The Easton Gazette,

Easton, Maryland, March 7th, 1896.

A METHODIST'S VIEW.

The following letter from Rev. J.M. Lindale published in the *Life Line*, so clearly sets forth the views of the M. E. Church upon the subject of "dancing, etc.," that we republish for our many readers of that faith.

The Methodist Dicipline names dancing and playing at games of chance as imprudent and unchristian conduct, among those practices and amusements that are "obviously of misleading or questionable moral tendency, or disobedient to the Order and Dicipline of the church."

Although such practices are not ranked as immoral conduct yet they are sufficiently out of order to call for the reproof of the Pastor or Leader, and the person is expected to acknowledge the fault, but if they persist the second and third time after being admonished may be (shall be) expelled. Section 240, Discipline of 1892. This seems to be the rule for social dancing or games of chance, for in the same section is mentioned further "dancing parties" as distinct from dancing simply. The Methodist Dicipline therefore is against parlor dancing. The infatuation of the social dance or game is considered to be misleading and questionable moral tendency, for no one ever became an habitue of the ball-room or gambling hall, who did not learn it first on a smaller scale, socially. Just so men begin to use the social glass and from that come to regularly frequent the saloon.

The General Rule, section 30, same edition of Dicipline, forbids "the taking such diversions as cannot be used in the name of the Lord Jesus," and Methodists have always construed this to mean such diversions as gaming or dancing.

When the Bright House at Rehoboth Beach, Delaware, was years ago leased by its proprietor or keeper, it was with the condition that nothing should be allowed there contrary to the rules of the Methodist Church. The man allowed dancing. The association brought action and the case went before Chancellor Willard Saulsbury, formerly Senator Saulsbury, for legal decision. He decided that dancing was contrary to the rules of the Methodist Episcopal Church, and the injunction against it was issued.

The Methodist Church therefore has a right to discipline its members as far as to expel them and they cannot have redress against the church by law.

The construction put upon this rule by other Methodist Churches, Southern, Protestant, etc.. is the same as ours.

Epworthians being subject toMethodistDicipline have not liberty in this matter to adopt a rule or practice of their own, and the question of dancing or cards (even socially) should not with them be debatable, whatever others may do.

Of course the rule is laid down to Methodist Christians. Persons not members of the church are not subject to Methodist Dicipline, but even for them, as for our children and friends we condemn what we think to be wrong for ourselves. No consistent Methodist parent is willing that his child or young friend shall be led into these things that will hinder such one's conversion and spiritual growth. Our idea is, too, that we ought to refrain from such things not simply because of the rule, but be cause it is wise and right to refrain.

We believe that the rule was made because of the moral necessity for such a rule as a safeguard against allurements. We do not believe the rule makes the necessity, but the necessity makes the rule.

Our experience is that persons happily converted have enough to occupy and happify them without either dancing or card-playing. Many of us, fortunately, know nothing of either, nor do we want to, for our observation is that those acquainted with these seductive arts make no better mark in life nor are they more richly furnished in mind, nor more useful to their generation, nor more attractive personally than are those happily ignorant of such things. Dancing is defined as "a rythmical movement of the body, especially of the lower limbs."

We consider walking, running, cycling, calisthenics, etc., much better as physical exercises and conversation or exercises upon literature, art, history, religion, *or even politics* a much better mental pastime than shuffling and bouncing to cheap music.

O, but it is said dancing promotes grace and elegance of movement. Right, physical training will do this much better than the usual practice in crowded and unhealthy rooms, late hours and insufficient clothing for the exposure afterward to the open air. There are moral reasons, such as indiscriminate contact without selection and that of opposite sexes that make it objectionable. The experience of many converted people is, they see its folly and imprudence.

Of course we are arguing from the standpoint of the religious welfare of the young people. The Epworth League and other young peoples' societies are gotten up to furnish a channel for young people's sympathies and activities.

To people who have no religious scruples we have no argument. If they want to do these things, right or wrong, they may do so. Our business it is to teach our own and warn them against the devices always so near in the world. We, of course, kindly but firmly tell others, who do approve of dancing and cards, to let our children alone, and let us train them according to the dictates of our own consciences. If this is called narrow and Puritanical, we believe it is good sense.

