The Miners' Journal
POTTSVILLE, PA.
SATURDAY, JANUARY 29, 1853.

BUSINESS DEPARTMENT.

☞ MRS. SAWYER, Centre street, offers her present stock of Goods at cost.

☞ MR. O. P. MOORE advertises a desirable residence in Mahantango street for sale.

☞ COL. J. M. WETHERILL has been elected a member of the Pennsylvania Committee for receiving contributions or specimens for exhibition in the New York Crystal Palace.

☞ HEISTER CLYMER, ESQ., advertises a House and Lot for sale in Schuylkill Haven, on the 22nd of February next, at 1 o'clock, P. M.

☞ SAMUEL HARTZ, ESQ., advertises a variety of Valuable Property for sale in the Borough of Pottsville.

☞ SHERIFF NAGLE advertises a number of Sales in this week's Journal.

☞ MR. JACOB ZEIBACH offers a valuable Farm for sale, in Buffalo Township, Union county, Penna.

PHILADELPHIA ADVERTISEMENTS.

☞ MRS. H. G. SUPPLEE, 54 S. 2nd street, advertises Paper Patterns and Children's Clothing.

☞ EMIL MATHIEU, No 12 and 14 Lombard street, advertises Cider and Pickling Vinegar, by the barrel, &c.

☞ DANIEL MCCARTHY, 96 Swanson street and 2 Dock street, advertises all kinds of Chains, suitable for Slopes, &c.

☞ WILLIAM ECKFELDT, 130 North 13th street, advertises Leather Machine Belting, and Leather Hose, &c.

☞ GLADDING & CHRISTIAN, No. 48 North Wharves, and 97 North Water street, are the sole Agents for the sale of Peruvian Guano in Pennsylvania.

☞ READ the Prospectus and the Contents of the first number of Montgomery's Illustrated Magazine of Art. It can be had at Bannan's

☞ THE REPORT of the President and Managers of the Mine Hill and Schuylkill Haven Rail Road Company will be found, at length, under the Mining Head. It gives the business of the Company in detail, and is an important document, at the present time. We have but little room for comment, presuming, of course, that all those interested will read and judge for themselves. It appears to be one of the most cautiously managed Road in the County, and also one of the most prosperous. Whatever errors they may have committed, or whatever faults may be charged against them, by their opponents, all their business appears to be fair, open and above board—nothing is concealed or secret—they treat all alike, large and small Operators; and will not grant any favors or privileges to any Operator, however extensive his mining operations may be, that is not granted to the smallest engaged in the business. Whether this principle is correct or not, our readers are as fully competent to judge as we are.

THE PUBLIC SCHOOL SYSTEM.

The Lecture by the Editor of the New York *Freeman's Journal*, (Roman Catholic,) against the Public School System, will be found under the head of "Religious Liberty," to which we invite particular attention. It is one of the important signs of the times, and these movements, together with the trial and imprisonment of persons in Europe, in the 19th Century for reading a Protestant Bible, is attracting much attention throughout the country.

The Lecture abounds with assertions, which are not supported by facts. The expenses of education under the Public School System are only about one-half those paid in Private Schools, and experience proves that in well conducted classified Schools, the progress of the pupils is generally more rapid with equal capacity in Teachers. The charge also that Public School Education engenders crime, is a base Slander. We venture to assert that there is less crime committed by the children who attend the Public Schools, than by children who attend the Private Catholic Schools, in our cities—and we think the criminal records will bear us out in the assertion. The New York *Times* challenges MR. MCMASTER to produce the records on which will be found the "names of those who stood highest at the Public Schools of that City—and in support of this position, JUDGE KELLEY, of Philadelphia, who has presided over the Criminal Court of that City for a number of years, declared in a lecture, delivered about a year ago, that the name of a pupil who had graduated at the High School was not to be found on the Criminal records of that City. Here is *positive* testimony against mere assertion. The truth is that the Roman Catholics have done more to drive all religious instruction out of our Public Schools than all other causes combined—and now, *finding that they cannot control them*—a portion, (we do not charge all, because there are many liberal Roman Catholics who are determined to sustain the Public Schools,) led on by Bishop HUGHES, *are determined to destroy them if they can. But in this they will fail.* Education is the *hope* of our Republic—and the more the Public School System is attacked the more determined the people will rally in its support. There is much force the remark of MR. DOHENY,—"If boys of different denominations cannot meet in our Schools, men cannot meet anywhere."

