

# The Lancaster Intelligencer.

Volume XVII—No. 194

LANCASTER, PA., SATURDAY, APRIL 16, 1881

Price Two Cents.

**REMOVAL**  
—OF—  
**John Falck's**  
Tailoring and Gents' Furnishing  
Establishment,  
From 41, opposite to,  
**44 WEST KING STREET,**  
To the room occupied for many years by the  
Lancaster Fire Insurance Company.

**ADVANCE ORDER PER CABLE.**  
Our invoice of  
**FOREIGN WOOLENS**  
for the Spring and Summer Season is now full  
and complete.

We can show the choicest line of New De-  
signs, unexcelled in character for taste, quality  
and handsome effects, only to be found  
among the leading Merchant Tailoring Estab-  
lishments.  
Our Parisian, London and New York Novel-  
ties are marvels of beauty. In

**SPRING OVERCOATINGS**  
we can offer the Largest Assortment and all  
the leading New and Choice Colorings with  
Silk Facings to Match. French, English and  
choice suitings in endless variety.

**TAYLOR'S**  
**ENGLISH TROUSERINGS**  
of all designs. The best goods imported for  
Men's Wear. An early order solicited as many  
of the choicest styles are already gone and  
cannot be duplicated this season.  
Prices comparatively low this season.

**J. K. SMALING,**  
**THE ARTIST TAILOR,**  
121 N. QUEEN STREET,  
WANTED—An Experienced Bushelman

**SPRING OPENING**  
—AT—  
**H. GERHART'S**  
New Tailoring Establishment,  
No. 6 East King Street.

I have just completed fitting up one of the  
finest Tailoring Establishments to be found  
in this state, and am now prepared to show  
my customers a stock of goods for the  
**SPRING TRADE.**  
which for quality, style and variety of  
Patterns has never been equaled in this city.  
I will keep and sell no goods which I cannot  
recommend to my customers, no matter how  
low in price.  
All goods warranted as represented, and  
prices as low as the lowest.

No. 6 East King Street,  
Next Door to the New York Store.

**H. GERHART.**  
**NEW STOCK OF CLOTHING**  
—FOR—  
**SPRING 1881,**

**D. B. Hostetter & Son's,**  
No. 24 CENTRE SQUARE.  
Having made unusual efforts to bring before  
the public a fine, stylish and well made stock of

**READY-MADE CLOTHING,**  
we are now prepared to show them one of the  
most carefully selected stocks of clothing in  
this city, at the lowest Cash Prices.

**MEN'S, BOYS' AND YOUTHS'**  
**CLOTHING!**  
IN GREAT VARIETY.

Price Goods of the Most Stylish Designs  
and at prices within the reach of all.  
Write us a call.

**D. B. Hostetter & Son,**  
24 CENTRE SQUARE,  
61yd LANCASTER, PA.

**COAL.**  
**B. MARTIN,**  
Wholesale and Retail Dealer in all kinds of  
LUMBER AND COAL.

35d Yard, No. 420 North Water and Prince  
streets above Lemon, Lancaster.

**COHO & WILEY,**  
Wholesale and Retail Dealers in  
**LUMBER AND COAL.**  
Connection With the Telephone Exchange.  
Branch Office: No. 3 NORTH DUKE ST.

**GO TO**  
**REILLY & KELLER**  
—FOR—  
**GOOD, CLEAN FAMILY COAL,**  
Farmers and others in want of Superior  
Manure will find it to their advantage to call.  
Yard, Harrisburg Pike.  
Office, 29, East Chestnut street. ag17-1td

**CLOTHING.**  
**BUSINESS SUITS.**  
**BUSINESS SUITS.**

**BUSINESS SUITS.**

We have somewhere in the region of one hundred styles of business  
suits now ready to put on. A list of them would be the driest of read-  
ing; and yet we want you to know substantially what they are like.

The lowest price is \$25.00, and the highest is \$20. They are all of  
wool. \$3.50 is very little to get all-wool cloths, spouting, cutting, trim-  
ming, making, watching, handling, rent, book-keeping, advertising and  
selling, out of; but we manage to do it by dividing the costs among so  
many of you that one hardly feels his share at all; he pays for materials  
and work, and very little more.

We'll take another day for the rest; but you may as well come and  
see now as later. Seeing is better than reading.

