Saturday, August 31, 1889.

[Correspondence of the Maryland Journal.] Editor Maryland Journal—Dear Sir I herewith return you the letter addressed you by Rev. Dr. Ramsay; also a copy of the Journal containing my first letter which for he asks me. I requested that a copy of my first and second letters be sent to the key, gentleman and have taken the pains to inquire whether it were so. I have received the assurance that they had been mailed to his city address.
You are at liberty, Mr. Editor, to furnish the Rev. gentleman my name, confidentially, should he solicit it at your hands. The tone of the Rev. gentleman's note indicating, as it does, a sensitive nature, argues a well-grounded hope that he, at least, will make the due reparation for his participation in the obnoxious alternative presented by Rev. Dr. Ellis in his "paper." A disavowal of advertence on the part of Rev. Dr. Ramsay to the insulting remarks of Dr. Ellis, published in the Sun and Maryland Jour. NAL, will meet, at my hands, with a prompt and cordial withdrawal of the offensive expressions, as

far as he is personally concerned. WETHEREDVILLE, MD., Aug. 8th, 1889. Mr. Editor:—The former communication of "Senex," to which he refers in another communication published in the Journal of August 3d, I knew nothing of until a friend clipped this latter article from your columns and sent it to me, and I know nothing now of the former communication except nothing now of the former communication except by inference from the latter. As he accused me in that article of endorsing a slander, and in this reiterates the same charge, and adds the further charge of cowardice. I now request of "Senex" a copy of his first article, and demand of him that he make known his real name. Surely this is not too much to demand, as he has published me by name as a slanderer. By inserting this in the JOURNAL Yours, most respectfully, F. P. RAMSAY. you will oblige,

BALTIMORE COUNTY, Aug. 15, 1889. Rt Rev. Dr. Latane, Rev. Dr. Ellis, Rev. J. 1 Ramsay, &c., &c., Divines who attended the Quarterly Meeting at the Y. M. C. A. Rooms June 24th, 1889 : When men have several faiths, to find the true We only can the aid of reason use: 'Tis reason shows us which we should eschew, When by comparison we learn to choose. Rt Rev. and Rev. Sirs:

Before renewing my correspondence, suspended for more than three weeks, I would respectfully recall the last paragraph of my last sonal supervision to the end of time, and you "Now, Rt Rev. and Rev. Sirs, either you are right or I am in this vital question. If I am right, then the consequences to you are terribly serious and incalculably disastrous. You to-day stand before the world the representatives of a system of religion as hollow as the bubble that bursts when pricked by a pin. The foundation of your religion you style to do with it? Silence won't do. How can you, Rt Rev. Sirs, enter your pulpits after you have read this communication and call that book 'divine when you know in your souls you cannot bring one argument in defense of your statemen; of its divine argument in delense of your statement, of its divine origin? And, in conclusion, should you attempt so to do, I pledged myself in my last to 'riddle your arguments and exhibit the shreds before the public.' That piedge I now repeat and shall make good to the leiter. Divine or human f "That's the question." Feeling well assured that no sophistry can change the above issue. I shall now ask leave to place before you the logical results of that letter. You were pleased to entitle the Bible, which you call "the foundation of our (your) Religion," "the Book of God," &c. "It has the divine inspiration of the Holy Ghost," &c. have shown to a demonstration that a series o more groundless assertions was never before hazarded, and that a more baseless fabric has

never before been attempted to be erected to secure the approval of the rational human I have shown that, in assuming a divine origin for the New Testament, you were assuming a position to you not only impossible of proof, but that you were doing so in opposition to the universally recognized laws of certitude; that you, in a word, were as guilty of as gross an injustice to the writers of the New Testament, by robbing them of the honor of authorship which the laws of testimony accord them as writers of their respective productions, as you have been guilty of uncalled for strictures on your distinguished fellow-citizen. Feeling, then, absolutely assured of the im-

pregnable position I occupy in the premises, let us, Rt Rev. and Rev. Sirs, take an observation of the situation. It is, then, undeniable that your "Book of God" is to you henceforth a purely human production; that "the foundation of our (your) Religion" consists of informal biographical sketches of J. C. by four contemporary writers who so declare themselves, to which one of the four has added a compendium of the deeds of certain Apostles for about 30 years subsequently; together with twenty or more letters, the productions of contemporary writers, all as much of human origin as the works of Julius Casar, Horace, Cicero, or any other literary

This is now the logically attained "foundation of our (your) Religion." Surely this is a pitiable condition to be reduced to; yet it is necessary to see things as they are. Your much vaunted religion has then a foundation utterly at variance with its pretensions. This I will do you the justice to believe you never knew before. But such is the fact, and you have to face the consequences. And what are these? If you be "honest" men -men who possess the courage of your convictions,-an honest acknowledgment of your radical error and the utter demolition of a system to uphold which, after this expose, would be the perpetuation of a most arrant fraud on a credulous people, should inevitably follow. Yes, Rt Rev. and Rev. Sirs, unless you succeed in completely controverting the position I occupy (I calmly await your action before the public) your condition as the exponents of a

system of religion is truly deplorable. The corner stone of your spiritual edifice which you led the public to believe is the handiwork of God has been proved to be merely the work of human hands. What then can be concluded of the edifice itself? I answer: human, human, purely human! There is not an element of divinity to be found in the religion you profess. The radical error vitiates the whole edifice. "Do men gather grapes from thorns or figs from thistles?" But what can be done? comes next in order. Can you not raze the whole to its foundations and begin afresh? But you want a divine foundation, this time, whereon to rest your edifice. Whence is it available? The New Testament cannot furnish a divine brickbat to you. Let us see .-Has there ever been a divine religion on earth at any time?

Yes; Rt Rev. and Rev. Sirs, there are two of which God is the architect—the Hebrew and the Catholic. Being bereft of every shred of divinity at ion? You reply that can never be, since we possess historical proof beyond cavil that the Messiah has come, and therefore we could never consent to affiliate with a system (although divine) which denies a fact so patent. Well, then, inasmuch as you are open to ar engagement at present, what think you of another divine religion which acknowledges the Messiah as already come? The very suggestion produces indications of an attack of Romaphobia. Yet what are you to do? Bare, naked and demoralized as you are, do you propose to try your hand again. Where will you find any divine material? You know you borrowed the idea of inspiration from Rome; also the New Testament as you have it to day. History will tell you that it was the Bishops of the Catholic Church assembled in Council who selected from an immense number of Gospels and Epistles purporting to have been written by the Apostles, the few that now constitute the New Testament. She, too, gave you your Sabbath which you appear to value so highly, and a good many other useful articles when your ancestors went a housekeeping, and where is your gratitude?

