ANECDOTES TOLD BY BISHOP POTTER

EXPERIENCES IN HOUSE OF BISHOPS.

How He Came To Be Secretary—No Prejudice Against Tobacco—Bishop "Husband of One Wife."

The late Bishop Potter, whom Rabbi Silverman has characterized as the "Beecher of our generation," it being just twenty-one years since Henry Ward Beecher died, had a wide acquaintance among the clergy. This was increased before he himself wore the episcopal lawn by the fact that he was for a considerable term of years secretary of the House of Bishops. The fact that he was the son of one Bishop and nephew of another also served to make him well known even in his early years as a clergyman. He related many interesting incidents in his experience, both in this country and abroad, in his book "Reminiscences of Bishops and Archbishops," which appeared in 1906. Of the way in which he came to write it he said in the preface that on the evening of Memorial Day, 1903, when the statue of General Sherman at the Fifth avenue entrance to Central Park had been unveiled he dined with a few friends, invited by a distinguished journalist and man of letters, to meet the sculptor Augustus St. Gaudens, and many incidents connected with the life of the great soldier were related. When driving home past the stately equestrian statue, he found himself saying to his companions, "What a regrettable fact it is that all the incidents we have heard to-night, or almost all of them, will disappear with those who have related them! They are all educated men who told us what they remembered of Grant, and Sherman, and Sheridan and the rest; but they will never put it down on paper, I fear."

So, he was impelled to write some of the things he knew of the House of Bishops of the Episcopal Church, with which he had been connected nearly forty years. Of how that relation began he tells this incident: He had just returned from a trip to Europe in 1866 and chanced to see that a former fellow student was to be consecrated a missionary bishop in St. John's Chapel in this city and went to the service. In the communion office this incident occurred:

At this point the late Bishop of Connecticut walked across the chancel to where my predecessor, Bishop Horatio Potter, was standing, pointed toward the pew, in a side aisle, in which I was seated, and whispered in Bishop Potter's ear. The latter turned, nodded his head, and immediately left the chancel, passed into a vestibule adjoining it, and thence into the body of the church. Advancing (in his episcopal robes, be it remembered!) down the aisle to the door of the pew in which I was kneeling, he leaned his elbow on the door, and, bending over, said, "Henry, how would you like to be secretary of the House of Bishops?" I mention the incident as furnishing a reminder of the great change for the better which, since then, has come to pass in the matter of appropriate usages in church. Bishop Horatio Potter was an exceptionally devout man, and distinguished by unusual reverence in his bearing in any sacred edifice. And yet what he did was utterly unremarked then, while now it would be thought impossible for any bishop to do anything of the sort.

BROUGHT TO LIGHT A SMOKER.

Bishop Potter related two incidents in the volume in regard to the habit of smoking, one having to do with Bishop Eastburn, of Massachusetts. He had been dining with the Bishop for the first time, and says:

After dinner the Bishop fidgeted in his chair, in a fashion that betrayed plainly enough his discomfort; and, springing at last from his seat, went to the sideboard and seized a box of cigars. Turning toward me as he did so, and remembering, I suppose, that I was the son of one who, as a college professor, had been widely known for his hostility to tobacco, he exclaimed, with a lugubrious expression which I can never forget: "Dr. Potter, I presume that you don't smoke."

"Whenever I get a chance I do," I answered promptly. Whereupon, his whole face broadening into a smile of delighted surprise, he exclaimed:

"Thank God! I was afraid that you had inherited the detestable prejudices of your father!"

