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R. F. JUNKIN, New Bloomfield, Pa.

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Families having any business to transact in our line, are respectfully invited to give us a call, as we are confident we can render satisfaction in any branch of our business.

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THE subscriber having purchased the property on the corner of Main and Centre streets, opposite the Court House, invites all his friends and former customers to give him a call as he is determined to furnish first class accommodations.

THOMAS SUTCH, Proprietor.

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\$10 to \$20 per day. Agents wanted everywhere. Particulars free. A. B. BLAIR & CO., St. Louis, Mo. 17 1/2

ENIGMA DEPARTMENT.

All contributions to this department must be accompanied by the correct answer.

Enigma.

I am composed of 12 letters:— My 1, 2, 4, 3 and 9 is a fragment. My 5, 6, 9, 10 and 5 is a title. My 6, 5, 10, 7, 9 and 10 is a girl's name. My 5, 6, 4 and 11 is a fertilizer. My 1, 2, 6 and 9 is a fish. My 11, 12, 10 and 9 is a metal. My 3, 8, 11, 5 and 10 is a town in Alabama. My whole is a town in Pennsylvania.

Square Word Enigma.

A kind of Riddle. The source of all wealth. A Beast. To speak. A fragment of Pottery. Answer next week.

Answers to Geographical Queries in last week's TIMES:

No. 1, Davis; No. 2, Breast; No. 3, Race; No. 4, Fox; No. 5, Lisle; No. 6, Tweed; No. 7, Hague; No. 8, Sable.

YO SEMITE VALLEY.



The above cut represents as well as so small a picture can, the Chromo "YO SEMITE," given as a premium to subscribers for the Times and Wood's Magazine.

The Wrong way of Doing It.

IT not infrequently happens that the children of two families living near each other and brought up under the same social and educational influence turn out very differently on arriving at maturity. The family that seems to have had the most careful training does less credit to itself than the families whose childish freedom of action shocked the critical observer. We say "seems to have had the most careful training," for it is often only in seeming after all that the difference has consisted. As a rule it may be predicted of wise family government that will be known, as a tree is, by its fruit. All government that is only from the outside, and therefore despotic, fails necessarily of reaching its end; and all government whose aim from first to last is to teach its subjects self-control must give them considerable latitude. The latter sort, however, takes very much more time and thought than the former, and is incompatible with certain things which have come to be by many people accepted as cardinal points in family policy. For instance, if father and mother set out primarily with the idea that they must save for their children, and so feeling, if they bend each year the strength of their natures in a united effort to add acres to the farm or increase the money in the savings bank, they will spend all their force there. The father will work hard, late and early, saving here, economizing there, growing stoop-shouldered and gray, but gaining his point and thinking, complacently, of the amount of his worth. The mother will pinch, and contrive, and patch and darn, practicing a thousand small economies that nobody ever suspects, and losing even the memory of the day when she was a bonny, blithe-hearted girl whom her tired husband used to come miles to see in courting days. The children who are the first in the loyal, honest hearts that love them, though they never have time to show it in any sweet way, meanwhile grow up. Maria wants to take music lessons, John wants to go to college, but father and mother think of the expenses, count up the dollars it will cost, and decide that a common school education is good enough for their children as it was for them. This only sometimes, and seldom where the parents are American, born to the idea that the son may be President one day, and that as we wrote in our copy-books, "Education is the life of liberty." Oftener the music lessons and the college course are allowed, however, and the home economies doubled, while it is in countless little ways that the love of the beautiful is stunted and crushed, and the children made to feel that of all unlovely, hard, prison-like places, home is the most so. There is a parlor, to be sure, grim and funeral as a hearse, and it is only used on solemn occasions, as at a christening, a wedding, or a funeral. For Mary or Lucy to sit there off an afternoon with their sewing, or for Charlie and Sam to take a lamp there in the evening to play checkers, would be an unheard-of treason against the household economy. If there be a piano, and if it stands in the parlor, there is sure to be a strip of stair carpet between it and the door, and another strip of stair carpet in front of it, lest the necessary going to and fro of the girls practice should wear out the splendors of the best three-ply or tapestry. The children desire to take a paper or magazine as their neighbors do, but it costs \$3 or \$4 a year, and father shakes his head. There

is to be a course of lectures in the neighboring church by distinguished men and women, and it would be pleasant to go, but winter is coming and there is coal to get, and flour will be wanted, and mother says, "Better not mention the lecture to your father."

