

B. BAYNAN, Editor and Proprietor; C. LITTLE, Associate Editor.

By the Catholic clergy, to withhold from the laity their temporal rights, and of the beneficial provisions of Mr. Pater's bill, which is intended to regulate ecclesiastical corporations of every kind, it is the duty of the citizens of our State, to instruct their representatives in the Legislature, to secure the passage of that bill. Let us prove to the Catholic laity, that in spite of the sophistry of Arch-Bishop Hughes, and the high-handed acts of the hierarchy, we are prepared to act, if not exactly for the purpose of investing them with rights, at least for the purpose of securing the law of nature. The struggle of the Catholic clergy to retain power, which is in opposition to a law both just and beneficial, must be met, combated earnestly, and subdued. The arrogance and lust of Rome, have inflated it to such a degree, that it would plant its standard on our very altars, and sap the foundation of our liberty, by attacks upon our Common School System. The Bible, on whose sacred page the eye of childhood is taught to rest, and whose mines are worked by the exploring mind, in search of priceless treasures, is a book obnoxious to the Roman minion, and one that repudiates where the spiritual instruction of his people is concerned. He fears it. It sheds too pure a light upon the machinations of priests, and leads too far to the source of the bitter hostility of the Roman clergy to our public schools, and in a measure, is an incentive to their action in the Church Property question. The laity once possessed of the power to manage as they see proper their church property, will, we think, awaken to the necessity of joining with the mass of our citizens in a common system of education, and thereby, avoid many evils which will inevitably ensue, if they persist in a course of opposition so fatal to their interests.

Before concluding the subject, we will give briefly, the principal points of Arch-Bishop Hughes' letter, in relation to the Church Property question, as contained in the bill now before the New York Legislature. He says some Catholics manifest unnecessary alarm as to the effect of the bill. It is entirely unfounded, he would not be surprised if in the end it proved beneficial to them, by exciting the sympathy of the American people, and inducing lukewarm Catholics to pay more attention to spiritual, and less to political affairs, in future. The bill applies to all denominations, but he is of opinion that it is intended for the Catholic Church alone, and as such pronounces it the work of persecution. He commends the moderation of the Catholics, under the circumstances, in holding no meetings to remonstrate against its passage. It is for the Legislature to dispose of it as it may seem best. The glory or dishonor of the matter, he says shall be theirs.

The Arch-Bishop may rest easy, as regards the "alarm" he speaks of, none is experienced, except by the clergy, who feel their temporal power slipping from their grasp, in the prospect of the passage of the bill. The bill when passed, will not only strip the Roman hierarchy, but will deprive the hierarchy of the Protestants, and thus, we think, will strip the Protestants of the fruits of their own property. The Protestants, we think, will not be so easily duped by the sophistry of their reckless instructors. They saw the wind and will reap the whirlwind.

To show how completely, and in how humiliating a manner the Roman Catholic laity, are under the influence of the clergy, in other matters concerning their temporal condition, besides the manner of educating their children, we will notice the fact that in Philadelphia, on last Sunday week, a most extraordinary measure was resorted to by the clergy of the various Catholic churches of that city. It appears that notices were given from the altars that petitions were prepared to be presented to the Legislature against the passage of the bill of the Senator E. K. Fane's bill of the sixteenth section of the Act of the 18th of April, 1854, which accumulated real estate in the hands of Bishops as sole corporations.

The congregations were informed that every male person present was required to sign these petitions, and that Mr. Pater's bill was an attack upon the holy principles of religion. In all the churches, as far as ascertained, the duty of each communicant to sign the petition was insisted upon, and by some clergyman violent denunciations were thundered at all who would dare to refuse. Under the extraordinary influence thus resorted to, and in fear of the ecclesiastical censures which were denounced, the laity crowded the vestry rooms after the service to do as they were commanded. Many, who were ignorant of what they were doing, signed the memorials without any accurate idea of the nature of their action; while others, with swelling hearts and strong aversion, put down their names in a mingled spirit of shame at their own self-degradation, and of fear if they should exercise the independence to which their feelings impelled them.

