

TRICKS OF THE MULE

HOW THE OLD STAGERS WOULD DODGE THE CINCHING PROCESS.

The Bell Mare and the Way She Would Lead the Clan—The Antics of a Herd With a Survey Expedition During a Total Solar Eclipse.

An old member of the Hayden geological survey was recalling some of his days on the trail. He said: "It was then that I learned the ingenious tricks of the mule, one of the most intelligent animals living. It was in 1878 that I joined the survey. All connected with the expedition were ordered to round up at the Davis ranch, twelve miles from Cheyenne, the home ranch of one of those cattle companies whose herds then ranged from British Columbia to Texas. When I arrived I found a scene that resembled the camping place of an army.

"A little way off on the prairie was being herded the enormous bunch of mules that was to transport the expedition. The packers were occupied in agreeing upon and cutting out the mules to be assigned to each division. They would ride first one and then another to determine the very best saddlers, and these they would calmly appropriate for themselves. The packer of those days was a very important personage, and the Hayden survey engaged only those of the highest rank. The mules employed were the most desirable for packing purposes, the Spanish mule, weighing 700 or 800 pounds, sure footed, strong and good travelers. They were very intelligent and after a short time became extremely cunning in avoiding the duties required.

"First, as the regular hour for mulling approached they would steal away and hide behind some rock or clump of bushes. As preparations were made for cinching, they would watch cautiously, and at the first tug of the cinch they would bow their sides in the direction of the operator, at the same time inhaling to the fullest extent. An old mule that had become really scientific at the business will keep an inexperienced packer busy cinching and re-cinching for two hours and then only to find that the operation must be repeated in the first half mile after leaving camp. The only way to thwart his purpose is to wait a few moments till the mule is off his guard and then quickly gather in the slack or for the 'off' packer to turn him suddenly to the left, destroying his attitude of resistance.

"Accompanying each train of mules is always a horse of some description, preferably white or gray, wearing a cow bell and commonly designated as 'the bell mare.' The mules will follow the animal as a colt follows its mother, and in cases of peril or distress on its part will manifest the anguish of a child over its parents.

"Once on the survey in crossing a marshy drain the bell mare became mired. A mule near her, discovering it, immediately gave the alarm. Instantly the whole train, with the packs on their backs, rushed to the rescue. They huddled about the bell mare in a circle and brayed until the very hills echoed with their lamentations. The packers in their attempts to extricate the mare were nearly trampled underfoot by the excited mules, which in their efforts to assist rapidly became mired themselves. It required the united efforts of the whole Hayden survey to hold them back until the packers could liberate the mare.

"When turned loose to graze only the bell mare needs to be lobbied or picketed, thus giving the mules entire freedom to range for food. It is next to impossible to stampee or drive them away. Their devotion to the bell mare was touchingly shown at the time of the total eclipse of the sun in the summer of 1878.

"We were in northern Wyoming and had made a forced march to get to the region of totality, which was 43 north and 32 west. We had just reached the point when the eclipse began. Only the scientists whose business it was watched it, however. The rest of us were busy watching the mules. They were quietly grazing near camp when a sickly yellow light began to spread over the landscape. At this one and another would raise his head and gaze inquiringly at the mule next to him to ascertain if he were up to any mischief. Finding no cause of the phenomenon there, they all with one accord turned and made a survey of each other up and down the line to discover the practical joker. Unable to spot him, they turned in concert while the light grew more glistering and made a prolonged survey of the horizon.

"The hills and mesas now became covered with a mottled light-blue, green and yellow—like a snake's skin. This was more than they could stand. With a simultaneous impulse they turned to the old bell mare and huddled around her for protection. The mottled light now passed away and was succeeded by darkness. This was all right. They understood darkness. One by one they turned from the bell mare and by successive and regular thumps announced that night had come, and they had thrown themselves on the ground to sleep. When the darkness began to pass away the whole operation was reversed until natural daylight arrived, when they all quietly went to feeding again, making no remarks on the unusually short night."

A Disturber.
"What a nice little boy!" said the minister, who was making a call. "Won't you come and shake hands, my son?"
"Naw!" snapped the nice little boy.
"My gracious! Don't you like me?"
"Naw! I had ter git me hands an' face washed first because you come."—Philadelphia Press.