Now, when the choice is between coal and flour and music and lecture tickets, and there is honestly not enough money to afford all, why the latter must go. Cut your coat by your cloth, of course. But we are talking of cases where there is enough money to afford aesthetic and intellectual enjoyment as well as food and fire; to afford books and papers other than school-books, and to put now and then a picture on the wall and a flower in the window, as well as to buy when needed a chair and a table.

Save for the children if you can, and so much as you can, but remember it is spend-thrift economy that does it by saving from them. The time when they need a home full of grace and beauty is in the forming period of life. There are very few men, if they knew it, who can afford not to have the visits in their family every week of a fresh, breezy, bright, instructive paper; and there is very few who can afford not to let their children have good times in the household while childhood lasts. When the final interest is apportioned it will be those who have spent most wisely who will have the largest dividends.

Fancy Woods.

THE fancy woods of commerce are very numerous. The best known varieties used in this country for cabinet and inlaid work and interior decoration of buildings being Black Walnut, Rosewood, Mahogany, Satin and Tulip Wood, Bird's Eye Maple, Ebony, Box-wood, etc. In India and various Eastern countries are several other varieties of fancy and perfumed woods but they very seldom find their way to this market in their raw state, and some of them seldom, if ever, even in manufactured articles.

The Teak is a species of Oak, of which there are several varieties, known as black, yellow and white; the first two being generally preferred. The forests of Siam grow immense quantities of these trees, and the important trade in the timber was long a monopoly in the hands of the Chinese, though of late years a considerable share of the traffic has been diverted, and is now controlled by Europeans. It is extensively used in Eastern lands for every kind of woodwork requiring a firm, bright, lasting material; and also to a considerable extent for shipbuilding purposes. The trees, when cut, are usually found to be from thirty to thirty-five feet in length, and twelve to eighteen inches in diameter. In cutting the timber the effort has been made as much as possible to supersede the use of the axe by the introduction of the cross cut saw and other suitable instruments. By the introduction of improved timbercarts, too, many other large logs have been secured which would otherwise have been lost. Trained elephants are employed to draw the timber. There are saw mills in Burmah, Bombay, Assam, and also at Madrepore, in the Punjab.

Sandalwood is another very valuable product of the Orient. The name is said to be corrupted from Santal Wood (genus Santalum). There are three kinds, white, yellow and red. The wood is fragrant and very costly. It is chiefly used in a great variety of small fancy articles. The chips and sawdust are also used for distilling Sandalwood oil, the timber being sold by weight. The tree, which is small, reaches maturity in about twenty years. The demand has led to the almost total extirpation of the tree in some localities where it formerly grew in abundance. Satinwood, Cedar and the Camphor tree are also highly prized, and especially the two latter, on account of their perfume. Satinwood attains about fifteen inches in diameter; it is generally used for picture frames, and is inlaid with other woods. In some respects it resembles the American Maple. Myall, or Mayall wood, is grown in Australia, and has a perfume resembling that of violets, and is principally made into glove boxes. Central Asia produces the Blackwood, which stands next in importance to the Teak, being used for ordnance purposes, for the inside finish of buildings, and for carved and ornamental cabinet work.

A very useful kind of Cedar grows in China, called Southern wood, which resists time and insects, and, being considered particularly valuable, is reserved for imperial use alone in building, etc.

The Toguus and Deodara grow at the foot of the Himalay Mountains. The former is a dark wood, and when properly polished, makes exceedingly beautiful cabinet furniture. The latter wood is fragrant and almost imperishable. Dr. Hook is of the opinion that it is identical with the Cedar of Lebanon. The wood is yellow, is easily worked, and pillars of it in the Hindoo temples are said to be more than eight hundred years old. Besides these fancy woods there are many others, the best of which are Hoonsay, with red and black streaked Heartwood, close and knotty; Bitl, open-grained and resembling Rosewood; Nellee, of a dark flesh color; and Novaladdi, greenish brown, close-grained timber, which takes a good polish.—New York Mercantile Journal.

