

might be straight, but which was the

road? So far as Marcia could see, an

equal amount of divergence was in-

volved in going either way. However,

after long consideration, she made up

by bearing to the left than by swerv-

ing to the right. Her opinion when formed became-as opinions will-at

once a certainty; she could not suppose

that anybody could be stupid enough to hold any other. She bore to the left;

then she rode on for a great many

her mind that she turned less aside

PART I.

Mrs. Nettleton, being of a cheerful disposition, limited her case against life to a mild complaint that it was not as amusing as it might be; it was not a tragedy to her, but a comedy; only the comedy was apt to flag. Even this murmur she uttered shamefacedly, since she was aware that she herself had rather handicapped life by marrying Mr. Nettleton, Yet, though Mr. Nettleton had been dead now three years, life had not improved much. It was still a little dull, and she, of course, still very sorry for her husband, although slightly resentful that everybody should consider her grief as no more than proper. Since she was young, pretty and merry, she felt sometimes that her grief was creditable, and not merely proper. There was something annoying in the way in which her relatives, both by blood and affinity, acquiesced in a lifelong mourning for her while they were doing their best to enjoy themselves very handsomely. True, they were not widows, but even in India (Mrs. Nettleton understood)

suttee was abolished. Her brother-in-law Fred was an exception. To him she was indebted for such galety as fell to her lot, and for her occasional escapes from an atmosphere too reminiscent of Mr. Nettleton. Fred had been very fond of his brother, but took leave to think that the excellent man, who had striven to promote his wife's pleasure while he lived, would not grudge her a little recreation after his death. He did not agree with the idea that by dying we acquire, or indeed should be indulged in, a posthumous habit of reproachful selfishness. At this time he had ex-pressed his opinion so forcibly as to extort from his mother, with whom Marcia and he had been staying in the country, the concession that there was nothing very shocking in a two or three days' bicycle excursion; he and Marcia would look after one another very well; the country was distant and retired; two days out and two days back would be a charming trip for Marcia, Mrs. Nettleton senior yielded with some doubts and reluctance, The pair set forth in high spirits, having arranged means whereby their luggage should meet them at their nightly stopping places. Their only fear was lest the luggage should fail them; that they themselves should be defaulters had not come into their heads.

Such an occurrence had, however, suggested itself to Fate. On the evening of the second day, about 8 o'clock, when rain was falling heavily, the roads turning to bogs, and they still, as they believed, ten or twelve miles of misfortunes overtook Fred's bicycle. Suddenly it appeared to do and suffer everything which bicycles should not. The result was that Fred was thrown into a ditch, and the machine itself settled down on the road in a pathetic and obvious helplessness, Marcia, having surveyed it for a minute, felt inclined to cry; she was so wet.

You must take mine," she said with a shiver. "Ride on to the inn and send a carriage for me. It'll only take about about two hours." She endeavored by her tone to impart an unreal shortness to this space of time.

in a contemptuous affection. "You must ride on, and I'll follow with the beastly thing. The trap'll meet me. The road's quite straight; you can't miss it. What? Look odd you arriving alone? All right-if you'd rather stay here all night."

Mrs. Nettleton decided to risk the impression which she might create by arriving unattended, listened carefully



BUT WHICH ONE WAS THE ROAD? to more directions about the road, and

left Fred trying to light his pipe from a box of sodden matches. As she plowed off through the mud, it struck her that after all there was no unseemly riotousness of mirth about this expedition.

Now a road may seem very straight to persons intimately acquainted with it and yet appear to a stranger rich in possible and seductive alternatives After about two miles this particular road branched into two. The road

Scott's Emulsion makes the blood richer and improves the circulation. It increases the digestion and nourishes the body. It corrects diseased action and enough, Mrs.-er-Nettleton." strengthens the nervous system. In a word, it places dreamed, but simple gratification inthe body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking.

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satisfaction just vaguely touched with disappointment. Ralment was assured at the cost of romance. Well, the world is what it is, and Marcia was wet. They passed into the dining room.