It is a humiliating spectacle, truly. With the same sacred spirit which makes them crusaders against that beautiful system of national education, public schools, which accords to all, whether foreign or native born, a liberal education, thousands of the Catholic laity, deliberately appended on the occasion referred to above, their signatures to papers, which asserted that the signers were unworthy to be entrusted with the management of church property, the produce of their own contributions.

It is a matter of common observation, that in this manner, members of the Roman Catholic Church yield up to the hierarchy, every spark of their own independence, and things tremble in their own hands. They are ready to do anything, despite the promptings of their better judgment, and the changing of that independent spirit which is the property naturally, of the resident of a great Republic.

In connection with the church property question, which at this moment is attracting much attention in this State and New York, and which by the way has brought Arch-Bishop Hughes out in a letter in relation to the bill before the Legislature of the latter State, to vest church property in trustees, this movement of the Catholic clergy of Philadelphia, is worthy of serious attention, and with a contemporary we think that the manner in which the members of the churches allied to were compelled to sign the memorials every article of the free agents of the State, and instead of being excited at the indignities as evidences of the sentiments of the lay members of the Catholic church, and in the way that these signatures were procured supplies the most convincing arguments of the injurious effects already produced by the law giving to the Bishops the sole title and management of church property.

That the majority of the signatures to the memorial were compulsory, cannot be doubted, for the malice of the Church would rest on the head of the daring malcontent, refusing to appear his name to a document necessary to the preservation of the power of the hierarchy, and the continuance of the Papal power in this country. Protestants can hardly appreciate the weight of a priest's curse; nor fully know the anxiety experienced by the wife, children and relative of a layman running under the displeasure of his spiritual father. Cut off from all intercourse with his fellow-communicants, and exposed to their obloquy and scorn, what wonder that a man hesitates ere he exposes himself to so trying a situation, and acquiesces though unwillingly, in a proceeding like the one enacted a fortnight since in Philadelphia? Again, we coincide in the opinion that the extraordinary measures resorted to by the Papal hierarchy in this matter, should have but one effect. The petition should not speak the measured voice of the Catholic laity. The latter have been compelled to sign them, and those memorials are entitled to respect or weight. The circumstances, and the object, however, have been effected, and the subject, hopeless condition of the Catholic laity, is the most convincing proof of the necessity of Mr. Pater's law. A power so easily exercised, and in such a remarkable manner, is dangerous not only to the rights and interests of the Catholic laity, but of persons of all sects and creeds. The public interest demands that an influence which is already so great, should be annihilated. It is opposed to the principles of our institutions that any body of men shall be entrusted with legal authority which can be exercised in crushing out personal independence and the rights of opinion; the unscrupulous measures resorted to

of the Catholic clergy, to withhold from the laity their temporal rights, and of the beneficial provisions of Mr. Pater's bill, which is intended to regulate ecclesiastical corporations of every kind, it is the duty of the citizens of our State, to instruct their representatives in the Legislature, to secure the passage of that bill. Let us prove to the Catholic laity, that in spite of the sophistry of Arch-Bishop Hughes, and the high-handed acts of the hierarchy, we are prepared to act, if not exactly for the purpose of investing them with rights, at least for the purpose of securing the law of nature. The struggle of the Catholic clergy to retain power, which is in opposition to a law both just and beneficial, must be met, combated earnestly, and subdued. The arrogance and lust of Rome, have inflated it to such a degree, that it would plant its standard on our very altars, and sap the foundation of our liberty, by attacks upon our Common School System. The Bible, on whose sacred page the eye of childhood is taught to rest, and whose mines are worked by the exploring mind, in search of priceless treasures, is a book obnoxious to the Roman minion, and one that repudiates where the spiritual instruction of his people is concerned. He fears it. It sheds too pure a light upon the machinations of priests, and leads too far to the source of the bitter hostility of the Roman clergy to our public schools, and in a measure, is an incentive to their action in the Church Property question. The laity once possessed of the power to manage as they see proper their church property, will, we think, awaken to the necessity of joining with the mass of our citizens in a common system of education, and thereby, avoid many evils which will inevitably ensue, if they persist in a course of opposition so fatal to their interests.

