

# The Lancaster Intelligencer.

Volume XVII.—No. 245

LANCASTER, PA., WEDNESDAY, JUNE 15, 1881.

Price Two Cents.

## CLOTHING, UNDERWEAR, &c.

### SPRING OPENING

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.

## CLOTHING, &c.

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### MERCHANT TAILOR

My stock of Linens and Alpaca Goods is the most complete ever before exhibited in any establishment in this city.

My Blue Striped Marseilles Vest, which I sell for \$1, is very stylish and is almost exclusively worn this summer.

My White Marseilles Vests for 75c, 90c, \$1 and \$1.25 are much cheaper than they can be purchased for elsewhere.

My White Duck Vests for \$1.25, \$1.50, \$1.75, \$2 and \$2.50, are marvels of beauty.

My Reversible Vest is white on one side and blue striped on the other, very stylish, high cut and extra long; really two vests in one.

My Black Alpaca coats are made in the latest style, short and fashionable cut-away. Have them from \$1 up.

Blue Croise Suits for \$3.50—coat, pants and vest—they are very comfortable and cut in the latest style.

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Fine Gents' Furnishing Goods. I positively sell 25 per cent less than any other house in this city.

I have over 25 different styles of Gaiter Underwear. Hundreds of different styles of Neck Ties. Hosiery of every description.

The Finest ONE DOLLAR White Shirt in the city; purchase one for a trial.

Doing business on the strictly one price basis my goods are marked at the lowest prices they possibly can be sold for; therefore every article is marked in plain figures. Call and be convinced that this establishment has the handsomest assortment of Men's, Boy's and Children's Clothing in this city.

AL. ROSENSTEIN  
37 N. Queen Street,  
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SILK DEPARTMENT.—Special Inducements in Black and Colored Silks. The general DRESS GOODS DEPARTMENT constantly being added to and prices marked down to promote quick sales.

COULINING GOODS DEPARTMENT complete in all its details. CARPETINGS, QUEENSWARE AND GLASSWARE in immense variety and at very Low Prices.

DOMESTIC DEPARTMENT unsurpassed in quantity and quality, and goods in all the departments guaranteed to be what they are sold for.

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Every available hand is busy in getting out Clothing in our Custom Department. We have facilities to make up in good style over

ONE HUNDRED SUITS PER WEEK,  
And that is just what we are doing at this time, and we are happy to say that the public appreciates enterprise and Centre Hall is supported better today than in any of its previous history, and our trade has steadily increased year after year and we purpose to continue as the leading Clothing House, for fair dealing and low prices will be rewarded. Our stock of piece goods is still full and complete of all the Leading Manufacturers, both Foreign and Domestic. CENTRE HALL has the largest stock of

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For Men, Youths, Boys and Children,  
And we defy competition. We sell Men's All Wool Suits for \$5, \$7, \$12, \$14, all our own manufacture. Our \$8 suits are as good as suits sold at other houses at \$9. Call and judge for yourself. The purchaser saves one profit by buying at

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BATH TUBS, GUM TUBING, STEAM COCKS, SOIL PIPE, WATER BOILERS, LEAD TRAPS, CHECK VALVES, LEAD PIPE, WATER CLOSETS, IRON HYDRANTS, HYDRANT COCKS, GAS COCKS, KITCHEN SINKS, IRON PAVE WASHES, CUP STOPS, GAS FIXTURES, WASH STANDS, GAS GLOBES, GLOBE VALVES, ROOFING SLATE, IRON FITTINGS, WROUGHT IRON PIPE, CENTRE PIECES, TIN PLATE, FRENCH RANGES FOR HOTELS AND RESTAURANTS.

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IRON BITTERS. A TRUE TONIC. SURE APPETISER.

IRON BITTERS are highly recommended for all diseases requiring a certain and efficient tonic; especially

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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 Tongue, Hiccough, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headaches. Sold by all druggists. Write for the A B C Book, 32 pp. of useful and amusing reading—sent free.

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## Lancaster Intelligencer.

WEDNESDAY EVENING, JUNE 15, 1881.

