

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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Miscellaneous.

Common-Sense in Reconstruction.

Those who have supposed that a new plan of reconstruction was likely to be adopted because of the result of the autumn elections have neither observed the facts of those elections nor reflected very maturely upon the character of the American people. The elections do not show substantial increase of the Democratic vote; and nothing less than that could be fairly interpreted as a change of the popular sentiment and purpose. Republicans have abstained from voting indeed, and the result will be a wholesome correction of many errors into which a party with an enormous majority is very likely to fall. Good and generous men—men who are earnestly devoted to various moral reforms—naturally ally themselves with a party whose fundamental principle is that justice is the best policy. And such men naturally wish to advance their reforms by means of the great party organization. But those who adhere to the party for its special and legitimate purpose are repelled by such efforts; and feeling the objects of the party to be endangered by the want of wisdom of some of its members, they do not hesitate to rebuke them by suffering the party to be defeated upon some minor issue. This brings the whole party to its bearings, provided its real purpose is yet unachieved; and, like a confident army worsted in the skirmishing of the outposts, it feels the necessity of care and discipline, and its victory is assured.

Now the great purpose of the Republican party in the reconstruction of the Union upon the policy of equal rights. The war left the rebel States without civil government and without slaves. The National authority thus being obliged to provide local State governments proposes to found them upon the consent of all the people expressed in the usual way, and excepting a certain considerable number whose disability may be removed at any time by Congress. It further proposes that in this State government no person shall be disfranchised on account of color. This is the Republican scheme of reconstruction. It intends the restoration of all States peacefully and securely, as soon as possible. This can not be done by creating arbitrary political distinctions among the inhabitants of the State; least of all by giving political power to the most disaffected class. No sane man supposes that there can be any effective reconstruction until there is a majority of truly loyal voters in every State, or a minority so large and important as to hold the majority in check. There was but one way to have this number, and that was to enfranchise the whole population, with certain conspicuous and notorious exceptions. Such a system admitted the ignorant white and the ignorant colored inhabitants to vote. It was a great pity that all were not intelligent, and that the matter could not be delayed until all were educated. But delay was indefinite military occupation, which must be avoided if possible. Public instruction must also be considered. The law was therefore passed, every honest man feeling that a man who could not read, but who was instinctively loyal, was a safer citizen than a man who could read and was ill affected.

The result has proved the justice of this view. The recent elections in the Southern States show that this majority or large minority of loyal voters has been developed in every State. Unfortunately it has also taken the aspect of a division by color. But that is not the fault of the reconstruction policy. It is the natural consequence of the situation. The former slaveholder class was white, and it fought against the government in order to perpetuate slavery, the basis of its political power. It failed, and nobody knew the purpose of the rebellion better than the slaves. When, therefore, they were made free against the will of their late masters, was it likely that they would instinctively turn to them as to their best friends? But having made the slaves free, what was the Government to do? Should it leave them, under the plea of State rights, wholly to the mercy of the master class? or should it guarantee the civil rights which it had conferred in the only effectual way, by giving the new citizens political power? There can be no serious question upon this point. It is mere folly to say that there are people who have civil rights and who are protected without participation in political power. Does any competent person believe that the colored inhabitants of Louisiana or Texas would be so protected? Does not every American citizen know that they were not?

The Republican policy of reconstruction is that of practical common sense, and it will therefore be maintained. Its strength and security do not rest upon any partiality for the colored race, nor upon any remarkable love of justice, nor upon any vindictive feeling toward rebels, but upon precisely the instinct and determination that carried the war to an unconditional triumph. The people of this country do not believe that the Southern States can be safely and economically restored by giving them wholly into rebel hands, and they therefore have no other policy. Men are not very logical in politics, and great multitudes are seldom controlled by a perfectly pure principle. It must have the alloy of interest, of prejudice, of some baser emotion, as in nutritious substances the fibrous woody part is larger than the saccharine element. Thus Ohio rejects negro suffrage. The question, in deed, was

complicated. But decide that Ohio does not wish the colored population to vote. It is a sorry fact. It shows how poorly Ohio understands the relation of justice to good policy. But it by no means shows that Ohio would not vote for suffrage in Louisiana. The question there is wholly different. In Ohio it is a point of principle: in Louisiana, of policy. It is not necessary that colored men should vote in Ohio to keep that State steadily in the Union. But in Louisiana it is essential. If the Louisiana should renege the Ohio voter with inconsistency, he would reply that he was not inconsistent, for if Ohio were in the condition of Louisiana he would vote accordingly.

