Staunton Spectator.

RICHARD MAUZY,
Editor and Proprietor.

$2.00 A YEAR.

☞Any one forwarding FIVE new subscribers and $10, will receive a copy of the paper for one year, *gratis*.

☞Remittances should be made by check, draft, Postal order, or Registered letter.

Staunton Spectator.

VOL. 64. STAUNTON, VA., WEDNESDAY, AUGUST 24, 1887. NO. 50.

Staunton Spectator.

RATES OF ADVERTISING.

ADVERTISEMENTS are inserted at the rate of 12½ cents per line, for the first, and 6¼ cents for each subsequent insertion.

LOCAL NOTICES are inserted at the rate of 20 cents per line for the first, and 10 cents for each subsequent insertion.

BUSINESS NOTICES are inserted at the rate of 15 cents for the first and 8 cents for each subsequent insertion.

A liberal discount will be made on all orders for 3, 6, or 12 months.

Obituaries, Announcements of Candidates for office, and all communications of a personal or private character, will be charged for as advertisements.

PROFESSIONAL DIRECTORY.

GEO. M. HARRISON. HENRY ST. GEO. TUCKER.

HARRISON & TUCKER, ATTORNEYS-AT-LAW STAUNTON, VIRGINIA.

Having formed a partnership for the practice of Law, we offer our professional services to the public generally. Will practice in all the Courts held in the City of Staunton and Augusta county; attend regularly the Circuit Courts of Rockbridge and Alleghany counties, and practice, also, in the Court of Appeals of Virginia. sep15 '86-6m

J. M. QUARLES, ATTORNEY-AT-LAW, feb17, '86-tf Staunton, Va.

CHAS. F. NELSON, ATTORNEY-AT-LAW, (Office—Sullivan Building,) STAUNTON, VA. Prompt attention to all legal business. aug19-tf

DR. H. M. PATTERSON offers his professional services to the citizens of Staunton. Office No. 113, Main Street, opposite the Opera House. may20 tf

MEADE F. WHITE. A. C. GORDON

WHITE & GORDON, ATTORNEYS-AT-LAW STAUNTON, VA.

COURTS.—Augusta and adjoining counties, Federal Court at Harrisonburg, Court of Appeals of Virginia, at Staunton. feb21-tf

S. S. SMELTZER, ATTORNEY-AT-LAW, STAUNTON, VA. Office in Stout Building, Court-house Alley

WM. A. HUDSON. WM. PATRICK.

HUDSON & PATRICK, ATTORNEYS-AT-LAW, STAUNTON, VA., Will practice in the Courts of Augusta and adjoining counties. Special attention paid to collections. feb12-tf

H. M. MATHEWS. ALEX. F. MATHEWS.

MATHEWS & MATHEWS, ATTORNEYS-AT-LAW, LEWISBURG, WEST VA., practice regularly in the Courts of Greenbrier, Monroe, Pocahontas and Nicholas counties, W. Va., the Court of Appeals, and the Federal Courts for the District of W. Va. ☞Particular attention paid to Collections and to special cases anywhere in their State. may 17—1y

THOMAS D. RANSON, ATTORNEY-AT-LAW, STAUNTON, VA. offers his professional services in the County and Circuit Courts of Augusta, and in the Hustings Court and the Court of Appeals held in Staunton. Will also prosecute claims elsewhere through legal correspondents in this and other States. may 30—1y.

PRESTON A BAYLOR, ATTORNEY-AT-LAW, *And Solicitor in Chancery*, STAUNTON, VA., practices in all the Courts of Augusta and adjoining counties.
OFFICE—The same formerly occupied by his father, Col. Geo. Baylor, dec'd, on Augusta st., opposite the Court-house. no 21

WM. M. McALLISTER, ATTORNEY-AT-LAW, WARM SPRINGS, VA. Courts—Alleghany, Bath and Highland, Va., and Pocahontas, West Virginia. ☞Special attention given to collection of claims and proceeds promptly accounted for. dec 23—tf

DR. JAMES JOHNSTON, DENTIST, MAIN STREET, STAUNTON, VA. OFFICE:—Over Turner & Harman's Grocery store. dec 21—tf

T. C. ELDER. WM. J. NELSON.

ELDER & NELSON, ATTORNEYS-AT-LAW, *and Real Estate Agents*, STAUNTON, VA. may 5

FURNITURE, &c.

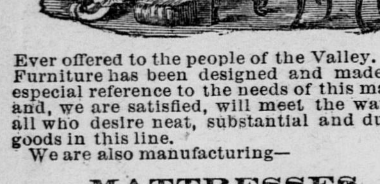
FURNITURE! FURNITURE!!

Having removed our Furniture Store Room from the corner of Main and Lewis Streets to the—

SOMERVILLE BUILDING,

Main Street, two doors West of Postoffice, we invite the attention of the public to the most complete line of

Household Furniture



Ever offered to the people of the Valley. This Furniture has been designed and made with especial reference to the needs of this market, and, we are satisfied, will meet the wants of all who desire neat, substantial and durable goods in this line.

We are also manufacturing—

MATTRESSES

of all descriptions—Hair, Shuck, Cotton-top, and Hair-top—and renovating and renewing old Mattresses.

Chairs Bottomed at the lowest figures, and a full line of—

CHAIRS, PARLOR SUITS,

and everything else that is handled in that line, kept on hand.

We warrant all furniture sold by us to be precisely what it is sold for. If not as represented, the money will be refunded.

Respectfully,
sep22 LUSHBAUGH BROS., & CO.

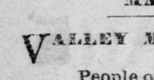
CARRIAGE FACTORIES

1848 Carriage Factory. 1886

In acknowledging a liberal patronage in the past, and renewing our solicitations for the future, we beg to say that—

Hardy's Old Reliable
CARRIAGE FACTORY,
204 MAIN STREET, STAUNTON, VA.,

continues to progress with the times, and offers



CARRIAGES, BUGGIES, PHÆTONS, AND SPRING WAGONS, in every variety of style and warranted workmanship.

In addition to our own manufacture, we keep on hand and will order Eastern and Western work of all patterns and styles desired.

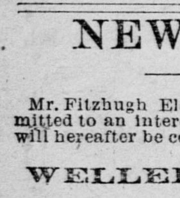
My son, E. C. HARDY, who has been reared to the business, is now interested in it, and will continue, as formerly, to give his special attention to our country custom.

je30 '86 J. M. HARDY.

MARBLE WORKS.

VALLEY MARBLE WORKS, STAUNTON, VA.