Other denominations besides Methodists have their opinions upon such matters. The Baptists and Presbyterians who rank with the Methodists among churches most numerous and useful in this country oppose these things. If we judge churches by their fruits, we think those that do not tolerate drinking gaming and dancing show very well. It is true, the Catholics do these things to some extent. But their more *devout* ones do not. Neither do devout Episcopalians.

In the winter of 1880-81 when Rev. A. W. Milby, Methodist pastor at Denton, Md., roundly scored balls and dancing, the Rev. Beaven, (the elder now at Hillsboro,) wrote him a letter of congratulation. Mr. Beaven confirmed what Mr. Milby had said that the rules of the Episcopal church were against dancing (This I speak from personal knowledge. I was then Bro. Milby's colleague.) In what sense Mr. Beaven meant it, whether it was only for lent, or against regular balls, or a rule for communicants only, or an old rule not observed, I knew not. At any rate it is against the usual impression abroad about what that church allows

If the church that has been adorned by Canon Farrar in England and Phillips Brooks in America desires the unity of all christians it will do well through the St. Andrew's brotherhood and other influences among young people to adopt such pastimes and diversions as all other christian young people can engage in without scruples of conscience or violation of rules. May Episcopalianism come forth as a beauteous bride, leaning upon the arm of her beloved Lord and Savior.

So much for church regulations. Now for the Bible.

The only dancing mentioned in the old Bible is a rejoicing, either from spiritual or natural emotion. Moses and Miriam danced to their song of triumph when the Israelites passed through the Red Sea as upon dry land. David danced before the ark. Jeptha's daughter came to meet him with timbrels and dances; Judges 11: 34. David also said in Psalm 30: 11., Thou hast turned my mourning into dancing. In Psalm 150, we are told to praise the Lord with the timbrel and dance. We wonder if these social dances nowadays are gotten up, as the above mentioned were, on account of great spirirtual deliverances and blessings? The people danced with singing around the calf Aaron made as a religious rite. The women (I Samuel, 18: 6-8) came forth dancing to meet King Saul and praised David for his great victories.

These are "the times to dance" that the Book of Ecclesiastes means, 3: 4. Times of national victories. Times of religious triumph. If our friends who dance had been alive when Cornwallis surrendered at Yorktown to Washington and the old sexton rang liberty bell till it cracked and King George III fell in a fit at the news, they might have cried, shouted and danced. Or if they have the mourning of true conviction, and get that salvation which caused Paul to see Christ, and the jailer to rejoice, they may shout, leap and dance. But this is not the clog dance in a close room with an ugly man and an ordinary fiddle or piano. The Old Testament in the history of the Jewish nation. They did not dance except in religious or national thanksgiving. The old Bible does not recognize our modern dancing.

The new Testament tells us of piping and dancing, Matthew 11: 17, and that the daughter of Herodias danced (Matthew 14: 6,) before Herod. He was probably drunken and she probably executed some high flings. A fool company, and wicked it was, for it cost John the Baptist his head. It can hardly be said that the scriptures here recognize dancing as right. If they do they sanction suicide, for Judas hanged himself. Will our friends of the negative follow his example? Again in Luke, 15th chapter, the parable of the prodigal son, the elder brother came from the field and heard music and dancing in the house. But it was for the same thing as before said, joy, at the lost sinners' return.

We tell you if sinners repent, it is a time to be joyful, shout, even to the organ accompaniment, but don't, for ordinary pastimes, have parties, &c. that are Bacchanalian.

From history we learn that the primitive early christians danced at their religious meetings. T is was spiritual and was personal outing of one form to time or music. The influence was spiritual, not natural, sexual or animal.

The Greek Chorus was a general thanksgiving by singing hymns and performing corresponding dances. The Greeks imitated the Furies in a dance to represent those terrible deities. Dancing was artistic with them and used for exercise and training. It was done by persons singly as exhibitions and done by men in their training practices for athletics or war. They did not have the modern dance system. If they had, that would be no reason that it is right. They did many horrible, wicked things in those days. Dancing in former times was done by professionals, a sort of acting. Among savages now, dancing is mostly associated with their religion and with war.

