

Humorous Department.

Took Advantage of Him. There was a time when the farming lands of Nebraska were not so valuable as at present, says the Washington correspondence of the New York World.

"I have seen the day," said Representative Stark, of that state, "when men were glad to give away all the real estate they had and they counted themselves fortunate if they could succeed.

"During one of our bad drought years I met a scrubby-looking team one morning making toward the east. The man in the wagon was of my acquaintance and he was on his way back to Illinois, his old home. He told me how everything on his place had been dried up until he had only a cart, a cow and a few farming implements left.

"To my next neighbor," he continued, growing cheerful at the thought, "I proposed to trade those things for this horse and wagon if he would also accept the deed of 80 acres, half of my land."

"He took you up on that," I remarked. "Yes," answered my friend, cordially. "You see, he could not read and I deeded him the entire 160 acres. That is why I am now able to pull up stakes for Illinois."

A TALBERT STORY.—Hon. W. Jasper Talbert, of South Carolina—"Uncle Jasper," as he is affectionately called by the younger members—who is now serving his tenth consecutive year in the house, will not come back to Congress any more, which will be universally regretted. He is a full fledged candidate for governor of the Palmetto state, and all his congressional brethren wish him success. He is the best story teller in congress. Here is his last, as recorded by the Washington Post:

"Down in South Carolina I once attended a colored church. The preacher, one of those Negroes with an oily face and big spectacles, was talking about the prophets. He had taken an hour or more to discourse upon the major prophets, and then he took up the minor ones. In course of time he reached Hosea. 'My brethren,' he exclaimed, 'we come now to Hosea. Let us consider him. Where shall we put Hosea?' At that moment an old Negro who had been peacefully slumbering in one of the back pews woke up and looked at the pastor. 'Hosea can take my seat,' he said. 'I'm so dogged tired that I'm going home.'"

GET THE BETTER OF HOTEL CLERK.—"With all his faults," began Mr. Fairchild, "the hotel man is a first-class fellow, who will go a long way to keep his guests from shinning too much in public or from being seen by doubtful guests. I recall an instance which happened to me in New York not long ago. I had registered in the morning and, leaving my key at the hotel, came back again in the evening. Finding the night clerk on, but not on to me, I asked him, giving my name, if I was in. Not knowing the number of my room, I decided this was the way to find out.

"He looked at me rather suspiciously. Evidently the result of his inspection was not reassuring, for, after making a bluff of feeling in my box, he replied quite stiffly:

"No, sir; Mr. Fairchild is not in." I sat down on the lounge and said calmly:

"Well, when he comes in please tell him that he is here looking for himself."

"The porter carried the clerk up stairs."—New York Tribune.

WHERE THE APOSTLES WERE.—According to the Philadelphia Times, a well-known clergyman of Germantown, tells the following story:

"While on a tour abroad last year I was being shown around Dublin by a resident of that city. I took occasion to remark that the architecture of the city could in no way compare with that of some of our American cities. The Irishman said nothing at the time, but we soon came to a large building, which he informed me was the post-office. Pointing to three statues in front of the building I asked him who they represented.

"They are the three disciples, Peter, James and John," he replied.

"But where are the other nine?" I asked.

"Quick as a flash he replied: 'Shure, they're inside, sartin' the mall.'"

HIS HAND WAS WORTH MONEY.—"Do you know anything about palmistry, Herbert?" she asked.

"Oh, not much," he answered, with the air of modesty which is not intended to be implicitly believed in; "not a great deal, although I had an experience last night which might be considered a remarkable example of the art you allude to."

"You don't mean it?"

"Yes, I happened to glance at the hand of a friend of mine and I immediately predicted that he would presently become the possessor of a considerable sum of money. Before he left the room he had several pounds handed to him."

"And you told it just from his hand?"

"Yes, it had four aces in it."

WHAT HE CAME FOR.—S. D. Faust, of Cleveland, while on a visit to this city a few days ago, in company with a Philadelphia friend, decided to go to Atlantic City. Before buying the tickets the Philadelphia friend proceeded to show his guest the improvements along Delaware avenue.