PRICE OF GAS.

There appears to be a general movement over the whole country, and particularly in the smaller cities and towns, against the prices charged for Gas. We scarcely open a paper, were Gas has been introduced, that the complaints are not general, except in Philadelphia, where it is supplied at, we believe, $1 90 per 1000 feet. Whether these complaints are just or not, we are not prepared to decide—there can be no doubt, however, as to the general character of the complaints.—Travelers, in Europe, and in England particularly, assert that it is furnished there at about one-half the rates charged in our cities, and about one-fourth those charged in our small cities and towns, and the investments pay *handsome dividends to the stockholders*. On the other hand the stockholders in our Works declare that they cannot furnish it at cheaper rates, and receive a fair return for the investment. If such is the case there must be something radically wrong—and, we believe, the difficulty lies in charging too high rates, and thus limiting the *consumption*. Low rates, in a growing country like this, invariably increases revenue; and we firmly believe that if our Gas Companies were to reduce the price from one-third to one-half of their present charges, that the consumption would increase so rapidly, that in less than one or two years (giving time to put up the additional fixtures,) the revenue derived from these rates would remunerate them much better than they now do at the present prices.

☞ THE Locofocos are awful greedy at Harrisburg. A Whig was elected Librarian by the Library Committee—immediately a Bill was introduced into the House taking the election from the Library Committee.

The Public Printing is also to be allotted to the lowest bidder by law. Proposals were received—but fearing that some "rascally" Whig might obtain it—the House has laid over the bids unopened, and a new bill has already been introduced repealing that law, for the purpose of electing the Printer by the Legislature, when, of course, one of their own party will succeed, who also will fix his own prices as they have done heretofore.

☞ IMPORTANT TABLE.—We have procured from a friend a table of the actual quality of Anthracite Coal Land in the first and second Basins, together with the natural outlet to the different markets. This table is valuable in many respects—it shows where the great body of Anthracite Coal lies, and what improvements may be depended on as permanently valuable. It will be published next week.

☞ THE REPORT of the Dauphin and Susquehanna Rail Road and Coal Company will appear next week.

Religious Liberty.

[From the New-York Times.]

STATE SCHOOLS AND RELIGIOUS EDUCATION.

A LECTURE, BY J. A. MCMASTER, ESQ.

J. A. MCMASTER, Esq., editor of the *Freeman's Journal*, delivered a lecture in Metropolitan Hall, last evening. Subject—"The Bearings of State Schools on the Religious Education of the People." There was a good attendance. Mr. MCMASTER was accompanied by several of the Roman Catholic Clergy, and was received with continued applause.