**WANAMAKER & BROWN,**  
OAK HALL, MARKET AND SIXTH,  
PHILADELPHIA.

**THE LARGEST CLOTHING HOUSE IN AMERICA.**

**1881. SPRING OPENING.**  
**SPRING OPENING AT**  
**MYERS & RATHFON'S.**

We are prepared to show the public the largest and the greatest variety of PIECE  
GOODS ever offered in the city of Lancaster. Goods suitable for the plainest as well as the  
most fashionable, and from the lowest grades to the very finest. In textures, all of which we are  
prepared to make up to order at the most reasonable price and at the shortest notice and in  
the best workmanlike manner. Our stocks of

**READY-MADE CLOTHING**  
For Men, Youths, Boys and Children,  
are full and complete; they have been gotten up with great care; they are well made and well  
made and well trimmed. The goods are all spunged and sold at BOTTOM PRICES.  
Call and examine our stock before you make your spring purchase, and you will save money  
by purchasing your CLOTHING

**MYERS & RATHFON,**  
POPULAR TAILORS AND CLOTHIERS,  
No. 12 EAST KING STREET, LANCASTER, PENNA.

**SLATE ROOFING.**  
**WHOLESALE DEPOT FOR**

**Wrought Iron Pipe, Brass Cocks, of all kinds**  
**HEATERS AND RANGES,**  
**GAS FIXTURES, SLATE ROOFING, TIN PLATE.**

No. 11 & 13 EAST ORANGE STREET, LANCASTER, PA.  
**JOHN L. ARNOLD.**

**IRON BITTERS.**

**IRON BITTERS!**  
A TRUE TONIC. SURE APPETISER.  
IRON BITTERS are highly recommended for all diseases requiring a certain and effi-  
cacious tonic, especially  
**INDIGESTION, DYSPEPSIA, INTERMITTENT FEVERS, WANT OF APPE-  
TITE, LOSS OF STRENGTH, LACK OF ENERGY, &c.**

It enriches the blood, strengthens the muscles, and gives new life to the nerves. It acts  
like a charm on the digestive organs, removing all dyspeptic symptoms, such as *Trailing the  
Food, Belching, Heat in the Stomach, Heartburn, &c.* The only Iron Preparation that will not  
blacken the teeth or give headache. Sold by all druggists. Write for the A. B. C. Book, 22  
pp. of useful and amusing reading—*sent free.*

**BROWN CHEMICAL COMPANY,**  
BALTIMORE, MD.

For Sale at **COHRAN'S DRUG STORE, 137 and 139 North Queen  
street, Lancaster.**

**REMOVED.**  
**REMOVED.**  
**HOUGHTON'S**  
**LIVERY, SALE AND EXCHANGE STABLES**

HAVE BEEN REMOVED TO  
**No. 221 NORTH QUEEN STREET.**

(Zeber's Old Livery Stand), where parties can find First Class  
**Single and Double Teams, Safe Horses, New Bug-  
gies and Harness.**

Also will have a New Line of Omnibuses for Sunday School and Private Parties for this  
Season. Special attention given to Movings. Also railroad calls for passengers and baggage  
attended to.

**LIVERY OFFICE: 221 NORTH QUEEN STREET.**

Second-Hand Buggies for sale; have been run but a short time.

**WINE AND LIQUORS.**

**S. CLAY MILLER,**  
**Wines, Brandies, Gins, Old Rye Whiskies, &c.,**

No. 33 PENN SQUARE, LANCASTER, PA.  
**GIBSON'S WHISKY BOTTLED A SPECIALTY.**

**HOELS.**  
**MISLEK HOUSES.**  
(formerly Clarendon.)  
115 and 117 SOUTH EIGHTH STREET (below  
Chestnut), PHILADELPHIA, PA.  
On the European plan. Meals at all hours, at  
moderate rates. Rooms, 50c, 75c, and 1.00 per  
day. Hotel open all night.  
Formerly of the Mather House, Reading, Pa.  
Formerly of the St. Clair, Atlantic City,  
N.J.

**CHINA MALL!**  
**Common Sense Stew Pan,**  
FAR SUPERIOR TO ANY COOKING UTEN-  
SIL IN USE.  
They will not Burn or Scorch like an IRON  
or TIN Kettle.  
**The Best, Cheapest and Most Satis-  
factory.**  
**HIGH & MARTIN,**  
15 EAST KING STREET.

