west; Fredericton, St. Stephen, Houlton, Woodstock. 3.00 p. m.—Fast Express, for St. Stephen, Houlton and Woodstock, and, via "Short Line," for Montreal, Ottawa, Toronto and the West.

CANADIAN PACIFIC SLEEPING CAR TO MONTREAL.

PULLMAN PARLOR CAR ST. JOHN TO BANGOR.

†4.45 p. m.-Express for Fredericton and inter-18.30 p. m.-Night Express for Bangor, Portland,

Boston and points west; also for St. Stephen, Houl ton, Woodstock, Presque Isle. PULLMAN SLEEPING CAR ST. JOHN TO BUSTON. RETURNING TO ST. JOHN FROM

Montreal, 18.30 p. m. Can. Pac. Sleeping Car at Bangor at †6.00 a. m.; †3.35 p. m. Parlor Car attached; †7.30 p. m. Sleeping Car attached.
Vanceboro at #1.15, 10.55 a. m.; †7.10 p. m.

Woodstock at †7.50, †10.30 a. m.; †8.20 p. m. Houlton at †7.40, †10.30 a. m.; †8.30 p. m. St. Stephen at †9.00, †11.40 a. m.; †3.15, †10.20 p. 13. St. Andrews at †6.45 a. m.
Fredericton at †6.00, †11.20 a. m.; †3.20 p. m.
Arriving in St. John at ¶5.45; †8.20 a. m.; †2.10,

LEAVE CARLETON FOR FAIRVILLE. †7.55 a. m.-Connecting with 8.45 a. m. train from †.430 p. m.—Connecting with 4.45 p. m. train from St. John.

EASTERN STANDARD TIME? Trains marked † run daily except Sunday. †Daily except Saturday. | Daily except Monday. F. W. CRAM, Gen. Manager. A. J. HEATH, Gen. Pass. Agent.

### SHORE LINE RAILWAY!

### St. Stephen and St. John.

EASTERN STANDARD TIME.

ON and after MONDAY, JUNE 17, Trains will run daily (Sunday excepted), as follows: LEAVE St. John at 7.00 a. m., and Carleton at 7.30 a. m., for St. George, St. Stephen and intermediate points, arriving in St. George at 9.50 a.m.; St. Stephen, 11.55 a. m.

LEAVE St. Stephen at 8.90 a. m., St. George, 10.00 a. m.; arriving in Carleton at 12.40 p.m., St. John at 1.00 p. m.

FREIGHT up to 500 or 600 bs.—not large in bulk—will be received by JAS. MOULSON, 40 WATER STREET, up to 5 p.m.; all larger weights and bulky freight must be delivered at the warehouse, Carleton, before 6 p. m.

BAGGAGE will be received and delivered a MOULSON'S, Water street, where a truckman will

e in attendance. W. A. LAMB, Manager.

St. Stephen, N. B., June 17, 1889. Intercolonial Railway. 1889---Summer Arrangement---1889

ON and after MONDAY, 10th June, 1889, the trains of this Railway will run daily (Sunday

### TRAINS WILL LEAVE ST. JOHN.

A Parlor Car runs each way daily on Express trains leaving Halifax at 8.30 o'clock and St. John at 7.00 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.35 and take Sleeping Car at Moncton.

### TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex...... 8.30 Express from Halifax, Pictou and Mulgrave ... 23.30 The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains are rur by Eastern Standard time. D. POTTINGER, Chief Superintendent.

Moncton, N. B., June 8, 1888. BUCTOUCHE AND MONCTON RAILWAY

RAILWAY OFFICE,

### ON and after MONDAY, 10th June, trains will run as follows:-

Lv. BUCTOUCHE. 7 30 No. 2. Lv. MONCTON....16 45 Little River.... 7 48 St. Anthony.... 8 04 Lewisville .....16 49 Humphreys .... 16 53 Cocagne ...... 8 20 Irishtown . . . . 17 15 Cape Breton . . . 17 25

Notre Dame.... 8 22 McDougall's ... 8 38 Scotch Sett..... 8 50 Scotch Sett....17 33 McDougall's ...17 45 Cape Breton.... 8 58 Notre Dame....18 00 Cocagne......18 03 Irishtown..... 9 08 | Humphreys ... 9 30 | St. Anthony ... 18 19 | Lewisville ... 9 34 | Little River ... 18 35 | Ar. MONCTON ... 9 38 | Ar. BUCTOUCHE ... 18 53

Trains will connect at Moneton with I. C. R. trains Nos. 9 and 2 to St. John and Halifax. Returning will leave Moneton after arrival of Nos. 4 and 1 rom St. John and Halifax. C.F. HANINGTON, Moncton, June 9, 1889.

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