THE SCRANTON TRIBUNE-MONDAY MORNING, MARCH 8, 1897.



But it was particularly hard on the

ome two years ago on the basis of cus-

butcher, a baker and possibly a candle-

As the matter was one of importance

to the whole community no objection

was raised when at the next Parish

the unexpected.

PART I.

landlord of the White Swan. He had Nether Talkington is a quaint old red-built, red-tiled townlet. It is the paid a heavy price for the business seat of the camel's-hair paint brush Industry, but at the time this story opens it had another and more singular claim to distinction. It was the only place in the Kingdom that pos-sessed a genuine ghost. There have been many reputed ghosts up and down the country, but their existence has never been satisfactorily proved. These fictions show their presence by absurdly stumping about on bare boards, clanking heavy chains, breaking crockery, moving heavy furniture and by giving utterance to weird and ahead and had made no provision for uncouth sounds-manifestations utterly without rhyme or reason, and which cannot in any one case be traced to a bona fide spirit.

Not so was it with the ghost of Nether Talkington. It was a genuine Elizabethan relic, the shade of an old squire who had come to a bad end after leading an awful life, and the Nether Talkingtonians were very proud of it. It resided at the Grange at the far end of the town. For generations no living being had tenanted it. It was specially set apart for the ghost, the local authority arranging that the moat was always filled with stagnant water and that the place was kept in the desolate condition so appropriate to its tenant.

It was an ideal place for a ghost to dwell in, and in the shade of the squire evidently thought so, for he never left Summer and winter it was to be found there by all those desirous of seeing it and many were those who

Nether Talkington owed much of its prosperity to the ghost, for never a day passed without visitors turning up for the purpose of seeing it, and on some days they came in shoals. Matters had much improved in this respect since the Psychial Research society had investigated the phenomenon and pronounced it genuine, for this had introduced a big American custom, and in the summer large parties came from Stratford on their way to London.

It was a harmless ghost, and of a taciturn disposition. Sometimes ft would speak, but on those occasions its language was chiefly maledictory. It was extremely methodical in its habits and was to be seen any time between midnight and cock crow, and between nine and ten p. m. In the early hours it sat in the dining room smoking fantastic pipe that had been given to the squire by his friend, Sir Walter Raleigh, and the evening hour it spent in perambulating the terrace by the sun dial, on the lookout for a lady who had made an appointment some two hundred years ago, which she had

failed to keep. This methodical arrangement of the ghost had existed according to authentle accounts from the squire's death at the end of the sixteenth century, and his shade had never varied its prowithin living n

permission we will now pass on to the drainage question. "Mr. Chairman," said Timperley, in firm tones, "I protest against your im-putations. I am as clear in my head as anyone here, and as free from hallu-cinations as the best of you. What ! of the squire's grost, and that I can do it I know, for yesterday it made its first journey into space and with

perfect success. Yesterday, gentlemen, Sam Timperley's spirit left his body and after wandering at will came back. and Sam Timperley's spirit will do it again if necessary." Perhaps you'll tell us what you saw on your trial trip," said one councillor with a sneer.

'I don't think you'd like me to do so Mr. Sellars," said Timperley, gravely. "Unseen I visited the houses of all of you present tonight, and I found a skeleton in the cupboard of each ouse.

tom to be brought by the ghost, and "Then you took a great liberty, Timwithout that he might as well put up erley," said Councillor Mudford. his shutters, for the gentlemen who "I found a sloketon in the cupboard sold the camel's hair put up at the op-

each house," continued Timperley position house. There was also a looking fixedly at the speaker, "and some, Mr. Mudford, were very big stick maker on whom the matter would press hard; sundry cooks, waiters and ones." Mr. Mudford shifted uneasily in his hambermalds, to say nothing of the chair.

boots; while the guide to the Grange "No, gentlemen," the green grocer ound starvation staring him in the vent on, "I'm not deceiving you, for l face, for he had seen perpetual tips

an do what I propose. Anyway you will be no losers, for if I don't succeed matters will be no worse. If I do, Nether Talkington will regain its lost position." Saying which, Mr. Counillor Timperley resumed his seat.