Before concluding the subject, we will give briefly, the principal points of Arch-Bishop Hughes' letter, in relation to the Church Property question, as contained in the bill now before the New York Legislature. He says some Catholics manifest unnecessary alarm as to the effect of the bill. It is entirely unfounded, he would not be surprised if in the end it proved beneficial to them, by exciting the sympathy of the American people, and inducing lukewarm Catholics to pay more attention to spiritual, and less to political affairs, in future. The bill applies to all denominations, but he is of opinion that it is intended for the Catholic Church alone, and as such pronounces it the work of persecution. He commends the moderation of the Catholics, under the circumstances, in holding no meetings to remonstrate against its passage. It is for the Legislature to dispose of it as it may seem best. The glory or dishonor of the matter, he says shall be theirs.

The Arch-Bishop may rest easy, as regards the "alarm" he speaks of, none is experienced, except by the clergy, who feel their temporal power slipping from their grasp, in the prospect of the passage of the bill. The bill when passed, will not only strip the Roman hierarchy, but will deprive the hierarchy of the Protestants, and thus, we think, will strip the Protestants of the fruits of their own property. The Protestants, we think, will not be so easily duped by the sophistry of their reckless instructors. They saw the wind and will reap the whirlwind.

To show how completely, and in how humiliating a manner the Roman Catholic laity, are under the influence of the clergy, in other matters concerning their temporal condition, besides the manner of educating their children, we will notice the fact that in Philadelphia, on last Sunday week, a most extraordinary measure was resorted to by the clergy of the various Catholic churches of that city. It appears that notices were given from the altars that petitions were prepared to be presented to the Legislature against the passage of the bill of the Senator E. K. Fane's bill of the sixteenth section of the Act of the 18th of April, 1854, which accumulated real estate in the hands of Bishops as sole corporations.

The congregations were informed that every male person present was required to sign these petitions, and that Mr. Pater's bill was an attack upon the holy principles of religion. In all the churches, as far as ascertained, the duty of each communicant to sign the petition was insisted upon, and by some clergyman violent denunciations were thundered at all who would dare to refuse. Under the extraordinary influence thus resorted to, and in fear of the ecclesiastical censures which were denounced, the laity crowded the vestry rooms after the service to do as they were commanded. Many, who were ignorant of what they were doing, signed the memorials without any accurate idea of the nature of their action; while others, with swelling hearts and strong aversion, put down their names in a mingled spirit of shame at their own self-degradation, and of fear if they should exercise the independence to which their feelings impelled them.

It is a humiliating spectacle, truly. With the same sacred spirit which makes them crusaders against that beautiful system of national education, public schools, which accords to all, whether foreign or native born, a liberal education, thousands of the Catholic laity, deliberately appended on the occasion referred to above, their signatures to papers, which asserted that the signers were unworthy to be entrusted with the management of church property, the produce of their own contributions.

It is a matter of common observation, that in this manner, members of the Roman Catholic Church yield up to the hierarchy, every spark of their own independence, and things tremble in their own hands. They are ready to do anything, despite the promptings of their better judgment, and the changing of that independent spirit which is the property naturally, of the resident of a great Republic.

In connection with the church property question, which at this moment is attracting much attention in this State and New York, and which by the way has brought Arch-Bishop Hughes out in a letter in relation to the bill before the Legislature of the latter State, to vest church property in trustees, this movement of the Catholic clergy of Philadelphia, is worthy of serious attention, and with a contemporary we think that the manner in which the members of the churches allied to were compelled to sign the memorials every article of the free agents of the State, and instead of being excited at the indignities as evidences of the sentiments of the lay members of the Catholic church, and in the way that these signatures were procured supplies the most convincing arguments of the injurious effects already produced by the law giving to the Bishops the sole title and management of church property.

