In response to your kind invitation, I appear before you to-day to conduct the devotions of your thanksgiving services. It is a good thing to give thanks unto the Lord, and you have acted well and wisely in setting apart this day to holy purposes and in thus assembling yourselves together to rena good thing to give thanks unto the Lord, and you have acted well and wisely in setting apart this day to holy purposes and in thus assembling yourselves together to render thanksgiving and praise to Almighty God. The setting apart of a day for these purposes is, I believe, a new feature in the history of your Order, but you have been moved thereto by new and painful developments in our national life, which have marked a period of sundered ties, broken fellowships and not a little of the spirit of hatred and cruel antagonism. In the progress of our national history, we have lately passed through a fearful and bloody crisis but now, that the toosin of war has ceased to be heard in the land, husbands and fathers and brothers are no longer called away from fond eribraces, at the stern demands of country's need, and now, save that the edges of oid national wounds are yet somewhat inflamed, peace has, in at least a large and practicable measure, been restored to the land. Old friendships and business relations are being rapidly renewed, the old ties of love and association, between the people of the different sections of our country, are being rapidly renewed, the old ties of love and association, between the people of the different sections of our country, are being rapidly renewed, the blody through which we have pussed. A larger and grander spirit of humanity and frateruity seems to have been wrought out in the bloody throes of a nation's agony. The true manhood of man, the universal brotherhood of the race, and as well the common Fatherhood of God, in His late dealings with us, are stirring facts impressed upon our minds and more inwoven with our modes of thought and being. Our late civil conflict has thus not been without its blessings. It has served to enlarge our sympathy with suffering, to elevate our minds above mere petty prejudice, to extend the recognized boundaries of the human brotherhood, and has, we trust, taught us all to appreciate more visitable and must commend itself to the Christian consciousn

in the goodness of God, those fraternal boads have been reunited, and you having before this, as christians and citizens of our common country, united with us in rendering praise to God for victory, peace and a preserved nationality, we now unite with you, as an order, in thanksgiving and praise to God for the restoration of friendship, love and fraternity between the different members of your order in these United States. United States.

We propose to discuss briefly the proposed Spirit and Aim of your order, and, in concluding, to suggest some lessons for the conduct of our gratitude to the Almight for His goodness toward us.

Odd-Fellowship professes to be neither a religious nor a political organization. It professes only to be of human origin, and lays no claim to standing upon an equality with the Church of the living God. Much unjust prejudice has arisen against the organization of the standing that the organization of the standing unjust prejudice has arisen against the or-der from misrepresentation and misunder-standing upon this particular point. Your order is only a voluntary association of men for purposes of mutual benevolence, as fore for purposes of mutual benevotered, as most shadowed by the noble motto, "Friendship, Love and Truth," which you have adopted. You number upon your rolls not a few of the eminent living Christians of the country. Your platform is broad enough to include all humanity in the embraces of your brotherhood. I. But we must note first as an element of your order, what we may call its religious spirit. To this spirit our text, "Thou shallove thy neighbor as thyself," seems at least in theory to give expression. Your religious spirit seems to be, if we may be allowed the remark, distinctively humanitarian. This oneness of design seems

the goodness of God, those fraterns

humanitarian. This oneness of design seems to run throughout the entire working of your order, and, laying no claim as an order to godliness, you actualize in your organized life, the humanitarian ideal to a degree as high as any, and a vast deal higher, than many other human organizations. In the religion, however, revealed to us in the word of God, we ever recognize a duality. God, and man, the infinite and finite, are its living components. It has it its culture and worship to do with both The exalted sentiment of its Gloriain Excelsi is—"Glory to God in the highest and on earth peace, good will toward men." And this same duality, which is indicated in our Lord's Prayer and exhibited in the two tables of God's moral law, we find indeed in every element of our holy religion. God is ever to be praised and glorified; man elevated, christianized and saved. "Thou elevated, christianized and saved. "Thou shalt love the Lord thy God with all thy heart, and mind, and soul, and strength, and thy neighbor as thyself," upon these saith our Lord hang all the law and the Prophets. But the glory to God in the highest, the hallowing of our heavenly Father's name, the loving of God with all the heart, and mind, and soul, and strength, you as an order, without, we trust, losing the heart, and mind, and soul, and strength, you as an order, without, we trust, losing sight of it entirely, permit to be merged into or overshadowed by the peace on earth and good will toward men, the loving of our neighbor as ourselves. Thus your attention as an order seems specially directed to the lower, the human side of our holy religion, and to the personal and relative duties involved in the second table of God's Commandments, condensed by our Saviour to read—"Thou shalt love thy neighbor as thyself."