### SELF-EDUCATION. THE BIENNIAL ORATION.

Delivered before the Literary Societies of Franklin and Marshall College, Tuesday Evening, June 13, 1881, by Rev. C. Z. Weiser, D. D.

[Following is a full abstract of the Biennial oration, delivered in the Court House, by Rev. Dr. Weiser, last evening in connection with commencement exercises:]

Ladies and Gentlemen, within and without the Gothic and Diagonal Literary Societies of Franklin and Marshall College, I am glad to see you here to-day. A certain seer and statesman of Judah once felt a divine impulse to run and cry a message into the ear of the twelfth king of the country. He nevertheless hesitated long, in spite of the challenge from above. Who would you be? For two reasons: (1) because of his own nothingness; and (2) on account of the imaginary or real magnitude of his mission. Nor did he take up and act under his commission until he had first inquired: "What shall I cry?" and received the simple, but pathetic and immortal response: "Cry: 'Behold, the flesh is grass, and all the greenness thereof is as the flower of the field.' It was there that he went, and cried, and did good service."

Gentlemen: When you challenged me to come and act under my commission before you to-night, I too hesitated. I felt like my Irish friend, who having fallen forty feet to the ground, and being asked: "Patrick, are you hurt?" answered lustily: "And shure, I'm not hurt, but I'm speecheless!" I will not venture for the result of the occurrence, since another Irishman, gentleman assures me that "one-half of the lies told about the Irish, or the one-half, or neither half, can be true. I will not stop to discuss, during the hour you are here, anything I do know, however, and declare it to wit: When you bade me come and make out-cry before you, I was "speecheless."

Nor was I willing to do your earnest bidding until I had also consulted the oracle, and read my omen. It was this: All and make out-cry; but neither on the rise and fall of the moustache (let that for mountebanks and humorists); nor on "the experiences which an experienced man experiences when he experiences his experiences" (let that for theosophers, metaphysicians and mystics); but make out-cry, rather, on any one theme that shall fall upon my all and to all men, women and children."

Such a field having been thrown wide open for me, I could not but think I should not only not feel self-censored, but might prove more generally edifying and universally profitable than that of

Self-Education.

The subject commends itself on the sole ground of its native excellence. It does not confront us from afar; nor is it arrayed in any borrowed or factitious plumage. It is void of sentiment even; but full, even full of good sense. It is not mounted on stilts, even as it does not trail in the dust; but stands on a line running parallel to each one's horizon.

In its treatment, I shall have to do, gentlemen, with definitions first, then with questions, and finally with answers. To fill out this skeleton with flesh and blood is my task.

The defining of our terms engages us first of all, since it is like that foundation upon which a super-structure is to be erected.

The scholar or student who is an embryo scholar experiences a strange paradox along his course after knowledge, wisdom, truth. I mean to say that he becomes more and more conscious of a certain conflict of feeling. As he advances, he would like to recede again; as he gets on, he would rather go back once more; as he nears the end, he would fain return to the beginning; as he mounts, he would gladly descend; and as he approaches the pinnacle, he would cheerfully sit one moment at the base of facts and truths. Thus he finds himself making a commentary on the strange words of the Great Master: "He that humbly himself shall be exalted;" and the words of the wisest of the great disciples of the Greatest Master: "If any one among you thinketh himself wise, let him become a fool, that he may be wise."

One of the strongest symptoms of this antagonistic feeling in the student's mind is the readiness to fall back upon the definition of words, terms and phrases of language. By definition we mean the origin, derivation, history, poetry, and soul-sense of words. Because the student has not yet been able to discern the subtle principles of life in any organism by the constant use of the scientific method, he is in proof that the inner source of language cannot be discerned. Words have souls; and the soul of the thing is the thing itself. Ancient scholarship knew this, though modern scholarship does not. If we were to run a line between ancient and thorough scholarship and modern or superficial knowledge, we might say the former would know the thing itself, whilst the latter is content to know something about a thing. The ancient worshiper of science mounted the temple, the temple entered into it, and penetrated even into the inner shrine of truth. The modern devotee is content to kneel on the outside flight of steps, or, at farthest, is found only in the vestibule. The study of definitions is a neglected and a last study, now-a-days.