People of Augusta and the Valley counties:
Keep your money at Home is to prosper,
Send it away is to become impoverished.



Everything is at very low prices, and I am selling Monuments, Head and Foot Stones, as low for cash as any local or traveling agent, or any Marble dealer in the United States. Don't believe anything to the contrary till you come and see.

J. C. MARQUIS.

P.S.—I also call attention to my Catalogue of Designs of the Wonderful White Bronze Monuments and Head Stones. au27-tf

NEW FIRM.

Mr. Fitzhugh Elder has this day been admitted to an interest in my business, which will hereafter be conducted under the name of

WELLER & ELDER.

During the last month quite a large quantity of goods have been disposed of at our *slaughter* prices. Sales at these *marked-down* prices will be continued during the present month; and those who fail to take advantage of them will miss most desirable bargains.

Those indebted to me on past dealings are requested to settle without delay.

C. L. WELLER.

From the foregoing, it will be seen that I am now interested in the business of Mr. C. L. Weller, and I respectfully request my friends and the public to bestow on the new firm a liberal patronage. It will certainly be my endeavor to make the house worthy of whatever favor it may receive at the hands of the public.

mar16 FITZHUGH ELDER.

LIVERY! LIVERY!

Having purchased the excellent Livery of S T. Thornburg, I shall continue to offer to the citizens of Staunton and traveling public splendid double and single teams.

Fine rolling stock of all kinds and splendid riding horses.

MR. GEO. H. PLATT, so well and favorably known to the public in connection with the business, will continue with me.

Very respectfully,
ALEXANDER HARMAN.

In thanking the public for the liberal patronage extended me, I ask a continuance of their favor to my successor, feeling assured that he fully deserves them.

Respectfully,
feb 3, '86—tf S. T. THORNBURG.

BALTIMORE & OHIO RAILROAD.

THE ONLY LINE RUNNING SOLID TRAINS TO BALTIMORE VIA WASHINGTON.

Connecting at Harper's Ferry for all points West, Northwest, and Southwest.

Schedule in effect MAY 29th, 1887.

NORTHWARD.	410 Pass.ex. Sunday.	No. 444. mixed ex. Sun.	450. mixed
Lv. Lexington	7 20 a m	12 40 p m	Sunday only.
" Staunton	9 25 a m	4 00 p m	
Ar. Harrisonburg	10 30 a m	6 15 p m	5 00 p m
" Mt. Jackson	11 27 a m	8 18 p m	6 30 p m
" Woodstock	11 55 a m	9 01 p m	7 16 p m
" Strasburg	12 24 a m	9 45 p m	8 10 p m
" Winchester	1 16 p m	11 03 p m	9 18 p m
" Charlestown	2 03 p m	12 30 a m	10 40 p m
" Harper's Ferry	2 25 p m	1 10 a m	11 20 a m
" Hagerstown	8 20 p m		
" Frederick	4 05 p m		
" Washington	5 15 p m		
" Baltimore	6 30 p m		
" Philadelphia	8 45 p m		

SOUTHWARD.	409 Pass. ex. Sun.	No. 443. Pass mixed. ex. Sun.	441 mixed ex. Sun.
Lv. Philadelphia	7 00 a m		
" Baltimore	9 00 a m		
" Washington	10 10 a m		
" Frederick	9 50 a m		
" Hagerstown	10 00 a m		
" Harper's Ferry	12 20 p m	1 35 a m	
" Charlestown	12 41 p m	2 17 a m	
" Winchester	1 40 p m	3 37 a m	
" Strasburg	2 29 p m	4 58 a m	
" Woodstock	2 59 p m	5 56 a m	
" Mt. Jackson	3 26 p m	6 43 a m	
" Harrisonburg	4 31 p m	8 55 a m	Leave.
Ar. Staunton	5 30 p m	11 25 a m	5 45 a m
" Lexington	7 25 p m		8 45 a m

CONNECTIONS.

At Harper's Ferry for all pointe West; at Strasburg with Manassas Branch Virginia Midland; at Staunton with Chesapeake & Ohio Railway; at Lexington with Richmond & Alleghany Railroad.

WESTWARD.

Fast Limited Express, daily, for Chicago, and Pittsburg leaves Baltimore at 10:30 a.m., Washington at 11 45. Arrives at Chicago 8 55 a. m., Pittsburg 6 50 p m.

Express daily for Cincinnati and St. Louis leaves Baltimore at 2 15 p m., Washington 3 15 p.m and Harper's Ferry at 4 40 p.m. Arrives at Cincinnati 7 30 a. m. and St. Louis at 6 30 p m.

Night Express daily for St. Louis and Chicago, leaves Baltimore at 8 30 p m, Washington 9 40 p.m, and Harper's Ferry 11 51 p m. Arrives at Cincinnati 5 30 p m, St. Louis 7 30 a m, Chicago 5 40 a m.

Night Express daily for Pittsburg leaves Baltimore at 7 45 p m, Washington 8 45 p m, and Harper's Ferry at 10.29 p. m. Arrives at Pittsburg 6 30 a. m.

For tickets and further information apply to B. & O. Agents, or to B. F. Bond, Passenger Agt, Baltimore, C. E. Dudrow, Traveling Passenger Agent, Staunton, Va.

B. & O. Palace Sleeping Cars are run through to Cincinnati, St. Louis, Chicago, and Pittsburg on all express trains.

L. M. COLE, Gen'l Ticket Agent.
C. K. LORD, Gen'l Passenger Agent,
W. M. CLEMENTS, Manager.
july 6—

Staunton Female Seminary

STAUNTON, VA.

Offers superior training in all departments. Exceptionally fine advantages in Music, Art and Elocution. Accommodations first-class. Terms very moderate, no extra charge for Languages. Art pupils have the advantage of three hours instruction daily.

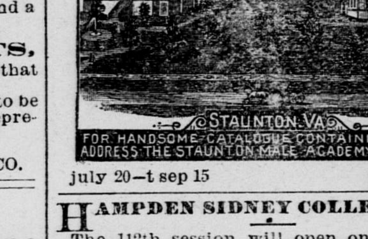
Send for catalogue to
REV. JAS WILLIS, A. M., Principal.
jul27—6w

University of Virginia.

SIXTY-FOURTH SESSION BEGINS October 1, 1887. Academic and Professional Departments.

VIRGINIA ACADEMIC STUDENTS

Pay no Tuition Fees; their necessary expenses range from $180 to $248. For Catalogue apply to CHAS. S. VENABLE, Chairman of the Faculty. P. O. University of Va., Va. jel-2m



july 20—t sep 15

HAMPDEN SIDNEY COLLEGE.

