LEGALITY OF CARLISLE'S

PROPOSAL TO ISSUE BONDS DISCUSSED.

DAY SPENT ON THE SUGAR SCHEDULE.

The Speaker and Boutelle Wrangled Over the Hawaiian Affair.

WASHINGTON, Jan. 22.—For three hours to-day the senate was occupied in considering the resolution offered by Peffer, (Pop., Kansas) last week, declaring the secretary of the treasury has no authority in law to issue and sell 5 per cent. bonds, as proposed in his notice. Peffer held the floor most of the time, yielding however, to other senators to interpose remarks. One of the most pregant of these remarks was made by a Populist senator from Nebraska, (Allen) and had reference to the proposition of the Knights of Labor to apply to the courts for an injunction to prevent an issue of bonds. Allen suggested that the courts might decline to interfere with the action of the executive branch of the government and that the best way would be to allow bonds to be issued and then enjoin their payment. The resolution went over without action till to-morrow. The bill for the repeal of the federal election laws was not taken up.

The entire day in the house was given up to the consideration of the sugar schedule in the Wilson bill, but no conclusion was reached. Two amendments were agreed to, one offered by McRae, (Dem., Ark.) striking out the bounty feature of the Wilson bill and one by Warner, (Dem., N. Y.) putting refined sugar on the free list as well as raw sugar. A diversion in the tariff debate was caused by the presentation of the president's message transmitting the Hawaiian correspondence. The speaker and Boutelle had a lively scene because the latter rose to a question of privilege over the retention of the papers. The speaker had referred the Hawaiian message to the committee on foreign affairs when Boutelle arose to a question of personal privilege. He said the correspondence showed the president and those about him were still striving to incite insurrection in Hawaii, and the duty of congress in the premises had become so obvious that he could not believe the speaker would persist in putting in his objection, and he therefore called up his privilege resolution. The speaker tried in vain to call the room to order and finally had to invoke the assistance of the sergeant-at-arms.

New Papers from Willis.

WASHINGTON, Jan. 22—The president to-day transmitted an additional installment of Hawaiian papers received from Willis. The retirement of Vice-President Hatch is announced and the election of W. C. Wilder to succeed him. The executive council, the correspondence says, has been increased from four to five persons, a minister of foreign affairs being added. The president had heretofore discharged the duties of that office. A petition and memorial addressed to President Cleveland from the "Hawaiian Patriotic League" claiming to represent 8,000 legal voters, is enclosed by Willis without comment. The memorial alleges the conspiracy of Minister Stephens and men in the provisional government and denies that the present government represents the people of Hawaii. Specifications are made of alleged incompetence in the provisional government.

Hawaiian Testimony.

WASHINGTON, Jan. 22.—The senate committee engaged in investigating the Hawaiian affairs continued its session today with J. A. McCandless on the stand. The witness was a member of the committee of safety and one of the advisory council after the provisional government assumed power on the island. His testimony was on the side of the provisional government. He assured the committee that the great mass of people were favorable to annexation with the states. He flatly denied Blount's statements that there was an understanding between the committee of safety and the American minister before the provisional government took hold.

Geo. W. Childs' Condition.

PHILADELPHIA, Jan. 22.—Geo. W. Childs' physicians reported this afternoon that he is a trifle better. It is authoritatively stated, however, that his condition is serious and that one of the doctors is constantly in attendance. A letter of sympathy was received yesterday by Mrs. Childs from President and Mrs. Cleveland.

PHILADELPHIA, Jan. 22.—George W. Childs' condition is more favorable tonight.

Coal Miners' Statistics.

SHAMOKIN, Pa., Jan. 22.—Inspector Brennan, of the Sixth Mining district, embracing Northumberland, Dauphin and a portion of Schuylkill counties, has completed a report for the past year, which shows sixty-eight fatal accidents occurred and 166 non-fatal; twenty-fourty widows and sixty-six orphans survive.

The Club Wants an Injunction.

