

The Lancaster Intelligencer.

Volume XVIII—No. 57.

LANCASTER, PA., MONDAY, NOVEMBER 7, 1881.

Price Two Cents.

DRY GOODS.

JOHN WANAMAKER'S ADVERTISEMENT.

GRAND DISPLAY

—OF—

NEW THINGS

—FOR—

FALL AND WINTER

—AT—

JOHN WANAMAKER'S

PHILADELPHIA.

INDIA SHAWLS.
Now is a good time to choose here. Between \$10 and \$20 we do not expect to be beaten. JOHN WANAMAKER. Chestnut-street entrance.

DRESS NOVELTIES.
Cashmere with self-colored silk lining, flouncing, embroidered in same cashmere. All we have month ago, except one, are gone; and more come. Three patterns of embroidery: brown, olive, bronze, garnet, and green costumes. \$25 to \$45 a dress. JOHN WANAMAKER. Third circle, southeast from centre.

BLACK
Velvets of low grades, 50 cents to \$1.25 below 25 cents none. Velvet is among the hardest of goods to judge. The best way to buy is either to see a good many sorts or trust an expert. JOHN WANAMAKER. Next outer circle, Chestnut-street entrance.

TURKEY-RED FOX QUILTINGS. \$1.12 1/2, 5, 29 cents. JOHN WANAMAKER. Next outer circle, northeast from centre.

TURKEY-RED TABLE-CLOTHS FROM
Austria. Some of the very same goods have found their way into other houses here. Compare prices. We ought to be a credit below; for we alone among Philadelphia merchants, save the importers, profit. Some kinds are here only: Blue-and-red, for example. JOHN WANAMAKER. City-hall square entrance, next outer circle.

LAZES.
More richings from Paris: mostly combinations of crepe and velvet. We buy nothing in richness but to get the styles that we can't make, or to get new styles quickly. Hand-knit laces of a sort that we have always kept when we were in Europe. They have been out of fashion. Last summer we found them at St. Gall, Switzerland. We have them at twenty per cent below our old prices, by saving the importer's profit. JOHN WANAMAKER. Ten counters, southwest from centre.

HANDKERCHIEFS.
Before new silk handkerchiefs come we are selling the old at 30 and 25 cents. The \$1 quality at 25 cents and the \$1.50 quality at 50. There's nothing against them but the patterns, of course the best first; but there are hundreds to choose from. JOHN WANAMAKER. Outer circle, west from Chestnut-street entrance.

BEDDING.
Black buyers differ, some want all-wool; some want beauty and softness; some want solid wearing qualities, and know them when they see them; some want high fineness and are willing to pay for it. JOHN WANAMAKER. We have all these. Here you can choose between different kinds and know what they are. If you are not a judge, you can find out just what a blanket is by using. That's the advantage of buying of a house that has no secrets about goods. JOHN WANAMAKER. Market-street 13th-floor entrance.

DRESS GOODS.
Here are stripes of serge and satin hard to do justice to. The stripes are in shades of blue, of course, is of a variety of colors. The satin stripes are the significant ones. It is made of two sets of 1/4 inch cross-bars, which alternate with each other. For ease of understanding, look at one set of these bars separately. It is a double-wool effect. Look at the ends to the middle. Now look at the other set of bars. It is a double-wool effect. Think of one set of colors; now of the other. Now let the eye take in the whole piece. It is fairly tinted with the harmony of colors; and even one of them is so hard to set forth in words that a full statement of it would be dull. And if we could make the colors of one piece shine here in the print, they might be the very wrong colors for you, who are reading, though we may have the right ones. \$1.25 to \$1.50. JOHN WANAMAKER. Third circle, southeast from centre.

BLACK DRESS GOODS.
Black small figures silk and wool damask, used for trimmings and overlays; better for trimmings than crepe. A finer article than we've had before at the price. JOHN WANAMAKER. Next outer circle, Chestnut-street entrance.

LACES FROM EUROPE.
Hitherto we have applied the peculiar principles of our trade to the buying and selling of laces; i. e., we have bought as well as we could and sold as low as we could; and our lace trade has grown out of all proportion to our other trade. JOHN WANAMAKER. Now we begin to buy largely abroad. This only carrying out our principle more fully. We bought last summer about \$100,000 worth of laces of the manufacturers in various parts of Europe; and saved at least \$20,000 thereby. This saving we give you; and, knowing the generous trade to come, we have higher grades of laces and greater variety. JOHN WANAMAKER. Ten counters, southwest from centre.