We think we have said enough to show that the churches do not sanction dancing; that the Bible nowhere sanctions it as a social amusement (which becomes a passion,) but, only as it was done, under the influence of lofty patriotism and religious sentiment. Christ and his apostles neither example or precept encouraged it, and that which has no warrant in scripture and which is found by experience to be hurtful to morals, health and spirituality. A characteristic of christians of a low type of experience, and always abandoned by the devout, certainly should not be practiced. There is no such liberty as "right for one and wrong for another." People can go to hell right along on that doctrine. This is a matter of *obviously misleading tendency*, so plain as to leave no debate upon it.

I have said little about card playing, because everybody knows the practice of cards will beget a passion for them. It is a dangerous knowledge to posess, even if one does not become a professional gambler. It leads to no good associations, or good use of time. Any such idle habit gains a dangerous ascendency so that the habitue becomes of little use to family, church or state. Neither of these things that we disapprove of is necessary for recreation or social pleasure, that is found in natural scenery and in more healthful and improving exercises. Some do these things innocently and are open to conviction. Some cannot be convinced, having eyes full of evil they can not cease from sin, and "think it strange that ye run not with them to the same excess of riot, speaking evil of you;" 1st Peter, 4: 4. "But wisdom is justified of her children."

WANAMAKER'S.

PHILADELPHIA, Monday, March 2, 1896.

SHIRT WAISTS

Philadelphia women have not had such novelly pretty Shirt Waists as these we've brought over from Berlin. The material is chambray—in black and all the pretty tints; the making is a revelation. Let's look at one or two—



This one is of black chambray, made with pointed yoke back and loose front. Over the front is a wide plait of striped white and black insertion. This can be detached, giving one an all-black waist with just a row of white on the turn-over laundered collar and cuffs. Tiny metal studs close the garment in front.

This one is of bright red chambray, made with pointed yoke back and the front finished with a wide shirred ruffle having a narrow white insertion. White collar and attached white cuffs complete the garments. Chic.

Another is of pink chambray with two rows of white insertion down front and four narrow black bands. White collar and cuffs complete the garment. They are attached.

The making is good; the materials are fine and the styles simply charming. We hinted of three color treatments. There are many more. $2, $2.25 and $2.50.

LACES AND VEILINGS

New laces and veilings from over the sea are out of the cases and ready to be judged by the world's most intelligent shoppers — Philadelphia women.

There are batiste bands, edges and all-overs; figured chiffons and mousseline de soie; gauzes in stripes and figured effects. But skip the tediousness of detail and enjoy the display.

BED SPREADS

Just a trifle less than usual to pay for pretty crocheted Bed Spreads, hemmed. Some of them are in Marseilles patterns.

At 80c—Single bed size; Marseilles patterns; hemmed ready for use. Regularly 90c.

At 90c—For three-quarter beds; Marseilles patterns; hemmed ready for use. Regularly $1.

At $1—Full size heavy fine quality; hemmed ready for use. Regularly $1.15.

At $1.10—Extra heavy three-ply yarn; Marseilles patterns; hemmed ready for use. Regularly $1.25.

At $1.25—Handsome patterns; very fine quality; hemmed. Regularly $1.50.

At $1.50—Finest quality; Marseilles patterns; entirely new; hemmed.

At $1.65—Extra large size; for old-fashioned beds; Marseilles patterns; hemmed ready for use.

MEN'S SHOES $3 90

Stock adjustments are helped along by turning the balance of our lots of Men's Winter Shoes into cash—not into the



amount of cash we should fairly get for them, but into an amount you'll gladly give. And even at the full prices there was a saving of $1 to $2 a pair—gauging values by the general market.

WANAMAKER'S.

One price — $3.90 — but many sorts of shoes—

Five hundred pairs of shoes of highest grade French calf patent leather, some calfskin lined; some lined with drill. These shoes have double soles with extension edges, and razor toes. The ultra fashionable. These sold until now at $4.90 and $5.