JACKSONVILLE, Fla., Jan. 22.—The Duval Athletic club has asked for an injunction restraining the sheriff from interfering with the Corbett-Mitchell fight.

The Duval Club Cash.

JACKSONVILLE, Fla., Jan. 22.—At a meeting of members of the Duval Athletic club it was voted to remove all restrictions on the $20,000 check and allow the referee to cash it to-morrow.

WATER LOCATION SENSE.

The Strange Faculty Possessed by Some Reptiles Even When Decapitated.

Reptiles and batrachians usually possess what may be termed the water location sense.

My attention was first called to this by my brother, who, while engaged in a natural history expedition in southeastern Texas, had what at the time we both considered a unique experience with a large sea tortoise.

This tortoise had been surprised some distance from the water, among the sand dunes that line the gulf shore, and on being overtaken had its head chopped off preparatory to serving as a very toothsome addition to our diet. Much to the surprise of the party the beheaded animal continued on its way toward the water.

Several times it was turned around, entirely or part way, but every time it was able to right its position perfectly and again make directly for the water.

At the time this was narrated to me I was of the opinion that there must have been something in the contour of the land that enabled the tortoise to regain the correct direction in each case.

Since then I have had numerous proofs that this ability belongs to a number of species of these animals in the West Indies, and that the loss of eyes and nasal organs, of the entire head and neck, in fact, apparently works no inconvenience to them in this particular. This is a family characteristic which, so far as I have been able to find, is not alluded to in any work concerning them.

The same singular ability may be observed in certain species of water frequenting snake. The common water-snake, often erroneously called the "water moccasin," almost invariably finds its way to the water, if not too far away, when its head is cut off.—St. Louis Republic.

The Color of Man.

The color of the skin in the various races of man has never yet been scientifically accounted for, although numerous mythological stories have been told and senseless theories advanced as reasons for the remarkable variations in hue. Nor have we any certain data concerning the color of the cuticle of the primeval man, the original "lord of creation." A pretty African legend is that he was as black as the proverbial ace of spades and that the present pale color of the Caucasian race is the result of the scare God gave Adam at the time of the fall.

It is proper to state here that the same legend says that the present black race are descendants of one of Adam's sons that was born and left Eden before the great change in color overtook our first parents. The Chinese believe that the original man was a creature half god and half man, and that his color came about as a result of bathing in a river of liquid gold. The Mussulmans, the American Indians and several oriental tribes and nations account for their prevailing red or copper color by telling the story of the great being creating the first pair from red kaolin, the common fire clay of the potter shops.—Exchange.

Soap For Chapped Hands.

"Contrary to the general notion," said a well known chemist, "good toilet soap is the best preventive against chapped hands that can be used. I don't mean its general use in washing, but as a salve or balm, just as you would apply camphor ice or vaseline. While the common soap generally used for cleaning about the house is of an alkali nature and chaps the skin terribly, a good toilet soap is neutral and acts as a balm to the irritated skin. In my business I have to wash my hands a great number of times a day. At first I had great trouble, for my skin, being naturally tender, chapped easily, making large cracks in the flesh which made it dangerous for me to work in acids. At last I discovered by covering my hands with good toilet soap after I had washed them—rubbing it well into the skin—that I not only prevented chapping, but kept my hands in elegant condition. Vaseline and salves are very good, but none of them can do the work of a first class toilet soap. As I said, a toilet soap is neutral. A person could eat it without injury. Why, many of the pills which are prescribed for you are made out of nothing more than toilet soap."—Pittsburg Dispatch.

It Was Foggy.

Brazil is the hotbed of "prevaricators for amusement only." It has in actual existence an Ananias club, and rumor credits Judge Silas D. Coffey of the state supreme bench with the presidency. The judge tells a good story at the expense of John Vanes, proprietor of the Vanes boiler works, and a cousin to Carnegie, the iron king. He said that one morning while a party were camping at the judge's cottage they awoke to find the thickest fog on record. Vanes was missing, and a search was instituted. He was found just outside the door, where he was cutting out slices of the fog with a cornknife and spreading it with sorghum molasses for breakfast. Vanes denies this and says he was cutting loose the shadows of night that had got caught in the fog.—Brazil (Ind.) Cor. Cincinnati Enquirer.