It is not likely, therefore, that the people will suddenly decide that the only safe and permanent method of reconstruction is to paralyze the loyal element in the late rebel States, and commit those States wholly to the charge of men like Mayor Monroe, Governor Perry, and the malcontents. The country is heavily taxed, as Mr. Horatio Seymour perpetually reminds it, and it therefore wishes something to show for its money, and that something is reconstruction upon its own sensible, conclusive method, and not upon terms dictated by unrepentant rebels, assisted by Mr. Horatio Seymour, with his abolition of the Senate, and Mr. George H. Pendleton, with his reputation of the national debt.—*Harper's Weekly.*

The District School Teacher.

The social statistics of the United States Census Bureau do not give us any table showing the proportion of male and female employees in any branch of labor; and they do not therefore positively declare, but there is reason to believe, that one hundred thousand of the one hundred and fifty thousand two hundred and forty-one teachers in the one hundred and fifteen thousand two hundred and twenty-four public schools, colleges, and academies in the United States are females. Two thirds of the grand army of which Brougham was proud to see on the march, armed with primers, and of which he justly anticipated such grand and glorious and progressive, though peaceful triumphs, are Amosons; and singularly enough, they have formed the vanguard. The women have really been pioneers in education, and have been among the earliest to penetrate the new fields, the opening Territories, and to invade those forbidden States of the South where education a few years ago was proscribed to certain classes and colors, but where now the school-teachers form a mighty army of invasion and are peacefully accomplishing a mighty revolution.

Every "village school-marm," every district teacher, has a dual existence—the life in and the life out of school. She is supposed to be an epitome of all knowledge, and a combination of "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Her conversation is supposed to be a sort of abstract of all the wisdom of Solomon put into plain English for plain country folks. No subject is considered too abstruse for her discussion, and none too trivial to command her attention. In the little world in which she moves she settles all vexed questions in ethics, mathematics, geography, etc., and perhaps the next moment gives her decision as to the shade of a ribbon or the fit of a garment. She writes the business letters of the farmer with whom she is temporarily boarding, and is often expected and called on to carry on the love correspondence of the neighborhood, frequently writing on both sides of the story, and entering deeply into all the quarrels of lovers.

She reads the newspaper to the old folks, conducting all the literary affairs of the family except the morning and evening service. It is popularly supposed that brain work is not fatiguing, and that, as she is not a field-laborer during the day, she can nurse the sick at night without fatigue. She is, in short, the cherished confidante of the troubles at no "maids, philosopher, and friend." She is usually of city origin and has been educated at the "Academy," and is popularly supposed to know every body and everything in "the city" as well as in the books. Her local habitation in the village she has not, but is "boarded round" among her patrons, leading a migratory existence as the birds of the air and the beasts of the field, and is therefore looked upon as the fortnight newspaper, and is apt to give offense if she does not take to her newest home the news, and often the scandal, of her last.

Her legitimate sphere is the school-room. There she is paramount; and there she reigns supreme, without a rival, monarch of all she surveys. Over the minds of the little ones she has a wonderful influence. They regard her with amazement and awe, and place the most implicit faith in what she says. They can not understand how she ferrets out every errand, and discovers every shirking of lessons, and sees through every sham; they only know that playing sick is "peeped out," and "peeping on" is lost labor.