We have recarded the above as necessary.

We have regarded the above as necessary to explain that, in speaking of your religious spirit, we, by no means, mean your adaptation as an order to the cultivation of religion in the soul, which is the province of the church, but rather to your calling into exercise and exhibiting the existing print of religion found among you. A deinto exercise and exhibiting the existing spirit of religion found among you. A devoted christian, a godly man, it must be conceded, makes always the best and brightest Odd Fellow. You bring to your order what you have. You exhibit as members thereof at most only the higher graces of heart and character of which you are possessed. And the better in heart you are even to the entire change of heart wrought by the Höly Ghost, through the divinely appointed means, the more fully will you be enabled to actualize the genuine spirit your order proposes, and to exhibit in your lives the higher and richer graces it contemplates. Having in days gone by looked into the arcana of your order, and handled of its hidden things, we are impressed with the conviction that the morals between man and man, at which your order aims, are, humanly speaking, impossible and only the terroid and the man or the proposes. humanly speaking, impossible and only to be actualized in human life by the grace of God, through the power of our Lord Jesus Christ. Our conviction therefore is of God, through the power of our Lord Jesus Christ. Our conviction therefore is that to be a good, practical, perfect Odd Fellow requires the very highest style of christian manhood. It does, therefore, seem to me, that interested, as you no doubt are, in promoting the full riches of your Order's character, it should be, as you struggle up through the different degrees of perfection, your earnest desire to take that highest of all human degrees, freely accessible to all, viz: your full consecration body and soul to Christ and his service of salvation, which is, indeed, the very acme of morals and benevolence, the perfection of friendship, love and fraternity. It is hoped that no one of you will be content to linger by cisterns which can hold no water, when we all so vitally need the water of life; but that, in your practice of the so-to-speak human graces of the spirit, you will imbibe, from the moral beauties and gentle amenities your Order inculcates, an anxious thirst for the far higher graces of that life which is hid with Christ in God. That will be to indeed win the victory, and to stand in triumph upon the lofty oinnacle of the for the far higher graces of that life which is hid with Christ in God. That will be to indeed win the victory, and to stand in triumph upon the lofty pinnacle of the temple of life, and liberty, and hope, while the pure white light of heaven will cause your pathway to shine more and more even unto the perfect day. Now your Order breathes a spirit which might justly lead us to expect this kind of progression in your lives. You teach morality, temperance, benevolence; you dwell upon the shortness of life, the certainty of death, and the transitory, unsatisfying nature of all earthly pleasures and possessions; you inculcate purity, honesty, honor and truth, and, recognizing that the All-seeing Eye is upon you, you direct the thoughts to the glories and beauties of the world to come, where the reign of peace shall commence. where the reign of peace shall commence, and suffering, sorrowing and sighing shall all flee away, where mankind shall be united in the bonds of a holy and everlast ing brotherhood, and no more nights of gloom, of sorrow, or of death shall afflict the race of redeemed ones forever and forever.

Another element of a religious spirit in

The True Spirit and Aim of Odd Fellows of New Holland, Pa., Delivered Upon their National Thanksgiving Day, April 28, 1847, by Rev. Juc. W. Haster, Pastor of Lines at Course, Lancaster county, Pa.