Force of Habit.

Speaking of force of habit, some years ago there was an iron railing around the capitol grounds at Washington. The appropriation bill provided for a watchman to close and lock the gates every night at a certain hour and open them at a certain hour every morning. In the course of time the railing or fence was removed, but the gates swung between their Egyptian pillars for a long time, and all that time the watchman came and went regularly, closing and opening the gates according to law and drawing his salary.—New York Herald.

ARTISTS OF THE ROUNDUP.

Old Time Texas Cowboys Vastly Different From Those of the Present Day.

The old time cowboy is no more. He passed in his checks with the free grass custom. The big pasture has introduced a new order of cowboy, who keeps in a house and "obeys orders" or quits. The old cowboy was the companion of his boss and shared his pleasures and his hardships.

No manager in this big headquarter rockhouse reminded him of his inferior rank in society, nor did any of the modern ranch accessories mar the common dangers, the pleasures and the freedom and equality of the whilom cowboy and cowman. But the ranch in the olden time was a cottonwood loghouse to cook in, and for roof and protection from the weather the slicker was used, and mother earth supplied their beds.

The broad range and the overhanging sky answered for house and home. A roundup in 1887-90 was not bounded by wire fences, but the boys galloped out of camp after breakfast, made a wide sweep, and all then drove toward a common center, and lo! directly at that point was gathered a herd of stock cattle of all brands, ready for the cut to begin.

The high toned man was tabooed. I remember such a man appeared at the ranch of J. T. in Shackelford county, in 1869. He was a city fellow, and would say "Thank you" and such like. His intense politeness and high toned nonsense aggravated the boys mightily. Jim B., in particular—good fellow—was especially irritated by his nonsense, as he called it, and tried to ridicule it out of him, but in vain. At last his resentment rightly led into genuine hatred and it was hard to keep the peace between them, for the city fellow had grit, too.

Well, one morning in 1869, at Mountain pass, in Taylor county, long before any one lived in that section, Jim got awfully mad and gave the city fellow a cussing, whereupon a row resulted and bloodshed was barely prevented there and then. We got the city fellow to ride off, and it looked like peace had returned, but one hour later Jim B. and his amiable enemy met off at one side of the roundup. I happened to be near. In a flash the city chap ran before Jim, dismounted, leveled his gun on him and demanded an apology or death.

Jim jerked out two six shooters, but said nothing, and instantly the city fellow fired. Poor Jim rolled off his horse a dead man. I got to them just as Jim fell. He died instantly, shot through the heart. His slayer mounted his horse and "lit out." We buried Jim and went on with our herd, two men short, but with no discordant element among us.

Such was the old way. The boys were courteous and kind, they were generous and brave, industrious and honest, but they would not stand any high toned nonsense. A new era has set in. Which is the better we cannot say, but one thing is sure—with all his faults, and they were many, the old time cowboy was a man to be trusted in peace or war and was the very soul of honor.—Dallas News.

An Armenian Legend.

Ararat, one of the most majestic mountains in the world, rises 17,000 feet above the vast flat plain which bears its name and reigns over the surrounding mountains. Early in the morning, while all the valleys of Ararat and the neighboring mountains are buried in shadow, the white top of the Scriptural mountain gleams beautiful in the first beams of the sun.

The Armenian people tell this story about the inhabitants of Pharbee:

Once the devil and a Pharbee man laid a wager as to which should first see the sun. The one who saw it first was to box the other's ears. "Very well," said the Armenian, and he lay down and slept sweetly, while the devil, itching to punish his enemy, stood looking eastward, and with eager eyes watched the whole night for the sunrise. Early in the morning, the Pharbee man rose, and pointing to the top of Ararat, which was already shining in the sun, cried joyfully, "I see it!" The devil was vanquished. The Pharbee man, with his strong hand, boxed the devil's ears. Ever since that time, the devil has been afraid of the people of the Armenian village of Pharbee.—Woman's Journal.