These are bright sides of the picture, but no one supposes either position is a sinecure. Only they know the strange isolation they endure, the heart sickening loneliness they feel, surrounded by hundreds of friends but not one of their own condition of mind, not misunderstanding but unappreciated. Let those who imagine this life in the school a pleasant one try it; and when the novelty has worn off, when each day becomes a counterpart of the preceding, when the

mistakes that were amusing at first have become monotonous, when the interesting faces have lost their brightness in poring over books too deep and wise for their little minds, when children that at first were overanxious to please have with increased intimacy grown provokingly careless and stupid, they will be ready to admit that these and innumerable other petty annoyances require a teacher to possess her soul in patience. Talk about Job's patience! He never taught school. True he endured a severe ordeal—loss of friends, destruction of property, teachers, disease. We nerve ourselves to endure great sorrows; it is the lesser ills of life that overflow the cup of bitterness, and many of these are crowded into each day's experience of the "District school-mistress."

And yet the life has its joys as well as its vexations; and our picture will recall many little pleasures to many a teacher's mind. The picture speaks for itself. The Teacher's face tells of so much patience, firmness, and sweetness that we know the happy, eager children are in good hands. That tall girl is a controlling impulse in the school, and has already a womanly air. The long-haired lassie is a merry spirit with laughing blue eyes and golden hair. She is full of fun, yet a good pupil, and evidently a favorite with her teacher, whose hand is raised as if to give her a gentle admonishing pat on the shoulder. The round baby face in the centre has just finished its first day at school, while the little fellow on the left has an earnest, serious face, as though he were revolving in his mind some matter of grave importance.—*Harper's Weekly.*

CHEAP DWELLINGS.

Those who have plenty of money can purchase the brains of an architect to tell how to construct a house, if they have none of their own; but those who have but little money must plan their own houses, perhaps build them. The popular method of constructing wood houses, particularly cottages, has not been by any means the most economical that can be devised. From thirty to forty per cent more lumber has been used than is necessary, and much labor expended that is wholly concealed when the house is completed, and altogether unnecessary. A small dwelling need not be constructed as we would build a warehouse or a grain elevator. It is never subjected to any test of its strength, and wooden cottages never fall down so long as they have a good foundation and those little repairs which all houses must have to stand the ravages of time. No square timber, and but a few scantlings are required in a small cottage. Mortises and tenons are of no account—indeed they are a positive detriment, while braces are equally useless.

The studding of a house may as well be made of such boards four inches wide as of double that thickness. These studs will hold the nails of the siding and lath just as well as those two inches in thickness. Just so the floor joists may be of inch stuff eight inches wide. Having laid up the cellar walls of stone and leveled them at the top, boards should be laid on this wall to form a sill. The beams of the frame may then be set up, one after another, and stayed till the siding can be put on. These beams may be on the floor, joist, studs, cross joints for the ceiling and rafters, all nailed together or firmly with cut nails while lying upon the ground. Every piece of siding nailed to this frame tends to make it firmer and stiffer, and so do the laths upon which the mortar is to be spread. The partitions made in like manner, well secured, also tend to stiffen the whole fabric. In here and there a good support in the cellar, such a house when completed, would be just as desirable for all practical purposes as one of the same size containing nearly twice as much material, and it would certainly be just as warm. A cottage with five or six rooms may be speedily constructed on this principle, at a much less cost than in the popular style of building. This is a substantial building compared with those constructed on leased lands about Chicago, and they are deemed very comfortable, and their strength and safety are not questioned. Some method must be devised to cheapen the cost of dwellings, and we know of none that commends itself so well as this that we have suggested.

TALENT AND TACT.—Talent is something, but tact is everything. Talent is serious, sober, grave and respectable; tact is all that, and more too. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell and the lively touch; it is the interpreter of all riddles—the surmounter of all difficulties—the remover of all obstacles. It is useful in solitude, for it shows a man his way into the world; it is useful in society for it shows him his way through the world. Talent is power—tact is skill; talent is weight—tact is momentum, talent knows, what to do—tact knows how to do it; talent makes a man respectable—tact makes him respected; talent is wealth—tact is ready money. For all the practical purposes of life, tact carries it against talent—ten to one.

—Young man, you are waiting for some door to open into a broad and useful future? Don't wait. Select the door and try it open, even if you have to use a crow-bar.

