

# NORTH CAROLINA PROHIBITIONIST

PUBLISHED EVERY FRIDAY BY  
**Rev. W. T. WALKER,**  
 Editor and Proprietor,  
 Corner E. Market and Davis Streets  
 Greensboro, N. C.

FRIDAY, AUG. 12, 1887.

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## EDITORIAL NOTES.

—Renew your subscription to the PROHIBITIONIST.

—Prohibition is expected to carry all the counties in Dakota outside the Black Hills next fall.

—The Austin Prohibitionist prints a list of 2 Texas newspapers, 129 of which are for, and 43 against prohibition.

—Bonfort's Wine and Spirit Circular says: "The retrograde movement of the trade is due to prohibitory legislation."

—The Grand Master of the Masonic order in Missouri has ordered the expulsion of all Masons engaged in the sale of liquor as guilty of un-masonic conduct.

—In the British House of Commons are 150 members who are directly or indirectly interested in the liquor traffic, while many of the Lords and some of the Bishops derive large rents from rum shops. No wonder Mr. Gustafson has felt compelled to launch a simon-pure, one-idea Prohibition party in England.

—The casting vote of the Speaker defeated prohibition in the Newfoundland Legislature.—Exchange.

May be the temperance people who voted for the man who occupied that speaker's chair, wish they had elected him as a party Prohibitionist, one whose chief aim would be to strike the Rumocracy every time. Oh, well! we may learn in time.

### "A Pusillanimous Set."

Says the editor of the Richmond, Virginia, Christian Advocate:

"A few days ago the keeper of a saloon in this city boasted in our hearing that the barkeepers were bigger men in this city than all the churches and that they could 'clean out' all the praying people, and rule Richmond as they pleased. He had unmixed contempt for the whole race of church-goers. They seemed to him a pusillanimous set mumbleing prayers for the spread of religion on Sunday and at home, but meekly going to the polls and voting for the candidates selected by the worst elements in the community."

### Prohibition in Texas.

Every State wherein the temperance sentiment waxes strong seems bound to learn for itself the well-settled fact that Prohibition does not have the craze. Some years ago a temperance crusade in Texas would have been thought as good a joke as a campaign against smoking in Mexico. But our special despatches from that State to-day tell a remarkable story as to the growth of the Prohibition sentiment there. The vote on the constitutional amendment at the election this week has been separated from politics, and the result is admitted to be in doubt. The liquor makers and sellers and drinkers ought to see in this revolution a warning not to resist reasonable restrictions and fairly compensating taxes upon the traffic.—New York World.

Is it not a little strange that the whisky men cannot see, any more than the fanatical Prohibitionist, that Prohibition does not prohibit at all, at all? No sensible individual expects that prohibition laws will be executed as they should be by men who are in sympathy with the traffic and who hold their office by the suffrages of whisky? These men wink at and aid in the viola-

tions of the law and then with the most brazen front cry out, "Why do you not see that Prohibition does not prohibit?" Sure enough Prohibition does not prohibit. Suppose we fill these offices with Prohibitionists instead of the whiskyites who now fill them and then see if Prohibition will not prohibit.

### PARTY SPIRIT.

In fighting the liquor powers as entrenched behind the forms of the law, many hitherto highly respectable men for what they declare to be conscientious reasons have seen fit to abandon the party organizations with which they had formerly and perhaps for a life time faithfully acted and voted. All at once they are assailed by those whom they abandoned, as "traitors," as "mere partisans," as "annointed by low party spirit," &c., &c. The latter term if uttered with a sneer is supposed to have explosive force enough to annihilate any person against whom it is projected. A moments thought, however, reveals the fact that its sense depends wholly upon which word is emphasized.

Party spirit means a settled conviction and determination to stick to one's old party, right or wrong, dead or alive. It is a spirit which never asks whether the issues and ideas around which the party first gathered, have been practically decided. It lives upon the same sounding words and names. It cares nothing for vast, new, living issues which time is forcing upon the country at every turn. The man who acts with his party, simply because his father did so, or because he early began so to act, and has been too lazy to stop, or whose eyes are in the back instead of the front of the head, or who dares not endure the frown of party and social lords, or who is afraid to be in the minority for conscience sake, or who ever acts from regard to personal friends, or for bread and butter for himself, that man is acting purely and solely from party spirit. His party is his political God. He is the new party man!