A Strange Story.

A Falmouth, N. Y., paper says: In a certain part of our county there lives a family in which there are two brothers just entering into the prime of youthful manhood. A short distance from them—in fact, in the same neighborhood—there lives a family in which there are two sisters, also in the prime of maidenhood,—beautiful, fascinating and attractive. These young people being near neighbors and coming in contact with each other often, almost, naturally it would seem, fell in love with each other, the eldest brother with one of the sisters and the younger with the other. All went smoothly for a time, and these young people enjoyed themselves and dreamed bright dreams of the future, and no doubt, in imagination constructed fairy palaces of love and gardens that like Paradise, should be only filled with the beautiful flowers and fruits of happiness and unalloyed enjoyment. Then as a matter of course, the question of marrying arose, which must be referred to the parents of the young ladies for approval. The oldest brother had no difficulty in obtaining their consent to his marrying the young lady, and the wedding day was fixed upon. Then the younger brother went to the parents and made known his attachment for the other sister and their mutual desire to "splice" and travel the road of life together. But the old folks were decidedly opposed to having more than one of their girls married to "that family," and plainly informed him that if he wanted a wife he must go elsewhere to get her, intimating that he should desist from paying further attention to the young lady in question. But the young man was resolved that if his brother married one of the girls he would marry the other. So he went to the "young lady of his love," and told her the circumstances of the situation, and desired her, if she loved him, to prove her love by running away with him. To this she agreed, and the night was fixed upon when they should carry out their mutual agreement. But now comes the strangest part of the story. The two young ladies resembled each other very much in looks, voice, &c., and by some strange freak when the night of elopement came, and the young man went to the appointed place of meeting, he found a woman there whom he thought was the right one, but she was not. Unconscious of this, however, he took her to the place where the marriage ceremony was to be performed before he found out that he was with the wrong girl. Most wonderful to relate, he thought that after he had gone to all that trouble he would get married anyway, so he asked her if she would have him, and she in order to carry out the joke, said she would, and they were married then and there. It appears that she had heard him making arrangements to elope with her sister, and knowing the place of meeting, determined to go there ahead of her and fool the young man for whom she entertained a secret liking, although she was engaged to be married to his brother. Our informant also states that after they had lived together some little time, the elder brother determining to make the most of the situation, took unto himself the other sister.

Dangerous Experiment.

YOUNG Archibald Singery, of Germantown, has been unfortunate. He read in the paper that, "when the boys in Virginia City wish to raise their kites, they tie the string to a dog's tail and make him run." It occurred to young Mr. Singery that as this proceeding was conducted upon a sound rational basis, he would experiment in the same direction. The difficulty encountered by Mr. Singery at the outset was that he had an extremely large kite and a mournfully small dog, and the conclusion may therefore be anticipated, especially when we intimate that the wind was high. The residents of the neighborhood were surprised to see a dog rushing backwards down the streets, with considerable velocity, clawing and scratching at the earth for a hold, and emitting ejaculatory howls, as if he cherished a secret preference for going in the other direction. And they were more surprised to perceive that he appeared to be anchored to something in the heavens. But there was no time for investigation. In a moment a cyclone struck the kite, and before Archibald Singery could utter a scream, his dog had performed about one-third of the journey to the milky way. It is supposed that the bird's eye view enjoyed by the animal must have been magnificent, embracing, as it did, Mount Airy, Conshohocken, Savannah, St. Petersburg and Pekin, with numerous smaller towns and villages. But the precise amount of felicity obtained by Singery's dog while dangling amid the planetary system will perhaps never be ascertained, unless Singery meets his victim in a better world. For, as the kite came sailing down, the string caught in the vane of a church steeple, became entangled, and held Singery's dog in permanent suspense. They tried to blow him loose with a shot gun, and they succeeded in producing a shower of sausage meat after each discharge; but when the dog had been all shot away, his tail remained, pointing due north, and refusing to come down. Any one having a good dog can hear something to his advantage by applying at Singery's. Old Mr. Singery would prefer a bob-tail.