Thou Shalt Love Thy Neighbor as Thyself, Rom. 18: 9:

In response to your kind invitation. I ap. as much of the Infinite God as the finite can contain; here we read the present, the past and the otherwise impenetrable future; here we learn of God, his nature, designs and dealings; here we learn that man is, was and disdestined to be; here there are heighths and depths, lengths and breadths of light and love, which perfectly absorb the thoughtful soul; here time and eternity "big with the fates of men" are presented; here are leaves for the healing, and fruits for the refreshment of the nations; and here and the quiet letters of these silent pages

for the refreshment of the nations; and here amid the quiet letters of these silent pages lives and breathes the mighty power of God for the elevation of the degraded, the civilization of the barbarous and the salvation of the lost.

It is this word, this truth of God, which you, as an Order, revere and reverence, and recommend. From its rich fields of inspired thought, you have culled your rarest, sweetest flowers. The brightest lights, within apprich in your sky, have borrowed sweetest flowers. The brightest lights, which sparkle in your sky, have borrowed their imperishable lustre from this divine luminary. The moral beauties, which from the rich background of your fresh pictures of benevolence, are distinctively Biblical. And thus lingering as you do amid the gushing fountains of this land of divine promise, and culling flowers from this garden of the Lord, you exhibit not a little of the spirit of religion, and suggest the promise and hope that you cannot remain utterly unmindful of the fountain of living waters, nor wholly indifferent to the fruits that grow upon the tree of life.

different to the fruits that grow upon the tree of life.

II. But we note further your spirit of benevolence. Benevolence in human life is a distinguishing beauty. It is a gem of rarest lustre, sparkling amid our broken, dust-covered ruins; it is the frail flower resting its blooming cheek upon the rugged mountain side hard by the frigid borders of eternal snow. It shines "a precious jewel amid the filth and rubbish of the world." And the practice of this noble virtue is a central object of your association. You propose among your associated duties the feeding of the hungry, clothing the naked, nursing the sick, burying the dead, educating and caring for the orphan and the widow. These are indeed noble aims, worthy of all earnestness. But it may be said there is an element of selfishness turnishing your proposed benevolence, that it worthy of an earnesaness. But it has, we said there is an element of selfshness turnishing your proposed benevolence, that it is not disinterested, that it is claimed and rendered as a right to those entitled to your benefactions. Well! it would be strange, if there was not a shade of selfshness coloring the picture. The sculptor's chisel and the painter's pencil, in the hands of genlus, have entranced an admiring world, but who ever saw a perfect picture? Art imitates Nature, and we honor the triumphs of genius as the imitation approaches porfection, but the funite never has, nor ever can, actualize the artistic skill of the Infinite. The Creator hangs out pictures in the gallery of immensity, upon floating clouds and midnight sky, and amid the glowing colors of rising and setting sun; or He spreads them out upon the lap of revolving seasons, on rising and setting sun; or He spreads them out upon the lap of revolving seasons, on mountain side and in valley, by the side of murmuring brooks and rolling rivers, which, in the perfection of their lights and shades of beauty, defy the combined artistic skill of human genius. Artists never reach the exquisite perfection of their models, nor do they, in the practice of the moral and Christian virtues, attain to the perfection of the model held up to us in the divine ideal. Our virtues are human, and are touched by the shades of human infirmity and imperfection. It would thus be indeed strange if your benevolence was not touched by a liberal dash of the selfish, for a perfectly disinterested benevolence can only be found, and somewhat rarely there, among the distinguishing glories of the