## Lancaster Intelligencer.

SATURDAY EVENING, APRIL 16, 1881.

### Dying Words.

How Some Famous People Have Met Their  
Fate.

"Help me!" are melancholy words,  
uttered by the man whose will a moment  
ago was as powerful as the power of em-  
pire on earth, and to whom more than  
\$5,000,000 of fellow creatures were in sub-  
jection. Yet these were, we are told, the  
last words of the late emperor, after the  
fatal bomb had done the work designed  
for it on the banks of the Caspian canal.  
What words were last spoken by the man  
who died in the field, or on the scaffold, or  
in bed, have been sufficiently noted by  
history. Many such words doubtless owe  
to the zeal of friends anxious for the final  
utterance to be in accord with the charac-  
ter of the deceased. Even when, however,  
the last words are beyond question, au-  
thentic, they must not be estimated at too  
high a rate. The Sir Thomas More or the  
Madame Roland who perishes on the scaffold;  
the Mirabau or the Goethe who dies in  
his bed; even the Sir Philip Sydney or  
the Thomas Schuyler who is killed in  
battle, meet their fate with some degree of  
preparation. Although nobody has  
served apprenticeship to dying, those  
named cannot be said to have reached  
their end unexpectedly. In the case of  
those to whom death comes in the shape  
of an assassin, there are, on the contrary,  
an element of surprise which gives to the  
last words, often uttered in a stupefied and  
unconscious state, peculiar interest.

The cry for help of the dead emperor  
was a cry natural and not surprising. It  
proved kindred to the cry of an assassin,  
the humblest peasant in Russia. There  
have, however, been men in ancient and in  
modern times whose last words in similar  
circumstances have shown the character of  
the speaker with as much distinctness as  
any of the acts of their lives. That Brutus  
was among the conspirators against his  
life, was the cardinal consideration with  
Cassius when a Senate drew their daggers  
against him. It is said that after Cassius  
had stabbed him in the neck, this greatest  
of the ancients nobly resisted. When Cas-  
sius, with furious rage, wounded him in  
the hand he continued to struggle.  
But when he saw Brutus aim a dagger at  
his heart, the hero ceased to contend with  
his assassins. "And thou, Brutus!" he  
muttered, as he covered his face  
with his hands. "Have not these last words  
inscrutable? Brutus, I am not dead, but  
the concern of the man who through life  
had been true to friends was not that he  
was to die, but that one of his friends  
should participate in his murder. Cicero,  
when, after the formation of the Second  
Triumvirate, and the triumph of their  
party, he was charged to sign the proscrip-  
tion, did not show, nor could he be expected  
to show, that firmness in face of death which a man of  
youth, such as Cassius, is expected to  
possess. At first he meant to kill himself  
in the house of Calpurnia, but his  
courage failed him. He was made of  
such stuff as his contemporary Cato, who  
fell on his own sword, and who, when his  
friends, taking advantage of his fainting,  
replaced the intestines that had fallen out,  
and sewed up the wound, then open  
on coming to himself. He died, still, in  
the final crisis, he compared himself with  
the fitter in which he was being carried  
he stretched out his neck and exclaimed,  
"Strike, with more eloquence than he  
had ever before received the fatal stroke  
without shrinking."  
In all history, modern as well as an  
ancient, profane as well as sacred, innumera-  
ble instances are found of men who have  
exhibited what the First Napoleon called  
"two o'clock in the morning" courage  
in the presence of the assassin. On the  
evening of that December day, in 1170,  
when the courtiers of Henry II. arrived at  
Canterbury, and found Thomas a Becket  
at vespers in the cathedral, the prelate's  
last words were in keeping with his life.  
As the assassins advanced towards him  
with their drawn swords, he exclaimed  
that he died for the cause of God and in  
defense of the rights of the church; and,  
he added, "I charge you, in the name of  
the Almighty, to do no hurt to any other  
here, for none have any concern in the  
death of this man." He then, in the ab-  
sence of the assassin, turned to the men-  
tioned last words ever spoken were those  
uttered by William the Silent, the founder  
of Dutch liberty. Unlike Counts Egmond  
and Hoorn, he escaped the scaffold and  
perished by the hand of a mean assassin.  
Then Balthazar Gerard, after having ob-  
tained a pardon, and being released, he was  
being a messenger of mercy, suddenly  
turned and shot the prince with a pistol  
loaded with three bullets, William fell,  
exclaiming, "My God! have mercy upon  
me and Thy poor people!" Taken by  
surprise and sent to prison without the  
warning, his concern was yet with the  
country to which his life had been devoted  
and whose liberties he had secured. When  
the cause of independence was precarious,  
when it had been secured, and when it  
had to be left to the care of others, his  
thought was of his country; and "My  
God! have mercy upon me and Thy poor  
people" were the very words that might  
have been expected from the great bene-  
factor who, when the prince made a progress  
through Holland and Friesland, was  
welcomed by the peasants as "Father  
William."