Party spirit however is an entirely different thing. It is the spirit which for conscience sake will cleave to, or abandon, any party at whatever cost and under any circumstances. If no existing party has his aim, he will make one, though like Luther he has to stand alone in it. To him government is as much ordained of God as is the church, and his duties in the one as conscientiously sacred as in the other. Being convinced that any line of action, or any candidate, is proper or is improper, his spirit leads him to favor, or oppose, regardless of who else may stand with him. A man of spirit, not a dumb driven beast, not a hired cheerer at the rate of so many for a dollar, he uses party as an instrument for the expression of his conviction, and whenever his judgment and consequent conviction changed, will his party change, unless, lucky fellow, his party has kept pace with him.

Party spirit! Title of nobility! Far better than to be dead of party!

### RALEIGH WET.

The News-Observer says the board of commissioners met yesterday morning and at once made known the results of their secret session in the consideration of applications for license to sell beer and wine in Raleigh township. There were in all 25 applicants, but the sense of the board was that only nineteen licenses should be granted. His of course makes Raleigh a wet town. There is in reality but little difference between beer and wine, and whisky so far as its effects are concerned and any discrimination made in favor of the former is a simple point scored for license.

Further than this when beer saloons are once opened it will be a very easy matter to sell whisky, and detection will be much more difficult than when there were no saloons at all. Where it is allowed to sell beer or wine nothing is easier than for the saloon keeper to put whisky in the glass when his customer comes in and calls for "white wine," and the world is presumably none the wiser for it. Thus it is seen that Raleigh is virtually wet. License has been issued to sell wine and beer, and the traffic of whisky and other intoxicants has been made easy. The spirit of the law has been evaded and a technical loop-hole found through which to dodge. The people of Raleigh at the ballot box have said that intoxicating drinks should not be sold in their town, but there was one way to set at naught the verdict of the people, and that way has been resorted to, being a judicial ruling that a spade is not a spade, and that intoxicating drinks are not intoxicating drinks. With all due respect to Judge Merrimon who made this decision we think there could be found scores of men who probably have drank more beer and wine than Judge Merrimon ever did and others who never drank any at all, who would take issue with the Judge squarely on the decision, and we are very much of the same opinion as the rustic philosopher whose voice has been heard from the Tokay Vine-

yards of Cumberland, expressing it as his view that if the Judge didn't believe wine was intoxicating he ought to get about a quart of it under his vest.

It is doubly unfortunate that prohibition should have been thwarted in Raleigh where the experiment of its operation had been tested with so much doubt and yielded such satisfactory results, and where its success has been pointed to as an example and has been the boast of temperance people all over the State.—Morning News.

This is but another evidence of the fact that if we would have Prohibition we must dig deep, lay our foundation broad and strong and then raise the superstructure of something better than hay and stubble. In other words, if we would have Prohibition, the legislative departments of our national and state governments must be given into the hands of Prohibitionists, who will enact laws and submit amendments that shall not be dictated by paid attorneys of the whisky interest nor lobbied through these bodies by the influence of whisky money. Then we must have the judicial and executive branches of the governments in the hands of the same class of men, so that the interpretation and execution of the law shall be favorable to Prohibition and not, as at present, opposed to it. To accomplish these ends, a great national Prohibition party is absolutely necessary. We shall never have Prohibition, such as we desire, until we have a Prohibition party, fully organized, strong enough to control the government state and national. And such a party we are going to have.

### FOR THE PROHIBITIONIST.

#### RIGHT AND LIBERTY.

The recent letter of Jeff Davis, read to the people by the governor of Texas, which turned the tide of public interest against the Prohibition side in the great Texas contest for the constitutional amendment, was a very unfortunate thing. His entire letter is full of sophism, which any unprejudiced mind can easily perceive. His whole plea against constitutional prohibition is couched in that mis-comprehended word, "liberty." Too many men, like Jeff Davis, take liberty and license to be synonymous terms. Liberty is the opportunity of the free exercise of our own faculties, in the performance of duty, and in the pursuit of good, under the law of benevolence. License is freedom from the restraints of duty and obligation, and always is an attempt to legalize a wrong in order to free the actor from the deserved penalties of some law violated by the act. The right of liberty covers not the privilege of doing as we will, but as we believe we ought to will. No intelligent being can have a right to use his liberty beyond the limits of benevolence. A certain degree of freedom of action, which is consistent with the general good, is the right of every moral being in God's universe. Such freedom is to him a source and condition of happiness. A moral being existing alone in the world, would be without restraint, except such as a regard for his own good would impose. He would have a right to use every utility for his own advantage. The moment another similar being appears, his liberty is prescribed. The absolute and relative goods of his new neighbor demand the exercise of benevolence in their observance.

