

AMERICAN CITIZEN.

"Let us have Faith that Right makes Might; and in that Faith let us, to the end, dare to do our duty as we understand it"—A. LINCOLN.

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A SERMON.

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SUBJECT.

THE ADMINISTRATION OF GOD, INVOLVING THE DEATH OF A. LINCOLN.

TEXT.—1st Kings, 20 and 22.—Thus saith the Lord: Because thou hast let go out of thy hand, I appointed to utter destruction, therefore, thy life shall go for his life, and thy people for his people.

The Bible was my school book; as a reading book in school I had no other.—It was my "first book" of history, of philosophy, and of politics; and in the light of its pages, I pursue my studies still.—From the Bible I have learned that God is the Supreme Ruler of the universe; that human government is ordained of God, and that to the degree in which men harmonize with God, are they capable of self-government; government in harmony with God, is submission to the will of heaven.

God teaches by example as well as by precept; special providences are particular lessons. The deluge was intended as much for the benefit of the subsequent ages of mankind as for that generation upon which it fell. The judgment visited upon Sodom and Gomorrah placed them upon the historical record in such a way as to make them, for us; "an example, suffering the vengeance of eternal fire." Abraham was tried as much for the benefit of us, upon whom the "ends of the earth have come," as for his own. The dulness of our nature demands a case; perhaps God himself could not have told us how to live, in such a way as to make his teachings effectual, without giving us a model life; but in the history of Jesus, we see how to live, labor, suffer and die. The whole Jewish nation was typical, the Temple arrangement was an epitome of the world, and Palestine, was a bible written on the ground.—History but reproduces itself. Solomon says: "The thing that hath been, it is that which shall be, and that which is done, is that which shall be done."—Ecc. 1:9

God's own hand guides the pen while passing over the first Cycle of the world's history, every principle of religion, morals, and politics are embodied in the sacred record, constituting the Bible the Urim and Thummim in which the careful reader may see portrayed the history of the world for all future time.

The Empires of the east were formed upon a basis that ignored the God of Heaven. Crowned heads usurped the authority of the Deity; thrones were established in blood; the rights of the people were disregarded; God and the people were alike disregarded, and the old world is the graveyard of nations. God has not left the world without a witness.—The Jewish Commonwealth was formed under his own hand; it was planted on the highway of nations; separated from the heathen by peculiar religious rites, bound to the service of God by constitutional provisions, sustained and protected by Him in the performance of duty, it became one of the first nations of the earth, exerting an influence the modifying power of which has been felt to the remotest corner of the world.

The United States is a reproduction of Ancient Israel. It was to be such in the intention of the Pilgrim Fathers. It is so, in that the God of Israel is the recognized God of this country, and our Declaration of rights, the external and internal structure of our Government harmonizes with the Bible plan.

Let men say what they will, the Puritan Fathers laid the foundation of this nation, at least, so far as the type of her Government and the characteristics of the national mind are concerned, and they laid the foundation upon the scriptures. The Geographical structure of the American nation was something over which the Puritans had no power; yet the map of Palestine, drawn up by Dr. A. Clark, in harmony with the plan of Israel, re-constructed, (See Ezek. 48) would answer for a map of this country according to the charters secured from the British crown. Israel restored, was to secure to strangers the rights enjoyed by the home born.—The United States as a nation, is made up of all the nations of the earth. Men from all parts of the world lose their national identity when upon our shores, they are baptized with the spirit of our free institutions.

Israel was composed of tribes, each having its own subordinate tribal Government, those tribes, thirteen in number, (for Joseph was divided) constituted one nation. The United States was made up of colonies, thirteen in number, (the British charters extended from the Atlantic to the Pacific) each of which possessed a colonial government, independent of the other, but all dependent upon the crown of England. No one of these States ever enjoyed sovereignty. At first the sovereign power was in the crown of England; wrested from the crown, it ex-

ed in the continental Congress, and in the articles of confederation, as far as it had any existence at all; until 1789, when "we the people," assumed the sovereign control in our own right, agreeing to govern ourselves, according to the principles laid down in the Constitution of the United States.