Congress Water.

How many people know that out by the Greenough statue of Washington, east of the capitol, is a vast and cavernous reservoir? Not one in a thousand, but there it is, down in the bowels of the earth, and covered deep beneath the smooth surface of asphaltum. Away back in the thirties congress purchased a spring over east of the present site of Howard university. It is now at the bottom of the unused distributing reservoir. From it pipes were laid to the capitol, and in a pond east of the building the water flowed and was held for the use of the early Solons of the hill. In 1876 the reservoir was arched over and covered in, but there it is, and if congress has been neglectful of the city's interests as to a water supply, the reason is not hard to find. Congress has its own private tap. Pipes run into the capitol, furnishing the boilers, coolers and water for cleaning purposes. There is an overflow pipe that runs into the pretty little grotto below the senate wing at one side of the main sidewalk and tinkles over the mossy bank in a miniature cascade.—Washington Post.

Hose of Olden Time.

In the very long ago hose were not stockings as now worn, but made long, and were often drawn up even to the waist, and, oddly enough, had pockets in their sides. We read, moreover, that in the time of the Tudors and Stuarts they were of great variety, both of material and color, and for such as could command the luxury were richly trimmed and costly; they were often called "nether stocks."—Harper's Bazar.

HOW TO BE STRONG.

THE MOST POWERFUL MAN ON EARTH GIVES ADVICE.

Eugen Sandow Thinks Physical and Mental Decay Go Together—He Does Not Advise Hard Training—The Gospel of Moderation—The Best Exercise.

[Special Correspondence.]

NEW YORK, Jan. 18.—A sound mind goes with a sound body. It was Horace, I believe, who uttered this aphorism 2,000 years ago. The same rule holds good today. The two are inseparable concomitants. A man or woman to attain the zenith of intellectual power must be at his or her best physically. The world is full of proofs of this truism. Two cases in point will suffice. Bismarck, the grand old man of the Fatherland, began to show signs of mental decay 10 years ago, when he was overtaken by kidney and liver troubles, brought on by inertia and excessive indulgences in food and drink. When he remedied these by medical treatment and a judicious amount of daily exercise, he quickly regained his intellectual vitality.

So, too, with your own renowned statesman, the late James G. Blaine. He displayed the greatest breadth of mind when his physical powers were the greatest. When they began to wane, his mental strength began to sap. Mind you, there are weak and even sick men and women who possess remarkable intellectual vigor. They are generally those whose cerebral qualities—always greater from birth—develop at the expense of their physical ones. I rigidly maintain, however, that if in these cases the body was equally attuned with the mind from childhood their brain expansion would be all the greater.

How can health be acquired? Simply by observing the laws of nature. Eat, drink, sleep, walk, run and exercise in moderation—in other words, train, not as fighters and jockeys do, but as God intended you should do. The boxer and the rider go through fearful and arduous exercise for a few weeks to prepare themselves for a contest of skill and endurance which may last a minute or a day. My advice to you, my fellow men and women, is to train lightly and constantly to prepare you, not for one fleeting contest, but for the enduring battle of life. Train properly, then, to get strong, for strength is health, and health is intellectual power, and the last named attribute, as we all know, conquers success in life.

How will you gain strength and its accompanying blessings? I will tell you as pithily and succinctly as I can and not follow the rule of many authorities on training, who confuse instead of enlight-

EUGEN SANDOW.

en by the multiplicity of their instructions. I will unfold a system the merits of which are exemplified in the upbuilding of my own physical frame. As I said before, eat, drink and sleep in moderation. Walk—vary by running if you have the conveniences—a distance every day, according to your physical condition when you begin training. Some men can walk 10 miles a day without hurting them. Others could not walk two without experiencing fatigue. Women, of course, should not begin with the same amount of work as men. A walk of one mile, or, at the most, three, is enough for them. Quit when you get tired. You are not a boxer, oarsman, sprinter or other kind of athlete, and the question of "gameness" does not enter here. Never overtask yourself. Overwork is worse than no work at all. Your own feelings will tell you when to quit.