woods of Maine to the low marshes of touched by a liberal dash of the selfish, for a perfectly disinterested benevolence can only be found, and somewhat rarely there, among the distinguishing glories of the higher, even the divine, life infused into humanity. It must, indeed, be conceded, that even in Christian life, this virtue is a jen of purest ray, for it is ever regarded as a rare triumph of the divine over the human to get fully beyond the declension of the personal—I, mine, me. And, therefore, whatever we find of benevolence budding out anywhere, in the varied walks of humanity, we would the cherish and encourage. We would essay to life it higher and higher towards the perfection of our Lord, the only true model of benevolence, until, with excelsior as its animating motto, it shines with all the rich, resplendant glories of the divine in the human. We commend what you exhibit of the spirit of benevolence. We urge you, as a band of brethren, to go on enlarging your sympathies, extending the bounderles of your fruternal kindness, until, in the full flush of the triumph of truth and right, of love and friehdship, and fraternity, you realize that charity beginning at home does not remain there, but ever finds its most congenial walks out in the highways and hedges, amid the streets and lanes of want and woce. This world is one vast of tears; upon every breeze is wafted the sighs and groans of the sorrowing and suffering. The stricken widow weeping for bread, the roor, the ordinary of the regretation of your respective special and abroad, the poor, the unfortunate, the and abroad, the poor, the unfortunate, the animating are found everywhere, and does not remain there, but ever finds its most congenial walks out in the highways and hedges, amid the streets and lanes of want and wo. This world is one vast charnal house of depth; it is indeed a vule of tenrs; upon every breeze is wafted the sighs and grouns of the sorrowing and suffering. The stricken widow weeping for woe and want; the starving orphan crying for bread, the ragged urchin growing up in the school of pollution and crime, the degraded victim of vice, the heathen at home and abroad, the poor, the unfortunate, the famishing are found everywhere, and everywhere is heard the cry of the human, it is well with thee, think on me. The wide, it is well with thee, think on me. The wide wide world of humanity is the only legiti-mate field for the exercise of benevolence mate field for the exercise of benevolentes, and, with the animation of this noble aim, let it be your earnest zeal to do good and to communicate as the Lord giveth you opportunity, thus becoming, in your association, the handmaid and helpmeet of our holy sellicion.

religion.

III. We note thirdly your spirit of friend-ship and frateraity. Burns struck the key note of a painful truth, when he sung: "Man's inhumanity to man makes countl thousands mourn." Most of the world's history is traced in blood. We sicken at the sad tales of human woe, which the records of mankind con-tain. The Meccas of nations, their monu-

when when the fetous of mations, their monumental spots to which national pride
exultingly turns, are fields where deadly
strife hath been endured, and where the
warm, red currents of battle have flowed.
Upon the numberless fields of the world's
conflicts, man has met his brother in the
deadly onset, and by the brother's hand
have countless thousands fallen in the
agonies of death.
War and bloodshed, passion and strife are
human enough, but nevertheless unnatural.
God never meant man to baths his hands in
his brother's blood. He has set the mark of
His own divine indignation upon such
Cain-like crumes. We do not say that all
wars among depraved men are criminal,
often they are but the assertion of the majesty
of law, and the just and proper efforts of
rulers to be a terror to evil doers, that they
may reward them that do well. But God

may reward them that do well. But Goo never meant man to be an evil-doer. He created him in His own divine image, and never meant man to be an evil-doer. He created him in His own divine image, and man, true to his primitive nature would never lave known wars, nor rumors of wars. As God "from one blood hath created all nations for to dwell upon all the face of the earth," so, by creation, we are knit together in the native bonds of fraternity, and a warm and genial friendship, like the reviving sunlight of a spring morning, should envelope and animate the whole race of human kind. "Peace on earth and good will toward men,"—the lowing of our neighbor as ourselves—belong to God's great design in the restoration, through Christ, of a fallen world.

And to the furtherance of these holy ends of friendship and fraternity, you profess to lend your associated influence, You propose as a prime object of your Order that heart should beat in unison with heart, and that hand should grasp hand in the, to you, well-known custom of your Order. You would light the fires of friendship upon