Winter Russets—with double soles and some with cork soles; shoes from lots that have fetched $5, $6 and $7.

And Black Shoes of finest calfskin. Broken sizes from famously good lines.

But this $3.90 offering is not altogether of very heavy shoes—

Here is a full line of sizes and widths in single-sole calfskin shoes—just from the factory. A similar lot was sold in a jiffy a few days ago, except the over-abundance of some sizes. Now the line is complete again.

JOHN WANAMAKER.

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"GETS THERE WITH A JUMP."



For Coughs and Colds,
... It Clears the Voice,
It Stops Tickling in Your Throat
For Cigarette Smokers,
... For Singers and Speakers.

Price 10 Cents.

MUNYON'S Rheumatism Cure,
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.... Dawson & Jenkins ....

1896.

New Year, New Goods Low Prices.

These are only a few of the many attractions at the

Wright Grocery and Queensware Store.

THE LARGEST AND BEST SELECTED STOCK OF CHINA AND GLASSWARE TO BE FOUND IN THE TOWN.

Tea Sets made up to cost you from $2.50 up to any size or price you may need or desire.

Dinner Sets of the latest and prettiest design ever shown, in a way that anybody can buy them at their own convenience, a few pieces at a time.

In Groceries you will find everything in Fancy or Staple goods. Pickles, Catsups of Heinz's Brands, also other goods cheaper.

The largest and best selected stock of Fine Confections, also cheaper grades, to meet any and all competition. Give me a call and see for yourself.

MARTIN M. WRIGHT.

ORDER NISI.

E. L. F. Hardcastle and Robert B. Dixon, Trustees, vs. Henry Hollyday and wife. In the Circuit Court for Talbot county. In Equity.

Ordered this 14th day of February, A. D., 1896, that the sale of these proceedings, made and reported by E. L. F. Hardcastle and Robert B. Dixon, trustees, be ratified and confirmed unless cause to the contrary thereof be shown on or before the eleventh day of April next; provided a copy of this order be inserted in some newspaper printed in Talbot county once in each of three successive weeks before the Ninth day of March next.

The report states the amount of sales to be $7704.38.

True copy. THOMAS HUGHLETT, Clerk. Test: THOMAS HUGHLETT, Clerk.

ORDER NISI.

J. Edward Tylor, Assignee, vs. Oswald Tilghman and William Collins, Jr. In the Circuit Court for Talbot County. In Equity.

Ordered this 11th day of February, A. D., 1896, that the sale of the property mentioned in these proceedings, made and reported by J. Edward Tylor, Assignee, be ratified and confirmed, unless cause to the contrary thereof be shown on or before the Tenth day of April next; provided a copy of this order be inserted in some newspaper printed in Talbot county once in each of three successive weeks before the tenth day of March next.

The report states the amount of sales to be $2315.

THOMAS HUGHLETT, Clerk.

True Copy, Test: THOMAS HUGHLETT. Clerk.

NOTICE.

OFFICE OF COUNTY COMMISSIONERS, Easton, Md., Jan. 7th, 1896.

Notice is hereby given, that the County Commissioners for Talbot County will sit to hear applications for TRANSFERS AND ABATEMENTS on the assessment books every Friday, beginning with Friday, Jan. 17th and ending with Friday, March 20 1896.

These meetings of the Board on the days above named are for the sole purpose of hearing applications for Transfers and Abatements, and all persons having business of this character are requested to bring it forward on these special Fridays, and not on the regular Tuesday meetings.

By order of the Board, CHAS. F. STEWART, Clerk.

1-11t14-3

Of Interest to Travelers.

Philadelphia, Wilmington & Baltimore RAILROAD.

Schedule in Effect Nov. 18th, 1895.

Delaware & Chesapeake Railway.