NEW UPHOLSTERY.
Upholstery cloths and trimmings; very rich. Madras curtains of new patterns; cross stripes and checks. Hosiery, Holland and silk, with Madras shades inserted. JOHN WANAMAKER. Northwest gallery.

JOHN WANAMAKER,

Thirteenth, Market and Chestnut Streets,

PHILADELPHIA.

MEDICAL.

PARKER'S HAIR BALM.

PARKER'S HAIR BALM.—The Best, Cheapest and Most Economical Hair Dressing. Never fails to restore youthful color to gray hair, and it does so. PARKER'S GINGER TONIC.—Ginger, Echin, Mandrake, and many of the best medicines known are here combined into a medicine of such varied powers, as to make it the greatest Blood Purifier and Tonic for the Human System. It cures Complaints of Women, and diseases of the Stomach, Bowels, Liver and Kidneys, and is entirely different from Bitters, Ginger Tonic, and other Tonics, as it never intoxicates, and is of a pleasant taste. HAZEL & CO., Chemists, N. Y. Large saving buying at 50 and 41 sizes. sep13-1ycodeow&

PARKER'S GINGER TONIC.

PARKER'S GINGER TONIC.—Ginger, Echin, Mandrake, and many of the best medicines known are here combined into a medicine of such varied powers, as to make it the greatest Blood Purifier and Tonic for the Human System. It cures Complaints of Women, and diseases of the Stomach, Bowels, Liver and Kidneys, and is entirely different from Bitters, Ginger Tonic, and other Tonics, as it never intoxicates, and is of a pleasant taste. HAZEL & CO., Chemists, N. Y. Large saving buying at 50 and 41 sizes. sep13-1ycodeow&

Lancaster Intelligencer.

MONDAY EVENING, NOV. 7, 1881.

BLACK AGAIN.

THE EMINENT JURIST EXCORIATES THE GREAT INFIDEL.

A Caustic Sur-Reply to the Eloquent Leader of the Unbelievers—Christianity by Unbelief.

Judge Black in the Philadelphia Press. This is no personal warfare with Mr. Ingersoll. He has said nothing offensive about me. His indignation at finding himself confronted, not by a professional theologian, but by a layman who applied the judicial test to his assertions, was natural and expressed with tolerable moderation. On the other hand, I have, I think, tried successfully, to confine myself rigidly to the square issue between us. A just or even an intelligent criticism could not be made without some reference to his mental peculiarities, which, with habits of shallow and hasty logic, have made him an utterly incompetent judge of the subject he pretended to argue. But I found the proofs of this within the four corners of his own paper. There, also, I learned that he was without any acknowledged standard of right or wrong. It was legitimate to notice that, because it accounted satisfactorily for his other utterances.

Neither is there any question of partisan politics between us. I have certain political convictions, which you may call prejudices if you will. But whether they are right or wrong, they are not the subject of just connection with the subject-matter of Mr. Ingersoll's diatribe against Christianity. I believe, and have often expressed the belief, that religion and politics cannot be mingled together without endangering both. The most perfect system of government that has ever been invented by the wit of man and the holiest religion that God has revealed to his creatures when united together form a monstrous compound highly injurious to the best interests of the human race.

Such a union is pronounced by Christ and his Apostles to be impure, and the fathers of this Republic so shaped their fundamental law as to make it a wall of perfect partition between them. Without such complete separation there can be no security for either civil liberty or the rights of conscience in matters of religion. The very form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people.

That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches. These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

These convictions not only disarm me of the power to repel Mr. Ingersoll's assaults by a political argument, but force me to admit for the purposes of this case that he is right on all the points of that kind which he chooses to lay in. I can do that, *argumentum gratia*, without affecting the real question in controversy.

The worst form of this American connection is not assumed when a legal union is formed between church and state. It is when a popular party in a free government undertakes to mingle its coarse interests and its vulgar passions with the religion of the people. That is what politics and falsified both. The history of the world, and especially that of our own country, has been written in vain if not the lesson it teaches.

not altogether preposterous. Indeed, monogamy is as open to mere vulgar vituperation as polygamy. When an unclean mind exerts itself to imagine what may take place it is as easy to talk about brutality and the animal degradation of woman in one case as another. To the beauty of all things are bestly. In point of fact the great body of unbelievers have denounced the Christian institution of marriage with especial bitterness. To tie one man and one woman together by a bond which nothing but death can dissolve is, in their opinion, not only unjust and immoral but brutal and brutalizing which imposes a degrading restraint upon the natural rights of men and women to love and cohabit with whom they please. This is a prime and prominent part of the atheistic theory, everywhere advocated by its regular organs and its great disciples. In places where their societies are compact and powerful, they define their creed substantially thus: 1. There is no God. 2. Religion is a lie. 3. Property is theft. 4. Love must be free. 5. Marriage is slavery. 6. Children belong to the state and not to anybody in particular.