DRIVING OUT A DEMON.

Queer Means by Which Tartar Lammas Cured a Fever.

On the plains of Tartary, the "land of grass," the struggles between good spirits and demons often occasion considerable annoyance for the ignorant tribesmen and afford profitable employment for the lamas. Perce Léves and Gabet, French travelers who crossed them three or more years ago, witnessed the struggles of the learned men to drive out one of the demons.

The aunt of the chief of an encampment in the valley of the dark waters was ill of a fever. Her nephew waited in patience, but she did not get well, and at last he called in the lamas. His worst fears were confirmed. A demon of considerable rank was present in her and must be cast out, a task for which the lammas would need to be well paid. Eight others were at once called in by the first, and together they made from dried herbs an incense which they called the "demon of intermittent fever." This image they put in the patient's tent.

An hour before midnight the lammas ranged themselves in a semicircle in one end of the tent, with cymbals, rattles, bells, tambourines and other noisy instruments. The remainder of the family made up the circle, while the patient crouched opposite the image of the demon. The chief lama had before him a copper basin filled with millet and some little paste images. The tent was full of smoke from the hearth fire.

Upon a given signal the clerical orchestra began a noisy overture, the lay witnesses beating time with their hands. The diabolical concert over, the grand lama opened the book of exorcisms and began chanting the forms. From time to time he scattered millet to the four points of the compass. Sometimes he would quit the regular cadence of prayer and indulge in an outburst of apparently immoderate rage, abusing the herb image with fierce invective and furious gestures. When he had finished he gave a signal with his arms, and the other lammas burst into a tremendously noisy chorus, setting all the noisy instruments to work at the same time.

The lay congregation, having started up, ran out of the tent and three times circled round it, beating it with sticks and yelling in the most blood curdling manner all the while, and then re-entered the tent as precipitately as they had quitted it. Then, while the others hid their faces, the grand lama set fire to the herb image and carried it from the tent into the plain, where he watched it burn and anatomized it. In the tent the other lammas tranquilly chanted prayers in a solemn tone.

The expulsion having been thus accomplished in the finest manner, the members of the family secured torches and, accompanied by the nine lammas, all making night hideous with cries and beating of instruments, escorted the patient to another tent, where she fell asleep, to awaken later without her fever. The incantations succeeded, to the amazement of the travelers, and the illness did not return.—Youth's Companion.

One Letter Names.
It must be very convenient to possess a surname consisting of a single letter of the alphabet. The Paris papers mention the singular case of a certain Marie whose surname consists of the one letter, B.

Many years ago there was a shop kept in the Rue de Louvain in Brussels by Therese O, and there is a Mrs. O living with her two children at Molenbeek, a suburb of the Belgian capital. In the Rue de l'Angle in the same commune lives a Mr. O (with a circumflex accent), who is no relative of Mme. O. In 1866 among the Belgian recruits was a young man named O, who could not write and signed his name with a cross, yet he could so easily have learned to write his own name! In the department of Somme there is a village called Y, in the Zuyder Zee there is a bay called Y, and Amsterdam has the river Y.

In China there is a large town of the same name. In the Chinese province of Honan there is a city called Y, and in France there is a river and in Sweden a town rejoicing in the name of A.

The Real Dick Turpin.
The real hero of Dick Turpin's ride to York is said to have been a highwayman named William Nevelson, who was born at Pontefract in 1679. The story goes that on one occasion Nevelson robbed a gentleman at Gads Hill, then rode to Gravesend, crossed the Thames and galloped to Chelmsford. After baiting her pish on to Cambridge and Godmanchester, thence to Huntingdon, where he baited his mare again and slept an hour. Afterward he took to the North road, reached York the same afternoon, changed his clothes, went to the bowling green and made himself an object of notice to the lord mayor. Being subsequently charged with the robbery, he cited the lord mayor as a witness and was acquitted on the supposition that it was impossible for a man to be at two such remote places as Gads Hill and York on the same day.