It gave him satisfaction, he said, to feel that the success of the cause which he loved above all other causes—the cause to which he had devoted his life—did not depend on *his arguments this evening, nor upon his* ability, generally, to advocate the theme; but that they all had the same deep convictions of, and interest in, the subject, with himself, and their presence there was the argument and eloquence of the evening. This released him from the embarrassment which his own sense of weakness entailed upon him. It was matter of satisfaction that he stood in fear of no hostile interpretation or unfriendly criticism. And now, in consideration of the subject which he wished to bring before them, the first question which arose was—What right the State had to meddle in the education of their children?—Who gave the State any right to become their nurse and schoolmaster, and take charge of them? In examining this question, it was well to see what was the State. The State, as *it existed*, professed to be neither Catholic, Protestant, nor Pagan, but a *neutral* State. If they had to do with a theocratic state, there would be no difficulty, as God would be acknowledged supreme and his institutions honored. The Pagan was a corruption of the Theocratic, which made gods of its own, and forced upon men a reverence for them. The service of God taught *perfect liberty, but the service of the State*, in matters of religion, was slavery; and so far as the State interfered with the education of the people, they made its service slavery. It would be a pleasant task to trace the liberty and emancipation which Christianity bro't into the world. First, by Baptism, the child, when unable to protect itself, was raised in some degree beyond the parents' power, which, under the Pagan institution, gave authority of life and death. So under Pagan times, the word family meant a household of slaves. Under the Christian dispensation, (as illustrated in the Catholic Church, and it alone,) a family meant a household, the father being the husband of one wife, united in a bond so sacred that death alone could separate them. Spread thro' all the churches—Pagan and Protestant—and where else would they find the marriage tie indissoluble, and divorce impossible. It was through the Catholic Church that personal liberty first rose upon the earth. Protestantism was to Christianity what Paganism was to theocracy. Under Protestantism there was no guarantee for the indissolubility of marriage: under it the State stepped in and took the child from its parents. The State might, however, create facilities for divorce, but in the mind of the people, the idea of its sanctity existed. The State might declare it did not know how to discriminate between a true and a false religion, but the people had heard of the Redeemer, and after that it was impossible that they could bow down to the State in what regarded the immortal interests of the soul. Now, they had a right to consider with regard to the State why it should *meddle with the question of education*. It was well to scrutinize the actions of the Government, when they went interfere with the functions of immortal life: and even if there were no interference with religion, they *should regard it with a suspicious* eye as an interference of the Government with the rights of the parent. The lecturer proceeded to consider the great danger of the subject of State education becoming a political engine—a means of *centralization*. He saw with alarm and apprehension the spread of the old Jacobin spirit of Republicanism, of many of their governors, particularly in this City. The system of Normal Schools was calculate to produce the worst consequences in its political tendencies. It was easy to see that in time a hereditary class would be necessary to secure a situation as a teacher under the State; and situated as these Normal Schools were in the vicinity of political influence, it was plain what tendency they would acquire to be made instruments towards political ends. The system was one in its constitution repugnant to the spirit and the fundamental laws of their country. It was fraught with revolutionary danger to their political institutions—was pregnant with sources of corruption to their political rulers, and the moral debauchery of the people; and was in itself, the very essence and operation of despotism. Whence, continued the lecturer, had the idea of popular education come into the world? It was the offspring of the Catholic Church. This was a position which gone could be found to dispute. The fact was to be seen in DIGBY'S work on the "Ages of Faith," or in the entirely Protestant book by MAITLAND, ironically called the "Dark Ages," and in the case of MARTIN LUTHER, whose great apostacy resulted in the ruin of education. In reference to the first point, as to the propriety or expediency of the State absorbing the education of the people, there might be serious doubt in honest minds; but there could be none when that State came in and perverted education from the ends for which it was instituted.—The end was to enable men to fulfil their destiny; and since the coming of Christ, they were but fools and knaves who knew not that the destiny of man was immortality. All learning and science was good in so far as it was subordinate to religion, which was the basis of all Truth; but no learning or science was of any worth which was not salted with the salt of religion, and subject to the control of that religion which came from God. It was said in answer to this, that the State could not interfere with religion. But, he contended, the State did interfere, by struggling it—by expelling from its schools every doctrine of religion.—Wrong as the system of State education was, however, it might prosper, if its only object were popular education; but the supporters of State Schools used them as instruments of political influence, or were actuated by the though that thought it might prove ruinous to their children, it would be more ruinous to something else which they lived to hate, and so were determined to carry it out. They said that the various sects could agree only on entire exclusion; but the rights of tens of thousands of Catholics should be considered. Again, they said that State provision for schools of different religious denominations would create bigotry and bad neighborhood. Now they could not find anything in the Catholic creed which tended to make men bad neighbors; and, as far as he knew, there was nothing in the Catechisms of any sects which tended to create unfriendly feeling. But the danger of bad neighborhood sprung from the abrogation of that divine religion which taught men to love God above all things and their neighbor for the sake of God; from this exclusion of religion came all the wickedness which made man suspicious and created bad neighborhood. Yet from this charnel-house of modern society men were not ashamed to raise their faces, and declaim against the dangers of "religious teaching." He would turn from this plea to one more congenial to the people of New York—the *economy* of the State Schools. Yet the result showed that with an *outlay of more than half a million* annually, but 40,000 scholars well gathered in making an average of $12 to $13 yearly for each scholar. But this was a sordid argument; and at best it was an insult to call that gratuity which the people must in the end pay for. There is a last plea which the advocates of State education put forward.—They said that there was danger of education being neglected, and it was the duty of the State to prevent ignorance. He would show that the State had defeated its own ends to remove ignorance, by taking the matter of education into its own hands.—*They have had a ten years' experiment upon* the subject, and as he had shown, that with an outlay of over half a million of dollars annually, they have gathered in, with all its inducements, but one-eighth of the children—showing that the public confidence was not with them. In proof of this position, Mr. MCMASTER read extracts from the last Annual Message of Mayor KINGSLAND, and from a report made by a convention of the friends of the State Schools, in July, showing that the interest in common schools was becoming less: that the people showed a distrust of the public instructors so great as to induce the friends of the State System; and that it was deemed necessary to take steps to stop their downward progress. Mayor KINGSLAND, *when speaking of the half million for appropriation to that purpose*, said he hoped the amount would have the effect of drawing the attention of the people to the subject; and he proposed as a remedy against the decay of public confidence, that their management be taken out of the hands *of the Board of Education*, and put in those of the Common Council. But when the Common Council showed itself more disposed to promote the true interests of education than the Board of Education, he, (Mr. McM.,) would *vote for the management* being put into their hands.