The 112th session will open on Thursday, September 8th, 1887. Entrance examinations will be held on Wednesday. All students should be present punctually.

For catalogues and other information apply to the President.

RICHARD W. McILWAINE,
july 13—2m Hampden Sidney, Va.

PANTOPS ACADEMY,

Near CHARLOTTESVILLE, VA.

For Boys and Young Men. Send for Catalogue. JNO. R. SAMPSON, A.M., Principal.
Rev. EDGAR WOODS, Ph.D., Associate
July 27—6t

VIRGINIA AGRICULTURAL and MECHANICAL COLLEGE.

The 16th session of this college commences on Wednesday, September 14, 1887.

Tuition Free.—Expenses $135.00 per session of 9 months. Type-writing taught on the Remington Type-writer.

For catalogue and further information, apply to L. L. LOMAX, Prest,
aug 3—1m Blacksburg, Va.

THE VALLEY FEMALE SEMINARY,

Waynesboro, Va.

MRS. BETTY GUY WINSTON, (full graduate of Miss Baldwin's Seminary,) Principal.
SESSION OPENS SEPT. 13th, 1887.
Apply for catalogues. aug 10—1m*

Virginia Female Institute,

STAUNTON, VA.

MRS. GEN. J. E. B. STUART, - - - Principal.

The next session will open September 15th, 1887. Every advantage is offered in each separate department.

DAY PUPILS ARE RECEIVED.

Tuition for the first term is due on entrance for 2d term, Feb. 1st, 1888.

☞ Apply for catalogue. aug 10—6t

$25,000.00 IN GOLD!

WILL BE PAID FOR

ARBUCKLES' COFFEE WRAPPERS.

1 Premium,	$1,000.00	
2 Premiums,	$500.00	each
6 Premiums,	$250.00	"
25 Premiums,	$100.00	"
100 Premiums,	$50.00	"
200 Premiums,	$20.00	"
1,000 Premiums,	$10.00	"

For full particulars and directions see Circular in every pound of ARBUCKLES' COFFEE.

mar9 '87-1y

The Liverpool and London —AND— Globe Insurance Co.

The Largest Fire Insurance Company in the World.

Insures against Loss or Damage by Fire or Lightning all classes of Buildings, Furniture, Merchandise, and Farm Property.

Assets in Gold over $36,000,000
Invested in the U. S. over 5,500,000

Policies issued in Currency, Gold or Sterling. All claims paid on proof of loss without deduction for interest.

ARISTA HOGE, Agent,
Office Atlas Insurance Agency,
jan26 87-1y STAUNTON, VA.

SUMMER ARRANGEMENT.

NEWPORT NEWS & MISSISSIPPI VALLEY CO.,

Chesapeake and Ohio Route.

Pullman Cars and Solid Trains

EAST

TO WASHINGTON, RICHMOND, AND OLD POINT COMF O RT

WEST

TO LOUISVILLE AND CINCINNATI.

Connections direct for all points in the WEST, NORTHWEST, and SOUTHWEST.

In Effect June 5, 1887.

WESTWARD.	No. 3. SeeNotes	No. 1. Daily. Ex. Sun.	Notes.
Lve Norfolk	3 00 p m	7 20 a m	
Lve Old Point C'f't	3 40 p m	8 00 a m	
Lve Newport News	4 05 p m	8 25 a m	
Lve Richmond	6 50 p m	11 10 a m	4 00 p m
Lve Gordonsville	9 17 p m	2 20 p m	7 25 p m
Arr Charlottesvilie	10 00 p m	3 25 p m	8 30 p m
Lve Washington	5 30 p m	11 24 a m	11 00 p m
Arr Charlottesville	10 05 p m	3 15 p m	2 55 a m
Lve Charlottesville	10 20 p m	3 50 p m	3 10 a m
Lve WaynesboroJc	11 18 p m	4 58 p m	4 14 a m
Lve Staunton	11 50 p m	5 45 p m	4 45 a m
Arr Clifton Forge	2 15 a m	8 10 p m	7 00 a m
Lve Clifton Forge	2 20 a m	8 30 p m	7 25 a m
Lve Alleghany	3 25 a m	9 40 p m	8 40 a m
Lve White Sulphur	3 40 a m	10 10 p m	9 00 a m
Lve Hinton	5 18 a m	12 10 p m	11 20 a m
Lve Kanawha Falls	7 55 a m	3 20 a m	2 15 p m
Lve Cannelton	8 15 a m	3 50 a m	2 40 p m
Lve Charleston	9 05 a m	4 50 a m	3 45 p m
Lve Huntington	9 45 a m	6 10 a m	4 50 p m
Arr Ashland	10 22 a m	7 05 a m	5 30 p m
Lve Ashland	5 35 p m	8 57 a m	5 35 p m
Arr Columbus	11 17 p m	3 00 p m	11 17 p m
Lve Ashland	10 22 a m	7 05 a m	
Arr Mt. Sterling	1 55 p m	11 10 a m	
Arr Winchester	2 30 p m	11 45 a m	
Arr Lexington	3 15 p m	12 35 n'n	
Arr Louisville	7 15 p m	4 45 p m	
Arr Cincinnati	6 00 p m	6 00 p m	

EASTWARD.	No. 4. Daily.	No. 2. Except Sunday.	No 6. See Notes.
Lve Cincinnati	8 25 p m	8 30 a m	
Lve Louisville	7 30 p m	6 50 a m	
Lve Lexington	11 00 p m	11 50 a m	
Lve Winchester	11 45 p m	1 00 p m	
Lve Columbus	5 30 p m	11 25 a m	
Lve Ashland	3 45 a m	5 55 p m	8 10 a m
Lve Huntington	5 35 a m	8 00 p m	11 00 a m
Arr Charleston	7 00 a m	9 55 p m	1 20 p m
Arr Cannelton	7 48 a m	11 00 p m	2 34 p m
Arr Kanawha Falls	8 10 a m	11 30 p m	3 05 p m
Arr Hinton	10 22 a m	2 45 a m	6 15 p m
Arr White Sulphur	12 00 n'n	5 10 a m	8 40 p m
Arr Clifton Forge	1 15 p m	6 40 a m	10 25 p m
Arr Staunton	3 41 p m	9 20 a m	1 08 a m
Arr WaynesboroJc	4 10 p m	10 17 a m	1 40 a m
Arr Charlottesville	5 10 p m	11 40 a m	2 50 a m
Arr Washington	9 40 p m	8 23 p m	8 40 p m
Arr Baltimore	11 25 p m	11 25 p m	10 03 a m
Arr Philadelphia	3 00 a m	3 00 a m	12 35 n'n
Arr New York	6 20 a m	6 20 a m	3 20 p m
Lve Charlottesvile	5 30 p m	11 55 a m	4 15 a m
Arr Richmond	8 40 p m	3 50 p m	8 25 a m
Lve Richmond	8 45 p m	4 00 p m	8 40 a m
Arr Newport News	10 46 p m	6 35 p m	11 10 a m
Arr Old Point C'f't	11 00 p m	7 00 p m	11 35 a m
Arr Norfolk		7 40 p m	12 15 p m

Lexington Division trains run by Central time. Main Line trains east of Huntington run by Eastern time, which is one hour faster than Central time.

