QUEER IDEAS OF FUN.

SAVAGES WHO LAUGH ONLY WHEN SOME ONE IS HURT.

The Writhings of a Victim Under Torture Send Them Into a Frenzy of Merriment—Fearful Punishments That Evoke Yells of Glee.

The laugh, which is now so closely associated with good humor and kindly feeling, originally implied nothing of the sort. It expressed almost the reverse. It was the crow of triumph over a fallen foe.

Such is its nature still among savages and barbarous peoples, and its unexpected manifestations are occasionally very startling. Dancing on the body of a prostrate enemy is to them hilarious business. The writhing of a victim under torture is the funniest thing imaginable. A new device for torment is a clever jest. The inflicting of a ghastly wound as some poor wretch runs the gantlet makes them yell with glee. The things that shock or horrify or disgust the civilized man are about the only things worth laughing at from a savage's point of view.

With the exception, therefore, of rough practical jokes, which may possibly wrinkle his stolid features with a momentary grin, the barbarian has no appreciation of civilized humor. He can't see where the fun comes in if nobody is hurt.

This was curiously illustrated not long ago when a considerable number of Chinamen went to a New York theater to see a burlesque performance. When the American part of the audience laughed, the delegation from Chinatown sat with faces absolutely blank, but the moment any hint of brutality, tragedy or tears appeared on the stage their heavy features lighted and were wreathed in smiles. It was a strange thing to witness, but it was all in perfect keeping with the cruel instincts of their race.

Even the knowledge that he is himself to be the next victim does not spoil the fun of a cruel spectacle for a barbarian thoroughbred. Here is an instance:

A number of Siamese who had been engaged in a bloody revolt were captured red handed and sentenced to military execution. A platoon of soldiers was drawn up with loaded muskets, before whom the doomed men were led out in squads of five or six to be shot, while those who were waiting their turn stood by, under guard, looking on.

When the first volley was fired, the victims, torn by the storm of bullets, leaped into the air with violent contortions and fell dead. And this to the poor wretches who were about to go through the same experience seemed so fine a show and so excruciatingly funny that they were fairly convulsed with laughter.

Such is the humor of savages, and such doubtless were the beginnings of mirth the world over. Strange as it may seem, there are many hints of this barbarous origin in the fun of the most highly civilized. We no longer laugh at really tragic occurrences, it is true, for other and more humane emotions are too strongly excited.

But if we chance to see a ridiculous mishap which does not quite rise to the dignity of tragedy—an accident by which some one is greatly inconvenienced and annoyed without being seriously injured—the remnant of the savage breaks loose in us, and we laugh till the tears come.

Why else are we amused when we see a well dressed man thrown sprawling in the mud or deluged with dirty water from an upper window or driven up a tree by a cross dog or an ugly bull? Why else do we so keenly enjoy the agony of a man who has accidentally pounded his finger nail, instead of the tack he was driving into the carpet, or laugh at the unfortunate who blindly steps on a stray barrel hoop which flips up and slaps him in the face? Instances might be multiplied without limit.

It is noticeable that children often laugh at things which do not amuse adults, but, on the contrary, shock and pain them. That is because the child's finer sensibilities are as yet imperfectly developed. He is still near the savage state. There is a very prevalent sentiment to the contrary, but this is the fact.

In proportion as men become truly civilized, however, their sense of humor becomes refined, and they revolt at any suggestion of brutality. Yet it is worthy of remark that the gentlest among us are frequently amused at a picture or a story representing things the actual occurrence of which would shock us greatly.—Boston Post.

Cabby's Rich Fare.

"Princess street, sir?" said a cabby outside a Yorkshire street railway station to his fare. "Why, that's not half a minute's wauk from 'ere."

"Never mind, drive away," answered the gentleman.

"But I can't charge you less than 18 pence, sir; that's the legal fare."

"All right, my good man, only start quickly, and I'll give you a couple of fares."

Cabby jumped upon the box with a beaming face, flicked up his horse and shouted jocosely to an imaginary wife:

"Don't wait dinner if I'm late, Mary Ann! I'm taking the king o' Klondike to 'is himperial habode!"—London Telegraph.

The Insurance Man's Guess.

"He is the stupidest man—he never opens his mouth without putting his foot in it," said the young girl of the clerk who had taken her to the natatorium.