This is "the gospel of dirt." I do not say that Mr. Ingersoll swallows it whole. He believes, or at least he practices, the Christian doctrine on the subjects of marriage, paternity and property, not because he is bound by the Divine commandment, but because he feels like others, rejecting as he does the "golden mean" of the law, he has an equal right to take their own feelings as the measure of righteousness. So one set of atheists curses marriage and another blackguards polygamy, and they are both right if there be God above and over all.

I do not intend this as a substitute for the answer which I would have made if the presiding genius of the *Review* had been propitious. My principal object is to show that his "circular abuse" amounts to absolutely nothing. A regular reply would have been in order, but the last article he has either fabricated history or applied to it an atrocious interpretation. But I am tempted not to quit without giving a sample of his efforts at scientific reasoning.

If he does not deny the existence of a God his occupation is clear. The object, therefore, of his highest ambition ever since he took the stump against Christianity has been and is to annihilate the evidence which shows that the world has a Maker and a Moral Governor. This being his great central point on which all other points must turn, he has of course laid himself out to do his very best for it. Let us see what he has achieved.

I thought I was giving a true and accurate account of his theory when I said that he regarded the universe as natural; that he could not see any work; that the universe did not come into being at all; it always was; nor did it make its own laws, for it has no laws.

If the material universe existed, just as it is now, from all unbeginning eternity, there is, to be sure, not much chance for a creator. He has nothing to do, and his power is preserved and the uniformity of its action maintained without rule or regulation prescribed by a superior power, then there is and has been no need of a lawgiver; God is, therefore, so useless a being that he must be theoretically blotted out of existence.

For the proposition that the universe always was (without a creator) and will be forever (without a preserver) he offers only one proof, to wit, that it is according to his idea. This he considers potent enough to overcome all the evidence, direct and circumstantial, by which "God" is opposed. All testimony borne by the common sense of mankind, all the deductions of reason, all philosophy, and all faith in Holy Writ must be swept aside, so that his *idea* may have free course to the exclusion of all other ideas. This is the supreme authority to an idea, merely because it happens to be his idea, will hardly be concurred in. The assertion of it, indeed, proves except that his bump of self-esteem is in a state of chronic inflammation.

The starts another idea, which has the same special merit of being his own, namely, that the material universe is not governed by laws. The planets move at a rate and in orbits which can be calculated with absolute certainty; the earth revolves on its axis with such perfect regularity that the very second of time in which the sun will rise at a peculiar place can be predicted a thousand years before-hand; chemical substances combine always in exactly the same relative proportions; in the animal and vegetable world the laws are the same; if the human beings certain effects favorable or unfavorable to life and health. Mr. Ingersoll's idea is that these are not the results of law or any sort of intelligent pre-arrangement; but they are phenomena which *happen* in the world, as by mere accident, prevented from falling into chaos. In his wisdom he decides "as matter of fact" that there is no rule back of the phenomenon which a controlling power governs the subject matter to obey; it merely happens, but it happens so uniformly that it can be taken into account in our minds, which is, however, a mere delusion. If Galileo and Newton and Kepler and all the other philosophers, great and small, have been seduced into the weak belief that the material universe is under the reign of law, it is rare good fortune for us that these men should have found a superior personage who, by merely turning the Dromedary light of his intellect on the subject, at once exposes the blunder of the ignorant living and "the barbarian dead."

Let no man misunderstand or misrepresent Mr. Ingersoll. It is not his object to point a scurrilous jest that he denies the operation of natural laws upon matter. He is in serious earnest, and if he does not actually believe what he says his simulation of sincerity is a very perfect one. To make himself clear he takes a simple case. Water he says, always runs down hill, not because there is a law behind it—law does not cause the phenomenon, but the phenomenon causes the idea of law to exist in our minds—but that idea is on this side of the fact. It follows that Newton must have been grossly mistaken when he said that the falling of water and other bodies toward the centre of the earth was caused by the laws of gravitation.

