STOCKING DARNING.

Plain, Practical Instructions on a Commonplace Subject.

There is a difference of opinion as to whether the darning should be on the right or the wrong side. A writer in the Boston Cooking School Magazine gives preference to either of the following ways, making the darn wholly on the wrong side or darning up and down parallel with the ribs on the wrong side and turning the stocking to the right side for the second set of stitches. From the same source comes the following:

In choosing material with which to darn choose that which corresponds as nearly as possible with the threads of which the stocking is made. The stocking to be darned should be held so that the part to be mended is firmly but smoothly stretched over the hand. The darning ball is inclined to stretch the stocking and therefore the hole to be darned. If the edges of the hole are ragged, draw them as nearly as possible into their proper place, taking a few stitches with needle and thread. Begin to darn as far from the hole as the stocking shows signs of weakness. This, of course, helps to decide the shape of the darn.

In beginning take a few small running stitches on the needle parallel with the ribs of the stocking. In coming back begin a little above this last stitch and take up the threads that were passed over in the preceding row. Do not draw the thread up tightly, but allow at the end of each row a small loop to be formed, although the threads must be drawn up evenly. The length of each row is increased until the middle of the hole is reached, when the rows should diminish in like manner. This prevents the strain of the darn from coming on any one set of threads. As the hole is reached care must be taken that the loops at the edge of the hole are taken up.

Finishing the first set of stitches, the one at right angles is made in a similar way, taking up one of the first set of stitches and passing over the next and in the next row passing over those taken up before, and so on, keeping the rows of stitches very close together. Stretching the darn slightly after it is finished will take up the loops which were left at the ends of the rows. This will allow for the shrinking of the darning cotton.

In darning a large hole the shape is more easily kept if the work is begun in the center and worked toward each side. For the side of the foot of a stocking a hole darned on the bias is very elastic. Stitches that have dropped in the leg of a stocking may be taken up by the crochet hook and the stitch fastened.

Dress Accessories.

The wearing of real lace as a garniture to otherwise plain gowns has been revived. There is no end to the accessories in way of neckwear and other trimmings for the bodice. Vogue gives an illustrated description of the newest blouse, which is of black mohair braid in checkerboard design joined with



ALL THE STYLE.

black silk crochet and is considered an extremely smart trimming for a cloth gown.

A small shoulder cape or collar, sailor shaped, is also noted. It is in black silk and is barred with tiny shirrings of black chiffon to give the plain silk surface a checked effect. A full ruffle of chantilly lace over plaited chiffon edges the cape and forms the full ruche at the throat, while a bouffant blouse of chiffon, with a jabot of back lace, forms the front, which is longer than the back, reaching to the waist.

Deviled Clams.

Chop fine 25 clams. Drain them and then cook for 20 minutes in a double boiler. Drain again, saving the liquor. Rub a tablespoonful of butter and 2 tablespoonfuls of flour together. Add the liquor. When boiling, add the yolks of 2 eggs, a dash of cayenne, a teaspoonful of onion juice, a tablespoonful of chopped parsley and the clams. Mix, fill into shells, dust with crumbs and brown in a quick oven.

Fashion Echoes.

Quills are all the rage in millinery.

From Paris comes the cry that white cloths are worn for ceremonious occasions and for theater box parties.

The Roman sash ribbons are in vogue again, with fringe on the ends.

Camel's hair material is in fashion again, and it comes in all the new shades.

Short bridal veils are not half as becoming to bridesmaids as toques or pretty hats.

Malmaison pink, a new English perfume, is now in high favor among smart women.

The desire for rich, velvety effects has extended to the trimming department, and one sees chenille embroideries, chenille fringes and chenille nets in great profusion.

Flannel petticoats are trimmed with flounces of wash silk edged with lace.

There is a craze for very elegant black taffeta house gowns.

THE JAINS.

Men and Women of India Who Strive to Conquer the Lower Nature.

Besides Hindoo or Vedic metaphysics, there are systems in India not based on the Vedas and Upanishads, and therefore classed as heterodox by the Vedists. These are the Buddhist and Jain systems. Much has been written and spoken on Buddhism, but very little on Jainism.

Jain (or, more properly speaking, Jaina) means a follower of Jina, which is a generic term applied to those persons (men and women) that have conquered the lower nature — passion, hatred and the like—and brought into prominence the highest. The Jain philosophy, therefore, bases its doctrine on the absolute necessity (for the realization of truth) of conquering the lower nature. To the undeveloped or insufficiently developed observer, it is the conquering of the lower nature; to the fully developed, it is the realization of the perfect.