The Declaration of Independence, which was an appeal to the God of heaven, as well as a protest against British despotism; contains the fundamental American doctrine. Upon this altar, our fathers poured out their blood. God accepted the sacrifice, and gave us freedom.—The Constitution is itself constitutional only when it reflects the sentiments of that honored document. The Declaration of Independence harmonizes with the Bible, in the following particulars:—

First In regarding God as the Creator of mankind, and the disposer of nations.

Second. In declaring the brotherhood of man, and an equality of rights. The Declaration of Independence says: "All men are created equal." St. Paul says: "God hath made of one blood, all nations of men for to dwell on all the face of the earth." Acts 17:26. The Declaration says: of all men, "that they are endowed by their Creator, with certain inalienable rights; that among them are life, liberty and the pursuit of happiness." These rights are all guarded by the Bible. Of life it said: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9:6). Of liberty: "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." (Exod. 21:16. Life and liberty are put upon equal grounds, both guarded by the highest penal sanction; the man slayer and the man stealer, being both adjudged to death. The right to the "pursuit of happiness" is both defined and guarded by the "Golden Rule": "As ye would that others would do to you, do ye also to them."

Like ancient Israel, we have sinned against our own fundamental law; our practice has been false to our creed. We have declared that all men are created equal, and endowed by their Creator with equal rights, but in practice, we have made them unequal before the law. Near one eighth of our population are deprived of the right of suffrage, some places absolutely, in other places they enjoy it by an uncertain tenure—while four millions of the native citizens of the United States, were born in slavery.

Slavery was forced upon this country, while in its colonial condition, by the British Government. For its introduction among us we are not strictly responsible, but our Constitution covertly recognizes its existence. We have legislated for its benefit in the Congress of the nation; we have bowed to its dictates and made it at once our sin and our master. Not content with crushing out the spirit of all, both white and black, who were not able to participate in its gains; it demanded the control of the nation; disappointed, its minions flaunted the traitor's flag, and with the implements of war, struck at the life of the Government.

Treason is a sin, both against the nation and against God. George Washington was not a traitor, for the British Government had withheld from the people, their natural rights, his was a struggle of the people against despotism.—Jeff. Davis is a traitor, his was a struggle of Despotism against Constitutional freedom; oppression was their purpose, he and his adherents were apostate enemies of the human race. "The powers that be, are ordained of God," were words spoken by a higher than human authority. Government was ordained for a double purpose. "For rulers are not a terror to good works, but to the evil.—Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good.—But if thou doest that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13.)

To protect the good, to punish the evil doers, is the legitimate work of the ruler, and while true to his trust he has God's protection. For because the powers that be are ordained of God, and as the ruler is God's minister; therefore, "whosoever resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." "Wherefore," said St. Paul, "ye must needs be subject, not only for wrath, but also for conscience sake." (Rom. 13.) The sword is a symbol of death; conscience pertains to our religious obligation; hence, a traitor is subject to a double punishment; first to be hung, second to be damned.

Christ said: "All they that take the

sword, shall perish with the sword."—(Matt. 26.) He had been charged with the design of setting up a kingdom in opposition to Caesar. Caiaphas had advised his death on that account; a Roman guard was sent to arrest him as a traitor to the Roman Government, the act of Peter would have been regarded as an act of war, in defense of treason. Jesus reproved him. "Put up thy sword in his place," for all they that take the sword in opposition to the authority of the government, shall perish by the authority of Government.

God's rule of life, given for the government of mankind, is the golden rule of our Saviour. God's rule of retribution is the golden rule reversed. "As ye do to others, it will be done unto you again." Or in the language of Christ, "with what measure ye mete, it shall be measured unto you again."