Anyhow, Rt Rev. and Rev. Sirs, it is worth while, in your desolation, not to ignore the historical records which, up to this time, you have Proneously believed to be of divine inspiration. These records are recognized by the world as genuine, authentic and truthful papers. They will, without fail, direct you to a divine arrangement for the first time in your lives if you will but open your eyes. They were written with that view. They narrate a great deal of the Messiah : His acts, teachings and life. These historical records bear unerring testimony to an institution whose foundations are laid by Him, as clearly as they indicate the Messiah Himself. In St. Paul's 1st letter to the Corinthians, 3d c. 11th v., we read: "For other foundation no man can lay, but that which is laid, which is Christ Jesus." let every man take heed how he buildeth

thereon. Rt Rev. and Rev. Sirs, when you endorsed Dr. Ellis' expression "next to God's gift of His Son, the Bible is the most valuable heritage of the past," did you advert to the warning of the Apostle just quoted? If the Bible were to furnish the material, the admonition of the Apostle would have been a mere farce, seeing that it would be physically unavailable for three centuries. But we need not wait an hour for the denouement. The records afford abundant testimony of an institution-the handiwork of God Himself, and acknowledged

by Him as His creation. "And upon this rock I will build M" Church." (Matt. 16, 18.) Here we have a diwine creation—not a book never recognized by Him, but His Church, of which alone can the shove expression of Dr. Ellis be truthfully ber from error; "And the gates of hell shall in the records. In the next place, the records the assurance that the Rely Spirit ever smiled in the reversal against it." (Ibid.) We now nat-

urally ask how long this immunity from error is to last? Let Jesus answer: "And behold I am with you all days to the end of the world." The world must end, then, before Jesus will leave His Church. Not only does He promise His own immediate supervision to this His creation, but he pledges Himself that the Holy Spirit-"the Spirit of Truth" He calls Himwill abide with her forever ; "And He (the Spirit words: "To teach you all truth." Could di-

The records, then, bear infallible testimony, to which the records testify abundantly and to the existence of which in every age since, millions of Christians testify, whilst in the first three centuries millions who learned their Christianity from her (not from the New Testament) cheerfully poured out their lives and every drop of their blood, and that, too, mind vithout ever having seen a Bible. Reflect for a few moments on a single one these pledges given by the Savior, to be found in

deemer here sends forth His Apostles to "teach all nations." Could they have done so indithem to the end of the world. This promise, occupy in reference to the Christian religion? lives. You affect to adore a God who made a solemn

has apostatized from the truth. His pledge owing to a failure of His omnipotence or veracity, and His good, kind and considerate creatures (yourselves) have nobly pieces!! Seeing that you have been so emiviz. a few scraps of biography and some letters you will now advance to new conquests. Suppose you take under your special direcdoing exactly their duty? Do you not perceive that the sun is afire and will soon be a mass of ashes? His creator does not appear to notice the defect, nor is He making provision for the fire under the moon, so that when the sun goes out we will have light and heat. I charge tion, nor shall I take out a patent therefor.

You deserve all credit for having discovered an unpardonable oversight in God's management, or, more truly, gross neglect of that promise made to His last creation, His Church, for which the Apostle Paul says He died. This blunder of His, involving either His omnipotence or veracity, or both, entirely unfits Him | ings of the church. for the future superintendence of His works us have at your next quarterly, Rt Rev. and Rev. Sirs, a commission "de lunatico inquirendo," or some other such tribunal, appointed in His case, and, having placed before the Court the fact of these broken promises, so many of which are to be found made to His Church in the Apostolic writings, and having satisfied the Court that the allegations are all true, let the Court dethrone Him! You shall no longer adore a God false as He has been to all these pledges. No God, rather

than an untruthful one. Again, you have been, Rt Rev. and Rev. Sirs. within the last few weeks mortified to death by the information that the New Testament was neither written by Him nor ordered by Him to be written. You had always thought that it was the work of the Holy Spirit, but | composed of links truth-proof and closely weldthe record itself does not afford you a scrap of ed, so that by the time he had reached his ultiagainst your pretensions. Suppose you bring | link" nor a flaw in the material. this matter, too, before the Court. That promise, Rt Rev. and Rev. Sirs, (Matt. 28 c.) was, as have intimated, either kept or broken. have slightly outlined the effect of its having been broken. Let us look for a moment on the alternative of its having been kept. Then the Redeemer who says "I am with you all days to the end of the world" has kept His promise. Then there is no room to growl over broken promises. Then, having pledged Himself to be

with His Church to the end of time, He is with her to-day. But alas! here is a worse mess than ever.-This Church of Jesus Christ is the same Church | that He will remain with her to the end of tion must lead to inevitable failure. time as He promised. "But she has apostatized ages since" you will say; and, of course, IT IS SO. Well, anyhow, He kept His word, and He s to day and will be to the end of time, super-

has been teaching falsehood for a thousand years!! Rt Rev. and Rev. Sirs, I care not which horn of the dilemma you assume, you are impaled on either. What blasphemy is involved in medone of these promises made by J. C. to His journey. Church that does not afford as strong an argu-Being bereit of every shred of divinity at present, what think you of the Hebrew religion? You reply that can never he since we fess to believe in the Man-God. Then looking the situation straight in the face, why not believe Him? If your phantom ship has gone down,

wrecked by following the ignis fatuus of the inspiration of the New Testament, you can step on another bark - that from which Jesus taught and ever teaches—the bark of Peter. But you will say, "you propose an impossioility to us." Any alternative rather than that. Recollect, however, that you have no resource left you. Your New Testament is to-day a human work. Your churches are dumb hereafter until a radical change takes place in your platform. Whatever authority attaches to them lad been based on the Bible as a divinely inspired volume. The axiom "falsus in uno. falsus in omnibus" applies with overwhelming force to all your surroundings. Your foundstion, the Bible, is human as far as you are concerned; all legitimate consequences must, of necessity, be human, therefore. There is nothing left you of Christianity but the name. Had you not better take heart and build up a solid structure of Christianity seeing that the old one has collapsed? Or, rather, let the Founder 1st Cor., 3 c., 11 v.) For other foundation no man can lay than that which is laid, J. C. But let every man take heed how he buildeth thereupon." (v. 10.) Imitate the great Apostle of the Gentiles, and observe how Jesus laid the foundation in him: "Saul! Saul! why persecutest thou me." "I am Jesus whom thou persecutest." Jesus had long before ascended to heaven, and yet observe how He addresses Paul thence: "Why persecutest thou me." Saul was persecuting the Church of Jesus Christ, and Jesus makes it a personal matter. It is He who is persecuted, not so much. His Church, so closely does He unify Himself with it. The position you, Rt Rev. and Rev. Sirs, occupy before God and man to-day is precisely that of Saul in your persecution of Jesus Christ, or His Church. You have lived "breathing threatenings and slaughter" as Paul did, fondly imagining that you had a divine foundation for the position you occupied. Saul, too, was

The delusion of an inspired Bible you cannot longer entertain, unless, indeed, you impersonate those of whom the poet writes :

in good faith, until the "scales fell from his eyes."

whereon you can make an act of faith to-day.