There lived many such Jinas in the past, and many will doubtless yet be born. The philosophy of the Jains therefore is not essentially founded on any particular writing or external revelation, but on the unfoldment of spiritual consciousness, the birthright of every soul.

The Jain philosophy teaches that the universe—the totality of realities—is infinite in space and eternal in time, but the same universe, considered from the standpoint of the manifestations of the different realities, is finite in space and noneternal in time. Particular parts of the universe have their cyclic laws corresponding to the laws of evolution and involution. At certain periods arhats, or great masters (saviors of mankind), are born, who, through love, sacrifice of the lower nature (not of the real self) and wisdom, teach the true doctrine. Referring to that part of the world known as Bharata-Khandia (India), the last arhat, Mahavira, was born 598 B. C., in a town called Kundagrama, in the territory of Videha. He lived 72 years and reached moksha (the perfect condition) in 526 B. C.

The Jain philosophy also teaches that each soul (atman) is a separate individuality, uncreated and eternal in existence; that each individual soul has lived from time without beginning in some embodied state, evolving from the lower to the higher condition through the law of karma, or cause and effect; that so long as the karmas (forces generated in previous lives) have not been fully worked out it has, after physical death, to form another body, until through evolutionary processes it unfolds its absolute purity. Its full perfection is then manifested. This perfection of the individuality is the Jain Nirvana, or mukti. The individuality is not merged into anything, neither is it annihilated. The process of this development, or salvation, may be said simply to consist in right realization, right knowledge and right life, the details of which are many.

Personality is changing every moment. The individuality is for every moment the particular stage of unfoldment of the ego itself and is consequently the bearer of the sins and sorrows, pleasures and enjoyments, of mundane life. In absolute perfection this bearing nature is thrown off like a husk, and the ego dwells in divine and eternal bliss. It is not destroyed, nor is it merged into another ego or in a supreme being, and if the question be asked whether in this state of mukti (deliverance) there is one ego or a plurality of egos I would answer in the words of the Jain master: "That atman by which I experienced myself and my essence through self realization—that I am; neither masculine, feminine nor neuter, neither one, two nor many."

The Vedanta metaphysics teach that salvation comes through knowledge (of Brahman). It is not the potential that through effort and conquest becomes the actual, and we are further taught that that which is is real now. On the other hand, Jainism teaches that from the ideal and transcendental standpoint you are Brahman, but its eternality, the real mukti, comes from work and knowledge together, not from one alone. Through work and knowledge, Jainism says, the individual develops and unfolds the potential. Therefore the statement, "I am Brahman," would be interpreted by a Jain to mean I am Brahman only inherently or in embryo; I have the capacity or the actual possibility of Brahman; what I am implicitly must become explicit. There is a vast difference between the implicit and the explicit. Those who do not recognize this difference would never make an attempt to become rational and free.—Virchand R. Gandhi in Mind.

New York the Railroad Center.

"Reasoning Out a Metropolis" is the title of an article in St. Nicholas, written by Ernest Ingersoll. Mr. Ingersoll says: Railroads began to be built about 1830, and the New Yorkers were soon pushing them out in all directions, supplying the money for extending them farther and farther north and west and connecting them into long systems controlled by one head. Other men in other cities did the same, but by and by it was seen that no railroad between the central west and east could succeed in competition with its rivals unless it reached New York. The great trunk roads, built or aided by the Baltimore men to serve their city, and by the Philadelphia people to bring trade to them, and by the capitalists of New England for their profit, never succeeded, therefore, until they had been pushed on to New York, where the volume of commerce was coming to be as great as or greater than that of all the other American ports put together. Now New York has become the real headquarters of every important railway system in the United States; that is, it is here that the financial operations—the money part of the management—are conducted, though the superintendents of its trains and daily business may keep their offices somewhere else.

(Continued from page 3.)

be read from no prayer-book. Indeed, the man who prays only when he reads his supplications can scarcely be the highest type of Christian.