That the majority of the signatures to the memorial were compulsory, cannot be doubted, for the malice of the Church would rest on the head of the daring malcontent, refusing to appear his name to a document necessary to the preservation of the power of the hierarchy, and the continuance of the Papal power in this country. Protestants can hardly appreciate the weight of a priest's curse; nor fully know the anxiety experienced by the wife, children and relative of a layman running under the displeasure of his spiritual father. Cut off from all intercourse with his fellow-communicants, and exposed to their obloquy and scorn, what wonder that a man hesitates ere he exposes himself to so trying a situation, and acquiesces though unwillingly, in a proceeding like the one enacted a fortnight since in Philadelphia? Again, we coincide in the opinion that the extraordinary measures resorted to by the Papal hierarchy in this matter, should have but one effect. The petition should not speak the measured voice of the Catholic laity. The latter have been compelled to sign them, and those memorials are entitled to respect or weight. The circumstances, and the object, however, have been effected, and the subject, hopeless condition of the Catholic laity, is the most convincing proof of the necessity of Mr. Pater's law. A power so easily exercised, and in such a remarkable manner, is dangerous not only to the rights and interests of the Catholic laity, but of persons of all sects and creeds. The public interest demands that an influence which is already so great, should be annihilated. It is opposed to the principles of our institutions that any body of men shall be entrusted with legal authority which can be exercised in crushing out personal independence and the rights of opinion; the unscrupulous measures resorted to

of the Catholic clergy, to withhold from the laity their temporal rights, and of the beneficial provisions of Mr. Pater's bill, which is intended to regulate ecclesiastical corporations of every kind, it is the duty of the citizens of our State, to instruct their representatives in the Legislature, to secure the passage of that bill. Let us prove to the Catholic laity, that in spite of the sophistry of Arch-Bishop Hughes, and the high-handed acts of the hierarchy, we are prepared to act, if not exactly for the purpose of investing them with rights, at least for the purpose of securing the law of nature. The struggle of the Catholic clergy to retain power, which is in opposition to a law both just and beneficial, must be met, combated earnestly, and subdued. The arrogance and lust of Rome, have inflated it to such a degree, that it would plant its standard on our very altars, and sap the foundation of our liberty, by attacks upon our Common School System. The Bible, on whose sacred page the eye of childhood is taught to rest, and whose mines are worked by the exploring mind, in search of priceless treasures, is a book obnoxious to the Roman minion, and one that repudiates where the spiritual instruction of his people is concerned. He fears it. It sheds too pure a light upon the machinations of priests, and leads too far to the source of the bitter hostility of the Roman clergy to our public schools, and in a measure, is an incentive to their action in the Church Property question. The laity once possessed of the power to manage as they see proper their church property, will, we think, awaken to the necessity of joining with the mass of our citizens in a common system of education, and thereby, avoid many evils which will inevitably ensue, if they persist in a course of opposition so fatal to their interests.

of the Catholic clergy, to withhold from the laity their temporal rights, and of the beneficial provisions of Mr. Pater's bill, which is intended to regulate ecclesiastical corporations of every kind, it is the duty of the citizens of our State, to instruct their representatives in the Legislature, to secure the passage of that bill. Let us prove to the Catholic laity, that in spite of the sophistry of Arch-Bishop Hughes, and the high-handed acts of the hierarchy, we are prepared to act, if not exactly for the purpose of investing them with rights, at least for the purpose of securing the law of nature. The struggle of the Catholic clergy to retain power, which is in opposition to a law both just and beneficial, must be met, combated earnestly, and subdued. The arrogance and lust of Rome, have inflated it to such a degree, that it would plant its standard on our very altars, and sap the foundation of our liberty, by attacks upon our Common School System. The Bible, on whose sacred page the eye of childhood is taught to rest, and whose mines are worked by the exploring mind, in search of priceless treasures, is a book obnoxious to the Roman minion, and one that repudiates where the spiritual instruction of his people is concerned. He fears it. It sheds too pure a light upon the machinations of priests, and leads too far to the source of the bitter hostility of the Roman clergy to our public schools, and in a measure, is an incentive to their action in the Church Property question. The laity once possessed of the power to manage as they see proper their church property, will, we think, awaken to the necessity of joining with the mass of our citizens in a common system of education, and thereby, avoid many evils which will inevitably ensue, if they persist in a course of opposition so fatal to their interests.