"He's married," Marcia decided in a

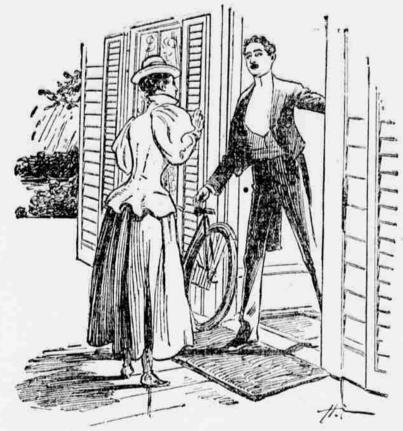
The table was spread, places for two being laid. The young man rang the bell. A maid rervant of mature years and most respectable aspect appeared. Marcia turned toward her rather defiantly; she was thinking of what the maid would certainly be thinking. But the maid looked merely deferential. "Mrs. Nettleton will change in the

"Yes, sir. Will you step this way, ma'am?" said the maid. Marcia followed her, rather sur-

prised that nothing was said about the mistress of the house. Supper was laid for two! "Susan!" called the young man.

"Mrs. Nettleton will select whatever she likes. ready?" "In the blue room, sir?"

"Yes." "Oh, certainly, sir." The young man laughed. Susan's face seemed to hint a protest, but she said nothing more. Marcia followed miles, or so it seemed. It rained said nothing more. Marcia followed harder than ever; she dripped from her with a renewed feeling of bewilder-



"FOR THE TIME I AM MY OWN MASTER."

reluctant wheels of her bicycle. She | house, where was she? If there were dismounted, deciding that it had been a mistake to force her mother-in-law into an approval of this mad jount. "I could cry," she declared, as she shook herself and felt the spray from her clothes flying round her.

In dogged obstinacy she began to the bicycle with her. She seemed to from their destination, a complication | get no nearer the top; the bicycle appeared to engage itself in a persistent effort to roll down to the bottom. She remembered with vain regret the days when she considered bicycling an unladylike pursuit. Prejudices are no doubt properly condemned, but they save many a disenchantment.
"Thank heaven," said Marcia.

"there's a house! I don't suppose it's an inn, but if they're Christians they'll dry me and send something to pick up

The house to which she referred stood a little way back from the road. At the very first glance it had an air of "You'd catch your death," said Fred | comfort, of warmth, of a thing even more precious at the moment-absolute dryness. Marcia pushed on at a quicker pace and turned in through the No dog barked inhospitably. gate. she felt as though she would be wel-

"After all," she reflected, "I'm rather a nice person to turn up out of the night like this!" But a revulsion of feeling followed quickly. fright I must look! I hope there won't be a party.'

Leaning her bicycle against the doorpost, she rang the bell. The pause that followed plunged her into a neryous and apologetic condition; the conviction of frightfulness grew stronger; her fringe hung in damp strings, her skirt clung round her in an affectionate and unbecoming manner; she felt sure that her face was streaky. And it would undoubtedly look queer that she should arrive alone. These circumstances reduced her to a state of intense embarrassment, which was not lessened when the door opened and revealed a young and good-looking man in evening dress,

"Is your master at home?" she blurt-"For a time I am my own master." was the answer, given in smooth polished and pleasant tones. "May I

"Oh, I'm so sorry, I-I thoughtoh, well. I mean, one of our bicycles has broken down and-I'm Mrs. Nettleton, you know, and I've lost my way; Fred's somewhere back on the road, and-oh, dear, I'm so wet! The young man smiled very pleasant-

"I understand perfectly," said he Believe me, I shall be delighted to assist you. You must come in and get

"And you'll send for---?" "I'll send for your husband as soon as I can."

Marcia smiled; it was very amusing that Fred should be taken for her husband, a boy like Fred! But she did not undeceive her host. Perhaps it was as well as it was. She would tell him later on, when Fred came. Meanwhile the little deception was rather fun. "This is yours?" the young man asked, laying his hand on the bicycle

brought it into the hall, and after an examination of it, looked up smiling as he observed: "This one seems right He seemed pleased to see her. Not surprise which she had anticipated, not amusement which she had

"I'd better bring it in, hadn't I?" He

spired the smile which lit up his handsome features as he ushered her into the hall. The house was delightfully warm and dry. Marcia sighed with contentment.

"It's kind of you," she murmured gratefully with a glance at his face.
"I'm delighted," said he. "The trap shall go and fetch Mr. Nettleton as soon as possible." He smiled pleas-antly, repeating, "as soon as possible." Then he added: "Meanwhile you must change your things."