African Wash, but Never Wipe.
Great attention is given in most of the African tribes to the care of the body. The teeth are cleansed with a stick which has been chewed into a kind of brush. The hands are washed frequently, not by turning and twisting and rubbing them together one within the other, as with us, but by a straight up and down rubbing, such as is given to the other limbs. This manner of washing is so characteristic of an African that it is distinguished by it from a European without reference to the color. The sun is their only towel.

IN VANITY FAIR.

A Woman wishing to purchase Happiness at any price was directed to a booth in Vanity Fair.

"I wish," she said, "to buy a Woman's Friendship."

"Madam," said the Clerk in attendance, "such commodities are not for sale. I am told, however, that they are awarded to deserving applicants at a house on Good Fellow Street. There are two women passing yonder with a Friendship between them."

"I have neither time nor strength to go so far," said the Woman wearily. "I shall have to buy Love instead."

"That is not for sale here either, but you will find many Occasions when it is given away unasked."

"Why do you continue searching among your wares?"

"I find I have been mistaken. Here, after all, is something labeled Love."

"Ah, but I see quite well that this is not the genuine article."

"Madam," whispered the Shopman, not to be overheard, "we have no genuine articles. All our wares are imitation."—New York Times.

A Story of Joe Manley.
Chief Justice Fuller of the United States supreme court was on a visit to Maine some years ago and while there was entertained by Joe Manley. Mr. Manley was held in great reverence by his fellow citizens all over Maine and especially in Augusta, his home. He took Mr. Fuller for a drive about the place, but was forced by a pressing business engagement to leave his guest before the drive was finished. When Mr. Manley had disappeared the driver turned to the judge, whom he did not know, and drawing out a cigar, said: "I suppose you don't mind if I smoke. When we are driving Mr. Manley we never light up, because he's rather a distinguished citizen." Fuller repressed a laugh and told the driver to go ahead, which he did. Later the chief justice retailed the joke to Mr. Manley, who at the first opportunity told the driver a few things, winding up, "You miserable three ply idiot, that was the chief justice of the United States."

A Polite Discharge.
"It is possible," said a New York man, "to be polite always. It is possible to be polite even when discharging a drunken coachman. I know that this is so, for I have seen the thing done."

"A friend of mine found himself obliged to get rid of his coachman for drunkenness. He summoned the man into his presence and discharged him with this polite speech: 'I fear, Montgomery, that we must part. It has been impossible for me to avoid noticing that several times during the past month you have been—er—sober. Now, I don't believe that any man can attend properly to drinking if he has driving to do, and, therefore, at the month's end you will be free to devote yourself exclusively to your chosen occupation.'"

Cutting Jewels Under Water.
"The precious stone workers of Germany are among the most interesting persons I have ever seen when engaged in cutting their jewels," said a well known traveler. "The principal industry is at Freiberg, on the edge of the Black forest, in which the precious stones are found. The principal jewels are amethyst, lapis lazuli and malachite. The process of cutting them is the interesting part of the work. All of them are cut under water. The jewel cutters lie flat upon their stomachs while at work, with their hands under water, holding the stone which is being prepared, and the motion of the wheel does the cutting. The action of the water makes the process more rapid and at the same time leaves a better surface than if cut in the air."

DOGS AND DEER.

A Mad Flight For Life in the Wilds of Siberia.

The strength of heredity both in wild and in domesticated animals is brought into clear light by an incident related in a book, "In Search of a Siberian Klondike." The authors of the book were traveling by dog team through the wilds of Siberia.

At 4 o'clock in the afternoon the dogs suddenly broke into a swift run, and we knew they had scented something that interested them. We soon perceived that we had struck a deer trail and that we were nearing an encampment. We turned a bend in the road, and there a hundred yards ahead of us we saw the cause of the dogs' excitement.

A team of reindeer were running for their lives. Their Tungus driver was lashing them with the whip and was urging them with all his might, for he knew as well as we that if our dogs overtook them before the camp was reached we seven men would be utterly powerless to prevent the dogs from tearing the deer to pieces. Our driver put on the brake with all his might, but it had not the least effect. The fourteen dogs had become wolves in the turn of a hand, and no brake could stop them. There were many stumps and other obstructions along our way, and my driver had great difficulty in preventing a smashup.