When attending the Lambeth Conference of 1888 Bishop Potter was one of the guests of Dr. Benson, then Archbishop of Canterbury, at dinner, and thus describes an after-dinner experience:

The dinner had been large, long and—I wonder if I may dare add—dull, and we were gathered in the drawing room in that anti-climax of the evening which no one can very joyfully remember. At that moment the present Archbishop of Canterbury, who was then Dean of Windsor, rose and said in a voice intended to be heard by the whole company: "Well, I fear I must go to my work"; and then, sotto voce, as he passed my chair: "If you care to come to my room I will give you a cigar." It should be noted here that at that time smoking in an episcopal palace was regarded as somewhat profane. But I fear I followed the Dean of Windsor with unseemly eagerness, and for an hour or more "burned incense to Baal," as a good old American bishop used to describe it, with keen delight. It was long after midnight when I took leave of the dean and set out for my room. My cigar was still in my hand, and my way lay through a long, dark hall, at the other end of which were the staircase and the Archbishop's study. I had nearly reached the former when, to my horror, the door of the study was opened, and his grace stood revealed in the bright light. There was no avenue for retreat. Covered with dismay and with the witness of my guilt in my fingers, I stood transfixed. But in a moment there came the Archbishop's bubbling "Ha! ha! New York! I have caught you red-handed!" And then, as he passed on, that kindly twinkle in his eye and that radiant and luminous smile which no one who ever saw them will forget.

BACHELOR BISHOPS.

This incident is related in connection with Bishop Whittingham, of Maryland, at an informal discussion in the House of Bishops of a recent episcopal election:

A bishop who knew the bishop-elect in a very intimate way was on his feet and was being catechised, when a bishop called out:

"What kind of a wife has our brother-elect?"

"His present wife"—— began the bishop thus challenged, when the Bishop of Maryland sprang to his feet.

"One moment!" he cried. "Do I understand my brother aright? Did he say 'his present wife,' and am I to understand by that phrase he meant to imply that the brother-elect has had a previous wife? Because, if so, I cannot vote for his confirmation. St. Paul says, 'A bishop must be the husband of one wife,'" quoting a verse from the 1st Epistle to Timothy, which scholars usually regard as designed to forbid, in an age in which the usage prevailed, polygamic union.

For a moment the house, in which were a number of bishops who, having been bereaved of their earthly partners, had supplied their places, sat still in stunned silence, until a prelate, whose sense of humor was as keen as Bishop Whittingham's was feeble, rose in his place and said: "Do I understand the Bishop of Maryland as regarding the language of the Apostle which he has quoted as mandatory?"

"Certainly," exclaimed Bishop Whittingham, not detecting the trap which had been laid for him.

"Very well, then, Mr. Chairman," said the interrogating bishop blandly; "if the Bishop of Maryland regards the language of St. Paul when he says a bishop must be the husband of one wife as mandatory, I would like to ask him what he purposes to do with the Bishop of —— (naming a bachelor bishop), who hasn't any?"

There was a shout of laughter, amid which the Bishop of Maryland flushed angrily and took his seat. The humor of his blunder was wholly unperceived by him.

A well known bachelor bishop was Bishop Williams, of Connecticut, and this story was told to Bishop Potter by a fellow bishop:

One of Bishop Williams's private secretaries once called his attention to a facetious statement in a newspaper, to the effect that they were proposing to put a tax on bachelors. "Read it," said the bishop. The secretary then read it in full, to the effect that upon young bachelors the tax was to be light, but as years increased and the probabilities of change diminished the tax was to be made more and more weighty, until to those upward of seventy—as the bishop then was—it was to amount to some hundreds of dollars annually. The secretary read the latter part with something of a gusto. When he had finished the bishop said, calling the secretary by name, "P——, it comes high, but it's worth it."

OBJECTED TO SPITTOONS.

When the General Convention of 1871 met in Baltimore, Bishop Selwyn, of New Zealand, was to be a guest, and Bishop Coxe was especially anxious to have everything as stately and refined as possible, and visited the hall before the convention opened:

In its vestibule, to his horror, he found stacked up two or three dozen "stone china" spittoons, and rushing into the hall he called out:

"Dr. Potter, have you seen this pyramid of horrors in the vestibule? Surely you are not going to allow them to be brought into the House of Bishops? Think what an impression they will produce upon our English guest."