The Revised Translation of the Bible,  
Philadelphia Bulletin.  
The revised translation of the New Testa-  
ment into English has been completed,  
and it will shortly be issued from the  
presses of Oxford. The revised version is  
the joint property of the Universities of  
Oxford and Cambridge; but in the ab-  
sence of any system of international copy-  
right it may be reprinted in this country  
by whomsoever will; and quite a number  
of American publishers intend to avail them-  
selves of the privilege. As curiosity re-  
specting the work will be general, we re-  
spond, chiefly because they destroy that con-  
tinuity of the narrative which is largely  
essential to the preservation of its intrin-  
sic interest and force. In the revised ver-  
sion there are no other divisions than those  
of chapters and paragraphs, and the latter  
have been made in strict accordance with  
the natural requirements of the text. In  
order not to destroy totally the numerical  
necessity of the verses, upon which so  
many references depend, the verse num-

### Religion in the East.

A Day in a Buddhist Monastery.  
At half-past 5 o'clock in the morning all  
rise and perform their ablutions. The  
proper time, according to the *dina chari-*  
*yawa*, is before daylight, which in these  
low latitudes never comes till much before  
6. After washing they all arrange them-  
selves before the image of Buddha, the  
abbot at their head, the rest of their com-  
munity, monks, novices and pupils, accord-  
ing to their order. All together intone  
their morning prayers. This done, they  
each in their ranks present themselves be-  
fore the *kyoungpa*, and pledge them-  
selves to observe during the day the vows  
or precepts incumbent upon them. They  
then separate for a short time, the pupils  
to sweep the floor of the *kyoung* and bring  
the drinking water for the day, filter it  
and place it ready for use; the novices and  
others of full rank to sweep round the  
sacred bowl and water it; the elders to  
meditate in solitude on the regulations of  
the order. Some also offer flowers before  
the *pagoda*, thinking the while of their own  
shortcomings.  
Then comes the first meal of the day,  
after which the whole community betakes  
itself to study for an hour. Afterwards,  
about 8 o'clock, or a little later, they set  
forth in an orderly procession, with the  
abbot at their head, to beg for food.  
Slowly they way their way through the  
chief street of the town or village, halting  
when any one comes out to pour his con-  
tribution into the big soup-tureen-like  
alms bowl, but never saying a word. It  
is they who confer the favor, not the givers.  
It is not for the passing of the mendicants,  
the charitable world have not the oppor-  
tunity of gaining for themselves merit.  
Not even a loaf rewards the most bene-  
volent eye and hands clasped beneath  
the begging bowl, they pass on solemnly  
meditating on the worthlessness and  
the wisdom of all human things. Of  
course there are certain places where  
they receive a daily dole; but should the  
open-handed goodwife have been delayed  
at the market chatting with the gossip,  
or the pious old head of the house away  
from home, the recluses would rather go  
without breakfast than halt for a second,  
as if implying that they remembered the  
house as an ordinary place of call. It is a  
furlong on the noble path lost to the fol-  
lowing day noted without a phantom of  
acknowledgment. So they pass round,  
cycling back to the monastery after a  
perambulation lasting perhaps an hour or  
an hour and a half. A portion of the  
alms received on the tour is solemnly of-  
fered to Buddha, and then all take their  
breakfast.