Sitting on the edge of the wharf was a typical street arab, fishing. Just as they were about to leave they were startled by a splash, and discovered that the boy had tumbled overboard. After some trouble he was drawn out. "How did you come to fall in?" inquired Faust.

International Lesson.

THE SUNDAY SCHOOL.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, MAY 4.

Text of the Lesson, Acts 11, 10-30. Memory Verses, 22-24—Golden Text, Acts 11, 21—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1902, by American Press Association.]

19. Preaching the word to none but unto the Jews only.

Thus did those who were scattered abroad upon the persecution that arose about Stephen, and in chapter viii, 1, we are told that all were scattered abroad except the apostles. The twelve were originally commanded to go neither to the Samaritans nor to the gentiles, but rather to the lost sheep of the house of Israel, and on one occasion our Lord said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. x, 5, 6; xv, 24). All this was, however, changed before His ascension, and the command was plainly given to go unto all the world and to every creature.

20. The hand of the Lord was with them, and a great number believed and turned unto the Lord.

Thus in these new places the called out ones were being gathered unto Him to whom all must come, whether Jews or Greeks, for there is salvation in no other (iv, 12). The Jews ask for a sign, and the Greeks seek after wisdom, but to those who accept Him, both Jews and Greeks, Christ is the power of God and the wisdom of God (I Cor. i, 22-24). The good tidings of the kingdom and of the gospel of the grace of God when faithfully proclaimed will always be owned of God to gather out His elect.

21. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

This is written of Barnabas, whom the church at Jerusalem sent to Antioch when they heard the tidings of the Grecians turning to the Lord. They could not have sent a better man than this one, who had already proved himself a true son of consolation (iv, 35; ix, 20, 27). He gladly recognized the grace of God wherever he saw it, whether in a persecuting Saul or in the Grecians, and he now encourages these saved people to cleave to the Lord alone and not to any of their teachers.

22. For he was a good man and full of the Holy Ghost and of faith, and much people were added unto the Lord.

Our Lord Jesus said, "There is none good but one; that is God" (Mark x, 18), therefore Barnabas was in God, and God was in him through Jesus Christ. His goodness was the righteousness of God in Christ. Many are those righteous who are not filled with the Spirit, but Barnabas was Spirit filled (Eph. v, 18), as every believer should be. Unless people are added to the Lord it matters little to what so called church or company of Christians they are added, for there is no salvation in anything short of being a part of Christ Himself.

23. Then departed Barnabas to Tarsus to seek Saul.

He found him and brought him to Antioch, and for a whole year they abode there and taught much people. After Barnabas had persuaded the apostles that Saul was really a disciple he preached so boldly at Jerusalem in the name of the Lord Jesus that the Grecians went about to slay him. Then the brethren sent him to Cesarea and to Tarsus (ix, 26-31), and there he had evidently continued until now, and we can have no doubt but that he proved a faithful witness in his own city and to his own people. It is refreshing to see Barnabas and Saul together again and to find them teaching the people at Antioch for a whole year. Very much is often accomplished in a week or even a few days of Bible study, but how great things must have been accomplished in that year of teaching by these two Spirit filled men at Antioch! The church today sorely needs simple Bible teaching, that the people may learn to eat the word of God.

24. And in these days came prophets from Jerusalem unto Antioch.

Their message was not a cheerful one, for tidings of a coming famine are anything but cheerful, yet it is well to be forewarned. If you have learned some helpful lessons from the famine stories in connection with Abram, Isaac, Joseph, Ellimelech and the others, you will not lack for profitable meditation upon these verses. It is blessed to so trust in the Lord and have our hope in Him that we shall be as trees planted by the waters, spreading out our roots by the river, with leaves always green, not seeing when heat cometh and not careful in the year of drought nor ceasing from yielding fruit (Jer. xvii, 7, 8).

25. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea, which also they did and sent it to the elders by the hands of Barnabas and Saul.