SUNDAY READING.

Forgive and Forget.

"I can forgive him, but I can't forget." Such is the language one frequently meets in urging upon others the duty of brotherly love. Is it according to Christ? If so, there is justice in it. If not, it is a spirit born of the devil and should be annihilated. The Pharisees, before Christ came, taught that it was enough to love those who loved them. Our Saviour laid the axe of His divine authority to the root of this tree; "But, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This sounds like a note from a sweeter songster. There is the music of divine love in it.

But some tell us they cannot forget; "It is impossible," they say. Are such right or wrong? Cannot an injury be forgiven and forgotten also? Most surely. Forgetting is forgetting. The two mentally imply one another. What is it that keeps an old grudge in mind? It is because it is cherished as a grind.

Cease to think yourself injured and you will have no difficulty about forgetting. It is that old feeling, "How can I be avenged?" that keeps an insult or injury in mind. Freely and fully forgive and you cannot help forgetting.

If professing Christians had, as a rule, more charity, for which Paul entreats, how much evil now in the world would be driven out of it. It is so difficult not to cherish resentment where one's honor or authority is called in question. Is it the spirit of Christ, not to forgive? Is it, for instance, according to either his precept or example, for a church member, because he thinks himself injured by the inadvertent remark of a brother in the church, to attempt to resent the injury by withdrawing from the fellowship of his church and lending his influence to build up another society? If so, we fail to read the 18th chapter of Matthew aright. Let us forgive as we would be forgiven.

Number 7 in the Bible.

On the 7th day God ended his work. On the 7th month Noah's ark touched the ground. In 7 days a dove was sent. Abraham pleaded 7 times for Sodom. Jacob mourned 7 days for Joseph. Jacob served 7 years for Rachel. And yet another 7 years more. Jacob was pursued a 7 days journey by Laban. A plenty of 7 years and a famine of 7 years were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and 7 ears of full and 7 ears of blasted corn. On the 7th day of the 7th month the children of Israel fasted 7 days and remained 7 days in their tents. Every 7 days the land rested. Every 7th year the law was read to the people. In the destruction of Jericho; 7 persons bore 7 trumpets 7 days: on the 7th day they surrounded the walls 7 times, and at the end of the 7th round the walls fell. Solomon was 7 years building the temple, and feasted 7 days at its dedication. In the tabernacle were 7 lamps. The golden candlesticks had 7 branches. Naaman was washed 7 times in the river Jordan. Job's friends sat with him 7 days and 7 nights, and offered 7 bullocks and 7 rams for an atonement. Our Saviour spoke 7 times from the cross, on which he hung 7 hours, and after his resurrection appeared 7 times. In the Lord's Prayer are 7 petitions, containing 7 times 7 words. In the Revelations we read of 7 churches, 7 candlesticks, 7 stars, 7 trumpets, 7 plagues, 7 vials, 7 angels, and a 7-headed monster.

If any one should ask me for an epitome of the Christian religion, I should say, it is in that one word—"prayer." If I should be asked, "What will take the whole of Christian experience?" I should answer, "prayer." A man must have been convinced of sin before he could pray; he must have had some hope that there was mercy for him before he could pray. In fact, all the Christian virtues are locked up in that one word prayer. Do but tell me, you are a man of prayer, and I will reply at once, "Sir, I have no doubt of the reality, as well as the sincerity, of your religion."

Meditation is the tongue of the soul and the language of our spirit; and our wandering thoughts in prayer are but the neglect of meditation and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect, meditation being the soul of prayer and the intentions of our spirit.

A papyrus manuscript found in an Egyptian tomb has lately been translated by a scholar of Heidelberg, who pronounces it to be an address of Ramesses III. to all the nations of the earth, detailing minutely all the causes which led to the exodus of the Jews from the land of the Pharaohs.

Theology is rather a divine life than a divine knowledge.