"Alas! my dear Bishop," I answered, "I have no discretion in the matter. If I do not provide them to-day I shall be ordered to do so to-morrow. The Bishops of A and B and C and others will refuse to be deprived of a convenience to which they and many others have long been accustomed."

"A convenience!" cried the Bishop. "Is it possible that we are such a tribe of savages!" And banging the door behind him he vanished in a fine rage.

Of Bishop Phillips Brooks this incident is related by Bishop Potter:

But he did not love lawmaking and he did not pretend to. In the only General Convention in which he sat he was one of the junior bishops, and his place as such in the House of Bishops was near the door. I was going out of it one day when, as I passed his seat, he plucked my sleeve and, drawing me down, whispered in my ear: "Henry, is it always as dull as this?"

This story was told to Bishop Potter by Bishop Dudley, of Kentucky, of his personal experience:

He was on a hunting expedition near Louisville, and happened to fall in with a local sportsman, whose unconcealed admiration for the city man's marksmanship paved the way for further conversation.

"What's your name?" the countryman finally inquired.

"Dudley," was the reply.

After some exchange of incident and experience the Bishop's interlocutor hazarded:

"Say, Dudley, what business do you follow?"

"I'm a preacher."

"Oh, get out! What are you giving me?"

"But I am. I preach every Sunday."

"Where?"

"In Louisville."

"Well, I never! I never would ha' thought it! You ain't stuck up a bit like most of the preachers down this way."

An invitation to hear this new-made acquaintance preach was accompanied by a scribbled card, and the next Lord's Day saw the rustic, in his "Sunday best," ushered into the Bishop's own pew, where he listened intently to both service and sermon.

He was manifestly amazed afterward to have the orator of the morning come down to greet him as cordially and familiarly as in the woods. He managed to stammer his thanks, and added:

"I ain't much of a judge of this kind of thing, parson, but I riz with you and sot with you, and saw the thing through the best I knew how. All the same, if my opinion is worth anything to you, the Lord meant you for a hunter."

"RAISING CROP OF MEN"

How a Section of Texas Was by Education Saved from Destruction.

For several years the United States government has been co-operating through the Agricultural Department with the farmers of the South in raising what has been termed "a crop of men." Some would say that this was not an agricultural product, and, in truth, it lies in the background of the enterprise. It would be called by some a by-product. Primarily a method of developing the possibilities of the land, behind it lies a well defined purpose of keeping men in the country and helping them to help themselves to bank accounts, land holdings and better schools and roads.

The purpose, the method and the results of a movement which has been supported largely by the government and the General Education Board are described in the current number of "The Outlook," by Everett W. Smith.

About a year ago Marshall, Tex.—indeed, the entire county in which that town is situated—was threatened with a serious financial setback. Five hundred negro tenant farmers, who had striven for years to get on the right side of the ledger and failed, had become disheartened. Debts increasing from year to year were their portion. They threatened to leave the community and their debts and go to the city, where they could earn more money.

This threatened financial disaster to Marshall. When the negroes were asked not to forsake the town they said they were tired of raising cotton for the boll weevil to feed upon. In despair the people of Marshall turned for help to Dr. Seaman A. Knapp, who has charge of the farmers' co-operative demonstration work of the Department of Agriculture. Dr. Knapp sent his Texas representative to talk to the discontented farmers. For five hours this man described scientific farming in simple terms. At last the ice broke up.

"If President Roosevelt thinks enough of us pore niggers to send a white man down here to tell us how to raise cotton, I think we ought to raise cotton," said an old negro.

The result was that every one of the farmers who followed the instructions given by the government expert made money. None of the others did, but they learned the lesson.

In another Texas county, Kaufman, forty tenant farmer families, who had made a long and futile struggle against debt, became "co-operators" with the government. At the end of the year every family had accomplished the impossible—paid off its debts. More than that, among them they had put $10,000 into banks.