"Perhaps that is the only way he can make both ends meet on his small salary," remarked the insurance man.—Spokane Spokesman-Review.

The desert of Sahara is as large as all that portion of the United States lying west of the Mississippi.

Boucicault and His Hair.

Boucicault for a number of years used to dye the little fringe of hair he had, and it generally took on all the hues of the rainbow, much resembling Tittlebat Titmouse's experience in coloring his hair.

I was standing in front of the Union Square theater one day after rehearsal with the late Charles R. Thorne, Jr., and Joe Polk, writes Owen Fawcett, and we were arguing the question who should "buy," when along came Boucicault, as chipper as ever. Of course he must stop, ask all the news and have a chat, for he was a most entertaining man and well worth listening to. On his preparing to leave Polk said, "Mr. Boucicault, I do not wish to insult you, but I wish to congratulate you on one thing."

"Not a bit of it, my boy," said Boucy. "What is it, Polk?"

"I see that you have given over dyeing your hair or what little hair you had, and you do not know how much better it makes you look."

"Yes," said Boucicault, "I have found out one thing, and that is in all the years I have been foolish enough to paint my hair I was only deceiving one person, and that one was myself. Good day, boys."—Detroit Free Press.

Spanish Cruelty.

The cruelty of the Spaniard, or rather his callousness, his recklessness of the lives of others, and even of his own, is a mediæval and oriental survival, says Irving Babbitt in The Atlantic, and then, too, there underlies the Spanish temperament I know not what vein of primitive Iberian savagery. Mme. d'Aulnoy relates that on a certain day of the year it was customary for court gallants to run along one of the main streets of Madrid, lashing furiously their bare shoulders, and when one of these penitents passed the lady of his choice among the spectators he bespattered her with his blood as a special mark of his favor.

Insensibility to the suffering of animals, though general in Spain, is not any greater so far as my own observation goes, than in the other Latin countries. Possibly mediæval religion in so exalting man above other creatures, in refusing to recognize his relation to the rest of nature, tended to increase this lack of sympathy with brute creation. The Spanish peasant belabors his ass for the same reasons that Malebranche kicked his dog—because he has not learned to see in it a being organized to feel pain in the same way as himself.

Slow Eating May Be Bad.

According to The Journal of Mental and Nervous Diseases, slow eating is as bad as fast eating. "The important point is not that we eat slowly or fast, but that when we do eat we chew with energy. Of course where the haste is due to some mental anxiety this may injuriously inhibit the secretions. Slow eating begets a habit of simply mumbling the food without really masticating it, while the hurried eater is inclined to swallow his food before proper mastication. Hence hurried eating is bad, but rapid mastication is advantageous. It concentrates our energies on the act in question, and hence more thoroughly accomplishes it. Moreoyer, energetic chewing stimulates the secretion of saliva in the most favorable manner. These various points are so commonly misunderstood, at least by the laity, that they demand our frequent attention."

The Gloved Pasha.

Mustapha Pasha Fehmi, prime minister of Egypt, decorated by Queen Victoria with the grand cross of the Order of St. Michael and St. George, is known throughout Egypt as the gloved pasha, owing to the fact that no one has ever seen his left hand bared since the day two and twenty years ago when, as one of the chamberlains of the late Khedive Ismail, he helped his colleague, Sahmi Pasha, to strangle the Egyptian minister of finance at the close of a supper party given by the wicked old khedive on board his steam yacht, lying at anchor in the Nile at Cairo, just off the palace of Gezereh.

The Firecracker.

The firecracker so extensively used by Americans in celebrating Independence day is a Chinese invention and is supposed to have been used in China in prehistoric times as universally as it is now used in the Flowery Kingdom upon nearly all ceremonious occasions. Its original use is supposed to have been to frighten away evil spirits, and in some parts of the Celestial empire it is still regarded as an effective weapon against ghosts and hobgoblins.

Home Influences.

Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

The Thrifty Shopkeepers.

Mrs. Bargin Friend—I wonder how those little 1 cent shops ever came to be invented?

Her Husband—I suppose to use up what's left of the dollar after the 99 cent stores get through with it.—Toronto News.

Her Aim In Life.

"What sort of girl is she?"

"Oh, she is a miss with a mission!"

"Ah!"

"Her mission is seeking a man with a mansion."—Baltimore Jewish Comment.