Paul afterward taught thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. ix, 11). See also his plain and helpful teaching on the privilege of giving us II Cor. viii and ix, concerning a willing mind, and a cheerful gift because of the grace of God to us in Christ and His making all grace abound toward us. Doubtless some teaching on the same lines had been given during this year at Antioch, and now the fruit is manifest. On this occasion they give for the body, but in chapter xiii we shall see them giving missionaries for the soul. Many who would like to give when there is a real need and their hearts are touched and willing are often troubled because they have not the money to give. They will find comfort in II Cor. viii, 12, with I Pet. iv, 11.

Family harmony is preserved by the ants. It is asserted by Sir John Lubbock, the astronomer, that "during the many years he had ants under observation, he never saw anything like a quarrel between two ants of the same community."

In England the average weight of men is 155 pounds; that of the women is 122 pounds.

Miscellaneous Reading.

FROM CONTEMPORARIES.

News and Comment That is of More or Less Local Interest.

YORK. Rock Hill Herald, April 23: While Mrs. Hill Gelzer and her younger children were alone in their home last Thursday night, one of the front rooms was entered at a late hour by an unknown party, but nothing was disturbed, and the doors leading into other rooms having been locked the intruder could go no further than the bedroom. An effort was made to enter the house through the front door; but this was unsuccessful. A pane of glass was broken out of one of the side transoms, evidently with an expectation that the key in the front door could thereby be reached; but the lock was secured with a night latch and not with a key. Mrs. Gelzer is a very nervous woman, cool under all circumstances, and shoots well. Had the burglar obtained entrance to the room occupied by herself and children he could have met a hot reception. When the burglar thrust his arm through the glass a gash was evidently cut in his skin. Several spots of blood on the floor tell the tale and from this fact his identity may be discovered.

Mrs. Mary Jane Moore, widow of the late Captain Edward R. Mills, died at her home of her son-in-law, Mr. J. F. Reid, in this city, Monday morning, of a gripe, of which she had been a sufferer for three months. Yesterday her remains were buried in Laurelwood cemetery after services in the First Presbyterian church by Revs. A. S. Rogers, W. S. Beasley and W. E. Thayer. Mrs. Mills was 71 years of age. She was a daughter of the late Eli Moore and his wife Mary. She was born in Bethesda township, where she was raised. In 1857 she was married to Captain E. R. Mills. After the war they removed to Rock Hill, where the home has been ever since. Her nearest surviving relative is Mr. J. Leonidas Moore, a brother of this city. Mrs. Mills was a member of the Presbyterian church and had been since her childhood. She was a noble-hearted woman, a true Christian and the beauties of holiness were abundantly exemplified in her life. Rev. C. E. Todd, of Due West, was in the city Saturday. He was to have conducted services at Leslie Sunday, but owing to a sudden attack of sickness, was unable to fill his appointment. He returned home Monday morning.

The following left yesterday for a visit to the exposition: Mesdames J. B. Heath, R. P. Boyd, W. W. Fennell, W. A. Fewell, J. G. Sadler, E. E. Poag, E. B. Mobbey, Misses Sallie Gibson, Ida Williams, Sue Smith, Annie and Mattie Stevens, Josie Sadler, Corrie Mobley, Hubbie and Tommie Bays, and Messrs. J. B. Heath and R. A. Morrison. Miss Mary Williams came over from Yorkville Friday and spent until yesterday with her sister, Mrs. Walter Miller, in Oakland.

CHESTER. Lantern, April 22: During the time Mr. Claude Atkins was confined to his room on Saluda street with smallpox, a cat staid in the same room. He has recovered from the disease and has been out about two weeks. The cat has broken out with sores all over its body and it is presumed that it has developed a case of smallpox. Dr. McConnell says that it couldn't be found when he wanted to examine it, but as cats have smallpox, and as this cat had the opportunity of catching the disease, there is no doubt about its having suffered its fate. It seems that the cat didn't belong to any particular person, but wherever it chanced to be, there was its home.