council meeting mine host of the White Swan, Roger Wharton by name, re-"Gentlemen," said the chairman 'you've heard Councillor Timperley's ferred to the subject. He pointed out that the ghost of the Grange had proposal. I, for my part, cannot for a brought honor and renown to the town moment believe in the possibility of proposal. I, for my part, cannot for a and had incidentally lightened the what he asserts. Still, if he wishes to taxes. Was it right that they should attempt the impossible, I do not see



meekly allow it to abscond, thereby that we can object. In fact, it is a reducing Nether Talkington from its matter that rests solely with Mr. Timunique position to the level of its perley, and there was no need for him neighbors, and without a struggle subto bring it before us at all TO BE CONCLUDED. the grievous imposition of mit to heavy rates?

s to come

tractedly.

[Concurrent from Page 3.]

THE THREE PRINCIPLES.

to a person proceeding from intimate a quaintance and a reciprocation of kir

iffices, favor, personal kindness." It a this direction that the wise man old says: "A friend loveth at all time

While into this every definition the Lor Jesus Christ weaves His own thought a He calls His disciples Friends, puttin

them above all slave, serf or servant ed dition. The Apostle John records it: "

are my friends if ye do whatsoever command you-Henceforch 3 cull ye not servants, but 1 have called ye

friends." Friendship is both known an unknown in quantity and quality. W can measure it partially and know it al

We can take this act and that to com

friendship, rare as the true repentance o

- 32 (

The vicar, who was in the chair, SPECIAL SERMON

service. Love is the stream, a freshet, pursted banks, inundation and ruin-somelines. Friendship is the confined stream lowing rythmically, smoothly for the ac-complishment of its purpose and work,

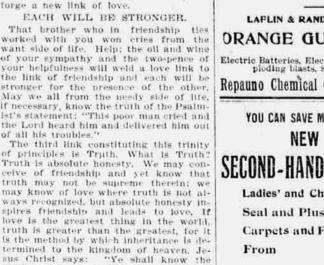
LOVE IS THE HIGHEST, Now the qualification of the statements cinations as the best of you. What is in the term sometimes, and that quali-have said I repeat. I am prepared to let my astral shape travel in search of the sometimes must be travel in search of the sometimes must be travel in the term sometimes, and that quali-not field the source of the travel of the source of the sour we are not exaiting friendship at the ex-pense of love, for love is the highest at-trainment in that it is the mightlest fac-tor, the most powerful element, the great-est thing in all the world. Friendship is generally the relation sustained by mar toward man and woman toward woman

but love, controlled and in its highest sense, is the sweet, tender, sacrificing, consuming devotion of woman to man and man to woman. I can conceive how we may place ourselves in the reciprocal condition and the element as thus under-tood in its duet solution may be taken stood in its dual relation may be taken in its high sense and applied as a stand ard for human life generally apart from sex and the contingencies of sex relation. The pattern is set for us in Jesus Christ

of Nazareth; "Greater love than this hat of wazareth, "Greater love than this had no man that a man lay down his life foo his friends"—that is moving beyond the relationship into the domain of love to reveal unto those who were only in the outer court of its temple how it was possible to enter into the inner court of the very holy place of love, which could b atisfied with nothing short of a complete

satisfied with nothing short of a complete surrender of physical life to flustrate the truth of love's intensity. That is the relation we are to sustain to God. Possible? Why not, when Paul says. "I count not my life as dear unto myself." and the Seventh Chapter of Acts with the Eleventh of Hebrews reveal its algodithe truth Now it this definition is absolute truth. Now, if this definition is correct a high standard is before you; as members of a fraternity whose foundation s asserted in Friendship and Love, you are to manifest it to those who presuma-

bly are one with you, and yet not so selfish in its display that none others shall see or enjoy it. Your love must link into your friendship in such ways that oth-ers' good shall be your joy. The Gool Sumaritan is an illustration of how this love can be operative and as he looked upon the face of the poor, benten Jew, feeling the throbbing impulses of pity, the determination of mercy, the resolu-tion of helpfulness. What were these things in their accumulation and in their action but the highest manifestation of ove as thus asserted and as thus unde stood. To reveal love your opportunities are many. That sick brother, haggard with pain, link your friendship to him and you awaken the fire of his hope to forge a new link of love.