Mr. Ingersoll supposes that he is imputing an absurdity to me when he says "Mr. Black probably thinks the difference in the weight of rocks and clouds is produced by law." Undoubtedly I do. I learned in my infancy (and I have "the credulity of the cradle") that this difference is caused by that same law of gravitation operating according to rules which are perfectly understood by all tolerably well-informed men. I will go farther and confess that I think it a most beneficent law which prevents the rocks from flying about through the air and the clouds from becoming immovably fixed in the earth. Our Great Creator ought to be adored and thanked for making such an arrangement.

But this only proves to Mr. Ingersoll that I am a believer in the "monstrous and miraculous, the impossible and immoral." Mr. Ingersoll is much accused of plagiarism. Whether that be true or not of his declamatory spouting, this notion that the material world is not governed by law is without doubt original. It never entered any human head before, and I think that in all future time it will find no lodgment in the mind of any reasonable being.

Another way he has of reaching the atheistic conclusion. I do not say that I know what he wants to be at. But as well as I can understand him, he asserts that the universe could not have had a design because we cannot trace back the designer to his own origin; the world was not made because we cannot tell who made the maker. The mechanism of a watch is so curious that it must, says he, "have had a maker," but he adds the watchmaker himself is more wonderfully made than the watch, and hence he infers that he also must have had a maker, since the necessity of a Creator increases with the wonder of the creature. He is unquestionably, though perhaps unconsciously, right in this. It makes a demonstration as complete as mathematics that man was created by "some pre-existent and self-conscious being of power and wisdom to us unconceivable." But instead of accepting this plain, palpable and necessary consequence of his own logic, he turns his back upon the conclusion and begins to mander over his own inability to understand how a designer could be without an anterior design, and telling how hard it is for him to see the plan or design in earthquakes and pestilences; and how the justice of God is not visible to him in the history of the world. This silly trash he thinks sufficient to repel the irresistible proofs of a Creator which he himself has adduced, and which by all fair and unperturbed minds are received as conclusive.

If you are coughing or not, but feel the pressure of a cold in the system, use Dr. Bull's Cough Syrup and feel immediate relief. Price 25 cents a bottle.

Sowing and Reaping.
When a young lady hears handkerchiefs for a rich bachelor she sews that she may reap. When seeds of disease are planted through over-indulgence, you can prevent the undergrowth from expelling the healthy seedling. Price 25 cents. For sale at H. E. Cochran's drug store, 157 North Queen Street, Lancaster.

Household Words.
Jas. Pearson, 28 Sixth Street, Buffalo, says: "I have used your Spring Blossom for myself and family, and think it the best I have ever used. It is a most valuable remedy for the bowels, liver and kidneys. I shall never be without it." Price 25 cents. For sale at H. E. Cochran's drug store, 157 North Queen Street, Lancaster.

"The Commodore."
Jas. L. Foote, the Commodore, Esq., Ill., says: "Thomas' Electric Oil cured him of sciatica, and he has been free from it ever since. It also cured him of a severe cold and cough. He thinks it a very valuable remedy, and will never be without it." For sale at H. E. Cochran's drug store, 157 North Queen Street, Lancaster.

CLOTHING, UNDERWEAR, &c.
WILLIAMSON & FOSTER.
This good weather brings with it the thought of

HEAVY CLOTHING
and where to buy.
Our Stock is larger than any previous time in the history of the house.
We have taken special pains with our

OVERCOATS,
In buying those that are well made and made to fit. We have often been told that our

CLOTHING,
is better than most of the ordered work. To test this, come and see. If you can get a perfect fit and goods made, as well as to order for about two-thirds of the price, why not save that one-third?

HEAVY UNDERWEAR
In very large and fine very softest we have a call for anything that we have not got. The same can be said of

GLOVES,
both for dress and heavy wear.
WILLIAMSON & FOSTER,
36-38 EAST KING STREET,
LANCASTER, PA.

WE ARE OPENING
New Patterns of
WALL PAPERS
FOR THE FALL.

The line for the present season is the largest and most complete ever had in Lancaster, embracing Fine Embossed Gilt in Papers, Halls, &c. Plain and Color Gills in an endless variety of moderate prices. Common Papers in elegant designs and colorings, for Dining Rooms, Chambers, &c.