No. 1, daily except Sunday, between Old Point, Norfolk, and White Sulphur. The train arriving at White Sulphur on Saturday lays over until 10:10 P. M., Sunday night.

No. 2, daily except Sunday. The train leaving Louisville and Cincinnati on Saturday runs only to White Sulphur arriving there Sunday 5:10 A. M., and laying over until Monday 5:20 A. M.

Nos. 3 and 4 run daily except that they do not run between Richmond and Old Point on Sunday.

No. 5 leaves Richmond and Washington daily except Sunday. Runs daily between Clifton Forge and Ashland. Connects at Ashland for Columbus daily except Sunday.

No. 6, daily, from Ashland to Clifton Forge; leaves Clifton Forge daily except Saturday, arrives Washinton, Richmond, and Old Point daily except Sunday.

Pullman Sleeping Cars on all through trains.

Old Dominion Steamships leave Norfolk Monday, Tuesday, Wednesday, Thursday and Saturday, 7:00 P. M., for New York.

For Rates, Tickets, Baggage Checks, apply to any office of C. & O. R'y; or Depot Ticket Office of connecting lines.

W. C. WICKHAM, 2d Vice-President.
H. W. FULLER, Gen'l Pass'r Agent.
june15

SHENANDOAH VALLEY RAILROAD

S. F. Tyler, Receiver.

Time Table in effect JUNE 19, 1887.

SOUTHWARD.	DAILY.	
Standard Time, 75th Meridian.	Express. No. 3.	Express. No. 1.
LEAVE.		
Hagerstown	8.00 A. M.	2.00 P. M.
Antietam	8.34 "	2.33 "
Shepherdstown	8.41 "	2.39 "
Shen. Junction	8.56 "	2.55 "
Charlestown	9.08 "	3.07 "
Riverton	10.24 "	4.16 "
Luray	11.34 "	5.49 "
Milnes	12.22 P. M.	6.25 "
Waynesboro Junc	2.05 "	7.57 "
Natural Bridge	4.17 "	10.17 "
Roanoke	6.00 "	12.00 night
ARRIVE.		
ARRIVE.		
Bristol	12.15 A. M.	9 05 A. M.
Cleveland	7.40 A. M.	4.15 P. M.
Memphis	9.15 P. M.	6.10 A. M.
Atlanta	3.30 P. M.	
Montgomery	7.10 P. M	
New Orleans	7.20 A. M.	

No. 3 has Pullman Buffet Sleeper New York to Chattanooga, without change, via Harrisburg, Hagerstown, and Roanoke; also makes connection at Hagerstown with fast mail from Baltimore.

No. 1 has through connection from Philadelphia via Harrisburg and C. V. Railroad, and from Baltimore via W. M. R. R.

CONNECTIONS.

At Hagerstown, Md., with the Western Maryland Railroad to and from Baltimore, Frederick, Emmittsburg, Gettysburg, Penmar, Waynesboro, Pa., and points on the Western Maryland Railroad and branches.

With the Cumberland Valley Railroad to and from Harrisburg, Carlisle, Shippensburg, Chambersburg, Mercersburg, Martinsburg, and points on the Cumberland Valley Railroad and branches.

Also to and from Pittsburg and the West and Northwest, and Boston, New York, Philadelphia, and the North and East.

At Shenandoah Junction, W. Va., with Main Line of Baltimore & Ohio Railroad to and from the West.

No. 3 makes close connection at Waynesboro' Junction with C. & O. Ry. East- and Westbound trains.

At Loch Laird, with Lexington Branch of Richmond & Alleghany Railroad.

At Buchanan with Main Line of Richmond & Alleghany Railroad.

At Roanoke, with Norfolk & Western Railroad.

STAGE CONNECTIONS.

At Boyce, for Millwood and Winchester, Va.
At Troutville for Fincastle.

NORTHWARD.	DAILY.		
Standard Time, 75th Meridian.	Express. No. 4.	Express. No. 2.	
LEAVE.			
Roanoke	1.00 P. M.	1.50 A. M.	
Natural Bridge	2.29 "	3.17 "	
Loch Laird	2.58 "	3.45 "	
Waynesboro Junc	4.30 "	5.16 "	
Milnes	5.57 "	6 39 "	
Luray	6.55 "	7.35 "	4.20 A. M
Riverton	8.02 "	8.49 "	5.13 "
Berryville	8.46 "	9.36 "	6.16 "
Charlestown	9.14 "	10.07 "	6.44 "
Shen. Junction	9.25 "	10.29 "	6.55 "
Shepherdstown	9.40 "	10 45 "	7.11 "
Antietam	9.41 "	10.52 "	7.17 "
Hagerstown	10.20 "	11.25 "	7.50 "
ARRIVE.			
Ar. Washington B. & O. R. R.		1.15 P. M.	
Ar. Baltimore, B. & O. R. R.		2.15 P. M.	
Ar. Baltimore, W. M. R. R.		2.40 P. M.	11.40 A. M
Le. Hagerstown,	10.25 P. M.	12.20 P. M.	8 20 A. M
Ar. Harrisburg, C. V. R. R.	12.50 A. M.	3.15 P. M.	11.15 "
Ar. Philadelphia P. R. R.	4.25 A. M.	6.50 P. M.	3.15 P. M
Ar. New York	7.30 A. M.	9 35 P. M.	5.50 "

No. 4 makes close connection at Waynesboro' Junction with C. & O. Railway East and Westbound trains.

No. 4 has Pullman Buffet Sleeper from Chattanooga to New York (without change) via Roanoke, Hagerstown, and Harrisburg.

No. 2 makes through connection via Shenandoah Junction and B. & O. R. R. for Washington and Baltimore, and at Hagerstown with W. M. Railroad for Baltimore, and C. V. Railroad for Harrisburg, Philadelphia and New York.