You have not a vestige of Christianity

But faith, fanatic faith, once wedded fast To some dear faisehood, hugs it to the last. [Moore. Let us then reason on, or rather let us recall what we have attained by reasoning. We reluctantly compelled to acknowledge the mishave attained with infallible certainty through the medium of the Apostolic records the grand fact that Jesus proved Himself God by the per-formance of the most illustrious miracles dur-propose to have read for them, extracts from ing life on earth—notably by His resurrection | the writings of some of the companions of J. from the dead. His miracles were the vouchers | C.-a summary of biographical sketches, &c. production as His with guarantees that preserve for His doctrines, many of which are embodied but that to tell the truth, you cannot give them

tablished an organization which He called His me," that is His Church; and let me supple- self-complacency and rampant arrogance. of Truth) will abide with you for ever;" and me;" that is His Church; and let me supple-for what end this abiding of the Holy Spirit to ment all this by calling your attention to the know that the truth is on my side, and am pre-

the end of time? I answer in Jesus' own language of the ex-persecutor Paul (Eph. 5 c.) words: "To teach you all truth." Could divine omnipotence and omniscience furnish | the Church," that "the Church is subject to more ample guarantees than are found in these | Christ," and then follows a beautiful lesson promises? A pledge of inerrancy to this in- to the end of the chapter, (5 c.,) indicating the stitution—the creation of God—is given by its | relative duties of husband and wife prototyped Founder to last, not a century, but forever; by the love of Jesus for His spouse, the Church, and the pledge is supplemented by another and her dutiful submission to Him. St. Paul which guarantees the permanent presence of | tells us He so loved her that He gave His life to Jesus and His Holy Spirit to place beyond per-adventure the perfect fulfilment of that pledge. Thus does the Apostle picture to us the union of J. C. and His Church. He gave His life for first, to the intention of the Savior to erect in His spouse. He washed her in His blood, thus the future an institution: "Upon this rock I | making her "holy and without blemish." He made WILL build my Church;" and, 2d, to the fact her promises, pledges and protestations that He of its existence: "He that will not the would be faithful to her and never allow her Church," &c. He did not write the New Tes- to come in contact with anything whereby her | twelfth century, but this in no sense helps us to | tament, nor order it to be written, but He did | purity might be sullied. He is portrayed by the | its origin. It occurs in the collection of words | lay the foundations of an institution on earth Apostle as the divine model to all human hus- of common things, written out by Hildegarde, bands, and His spouse the model of all wives. But alas, Rt Rev. and Rev. Sirs, that this beautiful picture has also its dark side. You know well that He abandoned His beautiful

spouse! You know well how she became "the mother of abominations," "the scarlet lady," the —— of Babylon, &c., &c. But you never told us when He began to grow cold to her, or when He appeared before the Court of Heaven for a divorce. Anyhow it suited your purposes the last verse of the last chapter of Matthew's to malign her—the chaste spouse of Christ—and gospel, as it is called. (28 c. 20 v.) The Re- from being the model of spouses to Christian wives, you represent her as steeped in the mire of iniquity. If J. C. had reason to say to Saul: vidually? Did they so in fact? Then it is of why persecutest thou me? when he pursued her, necessity conclusive that He meant them and "breathing threatening and slaughter," how their successors to the end of time, and He con-firms this conclusion by promising to be with when so-called Christians seek to besmirch her reputation? What honorable man would tolerwhich involves so much, was either kept or ate a breath of suspicion whispered against the broken. If kept, then He is with this insti- | wife of his bosom? And who can measure the tution, as much His own creation as any one | wrath of the Savior when He hears such reof the myriad worlds that he created 6,000 flections on His spouse, after so many recorded years ago. If broken (and your very existence promises of inalienable fidelity to her, nay! as teachers of a reformed (?) Christianity is after having given His life to make her worthy based on the hypothesis) then either one of His of Him? A hopeless task, if you be right. Indivine attributes is impugned : viz., either His | spired or uninspired, what did these documents omnipotence or His veracity. His omnipo- avail you? You conjured to yourselves what tency you attack, because He was not able to was not there—inspiration of the records; and keep His word; or His veracity, because He you purposely and deliberately closed your eyes was not willing to do so, though able. Rt Rev. and to what was there, viz: a divine institution

Rev. Sirs, do you sufficiently appreciate the which you were commanded to hear as your blasphemy involved in such a position as you | teacher, but which you have rejected all your But we have now reached a most important promise (Matt. 28, 20) to an institution of His point in cur chain of reasoning. You are inown creation, that He would make it His special care to see that it was to be under His peras a body exist to-day on the sole ground that abundant guarantees that error can never in-His creation-His Church, as He calls her,- | vade the precinct of her temple-these guarantees come to us from the lips of God Himself In assuming this blasphemous position, do through eminently truthful and reliable men you not see that it is not the creation you at- who heard them from the lips of the Savior .tack but the Creator Himself, in His work? He Of necessity, therefore, I cannot close my ears broke that promise, because His church has apos. to the voice of God introducing to me my fua pin. The foundation of your religion you style divine; I have shown that every element of its tatized. Oh! the blasphemy underlying this policy human. And now what are you sition! The Creator of His Church and of all nothing to desire. Whatever she teaches, God nothing to desire. things (for "by Him were made, all things that teaches. "He that heareth you, heareth me." were made"—John, 1st chap.) has failed to keep This suffices. Let me, Rt Rev. and Rev. Sirs, introduce to you, for the first time, in your su-

preme spiritual destitution the teacher appointed by J. C. for you and me. This is no spuricome to His rescue and sought for the past 300 ous or hypothetical arrangement as your "Book years to keep the effete fabric from going to of God" has proved to be. You have now all that the Christian can reasonably require on nently successful in your achievement, and which to make an act of faith. "I believe in that, too, with so little material to work with: the holy Catholic Church." This point we have logically reached through the human but truthwritten by His pupils; let me suggest that ful records left us by the Apostles, &c. And having reached this point and secured our teacher sent us by God Himself, it affords me untion the physical creation. Is there not good | alloyed pleasure to be able to develop before reason to fear that the sun and moon are not your mental vision a vista which is calculated to electrify the heart of the sincere reasoner. She imparts to me the joyful message that the documents which I have hitherto been using as human productions are no longer so; that they catastrophe which is so imminent! Might I are the acts of the Holy Ghost, manifesting not suggest to your sagacity that you kindle a | themselves through the agency of the Apostolic writers who are but the amanuenses of the Holy Spirit; and she commands me to receive them as nothing, Rt Rev. and Rev. Sirs, for this sugges- such. I have no resource but to accept them as such. It is the voice of God that I hear when I hear her. "He that heareth you, heareth me."

She is to me the mouthpiece of God. I am now In possession of the precious book of a divinely nspired volume through which the Holy Spirit speaks to my soul and whose language as to its meaning I accept conformably with the teach-Thus and thus only, Rt Rev. and Rev. Sirs, can and He should be superseded! This is the the soul reach the goal of believing with absoonly sensible conclusion to be arrived at. Let | lute certainty the inspiration of the New Testament. Accept the authority of the Church of Christ, and you have, on her word, a divinely inspired volume within the pages of the New Testament. Reject her and her teachings and you can never move one inch towards the coveted goal of inspiration. Listen to the language of one of the greatest lights that ever adorned Christianity. Compared with him, you and I, Rt Rev. and Rev. Sirs, are but pigmies in erudition. I refer to the great Augustine who had been himself alien to the church, until having n good faith given direction to his mammoth intellect in the pursuit of truth, he embraced Christianity under the teachings of Ambrose of Milan. He pursued the exact course of reasoning outlined by me in these letters. He took nothing for granted. His chain of reasoning was