"Oh, but I've no luggage." "That's all right," he assured her. "There's everything you want here."

Everything that anybody could want eemed to be in that most charming blue room. The fire burned bright, walk up a long, steep hill, dragging the toilet table gleamed with silver brushes and the accompanying furniture; a beautiful tea-gown draped the sofa; a pair of sllk stockings warmed on a screen by the fender. Marcia (Joel ii, 12), turned inquiring eyes on Susan; Susan was taking articles of clothing from a drawer, dry, clean, dainty articles, and disposing of them on chairs. "Will you take a bath, ma'am?"

asked Susan. Marcia resigned herself to the unexpected. There seemed a magical readiness to her; the fancy occurred to her that indiscreet questions might have some such effect as she had read of in weary, on the muddy road.

"Yes, I would like a bath," said Marcia. Was it all a dream? At last the teagown was a dream. So Marcia declared as she put it on and studied its wail your own sinfulness, and to hair admirably; really, she had never looked better! And what a perfect maid Susan was! Who could question

such a paragon? TO BE CONTINUED.

> The Inauguration.

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THE EVERLASTING STRUGGLE. -- Life.

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LENT OBSERVANCE IN ST. LUKE'S PARISH

[Concluded from Page 3.]

votional use of Holy Scripture, reading and praying over a few verses, as one miracle or parable of our Lord, or one mystery in His Passion, and begging God to apply its lessons to yourself. Most persons could give a few minutes each day during Lent to this practice, and by its means would certainly be enabled to grow in grace and in the knowledge of blue room, said the young man; "and our Lord and Savior Jesus Christ. In supper in half an hour." making any rule for this practice, it is better to devote a certain time (say five, ten, or thirty minutes, as you may be able), rather than to resolve to read a

certain quantity.
All the forty days of Lent the prayer book tells us, are to be observed with "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."
Fasting is intended (i) to subdue the

I suppose everything is flesh to the spirit; (2) to express sorrow and humiliation, acknowledging ourselves undeserving freely to partake o God's good gifts, and avenging past wrongful indulgence; (3) to quicken the soul for prayer,

For all these purposes God's servants under both the Old and the New Dispensation have practised bodily mortificahead to foot; mud slushed about the ment. If there were a mistress of the and loss disregard a practice enjoined by our Lord's own example and constant teaching. All should form some rule for bodily discipline. Such a rule must vary with different persons, occupations, temperament and strength. It must not in-terfere with health, but should be such as to be really felt. All but very few could resolve to eat more sparingly and of a plainer diet, and to abstain during Lent from luxuries. Many perhaps by making a rule to rise somewhat earlier than usual would at once combat sloth and gain some undisturbed time for devo-tion. Amidst the enervating luxuries of our modern civilization it is especially in-cumbent on Christian people to learn to endure hardness.

> WHAT A HOLY MAN SAID. "What a shame," exclaimed a holy man of old, "to be the soft and luxurious mem per of a Head that was crowned with

> In Lent especially, when we comment rate first the fast and then the passion o our Lord, the church, His mystical body would have her members in sympathy with the suffering experiences of His nat-ural body. How much of the excess, intemperance and sensuality that among all classes bring disgrace on a so-called Christian land may be traced to the softness and absence of discipline of which perhaps we have boasted as the sign of Christian liberty, though in direct viola-tion of the example and precept of Christ! If the Word of God, the example of our Lord, the practice of His Church, the ex-perience of His saints, and our own so far us we have followed in their steps, are to be of any weight, we must, if we would grow in grace and in the knowledge and love of God, set ourselves to mortify the flesh with its affections and lusts. It is ome unlawful action.

It is not of course the body only that needs control, though that in the disor-This is the room, ma'am," said dered condition of our fallen nature is the cause of many sins. There must be a unversal self-denial include: cipline of our words, our tempers, our thoughts, our will. We must seek by degrees to bring every thought into captivi-ty to the obedience of Christ.