SOUTHWARD Read Down		Distance	STATIONS.	NORTHWARD Read Up	
205 Pass	285 Mail.			240 Mail	294 Pass.
P. M.	A.M.			A.M.	P. M.
‖ 3 00	‖ 6 25		.....Baltimore.....	‖ 11 15	‖ 6 55
3 46	7 25		..Philadelphia..	10 46	5 52
5 45	9 38	.....	Lv..Clayton..Ar	8 45	3 55
5 53	9 48	4.70	.....Kenton.....	8 37	▷ 46
f 6 06	f 9 57	9.58	.....Hartley	f 8 29	f 3 36
f 6 02	f 10 00	10.22	....Slaughters....	f 8 26	f 3 32
6 08	10 08	13.79	.....Marydel	8 20	3 26
f 6 14	f 10 16	16.76	....Henderson....	f 8 14	f 3 18
f 6 20	f 10 24	19.54	..Goldsborough..	f 8 08	f 3 11
6 29	10 34	23.88	Greensborough	7 59	3 00
6 38	10 44	28.08	.... Ridgely	7 50	2 48
6 47	10 54	32.36	..Queen Anne..	7 41	2 37
f 6 54	f 11 04	36.16	.....Cordova	f 7 34	f 2 27
f 7 00	f 11 12	39.05	.....Chapel.....	f 7 28	f 2 20
7 12	11 24	44.16	.....Easton.....	7 18	2 09
f 7 25	f 11 42	50.49	.....Trappe.....	f 7 05	f 1 50
‖ 7 35	‖ 11 58	54.19	Ar..Oxford..Lv	‖ 6 55	‖ 1 40
P M.	A M.			A.M.	P.M

"f" Stops to leave or take passengers on notice to Conductor. ‖ Daily, except Sunday.

PENNSYLVANIA RAILROAD

AND LEASED LINES.

On and after Nov. 17th, 1895.

Trains leave Broad Street Station, Phila.

* Daily. ‖ Daily, except Sunday. †Daily except Saturday.

"Pennsylvania Limited." Dining Car..... *12.20 p. m

Fast Line, Pittsburg (Dining Car).. *12.25 p. m.

Chicago and St. Louis Express, Dining Car..... *4.30 p. m.

Western Express..... *8.50 p. m

South Western Express..... *10.27 p. m.

Pacific Express West..... *11.20 p. m

Harrisburg Express, *4.30 and §8.50 a.m., §4.40 p. m., and Mail..... *7.00 a. m.

Niagara, Rochester and Kane Ex... §8.50 a. m.

Elmira and Renovo Express..... ‖12.25 p. m.

Williamsport Express, ‖4.40 p. m.; Sundays..... 4.30 p. m.

Rochester and Buffalo Express..... †8.50 p. m.

Erie, Rochester and Buffalo Ex..... *11.20 p. m.

Lock Haven Express..... *4.30 a. m.

Express for Boston, without change, 11.00 a. m. week-days and 6.50 p. m. daily.

S M. PREVOST, General Manager. J. R. WOOD, General Pass. Agent

Baltimore, Chesapeake & Atlantic Railway Company.

CHOPTANK RIVER LINE.

Baltimore-Choptank-Third Haven River Route.

FOR BALTIMORE.—The magnificent side-wheel iron steamers AVALON and JOPPA leave alternately daily, weather permitting-except Saturday, for Baltimore, from landings as follows: landings named as follows:

Denton	12.30 P. M.	E.New Market	4 P. M.
Lyford's		Oyster Shell Point	
Williston		Cambridge	6 P. M.
Two Johns		Kirby's	
Turkey Creek		Oxford, 7 p. m.	
Kingston		Bellevue	
Dover Bridge, 2 p. m.		Double Mills	
Hog Island		Easton	9.30 P. M.
Windy Hill		Oxford	10.30 "
Choptank		Corner's	
Wrights		Tilghman's Island,	11 30 p. m.

Arriving in Baltimore at four o'clock following morning.

Returning the Steamers will leave Baltimore from Pier 4, Light Street Wharf, at 8 o'clock p. m. daily, except Sunday, for all points named and arriving at Easton about 4.00 a. m.; Oxford, 4.45 a. m.; Cambridge, 7.00 a. m.; East New Market, 8.35 a. m.; and at Denton, 12 o'clock noon.