truth is greater than the greatest, for it is the method by which inheritance is de-termined to the kingdom of heaven. Je-sus Christ says: "Ye shall know the truth, and the truth shall make you free." He who is made free by such knowledge understands that he is not bound with the trammels of worldism, he walks in a different atmosphere, he has ascended to a higher plane and amid attitudes of thought holds communion with the definite. To the connected links of friend-ship and love, truth is the link in the hands of God. It is seen in justice by the word of God. It speaks of the brevity of life and the certainty of death and as-serts in its revelation that all life in truth must be life in God.

By the very logic of the case the close idherent to truth is a true follower of



reigned in Nether Talkington when the report spread that the gloss was missing. A large party of two a. m., and the guide had been unable to give them value for their shillings. They waited till four o'clock, but to no purpose, and although their money was returned they left Nether Talkington the next morning in high dudgeon. That night two missionaries and a photographer armed with a flash light apparatus, were in waiting by the

sun dial, but they waited in vain. The disappearance of the ghost was



BUT THEY WAITED IN VAIN.

a severe blow to the town, for the shilling admission had eased the burden of taxation for its inhabitants, and then there was the loss of prestige



MILD, BUT EFFECTIVE.

Purely vegetable, act without pain, ele-gautity coated, tasteless, small and easy to take. Radway's Pills assist nature, stimulat-ing to healthful activity the liver, bowels and other digestive organs, leaving the bowels in a natural condition without any after effects.

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ceive, therefore, the consternation that things consequent on the disappearance of the ghost but submitted that nothing could be done. They not no visitors from legal or moral power over the shufe of Tontine, Dak., had called upon it at the squire. It had made no as ment to reside in the Grange for perpetuity. eft at the end of the week or monih ar and although it had certainly behaved not sufficient to start a bank account unhandsomely in absconding without a nly enough for discouragement and no moment's warning, they had no renough for hope. Extremity says spend

hem. What good sickness? I cannot neet it. Poverty? I cannot avoid it. dress. Other speakers followed. It was pro-Social standing? I cannot attain unto it posed that a sub-committee should be life is scarcely worth the living. And you appointed to deal with the matter, and each over to him, saying, "We be bret names were suggested, but on these ren." You do for him what the church cannot do; his surplus pennies become councillors asking in what direction they were to pursue their inquiries and the nucleus, bolsterd by some and sus-

what were their powers, no satisfactained need. Sickness comes, his manhood is r tory answer could be given; so they tained and he takes as a right for which he has paid the help now necessary. He refused to act, and the matter was left precisely where it was before. A fortnight passed. The ghost did not return. Visitors ceased to flock to being. Society is benefited by social helt Nether Talkington; the staff of the White Swan was reduced, and the means, and a man has come into loftle guide to the Grange was admitted to the workhouse,

The next meeting of the Parish council took place and the squire's ghost stod again on the agenda pa-When this point was reached per. the chairman said that the grost was still missing, and that he understood that Councillor Timperley wished to say something on the subject. Councillor Sam Timperley, the prin-

cipal greengrocer of the place, stood up. "Yes, Mr. Chairman," he said, "I have something to say. And before I say it I shall have to give a little information about myself. You all know that I'm a vegetarian, but perhaps it

will be news to you that I am something more. I'm a Buddhist." If he had stated that he was an anarchist he could not have caused more consternation. A general murmur of surprise and disgust ran round the table, and his immediate neighbors edged away from him. Undeterred by this manifestation of feeling the greer grocer went on:

Yes, I'm a Buddhist, and I'm proud of it; and if you knew what it meant you'd all be one."