Mr. and Mrs. J. L. Guy are celebrating their golden wedding today at their home near Lowryville. A number of their children and grandchildren are with them today. Dr. and Mrs. J. G. Johnston are attending from the city. Mr. Guy is about 78 years old. We don't know Mrs. Guy's age but she looks young. On last Thursday night a crossie was put on the Southern track about one-half mile above Cornwell. It appears that the tie was placed lengthwise between the rails. It was pushed a distance of 270 yards, when it was thrown off by the engine or the train was stopped and the employes threw it off. The freight train coming from Columbia after the long passenger at night is thought to be the train that came in contact with it. It is not positively known whether some one placed the tie on the track to wreck the train or not, though this is the interpretation of some. Henry McMaster was before Judge Williams yesterday morning as a suspect, but the evidence was not strong enough to convict him. The Dallas reunion will be well represented from this part of the state. On Saturday morning a party of about 70, from Lancaster and Yorkville, boarded the Seaboard for the "Lone Star State." The Chester delegation, however, did not leave until Sabbath morning, all going over the Seaboard. Following are the ones who went: T. M. Sanders, Washington Walker, Mrs. Lillie Douglas, Miss Kate Cornwell, Miss Lillie Cornwell, R. H. Cousar, John Cousar, Mrs. Jerome Wood, J. M. Fudge, R. L. Horne, Dr. George Jordan, Miss Jordan, Miss Emily Graham, Miss Sarris, Dr. McCullum, John Gladden, Mrs. Mary Carroll, I. N. Cross, R. M. Cross, W. S. Durham, Jos. Martin, Lee Sanders, Wm. H. Neal, J. M. Caldwell, Paul McLure, W. A. Bowles, C. E. Waters, A. H. Orr and Will Robinson. From Rock Hill: S. E. True, L. B. True, R. L. Sturgis, S. R. Kidd, J. Eubank, W. R. Lynn.

GASTON. Gastonia Gazette, April 22: A letter to Mr. Neal Davis written from Atlanta, yesterday morning, brings the reassuring news that his father seems better. He was brighter than for four or five days, and had raised himself up in bed several times to enjoy looking out of the window. This good news gives a fresh hope to his friends and loved ones that he may yet recover and be restored to them. Messrs. Magruder and Joyce, the railroad contractors, have finished their contract on the C. & N.-W. and are moving

their outfit from Hardin to Alexandria, Va., where they have a contract to build some track for the Southern. They were in town yesterday looking after transferring their mules and apparatus from the C. & N.-W. to the Southern. The Hebrews of our city, consisting of Messrs. D. Lebovitz and H. and B. Schneider are observing the Feast of the Passover, which began yesterday morning and continues for eight days. Mr. B. Wolfson, manager of Mr. Lebovitz' store at Clover, is here to join in the observance of this important Jewish festival. There being no synagogue here, the feast is observed only in the homes. The hours of service do not render it necessary to close the stores. After the devotional exercises on Monday, it is a custom among the Hebrews to give the Seder in each family, this being a time when the married sons and daughters all meet in the parents' homes. After dinner, which is always elaborate and more or less symbolical, the family unite in singing songs as old as the Israelitish captivity. During the eight days, Passover bread will be eaten, for which reason the season is often called the "Feast of unleavened bread."

THE DISPENSARY AS IT IS.

Neither Moral Nor Profitable; Just a Respectable Wrecker of Praiseworthy Aspirations.

The Southern Christian Advocate of last week has a number of articles against the state dispensary system. It is the organ of the great Methodist church in the state, and the series of articles that it publishes is likely to mean something.

One of the strongest letters is that of Mr. C. C. Featherstone, of Laurens, and it may be interesting just at this time. He says:

The advocates of the dispensary law attempt to uphold it, generally, on two grounds, viz: First, they urge that it is a moral institution, and will eventually lead to prohibition; second, they insist that it is a good business institution and will save the people money, that is, will bring in a revenue to the state and thus decrease taxation. There was a time, no doubt, when a great many South Carolinians opposed the law, to a large extent, through prejudice, but that time has passed and most of us can now take a calm, dispassionate view of the situation. With this end in view, let us then look at the question and find out where we stand, whether the law is a good one or a bad one.

The law was passed as a substitute for the Childs bill, which was a straight, pure prohibition measure. At the time it (the dispensary) had the support of many good prohibitionists in the state, who honestly believed that it would ultimately lead to something better—to out and out prohibition. There cannot be a shadow of a doubt but that we would have had prohibition had it not been for the dispensary.

