#### RAILROADS.

PHILADELPHIA AND READING R.R. ARRANGEMENT OF PASSENGERTRAINS

MARCH 15th, 1880.

Trains Leave Harrisburg as Follows : For New York via Allentown, at 5.15, 8.05 a. m. and 1.45 p. m.

For New York via Allentown, at 5.15, 8.05 a. m. and 1.45 p. m.

For New York via Philadelphia and "Bound Brook Route," \*8.20, (Fast Exp.) 8.85 a. m. and 1.45 p. m.

\*Through car arrives in New York at 12 noon. For Phuadelphia, at 5.15, 6.29 (Fast Exp.) 8.05, (through car), 9.35 a. m., 1.45 and 4.00 p. m.

For Reading, at 5.15, 6.20 (Fast Exp.) 8.05, 9.55 a. m., 1.45, 4.00, and 8.09 p. m.

For Pottsylle, at 5.15, 8.00 a. m. and 4.00 p. m., and via Schujklil and Susquehanna Branch at 2.40 p. m.

For Auburn, via Schujklil and Susquehanna Branch at 5.30 a. m.

For Allentown, at 5.15, 8.05, 9.55 a. m., 1 45 and 4.00 p. m. 4.00 p. m.

The 5.15, 8.05 a. m. and 1.45 p. m. trains have through ears for New York, via Allentown.

The 8.05 a. m. and 1.45 p. m. trains make close connection at Reading with Main Line trains for New York, via "Bound Brook Route."

For New York, at 5,20 a. m.
For Allentown and Way Stations, at 5,20 a. m.
For Reading, Phildelaphia, and Way Stations, at 1,45 p. m. SUNDAYS:

Trains Leave for Harrisburg as Follows : Trains Leave for Harrisburg as Follows:
Leave New York via Allentown, 8.45 a. m., 1.00
and 5.30 p. m.
Leave New York via "Bound Brook Reute." and
Philadelphia at 7.45 a. m., "1.30 and 4.00 p. m., arriving at Harrisburg, 1.50, 8.20 p. m., and 8.20 p. m.,
"Through ear, New York to Harrisburg.
Leave Polidaelphia, at 9.45 a. m., 4.00 and 6.00
(Fast Exp) and 7.45 p. m.
Leave Pottsville, 6.00, 9.10 a. m. and 4.40 p. m.
Leave Reading, at 4.50, 7.25, 11.50 a. m., 1.30, 6.15,
8.00 and 10.35 p. m.
Leave Pottsville via Schuylkill and Susquehanna
Branch, 8.25 a. m. Leave Auburn via Schuylkill
and Susquehanna Branch, 11.60 a. m.
Leave Allentown, at 5.50, 9.05 a. m., 12.10, 4.30,
and 9.05 p. m.

SUNDAYS:

SUNDAVS Leave New York, at 5 30 p. m. Leave Philadelphia, at 7.45 p. m. Leave Iteading, at 7.35 a. m. and 10.35 p. m. Leave Allentown, at 9.05 p. m. BALDWIN BRANCH.

Leave HARRISBURG for Paxten, Lochieland Steelton daily, except Sunday, at 6.40, 9.35 a.m., and 2 p.m.; daily, except Saturday and Sunday, 5.45 p.m., and on Saturday only, at 4.45, 6.10 and 9.30 p.m.

Returning, leave STEELTON daily, except Sunday, at 7.00, 10.00 a.m., and 2.20 p.m.; daily, except Saturday and Sunday, 6.10 p.m., and on Saturday only 5.10, 6.30, 9.50 p.m.

J. E. WOOTTEN, Gen. Manager. C. G. Hancock, General Passenger and Ticket

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New Bloomfield, Penn'a., GEO. F. ENSMINGER, Proprietor.

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\*\*A careful hostler always in attendance.
April 9, 1878. tf

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## JOTEL LICENSE.

WHEREAS, it is the custom in many Counties of this Commonwealth, to publish the applications for license, with the names of those persons endorsing them, and the bossdamen and the owners of the property. And whereas, the last Convention of the Perry County Christian Temperance Association passed a resolution, ordering the Executive Committee to publish the same, this is to inform all persons interested, that the said names will be published before or about the first week in April of each year.

By order of the Executive Committee.

Jamis-km Chairman.

#### ABOUT RESURRECTIONISTS.

T IS a startling chapter in the history of civilization, which is supplied by the methods resorted to by anatomical teachers for the purpose of obtaining subjects for dissection. From the year 1800 until the alteration of the law in 1832, the Resurrectionists, or "Body Snatchers," in England were almost the only sources of this supply; they were persons generally of the worst character if we except the watchman of that time who were set to guard the burial-grounds all of whom received a regular percentage on the sum obtained by the Resurrectionists.