"Never!" came in a firm tone from Councillor Mudford, the chemist. "You'd all be one," repeated Timper-

ley, glaring at his interrupter. "Now you none of you know what a Buddhist is, and I'll leave it to you to find out for ourselves, but I'll just tell you this much. When a Buddhist has gone

prehend It, and sometimes without any great mental effort compass its entire cir hrough a certain course of training, ie can disintegrate himself, that is, le, but again there is an intense intensi his astral shape or spirit can leave its so intensified that we cannot know it heigh, depth, breadth or length, Abra body at will and travel where it likes. ham and Lot. David and Jonsthan, Da mon and Pythlas reveal its surface only

I can do this." "Oh, oh!" cried the assembled councillors in derision.

presumably dying man, is an unknow "I can do this, I say," calmly continquality never to be truly understood unt ued the green grocer, "and I am pre-pared on certain terms to do it for the we know what it means in the ful Christ friendship. Yet you are to make friendship known to the horizon of you benefit of Nether Talkington. The squire's ghost is somewhere about, and though a human being cannot find possibility whatever it means to you he highest sense you must cause it mean to others. Whatever of its princi-ples you can elucidate by word and deed by the very nature of its requirement it an astral shape can. Set a spirit to catch a spirit. I am prepared to disintegrate myself and let my astral you are bound so to do, and the link of Friendship shall be so strong and shape shape search for the squire, and if he is anyway like reasonable I'll engage to that your workmanship here displaybring him back."

will be a constant admiration, not to yo society alone, but to those without. "Gentlemen," said the vicar, rising, 'I think we had better proceed to the The next link coupling into Friendsh s the link of Love. If you can say, "W next business. I have always had a sincere respect for Councillor Timperbe brethren." It is because into you Friendship links your Love, Hut Lov is a different condition and creates a dif-ferent relation than friendship. Friend ey, but I think he is not himself tonight. What he has just said convinces ne that he is at present suffering form ship leads to love-sometimes. Friendshi may be argumentitive, with ability to rea me extraordinary hallucination. have no doubt it is only temporary, and

son. Love discards arguments and de we niust all hope that he will soon be restored to his normal mental state. Nothing can be gained by discussing what he has just said, and with your

God, for he believes that all truth, inher TO ODD FELLOWS in God, is from God for the benefit nun, and he who lives in truth lives "" lives to Jesus Christ, who "tress to the Truth." You may

ten in friendship and frat mal we and yet not know God, but he lives in truth and links friendship and love into truth must know God. the paths of the Lord are truth." His truth reacheth unto the clouds. "Let us not truth forsake the; bind it about thy neck, write it upon the table of thine heart, so shall thou find favor and goot rstanding in the sight of God and "And Jesus Christ, by His own asinn. sertion, is not only "The Way and the Life," but "The Truth:" hence we repeat, he who links into truth links into God. by many, to minister in time of

MEANS BETTER LIFE.

Then to be brethren in this your society means better life in all respects. It it is only a name to you, if having the name has become a brother in a fraterity o brotherhood and is no longer an isolated you lack its principles if it has not made ts chain sufficiently strong to link you to hings eternal, then you weaken your fulness; families are helped by practical cause and lessen your influence, but if you are trying to live to your principles conceptions of manhood through the in strumentality of agencies which your society has set in motion. Here we rethen your individual lives, your homes. your community and your church will find an uplift from our brotherhood. I peat. This does not disparage the church, for if to these things there comes the ore naught about the secrecy of you consecrated energies of a saved soul, it lodge room, that is your business, and arthly benefactions shall be plus Divine benefictions then the every highest relaas much your right as I have a right to keep some of my home life secret to those around me, but I do care that there ions of life are assured and the standing nark of most potential influence will b should be open life to reveal that you are not men of paper alone, but of acts, and every extended hand of friendship, and he church with its promise not alone of "The Life that now is, but of that which

every manifestation of love by which a fellow-man is sutained in need and wid-Three principles are with you so relat-d, that you have linked yourselves into ows and orphans better furnished and equipped for life's struggles and conflicts, and every revelation of truth by which helpfulness by their means-Friendship Love and Truth. These are the links o ou fink yourselves to God; by these your life chain, properly used, this three linked chain is the connection of the hu ou will help to hasten the time when nan to man the world o'er shull brothers "Beneath Messiah's sway man life car to the engine of God powe Briefly consider these separate links What is Friendship? "An attachmen

Health is Wealth.