"Of course, the pageantry and pomp of ritual and fixed service, of mitre and gown, are most useful adjuncts. But we must never forget that they are merely adjuncts. They appeal to the love of the spectacular, which is strong in emotional human nature, and thus draw many people into church doors, to see and hold them there to pray. But the forms of barbaric religions have ever been the most formal and most splendid. In no part of the Old Testament are the forms of worship made important. Our forms are the relics of Judaism, but even Judaism had few of them. The high priests of the temple donned their showy robe—their 'golden vestments'—for but one short half hour of one day in the year. Some how, that ancient worship from which ours has come is in our minds associated with much pomp and ceremony, but it is true that it was really only for that brief moment on the Day of Atonement that the functionaries doffed their pure and simple white for gaudy robes.

"Ah, no, religion is not churchgoing, Christianity is not form. The love of Christ our Lord is simplicity itself. 'Believe and ye shall be saved!' What could be simpler? Almighty God is true, and truth is simple. The simple Christian is the true Christian. I believe in churches and I believe in forms. But they are not all—nay, they are not a tithe? 'Truth is mighty, and it shall prevail!' Prevail if preaced from a pulpit by a priest in vestments, prevail if lived by a believer in a desert; prevail if roared on the mountain top by a winter gale, peevail if breathed in the valley by by the most delicate and tiny wild flower of the spring! Believe in Me and ye shall be saved! Truth! Truth! Truth! No matter who speaks it or who hears it: no matter whether it be proclaimed in the clarion tones of eloquence or shyly whispered in a secret place, it will prevail!"

He went with me to the door and grasped my hand into a firm, warm inspiriting clasp that made me love him. Dean's Yard was wrapped in the gray mantle of the young night. The boys had left their sports, the sparrows had ceased their busy chatter, and only twittered drowsily. A warm window or two shone brightly in the gray circle of venerable houses. It was as if a spell had been put upon this spot in the midst of carnal London. I paused with the spell of the magnetic presence it had left upon me. "There is a man of God," I thought. "There is a man to really pray for sinners. I see now why two nations love him!"

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Western Maryland Railroad

Taking effect Oct. 3rd, 1897. 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. Chambersburg, Martinsburg and Winchester.
†7:22 a. m.—Ac. York B. & H. Div.; main line east of Emory Grove, also Carlisle and G. & H. R. R.
†8.11 a. m.—Main Line, Chambersburg, Frederick, 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, Gettysburg, also Carlisle 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.—Accomm. for Emory Grove.
†4.08 p. m.—Ex. Main Line Points, also Frederick, Emmittsburg, Shippenburg and N. & W. R. R.
†5:10 p. m.—Accom. for Emory Grove.
†6:10 p. m.—Accom. for Union Bridge.
§10.45 p. m.—Accom. for Emory Grove.
*11.25 P. M.—Accom. for Emory Grove.
*Daily. †Daily ex. Sunday. §Sunday only Ticket and Baggage Office, 205 E. Balto. St All trains stop at Union, Penna. Ave., and Fulton.
J. M. HOOD, G. M. B. H. GRISWOLD, G. P. A

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BALTIMORE, CHESAPEAKE and ATLANTIC RAILWAY.

Passenger Train Service in Effect Thursday, Jan. 13, '98.

READ DOWN.

STATIONS.	Daily exc. Sat'y & Sun	Leave Saturday only	Mixed daily exc. Sunday
	P. M.	P. M.	A. M.
Baltimore, ...Lv	4.30	3.00	
Clayborne, ... Ar	7.45	6.15	
Clayborne, ... Lv	7.55	6.25	8.00
McDaniel	f 8.00	f 6.30	f 8.08
Harper	f 8.04	f 6.34	f 8.14
St. Michaels	8.11	6 41	8.30
Riverside	f 8.14	f 6.44	f 8.34
Royal Oak	f 8.20	f 6.50	f 8.42
Kirkham	f 8.24	f 6.54	f 8.47
Bloomfield	f 8.29	f 6.59	f 8.53
Easton	8.39	7.09	9.25
Turner's			f 9.33
Bethlehem	f 8.54	f 7.24	9.45
Preston	f 9.01	f 7.31	9.57
Linchester			f10.02
Ellwood	f 9.06	f 7.36	f10.10
Hurlock	9.15	7.45	12 30
Ennalls			f12.36
Rhodesdale	f 3.23	f 7.53	12.46
Reid's Grove	f 9.29	f 7.59	f12.56
Vienna	f 9.37	f 8.07	1.10
Mardela Springs	f 9.46	f 8.16	1.25
Hebron	f 9.55	f 8.25	1.40
Rock-a-Walkin	f 9.58	f 8.28	f 1.46
Salisbury	10.10	8.40	5.00
Walston's	f 10 18	f 8.48	f 3 12
Parsonsburg	f 10 23	f 8.53	3.25
Pittsville	f 10 30	f 9.00	3.40
Willards	f 10 37	f 9.07	f 3.50
New Hope	f 10 39	f 9.09	f 3.55
Whaleyville	f 10 42	f 9.12	f 4.03
St. Martins	f 10 48	f 9.18	f 4.13
Berlin	10 55	9.25	4.50
Ocean City ..... Ar	11 10	9.40	5.10

READ UP.