Not far from the final resting place of Mr. Gladstone in Westminster abbey is the tomb of General John Burgoyne, who was defeated by Gates at the battle of Stillwater and who surrendered to the Americans at Saratoga in 1777.

AN EGYPTIAN PUZZLE.

How Thieves Are Detected by the Use of Uncanny Charms.

The most curious and complicated charms are those used in the recovery of stolen property and the detection of thieves. Strange to say, the Egyptian practice of seeing figures shifting over the ink poured into a boy's hand is, with certain minor differences, known in Sindh. The Vinyane Waro, or finder of lost goods, rubs some dark substance over the thumbnails of a youth not arrived at the age of puberty, or directs him to look at a black spot painted on the bottom of a bright brass pot.

The soothsayer during this period recites the azimah (charm) three different times, after which the seeing commences. The boy first sees a bhaugi, or sweeper, appear in the ink and clean the floor, after which farash (tent pitchers) approach and prepare a pavilion. They are followed by a train of servants, who spread carpets and erect a kind of throne for the king of the Jinn, who presently appears in state, accompanied by his suit.

Before him the loser of the article appears, to advance as a complainant, and the monarch sends his chobdais (mace bearer) for the thief. The latter being violently dragged into the presence, is bastinadoed till he shows the spot where the goods are concealed, and is then dismissed. When the charm is concluded, the boy accurately describes the person of the guilty man and the place where he deposited his plunder.

The natives of Sindh aver that this incantation is not a diabolical one, as it is only to be mastered by the 40 days' fast and the other ceremonies usually gone through during the study of the tas khir (or acquisition of power over angels and demons). Consequently few practice it, and the knowledge is confined to certain families. I never saw the operation, but have heard of it sufficiently often to be assured that my informants were not deceiving me. Moreover, traces of it are to be found in southern Persia and other parts of the eastern world. It probably originated in India, that poisonous source of three parts of the superstitions which have inundated Europe and Asia and traveled westward to Egypt and the Maghrib. As a support to my conjecture, it may be mentioned that in Sindh it is practiced by some Hindoos as well as Moslems.—Sir Richard Burton in Humanitarian.

HOW POMP WAS CONVERTED

Rainy Sunday at Church, Where He Was the Only Sinner.

Dr. Payson, the famous and beloved preacher of Portland, Me., used to tell the following pointed story:

One very stormy Sunday he went to church, more from habit than because he expected to find anybody there. Just after he had stepped inside the door an old negro came in and asked if Dr. Payson was to preach there that day, explaining that he was a stranger in town and had been advised to go to his church.

"Upon that," said Dr. Payson, "I made up my mind to preach my sermon if nobody else came."

Nobody else did come, so the doctor preached to the choir and the old negro.

Some months afterward he happened to meet the negro, and stopping him asked how he enjoyed the sermon that stormy Sunday.

"Enjoy dat sermon?" replied the old man. "I 'clar, doctor, I nebber heerd a better one. You see, I had a seat pretty well up front, an whenebber you'd say somethin I'd jess look all roun, ter see nobody on'y jess me. An I says to m'self, 'He must mean you, Pomp; you's sech a dretful sinner.' Well, doctor, dat are sermon set me a-thinkin what a big sinner I war, an I went an j'ined the church down home. I'ze a deacon now."—Christian Endeavor World.

One Way of Posting a Letter.

The island of St. Kilda is often visited by tourist steamers in the summer, but its regular mail communication with the mainland, some 150 miles distant, is confined to the annual visits of the steamer which brings the factor and his stores, says Household Words. But if at other times the inhabitants desire to communicate with Great Britain they employ the following curious device: A man cuts the rough model of a boat from a billet of wood, hollows it partly out, places in the hollow a tin or small bottle containing a letter, nails on a deck, and when the wind is blowing toward the mainland launches the tiny craft, having first connected it with a bladder, which drives along before the wind and acts as a tug to the little mailboat. But the set of the gulf stream frequently drives this curious craft out of its course, and as often as not it reaches the Shetland islands or the coast of Norway, where, however, the letter is pretty sure to be found and posted to its destination.

A Duel of Blankets.

A returned missionary from southeastern Alaska tells in The Midland Christian Advocate of a strange custom among the Indians of that region:

When a difference arises between two of them, and a friendly settlement seems impossible, one of them threatens the other with dishonor. He will cover the face of his foe with shame. He executes his threat by tearing up a certain number of his own blankets. The only way his antagonist can get even with him is by tearing up a greater number of his own.