For a short time the deer held their own and, in fact, gained on us, but before the yurt (village) came in sight we were gaining rapidly. While we were still at some distance the people of the village, warned by the cries of the dogs, comprehended what was the matter and, arming themselves with sticks and spears, came running toward us. As they came on they spread out in a fanlike formation across the trail. When the terrified deer reached the line the men spread out and let the team through and instantly closed again to dispute the passage of our dogs.

Our driver was nowise minded to let the natives club his dogs and perhaps injure the valuable animals, so he resorted to the last expedient. Giving a shout of warning to me, he suddenly by a deft motion turned our sledge completely over, landing me in a snow-drift on my head. In this position the sledge was all brake, and the dogs were forced to stop. They were leaping in their harness and yelling like fiends incarnate.

I sat up in the snow bank and laughed. The other drivers had followed our example, and the struggling tangle of sledges, harness, dogs and men formed a scene that, to the novice at least, was highly ludicrous. The drivers and the village people were belaboring the dogs, and the entire herd of reindeer belonging to the village was escaping in all directions up the hills.

The reader may well ask how the natives can use both dogs and reindeer if the sight of a deer has such a maddening effect on the dogs. The explanation is simple. The two never go together. There is the dog country and the deer country, but they do not overlap. Confusion is often unavoidably caused by traveling with dogs through a deer country, but the natives do not take it in ill part, knowing that if they themselves have to travel with deer through a dog country they will cause quite as much inconvenience.

Trails of Indians.
The Indian believes when a man is so unfortunate as to lose an eye he is entitled to two wives, and he generally gets them.

The wolf has a regular name and is never mentioned as a wolf, but is considered with having a soul and is considered almost human.

An Indian never goes on a hunt soon after attending a funeral, knowing that game will detect his whereabouts readily after being at a funeral.

The medicine man always takes charge of all in camp when on a hunt. He places his medicines in the ground with great pomp before building his campfire. The fire is never removed while the hunt is in progress.

Knowing that a shot through the moat of a deer is fatal, the Indian always roasts and eats this part before he eats his supper after bringing in the carcass.—Kansas City Journal.

BURNS GOT THE SILVER.

Bobby Burns' associations with Carlisle were of an active personal character, as there are interesting anecdotes to prove.

It was at Carlisle that he fell into the company of three farmers, and in the course of their conversation the farmers agreed with Burns to try their hand at veneer-making, and all four deposited half a crown on the table for the one who wrote the best. Burns, by the way, on entering the room was welcomed by the others as "Johnny Peep." What the farmers wrote is not known, but the following was Burns' production, and of course he lifted the "silver."

I, Johnny Peep,
Saw three fat sheep,
And these three sheep saw me;
Half a crown apiece,
Will pay for their fleeces,
And so Johnny Peep goes free.

The Shortest Sermon Ever Acted.
As to preaching, arguing and interpreting Scripture in the pulpit, the eccentricities of ministers are endless. We need not have recourse to such stories as that of Lorenzo Dow, who performed "the shortest sermon on record." His subject was "Backsliding," and what might be called the body of his sermon consisted in his climbing up a smooth sapling with great pains and difficulty and the sliding down again. An immense concourse of people had assembled to hear him, and great was their astonishment at witnessing this performance. The only words uttered were, "Hold on there, Dow; hold on!" Then he slid down again, put on his hat and left.

Old and Young.
"Well, well, that's a funny thing!"
"What is?"
"Miss Passway was an old maid before she married, and now that her husband is dead she has become a young widow."—Catholic Standard and Times.

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PENNSYLVANIA RAILROAD
BUFFALO & ALLEGANY VALLEY DIVISION
Low Grade Division.
In Effect Nov. 27, 1904. Eastern Standard Time.