—A man cannot possess anything that is better than a good woman, nor anything that is worse than a bad one.

WIT AND WISDOM.

—What goes against the grain? A reaper.

—A thorn in the bush is worth two in the hand.

—The largest room in the world—room for improvement.

—The coward says he is cautious, the miser that he is sparing.

—The course of true love is a race where often there is a false start.

—Lay by a good store of patience and put it where you can find it.

—The most laudable ambition is to be wise; and the greatest wisdom to be good.

—Why are hogs the most intelligent things living? Because they nose everything.

—A little wrong-going in the beginning leads to a great sin in the end.

—Temptation is the fire that brings up the scum of the heart.

—It is pleasant to be cheated; we love sweet wild dreams—the greatest cheats in the world.

—If a man cannot readily recognize merit, it is evident that he has none himself.

—It is a good thing to have utility and beauty combined as the poor washerwoman said when she used her thirteen children for clothes-pins.

—The best quality of mind that any one can come in possession of is the strength to bear up against disappointment and misfortunes.

—Physiognomy is a true science.

—The man of profound thought, the man of ability, and above all, the man of genius, has his character stamped by nature; the man of violent passions and the voluptuary have it stamped by habit.

HE IS RIGHT.—An editor down South says he would as soon try to go to sea on a shingle, make a ladder of fog, chase a streak of lightning through a crab apple orchard, swim up the rapids of Niagara river, raise the dead or set Lake Erie on fire with a match, as to stop lovers getting married when they take it into their heads to do so.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they seem so when we look back to them; and they take up more room in our memory than all the years that succeed them. If this be so, how important they should be passed in planting good principles, cultivating good taste, strengthening good habits, fleeing from pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty-years.

A STORY WITH A MORAL.—A Connecticut exchange tells the following story of a boy, who was sent from Groton, Connecticut, to New London one day last Summer with a bag of green corn. The boy was gone all day, and returned with the bag unopened, which he dumped on the floor saying:

"There is your corn; go and sell it, I can't."

"Sold any?"

"No; I've been all over London with it, and no body said anything concerning green corn. Two or three fellows asked me what I had in my bag, and I told them it was none of their business what it was."

The boy is not unlike hundreds of merchants, who will promptly call him a fool for not telling what he had to sell. They are actually doing the same thing on a much larger scale than did the boy, by not advertising their business.

A POOR MAN'S WISH.—I asked a student what three things he most wished. He said:

"Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried: "Money, money, money."

I asked a drunkard, and he called loudly for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words: "Wealth, fame and pleasure."

I asked a poor man, who had borne the character of an experienced Christian. He replied that all his wishes might be met in Christ. He spoke seriously, and I asked him to explain. He said: "I greatly desire three things: first that I be found in Christ; secondly, that I may be like Christ; thirdly that I may be with Christ."

I have thought much of his answer, and the more I think of it the wiser it seems.

ETERNITY.—"Eternity has no gray hairs." The flowers fade, the heart withers, man grows old and dies; the man lays down in the sepulcher of ages; but time writes no wrinkle on the brow of eternity. Eternity. Stupendous thought. The ever present, unborn, undying, the endless chain, compassing the life of God, the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; they are but as the gilded sepulcher; its possessions, they are but toys of changing fortunes, its pleasures, they are bursting bubbles. Not so in the undying bourn, in the dwelling of the Almighty, can come no foot steps of decay. Its day will know no darkening—eternal splendor forbid the approach of night. Its foundations will never fail; they are fresh from the eternal throne. Its glory will never wane, for there is the ever present God. Its harmonies will never cease, exhaustless loves supplies the song.

Education in the Southern States.

In the New York Tribune of October 19 there is a very valuable communication upon education in the South. It is not possible to overstate the importance of this subject in the present condition of the country, for if it were essential that the freedmen should be enfranchised, which is indisputable, it is not less necessary that they should be educated. Moreover, as their enfranchisement came from the free States so must their education come. To abandon them to the class which lately held them enslaved, which is the policy of the Democratic party, is not only to leave them without any safeguards of civil rights, but it is to condemn them to hopeless ignorance.