And what was his conclusion? Listen to his words which should sink deeply into your hearts: "Evangelio non crederem, nisi auctoritas Romanae Ecclesiae me conmoveret." "I would not believe the Gospel, did not the authority of the Catholic Church move me thereto." It is not necessary for you, Rt Rev. and Rev. Sirs, to possess the intellect of an Augustine to reach his conclusion. Bring to the task a will equal to his and a determination that defies failure, and you, too, must conclude in the

above words of Augustine. This is the only road open to us all. Proceed as that of which the same Apostles who left us | with this chain of reasoning and you cannot the records (New Testament) speak in the 9th | fail to reach the inspiration of the Apostolic Article of their creed, "I believe in the Holy Catholic Church." But you will at once say that is the church we have been protesting that is the church we have been protesting to the infidel as I and you are at the mercy of the infidel as I and you are at the mercy of the infidel as I and you are at the mercy of the infidel as I and you are at the mercy of the infidel as I are to reach the latest that is the church we have been protesting to the latest styles. At LOWEST and you are at the mercy of the infidel as I are to reach the latest that is the church we have been protesting the church we have the chu against all our life time. It is so, and she has have clearly shown in my last letter; and what apostatized as you know!!! Anyhow, we are is far worse than all, you are not in possession now hoping to save the reputation of J. C. by of an iota of revelation whereon you can make supposing the above alternative is true: viz. an act of faith. Every attempt in that direc-Follow, then, Rt Rev. and Rev. Sirs, the only rational course left you as outlined by me, after the example of Augustine and all rational Christians who thus only are able to furnish "a vising and superintending an institution that | reason for the hope that is in them." Short of this new departure, you wade, all your lives, through the muddy waters of doubt without ever reaching the terra firms of true Christianity, without a flash even of divine illuminadling with the works of God! There is not | tion to console you on your dark and devious

THE CHURCH AND THE PUBLIC SCHOOLS. Before I conclude I desire to call your attention to that immortal "paper" once more. The burden of that "paper" presupposes an antagonism between the Catholic Church and the Public Schools. This is an egregious mistake.-Would it were the only one in the now famous "paper!" The Catholic Church does not pretend to interfere with the State in the education of her young citizens. She rather applauds the State for its efforts to dispel ignorance by expending its resources lavishly in the instruction of youth. Her chief objection to the State School System is that the State does not instruct as thoroughly as she could desire. Nor does she blame the State for this. The State attains her end by communicating such a course of instruction to her future citizens as will enable them to become valuable factors in the development of its resources. This end and the means adopted to secure this end. by the State, are highly appreciable in the eye of the Church. But her mission reaches far beyond this. Her duty is twofold. She impresses on her children the necessity of being well-ordered for whitecoating purposes. this. Her duty is twofold. She impresses on and well-affected towards "the powers that be," and to be conscientious in the discharge of every obligation due the State; but at the same time of Christianity do so for you. St. Paul writes she cannot overlook a duty that is paramount. She teaches her children that whilst they must be good citizens, there is a citizenship after this life, for which they must be educated here also. Hence the State educates the head, but the church insists that the heart must be educated too. Hence she cannot avail herself of the education offered by the State, because it does not suffice by half. Hence, too, she urges her children to consent to the double school tax, rather than neglect the all-important duty of furnishing a Christian education to her children. The Catholic Church, too, regards the Public School System as a co-ordinate department of the State government, and when any of her children asnumes any office in that department of the government, she admonishes him to be faithful,

> divine or human. If you can prove it divine, without the authority of the Catholic Church, do so by an elaborate and exhaustive argument. If you fail to do so, (inevitable) then, have the 'honesty" to let the world know that you are take of your lives, and, this, with special reference to the status of the New Testament in

(conscientiously so,) to their oath of office. Hence

we find Catholics adorning by their adelity to

their oath of office every position connected

And now, Rt Rev. and Rev. Sirs, I shall con-Church, more than once; that He committed clude for the present. I do not regret the oc-Himself by the most sacred pledges, promises casion that brought to light this corresponand guarantees that He and His Holy Spirit | dence, and shall be pleased to renew it whenwould abide with her as long as the world ever occasion invites. In this I am, and shall should last, for the sole purpose of protecting her from lapsing into error; that so closely did He identify Himself with her that He asked and whilst I sympathize with those who are in Paul from heaven: "Why persecutest thou error, I have no use for the representatives of

> thousands as hundreds— "For truth hath such a face, and such a micn, As to be loved, needs only to be seen."

Sympathizingly yours, THIMBLES AND THIMBLE-MAKING. In these days, when everything we see, hear and touch is supposed to have a history, it is humiliating to have to confess that the thimble, a truly feminine article, is absolutely without any account of its origin or shape or use in

early days. The first mention we get of it is in the in daily use in her time. We have some little guide as to the shape of the thimble in the twelfth century by looking at the one dug out of the Burg Tannenberg in the Bergstrasse at Darmstadt. The burg itself was destroyed in 1399, and never built up again; therefore, this thimble, which is now to be seen in the museum at Darmstadt, must have been in use before the destruction of the burg. The shape is somewhat similar to ours; it is very well made bronze thimble.

As far as we can be certain of anything, the himble is to be traced to the inventive and ingenious artizans of Nurnbury, who were the cknowledged manufacturers of it in the fourteenth century. It was not, however, until 1543 that the thimple makers became what is called a corporate body, although for a whole century previous the Nurnberg merchants had carried thimbles with them for sale on their yearly expeditions to the great fairs of Leipsic, Hamberg and Lu-It seems that up to the end of the seventeenth century the thimble was to be found in few places outside of Nurnberg, Cologne and

There were at that time double thimbles, of which the under one was quite smooth and gilded, while the upper one was of silver and entirely pierced through. In consequence of the Nurnberg Council issuing so many prohibitive laws, the thimblemaking craft were unable to hold their own; they could neither make use of their own inventions, nor could they employ machinery; ence to perpetuity in teaching, and with super- and they were soon surpassed by those of Aix. Annapolis and Baltimore Short Line R. R. la Chapelle and other places, where restriction had no power to prevent the employment of machines put in motion by water-power. Thimbles seem to have been introduced into England as articles of common use by a man named John Lofting, who came over from Holland about the end of the seventeenth century, and established a thimble factory at Islington. The word thimble is said to be derived from the Scotch thummel or thumb-bell, a sort of a

shield originally worn on the thumb. "Willie Johnson," said the teacher, " you had five doughnuts, and your mother were to give you four more, how many would you Willie twisted the corner of his jacket, moved his lips, and tried to think, but he couldn't. "Don't count them up," said the teacher. "Tell me right off." "I should have—a—a—a—" "Well, how many?"

"Huh-I sh'd have 'nough, I guess," said Willie, grinning broadly. A clergyman in Ohio said: "For now we see through a dark glassly," and the same man spoke of some one going "headlessly" to destruction. A Providence minister once said, "turned his eyeless sight-balls up to heaven." \_\_\_\_\_ Fourtoen of our Presidents have been

THE DOCTOR AND POSTMASTER Were talking about a case of serious illness, due to a neglected Cold and rapidly going into Consumption, which was promptly cured by Puritan Cough and Consumption Cure. Price 25 cents. Experience has shown sufferers with Dyspepsia Biliousness and Liver Complaint, in fact all diseases arising from a disordered system, that nothing equals Dr. Lee's Liver Regulator for these troubles. Trial bottles free at MARLEY BROS. DRUG

STORE, Towson. TROM THE NATION'S CAPITAL. Mr. A. N. Hazen, Washington, D. C., says the famous Red Flag Oil is a perfect family medicine and has no equal for Rheumatism, Neuralgia, Sprains, Cuts. Burns and all bodily pain. Price 25 cents. Cuts, Durns and an bodily pain. Price 25 cents.