STATIONS.	Distance.	Daily except Sunday	Mixed daily exc. Sunday
		P. M.	P. M.
Baltimore.....Ar	131.06	1.20	
Clayborne.....Lv		10.05	
Clayborne.....Ar	87.06	10.00	2.55
McDaniel	85.72	f 9.56	f 2.50
Harper	84.42	f 9.51	f 2.40
St. Michael's	82.34	9.47	2.33
Riverside	80.60	f 9.37	f 2.13
Royal Oak	78.48	f 9.33	f 2.08
Kirkham	76.63	f 9.28	f 1.58
Bloomfield	74.55	f 9.24	f 1.53
Easton	72.01	9.19	1.45
Turner's	68.37		f 1.15
Bethlehem	64.85	f 9.03	f 1.07
Preston	61.75	f 8.57	12.55
Linchester	60.57	f 8.53	f12.45
Ellwood	59.69	f 8.51	f12.42
Hurlock	55.84	8.44	12.30
Ennalls	53.29		f10.48
Rhodesdale	51.62	f 8.35	10.44
Reed's Grove	48.51	f 8.28	f10.34
Vienna	45.06	f 8.21	10.24
Mardela Springs	41.16	f 8.12	10.10
Hebron	36.40	f 8.03	9.55
Rock-a-Walkin	34.43	f 7.58	f 9.39
Salisbury	30.08	7.50	9.25
Walston's	25.11	f 7.36	f 9.22
Parsonsburg	23.04	f 7.32	8.17
Pittsville	19.97	7.26	8.02
Willard's	16.56	f 7.18	f 7.45
New Hope	15.46	f 7.16	f 7.40
Whaleyville	13.97	f 7.13	7.35
St. martin's	10.50	f 7.06	f 7.24
Berlin	7.24	7.00	7.15
Ocean City.....Lv		6.40	6.20

f stops on signal. Connection made with steamer lines at Easton, Vienna and Salisbury.
A. J. BENJAMIN, Supt.
T. MURDOCH, Pass. Agt.

Philadelphia, Wilmington & Baltimore RAILROAD.

Schedule in Effect May 17th, 1897.

Delaware & Chesapeake Railway.

SOUTHWARD Read Down		Distance	STATIONS.	NORTHWARD Read Up	
291 Pass	285 Mix.			290 Mix.	294 Mix.
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 42
5 47	9 38		Lv..Clayton..Ar	8 45	3 55
5 50	9 48	4.70	.....Kenton.....	8 36	3 37
f 6 04	f 9 57	9.58	.....Hartley.....	f 8 26	f 3 27
f 6 06	f 10 00	10.22	....Slaughters....	f 8 23	f 3 24
6 12	10 08	13.79	.....Marydel.....	8 17	3 18
f 6 19	f 10 16	16.76	....Henderson....	f 8 10	f 3 11
f 6 26	f 10 24	19.54	..Goldsborough..	f 8 03	f 3 04
6 36	10 34	23.88	Greensborough	7 52	2 54
6 46	10 44	28.08	.....Ridgely.....	7 42	2 43
6 55	10 54	32.38	..Queen Anne..	7 31	2 33
f 7 02	f 11 04	36.16	.....Cordova.....	f 7 24	f 2 24
f 7 08	f 11 12	39.05	.....Chapel.....	f 7 18	f 2 17
7 20	11 24	44.16	.....Easton.....	7 08	2 07
f 7 37	f 11 42	50.49	.....Trappe.....	f 6 55	1 50
7 47	11 53	54.19	Ar...Oxford...Lv	6 45	1 40
P M.	A M.			A.M.	P.M

"f" Stops to leave or take passengers on notice to Conductor.

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 *8.30 a. m., §4.35 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 7.43 p. m. daily.
J. B. HUTCHINSON, General Manager. J. R. WOOD, General Pass. Agent.

