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THE NEWTOWN BEE.

NEWTOWN, FRIDAY, APRIL 2.

CIRCULATION:

January 1, 1882, 610
Last Week, 3100

The Home Circle.

MYSTERY.

There are no men of mighty minds. We still sail on an unknown sea. With all his search man only finds. Himself involved in mystery!
We cannot learn how much we know; Some think they know it all, But just a thought of God will show That we are "Mighty Small."
This world is but a little speck With other worlds compared, And while we walk upon its deck, There's nothing new declared!
There's nothing but the mystery That shrouds our lives while here There's "nothing in all history" To make the mind seem clear.—(G. W. B.)

Run, Speak to this Young Man.

A SERMON BY REV. JOHN PERKINS OF WEST CORNWALL.

Text: Zech. 1:4. "Run, speak to this young man."

Zachariah was one of the prophets of the restoration. Some 42,000 Jews had been permitted by Cyrus to return to Jerusalem and rebuild the temple and the city almost in ruins, they had soon set to work to repair the damage as far as possible. The work was interrupted by the Samaritans, who were far too jealous of the Jews, to care to have Jerusalem restored to its former greatness. But little was done for several years until Darius came to the throne, when, relying upon his favor, the Jews began to carry forward with vigor the work of rebuilding the temple and city. Carpenters, masons and surveyors, were to be seen in all parts of the city. Under such circumstances, we should expect that a prophet who had a vision will see the truth under those forms that meet his eyes every day. He is vitally interested in rebuilding the city of his love, his message will almost of necessity have to do with that work. As the passage before us shows, this is exactly what took place. The prophet sees a vision of angels, but those angels were doing just what the men were doing that he saw every day. Sometimes it seems to us that the angelic host are far away, and our ears are closed to the harmonies of heaven. May this be a time when a vision of angels shall bring some helpful truth home to our hearts. Our prophet sees a man with a measuring line, a surveyor, who wishes to plumb some work of rebuilding. He is the young man mentioned in the text, and we are led to suppose that he thought of putting up the new structure on the old foundation. He has as yet, no idea of the city's future growth and greatness. He does not realize that

THE NARROW STREETS AND ENCLOSING WALLS

of the old city will not answer for the new. One can but wish, when he is trying to find his way in Boston, that the fathers might have had some notion of that city's probable growth. To this young man thus employed another angel is directed to run and speak that he may leave off such useless work. "Jerusalem shall be inhabited as villages without walls by reason of the multitude of men and cattle therein." It would be as foolish to seek to confine the city that is to be, within narrow walls, as it would have been for the Chicago of 1880 to have placed walls about itself, regardless of the probable growth, which the passing years have shown to be so wonderful. In this word to the angel, we may

see a command for ourselves. All about us are young men with measuring lines, planning the structure of their lives. They may not be thinking of building cities or even temples, but they must occasionally think of the homes they would like to have, and cities are made up of homes. Then, too, each home should contain an altar, and the altar is the essential part of the temple. The young man in the text while making his measurements was probably thinking of the appearance of the walls and buildings which he supposed would soon be erected.

HIS THOUGHTS WERE GUIDED

by what he had seen, and by the knowledge of the customs then prevailing in regard to such structures. He was influenced by the fashion of his time. We all know how much fashion has to do with the plans of houses. At a certain time the Queen Anne style is in favor, at other times not. Once a certain kind of hall was deemed essential to a house, while now many prefer a reception room. There is also we must admit a fashion in lives. Society exerts a tremendous pressure upon its members to make them conform to its standards, and fall in with its customs. In some countries it is an unwritten law that the son must follow his father's trade or profession. Almost countless are the stories of those, who, gifted as musicians, poets or painters, have had a hard struggle with parents or friends before they could be permitted to leave the business with which the family was connected, and mark out a life for themselves in accordance with their gifts. The sons of the nobility in Germany, many of them have a hard battle because so few employments are open to them which can be pursued without losing caste, and these are greatly overworked. Nowhere are young men so truly the architects of their own fate as with us, hence the importance of knowing what ideas have controlling force, as they plan their lives, and dream of what they hope to be. What heroes do they worship? Where do they find their hero? Is he in the national senate, or on the bench of the Supreme court? Is he a merchant prince or a railroad king or an oil magnate? Will he be found in the editor's room of one of the great dailies, where may be felt the throbbing life of the nation, or does he speak from the pulpit of the influential church? Is he Longfellow or Agassiz, Raphael or Angelo? He only does well who finds his hero among the nobles. In our text the young man was planning for walls about the city of his hope. Are our young men planning to