Example Grant: SELF-EDUCATION. This is a complete term; a double-headed and double-bodied term; a Siamese-twin word. How may we know its higher-third sense unless we first of all analyze or anatomize it? Let us cut the hyphen-word then, and place now this then that factor, under the magnifier, in order to subsequently heal them together again, and thus attain to its soul-sense.

SELF. What does the term mean? Who in this hurrying age has taken time to ask after the inner soul of self? A certain philologist, whose unwieldy volume you have so often handled, tries to tell us this secret. He holds that self and selvage are one in the root, and signify to write and to separate, at the same time. Be not astonished at his apparent absurdity. Our word cleave carries such antipodes in its term. We speak of cleaving to and cleaving asunder. Hence Webster teaches that selvage, as applied to cloth, means, first, an attachment to the wool and warp, which may yet be severed without injury to either; and accordingly self as applied to man, means, on the one hand, a being who is joined to his race—mankind; and, on the other, one who can be considered as an individual—apart and alone.

Through this labyrinth he would conduct us to the inner shrine of self. And is it not a long way home? Is it not an explanation rather than a definition? Are you not reminded of the late Lord Beaconsfield's photograph of Gladstone: "A rhetorician who is intoxicated with the exuberance of his own verbosity?" And is there no nearer, easier way to the meaning of self's

There is; go with me but one step over the border-line of English into German territory, and I will have you there at once. The word *selbst*, which means the soul, in our tongue is the root of self, myself, yourself, himself, himself (don't startle at the obscurity of the last word, for his self is just as good as herself); these words are equivalent to my soul, your soul, her soul, his soul. There we have it then. Self is *selbst*, or soul. When the German swears "By meiner self," he is swearing by himself.

So much is gained then by putting self under the magnifier. And before we advance, let us remark collaterally, that very much of our own educating, cultivating and man-building, is too much concerned with the surroundings of man's proper self, too much with his extremities, rather than with his vital part. This of chirography, calligraphy, penmanship, Lord Chesterfield's tactics, athletics, gymnastics, et id genus omne. How much time, means and effort are required as conditions to a proficiency in these several lines? And yet the soul is not touched—man's true inwardness is left severely alone. A good penman and ready writer may after all prove an expert forger or counterfeit of other men's names and a candidate for the penitentiary. A nimble footed dancer has not necessarily a great largeness of soul, has he? Outside of a fashionable drawing-room at our summer resorts and the city of Washington he draws no premium. The dandy, whom Thackeray defines as "a thing of a man, whose first best effort is not to be a man, and whose next best striving is, to be a woman," is after all only a thing of discipline, but his soul is oftentimes no larger than a monkey's. Carlyle tells us of a race of men on the shore of the Dead Sea, who looked so long and so intently on a group of apes that they finally forgot all about themselves, and became one with the apes. And I have wondered already whether amid our school-craft, which has so much concern for our extremities, we may not sometimes turn apes and lose our souls? If so, then the only objection that can be used against Darwinism is that his theory is "hindmost fore!"

But the point I make here and now is that all education that stops this side or outside of man's self is abortion.

We will now subject that old familiar term, EDUCATION, under the magnifier. It is after all only a familiar on the outside. Like a drop of water, there is more within than without it. Do not presume to know its inside too well to look at it under the glass. A certain young lady, who had been graduated freshly, was walking by moonlight with one "who sticketh closer than a brother." The conversation taking a scientific and philosophical turn—as those moonlight talks generally do—she suddenly asked: "Pray, on which side does the sun cross the Penobscot?" Her gallant, wishing to let her down tenderly suggested that perhaps she did not mean the Penobscot. She presently recovered herself and exclaimed: "Oh! no! I mean the Passamaquoddy!" The young lady knew something about the penitentiary line, but did not know the line itself.

Gentlemen, I warn you to learn the soul-sense of education, that you may not fall into the Penobscot or the Passamaquoddy! The true meaning of our term must be sought for somewhere between two Latin words: *Ed-educere* and *Edu-educere*. The first is one. The syllabification differs. How much depends on the manner after which you couple vowels and consonants together. *Ed-educere* looks very odd. But re-adjusted it spells—back-ache.