These are only two instances out of hundreds in all parts of the South.

"The tenets of Dr. Knapp's propaganda," says Mr. Smith, "can be summed up in a few words: Deeper ploughing and better preparation of the seed bed, the best seed, judicious use of fertilizers, thorough tillage, more horsepower and better tools, and more and better farm stock. That is all, but it is making men out of debt-ridden tenant farmers, whose condition has been little better than that of slaves, if not, indeed, worse. His work is making it worth while for farmers to stay on the farm.

"He teaches by object lessons, the demonstration farms. A demonstration farm is a plot of from one to five acres, which the farmer agrees to work in strict accordance with instructions. Such a farmer is called a 'demonstrator.' He agrees to furnish all the labor, machinery and fertilizers that are required on his land, and to keep an accurate account of all the soil and crop history, of all cost of cultivation and of the yield of the crop. This furnishes the government with data for future assistance in the region. The government will furnish seed, if it is his first season; after that he will have raised his own seed."

Dr. Knapp's method of fighting the boll weevil since it appeared in 1903 illustrates his theories and practice. When the weevil appeared Congress appropriated $250,000 as an emergency measure. The question then was the method to be adopted to meet the condition. Entomologists proposed to find the enemy of the boll weevil in order to exterminate it. Agricultural experts wished to experiment with other kinds of cotton in the hope that they would be less to the liking of the weevil. Dr. Knapp suggested that the planters be taught how to raise such large crops that the weevil could not by any possibility destroy the yield. What the planters needed first, he said, was a crop of cotton. At first the planters laughed at the idea of toiling harder than ever for the benefit of the pest.

"Do you mean to tell us," said one spokesman, "that you have come empty handed to Texas to relieve the distress of our people and restore confidence, and that you know of no way of destroying the boll weevil? And, further, that you furnish no seed nor fertilizers? And do you intend to tell our people, 'your only remedy is to get out and hustle?' If this be true, we are to receive one of the greatest of disappointments." Texas had supposed that the government was going to supply money.

"Nothing of the sort," said Dr. Knapp. "We're going to show you how to raise cotton. People are rarely benefited by gifts. Our system insures a crop, and while you are waiting for the government to give you a few thousand you can increase your income from $20,000,000 to $30,000,000, add to your manhood and become independent."

Much argument was required, but finally eight thousand co-operators were obtained. In the fall of 1904 the farmers of the district infested by the boll weevil found themselves better off than they had been for years. The entomologist has not yet discovered a method of exterminating the boll weevil, but, although the pest is moving eastward fifty miles each year, it has lost its terrors. And independent men are being made.

THE GREAT PIGEON RACE FROM FRANCE TO ENGLAND: LIBERATING THE BIRDS AT NANTES FOR THEIR HOMEWARD FLIGHT.

The other day the annual pigeon "Derby" took place, 7,513 birds being conveyed from Lancashire to Nantes, in France, and there released for their long homeward flight of about four hundred and fifty miles. The birds were taken from Manchester to Southampton, and again from St. Malo to Nantes, by special train, and altogether there were 687 baskets, occupying fourteen railway vans. On arrival at the goods station at Nantes the baskets were at once placed on the open space by the side of the railway, and the lids were opened by the railway officials. Immediately the pigeons rose in their thousands and started for home, which some of them reached in less than eight hours. The winning bird, belonging to T. Dobson, of Milnthorpe, made the journey at the rate of 1,440 yards a minute, or nearly fifty miles an hour.

—The Graphic.

MAKING UNCLE SAM'S WORD GOOD.