The Bible is full of examples of the application of this law, of which the following are samples:—Laban deceived Jacob, and was deceived by him in turn. The brethren of Joseph sold him into Egypt, and then our posterity groaned for years in Egyptian bondage. Pharaoh sought the destruction of the male children of the Israelites, by drowning them in the river, and he and his host were overthrown in the Red Sea. Abimelech, that he might seize upon the Government of Israel, slew seventy of his brethren upon one stone, and was himself slain by a stone hurled from the hand of a woman. Joab, in violation of a league of peace made with David, slew Abner, with the sword, and was himself dragged from the very altar of God, the place of sacred refuge, that he might die by the sword. Jezebel advised the death of Naboth, that her husband Ahab might obtain possession of his vineyard. Naboth was stoned, but upon the spot upon which the dogs licked the blood of Naboth, they licked the blood of Ahab; and Jezebel herself was eaten of the dogs by the wall of the garden she had wrested from the man they slew. For seventy years the Jews failed to observe their Sabbaths, or festivals, including the Jubilee, at which time the trumpet of freedom should have "proclaimed liberty to all the inhabitants of the land," and for this sin they themselves mourned in the land of their captivity, for seventy years. The princess of Babylon conspired against Daniel, and had him thrown to the Lions. Daniel was preserved, but they themselves were eaten by the Lions, the next morning. Caiaphas advised the death of Jesus, saying: "It is expedient that one man should die for the people." This he said in reference to the fears expressed by others that "if we let him thus alone; all men will believe on him, and the Romans will come and take away our place and nation. Jesus did die as the high priest advised, and the Romans did come and they swept the foundations of Jerusalem with the beam of destruction, and the people were so scattered that they have not been gathered up to this day.—The Jews clamored for the blood of Jesus, even after Pilate had pronounced him innocent, and their own blood ran down the streets of the city in torrents. They asked for a robber, and robbers ruled the city with an hand so heavy, that the coming of Titus, was a relief to the crushed and pealed inhabitants of Jerusalem.

The same principle has marked the providence of God, in the history of the United States. As a nation, we have failed to protect the interest of the people for which we stood pledged in the Declaration of Independence; we have smiled upon the oppressor, and the very foundations of our Government have become unsettled.

The Dred Scott decision asserted that the black man has no rights which white men are bound to respect; now many of those in whose interest that decision was made, are wandering homeless in the land of their birth, while others are incarcerated in prison, or have left the country for their country's good.

Slavery was chosen as the chief corner stone of the Southern Confederacy, now slavery is abolished, and the confederacy has disappeared.

For long years, fugitives from oppression fled to Canada, by way of the "underground Railroad," now the masters have chartered that line, and the fugitives from oppression, and the fugitives from justice, seek protection together at the hands of a foreign power.

For long years together, the chivalry of the south bared their arms to peal the backs women and children with the great slave whip, and but lately the king of women whippers sought to hide himself away in the folds of a woman's nameless garment, as helpless, but more ignominious than his recent victims. For while the young Confederacy, shameless daughter of hoary headed

despotism, seated upon the Golden Circle, throwing her charms voluptuously forth, sought to make love with the kings and potentates of earth, prematurely developed, unblest by those who praised her beauty, she retires from the scene in the form of a shriveled old grandmother.

Virginia was the spot of this fair land, first prostituted to slavery. The foot prints of the oppressed were first seen upon the banks of the James River; now, upon that same ground, slavery has received her death blow, and the foot prints of the bondmen have been washed out by the blood of the free. Sacred soil of Virginia!—sacred to slavery once, —sacred to freedom now. The graveyard of the nation! Scarcely a family from Maine to California, is there, that has not been dismembered during the progress of the war, and portions of each family; father, son or brother, lies buried or unburied upon that consecrated ground. But there is vitality in the blood of freemen, the earth baptized with it will send up trees of liberty, a forest of such will spring up all over the South, and the bones of the dead will be an eternal pledge of the freedom of the living.—Under the flag of our country, monuments to our noble dead will rise up on every battle field, in the sight of which no slave can breathe, and from the presence of which despots will fly forever.

The South sought disorganization; the States arrayed against the general Government, and labored to break its power; the people of those States poured out their blood like water in the support of their bad cause; they only succeeded in disorganizing themselves; they shook not the power against which their strength was hurled. The President of the United States, with an arm unweakened, affords them protection against themselves; not out of the Union, but self-destructed within it. Reconstruction of the State Governments is now the order of the day.

Abraham Lincoln in the kindness of his great, good heart, forgetting that the cause of freedom should owe nothing to civilians in rebellion, granted to the dregs of a Rebel Legislature the privilege of meeting in Richmond, and traitor hands laid him low in the dust. General Sherman, one of the nation's most honored chieftains, entered into negotiations with the Rebels, pledging his official influence to secure a general amnesty—a Military Chieftain as such arranging matters of civil polity—an act, harmless in the intention of the actor, yet the first step towards an armed despotism. Scarcely had the writings been signed until the head of the nation falls; ominous of that condition of things, when the sword rules, and reason is no crime. Rumor says that General Sherman pleads Lincoln's authority for the course he pursued; history says Lincoln's hand was palsied in death before he had time to write his name to an agreement sacrificing justice upon the altar of mercy.