*Edu-educere*, *Edu-educere*, suggests a leading out or forth; that was the theory in my boyhood and early manhood. We were told that General Washington and Jackson and Clay and Webster could be led out of every one of us, like the out of the course. Of course, such characters never came out of us, but it nevertheless was as firmly believed and taught as was the old Ptolemaic theory of the universe before Galileo stamped his foot.

In my later manhood the *Ed-educere*, *Edu-educere* theory supplanted the former. At the foot of the Blue mountains, in a little village of great note once, I first heard that word development. Not by a leading out process, but by a fostering and build-up that which is within, is the educational growth promoted. Like the Copernican theory of the world, this view seized hold upon me, and I have not seen any reason to surrender it.

The point we make then, at this stage of our argument, is that self-education is soul-culture. Only, there is a true man-building going forward. Towards that all school-craft should look and strive, or it were better to burn every school-house and banish all school masters.

I come now to the categorical part of my message. When are we self-educated? I do not ask, When is a man self-educated? No answer can be given to such a question. Time is too short, and eternity not too long, to consummate the proper self-education of man. The problem lies in the key solution in the heavenly world only. Hence I frame the inquiry after this formula: When is a man being self-educated?—even at the risk of awkwardness.

Am I now to be told: That occurs whenever he makes an acquaintance in the rudiments of letters? when he comes to know the three R's—"Reading, Writing, 'Rithmetic?" Well, the late Edward Everett declared that "a readiness to read, and an ability to write grammatically, together with a knowledge to solve the problems of every day life, might be put down as a fair foundation to a liberal education." I would not be so impertinent as to run contrary to such high authority. But I am not discussing liberal education, remember, but self-education, which we found to be soul-culture. Hence, I hold with the ancients, that whilst a knowledge of the letters renders a man letter-marked, it may still leave him unlettered as to his soul. No; the three R's often bring a fourth R, and enable us to say: "Reading, Writing, 'Rithmetic and Rascality."

Ah! but you must add the knowledge of letters by the curriculum of the academy, the college and the university. Then, we are told, a self-education will come to the surface.

Not necessarily. Then may come scholarship, indeed. The school-man will, perhaps, step forth. But all scholars are not self-educated or soul-cultured, you know. I do not undervalue it. I would set it up higher than most men do. We have "scholars" everywhere now-a-days. In the primary school; in the public schools; in the infant Sunday-schools, even, I would have all these called pupils—from pupils—a baby.

But much as I prize scholarship, I would yet distinguish between it and soul-culture. And now once more—may we not call him self-educated who caps the climax of his school-craft by travel, acquaintance with the world, human society and humanity at large? Is not the cosmopolitan a truly soul-cultured man? Again—may. Even Humboldt declared our own Bayard Taylor to be the man of all men, who had traveled most and seen least. But without any

direct reference to any one man, may we not in a general way declare that whilst such a character may become a knowing man—an intelligent man—he may still be too much engaged abroad to have studied at home, to have to know and endure his own inner self?

III. We come now to our answers. Every man is being self-educated when he is being formed within, or informed. Information is not a pouring into and moulding of, like hot lead in the form. Information is forming that which is within. Every one of us starts unformed. As we go forth we become deformed. The tendency is towards a malformation. All true soul-culture is a counteracting of that tendency; hence all processes that have for their aim and end the reformation of man—the forming aright of all that is within—becomes an information, or self-education—soul-culture. And when is this proper informing begun—initiated? In process? in course of consummation? That is an important question, indeed.