No. 6 has connection at Riverton for Alexandria and intermediate points; at Shenandoah Junction for Martinsburg, at Hagerstown with W. M. R. R. for Baltimore and intermediate points, and C. V. R. R. for Harrisburg; Philadelphia and New York.

O. HOWARD ROYER, Gen. Pass. and Ticket Agent,
DAVID W. FLICKWIR, Roanoke, Va.
Superintendent, Roanoke, Va.
C. M. FUTTERER, Pass. Agent, Hagerstown, Md. je22

WANTED. PRIME CHESTNUT-OAK BARK.—I will pay full market prices in cash for prime **Chestnut-Oak Bark** delivered at the nearest Railroad Station, or at the Works in Staunton, Va. I will take a limited amount of Black-, Red-, or Spanish-Oak Bark from parties who sell us all their Chestnut-Oak Bark.

Please call at the office at the Extract Works or address WM. GOODING, Ag't, Staunton Extract Works, jel-3m Staunton, Va.

FAITH CURE FAIRLY BEATEN.

Chaplain Hall Writes the Following Remarkable Letter.

From the Albany N. Y., Express.

For many years my wife had been the victim of nervous dyspepsia, of the chronic, distressing and apparently incurable type from which so many of her sex suffer, languish and die. It was all the worse because the tendency to it was inherited. She had been under the systematic treatment of many of the best physicians in New York and Brooklyn and elsewhere for twenty years with only temporary relief. In fact, there were few, if any, kinds of food that did not distress her, so diseased, sensitive and torpid were all the organs of digestion. The usual symptoms of dyspepsia, with its concomitant ailments, were all present—bad taste in the mouth, dull eyes, cold feet and hands, the sense of a load upon the stomach, tenderness on pressure, indigestion, giddiness, great weakness and prostration, and fugitive pains in the sides, chest and back, I have often risen in the night and administered stimulants merely for the sake of the slight and transient relief they gave.

Intermittent malarial fever set in, complicating the case and making every symptom more pronounced and intense. By this time the pneumogastric nerves had become very seriously involved, and she had chronic Gastritis, and also what I may be allowed to call chronic intermittent malarial fever all at once. For the latter the physicians prescribed the good, old-fashioned, sheet anchor remedy, Quinine gradually increasing the doses, until—incredible as it may seem—she actually took THIRTY GRAINS A DAY FOR DAYS IN SUCCESSION. This could not last. The effect of the quinine was, if possible, almost as bad as the two-fold disease which was wearing away her strength and her life. Quinine poisoning was painfully evident, but the fever was there still. Almost every day there came on the characteristic chill and racking headache, followed by the usual weakness and collapse.

About this time I met socially my friend Mr. Norton, a member of the firm of Chauncey Titus & Company, brokers, of Albany, who, on hearing from me these facts, said: "Why, I have been through almost the same thing, and have got over it." "What cured you?" I asked eagerly. "Kaskine," he said, "try it for your wife." I had seen Kaskine advertised, but had no more faith in it than I had in sawdust, for such a case as hers. Mrs. Hall had no higher opinion, yet on the strength of my friend's recommendation I got a bottle and began its use as directed.

Now recall what I have already said as to her then condition, and then read what follows: Under the Kaskine treatment all the dyspeptic symptoms *showed instant* improvement, and the daily fever grew less and soon ceased altogether. Side by side these diseases vanished, as side by side they had tortured their victim for ten years—the dyspepsia alone having, as I have said, existed for twenty years. Her appetite improved from week to week until she could eat and digest the average food that any well person takes, without any suffering or inconvenience. With renewed assimilation of food came, of course, a steady increase in flesh, until she now looks like her original self.

She still takes Kaskine occasionally, but with no real need of it, for she is well. I consider this result a scientific miracle, and the "New Quinine" is entitled to the credit of it, for from the time she began with Kaskine she used no other medicine whatever.

If you think a recital of these facts calculated to do good you are welcome to make them public.

(Rev.) JAS. L. HALL,
Chaplain Albany, N. Y., Penitentiary.

P. S.—Sometimes letters of this kind are published without authority, and in case any one is inclined to question the genuineness of the above statement I will cheerfully reply to any communications addressed to me at the Penitentiary. JAS. L. HALL.

Other letters of a similar character from prominent individuals, which stamp Kaskine as a remedy of undoubted merit, will be sent on application. Price $1.00, or six bottles, $5.00. Sold by Druggists, or sent by mail on receipt of price.

The Kaskine Company, 54 Warren St., New York, and 35 Farringdon Road, London.

PLOWS! PLOWS! PLOWS!

We have just received a large lot of

BISSELL CHILLED PLOWS

and are selling to the farmers of Augusta and adjacent counties.

We have excellent certificates from some who have used them, and will be pleased not only to show the certificates, but will take special care to exhibit the desirable points of the plow to any who may call to see us. You will find it to your interest to examine before buying elsewhere. Yours, &c.,

BAKER BROS.

P. S.—The Albemarle Ploughing Society gave our Plow 1st certificate, in a contest with seven (7) other Chilled Plows.

We have Single- and Double-Shovel Plows, and Cultivators of superior makes. feb9

YOU can live at home, and make more money at work for us, than at anything else in this world. Capital not needed; you are started free. Both sexes; all ages. Any one can do the work.—Large earnings sure from first start. Costly outfit and terms free. Better not delay. Costs you nothing to send us your address and find out; if you are wise you will do so at once. H. HALLETT & Co., Portland, Maine. de8-1y*

C. G. CHILD,

Druggist and Pharmacist,

19 East Main Street,
jan12 '87 STAUNTON, VA.

CONCERNING THE BIGOTS.

SECTARIANISM—ITS ORIGIN, ITS EVILS, AND ITS CURE.

SOME WOULD MAKE US THINK THAT THIS MONSTER, WITH HORNS AND HOOFS, IS RELIGION.

DISTINCTION BETWEEN BIGOTRY AND LAWFUL FONDNESS FOR PECULIAR RELIGIOUS BELIEFS AND FORMS.

THE MAN MAD WHO HAS NO RELIGIOUS PREFERENCE.

YOU SELDOM FIND A MAN WITH LARGE INTELLECT WHO IS A BIGOT.

LOOK OUT FOR THE MAN WHO SEES BUT ONE SIDE OF RELIGIOUS TRUTH.

MAY GOD INSPIRE US ALL WITH THE LARGEST-HEARTED CHRISTIAN CHARITY.

DR. TALMAGE'S SERMON AUG. 14TH.