Connections at Easton, Oxford and Cambridge with railroads for all points.

Freight taken at low rates and carefully handled. Grain bags furnished and grain delivered at Elevators.

For further information write to JAMES E. BYRD, Agent. 302 Light St., Baltimore, Md.

WILLARD THOMSON, Gen'l Manager, 241 South St., Baltimore, Md.

Robert B. Dixon & Co., Agents at Easton.

Western Maryland Railroad

Taking effect Nov. 17th, 1895. Trains leave Hillen Station as follows:

*4:30 a. m.—Fast Mail, Main Line, N. & W. R. R., and the South, and ex. Sunday P. V. R. R., B. & C, V. R. R.; Martinsburg and Winchester.

†7:22 a. m.—York and B. & H. Div.; main line east of Emory Grove, also G. & H. R. R.

†8.11 a. m.—Main Line, P. V. R. R., B.& C.V.R. R., Emmittsburg and N. & W. R. R. to Shenandoah.

§9:30 a. m.—Accom. for Union Bridge and Hanover.

†10:17 a. m.—Accom. for Union Bridge, York, B. and H. Div. to Gettysburg, and G. & H. R.R

†2:25 p. m.—Accom. for Emory Grove.

§2:35 p. m.—Accom. for Union Bridge.

†3:32 p. m.—Exp. York and B. & H. Div.

§4.00 p. m.—Accom. for Emory Grove and Alesia.

†4.08 p. m.—Exp. Main Line Points, also Emmittsburg, B. & C. V. R. R., P. V. and N. and W. R. R.

†5:10 p. m.—Accom. for Emory Grove.

†6:05 p. m.—Accom. for Union Bridge.

†8:05 p. m.—Accom. for Emory Grove

§10:10 p. m.—Accom. for Emory Grove

†11.25 p. m.—Accom. for Emory Grove.

*Daily. †Daily ex. Sunday. §Sunday only. Ticket and Baggge Office, 205 E. Balto. St. All trains stop at Union, Penna. Ave., and Fulton.

J. M. HOOD. G. M., B. H. GRISWOLD, G. A P.

TALBOT SAVINGS BANK.

No. 16 Dover Street, EASTON, MD.

DEPOSITS

Of twenty-five cents and upwar are received on Book accounts.

INTEREST

Is allowed for every entire month the deposit may be continued, computing from the first day of the month succeeding the deposit.

Money deposited in this Bank at 4 per cent, compound interest will pay you better in the long run than to attempt to loan it yourself at a higher rate, unless you are thoroughly familiar with the business of Loaning.

Guardians, Trustees, Holders of Trust Funds, Children, Associations, Societies, Lodges, etc., etc., may deposit in their own names and subject to their own order.

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Of Interest to Travelers.

Baltimore Chesapeake & Atlantic Railway Company,

Railway Division.

Time Table in Effect December 25, 1895.

Steamer connection between Pier 4, Light Street Wharf, Baltimore and the Railroad at Claiborne.

WEST BOUND.

Stations.	Distance	Exp. daily ex. Sun.	Mixd daily ex. Sun.
		A. M.	A. M.
Ocean City, leave	0.00		B6 30
Berlin	7.24	B7 00	8 15
St. Martin's	10.50	f 7 06	f 8 23
Whaleyville	13.97	f 7 13	8 35
New Hope	15.46	f 7 17	8 45
Grover	16.97	f 7 20	8 50
Pittsville	19.97	7 26	9 10
Parsonsburg	23.04	f 7 32	9 32
Walstons	25.11	f 7 36	f 9 38
Salisbury	30.08	7 50	1 15
Rockawalkin	34.43	f 7 58	f 1 36
Hebron	36.40	f 8 03	f 1 40
Mardela Spring	41.16	f 8 12	1 55
Vienna	45.06	f 8 21	2 07
Rhodesdale	51.62	f 8 35	f 2 27
Ennals	53.29		f 2 32
Hurlocks	55.84	8 44	2 45
Ellwood	59.69	f 8 51	f 2 55
Linchester	60.75	f 8 53	f 3 00
Preston	61.75	f 8 57	3 05
Bethlehem	64.85	f 9 03	3 15
Easton	72.01	9 19	3 47
Bloomfield	74.55	f 9 24	f 3 53
Kirkham	76.63	f 9 28	f 3 58
Royal Oak	78.48	f 9 33	f 4 08
Riverside	80.60	f 9 37	f 4 12
St. Michaels	82.34	9 47	4 30
Harper's	84.42	f 9 51	f 4 37
McDaniel's	85.72	f 9 56	f 4 45
Claiborne	87.06	10 00	4 50
Baltimore, arrive	131 06	1 20	