General Tom Edgar, the first white child born on Galveston Island (his birthday was in June, 1837), was returning to Galveston from Houston, where he had been an honored guest at the dedication of a tablet placed on the site of the first Capitol of Texas, at Houston. We were seatmates in the smoking car. He told many amusing stories of the early days. Among others, he narrated his experience as a juror in the case of a negro on trial for stealing a mule. It was in 1865, while United States soldiers were still in charge at Galveston. The negro pleaded not guilty, but the testimony was pretty clear against him. His lawyer, ignoring the testimony, based his defence upon the assertion that the negro could not possibly be guilty.

"Is it not a fact," he said, "that the federal government promised to every freedman two mules and sixty acres of land? No man can deny it, because it is a fact. My client has not received his promised sixty acres of land. He has not received his promised span of mules. He has, indeed, got but one mule, as these witnesses have testified, and the United States still owes him another mule and sixty acres of land. I leave it to you, gentlemen," he said, turning to the jury. "If the facts do not prove conclusively that my client is not guilty of stealing this mule and can not, under the circumstances, have been guilty."

"That argument," said General Edgar, "tickled us so that we actually returned a verdict of 'not guilty.' I don't believe the darky ever did get the other mule and the sixty acres, but we did all we could to make Uncle Sam's word good."—Success Magazine.

THE TACTFUL DOCTOR.

A physician in a small town in Northern Michigan got himself into a serious predicament by his inability to remember names and people. One day, while making out a patient's receipt, his visitor's name escaped him. Not wishing to appear so forgetful, and thinking to get a clew, he asked her whether she spelled her name with an e or i. The lady smilingly replied, "Why, doctor, my name is Hill."—Success Magazine.

CHAMPAGNE AS INCOME TEST.

"Why," asked the young doctor, "do you always order champagne for every new patient that comes in?" "Because, my boy," replied the old practitioner, "I can judge by what the patient says whether or not he can afford it. That helps me when I come to make out my bill."—Dundee Advertiser.

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The newest cotton fabrics. Values up to 25c per yard; special at.......... } 10c

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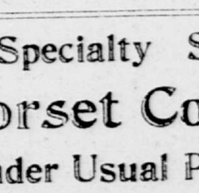