If the contest is prolonged, it results in the destruction of all the blankets they have, each Indian destroying his own. The one who destroys the greater number is regarded as having won the fight.

An Instance.

"Speaking of getting a tooth pulled," said the corn fed philosopher—"that is one instance where a man is bound to stay and see the thing out."—Indianapolis Journal.

BALTIMORE, CHESAPEAKE & ATLANTIC RAILWAY.

Schedule in Effect Monday, Sept. 19, 1898.

EASTBOUND.—Read Down. WESTBOUND—Read Up.

Daily except Sunday.*	Leave Saturday only.	Daily ex. Sat. Sun	Accm daily ex. Sunday	STATIONS.	Daily ex. Sunday.	Daily ex. Sunday.	Daily ex. Sunday.
A. M.	P. M.	P. M	A. M.		P. M.	P. M.	P. M.
	3.00	4.10		Lv.....Baltimore.....Ar.	1.10		
7.45	6.25	7.35	9.45	.....Clayborne.....	9.55	5.40	3.20
7.54	f6.30	f7.40	f 9.49	.....McDaniel.....	f9.41	f 5 36	f3.16
f8 00	f6.34	f7.44	f 9.53	.....Harper.....	f9.37	f 5.32	f3.07
8.15	6.40	7.50	9.58	.....St. Michaels.....	9.33	5 28	3.00
f8.20	f6 43	f7.53	f10.01	.....Riverside.....	f9.26	f 5.22	f2.40
f8.28	f6 48	f7.58	f10.05	.....Royal Oak.....	f9.23	f 5.18	f2.35
f8.33	f6.52	f8.02	f10.09	.....Kirkham.....	f9.19	f 5 14	f2.23
f8.39	f6.57	f8.07	f10.13	.....Bloomfield.....	f9.15	f 5 10	f2.18
9.10	7.06	8 16	10.22	.....Easton.....	9.10	5.05	2.10
9 30	f7.21	f8.31	f10.37	.....Bethlehem.....	f8.54	f 4.49	1.37
9.45	f7.28	f8.38	f10.44	.....Preston.....	f8.48	f 4.42	1.25
f9.49	f7.30	f8.40	f10.46	.....Linchester.....	f8.45	f 4.39	f1.15
10.00	f7.32	f8 42	f10 48	.....Ellwood.....	f8.43	f 4.37	1.12
12.30	7.40	8.50	10 56	.....Hurlock.....	8.36	4.30	1.00
f12.36			f10.58	.....Ennalls.....		f 4.24	f10.45
12.46	f7.47	f8.57	f11.03	.....Rhodesdale.....	f8.27	f 4.21	10.41
f12.56	f7 52	f9.02	f11.08	.....Reid's Grove.....	f8 20	f 4.14	f10.29
1.10	f7.59	f9.09	f11.15	.....Vienna.....	f8.15	f 4.07	10.19
1 25	f8.07	f9.17	f11.23	..... Mardela Springs.....	f8.06	f 3.58	10.05
1 40	f8 15	f9.25	f11.31	.....Hebron.....	f7.57	f 3.49	9.47
f1.46	f8.18	f9 28	f11.34	.....Rock-a-Walkin.....	f7.53	f 3.45	f9.30
2 55	8.30	9.40	11.46	.....Salisbury.....	7.46	3.37	9.17
f3.07	f8.38	f9 48	f11.54	.....Walston's.....	f7.32	f 3.23	f8.10
3.19	f8.42	f9 52	f11.58	.....Parsonsburg.....	f7.29	f 3.19	8.05
3.35	f8 48	f9.58	f12.04	.....Pittsville.....	f7.24	f 3 12	7.50
f3.45	f8.53	f10 03	f12.09	.....Willards.....	f7.16	f 3.04	f7.33
f3.50	f8 55	f10 05	f12.11	.....New Hope.....	f7.14	f 3.02	f7.28
3 58	f8.58	f10 08	f12.13	.....Whaleyville.....	f7.11	f 2.59	7.23
f4.08	f9.03	f10 13	f12.18	.....St. Martins.....	f7.04	f 2.52	f7.12
4.45	9.13	10 23	12.27	.....Berlin.....	6.59	2.45	7.04
5.05	9.25	10 35	12.45	Ar.....Ocean City.....Lv	6.40	2.25	6.20
P. M.	P. M.	P. M.	P. M.		A.M.	P. M.	A.M.