Traitor hands has stilled the motion of the kindest, calmest, truest heart; a heart inclined to mercy, and with the pulsation of that heart has died out all sympathy for the traitor cause. That miserable regicide sent a bullet through the head of Abraham Lincoln, but before his victim had reached his honored grave, another missile of death had passed through his own. That unnamed villain struck at the head of the nation, (it was the official position of Abraham Lincoln that made him the target of the assassin) but the nation's flag—as if endowed with vitality for the moment—threw him to the floor and from that moment he fled from the haunts of man, chased like a wild beast, shot down like a dog, and denied even the burial of an ass.

For the administration of the affairs of mankind, God makes use of human agency. When men move in harmony with His will, peace and quietness prevail; when they ignore His authority, He asserts His prerogatives. The declared purpose is "to overturn and overturn until He comes whose right it is to reign."

For the selection of his agents, God calls men to the work, for which they are adapted. There was a natural qualification for the work to which each was called, in the case of Abraham, Joseph, Moses, Joshua, Saul, David, Solomon, Nebuchadnezzar, Cyrus, Alexander, Peter and St. Paul, Luther, Calvin, Wesley and Whitfield, were the men for the times in which they lived; as much may be said of Geo. Washington, and of the noble band of patriots who battled together with him for constitutional liberty in the beginning of our nation's history.

God raised up Abraham Lincoln. A man of the people, almost unknown, but one whose early education was such as to make him intensely in love with our free institutions. A child of nature, pinched by want, thrown upon his own resources, he mastered the situation and became a

personification of the truest type of the American mind. As the nation's ruler he had implicit confidence in God, about to assume the reins of Government he sought and obtained an interest in the prayers of the people. Abraham Lincoln spoke words that ought to be emblazoned upon our country's banner. "Knowing that God is always on the side of right, I study to be on the side of God." He read God's providence, he read the people; as Providence opened the way he moved just as fast as the people were prepared to follow. He was a skillful leader, he moulded the people to his mind, yet never showed his hand, the motion of his finger ment more than the movement of other men's bodies, his stories contained more than other men's sermons. At first the merest tyros in diplomacy volunteered to instruct him, at the last sages put their hands upon their mouths and learned wisdom.

The divinity of the choice is manifest in the manner in which the plain unassuming "rail splitter of the West" guided the Ship of State over the stormiest sea that ever bore upon its surging bosom a bark so valuable. In his hands were placed the destiny of mankind; it is but faint praise to say he did his work well.

God dismisses his servants at will. A public officer may forfeit his standing, or fulfil his mission, and be dismissed from service without necessarily effecting the relation of his soul to God. For one act of error, Moses died, while the people of whom he was the divinely appointed leader, were yet upon the Desert, and his work seemingly unfinished.

God had said, "Take the rod, and speak ye to the rock before their eyes; and it shall give forth his water;" but Moses went further, and instead of speaking to the rock, he smote it twice with the rod and said, "Hear now ye rebels; must we fetch you water out of this rock?" (Num. 20). Then, God said, "because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them." The heart gathers sadness as we read up the history of Moses. A man so true, so meek, one who had borne the burden of the people so long, and whose heart was so fully set upon visiting the mountains of Israel.—But it must not be; he had erred, he went beyond his authority and he must die; and die he did; yet with such a death how few have been favored. God went with him to the mountain. God was with him as he gazed over upon the vine-clad hills of the Land of Promise. God closed his eyes when he expired in death.—He buried his body in the valley, set a watch at his grave, and escorted his soul to the Paradise above. For one inconsiderate act, Uzza was struck dead where he stood. For one act of mercy, King Saul was rejected, and the crown of Israel passed into other hands. While Israel was yet upon the desert, they were assaulted by the Amalekites. Joshua fought them in the plain while Moses, upon the mountain, stretched his hands to God. When his hands were up Israel prevailed, when his hands were down Amalek prevailed, his hands were supported until Amalek was defeated. Then, the Lord said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven." (Ex. 17.) Four years after this judgment was pronounced, King Saul was commissioned to "smite the Amalekites and utterly destroy all that they had;" he was to "slay both men and women, infant and sucking, ox and sheep, camel and ass. (1 Sam. 25.) He performed the duty, but saved Agag, the king, alive, and for that act of untimely mercy he was rejected from being king.