Above all things, join some gymnasium or athletic club. To your outdoor exercise add that of light dumbbells in your indoor work. Be careful not to touch heavy bells out of any feeling of rivalry or false pride and essay feats you see others you think your inferiors performing. They are built up. You are not. The lighter the bells you try the better. From two ounces to two pounds will do. Use the simplest motions—backward, forward, sideways and every other way. Any athletic instructor can teach you them all in short order. Stop when tired and resume when you are fully recuperated. Do not go in too strong at first. You can increase the amount of your work when you feel yourself growing stronger. You should always feel invigorated and not weak after exercise. If you experience the latter sensation, you may be sure you have piled on too much work. This is the great danger to be avoided. If you do not avoid it, you will grow weaker instead of stronger.

If you thus maintain a constant and systematic use of light dumbbells, directed to the development of the body as a whole, in addition to following the other instructions I have imparted, I will guarantee that in a year you will be bigger in brain and body and will have no use for physics or physicians. And note the fact that by keeping up the good work throughout life you will become bigger, better, brainier and healthier every year.

Eugen Sandow.

THE VOODOO FETICH.

How This Degrading Superstition Is Practiced Today.

[Special Correspondence.]

PORT AU PRINCE, Jan. 4.—Voodooism—that ancient and interesting form of African fetich worship—exists today in three countries on the American continent, Hayti, San Domingo and Jamaica, but more particularly in the former. Human sacrifice, which is among the most important of its peculiar rites, has by force of law been entirely abandoned in Jamaica, and the same assertion may be made with regard to Hayti and San Domingo, although there are skeptics

THE FINAL TEST.

who insist that in the most remote parts of these republics children are yet sacrificed as offerings to the serpent, which is regarded as the god of voodooism.

As practiced at this time, voodooism is very different from the original belief. It has been so changed and modified by the arbitrary acts of different "papaboos" and "mamaboos," as the priests and priestesses of the sect are termed, and who, it may be observed, moved only in their individual interests, that the uniformity of the religion has disappeared and given place to a fantasy.

Voodoo services are conducted in a small chapel or house erected for that purpose in retired places some distance from towns or settlements, being thus less likely to be visited by strangers or other unwelcome persons, and therefore more free from observation. In one end of the chapel, placed on a dais, or, as it is termed, a "throne," is a wooden box, one side of which is glass. Within is a serpent, which is the object of reverence and adoration. When a "dance," or meeting, is to be held, the believers assemble in the chapel, there being an equal number of men and women dancers, whose costume on such occasions is often a long red calico dress or Mother Hubbard.

When the "papaboco" is ready to offer the sacrifice to the serpent, the subject whose life is to be taken is brought in. Until a few years ago, when the authorities interfered and executed a number of the murderers, the subject was often a small child, but a goat has since been substituted. The animal must be a male and either entirely white or altogether black. Before the ceremony it is drugged by means of leaves of the gnatapana plant. Everything being ready, the priest holds a bowl under the animal's throat with his left hand, and with his right severs its windpipe. The blood is then served as a drink to those present, who by this time are well under the influence of tafia, as rum is called in its first condition after having been pressed from the sugar cane. Many of the attendants, greatly excited by the combined sight of blood and the taste of tafia, smear the blood over their faces, while in some instances the blood is mixed with gunpowder before being drank.

The "papaboco" then cuts open the body of the beast and removes the heart and liver for his own consumption, while the rest of the carcass is divided among himself and family and those in attendance.