THE HAMPTONS, August 14.—To-day the Rev. T. De Witt Talmage's sermon is "Concerning the Bigots," and the text, "Then said they unto him, Say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."—Judges xii., 6.

Do you notice the difference of pronunciation between shibboleth and sibboleth? A very small and unimportant difference, you say. And that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephraimites coming there be slain. But how could it be found out who were Ephraimites.—They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephraimites had a brogue of their own, and when they tried to say shibboleth always left out the sound of the "h."—When it was asked that they say shibboleth they said sibboleth, and were slain. "Then said they unto him, Say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small difference, you say, between Gilead and Ephraim, and yet how much intolerance about that small difference! The Lord's tribes in our time—by which I mean the different denominations of Christians—sometimes magnify a very small difference, and the only difference between scores of denominations to-day is the difference between shibboleth and sibboleth.

The Church of God is divided into a great number of denominations. Time would fail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists, and the Baptists, and the Episcopalians, and the Lutherans, and the Congregationalists, and the Presbyterians, and the Spiritualists, and a score of other denominations of religionists, some of them founded by very good men, some of them founded by very egotistic men, and some of them founded by very bad men. But as I demand for myself liberty of conscience, I must give that same liberty to every other man, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals, and in religion let there be no gag law, no moving of the previous question, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health.—Between the fourth and the sixteenth centuries the Church proposed to make people think aright by prohibiting discussion and by strong censorship of the press, and by rack, and gibbet, and hot lead down the throat, tried to make people orthodox; but it was discovered that you cannot change a man's belief by twisting off his head, and that you cannot make a man see things differently by putting an awl through his eyes. There is something in a man's conscience which will hurl off the mountain that you throw upon it, and, unsinged of the fire, out of the flame will make red wings on which the martyr will mount to glory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling iniquity, and right along by consecrated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke loose and flooded the Church. After a while the printing-press was freed, and it broke the shackles of the human mind, Then there came a large number of bad books, but where there was one man hostile to the Christian religion there were twenty men ready to advocate it. So I have not any nervousness in regard to this battle going on between Truth and Error.

The truth will conquer just as certainly as that God is stronger than the devil. Let Error run if you only let Truth run along with it. Urged on by skeptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutches out a hawk's heart God's vengeance will tear it to pieces.

I propose this morning to speak to you of sectarianism—its origin, its evils, and its curse. There are those who would make us think that this monster, with horns and hoofs, is religion. I shall chase it to its hiding-place, and drag it out of the caverns of darkness, and rip off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation, and with a soul that must after a while stand before a throne of insufferable brightness, in a day when the rocking of the mountains and the flaming of the heavens and the upheaval of the sea shall be among the least of the excitements, to give account for every thought, word, action, preference and dislike—that man is mad who has no religious preferences. But our early education, our physical temperament, our mental constitution, will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown, and bands, and surplice, and others prefer to have a minister in plain citizen's apparel. Some are most impressed when a little child is presented at the altar and sprinkled of the water of a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost;" and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no noise in prayer, not a word, not a whisper. Another man just as good prefers by gesticulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

George Whitefield was going over a Quaker rather roughly for some of his religious sentiments, and the Quaker said: "George, I am as thou art; I am for bringing all men to the hope of the Gospel; therefore, if thou will not quarrel with me about my broad brim, I will not quarrel with thee about thy black gown. George, give me thy hand."

1. In tracing out the religion of sectarianism, or bigotry, I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world, and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up, and, after a while, go and see for themselves; and looking in those churches, and finding that the people are good there, and they love God and keep His commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole life bombarding other denominations and who lived to see their children preach the gospel in those very denominations. But it is often the case that bigotry starts in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old.

I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community. All the other denominations are wrong, and his denomination is right because his denomination is the most wealthy or the most popular, or the most influential, and it is "our" church and "our" religious organization, and "our" choir," and "our" minister, and the man tosses his head, and wants other denominations to know their places. It is a great deal better in any community when the great denominations of Christians are about equal in power, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, is no evidence that the Church is acceptable to God. Better a barn with Christ in the manger than a cathedral with magnificent harmonies rolling through the long-drawn aisle, and an angel from heaven in the pulpit, if there be no Christ in the chancel and no Christ in the robe. Bigotry is often the child of ignorance.

You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far East a great obelisk, and one side of the obelisk was white, another side of the obelisk was green, another side of the obelisk was blue, and travellers went and looked at that obelisk, but they did not walk around it. One man looked at one side, another at another side, and they came home each one looking at only one side; and they happened to meet, the story says, and they got into a rank quarrel about the color of that obelisk. One man said it was white, another man said it was green, another man said it was blue, and when they were in the very heat of the controversy a more intelligent traveller came and said, "Gentlemen, I have seen that obelisk, and you are all right, and you are all wrong. Why didn't you walk all around the obelisk?"

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head just one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's sunshine.

II. So I have set before you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all, it cripples investigation. You are wrong and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might fly from eternity to eternity and not reach the limit, the man shuts himself out and dies, a blind mole under a corn shock. It stops all investigation.

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each denomination an especial mission to give particular emphasis to some one doctrine; and so the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational Church must present the responsibility of the individual member, and the Methodist Church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it is especially incumbent upon each denomination to put particular emphasis on some one doctrine.

Another great damage done by the sectarianism and bigetry of the Church is that it disgusts people with the Christian religion. Now, my friends, the Church of God was never intended for a war barrack. People are afraid of a riot. You go down the street and you see an excitement, and missiles flying through the air, and you hear the shock of fire-arms. Do you, the peaceful and industrious citizen, go through that street? Oh, no! you will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brickbats flying every whither, and they say, "Well, I guess I'll take the broad road; if it is so rough, and there is so much sharp shooting on the narrow road, I guess I'll try the broad road."

Francis I. so hated the Lutherans that he said if he thought there was one drop of Lutheran blood in his veins he would puncture them and let that drop out. Just as long as there is so much hostility between denomination and denomination, or between one professed Christian and another, or between one church and another, just so long men will be disgusted with the Christian religion, and say, "if that is religion, I want none of it."

Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of the Gospel. Oh, how how much wasted ammunition, how many men of splendid intellect have given their whole life to controversial disputes, when, if they had given their life to something practical, they might have been vastly useful! Suppose this morning, while I speak, there were a common enemy coming up the bay through the Narrows, and all the forts around New York began to fire into each other, you would cry out, "National suicide! why don't those forts blaze away in one direction, and that against the common enemy?" And yet I see in the Church of the Lord Jesus Christ a strange thing going on—church against church, minister against minister, denomination against denomination firing away into their own fort, or the fort which ought to be on the same side, instead of concentrating their energy and giving one mighty and everlasting volley against the navies of darkness riding up through the bay!