The answer I give you is from Goethe, whom you will believe. And if ever there had been such a man as *Diogenes*, unless he has fearfully belied his name, he would endorse it. We may know the soul's formation, says the great poet Goethe, by three marks. They are the three Reverences, to wit:

1. The reverence for that which is above himself.

2. The reverence for that which is around himself.

3. The reverence for that which is beneath himself.

Now, if the bearing of a soul be taken, and it be found to hold in these three relations, that soul is sure to be forming aright. It, being perpendicular to all that is above it, will be at right angles to all around, and superior to all that is below. How does a tree grow? All normal growth is upward, outward, inward. That produces the symmetrical and healthy tree. The Great Master oftentimes compares men to trees. Nature sets a model here for man's spirit to pattern after. And no soul-formation can be nobler and grander. In passing under and through a tunnel we generally take our hats off, out of respect to the mass above us. In crossing over a high arched bridge, we greatly reverence the abyss below. In a coach, crowded with fellow-passengers, we have a regard for the comfort of our companions. These three feelings render one a respectable traveler. Now, gentlemen, human life is such a journey, and men, women and children are travelers. All who would successfully go through their journey must stand in the right relation to what is superior, inferior and around about themselves.

Such a proper information may begin already in the child. We revere our parents, tutors, governors, laws and the heavenly powers. We revere our household, community, society and common humanity. We stand in awe of the pitfalls, abysses and bells lying under us, and all characters that keep in eye this three-fold challenge forms itself aright from day to day and matures into a relative perfection.

Nature, reason and revelation all join in suggesting such a soul-culture as the only sort that renders us good citizens in this world, and in the world that is to come. Let the family, school, the state and the church unite in bringing about such a character-build, and men and society may be made normal and perfect."

Deaf as a Post. Mrs. W. J. Lang, Bethany, O., states that for fifteen months she was troubled with a deafness in the ears, causing entire deafness. In ten minutes after using Thomas' Electric Oil she found her hearing restored. Her ears were entirely cured and her hearing restored. For sale at H. R. Cochrane's Drug Store, 137 North Queen Street, Lancaster.

Nearly a Miracle. E. Asenith Hall, Binghamton, N. Y., writes: "I suffered for several months with a dull pain through the entire chest. I took three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want every body to know it for their benefit!" Write for a copy of our book, Butler, N. Y.

A Good Account. To sum it up, six long years of bed-ridden illness and suffering, costing \$200 per year, total, \$1,200—all of which was stopped by three bottles of Hop Bitters taken by my wife, who has done her own housework for a year since without the loss of a day, and I want every body to know it for their benefit!" Write for a copy of our book, Butler, N. Y.

Headford, Pa. Enclose money for Spring Blossom, as I said I would if cured. My dyspepsia has vanished, with all its symptoms. Many thanks. I shall never be without it in the house. For sale at H. R. Cochrane's Drug Store, 137 North Queen Street, Lancaster.

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Good Fancy Hose for 10c. a pair. Excellent Hose, finished seams, 2 pair for 25c. Good quality Hair-lined Regular Made 25c. Best Plaid-Striped Full Regular Made 25c. Fine Regular Hair-lined Regular Made 25c. Child's Plain Colored Hose, Silk Closures, 17c. Good Hair-lined 10c. Imported Hose, Fancy Striped, 2 pair for 25c. Ladies' Full Regular Made Hose, White and Embroidered, 25c.

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Elegant Hats and Bonnets at 10c. Child's Good Latest Style Hats at 10c. TRIMMED HATS IN GREAT VARIETY AT LOWEST PRICES.

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AT LOWEST PRICES.

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SILKS, SHAWLS, DRESS GOODS, SKIRTS, LAWNS, DRESS GINGHAMS, WHITE GOODS, EMBROIDERIES, SILK HANDKERCHIEFS, HOSIERY, GLOVES, LACE MITTS, SUMMER UNDERWEAR, PARASOLS, SUN UMBRELLAS.

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ALL SIZES AT LOW PRICES.

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CARPETS at 20 Cts. CARPETS at 25 Cts. CARPETS at 30 Cts. CARPETS at 37 1/2 Cts. CARPETS at 45 Cts. CARPETS at 50 Cts. CARPETS at 65 Cts. CARPETS at 80 Cts.

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Largest Stock of Carpets and Wall Papers.

### J. B. MARTIN & CO., Cor. W. King and Prince Streets, LANCASTER, PA.

REMOVAL. H. W. LEWIS, M. D., has removed his office from 247 West King Street to No. 11 South Prince Street. Office hours from 7 to 9 a. m. and from 1 to 3 and 6 to 9 p. m. April 2nd