Borders, Friezes, Centre Pieces, Ceiling Decorations, Transoms Papers, &c.
FANCY PAID WINDOW SHADES, in new styles, ELEGANT CHAIRS, and all colors and widths, Scotch and American Hollands, Window Papers, Spring, Tin and Wood Roll-Lobster Salad, Oysters in Every Style and All the Delicacies of the Season. We solicit the patronage of the public. may 27-td

Extension Cornices,
the cheapest and best. Curtain Poles in assortment. Orders taken for FINE MIRRORS.
PHARES W. FRY,
NO. 27 NORTH QUEEN ST.
HOTELS.

NOW OPEN—SPEECHER HOUSE—ON
Lancaster plan. Dining Room for Ladies and Gentlemen. Entrance at No. 31 North Duke Street. Cham and Turtle Soup—Lobster Salad, Oysters in Every Style and All the Delicacies of the Season. We solicit the patronage of the public. may 27-td

STEAMED OYSTERS
Specially made of Steamed Oysters at the SPEECHER HOUSE, No. 27 North Duke Street. Having furnished our Restaurant with a better for steaming oysters, we take this method of informing the public that we are prepared at all times to furnish them to families at their houses or at the restaurant. Ladies' entrance, No. 27 North Duke Street. GRIFF & CO., Proprietors. oct 29-td

DRY GOODS.

SNODGRASS, MURRAY & CO.

MARKET & NINTH STS.,

SNODGRASS, MURRAY & CO.,

PHILADELPHIA.

DRESS CLOTHS.

WINTER CLOAKINGS.

SEAL SKIN CLOTHS.

SEAL and SILK PLUSHES.

LADIES' ULSTER CLOTHS.

CHILDREN'S SACQUEINGS.

BOY'S SUITINGS and OVERCOATINGS.

MEN'S SUITINGS and TROUSERINGS.

BILLIARD CLOTHS.

CARRIAGE and UPHOLSTERY CLOTHS.

FLANNELS FOR UNDERWEAR.

BEAVERTEENS and CORDUOYS.

GIVLER, BOWERS & HURST.

GIVLER, BOWERS & HURST.

SPECIAL TO-DAY.

On account of the proposed CHANGE IN OUR BUSINESS, and in order to REDUCE OUR STOCK we offer to day a Large Lot of the best Makes of

PRINTS at 6¹/₂ and 7c. worth 8c.

Large lot of UNBLEACHED MUSLINS in short ends, at 6 1/4c. worth 7 1/2 and 8c.

Large lot of DRESS GOODS at 10, 12 1/2, 15, 18, 20 and 25c. up to \$1.25 a yd.

Large lot of BLACK CASHMERES, in Best Makes, from 5 to 15c. per yard; less than the same qualities can be bought elsewhere.

MERINO UNDERWEAR, all sizes and qualities, in Scarlet and White, for Ladies and Children, at very low prices.

BRUSSELS and INGRAIN and RAG CARPETS; large stock at reduced prices. Oil Cloths, Window Shading and Fixtures at reduced prices.

GIVLER, BOWERS & HURST,

25 EAST KING STREET.

GIVE US A CALL.

LANE & CO.

LANE & CO.

LANE & CO.,

No. 24 EAST KING STREET, LANCASTER, PA.,

DEALERS IN

FOREIGN AND DOMESTIC DRY GOODS.

JUST OPENED A SPLENDID LINE OF

LADIES' COATS AND COATINGS,

VERY CHEAP.

LADIES' UNDERWEAR in all grades. GENTLEMEN'S UNDERWEAR, in fied and White Goods. BLANKETS, in great variety. FEATHERS, Steam Cured. CARPETS and QUEENSWARE. HORSE and LAP BLANKETS, BOLTING CLOTHS, &c.

Special inducements in price now as we desire to make a radical change in stock by JANUARY 1, 1882.

Jacob M. Marks. John A. Charles. John B. Reib.

PLUMBERS SUPPLIES.

JOHN L. ARNOLD. JOHN L. ARNOLD.

Largest, Finest and Cheapest Stock of

CHANDELIERS

EVER SEEN IN LANCASTER,

WHOLESALE AND RETAIL.

GAS GLOBES CHEAP.

TIN PLATE AND PLUMBER'S SUPPLIES.

JOHN L. ARNOLD,

Nos. 11, 13 & 15 EAST ORANGE STREET, LANCASTER, PA.

lap 27-td

HOUSE FURNISHING GOODS.

HOUSE FURNISHING. HOUSE FURNISHING.

GO TO—

FLINN & WILLSON'S,

FOR—

Furnaces and Stoves of all Kinds.

Just received 1,000 YARDS of FLOOR O