I go out sometimes in the summer, and I find two beehives, and these two hives are in a quarrel. I come near enough, not to be stung, but I come just near enough to hear the controversy, and one beehive says: "That field of clover is the sweetest," and another beehive says, "that field of clover is the sweetest." I come in between them, and I say: "Stop this quarrel; if you like that field of clover best, go there; if you like that field of clover best, go there; but let me tell you that that hive which gets the most honey is the best hive." So I come out between the churches of the Lord Jesus Christ. One denomination of Christians says, "That field of Christian doctrine is best," and another says, "This field of Christian doctrine is the best." Well, I say, "Go where you get the most honey." That is the best church which gets the most honey of Christian grace for the heart, and the most honey of Christian usefulness for the life.

Beside that, if you want to build up any denomination, you will never build it up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist Church? For long years her ministry were forbidden the pulpits of Great Britain. Why was it that so many of them preached in the fields? Simply because they could not get in the churches. And the name of the Church was given in derision and as a sarcasm. The critics of the Church said, "They have no order, they have no method in their worship;" and the critics, therefore, in irony, called them "Methodists."

I am told that in Astor Library, New York, kept as curiosities, there are seven hundred and seven books and pamphlets against Methodism. Did intolerance stop that church? No; it is either first or second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance against it, the faster it marched.

What did intolerance accomplish against the Baptist Church? If laughing scorn and tirade could have destroyed the Church, it would not have to-day a disciple left.

The Baptists were hurled out of Boston in olden times. Those who sympathized with them were confined, and when a petition was offered asking leniency in their behalf, all the men who signed it were indicted. Has intolerance stopped the Baptist Church? The last statistics in regard to it showed about thirty thousand churches and two and a half million communicants. Intolerance never put down anything.

In England a law was made against the Jew. England thrust back the Jew and thrust down the Jew, and declared that no Jew should hold official position. What came of it? Were the Jews destroyed? Was their religion overthrown? No. Who became Prime Minister of England years ago? Who was next to the throne? Who was higher than the throne, because he was counsellor and adviser? The descendant of a Jew. What were we celebrating in all our churches as well as synagogues a few years ago? The one hundredth birthday anniversary of Montefiore, the great Jewish philanthropist. Intoleranee never yet put down anything.

III. But now, my friends, having shown you the origin of bigotry or sectarianism, and having shown you the damage it does, I want briefly to show you how we are to war against this terrible evil, and I think we ought to begin our war by realizing our own weakness and our imperfections. If we make so many mistakes in the common affairs of life, is it not possible that we may make mistakes in regard to our religious affairs? Shall we take a man by the throat, or by the collar, because he cannot see religious truths just as we do? In the light of eternity it will be found out, I think, there was something wrong in all our creeds, and something right in all our creeds. But since we may make mistakes in regard to things of the world, do not let us be egotistic, and so puffed up as to have an idea that we cannot make any mistake in regard to religious theories. And then I think we will do a great deal to overthrow the sectarianism from our hearts, and the sectarianism from the world, by chiefly enlarging upon those things in which we agree rather than those on which we differ.

Now, here is a great gospel platform. A man comes up on this side the platform and says: "I don't believe in baby-sprinkling." Shall I shove him off? Here is a man coming up on this side the platform, and he says: "I don't believe in the perseverance of the saints." Shall I shove him off? No. I will say, "Do you believe in the Lord Jesus as your Saviour? Do you trust Him for time and for eternity?" He says, "Yes." Do you take Christ for time and for eternity?" "Yes." I say, "Come on, brother; one in time and one in eternity; brother now, brother forever." Blessed be God for a gospel platform so large that all who receive Christ may stand on it!

I think we may overthrow the severe sectarianism and bigotry in our hearts, and in the church also, by realiziag that all the denominations of Christians have yielded noble institutions and noble men. There is nothing that so stirs my soul as this thought. One denomination yielded a Robert Hall and an Adoniram Judson; another yielded a Latimer and a Melville; another yielded John Wesley and the blessed Summerfield, while our own denomination yielded John Knox and the Alexanders—men of whom the world was not worthy. Now, I say if we are honest and fair-minded men, when we come up in the presence of such churches and such denominations, although they may be different from our own, we ought to admire them and we ought to love and honor them. Churches which can produce such men, and such large-hearted charity, and such magnificent martydom, ought to win our affection—at any rate, our respect. So come on, ye four hundred thousand Episcopalians in this country, and ye eight hundred thousand Presbyterians, and ye two and a half million Baptists, and ye nearly three and three-quarter million Methodists—come on, shoulder to shoulder we will march for the world's conquest; for all nations are to be saved, and God demands that you and I help to do it. Forward, the whole line.

Moreover, we may also overthrow the feelings of severe sectnrianism by joining other denominations in Christian work. I like when the Springtime comes and the anniversary occasions begin and all denominations come upon the same platform. That overthrows sectarianism. In the Young Men's Christian Association, in the Bible Society, in the Tract Society, in the Foreign Missionary Society, shoulder to shoulder all denominations.

Perhaps I might more forcibly illustrate this truth by calling your attention to an incident which took place fourteen or fifteen years ago. One Monday morning at about 2 o'clock, while her nine hundred passengers were sound asleep in her berths dreaming of home, the steamer Atlantic crashed into Mars Head. Five hundred souls in ten minutes landed in eternity! Oh, what a scene! Agonized men and women running up and down the gangways, and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciless sea over the drowning and the dead, threw two continents into terror. But see this brave quartermaster pushing out with the life-line until he gets to the rock; and see these fishermen gathering up the shipwrecked, and taking them into the cabins and wrapping them in the flannels snug and warm; and see that minister of the Gospel, with three other men, getting into a life-boat and pushing out for the wreck, pulling away across the surf, and pulling away until they saved one more man, and then getting back with him to the shore. Can those men ever forget that night? And can they ever forget their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet, they will be friends when they mention the story of that awful night when the Atlantic struck Mars Head.

Well, my friends, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship has lurched and tossed in the tempests of six thousand years. Out with the life-line! I do not care what denomination carries it. Out with the life-boat! I do not care what denomination rows it. Side by side, in the memory of common hardships, and common trials, and common prayers, and common tears, let us be brothers forever. We must be. We must be.

"One army of the living God;
To whose command we bow;
Part of the host have crossed the flood,
And part are crossing now."