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Denton	12 M	E New Market	3.30 P.M
Lyford's		O Shell Point	
Williston		Cambridge	6 P.M
Two Johns		Kirby's	
Turkey Creek		Oxford	7 P.M
Kingston		Bellevne	
Dover Bridge	1.30 P.M	Double Mills	
Hog Island		Easton	9.30 P.M
Windy Hill		Oxford	7 0.30 P M
Choptank		Corner's	
Wrights		Tilghmann's	11.30 P.M

Arriving in Baltimore at 5.00 o'clock following morning. Returning the steamers leave Baltimore from Pier 4 Light st Wharf at 7 o'clock p. m. daily, except Sunday, for all points named and arriving at Easton about 3.00 a. m. Oxford 3.45, Cambridge 6.00, East New Market 7.00 and Denton 11 a.m. Connections at Easton, Oxford and Cambridge with railroads for all points.

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QUEEN ANNE'S RAILROAD.

Schedule in Effect January 31st, 1898.

Steamer connections between Pier 7½ Light Street Wharf, Baltimore, and Railroad Division at Queenstown, Md.

EAST-BOUND TRAINS.

STATIONS.	1	3
	Leave A. M.	Leave P. M.
Baltimore	5 45	3 00
Queenstown	8 50	5 50
Boomingdale	f 8 58	f 5 56
Wye Mills	9 07	f 6 03
Willoughby	9 16	f 6 10
Queen Anne	9 25	A 6 20
Hillsboro	f 9 31	f 6 22
Downes	9 37	6 27
Tuckahoe	f 9 41	f 6 31
Denton	9 50	6 37
Hobbs	10 02	6 47
Hickman	10 12	6 55
Adamsville	10 17	f 6 59
Blanchard	10 23	f 7 04
Greenwood	B 10 33	7 11
Owens	10 43	f 7 19
Bannin	10 48	f 7 22
Deputy	10 51	f 7 25
Ellendale	C 11 15	7 34
Wolfe	11 07	f 7 43
Milton	11 30	7 49
Whitesboro	f 11 38	f 7 58
Drawbridge	11 41	8 01
Burton	f 11 45	f 8 05
Lewes	11 50	8 10
	A. M.	P. M.

WEST BOUND TRAINS.

STATIONS.	2	4
	Leave A. M.	Leave P. M.
Lewes	6 00	2 25
Burton	f 6 05	f 2 30
Drawbridge	6 09	2 34
Whitesboro	f 6 12	f 2 37
Milton	6 20	2 45
Wolfe	f 6 26	f 2 52
Ellendale	6 38	3 05
Deputy	f 6 44	f 3 12
Banning	f 6 48	f 3 17
Owens	f 6 52	f 3 21
Greenwood	7 00	E 3 33
Blanchard	f 7 07	f 3 43
Adamsville	f 7 11	f 3 49
Hickman	7 15	3 55
Hobbs	7 23	4 06
Denton	7 25	4 18
Tuckahoe	f 7 42	f 4 27
Downes	7 44	4 30
Hillsboro	f 7 48	f 4 36
Queen Anne	A 7 50	4 39
Willoughby	f 7 58	4 51
Wye Mills	f 8 04	4 58
Bloomingdale	f 8 10	f 5 07
Queenstown	8 20	6 30
Baltimore	10 00	9 00
	A. M.	P. M.

CONNECTIONS.

"A" connects at Queen Anne with the Delaware & Chesakeake Railway.

"B" connects at Greenwood with the Delaware Division of the Philadelphia, Wilmington & Baltimore Railroad for Seaford, Delmar, Salisbury and points South.

"C" connects at Ellendale with the Delaware, Maryland & Virginia Railroad for Georgetown.

"E" connects at Greedwood with the Delaware Division of the Philadelphia, Wilmington & Baltimore Railroad.

I. W. TROXEL, Gen. Mgr.
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BALTIMORE & OHIO RAILROAD.

Schedule in Effect May 16, '97.

For Chicago and Northwest, Mt. Royal Station, 8.45, 10.18 a. m., 6.42 p. m. daily.

Camden Station, 9.00, 10.45 a. m., 7.00 p. m.

For Cincinnati, St. Louis and Louisville, Mt. Royal Station, 10.18 a. m., 2.24, 9.52 p. m. daily. Camden Station, 10.45 a. m., 2.40, 10.10 p. m.

For Pittsburg and Cleveland, Mt. Royal Station, 8.45 a. m. daily, 7.47 p. m. except Sunday.

Camden station, 9.00 a. m., 7.30 p. m. daily.