Consumption. Are you troubled with this terrible disease. If so take healthy exercise, live in open air, use Puritan Cough and Consumption Cure and be cured. Don't delay. Price 25 cents.

At MARLEY BROS. DRUG STORE, Towson.

LIVERY HOME SHOULD HAVE IT. It is not always convenient to call a Physician for every little allment. Having Reg Flag Oil in the house you have a Physician always at hand, it kills Rheumatism, Neuralgia, Burns, Bruises and all Aches and Pains. Price 25 cents. There are few things in this life of which we may be certain, but this is one of them, Puritan Cough consolation, and the laws of criticism are dead mate conclusion, there was neither "a missing and Consumption Cure has no equal for Conghs, Colds and Consumption. Price 25 cents. At MARLEY BROS. Drug Store, Towson.

J. H. HARTMAN'S BOOT AND SHOE STORE, WAVERLY, MD. I take this means of informing my patrons and the public in general that I am now prepared to

MAKE, BOOTS AND SHOES OF ALL KINDS. at a better advantage to the consumer than hereto fore, having made addition to my stock on hand I have just received a lot of FRENCH CALF AND KIPP LEATHER,

and am now ready for orders for FALL AND WIN-TER BOOTS AND SHOES, and it will pay to order J. H. HARTMAN, 1180 York Road, Waverly, Md. July 6.-tJune 1, '90 W.L. DOUGLAS' \ \$3.00 Shoe,

DOUGLAS' \\$2.50 Shoe, W. L. DOUGLAS' W. L. DOUGLAS' W. L. DOUGLAS' {\$2,25 Shoe, W. L. DOUGLAS' {\$2.00 Boys' Shoe, ----SOLD BY----

JAMES PHIPPS, Towson, ---DEALER IN---ALL KINDS OF BUOTS AND SHOES CUSTOM BOOTS AND SHOES MADE TO ORDER. REPAIRING NEATLY DONE.

June 15.—tf TOCH RAVEN LIME KILNS, Maryland Central Railroad. Having increased facilities for BURNING LIME we take this method of informing the people of Baltimore and Harford counties that we are now prepared to furnish BUILDING, WHITEWASH AND AGRICULTURAL LIME, which we offer at reasonable rates. Our stone being of a superior quality we guarantee satisfaction. Kilns at Loch Raven, M. C. R. R. Post Office-LOCH RAVEN, Baltimore county.

Feb. 2.-1y

Men's furnishings. UNDERWEAR BROM 50 CENTS UP. SHIRTS-SHORT NECK COLLARS SHORT NECK MEN. LINTON & KIRWAN, ) 811 E. BALTO. BT., SUN OFFICE BLOCK,

29 E. BALTO. ST., WEST OF LIGHT ST. ST. JOHN'S COLLEGE, ANNAPOLIS. MD. with the State system of education.

THE BIBLE IN THE PUBLIC SCHOOLS.

As to the reading of the Bible in the Public Schools, I would only suggest that you, Rt Rev. and Rev. Sirs, would at your next Quarterly define your views as to whether that work is Students board in the Commons, the Club or in private familiae. vate families.
For Catalogues, address
PRESIDENT, THOMAS FELL, L.L.D., PH. D.

July 27.—2m ATEW WINDSOM COLLEGE WINDSOR PEMALE COLLEGE. SEPARATE BUILDINGS. Full Graduating Courses with Degrees. Primary, Preparatory, Normal and Business Departments. Art and Rusin. Fall Semions open Sept. 18th. and to 250 a year. For ald or terms, address Ray. A. M. Jan. 17. A. R. D. D. Free E. July 27.--22

Builroad Time Tables.

Baltimore and Ohio Railroad. SUNDAY, MAY 12th, 1889. LEAVE CAMDEN STATION: For Chicago and Northwest, Vestibuled Limited Express daily, 10.20 A.M., Express 8.00 P.M.
For Cincinnati, St. Louis and Indianapolis, Vestibuled Limited Express daily, 2.00 P. M.: Express 10.10 P. M.
For Pittsburg and Cleveland, Vestibuled Limited
Express daily, 10.20 A. M., Express 7.40 P. M.
For Washington, week days, 5.10, 6.20, 6.80, 7.15,
7.20, 8.00, (45-minute train) 8.30, 9.15, 10.20, (45-minute train,) A. M., 12.15, 1.45, (45-minute train,) 2.00, 8.00,
4.05, (45-minute train,) 4.15, 5.00, 6.00, 6.80, 7.40, 7.45,
8.00, 10.05, 10.10 and 11.00 P. M. On Sunday, 6.30,
7.15, 8.30, 9.15, 10.20 A. M.; 12.50, 1.45, 2.00, 4.15, 5.00,
6.80, 7.40, 7.45, 8.00, 10.05, 10.10 and 11.00 P. M.
For way stations between Baltimore and Wash-

6.30, 7.40, 7.45, 8.00, 10.05, 10.10 and 11.00 P. M.

For way stations between Baltimore and Washington, 5.10, 6.30 and 8.30 A. M.; 12.15, 3.00, 5.00, 6.30 and 11.00 P. M. On Sunday, 6.30 and 8.30 A. M.; 12.50, 5.00, 6.30 and 11.00 P. M.

Trains leave Washington for Baltimore, 4.00, 5.00, 5.40, 7.20, 8.30, 9.30, 9.45, 11.00 A. M.; 12.00, 12.10, 2.05, 2.30, 8.15, 8.25, 4.25, 4.30, 4.35, 5.30, 6.30, 7.00, 7.30, 9.00, 10.30, 11.30 P. M. Sunday, 4.00, 7.20, 8.30, 9.30, 9.45 A. M., 12.00, 1.15, 2.05, 2.30, 3.25, 4.25, 4.35, 6.30, 7.00, 7.30, 9.00, 10.30, 11.30 P. M.

For principal points on Metropolitan Branch, †5.10, \*9.15 A. M., †3.05 and †4.16 P. M.

For Annapolis, 7.20, 9.15 A. M., 12.15, 4.15 and 6.30 P. M. On Sunday, 9.15 A. M. and 5.00 P. M.

For Ellicott City, Mt. Airy and way points, \*4.00, For Ellicott City, Mt. Airy and way points, \*4.00, †8.35, 29.30 A. M., †1.10, †44.25, \*5.25, \*6.35, \*11.15 P. M. a Stops only at principal stations between Relay and Frederick Junction.

For Frederick, 4.00, 8.35 A. M., 1.10, 4.25 and 5.25 P. M. On Sunday 9.20 A. M. and 5.25 P. M. P. M. On Sunday, 9.30 A. M. and 5.25 P. M. For Virginia Midland Railroad, and South, via Danville, \*915 A. M., and \*8.00 P. M. For Lexington, Staunton, 9.15 A. M. daily, except For Winchester, †4.00, †9.15, A. M., †4.25 P. M. For Luray, Roanoke and all points on the Shen-andoah Valley R. R. \*4.00 A. M. and †8.35 A. M. For Hagerstown, †4.00, †8.35, †9.15 A. M., †4.15, †4.25 P. M.