The public were for many years aware of church-yards being robbed; it was known to be effected with wonderful rapidity and dexterity, but the modus operandi was never fathomed by the public; and, curiously enough, no accidental circumstance occurred to furnish the explanation. Even the members of the medical profession, with a few exceptions, were kept in ignorance of it, so careful were the resurrectionists to remove all traces of their mode of working after completing their task.

It was generally supposed that the body-snatcher proceeded as a novice would have done, by removing all the earth with which the grave had been filled, and having arrived at the coffin, forced open the lld so as to remove the body. But this would have occupied time, and increased the chances of detection. To avoid this they only cleared the earth away above the head of the coffin, taking care to leave that which covered the other end as far as possible undisturbed. The lid of the coffin was then broken with a crowbar, a rope slipped under the arms of the corpse, and the body carefully withdrawn. The clothing was then replaced in the coffin, and the grave refilled. By this means, in a shallow grave with a light soil, the body-snatchers could remove a corpse in about fifteen minutes. Silence was essential to their success, and in gravelly soils they had a peculiar mode of slinging out the earth to prevent the rattling of the stones against the iron spade.

As soon as the body was raised it was placed in a sack, and then carried away in a closed carriage. In sending them from the country to London they were packed in crates and hogsheads. The bodies were never directly conveyed to the dissecting-room. The students would often take them to their own rooms, and then remove them to the colleges in cabs the coachmen being well paid for their work. Some times the driver was exorbitant in his demands, and was somewhat ingenious in enforcing them.

A pupil who was conveying a body in a coach at one time to his hospital, was astonished upon finding himself in front of a police station, when the coachman tapping upon the window, said to the affrighted youth-

" My fare to so and so is a guinea, unless you wish to be put down here."

The reply' without hesitation was,-"Quite right, my man ; drive on."

At the opening of a new session there was considerable competition between the different colleges as to which should get the most bodies, and the rivalry occasionally led to revolting scenes and r'ots. At one time two Resurrectionists, having gained access to a private cemetery near London by bribing the grave-digger, at times bought away as many as six bodies in a single night .-Two other snatchers hearing of this profitable arrangement, threatened to expose the grave-digger if he did not admit them to a share of the plunder; but he was ahead of them, and pointing them out to a number of laborers as body-snatchers come to bribe him, when the whole party of men pursued them and they narrowly escaped death. They ran to a magistrate, and told him if he would send officer to the cemetery he would find every grave rifled of its dead, the grave-digger baving sold them to the body-snatchers.

The indignant people rushed to the burial-ground, oroke open the gates, dug up the graves, and finding the empty coffins, seized the grave-digger threw him into one of the deepest excavations, began shovelling the dirt over him, and would have buried him alive but for the active efforts of two constables. They then went to his house, broke every article of furniture in it, and dragging out his wife and childern threw them into a stagnant pool in the neighborhood.

Such disturbance as these frightened the Resurrectionists, and they desisted from their business for a while, procuring bodies from undertakers, who were bribed to fill the coffins with stones and brickbats over which the clergyman often read the solemn funeral service.

The bodies of suicides were often stolen from the persons appointed to sit up with them, or they were obtained from the poor-houses on the strength of pretended relationship. By this means a man named Patrick, at one time got nearly fifty bodies from St. Giles workhouse, his wife, under various disguises,

claimed to be related to those that had

The professional Resurrectionists, however, were so useful that when they got into trouble, the surgeons exerted themselves in their favor, and advanced sums of money to keep them out of jail. Sir Astley Cooper expended hundreds of pounds for this purpose, a single liberation having cost him £160. A leading Resurrectionist once received £144 for twelve subjects in one evening, out of which he had to pay his subordinates £5 each. These high prices induced persons while alive, to offer to sell their bodies for dissection after death, but surgeons were very wary about acceding to such proposals, as the law did not recognize the right of property.

Curiously enough, graves were not always disturbed to obtain the entire body for the teeth alone, at one time, offered great temptation to a Resurrectionist .-One of these, some years ago, pretending to be looking around for a burialplace for his wife, obtained access to a vault, the trapdoor of which he unbolted so that he could return again at night which he did, and secured the front teeth of the whole congregation, by which he cleared £60.