HAVE WALLS ABOUT THEIR LIVES?

be walled town a picture of the truest life? It is so natural for us to wish to erect these walls of selfishness about ourselves. To think if we do not take care of ourselves no one else will, and so we gather in to ourselves all we may, and build high the walls to keep what we get. Ought the family circle as we call it be a closed circle, so that when the lamps are lighted and the curtains down, we feel that we have all we need for our comfort and enjoyment in ourselves. We need no help from outside, and we neither know nor care, whether any one outside needs us. A town with walls suggests hostility on the part of neighboring tribes or cities. A person who seeks to put a wall about himself, shows that he regards life as essentially a conflict. He will talk of cut-throat competition, and believes in the "survival of the fittest." Such a self-centered life is far too narrow and unworthy of these young men for whom we hope the best things. This matter gains additional importance from the fact

that our young men hold the future in their hands. The young man is the architect of the world's destiny. Society, the church, the state, will be what he makes them. A number of selfish individuals can only form a selfish society, where each one schemes to surpass every other. The church of the men of walled up lives is very different from the "church of the open door." You will find there, perhaps, fine music, eloquent sermons and a costly building, with a chilling exclusiveness. All spiritual warmth and fervor quickly disappear in such an atmosphere. There is no vital interest in the salvation of needy souls outside the congregation. A young pastor said such a church made him think of the process of freezing cream. The minister might get himself into a fine glow by the exercise of turning the crank, but the church kept growing colder till at length it was frozen stiff.

AS WITH THE CHURCH

so with the state. We cannot afford to entrust the welfare of our nation to self-seeking politicians. We need statesmanship of a broad and generous type, but it is vain to seek it from such a source. In December, 1889, Chief Justice Fuller delivered an address before the two houses of Congress, in commemoration of the inauguration of George Washington as president of the United States. In that address, speaking of Washington's farewell address he says "This address was one that rose above home, and state and official place; that brought him near, not simply to the people to whom it was immediately directed, but to that great conglomeration of mankind whom no man could number, and towards which he felt the paternal attachment of a noble and prophetic soul. If we turn to this remarkable document and compare the line of conduct therein recommended, with the course of events during the century the advice given with the results of experience we are amazed at the wonderful sagacity and precision with which it lays down the general principles through whose application the safety and prosperity of the Republic have been secured." We ask ourselves how it was that Washington came to

HAVE SUCH FAR SIGHTEDNESS

so closely remembering that of the inspired prophets of old. We must answer it because of his entire freedom from self-seeking. He had erected no walls of selfishness about him to hide his view. Our country needed great men to watch over its infancy, it needs them no less to-day to guide its vigorous life in channels of peace and prosperity. In order that there may be no lack of men to meet this need, we must do something. The text plainly declares what it is. We must run and speak to this young man. We cannot permit him to waste his strength; we must not allow him to fritter his life away. Observe the haste and urgency of the command. Run! There is no time to be lost. There could probably be found a building in Wisconsin so situated that the water falling on one roof would go by way of the lakes and the river to the gulf of St. Lawrence, while the water falling just the other side of the ridgeboard would go by the Mississippi to the gulf of Mexico. Starting so near together these water drops come out upon the great ocean hundreds of miles apart. It would have been so easy to keep these drops together at first, but afterward it would be practically impossible. If we would successfully direct the course of anything, we must take our stand at the beginning of that course. Run, speak to this young man. Even now he is at work upon the foundations

and it is a little late to change the plans when the house is half-way up. The passing years emphasize this word. The young man will soon be the middle aged man. His character and habits are becoming more fixed each month. He may gladly listen to you now. A year from now he will tell you, you are too late. Then too we are not sure of the future for ourselves. I used to think there was ample time to do all one would care to do, but I find I was in error.

IF ONE WOULD DO ANYTHING,

there is but one time to do it, and that is now. Bare life is in these days a wonderful inheritance, for upon us are found the accumulated treasures of the ages. How can our young people wisely administer the affairs of so great an estate unless they come to appreciate to some extent their responsibility? Run, speak to this young man. But what shall we tell him? As we have seen the young man of the text was told the good news, that the city he was planning was to be far larger than he thought. So we may say to our young men, the life you are planning may be far grander than you dream. Lay broad foundations. Believe in your possibilities. As some one says, "A man's most useful years to his family and to the community, are those in which he has at command life's harvest of wisdom, experience and temporal possessions." It is ours to benefit young men by sharing that harvest with them, any experience we may have had that will be likely to prove useful in the way of warning or inspiration: Build thee more stately mansions, O my soul, As the swift seasons roll; Leave thy low vaulted past; Let each new temple nobler than the last, Shut thee from heaven with a dome more vast.