The article of which we speak truly states the situation of the country in this respect at the beginning of the rebellion. Of the 8,000,000 Southern whites in 1860 only 300,000 owned slaves, and only 90,000 of the owners had more than 10 slaves each. Other small slaveholders and a few hundred thousand merchants and professional men of some wealth were the adherents of the great slaveholders who controlled the 7,000,000 poor whites and 4,000,000 blacks. Thus 1,000,000 men, owning the land and capital and monopolizing the education in their section, ruled 11,000,000 laborers without property or education, and by the abject subservience of the Democratic party of the Northern States, governed the Union.

The two chief methods by which the despotism at the South was maintained were the discouragement of education both among the poor whites and the blacks, and the fostering of prejudice and hatred between these two classes. The free schools of the South educated one in every thirteen of the population; the free States one in every four and four fifths. The slave States also especially encouraged the high priced academies, which only the children of the oligarchy attended. From the last census it appears that Alabama gave about \$60,000 to colleges and academies which were untaxed, and no endowment to the public schools. Virginia did not tax her higher colleges and academies, which was a good thing, but she gave only \$1,416 to her public schools. The fourteen slave States excluding Delaware and including Missouri, which in 1860 was fast ceasing to be a slave State, and contributed \$41,522 of the whole amount, gave only \$136,251 in endowments to free schools. This tells the story. The alphabet is an abolitionist. If you would keep a people enslaved refuse to teach them to read. When the British Reform Bill passed, Mr. Robert Lowe, who had strenuously opposed it, said, bitterly: "And now, Mr. Speaker, let us entrust our masters to learn their letters," showing that he, at least, knew that the people had not been taught them before.

The despotic spirit which instinctively disliked free schools also sought to exclude books and newspapers except for the aristocracy. It actually proposed a "Southern literature," for the literature of all modern Christendom was incendiary to slavery. It abhorred free speech. It knew that knowledge is power, and it trembled. The article of which we are speaking traces the means by which mutual hostility was inflamed between the poor whites and the blacks. But nothing could save the slave region from Christianity, a real Democracy, and the nineteenth century; and the war "has resulted in the emancipation of 11,000,000 of deceived democracy from the rule of the aristocracy." But the danger of the Southern section is in the still pernicious influence of the former aristocracy. It ruled through ignorance, from which sprung hatred and prejudice; and if we can strike at that ignorance we wound the support of all the national sorrow and suffering. This is now our great duty. It must be, under the circumstances, simultaneous and co-operative with political action.

Our author gives most striking and interesting facts upon the present condition for the movement for the education of the freedmen. The chief superintendent of the Freedmen's Bureau. On the 1st of January, 1867, there were 1496 schools, 1737 teachers, and 95,167 colored and 470 white scholars actually in school, besides those studying elsewhere. "Many of my pupils," writes a teacher in Southern Virginia, "teach white children at home who are too prejudiced to come to our school." The colored people are wholly alive to the importance of the work. In Georgia there have organized 172 private schools. In 1860, within an area of twenty miles around Chattanooga, there was no school of any kind whatever. Now Chattanooga has six colored schools besides others, and there are numerous others in the neighborhood. Near Corinth, in Mississippi, and old gentleman says: "My little contrabands have been picking up bullets on the battle field, and have sent them to buy spelling books." The reports of the capacity, as well as the ardor of the new scholars are most encouraging.

Now what is the duty of an honest man who wishes peace, and good order, and good feeling in this country? Is it to forever idly roared about the inferiority and barbarism of "niggers," and "nigger equality," and "nigger supremacy," or to reflect that there is a very large ignorant population in the country, who cannot be expelled nor exterminated, and who must therefore be educated, that they may be more valuable citizens? The demagogue at the North who was the former political ally of the slaveholder will pursue the slaveholder's policy of encouraging hostility of race and the ignorance of the laborer. But

the man who believes with Washington that the security of this Government is in "the virtue and intelligence of the people" will strive to promote that intelligence and develop that virtue. Fraternal feeling among the citizens is the surest bulwark of the State. Who encourages that feeling? Those who denounce a part of the population as "niggers," or those who treat all men as men? Those who would leave the recovered States sunk in ignorance, or those who would set a school-house at every cross-road?