Before concluding the subject, we will give briefly, the principal points of Arch-Bishop Hughes' letter, in relation to the Church Property question, as contained in the bill now before the New York Legislature. He says some Catholics manifest unnecessary alarm as to the effect of the bill. It is entirely unfounded, he would not be surprised if in the end it proved beneficial to them, by exciting the sympathy of the American people, and inducing lukewarm Catholics to pay more attention to spiritual, and less to political affairs, in future. The bill applies to all denominations, but he is of opinion that it is intended for the Catholic Church alone, and as such pronounces it the work of persecution. He commends the moderation of the Catholics, under the circumstances, in holding no meetings to remonstrate against its passage. It is for the Legislature to dispose of it as it may seem best. The glory or dishonor of the matter, he says shall be theirs.

The Arch-Bishop may rest easy, as regards the "alarm" he speaks of, none is experienced, except by the clergy, who feel their temporal power slipping from their grasp, in the prospect of the passage of the bill. The bill when passed, will not only strip the Roman hierarchy, but will deprive the hierarchy of the Protestants, and thus, we think, will strip the Protestants of the fruits of their own property. The Protestants, we think, will not be so easily duped by the sophistry of their reckless instructors. They saw the wind and will reap the whirlwind.

To show how completely, and in how humiliating a manner the Roman Catholic laity, are under the influence of the clergy, in other matters concerning their temporal condition, besides the manner of educating their children, we will notice the fact that in Philadelphia, on last Sunday week, a most extraordinary measure was resorted to by the clergy of the various Catholic churches of that city. It appears that notices were given from the altars that petitions were prepared to be presented to the Legislature against the passage of the bill of the Senator E. K. Fane's bill of the sixteenth section of the Act of the 18th of April, 1854, which accumulated real estate in the hands of Bishops as sole corporations.

The congregations were informed that every male person present was required to sign these petitions, and that Mr. Pater's bill was an attack upon the holy principles of religion. In all the churches, as far as ascertained, the duty of each communicant to sign the petition was insisted upon, and by some clergyman violent denunciations were thundered at all who would dare to refuse. Under the extraordinary influence thus resorted to, and in fear of the ecclesiastical censures which were denounced, the laity crowded the vestry rooms after the service to do as they were commanded. Many, who were ignorant of what they were doing, signed the memorials without any accurate idea of the nature of their action; while others, with swelling hearts and strong aversion, put down their names in a mingled spirit of shame at their own self-degradation, and of fear if they should exercise the independence to which their feelings impelled them.

It is a humiliating spectacle, truly. With the same sacred spirit which makes them crusaders against that beautiful system of national education, public schools, which accords to all, whether foreign or native born, a liberal education, thousands of the Catholic laity, deliberately appended on the occasion referred to above, their signatures to papers, which asserted that the signers were unworthy to be entrusted with the management of church property, the produce of their own contributions.

It is a matter of common observation, that in this manner, members of the Roman Catholic Church yield up to the hierarchy, every spark of their own independence, and things tremble in their own hands. They are ready to do anything, despite the promptings of their better judgment, and the changing of that independent spirit which is the property naturally, of the resident of a great Republic.

In connection with the church property question, which at this moment is attracting much attention in this State and New York, and which by the way has brought Arch-Bishop Hughes out in a letter in relation to the bill before the Legislature of the latter State, to vest church property in trustees, this movement of the Catholic clergy of Philadelphia, is worthy of serious attention, and with a contemporary we think that the manner in which the members of the churches allied to were compelled to sign the memorials every article of the free agents of the State, and instead of being excited at the indignities as evidences of the sentiments of the lay members of the Catholic church, and in the way that these signatures were procured supplies the most convincing arguments of the injurious effects already produced by the law giving to the Bishops the sole title and management of church property.