For Curtis Bay and intermediate points, 6.30 and 10.10 A. M. and 2.20 P. M. Sundays, 8.20 A. M., and 1.40, P. M. Leave Curtis Bay 7.50, 11.30 A. M., and 5.50 P. M. Sundays, 9.00 A. M. and 6.00 P. M. Trains arrive from Chicago, Columbus and the Northwest daily, 12.45 and 5.15 P. M.; from Pittsburg, \*8.20 A. M., \*7.50 P. M.; from Cincinnati, St. Louis and the West, 4.50 A. M.; 255 P. M. daily. NEW YORK AND PHILADELPHIA DIVISION. For New York, Trenton, Elizabeth and Newark. N. J., leave \*5.40, †8.39, \*10.20 A. M., \*12.50, \*3.20, \*4.59 and \*11.50 P. M. The 4.59 P. M. train does not Trains leave New York for Baltimore, \*8.30, †11.00
A. M., \*1.30, \*2.30, \*3.15, \*5.00, P. M., \*12.00 night. from Atlantic City, \*12.50 P. M., \*12.50 ingits. For Atlantic City, \*12.50 P. M., \*12.50, \*3.20, \*4.50, \*7.55, 1.50 P. M., (Sleeping car open at 9.00 o'clock on the second of the secon he night Express.) For way stations, \*7.15 A. M.,

Trains leave Philadelphia for Baltimore, \*4.10. \*8.15, \*11.10 A. M., †1.35, \*4.15, \*5.05, \*5.43, \*7.30 P. M. †Except Sunday. §Sunday only. \*Daily. Baggage called for and checked at hotels and residences on orders left at Ticket Offices:
N. W. COR. CALVERT AND BALTIMORE STS., Camden Station, and No. 230 S. Broadway. CHAS. O. SCULL. Gen. Pass. Agent. Leave Camden Station, Baltimore.

For Annapolis and way, week days 8.20 A. M., 2 P. M., 5.40 P. M. Sundays 8.20 A. M., 5.40 P. M. For Round Bay, week days 8.50 A. M., 2 P. M., 5.40 P. M. Sundays 8.20 A. M., 10 A. M., 2.40 P. M., 5.40 For Bay Ridge, week days 8.50 A. M., 4.30 P. M. Sundays 10 A. M., 2.40 P. M. For Baltimore. Leave Annapolis, week days 6.50 A.M., 10.25 A.M. 3.40 P. M. Sundays S A. M., 3.40 P. M. Leave Round Bay, week days 7.08 A. M., 10.43 A M., 3.58 P. M., 7 10 P. M. Sundays 8.18 A. M., 3.58 P Leave Bay Ridge, week days 6.30 A. M., 10.05 A. I., 6.40 P. M., 8.40 P. M. Sundays 7.35 A. M., 2.40 P. I., 6.40 P. M., 8.50 P. M. C. M. LEILICH, General Manager.
A. BURCK, Sceretary and Treasurer.

Borse Nassenger Bailwags. WORK ROAD CARS.

Leave Towsontown for Raltimore Each hour from 6 A. M. to 10 P. M. Leave Baltimore for Towsontown At half-past each hour from 6.30 A. M. to 9.30 P. I All the Cars have STOVES IN THEM, and ROUND TRIP TICKETS 45 Cts.

Catonsville Railway. Leave Baltimore each nour from 6 A. M. to 9 P. M. and at 11.30 P. M. And for Loudon Park, Irvington, Mount Olivet and Cathedral Cemetery every half hour from 2 to 6 P. M., Leave Catonsville each hour from 6 A. M. to 8 P. M., and at 7.30 A. M. and 10.30 P. M. For Ellicott City, on Sundays only, and at 8 and 10 A. M., and 2 and 5 P.M. Returning, leave Ellicott City at 10 A. M., 12 M. and at 5 and 7 P. M.

Money to Loun.

FTO LOAN. ONE SUM OF \$1,000 AND ONE OF \$640 TO LOAN ON FIRST MORTGAGE. Security offered to be first-class. Apply to THOS. J. HUNTER,

\$600, \$1,000, \$1,800, \$3,000, \$300, \$1,000, \$1,800, \$3,000, \$5,000, or almost any amount to suit borrower, on long or short time, on first-class mortgages. JAMES J. LINDSAY, Attorney at Law, Towson, Md. OANS NEGOTIATED.

#3,250, \$3,000, \$2,100, 1,100 \$1,000 TO OAN ON FIRST MORTGAGE, IN SUMS TO SUIT FARMS FOR SALE. Apply to S. PARKER BOSLEY, Towsontown, Md. Sept. 18.--tf TONEY TO LOAN ON MORTGAGE. WM. GRASON Attorney at Law, Smedley Row,

Dec. 12.--tf MONEY TO LOAN. IN SUMS TO SUIT, FROM \$500 to \$5,000 bly to HENRY L. BOWEN, Apply to Real Estate Agent, Towson, Md. Nov. 18.--tf \$600, \$1,000, \$1,000 AND \$2,000. AT6 PER CENT., FROM 2 TO 5 YEARS.
ADDLY to M. W. OFFUTT.

Attorney at Law, Smedley Row, Towsontown, Md.
April: 5,-19 \$80,000 TOLOANON MORTGAGE OR GROUND RENT ON SUMS TO SUIT ON BALTIMORE COUNTY PROPERTY. R.W.TEMPLEMAN & CO. 87 Lexingtor Street, Baltimore, Md.

Feb. 10 .-- tf Mustices of the Meace.

TOS. B. MITCHELL, JUSTICE OF THE PEACE FOR BALTIMORE CO. Will attend promptly to any business entrusted to him; will give special attention to the collection of CLAIMS, SEARCHES, DRAWING PAPERS AND

GENERAL CONVEYENCING, &c. -OFFICE-WITH C. BOHN SLINGLUFF, Esq., OPPOSITE COURT HOUSE FRONT. July 13.-tf TOHN A. BOSLEY,

Constable and Collector BALTIMORE COUNTY. Residence-TOWSON, MD. All business entrusted to his care promptly at N.C. LOGSDON. JUSTICE OF THE PEACE AUCTIONEER,

REISTERSTOWN, BALTIMORE CO., MD. TOHN J. PILERT. JUSTICE OF THE PEACE FOR BALTO. CO. -OFFICE-NO. 258 FREDERICK AVENUE, NEAR THE CIT LIMITS, BALTIMORE COUNTY.

-RESIDENCE-

WILLOW GROVE, BALTIMORE COUNTY.

Will attend promptly to the SALE OF REAL ESTATE and will also act as AUCTIONEER FOR SALES OF ALL KINDS OF PROPERTY. Dec. 16.—6m SAMUEL B. METTAM, JUSTICE OF THE PRACE. THIRD DISTRICT. PIKESVILLE, BALTIMORE COUNTY. Willattend promptly to all business entrusted:

Claimscollected and promptreturnsmade.
April 25.—tf

GIDEON HERBERT, JUSTICE OF THE PEACE,
OFFICE
IN THE SHERIFF'S OFFICE,
COURT HOUSE, TOWSONTOWN, MD. Wiliattend promptly to all business placed in his OLAIMS OF ALL KINDS COLLECTED.

HOR SALE "JOURNAL" OFFICE, BLANK MORTGAGES FOR BUILDING ASSOCIATIONS, prepared by one of the most careful Attorneys of the Baltimore County Bar.