Repentance is the great work of Lent.
"Turn ye even to Me," saith the Lord. "with all your heart, and with fasting and with weeping, and with mourning"

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous mun his thoughts; and let him return unto the Lord, and He will for He will abundantly pardon" (Isa, liv

WORK OF REPENTANCE. The work of repentance in its several parts of self-examination, sorrow for sit confession of sin, amendment and satis fairy tales, that inquisitiveness would faction, cannot be better summed up bring its penalty, the house, the blue than in the weighty words of the exhorroom, the warm stockings, the bath tation in preparation for Holy Communfind acceptance with God are therein bid den: "First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended either by will, word, or deed, there to be effect in the pier-glass. It fitted her fess yourselves to Almighty God, with so well—a little tight, perhaps, but full purpose of amendment of life, And what of that? Its red suited her dark if ye shall perceive your offences to be also against your neighbors; then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of you powers, for all injuries and wrongs don by you to any other; and being likewis ready to forgive others who have of fended you, as ye would have forgiveness

of your offences at God's hand."
With regard to self-examination, cosider not only our past life, but also your present state before God, the real con-dition of your soul in His sight; consider the graces and virtues that should ador-

not as one that heateth the air,' said the Apostle (1 Cor. ix, 26). Many of those who are really trying to serve God would have to say of themselves if they truly described their manner of struggle, "I rur ideed, but very uncertainly"-not kee ing in view the goal to be reached, and stretching continually toward it, with no particular virtue that I am striving for no definite standard before me; "so fight I just like one that beateth the air." spending my strength in vain because I do not clearly see the enemy with whom I have to contend, and against whom ought to direct my blows. Find out you besetting sin or sins, the faults int which you most commonly fall, that ar at the root of most evil in your life, the habits that more particularly hinder and mar your Christian life. Set yourself dur ing Lent in good earnest to combat these Concentrate the force of your prayers your self-denials, your sacraments upon these strongholds of the enemy within

QUESTION TO ASK.

What evil habit, ask yourself, am I specially to grapple with this Lent? What virtue in particular am I to culti-The Seven Capital Sins (so called be cause under one or other of these heads of evil all possible sins whether of thought, word or deed, can be classified are sometimes more helpful than the Tor Commandments as an outline for self-ex amination, because we are thus enable to trace the symptoms of evil (condemne by God's commands) to the roots of evi-from which they spring. Pride, Envy Anger are more especially the works of the devil; Covetousness, the worldly sin; and Lust. Giuttony, Sloth, the sins of the flesh. The capital sins are the development of the three-fold root of evil, th lust of the flesh, the lust of the eye, and th pride of life, which draw away from the love of God (1 John ii. 16).

The knowledge of our sins must be fol-lowed by a humble Confession of them before Almighty God, with a true sorrow for the offence we have thereby committed against Him, and a sincere purpose of amendment. There can hardly be a be-ter form of confession, if one be needethan the general confession in the service for holy communion, if we say it in the singular number, slowly, and pausing at the end of each clause, to recall our own special transgressions, and to let the 6.00 p. m., week days, for Hazleton and Pottsville. words we repeat find a real echo in our

sion of our sins to God in the presence of His priest, the exhortation which has been already quoted thus concludes) "Be cause it is requsite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience, therefore, if there be any of you, who by this means lof private personal repentance) cannot quiet his own conscience herein, but requireth fur-ther comfort or counsel, let him come to me [the parish priest], or to some other minister of God's Word, and open his grief; that he may receive such godly counsel and advice as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

LET NONE SHRINK.

Let none whose consciences are troubled, either with the burden of past six or with evil habits from which they find themselves unable to break free, shrink from seeking the help and assistance of those whom (as Richard Hooker puts it) "our Lord Jesus Christ hath left in His church to be spiritual and ghostly physi-cians, the guides and pasters of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in the private, particular cure of diseased minds."

The bringing home to the individual

soul of God's pardoning word may be of unspeakable comfort to the penitent, while the personal guldance of one ac-customed to deal with spiritual things may be of great value to a soul in strug-

gling against temptations.

Among "works of repentance" by no means forget the necessity of reparation for wrong done and of the forgiveness of injuries suffered, if we are to be our-selves at peace with God. Take care that you incur not the rebuke of the prophet, "Behold, ye fast for strife and debate, and to smite with the fist of wickedness" (Isa, Iviii. 4). Put away i Lent the leaven of malice and wicked ness that you may celebrate the Paschal feast with the unleavened bread of sincerity and truth (I Cor. v. 8).

Almsgiving is another special duty of Lent. Some of the money which is saved from luxuries, from amusements, and from dress, should be devoted to plous and charitable purposes. Some of the time which is rescued from society may be well employed in works of mercy and kindly offices to those in spiritual and temporal need. "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor" (Dan. v. 27).