As these lines occur to us, we wish the spirit of them had taken possession of our souls in youth, while we stood with measuring lines in our hands. We are confident that then our lives would have been nobler. This experience should impel us to help our young men to form the noblest ideals. Let us speak to this young man of our interest in him, for we have a great interest in him. Let us speak and show our sympathy by speaking. Some of us have stood where he stands to day, have been tempted as he is tempted,

HAVE NEEDED ENCOURAGEMENT

as he needs it, it may be without receiving it. Why cannot we do for him what we should have been so glad to have had some one do for us? Let us speak of our belief in him. He has faults, but we will not allow them to hide all the potentials for good in him. Let us convince him that we think as we do, that he will not disappoint his friends, but that he will develop the best that is in him. Then when we are able to speak to his heart, let us tell him of that other young man who can never grow old, Jesus the Christ. It may be that as he stands with a measuring line, ready to lay out his life, he falls to see the importance of having Christ in it. He does not realize that much which he regards as having always existed, is really the product of Christian life and work of other days. He may think of Jesus as a negative force, helpful in helping one back from sin, or as a repressive influence tending to interfere with his full enjoyment of life. The creed of Ingersoll may have some attraction for him. He believes "that happiness is the only good, reason the only torch, justice the only whipper, humanity the only religion, and love the only priest." Before accepting this creed, let us urge our young man to mark well the end, which Ingersoll himself said at his brother's

grave, comes to those who hold it. "Whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all." Will our young men be satisfied to mark out for themselves a life that can only end in a wreck. It cannot be possible. Run speak to this young man.

PERSUADE HIM BY WORD AND EXAMPLE that there is no gladness in all the world so deep and pure as that which wells up in the heart of a Christian; that there is no life so well living as that which throws down or refuses to raise, any walls of selfishness, and pours itself out upon others in the very spirit of the Master. Let us speak of the great need of the world for pure, consecrated lives. The spirit of heroism has not all departed. Many can be found who are willing to fight and die if necessary that Cuba may be free. There are other tyrannies far worse than that of Spain. Run speak to this young man that he may prepare to fly to the relief of the oppressed. How shall we speak? There are many ways open to us. "A word fitly spoken, how good is it." Some times a letter will carry a loving message we could not speak so well. But back of the word whether spoken or written must be the character. We use us if when we seek to obey the injunction of the text, the young man answers in the words of Emerson "What you are speaks so loud I cannot hear what you say." It is the word that harmonizes with the life that has power. Not that we are excused from speaking unless our record is flawless, for the woman of Samaria did noble work for the Master, as soon as the truth possessed her soul; but we must at least be now trying to live the life we recommended to others, or our words will have little weight. To whom shall we speak? Who is this young man? He is no stranger to us. We often meet him. He may even be an inmate of our homes. Sometimes we see him at church, and again we meet him on the street. We deal with him in trade, and count him among our friends; yet somehow tho, we may have wondered whether or not he was planning a noble life for himself, we never have spoken directly to him about it. This is the word I would I could impress upon your hearts and my own:

"RUN SPEAK TO THIS YOUNG MAN." Thus we may help to answer the prayer we offer in the words of Dr. Holland: "God give us men. A time like this demands strong minds, great hearts, true faith and ready hands; Men, whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honor; men who will not let Men who can stand before a demagogue And score his treacherous practices without winking. Tall men sun crowned, who live above the fog, in public duty and in private thinking."

An International Affair.

A WRIT OF "NE EXEAT REPUBLICUM" ISSUED.

During the reign of the carpet-baggers in Georgia a very black but brainy old negro named Tunis G. Campbell came down from the North and became one of the leaders of his race.

In the course of time Campbell was made a Justice of the Peace at the port of Darien. Then the trouble began in earnest. Justice Campbell had no use for the whites, because he knew they cordially hated him.

But he did not confine his animosity to Georgians or to Democrats. He employed a number of negro constables, authorized them to carry weapons, and

in a short time, made his court a terror to the community. So much by way of introduction. One summer a British sailing vessel came to Darien and took on a cargo of naval stores. Before getting ready to sail the captain settled everything due from him and his crew—that is, everything in the shape of a just account. He secured his papers, when several negro traders of the lowest class unexpectedly put in claims for goods that had never been purchased. These cormorants alleged that the captain and his sailors were indebted to them for meals, merchandise, lodging and various other things. It was evident that these claims were fraudulent, and the captain continued his preparations for his departure. The afternoon he was to weigh anchor Justice Campbell held a consultation with a shyster lawyer.