EAST BOUND.

Stations.	Distance	daily ex. Sat & Sun.	Exp. Sat. only.	Mixd daily ex. Sun.
		P. M.	P. M.	A. M.
Baltimore, leave	0.00	4 30	3 00	
Claiborne	44.00	7 55	6 25	7 10
McDaniel's	45.34	f 8 00	f 6 3	f 7 18
Harper's	46.64	f 8 04	f 6 34	f 7 25
St. Michaels	48.72	8 11	6 41	7 45
Riverside	50.46	f 8 14	f 6 44	f 7 49
Royal Oak	52.58	f 8 20	f 6 50	f 7 57
Kirkham	54.43	f 8 24	f 6 54	f 8 02
Bloomfield	56.51	f 8 29	f 6 59	f 8 08
Easton	59.05	8 40	7 10	8 40
Bethlehem	66.21	f 8 55	f 7 25	9 08
Preston	69.31	f 9 02	f 7 32	9 20
Linchester	70.31	f 9 04	f 7 34	f 9 24
Ellwood	71.37	f 9 07	f 7 37	f 9 28
Hurlock's	75.22	f 916	7 46	9 43
Ennalls	77.77			f 9 48
Rhodesdale	79.44	f 9 24	f 7 54	f 9 56
Vienna	86.00	f 9 38	f 8 08	10 16
Mardela Springs	89.90	f 9 47	f 8 17	10 30
Hebron	94.66	f 9 55	f 8 25	10 48
Rockawalkin	96.63	f 9 58	f 8 28	f10 55
Salisbury	100.98	10 10	8 40	12 30
Walston's	105.95	f10 18	f 8 48	f12 40
Parsonsburg	108.02	f10 23	f 8 53	12 55
Pittsville	111.09	f10 30	f 9 00	1 15
Grover	114.09	f10 34	f 9 04	1 20
New Hope	115.60	f10 42	f 9 08	1 27
Whaleyville	117.09	f10 48	f 9 12	1 35
St. Martin's	120.56	f10 53	f 9 18	f 1 43
Berlin	123.82	10 58	9 25	f 2 15
Ocean City	131.06	a1110	A9 40	2 35

"f" stops on signal to receive or discharge passengers or freight.

"A" Trains will only run as far as Berlin unless there should be passengers for Ocean City from Baltimore.

"B" Passengers from Ocean City for points between Berlin and Baltimore and to Baltimore will take train 16 "B" from Ocean City to Berlin and train 6 "B" at Berlin.

Connection made with steamer lines at Easton, Vienna and Salisbury.

A. J. BENJAMIN, Div. Passenger & Freight Agt., Salisbury, Md.

WILLARD THOMSON, G. M. 241 South St., Baltimore, Md.

BALTIMORE AND OHIO RAILROAD. *Schedule in Effect, De. 1 1895*

LEAVE CAMDEN STATION

For Chicago and Northwest, Vest Limited Express daily 10.30 A. M., E 7.20 p. m.

For Cincinnati, St. Louis and Louisville Vestibuled Limited Express daily 2.40 P. M., Express 10.50 P. M.

For Pittsburgh and Cleveland, 10.30 A. M. and 7.30 P. M.