TREATMENT

Every nation, every tribe. Shall His glorious call obey."

OPE.C.WES



SKILLED WORKMEN.

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THE GREAT 30th Day. FRENCH REMEDY

produces the above results in 30 days. It acts powerfully and quickly. Cures when all others fail yourg men will repain their lost manhood, and old men will recover their youthful vigor by using REVIVO. It quickly and surely restores Nervous-Dess, Lost Vitality, Impotency, Nightly Emissions, Lost Power, Failing Memory, Wasting Diseases, and all effects of self-abuse or excess and indiscretion, which units one for study, business or marriage. It not only eures by starting at the sent of d. sense but which unfits one for study, business or marriage. It not only cures by sharting at the seat of disease, but is a great nerve tonic and blood builder, bring-ing back the pink glow to pale cheeks and re-storing the fire of youth. It wards off Insanly and Consumption. Insist on having REVIVO, no other. It can be carried in vest pocket. By mail, S1.00 per package, or six for S5.00, with a post-tive written guarantee to cure or refund tive written guarantee to cure or refund the money. Circular free, Address

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2. 1997年1月1日日日

What Sarah Bernhard says

PENNSYLVANIA RAILROAD.

Schedule in Effect November 15, 1895.

Trains Leave Wilkes-Barre as Follows

7.30 a.m., week days, for Sunbury, Harrisburg, Philadelphia, Balti-

burg and the West.

burg and the West.

and the West.

and Pottsville.

more, Washington, and for Pitts-

15 a. m., week days, for Hazleton,

Baltimore, Washington and Pitts.

15 p. m., week days, for Sunbury, Harrisburg, Philadelphia, Balti-more, Washington and Pittsburg

HUTCHINSON, General Manager.

DR. E. C. WEST'S NERVE AND BRAIN TREATMENT THE ORIGINAL, ALL OTHERS IMITATIONS,

THE ORIGINAL, ALL CIMERS IMITATIONS, Is sold under positive Written Guarantee, by authorized agents only, to cure Weak Memory. Disriness, Wakefulness, Fite, Hysteria, Quick-ness, Night Losses, Evil Dreams, Lack of Confi-ionce, Nervonsness, Lansitude, all Drains, Youth-ful Errors, or Excessive Use of Tobacco, Opium, or Liquor, which leads to Misery, Consumption, Insanity and Death. At store or by mail, SI a box: six for \$5; with written guarantee to cure or refund money. Sample pack-sive, containing five days' treatment, with full instructions, 25 cents. One sample only sold to each person. At store or by mail.

Cach person. At store or by mail. Extra Strength. For Impotency, Lose of Power, Lost Manhood. Sterility or Barronness St a box: aix for \$5, with written guaranteer BEFORE or by mail. Wm. G. Clark, 326 Penn Ave., Scranton, Pa

PENNYROYAL PILLS a. -Take gials, or send 4c. Mestimonials and Te for Ladies," by retur

LACKAWANNA LUBRICATING CO. For sale by JOHN H. PHELPS, Fharmacist, cor. Wyoming Avenue and Spruce Street, Scranton, Pa. 1212 CAPOUSE AVE,

RAILROAD TIME-TABLES

erty street, North River, at 9.10 (express) a. m., 1.10, 1.30, 4.15 (express with Buffet partor car) p. m. Sunday, 4.30 a. m. Leave Philadelphia, Reading Terminal, 9.00 a. m., 2.00 and 4.30 p. m. Sunday, 6.25 a. m. and tickets to all points at lowest Through tickets to all points at lowest rates may be had on application in ad-vance to the ticket agent at the station. H. P. BALDWIN, Gen. Pass. Agt. J. H. OLHAUSEN, Gen. Supt.