Has the law tended, is it tending, towards immorality, or prohibition? Such is the practical question before us. The dispensary records show that the sales of whiskey have increased every year since the concern began to do business. Year by year more whiskey is being bought, and of course, is being sold. Year by year new dispensaries are being established; communities in which an old-time bar room was never seen now have dispensaries; every year elections are being held for the purpose of allowing the people to vote on "dispensary" or "no dispensary." Greenwood and York and other counties, naturally prohibition counties, are voting on the question and some of them have voted "dispensary."

People who were, under the old system, bitterly opposed to the sale of whiskey have been led to believe in the dispensary and are voting for it. What does it mean? Is it leading, will it ever lead, to prohibition? A problem that some of its advocates ought to be asked to solve: Is the dispensary increasing its sales year by year; if new dispensaries are being established month by month and year by year, how long will it take the law to get to prohibition?

And its advocates are not satisfied with the sale of whiskey alone, but beer dispensaries are being established all over South Carolina. They claim that the people demand beer and the dispensary gives it to them. Instead of curtailing the sale of intoxicating beverages the effort is to go on and on increasing. The effort is to increase, not to decrease.

People who, under the old system, had a horror of the traffic, are becoming accustomed to it. The very fact that the state is behind, and in control of the business, lends to it an air of respectability that it never possessed before. Our people are being told, and some of them made to believe, that the revenue derived from the sale of whiskey will decrease taxation, and thus put money into their pockets. And some of the revenue (blood money) is being put into the free school fund, to help educate our children, and men who could not be reached in any other way are by the dollar argument being led to favor the dispensary. Some cities and towns in South Carolina are deriving more revenue from the dispensary than they ever got from bar-rooms, and their streets are being handsomely paved with the money. The dollar argument is tremendously strong with a great many people, and it is being used for all it is worth. In order that they may save a little in the way of taxes, will damn themselves and their children forever! It may be from sentiment, but the writer firmly believes that it would be better for the children of South Carolina to do without education rather than that they should receive it through blood money.

Is there anything moral about the dispensary, and will it ever lead to prohibition? It does seem that any intelligent, thinking man ought to see at only half a glance that it is leading, and at a fearful rate, in the other direction; that the prohibition features of the law are not being stressed, but on the contrary they are being lost sight of. But if we have lost sight of God and the question of right and wrong; if we will view the question

from a standpoint of business and dollars and cents, let us view the question from that position. Is the dispensary a good thing, viewed from a business standpoint? Has it decreased taxes? Our people have heard a great deal of late about economy and the reduction of taxes. What does the record show? In the last ten years manufacturing enterprises have increased at a wonderful rate in this state; values have increased enormously, (fifteen million last year, if the writer is not mistaken.) Year by year has this been going on, and the increase in the value of real and personal property returned for taxation has been tremendous. What about taxes? There has been none. We are paying as many, if not more, mills now than we have ever paid. The dispensary has not reduced taxes a single dollar.

But suppose there had been a direct reduction in property taxation, what would be the practical effect? Suppose we pay less school taxes, are we practically benefited? The proposition of the dispensary people, viewed from a business standpoint, when we boil it down is about this: If we will go to the dispensary and invest a dollar in whiskey they will give us back about the sixteenth of one cent to help educate our children. If we will put a dollar out of our right hand pocket and give it to them they will put the sixteenth of a cent in the other pocket. They say to us buy a dollar's worth of whiskey, drink it, become a drunkard, go to the devil and we will give you the sixteenth of a cent to help educate the children of a drunken father. How is that for a business proposition? Or, to put it in another form, they say invest a dollar with us and we will give you back a sixteenth of a cent to help educate your boy, and then while we are educating him, or rather after we get him educated, we will sell him whiskey, make him a drunkard and spoil the effect of the education we have given him. God save our people from such business as well as from such morals (?). Cannot our people see that the dollar comes out of them and that they get back the sixteenth of a cent?