That the majority of the signatures to the memorial were compulsory, cannot be doubted, for the malice of the Church would rest on the head of the daring malcontent, refusing to appear his name to a document necessary to the preservation of the power of the hierarchy, and the continuance of the Papal power in this country. Protestants can hardly appreciate the weight of a priest's curse; nor fully know the anxiety experienced by the wife, children and relative of a layman running under the displeasure of his spiritual father. Cut off from all intercourse with his fellow-communicants, and exposed to their obloquy and scorn, what wonder that a man hesitates ere he exposes himself to so trying a situation, and acquiesces though unwillingly, in a proceeding like the one enacted a fortnight since in Philadelphia? Again, we coincide in the opinion that the extraordinary measures resorted to by the Papal hierarchy in this matter, should have but one effect. The petition should not speak the measured voice of the Catholic laity. The latter have been compelled to sign them, and those memorials are entitled to respect or weight. The circumstances, and the object, however, have been effected, and the subject, hopeless condition of the Catholic laity, is the most convincing proof of the necessity of Mr. Pater's law. A power so easily exercised, and in such a remarkable manner, is dangerous not only to the rights and interests of the Catholic laity, but of persons of all sects and creeds. The public interest demands that an influence which is already so great, should be annihilated. It is opposed to the principles of our institutions that any body of men shall be entrusted with legal authority which can be exercised in crushing out personal independence and the rights of opinion; the unscrupulous measures resorted to

of the Catholic clergy, to withhold from the laity their temporal rights, and of the beneficial provisions of Mr. Pater's bill, which is intended to regulate ecclesiastical corporations of every kind, it is the duty of the citizens of our State, to instruct their representatives in the Legislature, to secure the passage of that bill. Let us prove to the Catholic laity, that in spite of the sophistry of Arch-Bishop Hughes, and the high-handed acts of the hierarchy, we are prepared to act, if not exactly for the purpose of investing them with rights, at least for the purpose of securing the law of nature. The struggle of the Catholic clergy to retain power, which is in opposition to a law both just and beneficial, must be met, combated earnestly, and subdued. The arrogance and lust of Rome, have inflated it to such a degree, that it would plant its standard on our very altars, and sap the foundation of our liberty, by attacks upon our Common School System. The Bible, on whose sacred page the eye of childhood is taught to rest, and whose mines are worked by the exploring mind, in search of priceless treasures, is a book obnoxious to the Roman minion, and one that repudiates where the spiritual instruction of his people is concerned. He fears it. It sheds too pure a light upon the machinations of priests, and leads too far to the source of the bitter hostility of the Roman clergy to our public schools, and in a measure, is an incentive to their action in the Church Property question. The laity once possessed of the power to manage as they see proper their church property, will, we think, awaken to the necessity of joining with the mass of our citizens in a common system of education, and thereby, avoid many evils which will inevitably ensue, if they persist in a course of opposition so fatal to their interests.

PHILADELPHIA. BURTON & LAMING. 124 Arch St., 2 doors above 5th.

THE UNION. Proprietors: EVANS & NEWTON. 124 Arch St., 2 doors above 5th.

Wm. Franck, Auctioneer. 124 Arch St., 2 doors above 5th.

Wanted. Miners wanted immediately. Wanted a woman who can cook.

Official. Commonwealth of Pennsylvania. In the matter of the application of John T. Miller.

Coal. Deatly, Thomas & Co. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.

Local Affairs. Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

PHILADELPHIA. BURTON & LAMING. 124 Arch St., 2 doors above 5th.

THE UNION. Proprietors: EVANS & NEWTON. 124 Arch St., 2 doors above 5th.

Wm. Franck, Auctioneer. 124 Arch St., 2 doors above 5th.

Wanted. Miners wanted immediately. Wanted a woman who can cook.

Official. Commonwealth of Pennsylvania. In the matter of the application of John T. Miller.

Coal. Deatly, Thomas & Co. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.

Local Affairs. Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Meteorological Notations. Reported by Dr. A. Heger, of Potter, Sci. Assoc'n.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

Port Carbon Affairs. The Port Carbon Affairs. The Port Carbon Affairs.

PHILADELPHIA. BURTON & LAMING. 124 Arch St., 2 doors above 5th.

THE UNION. Proprietors: EVANS & NEWTON. 124 Arch St., 2 doors above 5th.

Wm. Franck, Auctioneer. 124 Arch St., 2 doors above 5th.

Wanted. Miners wanted immediately. Wanted a woman who can cook.

Official. Commonwealth of Pennsylvania. In the matter of the application of John T. Miller.

Coal. Deatly, Thomas & Co. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.

Partnership notice. Cash advances. Notice. Partnership notice. Cash advances.