Ahab, king of Israel, was assaulted by Benhadad, king of Syria; at the first attack the Syrians were driven from the field; at the turn of the year Benhadad renewed the war, but at the suggestion of his people (who said: The Gods of Israel are "gods of the hills; therefore are they stronger than we; but let us fight them in the plain and surely we shall be stronger than they") he resolved to fight them in the valley, thinking that there the God of Israel had no power. On account of this blasphemous assumption, God resolved upon their utter destruction, and commissioned Ahab, himself a bad man, to perform the service. The battle is joined, the Syrians are defeated, Benhadad hid himself in the city, his servants put sackcloth upon their loins and ropes on their heads, and going into the presence of Ahab, plead for the life of their master. Benhadad is brought into the presence of Ahab, a league of peace is formed, and Benhadad sent away alive. Then comes the word of the Lord by the mouth of the prophet, "thus saith the

Lord: Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore, thy life shall go for his, and thy people for his people." Three years after this Ahab died, being shot by a Syrian, and eleven years later Israel was almost destroyed by the Syrians, and a little later, ceased to be a people.

Abraham Lincoln's heart inclined to mercy. Forgetting that death is the God-written doom of traitors; that unlawful war is wholesale murder; that "He that taketh the sword shall perish by the sword;" forgetting the massacre at Fort Pillow; the systematic starvation of 61,000 Union prisoners; forgetting that the hold of the rebellion was the grasp of death upon our free institutions; that treason should be crushed in its head, he relaxed his hand and the scepter passed into the hands of another. And such another! Andrew Johnson was a "poor white," a victim of the social life by which he was surrounded, denied the privilege of the common school, he learned the Alphabet from his wife, yet his native genius, his mental power, was such, that, despite the disadvantages of early life, he raised himself to the first place in the gift of his native State.

Andrew Johnson was the only true loyal man from the South in the Senate of the United States during the dark days of '61. Twitted by traitors in the Senate Chamber, he said of them: "If I were President of the United States I would arrest them, I would try them, and if they were convicted, by the Eternal God, I would hang them."

Strange as it may seem, by no act of his own, when the hour of retribution came, Andrew Johnson was in the Presidential chair, with the oath of God upon him. Will he redeem his pledge?

God deals with principles. Men may perish, principles are eternal. One whole generation of Israelites perished, but the nation lived. Moses died, but the people passed over Jordan. Saul was rejected, but the nation rose to the highest degree of splendor. The house of Eli perished, but the priesthood lived. Jesus died, but christianity takes the world.

Abraham Lincoln died, but the nation lives, and her strongest hour was the hour when the death wail of the dying President dashed along the wires. Thoughts too deep for utterance stirred the soul, hearts made soft by sorrow were moulded into a purer patriotism; a single voice echoed the purpose of more than twenty millions of freemen, "In God is our trust." Laggards before, we waited to be conscripted; now the tocsin of war would rally to the defense of our liberties, an army that would pale all Europe with its show of power.

This is an age of lessons; we have fallen upon those days when "many shall run to and fro, and knowledge shall be increased."

Not an hour was there, even in the palmy days of the elder Napoleon, not even when nations trembled at his nod, but that the Empire over which he ruled would have crumbled to pieces with his death. All power centered in himself; it was the same with Cromwell, with themselves it died. The sovereign power of this nation is with the people, under God they reign; let her be true to God and this nation endures to the end of time.

Abraham Lincoln was a great man; he impressed himself more deeply upon the heart of the people than any man since the days of the revolution, and upon none more so than the hearts of the colored people. Four millions of men made free would scarcely have known the difference between Lincoln, Liberty and God; had he lived he would have been to them the personification of all that is good and praiseworthy on earth. To the instrument they might have given the praise belonging to the Creator, but the death of the President has taught them to put no confidence in the arm of flesh.