The logic of Mr. Davis is gaily at fault in striving to make the impression upon his Texan friends that men have a right to drink as they please. The very constitution of their physical being is a law that limits the freedom of every individual to drink as his abnormal appetite may demand. The laws of his nature are prohibitory. He has neither right nor liberty to drink as he will, unless he wills to observe his personal good; and, if he does that, he will drink none.

The argument based upon "sumptuary legislation" is too silly to emanate from the brain of a sound mind of man. Alcoholic liquors no more fall under the head of sumptuary laws than do arsenic acid, chloride of mercury, or nuxvomica. Sumptuary laws are intended to regulate alimental substances, such as can be assimilated into blood, flesh, bone or muscle. But since God made the world, no being has been able by any chemical or physical process to vitalize a single drop of alcohol for organized purposes. It is a devitalized substance excreted by millions of microbic animal beings and a combination of Carbon, Hydrogen and Oxygen in a state of curdiness, the demerit of dame Nature to save the elements from utter annihilation.

R. L. ABERNETHY.

—Those who are in our debt will confer a favor on us by sending in the amount due at once.

### SAM SMALL'S IDEAS OF CHRISTIAN PARTNERS IN THE LIQUOR TRADE.

The following is an extract from Democratic Mr. Small's sermon to the good people of Republican Minneapolis. Wonder if it would not be allowable for even a northern Republican to be invited to preach in the Greensboro Court House. Said he: "I asked a man how many bar-rooms there are in Minneapolis? He said, 'About three hundred, I reckon.' 'Well,' said I, 'do you want them?'

"O no, I don't want them; I ain't got any use for them."

"I said, 'What are you doing with them?'

"O well, I ain't responsible for them; I can't do anything about it."

You know that is not so. You have three hundred bar-rooms in the city of Minneapolis. If as an evidence and an advertisement to the world that Minneapolis wants three hundred bar-rooms, and therefore she has got them, and whenever you don't want them why, you close them up. If a man sits off and folds his arms and says: "I don't want them; I have got no use for them; I never go in them; I've got no interest in them, and I am not responsible; I wash my hands of the whole concern." I say to you my brother, you cannot wash your hands of the whole concern before the great God, who is true and just, until you have exhausted all the powers that God has given you, both individually and as a citizen, with your almost omnipotent ballot; until you have exhausted all of these you are not discharged before mankind and before God. But just as long as you value party above purity, just as long as you value party above righteousness, as long as you value party and party success above sobriety and the salvation of these debauched thousands in your community, just that long you are going to be responsible for voting for the man that keeps this damnable thing upon those people. [Applause.]

As long as you love your Democracy or love your Republicanism better than you love dying souls, better than you love the principles of Jesus Christ, better than you love the integrity of your own nature, then you are going to be responsible for the continuance of this damnable traffic in this country. People should have said to me, "I don't think you ought to talk about all these side issues and prohibition in the pulpit." But that is what got me away from the loyalty I pledged and vowed to my wife. That is what carried me away from the duties I owed to my children. That is what carried me away from the service of Christ to the service of the devil. That is what carried me into the very fumes of the sulphurous mouth of hell, and Jesus Christ redeemed me from it all. And now I am going to fight the thing that is damming so many thousands of other men as it was damning me. I would not stand in any cowardly pulpit, in America or in any other land, where they would padlock my mouth upon this subject. I would not step my foot into the pusillanimous pulpit run by a pusillanimous crowd that would want me to stave my voice or hold my hand from the greatest enemy Jesus Christ has got in the world to-day. [Applause.]