† Stops on signal. *Subject to delay incident to freight work. Connections made with steamer lines at Easton, Vienna and Salisbury. WILLARD THOMSON, Gen. Manager.
A. J. BENJAMIN, Supt. Ry. Div. T. MURDOCH, G. P. A. W. J. MORRIS, D. P. A.

Balto. Chesapeake & Atlantic

Choptank River Route.

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:

Denton	12 M
Lyford's	
Williston	
Two Johns	
Turkey Creek	
Kingston	
Dover Bridge	1.30 P.M
Hog Island	
Windy Hill	
Choptank	
Wrights	
New Market	3.30 P.M
O Shell Point	
Cambridge	6 P.M
Kirby's	
Oxford	7 P.M
Bellevne	
Double Mills	
Easton	9.30 P.M
Oxford	10.30 P M
Corner's	
Tilghmnn'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 6 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.

Freight taken at low rates and carefully handled. Grain bags furnished and grain delivered at Elevators. Further information supplied by T. MURDOCH, Pass. Agent.

J. SAWYER WILSON, JR., Frt. Agt.,
111 E. Baltimore St., Baltimore, Md.

Steamer 'Hamilton.'

E. T. LEONARD, Captain.

OFFICE, 109 COMMERCE STREET.

TELEPHONE 2473. BALTIMORE, MD.

Will leave Pier 9½ Light St. as follows:

Every Tuesday and Thursday at 8 p. m. arriving Wednesday and Friday at Cambridge, 5.00 a. m.; Oxford, 7.00 a. m.; Easton, 8.30 a. m. Returning Wednesday and Friday leave Easton, 5 p. m.; Oxford, 6.00 p m.; Cambridge, 8.00 p. m.; arriving in Baltimore at 4.30 following morning.

Leave Baltimore at 8.00 p. m. Saturday; arriving Sunday at Cambridge, 5.00 a. m. Denton, 10.30 a. m.; Greensboro, 12 m. Returning Monday, leave Greensboro, 11.00 a m.; Denton, 12.00 m.; Cambridge, 8.00 p. m. arriving in Baltimore, 4.30 following morning

Freight carefully handled and shippers interests protected.

Freight received on wharf in Baltimore everyday.

Passenger accommodations.

E. T. LEONARD, Manager.

Philadelphia, Wilmington & Baltimore RAILROAD.

Schedule in Effect May 30th, 1898

Delaware & Chesapeake Ra ilw

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 33		Lv..Clayton..Ar	8 45	3 46
5 56	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	32.36	..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 56
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 or notice to Conductor.

PENNSYLVANIA RAILROAD

AND LEASED LINES.

On and after May 29th, 1898.

Trains leave Broad Street Station, Phila.

FOR NEW YORK.

Express, week-days, 3.20, 4.05, 4.50, 5.05, 6.50, 7.33, 8.20, 9.50, 10.21 (Dining Car), 11.00 a. m., 12.00 noon, 12.35 (Limited 1.00 and 4.22 p. m., Dining Cars), 1.40, 2.30 (Dining Car), 3.20, 3.56, 4.00, 5.00, 5.56 (Dining Car), 6.00, 7.02, 7.50 (Dining Car), 10.00 p. m., 12.01 night. Sundays, 3.20, 4.05, 4.50, 5.05, 8.20, 9.50 10.21 (Dining Car), 11.35 a. m., 12.35, 1.05 (Dining Car), 2.30 (Dining Car), 4.00 (Limited, 4.22), (Dining Car) 5.20, 5.56 (Dining Car), 6 35, 7.02, 7.50 (Dining Car), 10.00 p. m., 12 01 night.

Express 90r Boston, without change, 11.00 a. m. week-days and 7.50 p. m. daily.

FOR ATLANTIC CITY.

Leave Broad Street Station, via Delaware River Bridge, Express, 9.20 a. m. and 7.05 p. m. daily.

Leave Market Street Wharf, Express, 5.00, 9.00 a. m., (1.00 Saturdays only), 2.00, 4.00, 4.30, 5.00 p. m. Sundays, 8.00, 8.45, 9.45 a. m. (accom., 4.30 and 5.00 p. m.)