In former days this used to consist solely  
of what had been received during the  
morning, but the majority of monasteries  
have, and to say, fallen away from the  
strictness of the old rule. Only a few of  
the more austere abbots enforce the ob-  
servance of the earlier asceticism. Most  
communities fare much better than would  
be possible if they ate the miscellaneous  
conglomerate which is turned out of the  
alms-bowl. That indiscriminate mixture  
of rice, cooked and raw; peas, boiled and  
parched; fish, flesh, and fowl, curried and  
plain; gnappe (a condiment made of de-

bers of the authorized version are  
placed in the margin, just as  
the lines of Homer, or Shak-  
speare, for example, are numbered for  
the sake of reference. Thus the reader  
who desires to look for a certain familiar  
verse and chapter can do so with as much  
readiness as if he should consult the ver-  
sion now in use. At the top of each page  
in the left hand corner, the number of the  
chapter that has run over from the pre-  
ceding page is given. The descriptive  
words that are found at the top of each  
page in the King James version are wholly  
removed from the revised work, and in  
some few cases the chapter divisions have  
been altered; but never excepting when  
the need for such change was obvious.  
The marginal notes are very full and ex-  
ceedingly valuable. There will be a clear  
gain to the Bible reader from their con-  
sensus in the work. They frequently give  
the date of occurrences, and they convey  
other information which develops the  
meaning more clearly than is the case in  
the present version. The choice of read-  
ings, also, is larger and better than be-  
fore.

In the Old Testament revision the text  
of the poetic books will be given in poetic  
form, the quotations from these books  
that appear in the revised New Testament  
are presented in that form and so are the  
poetic utterances that are peculiar to the  
New Testament. For example, the song  
of Simeon, in the second chapter of St.  
Luke's gospel, appears in the Authorized  
Version in this shape:  
"2. Lord, now lettest thou thy servant  
depart in peace, according to thy word:  
For my eyes have seen thy salvation,  
as thou saidst by thy prophets, saying,  
"3. All people, be ye reconciled to God."

In the revised version the song appears  
in this shape:  
1. Lord, now lettest thou thy servant depart  
in peace.  
According to thy word;  
2. For my eyes have seen thy salvation,  
3. Which thou hast prepared before the face  
of all people."

The sign over the store reads as follows:  
"English, French, & Medicines." He  
went in and asked for a copy of "Group  
in Children" and the clerk handed him a bottle  
of Dr. Bull's Cough Syrup.

### ASTRICH BROS. ADVERTISEMENT.

cayed fish, smelling horribly and tasting  
like anchovy sauce gone bad, but, never-  
theless, wonderfully esteemed by the Bur-  
mans, and let-bees (pickled tea) is but  
seldom consumed by the natives of the  
present day. It is handed over to the  
little boys, the scholars of the community,  
who eat as much of it as they  
can and give the rest to the crows  
and the parish dogs. The *hpoongas*  
and *poring* (pickled tea) is ready pre-  
pared for them when they return from  
their morning's work, and are ready to  
set to with health appetites. Breakfast  
done, they wash out the begging-bowls and  
chant a few prayers before the image of  
Buddha, meditating for a short time on  
kindness and affection. During the suc-  
ceeding hour the scholars are allowed to  
play about, but must not make a noise;  
the monks pass the time in leisurely con-  
versing; the abbot usually has visits from  
old people, or the *kyoungtaga*, the patron  
of his benefice, who comes to consult  
with him on various matters, or to con-  
verse on religion.

About half-past 11 there is a light re-  
fection of fruits, and then their work be-  
gins again. If no one of his own choice  
cares to teach the lay scholars, some one  
is selected by the abbot. The monks and  
novices take up their commentaries, or  
perhaps copy one out, asking the abbot  
or one of the *yahans* about passages which  
they do not understand. This goes on  
until 3 o'clock, when the shins and schol-  
ars perform any domestic duties which  
may be required about the monastery.  
The scholars are then at liberty to run  
home and get some dinner, as nothing  
solid is eaten in the monastery after noon-  
time. They return at 6 o'clock, or sunset,  
recalled by the unmelodious sounds of a  
big wooden bell struck with a heavy mallet.  
This serves also as a summons for  
regular members of the order, who have  
probably been out for a stroll to some  
neighbors, or to the pagoda.  
From twilight till half-past 8, scholars  
and novices stand before the abbot and  
some of the *yahans* and recite all that  
they have learned, the whole sum of their  
literary knowledge, from the letters in the  
then-bougge, the A, B, C, up to the  
book which was last committed to mem-  
ory. The Pali rituals are chanted with  
surprising energy, abundance of sound  
supplying the place of a knowledge of the  
sense.

### ASTRICH BROS. ADVERTISEMENT.

### ASTRICH BROS. ADVERTISEMENT.