In further proof of the evil effects which a secular education, without religion, was calculated to produce, the lecturer quoted an article from the London *Watchman*, a Protestant publication, showing that an education which gave but the power of reading, without a religious check, was sure to be *productive of evil*: and he would call attention to criminal returns and see how many of the names which had figured in the Free Schools soon after were written in the records of crime, to the fearful spread of youthful depravity: all these united to tell the story of what was doing among the children of this City by these State Schools—all together united to tell us why it is—to what end, and for what result, some millions of money had been wrung by the tax-gatherers from the property-holders of this City. It made him, he said, *give utterance to a seeming paradox*—blessed are the ignorant! And there was an ignorance that was blessed—an ignorance of human science, but a knowledge of *the Divine truths of Christian charity*, which spoke forgiveness. In illustration, he cited the case of Ireland, whose deeply wronged children, ignorant and wretched, showed a spirit of forgiveness that made them "blessed in their deaths;" and after some pathetic allusions to the "green graves of their fathers," which, though quite foreign to the subject, had the effect of "bringing down the house," he proceeded to the *moral of his discourse*: which was, that there were two systems of education before them, that which embraced religion, and that which excluded it. The former fulfilled man's immortal destiny, the latter failed to do so. The great and immortal interest was to be preferred. They might exclude the knowledge of figures and of letters, and they could be learned elsewhere; but the want of early religious instruction and training could never be retrieved. One system neglected religion, but crammed the memory and stimulated the imagination, forming the mind on a basis from which God was excluded. This was the education which made the sad state of society with which we were now conversant. The other was in their power, and came under the auspices of the Catholic Church, and had for its foundation the truth of God. Why was it that modern society so little resembled the simplicity of former times. It was because religion had been excluded, and the great truth forgotten that all education was vain without religion for its foundation.

In conclusion, the lecturer gave a bright picture of a future millenium of Catholicity, when the many meeting-houses of various sects would be empty—their ministers idly moping round the walls;—some aged Senator would rise up and exclaim, let them be *converted in schools of science and religion*, under the direction and supervision of the *Catholic Church*. (Applause.)

We are glad to find that many of the more liberal Roman Catholics, do not approve of *this crusade against the Public Schools*. At the 5th of January celebration at Tammany Hall, the following toast was given:

"Education—the foundation of light and liberty—the corner-stone of this Republic, and the only guarantee of its perpetuation."

To this toast, Mr. Doheny, an Irishman, and a Catholic responded. In the course of his remarks, he said:—