Feb. 5.—tf J. MAURICE WATKINS. PROFISIONS,

Meats, Groceries, &c.,

Bailroad Cime Cables.

GREAT PENNSYLVANIA ROUTE. OUBLE TRACK. STEEL RAILS. SPLENDID SCENERY, MAGNIFICENT EQUIPMENT. Northern Central Railroad.

On and after JULY 22d, 1889, trains will leave as follows, (Baltimore Time:) 4.30-News Express daily for Harrisburg, Williamsport and Lock Haven; also connects for Pittsburg.

9.00—Niagara Express and Mail daily, except Sunday, for Harrisburg, Williamsport, Look Haven, Elmirs, Watkins, Rochester and Niagara 0.45—Chicagolimited, daily, for Pittsburg, Cincinnati and Chicago, with through sleeper from Harrisburg. 0.45—Fast Line daily, for Cleveland, Indianapolis, St. Louis and Cincinnati, and except Saturdays, for Chicago and Toledo; also, con-nects, except Sundays, for Lock Haven, El-mira and Watkins. 4.30—Harrisburg Passenger, daily except Sunday. 8.45—Western Express, daily, for Pittsburg and the West, with through sleepers to Chicago and St. Louis: except Saturdays for Toledo and Cleveland; and for Cincinnati, Louis-

ville and Memphis, with through sleeper

Pittsburg to Memphis. .20-Pacific and Northern Express daily, with through sleeper to Pittsburg; also, connects daily for Eric and Rochester, and daily, except Saturdays, for Buffalo and Niagara Falls. ork Accommodation, 6.30 P. M. week-days. Sun days, 5.30 P. M. arkton Accommodation, 7.30 A. M., and 12.00 noon, and 3.30 and 5.30 P. M. daily, except Sunday. Sunday only, 7.30 and 10.15 A. M. and 1.80 P. M.

ockeysville Accommodation, 6.00, 8.45, 10.15 A. M.
and 1.80, 2.30, 5.00, 7.30, 9.00, 10.30 and 11.80
P. M. On Sunday, 10.00 P. M. 5.80 P. M. For Green Spring Branch 6.80, 7.30 and 11 A. M. 4.00, 5.30 and 8.15 P. M. week days. . FOR SPARROW'S POINT. From Calvert Station—6.10, 10.10 A. M., 1.45, 5.00 and 1.00 P. M. On Sundays, 9.00 A. M. and 5.00 P. M. 7.00 F. M. On Sundays, 9.00 A. M. and 5.00 F. M. From Union Station—6.15, 10.15 A. M., 1.50, 5.05 and 7.05 P. M. On Sundays, 9.05 A. M. and 5.05 P. M. From President Street—6.07 A. M. and 4.57 P. M. week-days.

For tickets to all points East, North and West applied Column Station at northeast common Parts.

ply at Calvert Station, at northeast corner Baltimore and Calvert streets, and at Union Station. Baltimore and Potomac Railroad. TAKING EFFECT JUNE 30th, 1889. FROM CALVERT STATION. For Washington, Express, 2.40, 5.10, 7.25 A. M., 1.55, 4.40 and 9.20 P. M. daily, and 8.40 A. M. week-days. Accommodation, 7.00 A. M., 12.25, 5.21 and 6.55 P. M. week-days. Sundays, 12.25 and 6.55 P.M. For Pope's Creek Line, 7.00 A. M. and 4.15 P. M. daily except Sunday.

For Annapolis, 7.25 and 8.40 A. M., 4.15 and 5.21 P. M., daily, except Sunday. Sunday, 7.25 A. M. For Richmond and the South at 2.40 A. M. daily, 8.40 A. M. and 4.40 P. M. daily, except Sunday. For the South via Piedmont Air Line at 8.40 A. M. and 5.21 P. M. week-days; 5.10 A. M. and 6.55

For points on the Manassas Division, 1.55 P. M. week-days.
For points on Chesapeake and Ohio Railway via Charlottesville 8.40 A. M., daily, except Sunday, FROM UNION STATION. For Washington. Express, 2.50, 5.20, 6.50, 7.35, 8.45, 9.45, 10.42, 11.13 A. M., 12.40, 2.05, 2.59, 4.50, 6.09, 7.05, 8.12, 8.20 and 9.30 P. M. week-days. On Sun-7.00, 8.12, 8.20 and 9.30 F. M. week-days. On sunday, 2.50, 5.20, 6.50, 7.35, 9.45 A. M., 2.05, 4.50, 6.09, 8.12, 8.20 and 9.30 P. M. Accommodation, 7.05 A. M., 12.45, 5.26 and 7.10 P. M. week-days. On Sunday, 12.45 and 7.10 P. M.

For Pope's Creek Line, 7.05 A. M. and 4.20 P. M. week-days.
For Annapolis 7.35 and 8.45 A. M., 12.40, 4.20 and 5.26 P. M. week-days. On Sunday, 7.35 A. M.

For Richmond and the South at 2.50 and 9.45 A M. daily, and 4.50 P. M. week days.

For Piedmont Air Lline at 6.50 and 9.45 A. M.,
6.09, 8.20 and 9.30 P. M. daily. for points on Manassas Division, 2.59 P. M., week-For points on Chesapeake and Ohio Railway via Charlottesville 9.45 A. M. and 8.20 P. M. daily. FROM PENNSYLVANIA AVENUE STATION. For Washington, Express, 5.24, 6.55, 7.40 A. M., 2.10, 4.55, and 9.35 P. M. daily, and 8.50 and 11.18 A. M. week-days. Accomm. dation, 7.10, A. M. and 5.31 P. M. week-days, and 12.50 and 7.15 P. M. daily. For Annapolis 7.40 and 8.50 A. M., 4.25 and 5.31 P M. daily, except Sunday. On Sunday, 7.40 A Leave Washington for Baltimore—At6.35,7.20, 8.10, 9.00, 9.40, 9.50, 11.00 and 11.40 A. M.; 12.05, 2.10 2,50, 3,45, 4.10, 4,20, 4.40, 6.00, 7.40, 8.10, 10.00 and

11.20 P. M. On Sundays, at 9.00, 9.05, 9.50, 11.40 A. M., 2.10, 2.50, 3.45, 4.10, 6.00, 7.40, 8.10, 10.00 and 11.20 P. M. CATONSVILLE BRANCH. Leave Calvert Station .- For Catonsville, 7.45 and 30 A. M., 3.15, 4.55, 6.35, 9.15 and 11.15 P. M. Sundays, 10.05 A. M., 2.40, 5.35 and 10.05 P. M. Leave Union Station.—At 7.50 and 9.35 A. M., 3.20, 5.00, 6.40, 9.20 and 11.20 P. M. week-days. Sundays, 10.10 A. M., 2.45, 5.40 and 10.10 P. M. Leave Pennsylvania Avenue Station.—At 7.55 and 9.40 A. M., 3.25, 5.05, 6.45, 9.25 and 11.25 P. M. week-days. Sundays, 10.15 A. M., 2.50, 5.45 and 10.15 P.M. Leave Catonsville for Baltimore.—At 6.50, 8.23 and 10.35 A. M., 3.55, 5.38, 7.12 and 10.10 P. M. week-days. Sundays, 9.05 A. M., 1.30, 4.30 and 6.40 P. M. Phila., Wilmington & Baltimere Railroad. Commencing MONDAY, JUNE 20th, 1889, Passenger Trains will leave Baltimore as follows: FROM UNION STATION.