FOR CAPE MAY,

Anglesea, Wildwood and Holly Beach.—Express, 9.00 a. m., 4.00 p. m. week-days. Sundays, 9.00 a. m. For Cape May only, 1.30 p m. Saturdays.

For Sea Isle City, Ocean City, Avalon and Stone Harbor.—Express, 9.00 a. m., 4.20 p. m. week-days. Sundays, 9.00 a. m.

For Somers Point.—Express, 5.00, 9.00 a. m., 2.00, 4.00, 5.00 p. m. week-days. Sundays, 8.45 and 9.45 a. m.

QUEEN ANNE'S RAILROAD.

Schedule in Effect Oct. 6, 1898.

Steamer connections between Pier 9½ Light Street Wharf, Baltimore, and Railroad Division at Queenstown, Md.

EAST-BOUND TRAINS.

STATIONS.	*1	*3
	A. M.	P. M.
Baltimore.....Lv	6 00	3 20
Queenstown	9 00	6 25
Bloomingdale	f 9 07	f 6 31
Wye Mills	f 9 14	f 6 38
Willoughby	f 9 22	f 6 44
D. & C. Junction	.....	A 6 51
Queen Anne	9 35	6 53
Downes	9 43	f6 59
Tuckahoe	f 9 46	f 7 02
Denton	9 54	7 07
Hobbs	10 10	7 16
Hickman	10 18	7 23
Adamsville	f 10 22	f 7 27
Blanchard	f 10 27	f 7 31
Greenwood	B 10 35	B 7 37
Owens	f 10 53	f 7 44
Oakley	f 10 58	f 7 49
Ellendale	C 11 15	7 58
Wolfe	f 11 24	f8 06
Milton	11 30	8 11
Whitesboro	f 11 38	f 8 19
Overbrook	f 11 41	f 8 22
Greenhill	f 11 45	f 8 26
Lewes.....Ar	11 50	8 30
	A. M.	P M

WEST BOUND TRAINS.

STATIONS.	*2	*4
	A. M.	P. M.
Lewes.....Lv	6 50	2 30
Greenhill	f6 54	f 2 35
Overbrook	f 6 57	f 2 40
Whitesboro	f 7 00	f 2 43
Milton	7 08	2 51
Wolfe	f 7 13	f 2 58
Ellendale	C 7 21	3 12
Oakley	f 7 30	f 3 20
Owens	f 7 34	f 3 25
Greenwood	7 42	B 3 45
Blanchard	f 7 48	f 3 53
Adamsville	f 7 52	f 3 58
Hickman	7 56	4 05
Hobbs	8 02	4 15
Denton	8 12	4 30
Tuckahoe	f 8 18	f 4 37
Downes	8 21	4 40
Queen Anne	8 27	4 49
D. & C. Junction	A 8 29	.....
Willoughby	f 8 36	f 5 04
Wye Mills	f 8 42	f 5 17
Bloomingdale	f 8 49	f 5 25
Queenstown	9 00	7 30
Baltimore.....Ar	11 45	10 15
	A. M.	A. M.

CONNECTIONS.

"A" connects at D. & C. Junction for points on Delaware & Chesapeake Railway—Easton and Oxford.

"B" connects at Greenwood with the Delaware Division of the Philadelphia, Wilmington & Baltimore Railroad.

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

*Daily except Sunday. f Stops on signal to take on or let off passengers.

I. W. TROXEL, Gen. Mgr.
Queenstown, Md.

C. C. WALLER, Gen. Frt. and Pass. Agt.
Pier 9½ Light Street, Balto.

Western Maryland Railroad

Taking effect Oct. 2nd, 1898. 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.

†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 Alesia.

*4.08 p m.—Ex. Main Line Points, also Frederick, Emmittsburg, Shippenburg and N. & W. R. R.

†5:01 p. m.—Accom. for Emory Grove.

†6:10 p. m.—Accom. for Union Bridge.

§10.55 p. m.—Accom. for Emory Grove.

†11.25 P. M.—Accom. for Emory Grove.

*Daily. †Daily ex. Sunday. §Sunday only.

All trains stop at Union, Penna. Ave., and Fulton.

Ticket and Baggage Office, 205 E. Balto. St.

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

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