To become initiated into voodooism it was formerly required that the candidate should be between 30 and 40 years of age, but an applicant is now accepted when 20 years old. He is first obliged to undergo a preparatory stage before being admitted to the sect. This continues for a period of 40 days, he being primarily denuded of all of his clothing and given such rags to replace them as the circumstances and the rules require. He is then kept locked in a room for eight days without being allowed to see the light of day and is given frequent baths made with taboo, or sacred plants and leaves. These baths must be taken for 40 days and must always be kept in the same condition, as the greater the fermentation and the more the water becomes impregnated with the virtues of the leaves and plants the more desirable it is in the eyes of the priest.

After his so called purification the candidate is ready to receive his final initiation. The event takes place before a number of followers of the sect. The "papaboco" holds in his hand a stick covered with amulets supposed to possess magic power. The candidate kneels at the feet of the priest, who makes mysterious passes over him and marks him on one part or another of his body in tattoo fashion and in such a way that all members of the sect may thereafter recognize him.

On bended knees the entire assemblage then invoke the assistance of the chief divinity of the sect. After that the "papaboco" orders that the "proof of the flame" be made. The neophyte, quite naked, is then made to pass and repass through the high flames of a large fire built on the ground. Having done so, he prostrates himself at the feet of the priest, who pours oil on his burns.

The final part of the ceremony ensues. On the fire several large pots of boiling water are placed, each containing food. Music is furnished by a number of native drums. The candidate dances, becomes more and more excited, runs from one part of the room to another, throws himself on the floor, plunges both hands into the pots of boiling water and withdraws the food, serving some to each person present. This concludes his active participation in the ceremony, and the candidate is declared a Canzot, or full fledged member of the voodoo sect.

J. C. KLEIN.

PENNSYLVANIA RAILROAD

IN EFFECT NOV. 9, 1893.

Philadelphia and Erie Railroad Division time Table. Trains leave Driftwood

EASTWARD.

8:04 A. M.—Train 8, daily except Sunday, for Sunbury, Harrisburg and intermediate stations, arriving at Philadelphia, 6:50 p. m., New York, 10:00 p. m.; Baltimore, 7:20 p. m., Washington, 8:27 p. m. Pullman Parlor car from Williamsport and passenger coaches from Kane to Philadelphia.

3:39 P. M.—Train 4, daily except Sunday, for Harrisburg and intermediate stations, arriving at Philadelphia 4:30 a. m., New York 7:35 a. m. Through coach, DuBois to Williamsport. Pullman Sleeping cars from Harrisburg to Philadelphia and New York. Philadelphia passengers can remain in sleeper undisturbed until 7:00 a. m.

8:35 P. M.—Train 6, daily for Sunbury, Harrisburg and intermediate stations, arriving at Philadelphia, 6:10 a. m.; New York, 9:35 a. m. week days and 10:35 a. m. on Sundays; Baltimore, 6:20 a. m.; Washington, 7:40 a. m. Pullman cars and passenger coaches from Erie and Williamsport to Philadelphia. Passengers in sleeper for Baltimore and Washington will be transferred into Washington sleeper at Harrisburg. Passenger coaches from Erie to Philadelphia and Williamsport to Baltimore.

WESTWARD.

8:37 A. M.—Train 1, daily except Sunday, for Ridgway, DuBois, Clermont and intermediate stations. Leaves Ridgway at 3:00 p. m. for Erie.

2:50 A. M.—Train 3, daily for Erie and intermediate points

4:27 P. M.—Train 11, daily except Sunday, for Kane and intermediate stations.

THROUGH TRAINS FOR DRIFTWOOD FROM THE EAST AND SOUTH.

TRAIN 11 leaves Philadelphia 8:50 a. m., Washington 7:50 a. m., Baltimore 8:5 a. m.; Wilkesbarre, 10:15 a. m.; daily except Sunday, arriving at Driftwood at 6:27 p. m. with Pullman parlor car from Philadelphia to Williamsport.