For Columbus, Toledo and Detroit, Mt. Royal station, 9.52 p. m. Camden station, 10.10 p. m.

For New Orleans, Memphis, Birmingham, Chattanooga, Knoxville, Bristol and Roanoke, Mt. Royal Station, 9.52, daily. Camden Station, 10.10 p. m. daily. Sleeping Car, Baltimore to New Orleans, Washington to Memphis.

For Luray, Mt. Royal Station, 2.24 p. m. daily. Camden Station, 2.40 p. m. daily.

FOR WASHINGTON.

Mt. Royal Station, week days, x6.00, x7.45, x8.45, x10.18 a. m.; x12.38, x2.24, x3.32, x5.38, x6.42, x7.47, x9.52, x10.18 p. m. Sundays, x6.00, x8.45, x10.18 a. m.; x2.24, x3.32, x6.42, x9.52, x10.18 p. m.

Camden Station, week days, 5.00, x6.15, x6.25, 6.35, x7.20, x8.00, 8.35, x9.00, x10 30, x10.45 a. m., 12.10, x12.50, x2.40, 2.50, (x3.45, 45-minutes), x4 10, 5.05, x5.50, 6.18, x7.00, x7.30, x7.58 9.15, x10.10, x10.30, 11.30 p. m. Sunday, x6.25, 6.35, 8.35, x9.00, x10.30, x10.45 a. m., 1 05, x2.40, (3.45, 45 minutes), 5.05, 6.18, x7.00, x7.30, 9.15 x10.10, x10.30, 11.30 p. m.

For Annapolis, Mt. Royal Station, 8.45 a. m. daily, 12.38 p. m. ex. Sunday. Camden Station, 7.20, 9.00 a. m., 12.50 and 4.10p. m. Sunday, 9.00 a. m. and 5.05 p. m.

Royal Blue line for N.Y. - Phila

All trains illuminated with Pintsch light.

LEAVE CAMDEN STATION.

LEAVE MT. ROYAL STATION 7 MIN. LATER.

For New York, Boston and the East, week days, (7.55 Dining Car), 8.50, (10.50 Dining Car) a. m., 12.50, (1.45 Dining Car), 3.48, (6.00 Dining Car) p m., (1.15 night. Sleeping Car from Mt. Royal Station, open for passengers 10.00 p. m.) Sundays, (7.55, 9.50 Dining Car) a. m., (1.45 Dining Car) 3 48, (6.00 Dining Car) p. m., (1.15 night, Sleeping Car from Mt. Royal Station, open for passengers 10.00 p. m.)

For Atlantic City, 10.50 a. m., 12.50, 1.45 p. m. Sundays, 1.45 p. m.

For Philadelphia, Wilmington, Newark and Chester, week days, (7.55 Dining Car), 8.50, (10.50, stopping at Wilmington only. Dining Car,) a. m., 12.50, (1.45 Dining Car, stopping at Wilmington only.) 3.48, (6.00 Dining Car) 9.00 p.m., 1.15 night. Sundays, (7.55 and 9.50, Dining Car) a.m., (1.45 Dining Car), 3.48, (6.00, Dining Car), 9.00 p. m., 1.15 night.

For local stations on Phila. Div., weekdays, 8.00 a. m., 3.00, 5.05 p. m. Sundays, 8.30 a. m., 5.05 p. m.

LEAVE CAMDEN STATION.

For Frederick, 7.30 a. m., 1.20, 4.30 and 5.25 p. m. On Sunday, 9.35 a. m. and 5.25 p. m.
For Winchester, x7.30 a. m., x2 40, †4.30 p. m.
For Hagerstown, †9.00 a. m., †4.10, †4.30 p. m
For Mt. Airy and Way Stations, week days, 7.30 a. m., 1.20, 4.30, 5.25, 6.30, 11.10 p. m. Sundays, 9.35 a. m., 5.25, 6.30, 11.10 p. m.
For Ellicott City, week days, 6.40, 7.30, 11.00 a. m., 1.20, 3.30, 4.30, 5.25, 6.30, 11.10 p. m. Sundays, 9.35 a. m., 5.25, 6.30, 11.10 p. m.
For Curtis Bay, week days, 6.28 a. m. Leave Curtis Bay, week days, 5.05 p. m.
†Except Sunday. §Sunday only. *Daily.
xExpress train.

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

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W. M. GREENE, Gen. Manager. D. B. MARTIN, Mgr. Pass. Traffic.

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