"In the recent struggle for liberty in my own country, there sprang up an internecine strife within the ranks of the liberals, and the chief of them was on the subject of education. The question was not shall there be, or shall there not be, education; that would be too odious in this country; but the question was, shall there be, in a country composed of many sects, a common or a separate education? I feel pride in the recollection that I was for common education. I know no holier brotherhood than that of the school. If boys of different religion cannot meet there, men cannot meet anywhere. By a singular coincidence, an article has this day been published, in which it is said that Irishmen, by birth and race, are averse to the common schools of this State, and it was added that some of them have been known to say that they would prefer a Catholic empire to a mixed republic. I beg respectfully to refuse my belief to any thing so monstrous. I do not believe there is any Irishman capable of any such impious submission. Let there be, I hope, for one, should he attempt to realize that impiety, that he will expiate his crime in the hands of the hangman. I know, at all events, what side shall be mine. You may be sure it will be for the republic. One short word more on the subject of the toast. I hope *your common school system will endure*, will be imperishable. But I hope, also, that the common school system will be rendered unobjectionable to all parties. I grieve to say that it is now subject to abuse. I send my children to the common school, and I do not desire that any one should there teach them their religion. But I will not submit that they should be taught any other religion. I cannot submit that their religion should be in any way interfered with. Is not that the true feelings of all men? I know it is yours. Let our schools be really free—really common, and there will be one temple at least where the charity of all mankind may rise in common to Heaven."

All Sorts and Sizes.

☞ *Woman's Rights.*—Miss Fanny Fern, in the *Olive Branch*, says the only way for the female community to obtain their rights, is to pursue the "Grand Heap" policy: look *within*, and be almighty cunning. Bend with submission, and then throw the noose over the will. Appear not to have any choice, and as sure as the gospel you'll get it. Ask *their* and they will be sure to follow *yours*. Look one way, and *pull another!* Make your reins of silk, *keep 'em out of sight, and drive where you like!*

☞ *Great* enterprises are on foot in New York city.—Among them is that of a new hotel, to be a long way larger than any other in the world. It is designed to accommodate 3000 people! Transient visitors are to be received, but the hotel will be especially calculated for families and permanent boarders, who will have the choice of dining at a *table d'hote*, or of having a private table, supplied from a kitchen of boundless resources. The contemplated site is in the upper part of the Fifth Avenue.

☞ *How to Grow Rich.*—A man who is *very rich now*, was *very poor when he was* a boy.—When asked how he got his riches, he replied, "My father taught me never to play till my work was finished, and never to spend my money until I had earned it."

☞ *The Rochester American* says there is a subject which possesses a more pervading interest, and is regarded by the masses with far greater unction than Cuba, Louis Napoleon, or the "progress of the age."—It is the fall in the price of butter.

☞ *Gen. Scott* received *more votes than were ever cast for a Whig before*. The Whig party never received so large a popular vote as at this last election. Gen. Scott received 11,699 more votes than Gen. Taylor, 42,909 more than Mr. Polk, and 98,612 more than Gen. Harrison.

☞ *A Lady of Brooklyn*, the widow of a New York merchant recently deceased has announced her intention of giving sixty-five thousand dollars to establish a female academy, in the place of the one recently destroyed by fire at Brooklyn.

☞ *A good* Quaker lady, after listening to the extravagant yarn of a storekeeper as long as her patience would allow, said to him, "*friend H., what a pity it is* that it is a sin to lie, when it seems so necessary in thy business."

☞ *Professor Sullivan* stated, in a recent lecture, that the average difference between the British mail steamers and the Collins line, was eight hours on each trip in favor of the American ships.

☞ *The man* is not sound in heart against whom the world has not something to say; for some one always speaks ill against a good patriot, a lover of freedom and an honorable man.

☞ *Two more* murders occurred in New York on Monday morning; both produced by rum, the great destroyer of peace, prosperity and life in that city of eight thousand liquor shops.

☞ *A Western Editor* in answer to a complaint of a patron, that he did not give news enough;—advised him when news was scarce to read his Bible, which he had no doubt would be new to him!

☞ *The Rev. Mr. Seward* advises three questions to be put to ourselves before speaking evil of any man: "First, is it true? Second, is it kind? Third, is it necessary?"

☞ *Our Iron Roads.*—It is believed that by the year 1860 there will be nearly or quite *thirty thousand* miles of railroad in the United States!

☞ *The Editor of the Kennebec Journal* in dunning his subscribers, says, "he has little responsibilities thrown upon him j ust now, which he is obliged to *meet*."

☞ *"Blush not now,"* said a distinguished Italian to his young relative, whom he met issuing from a haunt of vice; "you should have blushed when you went in."

☞ *It is* not the *height* to which men are advanced that makes them giddy; it is the *looking down* with contempt upon those below them.

☞ *A Truth.*—She who can tell a frightful story to her child, or allow one to be told, ought to have a guardian appointed over her herself.