neart should beat in unison what heart, and that hand should grasp hand in the, to you, well-known custom of your Order. You would light the fires of friendship upon every hill top, and unite the tender links of fraternity between brother and brother in every land and nation. It is well. The object you propose to yourselves is noble and much needed. As an object it findsits solid groundwork in the constitution of man's nature. We are all related to each other. A link of mutual dependence runs throughout the entire human family, and such a thing as man's complete independence of man is a mere figment of the imagination. Never can the hand say to the foot, I have no need of thee, nor can any man ever rise superior to dependence upon even the lowliest of his fellows. This is the teaching both of revelation and experience. Among the cherished doctrines of our holy religion we recognize the common Father-Among the cherished doctrines of our holy religion we recognize the common Father-hood of God, and the universal brother-hood of man. And who does not know that there are things which money will not buy nor influence command?—The warm gushes of sympathy when sick or sorrowful in a strange land amid stranger scenes; the friendly recognition, the home-like welcome, the warm pressure of the hand and the kindly response, when fur from the tes and associa-

where the reign of peace shall commence, and suffering, sorrowing and sighing shall be united in the bonds of a holy and everlast ing brotherhood, and no more nights of gloom, of sorrow, or of death shall afflict the race of redeemed ones forever and forever.

Another element of a religious spirit in your order is a reverence for truth. It is the last, but by no means, the least member of your fraternal motto. It is indeed the foundation, the great cornerstone of your emblematic system. Without truth as a foundation there can be neither love nor friendship in their purity. And truth is the living basis of all true brotherhood. Weil do you respect and reverence it. But what is truth? This old question of Pilate has ever been the world's greatest and most intricate problem. For its answer, science has dug into the bowels of the earth, pentated with analytic eye the enveloping atmosphere and walked in thought amid the twinkling lights and rolling orbs of immensity, and philosophy has dreamed and speculated, and speculated and dreamed, until eyes have grown dim, heads gray and hearts sunken, but the perfect answer to the world's great question has never yet been found, when unaided, by these noble ploneers of intellectual progress.

But the little_child, wiser than hoary

cuts looking down upon its fellows, says I am

looking down upon its fellows, says I am better than thou. The world, with its sorrows and sufferings, and man, with yearning hopes and lofty aims struggling in his immortal nature, may well plue for the day when perfect friendship shall herestored to the race. That will indeed be the day of humanity's final victory, the day of a completed redemption, when God shall execute judgment upon evil and its votaries, and the righteous in Christ shall enter upon the joys reserved in Heaven for them. When that day shall dawn, the iron sceptre will fall from the palsied hand of tyranny, oppression will cease, the down-trodden will arise, and the true manhood of man will everywhere be recognized and respected.—Thus the aim of friendship and fraternity, which you propose, is lofty in its conception, noble in its influence, and freighted richly with blessings to humanity. It is another element of the wisdom, which cometh down from above, found in your system. We urge you to aim high in this noble work, to cultivate the spirit, which has ever a heart to sel for, and a hand to help the suffering and the needy. Thus you will, as you should, work yourselves up to a higher and still higher level, and you may stand at last with the divine blessing, amid the richer graces and glorles of a perfected manhood. But you will thus be brought within the precincts of the higher life of humanity and become co-workers in the mighty hosts of the great King of Kings and Lord of Lords. This should be your exalted aim. Go on then in your noble efforts. Do what you can to further the reign of peace and good will, of friendship and fraternity among men. And remember always that the wiping of one earr from sorrow, the consoling of one grief, the satisfying of one want, the relleving of one steps that the wiping of one grief, the satisfying of one want, the relleving of one

sigh in the bleeding heart, the soothing of one sorrow, the consoling of one grief, the satisfying of one want, the relieving of one woe, is something gained in this sorrowing, suffering world, and is even treasured up in the memory of Him, who is not unmindful of the giving of a cup of cold water, in His name, to a disciple. Beit then your exalted aim to contribute to the culture of those sweeter amenities of the heart, which lends a charm to life, and make grasses to lend a charm to life, and make grasses t lend a charm to life, and make grasses or grow, and flowers to bloom, amid the desert wastes of our human wilderness. But time forbids that we should longer linger here. Let us conclude, with a few brief lessons, which may serve to aid us in our grateful waster to close.

which may serve to aid us in our grateful devotions to God.