For Washington, week days, 5.00, x6.15, x6.25, 6.35, x7.20, x8.00, 8.35, x9.30 x10.30 a. m., (12.00 noon, 45 minutes) 12.10, x12.50, x2.40, 2.50, (x3.45 45-minutes) x4.10, 5.10, x5.40, x6.00, 6.18, x7.20, x7.30 x7.48, 9.15, x10.10, x10.50, 11.30 p. m. Sunday, x6.25, 6.35, 8.35, x9.30, x10.30 a. m., 12.00 1.05, 2.40, 3.45, 5.10, 6.18, x7.20, x7.30, 9.15, x10.10, x10.50 and 11.30 p. m.

For Annapolis 7.20, 8.35 a. m., 12.50 and 4.10 p. m. On Sunday, 8.35 a. m. and 5.10 p. m.

For Frederick, 4.00, 8.10 a. m., 1.20, 4.20 and 5.25 p. m. On Sunday. 9.35 a. m. and 5.25 p m.

For Luray, Roanoke, and all points in the South via N. & W. R. R., week days, 7.48 p. m. Sundays, 7.20 p. m. Through Sleeping cars from Washington to Roanoke, Chattanooga nda New Orleans. For Luray 2.40 p.m. daily.

For Lexington and points in the Virginia Valley, †4.00, †10.30 A. M. For Winchester †4.20 p. m. Mixed train for Harrisonburg, §4.00 a. m.

For Hagerstown, †4.00, †8.10, †10.30 a. m. †4.10 p. m.

For Mt. Airy and Way Stations, *4.00, †8.10, §9.35 a. m., †1.20, (†4.20 stops at principal stations only,) *5.25, *6.30, *11.10 p. m.

For Ellicott City, *4.00, *7.00, †8.10, §9.35, a. m., †1.20, †3.30, †4.20, *5.25, *6.30, *11.10 p. m.

For Curtis Bay, week days, 6.28 a. m, 1.20 Curtis Bay, week days, 5.10 p. m.

Trains arrive from Chicago, and the Northwest, daily, 1.05 and 6.05 p. m.; from Pittsburgh and Cleveland 8.20 a. m., 6.05 p. m., from Cincinnati, St. Louis and the West, 7.50 a. m., 1.20 p. m. daily.

Royal Blue Line for New York & Phila.

All trains illuminated with Pintsch light.

For New York, Boston and East, week days, 6.35 (8.00 Dining Car) 8.55, (10.50 Dining Car) a. m. 12.20, (1.30 Dining Car) 3.50, (5.55 Dining Car) 9.00 p. m. (1.15 night, Sleeping Car attached, open for passengers 10.00 p. m.) Sundays, (8.00 Dining Car) (9.55 Dining Car) a. m., (1.30 Dining Car) 3.50, (5.55 Dining Car), 9.00 p. m., (1.15 night, Sleeping Car attached, open for passengers 10.00 p. m.)

For Atlantic City, 10.50 a. m., 12 20, 1.30 p. m. Sundays, 1.30 p. m. m.

For Cape May, week days, 1.30 p.

For Philadelphia, Newark, Wilmington & Chester, week days, 6.35,, (8.00stopping at Wilmington only, Dining Car) 8.55, (10.50 stopping at Wilmington only, Dining Car) a. m. 12.20, (1.30 stopping at Wilmington only, Dining Car) 3.50, (5.55 Dining Car) 9.00 p, m., 1.15 night. Sundays, (8.00 stopping at Wilmington only, Dining Car) (9.55 Dining Car) a. m., (1.30 stopping at Wilmington only, Dining Car) 3.50, (5.55 Dining Car) 9.00 p. m ,1.15 night.

For all stations on Phila. Div., week days, 8.05 a. m., 2.55, 5.15 p. m. Sundays, 9.05 a. m., 5.15 p. m.

†Except Sunday. §Sunday only. *Daily. x Express train.

Baggage called for and checked from hotels and residences by Union Transfer Co, on orders left at Ticket Offices.

N. W. Cor. CALVERT & BALTIMORE Sts., 230 S. Broadway or Camden Station.

R. B. CAMPBELL, Gen. Manager. CHAS. O. SCULL, Gen. Pass. Agt.

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