EASTWARD.	
STATIONS.	No. 109 No. 113 No. 110 No. 115 No. 117
Pittsburg	8:30 A. M. 9:15 A. M. 9:30 A. M. 10:15 A. M.
Red Bank	8:55 A. M. 9:40 A. M. 10:00 A. M. 10:45 A. M.
Lawsonville	9:15 A. M. 10:00 A. M. 10:20 A. M. 11:05 A. M.
New Bethlehem	9:35 A. M. 10:20 A. M. 10:40 A. M. 11:25 A. M.
York	10:00 A. M. 10:45 A. M. 11:05 A. M. 11:50 A. M.
Frederick	10:25 A. M. 11:10 A. M. 11:30 A. M. 12:15 A. M.
Brookville	10:50 A. M. 11:35 A. M. 11:55 A. M. 12:40 A. M.
Lowville	11:15 A. M. 12:00 A. M. 12:20 A. M. 1:05 A. M.
Fairport	11:40 A. M. 12:25 A. M. 12:45 A. M. 1:30 A. M.
Reynoldsville	12:05 P. M. 12:50 P. M. 1:10 P. M. 1:55 P. M.
Panama	12:30 P. M. 1:15 P. M. 1:35 P. M. 2:20 P. M.
Falls Creek	12:55 P. M. 1:40 P. M. 2:00 P. M. 2:45 P. M.
DuBois	1:20 P. M. 2:05 P. M. 2:25 P. M. 3:10 P. M.
Salida	1:45 P. M. 2:30 P. M. 2:50 P. M. 3:35 P. M.
Wintersburg	2:10 P. M. 2:55 P. M. 3:15 P. M. 4:00 P. M.
Pennfield	2:35 P. M. 3:20 P. M. 3:40 P. M. 4:25 P. M.
Tyler	3:00 P. M. 3:45 P. M. 4:05 P. M. 4:50 P. M.
Hamlet	3:25 P. M. 4:10 P. M. 4:30 P. M. 5:15 P. M.
Grant	3:50 P. M. 4:35 P. M. 4:55 P. M. 5:40 P. M.
Driftwood	4:15 P. M. 5:00 P. M. 5:20 P. M. 6:05 P. M.

WESTWARD.

STATIONS.	No. 108 No. 112 No. 111 No. 114 No. 116
Driftwood	6:30 A. M. 7:15 A. M. 7:35 A. M. 8:20 A. M.
Grant	6:55 A. M. 7:40 A. M. 8:00 A. M. 8:45 A. M.
Honoluska	7:15 A. M. 8:00 A. M. 8:20 A. M. 9:05 A. M.
Tyler	7:40 A. M. 8:25 A. M. 8:45 A. M. 9:30 A. M.
Pennfield	8:05 A. M. 8:50 A. M. 9:10 A. M. 9:55 A. M.
Wintersburg	8:30 A. M. 9:15 A. M. 9:35 A. M. 10:20 A. M.
Salida	8:55 A. M. 9:40 A. M. 10:00 A. M. 10:45 A. M.
DuBois	9:20 A. M. 10:05 A. M. 10:25 A. M. 11:10 A. M.
Falls Creek	9:45 A. M. 10:30 A. M. 10:50 A. M. 11:35 A. M.
Panama	10:10 A. M. 10:55 A. M. 11:15 A. M. 12:00 A. M.
Fairport	10:35 A. M. 11:20 A. M. 11:40 A. M. 12:25 A. M.
Frederick	11:00 A. M. 11:45 A. M. 12:05 A. M. 12:50 A. M.
Brookville	11:25 A. M. 12:10 A. M. 12:30 A. M. 1:15 A. M.
York	11:50 A. M. 12:35 A. M. 12:55 A. M. 1:40 A. M.
Lowville	12:15 P. M. 1:00 P. M. 1:20 P. M. 2:05 P. M.
Reynoldsville	12:40 P. M. 1:25 P. M. 1:45 P. M. 2:30 P. M.
Lawsonville	1:05 P. M. 1:50 P. M. 2:10 P. M. 2:55 P. M.
Red Bank	1:30 P. M. 2:15 P. M. 2:35 P. M. 3:20 P. M.
Pittsburg	1:55 P. M. 2:40 P. M. 3:00 P. M. 3:45 P. M.

Philadelphia & Erie Railroad Division
In effect Nov. 27th, 1904. Trains leave Driftwood as follows:

EASTWARD

3:04 a. m.—Train 12, weekdays, for Sunbury, Williamsport, Hazleton, Pottsville, Scranton, Harrisburg and the intermediate stations, arriving at Philadelphia 7:25 p. m., New York 9:50 p. m.; Baltimore, 6:00 p. m.; Washington, 7:15 p. m.; Pullman Parlor car from Williamsport to Philadelphia and passenger coaches from Kane to Philadelphia and Williamsport to Baltimore and Washington.