TRAIN 3 leaves New York at 9:00 p. m., Philadelphia, 11:20 p. m.; Washington, 10:40 p. m.; Baltimore, 11:40 p. m.; daily arriving at Driftwood at 2:10 a. m. Pullman sleeping cars from Philadelphia to Erie and from Washington and Baltimore to Williamsport and through passenger coaches from Philadelphia to Erie, Baltimore to Williamsport and Williamsport to DuBois.

TRAIN 1 leaves Roscoe at 8:25 a. m., daily except Sunday, arriving at Driftwood 7:20 a. m.

JOHNSONBURG RAILROAD.

(Daily except Sunday.)

TRAIN 12 leaves Ridgway at 9:40 a. m. Johnsonburg at 9:55 a. m. arriving at Clermont at 10:45 a. m.

TRAIN 20 leaves Clermont at 10:55 a. m., arriving at Johnsonburg at 11:40 a. m. and Ridgway at 11:55 a. m.

RIDGWAY AND CLEARFIELD R. R.

DAILY EXCEPT SUNDAY.

SOUTHWARD. A. M.	P. M.	STATIONS.	NORTHWARD. P. M.	A. M.
12 10	9 40	Ridgway	1 30	6 30
12 18	9 48	Island Run	1 20	6 22
12 21	9 52	Mill Haven	1 16	6 17
12 32	10 02	Croyland	1 06	6 05
12 38	10 10	Shorts Mills	12 59	6 00
12 42	10 15	Pine Rock	12 54	5 51
12 44	10 17	Vineyard Run	12 52	5 51
12 46	10 20	Carrier	12 50	5 48
1 00	10 32	Brockwayville	12 38	5 36
1 10	10 42	McMinn Summit	12 30	5 25
1 14	10 48	Harveys Run	12 26	5 20
1 20	10 55	Falls Creek	12 20	5 15
1 45	11 05	DuBois	12 05	5 00

TRAINS LEAVE

Eastward	Westward
Train 8, 7:17 a. m.	Train 3, 11:34 a. m.
Train 6, 1:45 p. m.	Train 1, 3:00 p. m.
Train 4, 7:55 p. m.	Train 2, 8:35 p. m.

S. M. PREVOST, General Manager. J. E. WOOD, Gen. Pass. Ag't.

BUFFALO, ROCHESTER & PITTSBURG RR.

On and after Nov. 19th, 1893, passenger trains will arrive and depart from DuBois as follows:

TRAINS ARRIVE

6 55 from Punxsutawney and Big Run.
7 20 " Reynoldsville and Falls Creek.
8 40 " Punxsutawney and Big Run.
11 00 " Bradford and Ridgway.
2 45 " Clearfield and Curwensville.
4 15 " Punxsutawney and Big Run.
6 05 " Rochester and Buffalo.
7 15 " Clearfield and Curwensville.
9 50 " Punxsutawney and Big Run.

TRAINS DEPART.

7 00 For Clearfield and Curwensville.
7 00 " Punxsutawney and Big Run.
8 11 " Rochester and Bradford.
7 50 " Big Run and Punxsutawney.
2 15 " Ridgway and Bradford.
4 30 " for Curwensville and Clearfield.
6 05 " Big Run and Punxsutawney.
7 15 " Falls Creek and Reynoldsville.
7 40 " Big Run and Punxsutawney.
Johnsonburg Express, Sunday only, leaves 10 a. m.
For Punxsutawney Sunday only, 8:05 p. m.

Thousand mile tickets good for passage between all stations at 2 cents per mile.

For tickets, time tables and full information call on or address,

M. Lundquist, Agent, DuBois.
E. C. Lapey, Gen'l Pass. Agent, Rochester, N. Y.
J. H. Barrett, Gen'l Supt. Buffalo, N. Y.

Beech Creek Railroad.

N. Y. C. & H. R. R. R. Co., Lessee.

CONDENSED TIME TABLE.

Read Up: Exp. No. 23, Mail No. 27. Read Down: Exp. No. 22, Mail No. 24.

Nov. 19, 1893.