One more inconsistency. The great state of South Carolina, the natural guardian and protector of her children, helps to educate them with blood money, spoils the effect of the education with drunkenness, and then when they commit crime in consequence of that drunkenness, they are tried in her courts for the crime which she assisted them to commit and they are punished and sent to the gallows or the penitentiary. May God save us from our guardian and protector!

The state of Louisiana had the same fight several years ago that South Carolina will have for the next 20 years. The great Louisiana State lottery, that stench in the nostrils of all good people, became fastened upon that state. Its popularity was, in a large measure, due to the fact that every year it contributed thousands to the free schools fund. For years the people of that state were blind to any other argument except that of dollars and cents. Her young people were reduced and debauched by the gambling evil and demoralization, general demoralization, was the result. It took a war waged for years to overthrow the monster evil; but at last it was done. Let a note of warning be sounded to the Christian people of South Carolina. The dispensary has its fangs deep into our state and they are being put in deeper and deeper, year by year. Two-thirds of the church members can rise up and throw off the evil. Will they do it?

THE VICE OF GAMBLING.

The Evils of This Most Demoralizing Habit.

The following from the Richmond News is from the pen of A. B. Williams, formerly editor of the Greenville News, is well worth the careful perusal of every young man who has ever gambled or wanted to gamble: "Probably there are in Richmond a number of shabby looking men, some young and others old, who hang around the gambling places and pike at faro trying to take in half the lay out, open and coppered, with one white chip, pitifully begging chips at poker games, scraping their pockets to shoot away a few coins at craps. There are men who can't sleep and can't keep away from the game, even when they have

not a cent to play with and who sit around wistfully to pick up sleepers or in the vague hope that somebody in luck will give them a few cents or dollars. These are the men who are tolerated for a time and then barred out. If they are not in Richmond this is the only city where gambling houses are that lacks them.

You youngster with a job or an income, look at these wrecks with a pitying contempt. Do you ever think that a few years ago they were just where you are now—beginners at the game with jobs and prospects and hopes? It is just as sure that if you stick to it you will be where they are, or perhaps worse. They are comparatively lucky. Hundreds of thousands who are tread- ing the road you are walking in are in the penitentiaries or on the road. Every young man who once wore clothes as goods as yours or better, who had as much sense and character as you have and as good connections, are fished out of the rivers around the big cities or found dead on freight trains or picked up along roads and sent to die in strange almshouses and to be buried like as many animals with "Unknown Tramp," as their only epitaph.

The game will beat you in the end. Every gambler will tell you that. There is no doubt of it. The difference between good luck and bad is that with the cards or the wheel or the dice running your way you will last a little longer. The time must come when you must quit. If you are lucky enough to be able to quit before you have ruined yourself you will be all the money out you have lost and many a bitter day in the future you will wish you had it and see where you could do much for yourself or somebody you would like to help if you had it.

Do you ever think of the histories and the tragedies behind these old pickers and dead beats, to say nothing of the tramps at whom you laugh now? All of them had women who loved them and hoped for them, just as you, sonny, probably have. Most of these wrecks represent humiliations more bitter than can be written or told, long heartaches and the sickening, sliding away of pride and confidence and faith and all that makes life beautiful and worth living. Every man who goes to the bad, as a rule, represents the agony of some helpless and unoffending woman. If you are any kind of a man at all, that is something that you will take into consideration.

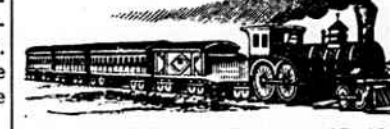
We are satisfied that some man will read this who has already felt the bitterness and the horror and the sting of the disease. Maybe you are already up to your ears in debt, or worse have begun to dip into money belonging to somebody else intending to pay it back and fooling yourself with the idea that you are honest. There is just one way to stop and that is to stop. Don't cling to the idea that some time things must turn your way and that when you have pulled out of the hole you will swear off for good. The penitentiaries and asylums are full of men who have been right along there. The percentage of the game must beat you, if you get a strictly fair showing—which you do about once in ten times. The gamblers are not in the business for amusement and are not going to give you any chance they can help. When they are absolutely on the level you will have the same chance against them that any amateur has against professionals at any other game—the same chance you would have in a fight against Corbett or at billiards against Ives.