THIS HAVE I CHOSEN.

"Is not this the fast that I have chosen, saith the Lord, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal the poor that are cast out of thy house: when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"(Isa, lyll), 6, 7). We may think of Lent as being spen under the teaching of St. John the Baptist. First he preaches repentance, drawing the people after him into the wilder ness, bringing home the conviction of sir leading to confession, and enjoining works meet for repentance. Then to those thus prepared the Baptist pointed out Jesus as the Lamb of God who taketh away the sin of the world (St. Matt. III., St. Luke III., St. John I. 29). Having in the earlie weeks of Lent endeavored to deepen our by the practice of self-denial with regard to things that may be innocent that we gain the power of self-control, and are enabled at once to say no when tempted to we may behold at once sin's work and its remedy. It is at the foot of the cross that the great lessons of the Christian life are to be learned. Remember that the Son of God was given to be both a sacrifice for sin and siso an example of godly life. Seek more truly to die with Him that with and in Him you may rise to newness of life.

Three dangers we ought specially to guard against, lest we lose the benefit of Lenten observance. Avoid formality; whatever measure strictness you may be able to adopt, b

Avoid aimlessness; be definite in your urpose and endeavors. Avoid gloominess; there should be true joy even in penitence, since in peni tence we are returning to Him Whose love has borne with us and recalls us

The end of this, as of every, command nent is charity, the love of God above all on account of His own intrinsic worth, and of our brethren for His sake, out of pure heart, cleansed by grace, and good conscience, set at peace by true re pentance, and of faith unfelgned,, and strengthened by spiritual exercises. Tim. 1, 5),



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10.15 a. m., week days, for Hazleton, Pottsville, Reading, Norristown, and Philadelphia; and for Sun-bury, Harrisburg, Philadelphia, Baltimore, Washington and Pittsburg and the West. 3.15 p. m., week days, for Sunbury,

Harrisburg, Philadelphia, Balti-more, Washington and Pittsburg and the West. 3.15 p. m., Sundays only, for Sun-bury, Harrisburg, Philadelphia, and Pittsburg and the West.

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4.41 and 11.30 p. m.
For Tunkhannock, Towanda, Elmira,
Ifhaca, Geneva and principal intermediate
stations via D., L. & W. R. R., 6.00, 8.08,
9.55, a. m., 12.20 and 3.40 p. m.
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Trains leave Scranton as follows: Express for New York and all points East,
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3.23 p. m.

Express for Easton, Trenton, Philadslphila and the South, 5.15, 8.00 and 9.55 a. m.,
1.10 and 3.33 p. m.

Washington and way stations, 3.45 p. m.
Tobyhanna accommodation, 6.10 p. m.
Express for Binghamton, Oswego, Elmira, Corning, Bath, Dansville, Mount
Morris and Buffalo, 12.20, 2.35 a. m., and 1.55
p. m., making close connections at Buffalo
to all points in the West, Northwest and
Southwest.

Bath accommodation, 9.15 a. m.

Bath accommodation, 9.15 a.m. Binghamton and way stations, 1.05 p.m. Nicholson accommodation, 5.15 p.m. Binghamton and Elmira express, 5.55 Express for Utica and Richfield Springs, 35 a.m. and 1.35 p.m. Ithaca 2.35 and Bath 9.15 a.m., and 1.55 Ithaca 2.35 and Bath 9.15 a. m., and 1.55 p. m.

For Northumberland, Pittston, Wilkes-Barre, Plymouth, Bloomsburg and Dansville, making close connection at Northumberland for Williamsport, Harrisburg, Baltimore, Washington and the South.

Northumberland and intermediate stations, 6.06, 9.55 a. m., and 1.55 and 6.06 p. m.

Nanticoke and intermediate stations, 5.08 and 11.20 a. m. Plymouth and intermediate stations. 3.40 and 8.47 p. m.

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TIME TABLE IN EFFECT JAN. 25, 1897.

Trains leave Scranton for Pittston, Wilkes-Barre, etc., at 8.29, 9.18, 11.29 a. m., 12.45, 2.90, 3.65, 5.00, 7.10 p. m. Sundays 9.00, a. m., 1.00, 2.15, 7.10 p. m.

For Atlantic City, 8.20 a. m.