☞ *The difference* between a suit of clothes and a suit at law is this, one provides you with pockets and the other empties them.

☞ *22,000 children* are attending the public schools in Boston, where they have a law to punish truants.

☞ *There are* 282,823 Quakers in the United States, and seven hundred and fourteen meeting-houses.

☞ THE PUBLIC SCHOOLS of Pottsville contain 1194 pupils; private 250; Catholic private schools 240—total 1,684. The No. of pupils in the various Sunday Schools of the borough is 1938. It seems by the above statement that there are more children in the Sunday Schools than there are in the day schools. This speaks well for the Sabbath Schools, but rather against those for daily instruction.—*Reading Journal.*

Not as much as, you suppose, friend Knabb—1684 children at School out of a population of about 8,000 will be found rather above the general average. The reason why there are more attending the Sunday Schools than Day Schools, arises from the fact that no children under 5 years are admitted in the Public Schools, and, many parents do not send their children to school until they are 6 or 7 years of age. A large portion of *these attend* Sunday Schools, and we can assure friend Knabb that this class is pretty numerous here—it would do his heart good to see the little rosy-cheeked boys and girls toddling to Sunday School in scores, on Sunday. The people here generally obey the scriptural injunction of increasing and multiplying the earth.

☞ WE FIND the following in one of our exchanges:

HOW TO DESTROY LOCOFOCOISM.—The Pittsburg *Journal* is responsible for the following:—Said a heavy sided but clear headed old German, a Democratic member of the Legislature, "Lease de bublic works, and base dis Maine Liquor Law, and I wouldn't give a d——n for the Democratic party."

There is much truth in the remark, and it explains the reason why so large a portion of the so called Democratic papers and party take ground against the Maine Liquor Law, and the suppression of *Intemperance*.

☞ SOME OF THE Locofoco papers are down on the Philadelphia *Ledger* and its correspondent at Washington. The Harrisburg *Union* says that "both are always anxious to be on the strong side after the victory is won." This is rather cuckoo under all the circumstances—but the *Ledger* has the advantage of them—it professes to be independent of party politics, and, therefore, can clutch the spoils all round.

☞ JOHN M. CROSLAND, of this borough, has been employed as Superintendent of the enlargement of the Delaware and Raritan Canal. This is a proper appointment, because he is the first person who run a boat load of Coal direct from this Region to New York.

☞ THE STATISTICS of the Alms House will be published next week. They will make some people open their eyes to the evils of the Rum traffic in our midst.

☞ RATHER COOL:—A correspondent states that the thermometer stood at 21 degrees below 0 at Tamaqua, on Thursday morning last. There must be some mistake. In this borough, in Norwegian St., it was only 6 degrees below, and in Morris' Addition 8 degrees below 0.

☞ THE weather continues cold, and sleighing is capital. There were, however, some symptoms of a thaw yesterday.

[FOR THE MINERS' JOURNAL.]

POTTSVILLE, Thursday, January 27, 1853.

Last night was the coldest of any we have had for two years past. This morning, at 7 o'clock, the Mercury was six degrees below zero. The Thermometer is under cover, with a northern exposure.

I here with send you an account of the coldest weather, for the following years, viz: 1849, 50, 51 and '52.

	1849		
January	12	Mercury at zero this morning.	
February	16	6 below zero at 7 o'clock.	
"	17	4 above	
December	26	5	
		1850	
January	6	12 above	
February	5	8 "	
December	24	12 "	
		1851	
January	19	8 above	
"	31	8	
February	18	12	
March	11	12	
December	27	6 below	
		1852	
January	21	6 "	
"	24	2 "	
February	19	6 above	
"	20	3 "	
December	22	16 "	
		1853	
January	17	6 below	
"	27	6 below	

[REPORTED FOR THE MINERS' JOURNAL.]

METEOROLOGICAL TABLE.

For the week ending Thursday evening, January 27th, 1853, at Pottsville, 510 feet above Tide.