The Resurrectionist generally came to bad ends. One was tried and received sentence of death for robbing the mail, but was pardoned upon the intercession of Archdukes John and Lewis, who had their interest in him excited by seeing him in his cell trying to articulate the bones of a horse. He left England and was never heard of afterward. Another Resurrectionist, after a long and successful career, withdrew from the professsion in 1817, and occupied himself principally in obtaining and disposing of teeth. As a sutler in the Peninsular and France, he had drawn the teeth of those who had fallen in battle and had plundered the slain. With the produce of these adventures he built a handsome hotel at Margate, England, but his previous occupation having been disclosed, his house was avoided by visitors, and at last was disposed of at a heavy loss .-He was subsequently tried and imprisoned for obtaining money under false pretences, and was ultimately found dead in a tavern.

It is reported that at the death of one notorious body-snatcher he left nearly £6,000 to his family. Another, being captured was tried and found guilty of stealing the clothes in which the bodies were buried, and was transported for seven years. A man who was superintendent of the dissecting-room of a London hospital, was dismissed for receiving and paying for bodies sent to his employer and reselling them at an advanced price in Edinburg. He then turned Resurrectionist, was detected and imprisoned and died in a state of raving madness.

## TOO MUCH "HELLO."

WASHINGTON correspondent A says:

I was standing all by myself in the committee room, reading a vast law book aud wondering what it was about, and whether the plaintiff had done so and so or whether it was the defendant; and which of them they found gullty; and how in the mischief they ever knew he was guilty when the words were tangled up so; and noting, with gratification, the references to Perkins v. Bangs, Mo. Rep. iii., &c., whereby it was apparent that if one did not get mixed up enough in that book there were others that could finish him; and wondering also at the bewildering tautology of the said aforesaid book aforesaid, when a youth to fortune and to fame unknown, flourished in the most frisky way, and came to a halt before me. This young man had a moustache that dimmed the countenance about as your breath dims the brightness of a razor; and he bored down into it with his fingers and gave it a twist which was singularly gratifying to him, considering that no effect was produced upon the moustache by the operation. He then tilted his little soup-dish to the port side of his head with his gloved hand, and said-

" Hello !" I said "Hello!"

He looked supprised. Then he said-

"Do you belong here?" I was just finishing a sentence about Perkins vs. Bang. I finished it, and observed-

" Very fine weather."

He whisked nervously up and down the room a couple of turns, and then stopped before me and said-" Are you the clerk of the Judiciary

Committee ?" I said, in the urbanest manner-

" In view of the circumstance that on so short an acquaintance you betray so much solicitude concerning my business I will venture to inquire what you may happen to want with the clerk of the Judiciary Committee?"

"That is not answering my question. Are you the clerk of the Judiciary Committee ?"

" In view of the circumstance that on so short an acquaintance you betray so

much solicitude concerning my business I will venture to inquire again what you may happen to want with the clerk of the Judiciary Committee ?"

"That don't concern any body but me. What I want to know is, are you or are you not, the clerk of the Judiciary Committee ?"

"In view, as I said before, of the circumstance that on so short an acquaintance you betray so much solicitude concerning my business, I will venture to inquire once again what you may happen to want with the clerk of the Judiclary Committee ?"

He scratched his head in apparent perplexity for a matter of five seconds, and then said, with deliberation and impressive earnestness-

"Well I'll be d-

"I presume so. I hope so. Still, being a stranger, you cannot expect me to take more than a passing interest in your future plans."

He looked puzzled and a little chafed. He said-

"Look here; who are you?"

"In view of the circumstance-"

"O, curse the circumstance!"

" Amen."

He did not reply. He seemed worried and annoyed. Presently he started out and said, by George! he would go after the Michigan Senators and inquire into this thing. I said they were esteemed acquaintances of mine, and asked him to say that I was well. But he refused to do this, notwithstanding all my politeness, and was profane again. I never saw such a firebrand as he was.

Now, what can that young fellow mean by going around asking respectable people if they are clerks of Senate Committee? If my feelings are to be outraged in this way, I cannot stay in Washington. I don't like to be called Hello by strangers with imaginary moustaches, either. This young party turned out to be an Importation from Kalamazoo, and he wished to ship as subclerk to the Judiciary Committee.

He is a little fresh. It might have been better if had stayed in the Kalamazoological Gardens, until he got his growth perhaps. Still, if his friends would like to have the opinion of a stranger concerning him, I think he will make a success here in one way or another. He has spirit and persistence.

The only trouble is, that he has too much "hello" about him.

#### Testing Their Honesty.

A dozen men were yesterday loafing away the rainy hours in a business place near the ferry dock when the conversation turned upon the subject of general public rascality. A citizen said he had given a boy a quarter to get change and had never seen him again; another said be wouldn't trust his own grandfather, and a third would give \$100 to see an honest man.