-Philadelphia Express, connecting for New York and Atlantic City. 4.10 A. M.-Express for Philadelphia, connecting for New York. 6,40 A. M.—Mail for Philadelphia. 8.25 A. M.—Philadelphia and New York Express. 9.08 A. M.—Fast Express for Philadelphia. 9.15 A. M.—Accommodation for Philadelphia. 10.08 A. M.-Express for Philadelphia and New York, connecting for Atlantic City. 10.45 A. M.-Limited Parlor Car Train for Philadelphia and New York.

12.05 P. M.—Express for Philadelphia and N. Y., connecting for Atlantic City. 2.45 P. M.-Express for Philadelphia and New York, connecting for Atlantic City.

2.30 P. M.—Peninsula Express, through to Ocean
City, points on Delaware Division.

2.40 P. M.—Port Deposit Accommodation. 8.20 P. M.—Express for Philadelphia. 3.65 P. M.—Express for Philadelphia and New York. Sleeping Car through to Boston.

4.05 P. M.—Oxford Accommodation.
4.49 P. M.—Congressional Limited Express for Philadelphia and New York. Composed of Parlor and Dining Cars. 5.17 P. M.-Express for Philadelphia and New York.
7.35 P. M.—Accommodation for Philadelphia. 9.08 P. M.—Fast Express for Philadelphia. 11.35 P. M.—Night Express for Philadelphia and New York. SUNDAY TRAINS.

12.40 A. M.—Philadelphia Express, connecting for New York and Atlantic City. -Mail for Philadelphia. 8.00 A. M.—Perryville Accommodation. 10.08 A. M.—Express for Philadelphia and N. Y. 12.45 P. M.-Express for Philadelphia and N. Y. M.—Express for Philadelphia.
M.—Express for Philadelphia and New York. Sleeping Car through to Boston. 4.19 P. M.—Congressional Limited Express for Phila, and N. Y. Composed of Parlor and Dining Cars.
5.17 P. M.—Express for Philadelphia and N. Y.
7.35 P. M.—Accommodation for Philadelphia.
9.08 P. M.—Fast Express for Philadelphia. 11.35 P. M.-Express for Philadelphia and N. Y.

FROM PRESIDENT STREET STATION WEEK-DAYS. 6.28 A. M.—Mail for Philadelphia.
6.07 A. M.—Express for Philadelphia and N. Y.
2.29 P. M.—Port Deposit Accommodation.
3.54 P. M.—Oxford Accommodation. 7.24 P. M.—Accommodation for Philadelphia. SUNDAYS. 7.49 A. M.—Perryville Accommodation FROM CALVERT STREET STATION WEEK-DAYS.

2.35 P. M.—Port Deposit Accommodation. 2.30 P. M.—Port Deposit Accommodation.
4.00 P. M.—Oxford Accommodation.
For Brooklyn, N. Y., all through trains connect at
Jersoy City with boats of "Brooklyn Annex,"
affording direct transfer to Fulton street, avoiding double ferriage and journey across New
York City York City. CONNECTIONS. 6.28 A. M. from President Street, and 6.40 A. M. from Union Station, at Port Deposit with Philadelphia and Baltimore Central Railroad. And at Newark, via the Newark & Delaware City Railroad, for points on the Delaware Division and Branches.

10.08 A. M.—At Wilmington with Delaware Di-

2.29 P. M.—From President street, 2.35 P. M. from Calvert street, and 2.40 from Unit a Station. At Port Deposit with Philadelphia and Baltimore Central Rallroad. 2.80 P. M.-From Union Station. At Perryville for Port Deposit and Baltimore Central Railroad.
5.17 P. M.—From Union Station. At Newark with Newark and & Delaware City Railroad for points on Delaware Division and branches. Western Maryland Railroad. Commencing SUNDAY, JULY 7th, 1889, leave

Hillen Station as follows: 4.10 A. M.-Fast Mail for Shenandoah Valley and 4.10 A. M.—Fast Mail for Shenandoan Valley and Southern and Southwestern points. Also, Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Blue Mountain, Hageistown, and (except Sunday) Chambersburg, Waynesboro, and points on B. and C. V. R. R. 9.02 P. M.—Accommodation for Glyndon, (Reisburg) DAILY. EXCEPT SUNDAY. 7.06 A. M.—Accommodation for Fairfield, Gettys-burg, Hanover and all points on B. & H. Division. 8.05 A. M.—Mail for Williamsport. Hagerstown,

Shippensburg and intermediate points on Main Line and B. and C. V. R. R., also Frederick, Em-mittaburg, S. V. R. R. and connections. 9.15 A. M.—Pen-Mar Express. 10.00 A. M.—Accommodation for Union Bridge and Gettysburg.
2.25 P. M.—Accommodation. For Glyndon (Reisterstown).

8.00 P. M.—Express for Arlington, Howardville, Pikesville, Owings' Mills, Glyndon and all points on B. & H. Division.

8.25 P. M.—Blue Mountain Express, with parlor car (50c.) for Westminster, New Windsor, Union Bridge, Frederick Junction, Blue Ridge, Blue Moun-Bridge, Frederick Junction, Blue Ridge, Blue Mountain and Hagerstown; also connection for Frederick.

4.00 P. M.—Express. For Arlington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapaco, Carrollton, Westminster, Medford, New Windsor and Main Line Stations west, also Emmittaburg and B, and C. V. 5.15 P. M.-Accommodation for Union Bridge

and Hanover, and on Saturdays for Gettysburg.
6.22 P. M.—Accommodation for Union Bridge.
SUNDAYS ONLY. 8.25 A. M.—Hagerstown Express for Mechanicstown, Blue Ridge, Pen Mar, Blue Mountain, Smithsburg and Hagerstown.

9.30 A. M.—Accommodation for Union Bridge and Hanover.

2.88 P. M.—Accommodation for Union Bridge.
TRAINS ARRIVE AT HILLEN.
Daily, 7.17 and 11.10 P. M.: daily (except Sunday)
7.80, 8.42, 9.81 and 11.11 A. M., 12.50, 2.40, 5.10; 6.28,
7.05 and 5.80 P. M.; Sundays only, 9.07 A. M. and
6.45 and 10.06 P. M.
Ticket and Baggage Office, 217 East Baltimore All trains stop at Union Station, Pennsylvania.
Avanue and Fulton Stations.
B. H. GRISWOLD, Gen. Famous & April.
B. H. GRISWOLD, Gen. Famous & April.

Animal Bone Gertilizers, &c.

H. S. MILLER & CO., -PURE-

ANIMAL BONE FERTILIZERS!

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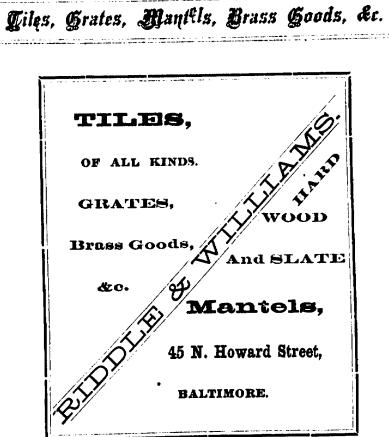
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