Quit and do it without any reservation about next time or any period of swearing off. There is just the one way to stop gambling and that is a hard one and you will find that it will test all the manhood you have, if you have the disease badly. Some of you who do not acknowledge that you have it can hardly wait for your place to close or to get your supper before you are hunting the game; and you think of it all day and you dream of it all night and try to pick bunches out of the street numbers.

If you have reached that stage you had better go down on your knees and ask Almighty God to help you, and you had also better go to somebody you can trust, make a clean breast of it and get what you may need to put you somewhere in halting distance of honesty. Then make up your mind earnestly and honestly, stick to it and get yourself interested in something else until the craving and the habit are broken.

And you who have not yet begun, or who are dabbling in it, now is the time, and the one safe time, to drop it.

SOUTH CAROLINA & GEORGIA EXTENSION RAILROAD CO.



Schedule Effective January 15, 1902.

BETWEEN CAMDEN AND BLACKSBURG.

Table with columns for WEST, EAST, STATIONS, and TIME. Lists routes between Camden and Blacksburg with departure and arrival times.

BETWEEN BLACKSBURG, S. C., AND MARION, N. C.

Table with columns for WEST, EAST, STATIONS, and TIME. Lists routes between Blacksburg and Marion with departure and arrival times.

GAFFNEY BRANCH.

Table with columns for WEST, EAST, STATIONS, and TIME. Lists routes for the Gaffney Branch with departure and arrival times.

SOUTHBOUND CONNECTIONS.

At Marion No. 32 connects with Southern railway train No. 36, which arrives at Marion at 8:25 a. m., from Chattanooga, Asheville and intermediate points.

At Blacksburg, No. 34 and No. 11 connect with Southern railway train No. 36, which arrives at Blacksburg at 7:45 a. m., from Atlanta, Greenville, Spartanburg and intermediate points.

At Rock Hill, Nos. 32 and 34 connect with Southern railway train No. 35, which leaves Rock Hill at 3:30 p. m., for Chester, Columbia and intermediate points.

At Catawba Junction, Nos. 32 and 34 connect with S. A. L. train No. 32, which passes Catawba Junction at 7:54 p. m., for Monroe and intermediate points.

At Lancaster, No. 33 connects at Lancaster with L. & C. train No. 16, for Chester and intermediate points.

At Rock Hill, Nos. 32 and 35 connect at Rock Hill with Southern railway train, No. 34, leaving Rock Hill at 8:26 p. m., for Charlotte and points north.

At Blacksburg, No. 33 connects with Southern railway train No. 12, 4:38 p. m.; 38, at 7:05 p. m.; and 40, at 7:45 p. m., for points north. Nos. 33 and 35 connects with Southern railway train No. 35, leaving Blacksburg at 11:25 p. m., for points south.

SOUTHERN RAILWAY THE GREAT HIGHWAY OF TRADE AND TRAVEL. Uniting the Principal Commercial Centers and Health and Pleasure Resorts of the South with the NORTH, EAST and WEST. High-Class Vestibule Trains, Through Sleeping-Cars between New York and New Orleans, via Atlanta, Cincinnati and Florida Points via Atlanta and via Asheville.

CAROLINA & NORTH-WESTERN RAILWAY COMPANY.

Schedule Effective Nov. 24, 1901.

Table with columns for Northbound, Passenger, Mixed. Lists routes and times for Carolina & North-Western Railway.

Table with columns for Southbound, Passenger, Mixed. Lists routes and times for Carolina & North-Western Railway.

CONNECTIONS. Chester—Southern Ry., S. A. L., and L. & C. Yorkville—S. C. & Ga. Extension. Gastonia—Southern Ry. Lincolnton—S. A. L. Newton and Hickory—Southern Ry. E. F. KELLY, Gen. Agent, Chester, South Carolina.

PHOTOGRAPHY.

FOR PHOTOS in any style and of the BEST FINISH—Please call at my Gallery, on Cleveland avenue. S. W. WATSON, Yorkville, S. C.