Ancrod Barom's		*Fahrenheit Thermom's.*	
Max	Min	Max	Min
Jan. 21	29.22	29.17	10	30 above 0
" 22	29.40	29.05	24	17 "
" 23	28.62	28.35	42	31 "
" 24	28.50	28.28	35	33 "
" 25	28.71	28.65	30	22 "
" 26	29.32	29.05	19	7 "
" 27	29.68	29.52	23 above.	8 below 0
Range	fr. 28.28 to 29.68		Range	fr 8 bel. to 42 ab. 0

P. W. S.

THE COAL TRADE FOR 1853

The quantity sent by Rail Road this week, is 17,355 06 being an increase of 4,272 tons over last week.

The large bulk of the Coal sent, is for immediate consumption on the line, and in the city and districts. But little is going to Richmond.

The high price of Iron, it is said, is already felt in checking investments. If so, it will not be long before the price will recede, again, to a moderate figure, as the home production increases. It will effect the Coal trade to some extent.

COAL TRADE BY RAILROAD FOR 1853.

Sent by Railroad for the week ending on Thursday Evening last

	WEEK	TOTAL.
Port Carbon,	5,307 08	51,048 02
Pottsville,	460 04	9,961 13
Schuylkill Haven,	7,971 01	69,357 19
Port Clinton,	3,716 13	28,108 06
	17,355 06	158,906 00
To same period last year,		143,186 01
Increase so far,		tons, 15,719 19

RAIL ROADS

The following is the quantity of Coal transported over the different Railroads in Schuylkill County, for the week ending Thursday evening:

	WEEK.	TOTAL.
Mine Hill & S. H. R. R	7,853 13	19,635 14
Little Schuylkill R. R.	3,424 19	13,945 19
Mill Creek do	8,133 13	12,587 02
Mount Carbon do	388 02	2,497 19
Schuylkill Valley do	1,150 00	3,372 00
Mt. Carbon & Pt Carbon.	5,095 13	12,760 17

RATES OF TOLL AND TRANSPORTATION ON RAIL ROAD.

	From M Carbon	S Haven,	Pt Clinton
To Richmond	1,70	1,95	1,45
To Philadelphia,	1,70	1,65	1,45

LIGHT T RAILS

A SMALL QUANTITY on hand at the Manufactory, which will be promptly forwarded. Those in want of the article will do well to send their orders early.

D. C. HARTMAN, Ag't.

Exchange Hotel, Centre St., }
Pottsville, Jan. 29, 1853. } 2-2t*

GEO. LIPPINCOTT. WM. TROTTER. EDMUND BACON.

GEORGE LIPPINCOTT & CO.

HAVE constantly on hand a full assortment of TEAS, WINES, LIQUORS and GROCERIES generally.

No. 17 North Water Street, and
No. 16 North Delaware Avenue, Philad'a.

Jan. 29, 1853. 3-1y

IMPORTANT TO MINERS AND COAL MERCHANTS.

THE SUBSCRIBER begs respectfully to inform Miners and Coal Merchants that he has constantly on hand and for sale a large supply of Chains, of all sizes, from 3 inch to 1 inch, made from extra refined iron, and suitable for slopes or mill purposes, which he will sell on very reasonable terms.

DANIEL MCCARTHY,
No. 96 Swanson St., and 2 Dock St., Philad'a.

Jan. 29, 1853. 5 3m*

ONE MORE CALL!

MRS. SAWYER would respectfully say, to those who have not yet been to her *cheap*, that she intends to *newly arrange her business* on the first of April; and therefore will sell out her present stock and supplies, to the highest bidder.

☞ Call at the Brick Store below the Trinity Church, Centre Street, Pottsville.

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Jan. 29, 1853. 5-2t*

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Jan. 29, 1853. 5-3m

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Jan 29, 1853. 4-3m

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The work will be so conducted as to embrace the great variety of matter in its various departments upon each of which the highest literary talent will be employed.

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The Historical Department will abound with picturesque representations of the most remarkable events which have occurred in this and other countries; accompanied with interesting anecdotes and details from the pens of the most eminent writers of the day. This department will contain several splendid engravings, designed by the first artists of the world, engraved in the highest style of modern art.

II.—The Men and Women of the Age. This department will consist of beautifully executed portraits of the leading characters of the age, especially of those who figure on the stage of humanity as the world's benefactors. Each portrait will be accompanied by an interesting biographical sketch.

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Jan. 29, 1853. 5 1m

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Jan. 29, 1853. 5-3m

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