And first learn to draw near to God, not with the lips only, but with the heart also. It is in spirit and in truth that we are to worship God. The form is not necessarily the thing. The outward manifestation is not always the assurance of the inward life. There are not a few names to live, where there is only death, and doubtless many shall say unto Him at the last day, Lord, Lord, whom he will neither hear not know. There is no scarcity of the artificial in life, when the form is found without the substance. You know that all is not gold that glitters. You know that all is not gold that glitters. You know that beneath the fairest exterior may lark the most loath-some repulsiveness. We need not say to you, that it is not the scarlet or royal purple borne upon a man's shoulders, which constitute him the true embodiment of your Order. tute him the true embodiment of your Order

borne upon a man's shoulders, which coinsitute him the true embodiment of your Order. We need more than the outward. The true riches and beauties of human life spring from within, and sparkle sometimes like jems amid, what seems at first glance, a hard and rugged nature.

You have met to render thanksgiving and praise to God the giver of all good. In common with all men, you have occasion thus to do. God has been good to us all. We have all often enjoyed extraordinary displays of His mercy, but there is abundant occasion to magnify His holy name for the common blessings of life, those common blessings, which so continuously enjoyed because vital to life, and health, and happiness, are yet so often forgotten. But you have a special occasion of your own for thanksgiving and praise to-day. The broken links of your national brotherhood have, after our lute bloody years, been reunited, and now, from the wild waving woods of Maine to the low marshes of Florida, from the prosperous populations that skirt the Atlantic out to the goden. Florida, from the prosperous population that skirt the Atlantic out to the golder

must stand by us in the world's great battle-fields, and with us fight for the triumph of right and truth and liberty. But unfit your-selves for duty, benumb your senses and unsettle your mental health by licentious-ness and dissipation, and you are not only false to your own manhood, but false also to humanity. Be strong, therefore, and show yourselves men, firm, decided, honest men, the noblest work of God, or otherwise your fellows will lean upon a broken stick and a foot out of joint. Be what your order seems to imply, true men; be even more. seems to imply, true men; be even more, be regenerated men, and, in the high nobility of good and right living, you will be offering a holy sacrifice of thanksgiving to

offering a holy sacrifice of thanksgiving to God.

Finally—Look upwards. Strive to enter in at the strait gate and to walk the narrow path of duty and of life. Ascend higher and higher in the scale of being. Be not content with that unto which you have attained, but "press onward toward the mark for the prize of the high calling of God in Christ Jesus. Bear aloft your banner, and let the cross surmount the crescent with all your other emblems, and, having Excelsior inscribed upon it, rise higher and higher and higher, until, in Christ Jesus, you reach the full glories of the perfect day, and God will be glorified in your everlasting welfare.

State Items. Thomas Hoge, of Franklin, Venango county, is announced as an anti-move-the-county-seat candidate for the Legislature. Gustave Krause, a traveling agent, fell beneath the cars of the Oil Creek Railroad, near Corry, on Friday morning, was run over by the entire train and instantly killed. A paragraph is going the rounds of the papers that a young man employed in a rolling mill at Bethelenen, in this State, has fallen helr to an estate valued at \$8,000,000. The Venango County Court having re-fused to grant any liquor license in Pithole, it is thought that the number of dry holes in that section will be largely increased. Two hundred emigrants from Norwav and Sweden, recently stopped at Corry on their way to the West. One of them had his pocket picket of sixty dollars in gold. Michael Dailey, the treasurer of a "circle' of Fenians in the oil regions, and who ab-sconded with the cash belonging to the concern, was tried and has been discharged, owing to some informality in the charges.