The Smiles That Hide Grief.

Some one said to Dr. Johnson what it seemed strange that he who so often delighted his company by his lively conversation should say he was miserable. "Alas! it is all outside," replied the sage; "I may be cracking my joke and cursing the sun; sun, how I hate thy beams!" Boswell appended a footnote in which he remarked that beyond a doubt a man appears gay in company who is sad in heart. His merriment is like the sound of drums and trumpets in battle to drown the groans of the wounded and dying. It is well known that Cowper was in a morbidly despondent state when he penned "John Gilpin," of which beauteous ballad and his cognomen he himself bears record: "Strange as it may seem, the most ludicrous lines I ever wrote have been when in the saddest mood, and but for that saddest perhaps never would have been written at all."

In the height of his ill fortune, 1826, Sir Walter Scott was ever giving vent, in his diary or elsewhere, to some whimsical outburst of humorously sally; and after indicating an extra gay *jeu d'esprit* in his journal just before leaving his dingy Edinburgh lodgings for Abbotsford, he follows it up next day by this bit of self-portraiture: "Anybody would think from the far-decal conclusion of my journal of yesterday that I left town in a very good humor. But nature has given me a kind of buoyancy—I know not what to call it—that mingles with my deepest affections and most gloomy hours. I have a secret pride—I fancy it will be most truly termed—which impels me to mix with my distress strange snatches of mirth which have no mirth in them."

THE EYE OF THE NEEDLE.—Some traveler to the Holy Land informs us that there is (or was) at the side of the principal gate of Jerusalem, a small one which, upon occasions of great urgency, was opened for the admission of persons after the great gates were closed for the night. This gate, from its small size, was called the Eye of the Needle, and to get a Camel through it at all was no small task—for a loaded camel to pass was an utter impossibility.

With the above fact before the mind, one can see that the words of our Savior when speaking of the straight gate and the "rich man," were more literally than many suppose. And we see how as the man passes into the narrow way, the side and the low top of the straight gate scrape everything from him to which he had before trusted. No one can take anything but himself through. Far easier is it to strip a camel of its burden than to divest a rich man of his trust in riches.

A POWERFUL FERTILIZER.—Every farmer has soil at command, whose presence in stove-pipe or chymneys is not unfrequently the cause of fires, occasioning the loss sometimes of both property and life. This agent for evil is one of the most valuable manures, and nothing but the most culpable carelessness and indifference will suffer it to remain a standing menace to life and property, when it can be easily removed and turned to good account in the fields or garden. Twelve quarts of soot in a hoghead of water will improve the growth of flowers, garden vegetables or root crops. In either a liquid or solid state it makes an excellent top-dressing for grass or cereal crops.

—Mrs. Lincoln's brothers, as is known, were in the Confederate army. The youngest of them started April, 1861, from New Orleans as a private in the Chasseurs a Pied, and being discharged for sickness at Richmond, in October of the same year returned to his home but, though still suffering in health, he left a wife and two babies to join the Crescent Regiment, in response to Beauregard's call, and fell at Shiloh. Another, Captain David Todd, started with Col. Tom Taylor, of the First Kentucky Volunteers, and was also killed towards the end of the war. And third, Dr. Todd served throughout as a distinguished surgeon.

A BAD TEMPER.—A bad temper is a regular curse to its possessor, and its influence is most deadly wherever it is found. It is a kind of martyrdom to be obliged to live with one of a complaining temper. To hear a continual round of complaints and murmurings, to have every pleasant thought scared away by his evil spirits, is in truth a sore trial. It is like the sting of a scorpion, or a perpetual nettle, destroying your peace, and rendering life a burden.