RENEW LOST VIGOR

LEHIGH VALLEY RAILROAD SYS-TEM. Anthracite Coal Used Exclusively Insur-ing Cleanliness and Confort. IN EFFECT NOV. 15, 1896. TRAINS LEAVE SCRANTON. For Philadelphia and New York via D. & H. R. at 645, 745 a. m., 12.05, 1.20, 3.33 (Black Diamond Express) and 11.30 p. m. For Pittston and Wilkes-Earre via. D. L. & W. R. R. 6.00, 8.08, 11.20 a. m., 1.55 3.40, 6.00 and 8.47 p. m. For White Haven, Hazleton, Pottsville, and principal points in the coal regions via D. & H. R. R., 6.45 a. m., 12.05 and 4.41 p. m.

For Bethlehem, Easton, Reading, Har-

J. H. OLHAUSEN, Gen. Supt. D E L A W A R E A N D HUDSON TIME TABLE. On Monday, Nov. 23, trains will leave Scran-ton 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, Bos-ton, New England points, etc.-5.45 a. m.; 2.20 p. m. For Honesdale-5.45, 8.55, 10.15 a. m.; 12.00 noon, 2.29, 5.25 p. m. etc. 7.45, 8.45, 9.38 p. m.
For Bethlehem, Easton, Reading, Harrisburg and principal intermediate stations via D. & H. R. R. 6.45, 7.45 a. m., 12.05, 1.20, 3.33 (Black Diamond Express), 4.41 and U.30 p. m.
For Tunkhannock, Towanda, Elmira, Ithaca, Geneva and principal intermediate stations via D. L. & W. R. R. 6.00, 8.08, 9.55, a. m., 12.02 and 3.44 p. m.
For Geneva, Rochester, Buffalo, Niagara Falis, Chicago and all points west via D. & H. R. R., 7.45 a. m., 12.05, 3.33 (Black Diamond Express), 9.50 and 11.30 p. m.
Pullman parlor and sleeping or Lehigh Valley chair cars on all trains between Wilkes-Barra and New York, Philadel. phia, Buffalo and Suspension Bridge. ROLLIN H. WILHUR, Gen. Supt. CHAS, S. LEE, Gen. Pass. Agt., Phila, Pa.
A. W. NONNEMACHER. Aest. Gan. 2.29 p. m.
For Honesdale-5.45, 8.55, 10.15 a. m.; 12.09
For Honesdale-5.45, 8.55, 10.15 a. m.; 12.09
room, 2.29, 5.25 p. m.
For Wilkes-Barre-6.45, 7.45, 8.45, 9.33,
For New York, Philadelphia, etc., via
Lehigh Valley Railroad-6.45, 7.45 a. m.;
12.05; 1.29, 3.33 (with Black Diamond Express).
H.30 p. m.
For Pennsylvania Railroad points-6.45,
S.83 a. m.; 2.39, 4.41 p. m.
For western points, via Lehigh Valley
Railroad-7.45 a. m.; 12.06; 3.33 (With Black Diamond Express).
H.30 p. m.
For western points, via Lehigh Valley
Railroad-7.45 a. m.; 12.06; 3.33 (With Black Diamond Express).
H.30 p. m.
From Carbondale and the north-6.45,
From Carbondale and the north-6.40,
7.40, 8.40, 9.34, 10.40 a. m.; 12.00 noon; 1.05, 2.24, 3.25, 4.37, 5.45, 7.45, 3.45 and 11.25 p. m.
From Wilkes-Barre and the south-5.40,
7.50, 8.50, 10.10, 11.55 a. m.; 11.52 p. m.
J. W BURDICK, G P. A. Albany, N. Y.
H. W. Cross, D. P. A., Scranton, Fa.

Pa. A. W. NONNEMACHER, Asst. Gen Pass. Agt. South Bethlehem, Pa. Scranton Office. 309 Lackawanna avenue.