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Notice is hereby given that the firm of Cooper' Sanderson & Co., of the LANCASTER INTELLIGENCE, was dissolved by mutual consent, on November 1st, Inst., M. COOPER, W.M. A. MORTON, H. G. SMITH, ALFRED SANDERSON. R. A. Johnson, Secretary New England Fire Insurance Company. Oliver D. Seymonr, Collector. W. C. GOODRICH, Secretary. OFFICE, No. 225 Main st., Hartford, Conn. M. Insurance on all kinds of Live Brock, spainst Theft and Death from any Canse. F. & E. A. CORBIN, General Agents, 420 Wainut Street, Fhiladelphia. A. B. KAUFMAN, Agent, No. 1 East Orange street, Lancaster, Fa. All persons indebted to Cooper, Sanderson & Co., are requested to call at the Intelligencer Building, Sonthwest Corner of Centre Square and pay the amount due to J. M. Cooper, in whose hands the books of the old firm have been left for collection.

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The First Mortgage Bonds of this Company afford unusual inducements of Safety and Profits to Investors, for the following among other reasons, viz: desiring them. Write plainty the day of the month and year in which you were born, en closing a small look of hair.

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When by the use of DR. JOINVILLE'S ELIXIR you can be cured permanently, and at a trifling cost.

The astonishin success which has attended the trifling cost.

The astonishin success which has attended the town whethers, General Debility and Prostration, Loss of Muscular Energy, Impotency, or any of the consequences of youthful indiscretion, renders it the most valuable preparation evidence, and the success of the success of the success of the success of youthful indiscretion, renders it the most valuable preparation even discovered.

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WHITE LIQUID ENAMEL,
For improving and beautifying the complexion
The most valuable and perfect preparation
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supported by the Parisian as indispensable to
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A UDITOR'S REPORT OF BRECK NOCK

A UDITOR'S REPORT OF BRECKNOCK TOWNSHIP.

BRECKNOCK TWP, Lan. co., May 3d, 1867.

We the undersigned Auditors or Brecknock township, have made settlement and rec ived the accounts of the Volunteer Bounty Committee of said township, to wit: Wm. Von Nieda, Treasurer; Henry Von Nieda, President; R. K. Schneader, Secretary; John G. Bowman, Anthony Good, Levi Laush, dec'd, Henry E. Shimp, who resigned, and H. B. Becker, elected in his stead, and after having carefully examined the same, found it to be as follows:

ws: BOUNTY COMMITTEE DR.

BOUNTY COMMITTEE CR.

unterfeit money received.....ttling and Auditing the forgoing ac-

Amount of money in Committee's

Witness our hands this 3rd day of May, A. D.

1867.

R. E. SHOBERS.
JOHN FREES.
JOSEPH P. WILSON.

may 8 [Volksfreund copy.] 3tw 18

DISSOLUTION OF PARTNERSHIP.

nanus...... Fax not collected......

4490,/1 6411,41 5864,68 4367,00

7.67

109.50

\$26,019.93

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Amount of tax levied in duplicate No. 1

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Peter Landis, Philip Bausman, John S. Wissler, Jefferson Grush, Goo. D. Leievre, David Landis, (Pequea), Abraham'King, Joan K. Masterson, John Boner, Amos B. Shuman, Abraham B. Mylin, Christian Herr, John B. Stoltznis, Joel Kendig, Jacob Swarr, John K. Long, Benjamin Bushong, Isaac Royer, Levi Sener, Lavid Landis, Hershey Groif, Exta Hostetter. Sold by GEORGE D. SPRECH Etat his Agricultural Store, No. 28 East King Street, 2 doois west of the Court House, Lancuster, Ph. mar 20

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May 29, 1886. First Premium as a Mower and
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Street, is this day dissolved by mutual consent.
All persons who have claims against the above
firm will present them to the undersigned for
im will present them to the undersigned for
im will present them to the own or indebted to the same will please make early puyState Fair, held at Trenton, 1886.

Philadelphia, April 1st, 1807. NOTICE OF CO-PARTNERSHIP.
The undersigned have this day formed a Co-partnership, under the firm-name of BROOKE, COLKET & CO., for five years, ending the 31st day of March, 1872, and will continue the Flour, Guln and Produce Commission Business at the old stand Nos. 1731 and 1733 Market Street.

GEORGE H. COLKET, GEORGE H. COLKET, EDWARD H. PUGH.
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Also, a large Stock of Reins, Lead Lincs,
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