12:30 p. m.—Train 8, daily for Sunbury, Harrisburg and principal intermediate stations, arriving at Philadelphia 7:25 p. m., New York 9:50 p. m.; Baltimore, 6:00 p. m.; Washington, 7:15 p. m.; Pullman Parlor car from Williamsport to Philadelphia and passenger coaches from Kane to Philadelphia and Williamsport to Baltimore and Washington.

4:00 p. m.—Train 6, daily for Harrisburg and intermediate stations, arriving at Philadelphia 7:25 p. m., New York 9:50 p. m.; Baltimore, 6:00 p. m.; Washington, 7:15 p. m.; Pullman Parlor car from Williamsport to Philadelphia and passenger coaches from Kane to Philadelphia and Williamsport to Baltimore and Washington.

11:06 p. m.—Train 4, daily for Sunbury, Harrisburg and intermediate stations, arriving at Philadelphia 7:25 p. m., New York 9:50 p. m.; Baltimore, 6:00 p. m.; Washington, 7:15 p. m.; Pullman Parlor car from Williamsport to Philadelphia and passenger coaches from Kane to Philadelphia and Williamsport to Baltimore and Washington.

WESTWARD

4:32 a. m.—Train 7, daily for Buffalo via Emporium.

11:41 a. m.—Train 9, daily for Erie, Elmira, and week days for DuBois, Gettysburg and principal intermediate stations.

3:00 p. m.—Train 3, daily for Erie and intermediate points.

4:45 p. m.—Train 15, daily for Buffalo via Emporium.

11:45 p. m.—Train 11, weekdays for Kane and intermediate stations.

JOHNSBURG RAILROAD.

D. M.	WEEKDAYS.	S. S.
4:35	at Elmira 10:40	10:40
4:40	Woodville	10:45
4:45	Gettysburg	10:50
4:50	Sunbury	10:55
4:55	Instanton	11:00
5:00	Scranton	11:05
5:05	Gettysburg	11:10
5:10	Johnsburg	11:15
5:15	at Gettysburg	11:20

HIDGWAY & CLEARFIELD RAILROAD and Connections.

WEEKDAY.

D. M.	P. M.	S. S.	W. S.
7:30	at Elmira 10:40	10:40	10:40
7:35	at Elmira 10:45	10:45	10:45
7:40	at Elmira 10:50	10:50	10:50
7:45	at Elmira 10:55	10:55	10:55
7:50	at Elmira 11:00	11:00	11:00
7:55	at Elmira 11:05	11:05	11:05
8:00	at Elmira 11:10	11:10	11:10
8:05	at Elmira 11:15	11:15	11:15
8:10	at Elmira 11:20	11:20	11:20
8:15	at Elmira 11:25	11:25	11:25
8:20	at Elmira 11:30	11:30	11:30
8:25	at Elmira 11:35	11:35	11:35
8:30	at Elmira 11:40	11:40	11:40
8:35	at Elmira 11:45	11:45	11:45
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8:50	at Elmira 12:00	12:00	12:00
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9:00	at Elmira 12:10	12:10	12:10
9:05	at Elmira 12:15	12:15	12:15
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9:15	at Elmira 12:25	12:25	12:25
9:20	at Elmira 12:30	12:30	12:30
9:25	at Elmira 12:35	12:35	12:35
9:30	at Elmira 12:40	12:40	12:40
9:35	at Elmira 12:45	12:45	12:45
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9:45	at Elmira 12:55	12:55	12:55
9:50	at Elmira 1:00	1:00	1:00
9:55	at Elmira 1:05	1:05	1:05
10:00	at Elmira 1:10	1:10	1:10
10:05	at Elmira 1:15	1:15	1:15
10:10	at Elmira 1:20	1:20	1:20
10:15	at Elmira 1:25	1:25	1:25
10:20	at Elmira 1:30	1:30	1:30
10:25	at Elmira 1		