Let me tell you people another thing that, if that Bible is true, is as true as the Bible itself, and that is as long as you keep up these institutions in your midst for making drunkards and orphans and criminals, as long as you keep these three hundred factories at work night and day in your midst turning out this terrible crop, all your alms-giving and your charitable organizations and all your charitable institutions are so many insults to God. [Cries of "that is so."] You cannot run three hundred criminal factories inside the limits of the city of Minneapolis, and then bribe God with an orphan asylum you can't run all these gambling institutions and all these places of licentiousness and all these places of human debauchery in the midst of this growing city of Minneapolis, and then bribe God with poor little charitable institutions and fairs and strawberry and ice-cream festivals. If you want to please God, if you want to do a mighty work for humanity, and if you want to save souls alive, stop your factories and then you won't need your charitable organizations, or orphan homes, nor poor-houses, nor your inebriate asylums.

### THE FIELD AT LARGE.

Close of the Great Camp Circuit—Some Words about the Workers—A Foreign Born American—His Love of Liberty. Mountain Lake Park, Md., July 27.

On Monday, the first LEVER Series of Prohibition Camps came to a close at Chippewa Lake, Ohio. In thirty-seven days thirty-three sets of meetings had been held, three days in a

place, and as a rule three meetings a day. All the combination were present as Chippewa except Gov. St. John, who had gone back to Illinois. We compared notes, and found that scarce a break had occurred in the whole round. More than five weeks of travel stood recorded, with a list of about one hundred single meetings, and railroad connections had failed out twice to meet the plans of Manager Sibley; speakers had in consequence met the r every appointment save in three or four instances, on time, and without disarrangement of programme. A pretty large experience in field service tells me that this record is unusual, and worthy of special commendation. I congratulate the LEVER circuit management upon it, and felicitate the cause upon so creditable an outcome of what was, as to particular method and territorial plan, largely a doubtful experiment.

It should be borne in mind that this was assertively a Prohibition course, or circuit. It was popularly understood to be a party matter, and the local managers of every camp were either W. C. T. U. women, of known third party sympathies, or avowed party Prohibition men, whose leadership in local work meant the party's upbuilding. Then every camp opened with St. John square at the fore, and under the disadvantage of wide-spread prejudice focalized into bitter hatred of him. If there was a serious mistake in the circuit's management it lay just here. Wiser tact would have put St. John last on the whole round. It was believed, I presume, that he would draw the curious crowd to begin with; and at first he did so; at the last in some places, he did not. There were signs the last fortnight or more, of a concerted boycott against him, which held, in some measure, against all who followed.

We had fine audiences, in the main, but it was in spite of Republican efforts to shape it otherwise. Bain's wonderful popularity and sweetness of speech, coming first of all, would have softened many asperities of prejudice, and opened the way well, while the tributes paid by him and others of us with Governor St. John would have dulled the edge of partisan dislike, stirred the hearts of many, and roused the interest of all, then had the Governor come on, he might have faced larger audiences everywhere than at a few points greeted him, and he would surely have won them, as he always does, to belief in himself and the reform he so ably advocates.

I wrote not long ago of the Governor's personal characteristics, and the platform influence he exerts. Let me add something about others of the camp combination now disbanded. They formed a singular diversity of styles and gifts, the seven speakers. First and peerless everywhere as an orator stood and stands George W. Bain. For me to describe his matchless platform graces would be a work of supererogation. They are familiar to all who will read these words. But I may say that Col. Bain loses nothing in power as the years wear on. But rather does he gain in strength, and in the grasp of the great principles which underlie this movement. At many places on our circuit he had spoken from one to six times before, but at each the testimony was fervent and uniform—"Bain outdid himself." His marvellously musical voice has held up perfectly, and the hard round wore upon him less. I fancy, than on any other of the seven. Whenever we heard Bain it were easy for some of us to violate "Thou shalt not covet," which says, "Thou shalt not covet."

Yet I think no other speaker envies him his rare reputation he enjoys, the exceptional gifts whereon it is based. For he is as simple and unaffected as any child, amid compliments and praise that would have made giddy the head less true and well balanced; and to know him as it has been my privilege, in the home circles and in daily companionship affords to love him as a brother.