For New York, Newark and Elizabeth, 8.20 (express) a. m., 12.45 (express with Buffet parlor car), 3.05 (express) p. m. Sunday, 2.15 p. m. Train leaving 12.45 p. m. arrives at Philadelphia, Reading Terminal, 5.22 p. m. and New York 6.00 p. m.

For Mauch Chunk, Allentown, Bethiehem, Easton and Philadelphia, 8.20 a. m., 12.45, 3.05, 5.00 (except Philadelphia) p. m. Sunday, 2.15 p. m. Sunday, 2.15 p. m. For Long Branch, Ocean Grove, etc., at 8.20 a. m. and 12.45 p. m. For Lakewood, 8.20 a. m.

erty street, North River, at 9.10 (express) a. m., 1.10, 1.30, 4.15 (express with Buffet parlor car) p. m. Sunday, 4.39 a. m. Leave Philadelphia, Reading Terminal, 9.00 a. m., 2.00 and 4.30 p. m. Sunday, 6.27 a. m.
Through tickets to all points at lowes' rates may be had on application in ad vance to the ticket agent at the station.
H. P. BALDWIN.

J. H. OLHAUSEN, Gen. Supt. DELAWAREANE
HUDSON TIME
TABLE.
On Monday, Nov. 23,
trains will leave Scranton as follows:
For Carbondale—5.45,
7,55, 8,55, 10,15, a. m.;
12,00 noon; 1,21, 2,20, 3,52,
5,25, 6,25, 7,57, 9,10, 10,30,
11,55 p. m.
For Albany, Saratoga, Montreal, Boston, New England points, etc.—5.45 a. m.;
2,20 p. m.

2.20 p. m.
For Honesdale—5.45, 8.55, 10.15 a. m.; 12.00
noon, 2.20, 5.25 p. m.
For Wilkes-Barre—6.45, 7.45, 8.45, 9.33, 10.45 a. m.; 12.05, 1.20, 2.28, 3.33, 4.41, 6.00, 7.50, 9.30, 11.30 p. m.
For New York, Philadelphia, etc., via Lehigh Valley Railroad—6.45, 7.45 a. m.; 12.06; 1.20, 3.33 (with Black Diamond Express), 11.30 p. m.
For Pennsylvania Railroad points—6.45, 9.38 a. m.; 2.30, 4.41 p. m.
For western points, via Lehigh Valley Railroad—7.45 a. m.; 12.05, 3.23 (With Black Diamond Express) 9.50, 11.30 p. m.
Trains will arrive at Scranton at follows: From Carbondale and the north—6.40, 7.40, 8.40, 9.34, 10.40 a. m.; 12.60 noon; 1.05, 244, 2.24, 3.25, 4.37, 5.45, 7.45, 9.45 and 11.25 p. m.
From Wilkes-Barre and the south—5.40, 7.50, 8.50, 10.10, 11.55 a. m.; 1.15, 2.14, 3.48, 5.22, 6.21, 7.53, 9.03, 9.45, 11.52 p. m.
J. W. BURDICK, G. P. A. Albany, N. Y.
H. W. Cross, D. P. A. Scranton, Pa. 2.20 p. m. For Honesdale—5.45, 8.55, 10.15 a. m.; 12.00

Eric and Wyoming Valley. Effective Jan. 4, 1897.
Trains will leave Scranton for New York, Newburgh and intermediate points on Erie, also for Hawley and local points, at 7.05 a. m. and 2.28 p. m.; and arrive from above points at 10.33 a. m. and 9.38 p. m.



In Effect October 4th, 1896. South Bound North Bound. 203 201 505 501 Stations Hancock Starlight Starlight
Preston Park
Como
Poyntelle
Belmont
Pleasant Mt,
Unlondale
Forest City
Carbondale
White Bridge
Mayfield
Jermyn
Archibald
Winton
Peckville
Olyphant
Priceburg
Throop
Providence
Park Place
Scranton
eave
Arrive

P M A M Leave Arrive A For Long Branch, Ocean Grove, etc., at \$20 a. m., and 12.45 p. m.

For Lakewood, 8.20 a. m., 12.45, 5.00 p. m.

Sunday, 2.15 p. m.

For Pottsville, 8.20 a. m., 12.45 p. m.

Returning leave New York, foot of Lib-