"I have not yet lost my faith in human nature," finally remarked a man on a back seat. " Any of you may call in a stranger to us all, and I will give him a five-dollar bill to go and get changed. If he falls to come back I lose the money; if he returns you will see how foolish your assertions are."

Half a dozen men rushed to the door. A seedy, gaunt and evil-looking African was paddling by in the rain, and he was selected to make the test.

"Stranger," said the man who hadn't lost confidence, "take this five-dollar bill around the corner and get it changed and I will give you ten cents." The black man departed without a

word, and for the next ten minutes the laugh was on the man who sent him .-It died away however, as the African slouched in, handed out the bill and "I runned all ober an' nobody could

change him."

He was given his ten cents and the man who lost the quarter by the boy said he couldn't have believed such an exhibition of honesty if he had not witnessed it, and he was willing to buy the cider for the crowd. It was only after the cider had been

destroyed and paid for that he learned that the bill given the negro was a base counterfeit which no one would accept.

## The Force of Habit.

A counsellor, renowned for the art of pleading, had a trick of rubbing his spectacle case while addressing a jury. A foolish attorney who had confided a brief to him thought this action ludicrous and likely to impair the effect of the pathetic appeals which the nature of the suit admitted. Accordingly he watched for a sly opportunity, and stole away the spectacle case. For the first time in his life, the counsellor's tongue falteredhis mind missed the bodily track with which it had long associated its operations; he became confused; embarrassed-he stammered, blundered, and boggled-lost all the threads of his brief, and was about two sit down, self-defeated, when the conscience stricken attorney restored the spectacle case. Straightway with the first touch of the familiar talisman, the mind recovered its self-posession, the memory its clearness, the tongwe

its fluency; and as again and again the lawyer fondly rubbed the spectacle case, argument after argument flew forth like the birds from a conjuror's box. And the jury to whom a few minutes before the case seemed hopeless, were stormed into unanimous conviction of its justice. Such is the force of habit. Such the sympathy between mental and bodlly associations. Every magician needs his wand; and perhaps every man of gentus has-his spectacle case.

#### SUNDAY READING.

#### The Good Samaritan.

Oberlin, the well known philanthropist of Steinthal, while yet a candidate for the ministry was traveling on one occasion from Strasburg. It was in the winter time. The ground was deeply covered with snow and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver in his blue blonse and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

" It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a rewardfor such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have youin thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the Good Samaritan.19

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight, and Oberlin never saw him again.

## A Negative Creed Unsatisfactory.

The instinct of skepticism is a little like the instinct of hunting, there is more or less of it in every human being. Many a man enters upon the pursult, not that he cares for the game not that he wishes to prove that there is no God; not that he would satisfy himself that he is nothing going nowhere, but for the enjoyment, the zest of the pursuit. To a brave man the keenest intellectual pleasure comes from what he calls the pursuit of truth-the hunting of truth to its lair; the attempt to measure the ways, and perhaps the thought of the first cause. But "My thoughts are not your thoughts, neither are your ways my ways, saith Lord," and if the man gets bewildered and lost, and at last seems to himself to be nothing, gone nowhere, he has arrived at a conclusion or a destination that he did not seek to arrive at in the beginning, a conclusion and a destination that is far from being satisfactory. Lives there a skeptic that deep down in his own heart would not believe in the simplest forms of Christianity if he could? The saddest, the most pathetic utterances, are the utterances of men who with the farthest and subtlest reach of thought grasp only negatives. A man can no more live on negatives than he can live on stones; a negative creed is the creed of death .- Prof. Borden P. Bowne.

## The Sunday Stone.

In an Oxford museum may be seen a strange stone. It is composed of carbonate of lime and was taken from a pipe which carries off drain water in a colliery. The stone consists of alternate layers of black and white, so that it has a striped appearance. This was caused in the following way: When the miners were at work the water which ran through the pipe contained a good deat of coal dust, and so left a black deposit in the pipe. But when no work was going on-as for instance, in the night -the water was clean, and so a white layer was formed. In time these deposits quite filled the pipe, and so it was taken up. Then it was found that the black and white layers formed quite a calendar. Small streaks alternately black and white; showed a week, and then came a white streak of twice the usual size. This was Sunday, during which there was, of course, no work for twenty-four hours. For this reason it was called the Sunday stone.

Man cannot become perfect in a hundred years; but he can become corrupt in less than a day.

A lie, is a desperate cowardice; it le to fear man and brave God.