Bennett of Kansas, was new to most of us, as to the audiences that faced him. I had met him several times, incidentally, in his own State and out of it, and wondered if Gov. St. John's endorsement of him were not extravagant. But from two or three personal hearings, and the testimonies born about him at every camp, I conclude the Governors estimate correct. "Van Bennett is a cyclone." So said St. John. He is an original, anyhow; a man of unique appearance, on the platform and off it—lean, nervous, impatient of all wrong, keen of wit, sharply sarcastic, incisive at times as a Toledo blade, (I don't refer to Nasby's) cruel often in comparison, unsparring of denunciation, terribly personal in his application of truth, wonderfully well read in political history, ready with apposite citations, swift to lay

bare the weakness of the enemy, irreverent toward all conservatism, reverential in every attitude before God, mellow in his christian faith, artless and yet unafraid in his declarations, pathetic to the extreme of paths frequently in tender reference and often eloquent as few men are. And five years ago this man was a Democrat, a lawyer, an editor and an infidel! Think of such a combination, and marvel that now he is a christian, and a Prohibitionist, with all that these imply!

Temperance people in many States have seen and heard John Sobieski, the Polish orator, yet of thousands who have been delighted by his humor, and thrilled by his patriotic eloquence, few know this man's very strange history. At the risk of offending him; so modest is he, I will venture to speak of it. He is the sole surviving lineal descendant of old King John Sobieski, of Poland. His family estates, the richest in all that country, are to-day in possession of the crown, while he, to whom they should have descended from fifteen hundred years of transmitted inheritance is under sentence of perpetual banishment, and earns a livelihood here in a foreign land, upon the platform, his father, a Polish General, took part in the Revolution of '46 and paid the penalty, lying two years in a dark dungeon, solitary and half starved. On the day he was taken forth and hanged, as were also his father and two brothers-in-law, his wife and five year-old boy were sent out of Poland under military escort by decree which forbade their return under penalty of death. When he was twelve years old, young Sobieski's mother, the countess, died in London, and John came to America, for freedom and a chance. He knew no word of our language, but he had read of Liberty's land, and his young heart hungered for it. He enlisted in the U. S. army as a bugler, and was ten years in military service including the whole of our civil war, at the close of this he went to Mexico, and was given command of a regiment in the Mexican army, to oppose Maximilian. All his native instincts were at feud with Austria, and the establishment of foreign empire on the American Continent by an Austrian prince. He served eighteen months as a volunteer officer, and his regiment was the first to enter Queretaro when Maximilian surrendered. He stood within one hundred feet of that unfortunate would-be Emperor when Mexican bullets ended his career. I expect he would have taken pleasure in personally commanding the squad that fired those fatal shots. His inborn hatred of royal pretense and tyranny is deep, intense, abiding. Of princely birth, he is Republican by every breath he draws; in every conviction of his great princely soul.

It is worth much to hear John Sobieski plead for American patriotism, and denounce the anti-American conduct, the disloyal spirit of men who come to this country to break its laws, to condemn its ideas, to defy its authority. "I came here," he declares, "for liberty; but not the liberty to get drunk. I had that liberty on other shores. And though I was not born in America I am an American." You believe it in spite of his partly foreign accent. You recognize in his broad, strong face the ardent love of a loyal man for his native land; you accept his patriotism as genuine; you welcome him as alien but by the accident of birth, a brother that makes national brotherhood. He knows more of American history than the great mass of native born; he has the most marvellous memory for historic facts and names and places, or any man I have ever met. His heart like his body, is big. His intellect well matches both. Would that more Sobieski's came from lands afar!

My space is filled, and I have not spoken of these last meetings, though they well deserved mention—at Hamilton, Dayton, Springfield, Fostoria and Chippewa. At Fostoria Gov. Foster's partner, Gen'l. W. S. Payne, had charge of the camp and a noble Prohibitionist he is, spite of business association. He should and will come to the front in Ohio politics. The New Era managers had control at Springfield, and worked up the affair grandly, giving it great success. Chippewa brought us a crowd, and torrents of rain, also Republican interruption that made our final meeting lively, and wound up the quartette in spirited fashion. Now the quartette is moored upon the mountain top, spending two days at the Temperance Assembly held here, and presided over by Mrs. Carrie Buel. The place is charming, restful, and full of hallowed influences. I would like to write of it at length. Some time may be I will.

A. A. HOPKINS.

—Send in your subscription.

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## Piedmont Air-Line Route.

### Richmond and Danville System.

CONDENSED SCHEDULE IN EFFECT JULY 24, 1887.

TRAINS RUN BY 75° MERIDIAN TIME. DAILY.