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FOR PHILADELPHIA. Lv. W. 23d ST.:—6.50, 7.50, 8.20, 8.50, 9.50, 10.50, 11.20, 11.50 a. m., 12.50, 1.20, 1.50, 2.50, 3.50, 4.20, 4.50, 5.50, 6.50, 7.50, 8.50, 11.50 p. m. Sundays, 7.50, 8.50, 9.50, 10.50, 11.50 a. m., 12.50, 1.50, 2.50, 3.50, 4.50, 5.50, 6.50, 7.50, 8.50, 10.20, 11.50 p. m.
Lv. LIBERTY ST.:—1.30, 6.30, 7.00, 8.00, 8.30, 9.00, 10.00, 11.00, 11.30 a. m., 12.00 noon, 1.00, 1.30, 2.00, 3.00, 4.00, 4.30, 5.00, 6.00, 7.00, 8.00, 9.00 p. m., 12.15 midnight. Sundays, 1.30, 8.00, 9.00, 10.00, 11.00 a. m., 12.00 noon, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.30 p. m., 12.15 midnight.
FOR BALTIMORE AND WASHINGTON. Lv. W. 23d ST.:—7.50, 9.50, 11.50 a. m., 1.50, 3.50, 5.50, 6.50 p. m. daily. Lv. LIBERTY ST.:—1.30, 8.00, 10.00 a. m., 12.00 noon, 2.00, 4.00, 6.00, 7.00 p. m. daily.
FOR ATLANTIC CITY. Lv. W. 23d ST.:—9.50 a. m., (12.50 Sats. only), 3.20 p. m. Sundays, 9.50 a. m., 2.20 p. m. Lv. LIBERTY ST.:—10.00 a. m., (1.00 Sats. only), 3.40 p. m. Sundays, 10.00 a. m., 2.30 p. m.
VIA ALL RAIL.—Long Branch, Asbury Park, Ocean Grove, &c. Lv. W. 23d ST.:—8.20, 11.20 a. m., (12.20, 1.00 Sats. only), 1.20, 3.20, (4.20 does not stop at Long Branch or run on Sats.), 4.30, (5.05, except Sats.), 5.20, 6.20, 11.50 p. m. Sundays, 9.05, 9.50 a. m., 3.50, 8.20 p. m. Lv. LIBERTY ST.:—4.00, 8.30, 11.30 a. m., (12.40, 1.20 Sats. only), 1.30, 3.30, (4.35 does not stop at Long Branch or run on Sats.), 4.45, (5.15 except Sats.), 5.30, 6.30 p. m., 12.01 midnight. Sundays, 3.30, 9.15, 10.00 a. m., 4:00, 8.30 p. m.
SANDY HOOK ROUTE.—For Atlantic Highlands, Sea Bright, Monmouth Beach, Long Branch, Asbury Park, Ocean Grove, &c. Lv. Pier 81, N. R., Foot W. 42d ST.:—8.50, 9.35, 10.30 a. m., 12.30, 1.30, 3.10, 4.15, 5.25, 7.45 p. m. Sundays, 9.00, 10.00 a. m., 7.00, 3.30, 7.45 p. m. Leave Pier 10, N. R., Foot Cedar St., 9.15, 10.00, 11.00 a. m., 1.00, 2.00, 3.45, 4.45, 5.45, 8.10 p. m. Sundays, 9.50, 10.30 a. m., 1.30, 4.00, 8.10 p. m.
Time tables may be obtained at following offices: Liberty St. (W. 23d St. Tel. Chelsea 3144), Piers 10 and 81, N. R., 6 Astor House, 245, 434, 1300, 1354 Broadway, 182, 225, 281 Fifth Av., 2798 Third Av., 111 West 125th St., 245 Columbus Av., New York; 4 Court St., 343, 344 Fulton St., 479 Nostrand Av., Brooklyn; 390 Broadway, Williamsburg. New York Transfer Co. calls for and checks baggage to destination.

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"Every other hour on the even hour."
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Direct Connections in New Union Station, Washington, with all Lines South.

Leave New York Daily.	23d St.	Lib'y St.
WASHINGTON, Sl'pers.	11.50 pm	1.30 am
WASHINGTON, Diner.	7.50 am	8.00 am
WASHINGTON, Diner.	9.50 am	10.00 am
(Parlor car N. Y. to Richmond, Va.)		
WASHINGTON, Diner.	11.50 am	12.00 n'n
WASHINGTON, Buffet.	1.50 pm	2.00 pm
"ROYAL LTD.," Diner.	3.50 pm	4.00 pm
WASHINGTON, Buffet.	6.50 pm	7.00 pm
Through Daily Trains to the West.		
CHICAGO, PITTSBURG.	7.50 am	8.00 am
CHICAGO, COLUMBUS.	11.50 am	12.00 n'n
PITTSBURG, CLEVEL'D.	3.50 pm	4.00 pm
"PITTSBURG LIMITED."	6.50 pm	7.00 pm
CIN., ST. LOUIS, LOUISV..	11.50 pm	1.30 am
CIN., ST. LOUIS, LOUISV..	9.50 am	10.00 am
CIN., ST. LOUIS, LOU SV..	5.50 pm	6.00 pm

Offices: 245, 434, 1300 Broadway, 6 Astor House, 108 Greenwich St., 225 5th Av., 391 Grand St., N. Y.; 343 Fulton St., Brooklyn; West 23d St. and Liberty St.
After 6 p. m. Sleeping Car Reservations and full information regarding trains, etc., can be obtained at Bureau of Information, B. & O. R. R., 23d St. Terminal. 'Phone Number, Chelsea—3144.

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Foot of W. 23d & Cortlandt & Desbrosses Sts. R.
•Daily. Sunday: a7.25, b9.25, e7.45, d9.45, n5.25, x5.45.