Del., Lacka, and Western,

Effect Monday, October 19, 1896, Trains leave Scranton as follows: Ex-ress for New York and all points East, 40, 2.50, 5.15, 8.90 and 9.55 a. m.; 1.19 and 33 p. m. Express for Easton, Trenton, Philadel-hia and the South, 5.15, 8.00 and 9.55 a. m.,

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. 1.10 and 3.33 p. m. Washington and way stations, 3.45 p. m. Tolyhanna accommodation, 6.10 p. m. Express for Binghamton, Oswego, El-mira, Corning, Bath, Dansville, Mount Morris and Buffalo, 12.20, 2.35 a. m., and 1.55 p. m. m., making close connections at Buffalo all points in the West, Northwest and

hwest. 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

m. Express for Utica and Richfield Springs, 35 a. m. and 1.55 p. m. Ithaca 2.35 and Bath 9.15 a. m., and 1.55

Ithaca 2.35 and Bath 9.15 a. m., and 1.59 p. m. For Northumberland, Pittston, Wilkes-Barre, Plymouth, Bloomsburg and Dan-ville, making close connection at North-umberland for Williamsport, Harrisburg, Baltimore, Washington and the South. Northumberland and intermediate sta-tions, 6.09, 9.55 a. m., and 1.55 and 6.09 p. m. Nantlocks and intermediate stations, 5.08 and 11.29 a. m. Plymouth and intermediate stations, 3.40 and 8.47 p. m. Pullman parlor and sleeping coaches on all express trains. For detailed information, pocket time tables, etc., apply to M. L. Smith, city ticket office, 228 Lackawanna avenue, or depot ticket office.

Central Railroad of New Jersey.

(Lehigh and Susquehanna Division.) Anthracite coal used exclusively, insur-ing cleanliness and comfort. TIME TABLE IN EFFECT JAN. 25, 1897.

TIME TABLE IN EFFECT JAN. 25, 1897.
Trains leave Scranton for Pittston, Wilkes-Barre, etc., at \$20, 9.15, 11.30 a. m., 12.45, 2.00, 3.05, 5.00, 7.10 p. m. Sundays 9.00, a. m. 1.00, 215, 7.10 p. m.
For Atlantic City, 8.20 a. m.
For New York, Newark and Elizabeth, \$20 (express) a. m., 12.45 (express) p. m. Sun-day, 2.15 p. m.
For Maueh Chunk, Alentowa, Bethle-hem, Enston and Philadelphia, 8.20 a. m., 12.45, 5.00, 5.00 (except Philadelphia, 8.20 a. m., 12.52 p. m. and New York 6.00 p. m.
For Maueh Chunk, Allentowa, Bethle-hem, Enston and Philadelphia, 8.20 a. m., 12.45, 5.05, 5.00 (except Philadelphia) p. m.
Sunday, 2.15 p. m.
For Lakewood, 8.20 a. m.
For Lakewood, 8.20 a. m., 12.45, 5.00 p. m.
Sunday, 2.15 p. m.
For Reading, Lebanot and Harrisburg, via Allentown, 8.20 a. m., 12.45, p. m.
For Ditsville, S.20 a. m., 12.45, p. m.
For Ditsville, S.20 a. m., 12.45, p. m. Pottsville, Reading, Norristown, and Philadelphia; and for Sun-bury, Harrisburg, Philadelphia,

3.15 p. m., Sundays only, for Sun-bury, Harrisburg, Philadelphia, and Pittsburg and the West. 6.00 p. m., week days, for Hazlaton J. R. WOOD, Gen'l Pass, Agent.

ARIO NEWY

Eric and Wyoming Valley.

SCHANTON DIVISION. In Effect October 4th, 1896. North Bound. South Bound

All trains run daily except Sunday. All trains run daily except Sunday. 1 signifies that trains stop on signal for pas-seengers. Necure rates via Ontario & Western beforo purchasing tickets and save thoney. Day and Night Express to the West. J. C. Anderson, Gen. Pass Agt. T. Flitcroft. Div. Fass, Agt, Soranten, Pa.