SOUTHBOUND	No. 50.	No. 52.
Lv. New York	4:45 a.m.	4:30 p.m.
" Philadelphia	7:20 "	6:57 "
" Baltimore	9:45 "	9:43 "
" Washington	11:24 "	11:30 "
" Charlottesville	3:25 p.m.	3:00 a.m.
" Lynchburg	5:50 "	5:05 "

" Richmond	3:10 "	2:30 "
" Burkeville	5:17 "	4:25 "
" Keyville	5:55 "	5:04 "
" Drake's Brch	6:10 "	5:21 "
" Danville	8:50 "	8:05 "
" Greensboro	10:44 "	9:48 "

" Goldsboro	3:30 p.m.	12:10 p.m.
" Raleigh	5:55 p.m.	1:00 a.m.
" Durham	6:41 "	2:37 "
" Chapel Hill	7:50 "	3:46 "
" Hillsboro	7:20 "	3:32 "

" Salem	17:30 "	6:30 "
" High Point	11:15 "	10:16 "
" Salisbury	12:39 a.m.	11:23 "
Ar. Statesville		12:31 p.m.
" Asheville		5:38 "

Lv. Concord	1:26 "	11:59 a.m.
" Charlotte	2:25 a.m.	1:00 p.m.
" Spartanburg	5:36 "	3:34 "
" Greenville	6:50 "	4:48 "
Ar. Atlanta	1:20 p.m.	10:40 "

NORTHBOUND	No. 51.	No. 53.
Lv. Atlanta	7:00 p.m.	8:40 a.m.
Ar. Greenville	1:04 a.m.	3:34 p.m.
" Spartanburg	2:10 "	3:46 "
" Charlotte	5:05 "	6:25 "
" Concord	6:01 "	7:23 "
" Salisbury	6:45 "	8:01 "
" High Point	7:55 "	9:13 "
" Greensboro	8:25 "	9:40 "
" Hillsboro	11:20 p.m.	12:30 a.m.

" Durham	12:47 "	1:35 "
" Chapel Hill	11:20 "	12:30 "
" Raleigh	11:50 "	12:30 "
" Goldsboro	4:30 "	11:21 "
" Danville	10:04 a.m.	11:29 p.m.
" Drake's Brch	12:44 p.m.	2:44 a.m.
" Keyville	1:00 "	3:02 "
" Burkeville	1:40 "	3:53 "
" Richmond	3:45 "	6:15 "
" Lynchburg	1:15 p.m.	3:00 "
" Charlottesville	3:45 "	4:10 "
" Washington	5:25 "	6:10 "
" Baltimore	1:25 "	10:03 "
" Philadelphia	3:00 a.m.	12:35 p.m.
" New York	6:20 "	3:20 "

\*Daily. †Daily, except Sunday. ‡Mondays, Wednesdays and Fridays.

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On trains 50 and 51, Pullman Buffet Sleepers between Atlanta and New York. On trains 52 and 53, Pullman Buffet sleepers between Montgomery and Washington and Augusta Pullman Sleepers between Richmond and Greensboro, and Greensboro and Raleigh. Pullman Parlor Car between Salisbury and Knoxville.

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### CAPE FEAR & YADKIN VALLEY RAIL ROAD COMPANY CONDENSED TIME TABLE. To take effect at 5 1/2 m. Mon'y, July 25 1887.

MAIN LINE	Pass and Freight	Mail and Pass.
Leave Ben-ttville	10:10 a.m.	5:15 a.m.
Arrive Maxton	11:30 "	7:15 "
Leave Maxton	11:30 "	7:40 "
Arri e Fayetteville	1:30 p.m.	11:00 "
Leave Fayetteville	2:00 "	9:20 "
Arrive Sanford	4:05 "	1:40 p.m.
Leave Sanford	4:15 "	2:15 "
Arrive Greensboro	7:25 "	8:00 "
Leave Greensboro	10:15 a.m.	
Arrive Germantown	1:15 p.m.	
Pass. and Mail-dinner at Fayetteville.		

TRAIN SOUTH.	Pass. and Freight	Mail and Pass.
Leave Germantown	2:00 p.m.	2:00 p.m.
Arrive Greensboro	5:00 "	
Leave Greensboro	9:50 a.m.	7:00 a.m.
Arrive Sanford	12:55 p.m.	1:17 p.m.