"I want to hold that—foreigner here," said Campbell, "until he settles these bills."

"In England," replied the lawyer, "when you want to prevent people from leaving the country you issue a writ of ne exeat regnum."

Justice Campbell came near falling to the floor.

"Just say that again," he said excitedly.

"A writ of ne exeat regnum."

"I see—I see," said Campbell. "Well, I want you to draw up one and keep that fellow here."

The shyster's resources were limited, and he explained to his friend that regnum meant kingdom, and as this country was a republic there would have to be a change in the verbiage.

"Change it, then," commanded the black justice.

The lawyer then admitted that he knew very little Latin, and for that reason was somewhat embarrassed.

At midnight six negro constables were in a drunken slumber, the effect of their drugged liquor, and the captain and his men were wide awake and perfectly sober.

The blacks were carefully deposited in a boat and set adrift in the harbor, and then the British sloop quietly weighed anchor and left the port at an hour when Justice Campbell was dreaming of his new and wonderful writ of ne exeat republicum.

The constables were picked up next day and sent to jail for neglect of duty, but the vessel was then beyond reach.

The British captain went straight to Savannah, where he laid the case before his consul, and demanded an apology and an indemnity from the United States Government.

The consul found it difficult to keep his face straight when he heard the story. "It is an outrage," he said to the captain, "but it is a peculiar one, and of a ludicrous nature. If I were you I would not hold a friendly Government responsible for the conduct of a few ignorant persons, who had not been long enough to know their own rights or the rights of others."

It required a good deal of talk to appease the Englishman, but after he had been wined and dined by the merchants and had told his story a score of times amid roars of laughter he began to regard the affair as a good joke and agreed to let it drop.

And thus ended what threatened a serious international complication.—(Chicago Times Herald.)

Connecticut railroad the New York, New Haven and Hartford is a New England road with two lines between New York and Boston and the control of practically all the business of Southern New England. The road has been greatly improved, the four-tracking between New York and New Haven, and the double tracking of the Shore Line being the main improvements in that direction. The introduction of electricity is as yet in the experimental stage, but enough has been done to show that President Clark does not mean to be behind the times. The next decade will show wonderful changes in connection with electricity.

All this has cost money and the stockholders are not getting 10 per cent dividends, but, on the other hand, the company is in every way better fitted to go ahead and capture the business and is immeasurably better off than it would have been had a narrow, close-listed, ultra-conservative policy been pursued during the decade. President Clark is to be congratulated upon the results of his ten years of service and achievement. (Hartford Post.)

THE BRIDGEPORT MUSIC STORE.

The largest assortment of sheet music music folios and instruction books in the state can be found at 63 Fairfield avenue Bridgeport. They sell the best music for 10 cents a copy. There you will also find all kinds of musical instruments at the lowest prices. They frame pictures or order and carry an immense stock of framed and unframed pictures of all kinds. They buy, sell and exchange second hand school books and carry a fine line of blank books and stationery. They sell day books and ledgers containing 600 pages for the small sum of \$1. If you wish any visiting cards they will furnish an engraved plate with 50 cards for \$1. If you have a plate they will furnish and print 50 cards for 50c. Work and stock guaranteed first class, and all The Bee's readers are invited to call and examine samples. Wedding invitations, announcements on cards, etc., can be ordered of The Northrop Publishing Co., 63 Fairfield avenue, Bridgeport, at prices that will surprise you.

Don't allow the lungs to be impaired by the continuous irritation of a cough. It is easier to prevent consumption than to cure it. One minute cough cure taken early will ward off any fatal lung trouble. E. F. Hawley, Newtown; S. C. Ball, Sandy Hook; A. B. Blakeman, Botstford; B. Hawley & Co., Stepping.

Two years ago R. J. Warren, a druggist at Pleasant Brook, N. Y., brought a small supply of Chamberlain's Cough Remedy. He sums up the result as follows: "At that time the goods were unknown in this section; to-day Chamberlain's Cough Remedy is a household word." It is the same in hundreds of communities. Wherever the good qualities of Chamberlain's Cough Remedy becomes known the people will have nothing else. For sale by E. F. Hawley, Newtown; S. C. Ball, Sandy Hook; W. N. Hurd, Stepping Depot.

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