The world's redemption was affected by the death of the world's Saviour, the sinfulness of sin is best seen in the stroke aimed at the head of purity itself. A great redemption needed a great victim. Upon the American shore slavery had its worst, its most commanding form. The world was taught that cotton is king, and cotton only grows in the sweat of slaves. Broken here, slavery is broken everywhere, and forever; and the death of Lincoln will be the mirror in which generations yet unborn will see the deep malignity of that bad spirit that would erect a throne upon the bruised shoulders of the down trodden sons of our common humanity.

That was a fatal shot fired in the theater on the night of the 14th of April.—It killed a man, transferred the hardships of the Government from one man to another, and bathed a nation in tears; but the rebound of that shot will sweep the

last vestige of oppression from the face of the earth.

Poor miserable regicide. Let the deepest stigma rest upon thy name forever, let no patriot lips pollute the air with its hated accents, as thy body is unburied let thy name remain unspoken forever.—Abraham Lincoln's honored name! Four millions of men made free weep for thee. Twenty millions of men born free weep for thee. All the flags of civilization were draped in mourning at the voice of thy death knell—millions yet unborn will speak thy praise.

United States—centre of the world politically reconstructed—Illinois, the centre of the United States—grave of Lincoln, centre of Illinois—Hallowed ground! Sacred to liberty! Lovers of freedom will make long pilgrimages to that consecrated spot, and the flower that blooms upon that honored shrine will be watered by the tears of the friends of humanity of every hue and from every clime.

Honored Dead! We weep for the now; but thy name shall be remembered in song until the music of earth yields to the shouts of the redeemed.

One word of caution and I am done. Never name the act you dare not do.—Speak the sin and it is wholly committed: The man that first called Lincoln a Tyrant laid the foundation of that morbid sentiment which resulted in his death.—"Call for the spirits and they will come." More than three years ago the cry was raised, "Who will be the Charlott Corday of the nineteenth century." The evil spirit, of which she was the representative, found an exponent in the silly mad-cap who sought to immortalize his name by becoming the tool of a brotherhood of blood thirsty villains, upon them together be the responsibility of his death.

The Turnip Fly.

In England the turnip is an important crop, there are many "remedies," applied for the destructive little insect, the turnip fly. At a late meeting of the Royal Agricultural Society there, Mr. Fisher Hobbs, a member, presented the two following as remedies which he had used with great success:

FIRST RECEIPT.—Take 1 bushel of fresh white gas ashes, or fine wood ashes may be used instead of gas ashes; 1 bushel of fresh lime from the kiln; 6 lbs. of sulphur; 10 lbs. of soot, well mixed together, and got to as fine a powder as possible, so that it may adhere to the young plant. This is sufficient for two acres when drilled at 27 inches, to be applied early in the morning when the dew is on the leaf, with a broadcast machine, or sprinkled with the hand carefully over the rows. If the fly continues troublesome, the process should be repeated, always when the plant is damp. In light land it is best to make the drills on the flat, the ground being well prepared to receive the seed.

SECOND RECEIPT.—Take 14 lbs. of sulphur; 1 bushel of fresh lime; 2 bushels of road scrapings, or a substance of of mould where road scrapings cannot be obtained, poor acre, mixed together a few days before it is used, applied very early in the morning, or late at night; in the same manner as directed in No. 1, using the horse hoe immediately after.

YOUNG GENTLEMAN—I have never had the pleasure of seeing you before, sir, but I met your daughter at Saratoga, and she asked me to call upon her in town. Have just been able to get her address to-day, I—

Old Gentleman (indignantly interrupting)—Get her a dress! Who gave you permission, sir, to make presents to my daughter? I'd have you know that I am able to clothe my children without your assistance. There's the door, sir.

—An accident occurred on one of the English railroads recently and several persons were killed. A young noble man was seen running about in search of his valet, whom he feared was among the victims. Presently one of the guards came up and said to him, "My lord, we have found your servant, but he is cut in two." "Then," said the titled lord, with a regular Dunderberg drawl, "be gwood enough to see in what half he has gwot the key of my carpet bag."

TEACHER—Now, boys, this is a whale. Can you tell me what the whale does with all the water he swallows? Smart boy (whose father is a pawnbroker)—Please, sir, he spouts it.

—Prof. Whitney, State Geologist of California, gives out that he has found in Tulare county, in that State, mountains fifteen thousand feet high which he claims to be the highest within the limits of the United States.

—Fashionable society has but two faults; first, in being hollow headed; and secondly, hollow hearted.