	Lv. N. Y. A	Lv. N. Y. B
Buff.-Niagara Falls Exp....	•a7.40 A M	•e7.50 A M
Buffalo-Chicago Express....	•b9.40 A M	•d9.50 A M
BLACK DIAMOND EXPRESS.	•11.55 A M	•12.10 N'N
Chicago-Toronto Express.	•n5.40 P M	•x5.40 P M
THE BUFFALO TRAIN.	•7.55 P M	•8.00 P M

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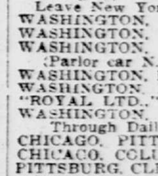

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PROVIDENCE LINE Via Providence. Lv. Pier 18, N. R., foot Murray St., week days only, 6:00 P. M. Strs. PROVIDENCE and PLYMOUTH. Orchestra on each.
NORWICH LINE Via New London and East. Lv. Pier 40, N. R., foot Clarkson St., week days only, 5:00 P. M., Pier 70, E. R., foot E. 22d St., 6:30 P. M. Strs. CITY OF LOWELL and CHESTER W. CHAPIN.
NEW BEDFORD LINE For New Bedford, Woods Hole, Martha's Vineyard, Nantucket, Mattapoisett, Marion and Cape Cod points. Lv. Pier 40, N. R., foot Clarkson St., week days only, 6:00 P. M. Strs. MAINE and New HAMPSHIRE.
NEW HAVEN LINE For New Haven, Meriden, New Britain, Hartford, Springfield and North. Lv. Pier 28, E. R., week days only, 2:45 P. M., Sundays 9:30 A. M.; Pier 70, E. R., foot E. 22d St., week days 3:00 P. M., Sundays 10:00 A. M. Str. RICHARD PECK.
BRIDGEPORT LINE For Bridgeport, Ansonia, Waterbury, Torrington, and Winsted. From Pier 28, E. R., near Catharine St. Str. NAUGATUCK leaves 11:00 A. M. week days. Str. BRIDGEPORT 3:00 P. M. Saturdays, 2:00 P. M. Sundays 5:00 P. M. Str. BRIDGEPORT stops Pier 70, E. R., foot East 22d St., half-hour after leaving Pier 28. Telephone 6100 Cortlandt, or write for information. F. C. COLEY, A. G. P., Pier 19, N. R., New York.
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Lv. A.M.	Read Down. A.M.	Daily exc. Sun. P.M.		A.M.	Ar. Read Up. P.M.	P.M.
8:00	....	†	Bklyn Annex.	†	6:20	....
8:40	9:40	1:45	Desb's St.	11:45	6:00	9:00
9:00	10:00	2:00	W. 42d St.	11:20	5:30	8:40
9:20	10:20	2:20	W. 129th St.	11:00	5:10	8:10
9:45	10:50	.....	Yonkers	.....	4:30	7:20
....	....	4:50	H'I'd Falls	8:40	....	....
11:30	1:00	5:00	W. Point	8:35	2:50	5:45
....	•1:25	5:23	Cornwall	8:15	....	•5:20
12:25	1:45	5:45	Newb'gh	8:00	2:15	5:05
....	....	6:15	N. Hamb'h	7:30	....	....
....	....	6:30	Milton	7:15	....	....
1:15	2:35	6:45	P'keepsie	7:00	1:20	4:10
2:10	....	....	Kingston Point	....	12:25	....
....	....	7:45	Kingston	6:00	....	....
3:25	....	......	Catskill	.....	11:00	....
3:40	....	......	Hudson	.....	10:40	....
6:10	....	......	Albany	.....	8:30	....
P.M.	P.M.	P.M.		A.M.	A.M.	P.M.

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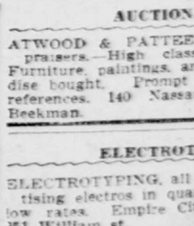

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