Exp No 23	Mail No 27			Exp No 22	Mail No 24
P M	P M			A M	P M
9 30	7 00	Ar.	Mahaffey	Lv 6 35	2 30
9 20	12 47		Bower	5 40	2 00
9 13	12 39		Bell's Landing	5 46	1 55
9 00	12 25	Lv.	Kerrmoor	5 58	1 40
8 50	12 16		Gazzam	6 08	1 30
8 44	12 10	Ar.	Kerrmoor	Lv 6 15	1 00
8 38	12 03		New Maxport	6 21	1 12
8 32	11 58		Olanta	6 26	1 18
8 25	11 47		Mitchella	6 35	1 26
7 55	11 15		Clearfield	7 05	1 55
7 45	11 00	Ar.	Clearfield Junc.	Lv 7 15	2 00
7 37	11 00		Woodland	7 22	2 14
7 31	10 52		Bigler	7 27	2 21
7 25	10 50		Wallacton	7 32	2 27
7 20	10 40		Morrisdale Mines	7 42	2 37
7 10	10 35		Allport	7 48	2 41
7 12	10 30	Lv.	Munson	Ar 7 40	2 45
6 50	10 05	Lv.	Philipsburg	Ar 8 15	3 10
7 35	10 30	Ar.		Lv 8 30	3 15
7 10	10 25	Ar.	Munson	Lv 7 36	3 10
7 02	10 21		Winburne	7 02	3 01
6 56	10 17		Forge Run	6 56	2 55
6 44	10 01		Peale	6 47	2 45
6 38	9 55		Karlton	6 35	2 21
6 35	9 40		Gallitzinn	6 40	2 15
6 18	9 33		Snow Shoe	6 47	2 00
5 30	8 48		Mapes	7 39	1 15
5 21	8 41		Scott Creek	7 47	1 02
5 00	8 28		Mill Hall	8 00	0 47
4 50	8 23		Lock Haven	10 05	6 15
4 48	8 15		Youngdale (Wayne)	10 13	7 02
4 39	8 04		Oak Grove	10 21	7 09
4 35	8 00		[illegible]	10 25	[illegible]
4 30	7 55		[illegible]	[illegible]	[illegible]
4 00	7 27		Newberry	10 52	7 [illegible]
4 02	7 25		Hayward Street	10 55	7 [illegible]
4 00	7 20	Lv.	Williamsport	Ar 11 00	7 00
P M	A M			A M	P M

P M	A M			A M	P M
12 40	9 55	Ar.	Williamsport	Lv 12 45	6 40
7 35	12 30	Lv.	Philadelphia	Ar 8 35	1 15
7 00		Lv.	New York (via Tunnel)	Ar 3 40	9 00
	7 30	Lv.	New York (via Bridge)	Ar 10 35	10 00
A M	P M		(Foot of Liberty St.)	P M	A M

*Daily. †Week-days. ‡Sundays. ‖6.10 A. M. on Sundays.

NOTE—Reading Connection leaves Williamsport at 1 35 P. M. and arrives at Philadelphia at 10.10 P. M. Through passengers will find the Lehigh Ball preferable to the Beech Creek route.

Connections—At Williamsport with Philadelphia and Reading Railroad. At Jersey Shore with the Fall Brook railway for points in New York state and the west. At Renovo with trains to and from Philipsburg and with Sheppard's Valley road. At Philipsburg with Tyrone and Clearfield Division of Pennsylvania R. R. At Clearfield with the Buffalo, Rochester and Pittsburg railway. At Gazzam with Bellefonte and Spring Creek railway. At Bellefonte with Lewisburg and Tyrone railway and Nittany and Bald Eagle railway. At Mahaffey with Clearfield and Mahaffey railroad. At Munson with Cross Creek railroad. At Winburne with Moshannon branch. At Lock Haven with Northwestern railway.

Sleeping car between Philadelphia and Williamsport on trains Nos. [illegible]

A. G. PALMER, Superintendent. J. R. WOOD, Gen. Pass. Agent, Williamsport, Pa.