And I expect to see the day when all denominations of Christians shall join hands around the cross of Christ and recite the creed: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, and in the Communion of Saints, and in the life everlasting." May God inspire us all with the largest-hearted Christian charity!

Young or middle aged men, suffering from nervous debility or kindred affections should address with 10 cents in stamps for large treatise, World's Dispensary Medical Association, 663 Main St, Buffalo, N.Y.

COQUETTE.

She's a flirt and she knows it,
Expert, and she shows it
In each word and act.
She laughs and she chatters,
She chaffs and she flatters,
Mankind to distract.

Her shy little glances
I try, as she dances,
To follow—in vain!
Each man she entrances—
Who can her advances
Enchanting disdain.

I sigh, she is tender;
I fly to defend her
From trouble or harm,
She smiles, and I woo her,
Her wiles bring me to her,
Subdued by her charm.

She's a witch and she knows it,
She's rich—who'd suppose it,
So simple her art?
I love her—confound her—
And hover around her—
But has she a heart?

SARATOGA STYLES.

MORNING COSTUMES—EVENING DRESSES—WITH HATS AND WITHOUT THEM—LADIES' WIGS—NOTES.

The difference between a New York and a Saratoga roast, is that the latter is garnished by green leaves: the former by brick walls. This is a difference which means the distinction between a soft fragrance and the rigidness of masonry that yields nothing to the afflicted senses, but the sense of a bake pure and simple. When I say "green leaves" in connection with America's famous watering place, I mean it, since where do trees tower more loftily or where are they in so great abundance? And it does seem moreover, that they are really fragrant. Is there not a delicate aroma throughout the meeting arches of the court yard of the Grand Union, America's most beautiful hotel? Doubtless the ever-playing fountains have something to do with it. This is my theory nor can I think it due to the perfumed handkerchiefs of the ladies ranged on the piazza.

WHAT DO THEY WEAR?

Perhaps it may be heresy to assert it, but it does appear as if elaborate morning toilettes are things of the past. Whether at the more prominent or lesser hotels, one observes during the earlier hours, a succession of modest wools, lawns or summer silks, offset by lace, velvet or some other non-expensive adornment. No more can be seen a Madame Mantilla, who kept up state in matutinal robes of white satin, made with almost short sleeves and complement of gloves reaching far up the arm to meet them and costing proportionably. None of your pink or blue satins which made in imitation did not imitate but served a purpose by illustrating how much the *chic* of a costume depends upon the wearer. Perhaps the present moderation may be an improvement: the more so as not a few of these less ambitious dresses are very pretty. Notably one with dark green satin skirt made plain except a plaiting on the lower edge. Finish was given by a light wool palonaise showing crimson spots set at intervals on white. Narrow green ribbon laced the corsage and was set in rows at the cuffs.—Another charming dress showed a basque of dark green velvet with skirt of pale green silk having a broad side panel of the velvet. A third costume was of dark and pale heliotrope; the basque of dark velvet with pointed drapery on one side and in front, over a pale heliotrope silk skirt.—Hat of fine Leghorn lined with dark heliotrope velvet and trimmed with dark and pale ostrich plumes to correspond.

HATLESS

Hats and bonnets are at a discount at Saratoga however since a lady may go anywhere bareheaded or with perhaps only a veil pinned over her face, even in the broadest glare of daylight; having usually the shelter of a parasol. The reason for this is obvious. Imagine the discomfort of putting on a bonnet to step across the street or pay a visit to the springs, especially when the hairdresser has just lain each particular hair in place whether of one's own hair or one's specially cherished wig—since the day of wigs has not departed.—Two confront me at the table and others perambulate the streets. Blind must be the onlooker who is deceived by so patent a deception, yet the matronly wig-wearer looks about her complacently and feels a security equal to the ostrich with sand buried head. But pretty hats and bonnets are here to be displayed. They are displayed and one young married lady having an extraordinary collection, has never been seen without out. This is but a single evidence of the prevalent *abandon*.

EVENING DRESS.

Much credit is due young Saratoga belles in view of an almost all prevailing modesty in evening dress, especially when one recollects the matronly displays at New York Opera and balls last winter. Corsages cut with deep points both back and front are the style, but some have the pointed back with half square front. Sleeves short or long perhaps if the material be thin, but short sleeve of to-day, is a sleeve and not always the semblance of one; this being due probably to the great popularity of puffed sleeves for day dresses, and more than one ball costume has shown a succession of puffs reaching to the wrist. Lace or gauze over silk is the leading style, and very effective costumes are of black lace brightened by colored ribbons, especially yellow. Black moreover lends whiteness to the neck and arm or covers them irredeemably; white lace being employed for the same laudable purpose. Occasionally handsome brocades are worn, as witness a very large patterned one of yellow flowers on pale pink surface, with dark crimson velvet back breadth and corsage. Trains for dancers are things of the past, as indeed for almost every one; not excepting dowagers.

SARATOGA NOTES.

As almost everybody goes without gloves except for church, driving or balls, there is as great rivalry among manicures as among hotel-keepers, while all do a flourishing business. Judging from complexions, however, I should say that paint and powder were at a discount; the general idea of Saratoga ladies, to the contrary notwithstanding. Many people are so accustomed to think of the beautifying qualities of Pears's soap that they forget its economical properties, one of these being that it washes away very slowly and retains its firmness to the last. It is quite as much in demand at fashionable summer resorts as in the great cities and is rapidly becoming known throughout the country at large. The absence of jewelry except on dress occasions is proof that much better taste prevails now than formerly. Solitaire diamond earrings are conceded as appropriate even to a plain style of dress, with perhaps a favorite ring, but besides these, nothing is seen usually, except a brooch or pin at the throat.—Brooches are in enameled flower designs or in old shapes and are becoming much more popular than the bar style. Pins with small plain head or in flower shape are in great favor; attaching not only the bonnet strings but placed anywhere as may be convenient. Ultra fashionables vie with each other as to which can succeed in getting the back hair to stand out farthest from the head. To this end, circumference is sacrificed and the coil placed midway, is ludicrous in the extreme, especially when worn as is sometimes the case, by a long nosed woman. One cannot refrain from an imaginary measuring process as to the distance from end to end.

ROSALIND MAY.

The Nineteenth Century Club is an organization that will consist of an equal number of men and women. It is hardly to be expected that they will agree on all subjects; but it can surprise no one to learn that "Dr. Pierce's Golden Medical Discovery, is unanimously pronounced the most successful remedy extant for pulmonary consumption, as has been demonstrated in hundreds of cases; it positively arrests this disease and restores health and strength, if administered in its early stages. By druggists.