—Never make use of a woman's name in an improper time, or in mixed company. Never make assertions about her that you feel she herself would blush to hear. When you meet with men who do not scruple to make use of a woman's name in a reckless manner, shun them for they are lost of every sense of honor.

THANKSGIVING PROCLAMATION.

COMMONWEALTH OF PENNSYLVANIA.

BY JOHN W. GEARY, GOVERNOR.

From the creation of the world, in all ages and climes, it has been customary to set apart certain days for special religious observances. This has not always been influenced by the light of Christian knowledge, nor by any proper conception of the character of that Great Being who ruleth the earth in righteousness, and "who daily loadeth with his benefits," but by an innate sense of the existence of an over-ruling Power, by which the world and all it contains are governed and controlled. Aided by the cultivated reason, and the teaching of Divine revelation, we, however, are taught to recognize in that Supreme Ruler a Heavenly Father, to whom we are indebted for existence and all the blessings we enjoy, and to whom we owe constant and fervent thanksgiving and praise. It is he who "visiteth the earth and watereth it;" who "setteth the furrows and blesseth the springings thereof;" who "groweth the wheat with his goodness, and whose paths drop fatness;" who "closeth the valleys with flocks, and covereth the mountains with corn who 'maketh the out-goings of the morning to rejoice' who 'is our refuge and strength,' who 'maketh wars to cease,' and 'saveth us from our enemies,' whose 'throne is for ever and ever,' and who 'blesseth the nations whose God is the Lord.'"

On all sides we have increased assurance of the "loving-kindness" of an All-wise Parent of God, who has conducted our nation through a long and terrible war, and permitted our people to repose once more in safety, "without any molestment or to make them afraid." The monstrous sentiment of disunion is no longer tolerated. The Flag of the Union, and the Constitution are esteemed as the safe guards of the rights and liberties of the people, and are revered and defended as the ark of their political safety.

A kind Providence has not grown weary of supporting our continuous wants. A bounteous harvest has rewarded the labors of the husbandman. Flocks and herds are scattered in countless numbers over our valleys and hills. Commerce is uninterrupted, and vessels laden with the products of nature and of art, speed unobscured, over the trackless deeps. Neither pestilence, famine, political or social evils, financial embarrassments or commercial distress have been permitted to stay the progress and happiness of the people of this Great Commonwealth; but peace, health, education, morality, religion, social improvement and redemption with their attendant blessings, have filled the cup of enjoyment and comfort to overflowing.

Recognizing our responsibility to Him who controls the destiny of nations as well as individuals, and "from whom cometh every good and perfect gift," and to whom we are deeply indebted for all these and the richer blessings of our common Christianity, let us unitedly give our most devoted gratitude and hearty thanksgiving.

I therefore recommend that Thursday the 25th day of November next, be set apart as a day of praise and thanksgiving, that all secular and worldly business be suspended, and the people assembled in their various places of worship to acknowledge their gratitude, and offer up prayers for a continuance of Divine favor.

J. W. GEARY.

By the Governor; F. JORDAN, Secretary of State.

Our Flowers may be blighted, our pictures destroyed, our ornaments stolen; but our beautiful thoughts are with us always, under all circumstances of riches and poverty, health and sickness, success or disappointment. They are more safely and surely our own than any jewel we can possess; and what is better still, we can bring them out and store them with others without the least fear or grudging, because neither friend nor enemy can rob us of them.

—Selfishness is a violation of natural law. People say it is natural. It is common, it is universal; everybody is selfish, and in that sense men use the term naturally; but another sense—viz: that which relates to its design, its organic tendency—selfishness is a violation of the natural law of the mind, and according to the structure of the mind it is punished.—*Becher.*

—Always regard your present condition as a state of pilgrimage, never view it as anything more. This will regulate your desires and moderate your wishes for earthly things. This will keep you from being too much elevated when you meet with prosperous success.

TRUTH.—There is nothing as pleasant as the hearing and speaking the truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray and speaks without any intention to deceive.

—It is reported that Mrs. Lincoln is actually preparing to publish a book. Miss Olive Logan, the New York actress and writer, is said to have been engaged to assist her in the literary labor.