Continued from the First Pagwas considered an appropriate one for family reunions-a custom which has long prevailed in New England and in other portions of the country. The children of the household, who have been scattered here and there by that eminently American spirit of family disintegration, by the prevalence of which alone has the vast extent of our territory been so thoroughly settled in so short a space of time, embrace the occasion, in preference to all others of the year, to gather around the parental table, and there recall in social converse the joys and sorrows of bygone days. From this custom, more than from any other, perhaps, the modern Thanksgiving has derived the somewhat irreligious character which now distinctly marks it. Fun and frivolity, instead of devotion and sobriety, are the only aspects which it assumes to many mieds. To enable each to celebrate the event in a manner in accordance with their tastes, places of amusements of all kinds and characters greet the denizens of the city with open doors. Double, and even triple bills, are favorite schemes, by resorting to which theatrical managers and showmen in general have found it easy to replenish their

Its History. From the earliest times of our independent national existence Thanksgiving day has been observed in some way or other in at least some portion of the country. It was, at the very outset, more of a national observance, as the history shows; then came to be the great day for certain sections, being more thoroughly observed in some parts than in others, and was appointed by the Governors of different States independently of each other. It has now again become a national holiday, appointed by the President of the United States, with the concurrence of the Governors. Thus its true character should always be preserved. It is distinctively an American institution, and should be observed by all Americans in concert.

The First National Thanksgiving, December 18, 1777.

The first national Thanksgiving dates back to the

third year of our Revolutionary war. On Friday, October 31, 1777, Congress adopted the following resolution:-"Resolved. That a committee of three be appointed

to prepare a recommendation to the several States to set apart a day for thanksgiving for the signal success lately obtained over the enemies of these I'nited Stats.

As Washington was then on his dreary march to Vailey Forge, it might have been thought that the rebellious colonists had but little in the way of success for which they could reasonably be expected to give thanks. Yet Trenton and Princeton had been fought, and the enemy held at bay, if nothing more: while at Saratoga, the army of Burgovne had surrendered to a man. And such was the faith of those heroic men in the righteous cause which they unheld, that even such faint glimmers of light were viewed as heralding the coming dawn. So Samuel Adams, R. H. Lee, and Mr. Roberdean were duly appointed on the committee for drafting the document, and by them Thursday, the 19th day of December following, was recommended to be set apart "for solemn thanksgiving and praise,"

By further order of Congress, duplicates of this recommendation, signed by their President, were forwarded to the several States, and to Generals Washington and Gates, the latter of whom at that time held the chief command in the Southern army. Henry Laurens, then President of Congress, in transmitting this recommendation to the Governors, officially requested them to secure the adoption of such measures as would cause each State to join heartily in the celebration.

The observance of the day in the main army under Washington was particularly impressive. The Commander-in-Chief halted his whole column, and requested every officer and soldier "to attend, with reverence, the solemnities of the day." The chaplain of each brigade conducted religious services, which were fully attended; and thus the world was presented with a scene which, for moral grandeur, has but few counterparts in history.

The Second National Thanksgiving, December 30, 1778. About a year subsequent to this event, Congress adopted a similar measure, recommending that Wednesday, December 30, 1778, be set apart "to be observed as a day of public thanksgiving and praise, that all the people may, with united hearts, on that day, express a just sense of God's unmerited favors, particularly that it has pleased Him, in His overruling Providence, to support us in a just and necessary war for the defense of our rights and liberties, by affording us seasonable supplies for our armies by disposing the heart of a powerful monarch to inter into an alliance with us and our cause, by deeating the counsels and evil designs of our enemies, and giving us victory over their troops, and by the continuance of that Union among these States

Congress likewise set apart, as a day of national Thanksgiving, Thursday, December 9, 1779.

and glory."

which, by His blessing, will be their future strength

Thanksgiving for the Failure of Arnold's Trea-son, December 7, 1780. On the 18th of October, 1780, Congress again recommended that Thursday, the 7th of December following, be observed as a day of thanksgiving to Almighty God for the blessings with which He had crowned the nation, "more especially," as the resolution ran, "in the late interposition of His watchful Providence in rescuing the person of our Commander-in-Chief and the army from imminent danger, at a moment when treason was ripened for

Thanksgiving for the Capture of Lord Corn-walls and His Army.

Still recognizing the hand of Providence, as manifestly interfering in behalf of the cause of independence, Congress again recommended as a day of Thanksgiving for the capture of Lord Cornwallis and his army, Thursday, the 13th of December,

The proclamation of this Thanksgiving being unique, and not being often met with, we copy it in full. It is from the Freeman's Journal, published in Philadelphia, October 31, 1781:-

Proclamation.

Whereas it has pleased Almighty God, the Father of Mercies, remarkably to assist and support the United states of America in their important struggle for liberty against the long continued efforts of a for liberty agains: the long command ellowers of a powerful nation, it is the duty of all ranks to observe and thankfully acknowledge the interposition of His providence in their behalf. Through the whole of the contest, from its rise to this time, the influence of Divine Providence may be clearly perceived in many signal instances, of which we mention but a few.

In revealing the councils of our enemies when the discoveries were seasonable and important, and the

means were inadequate or fortuitous:—
In preserving and improving the union of the several States, on the breach of which our enemies placed the greatest dependence.
In increasing the number, and adding to the zeal and attachment of the friends of liberty.

and attachment of the friends of liberty.

In granting remarkable deliverances, and blessing us with the most signal success, when affairs seemed to have the most disagreeable appearances.

In raising up for us a powerful and generous ally in one of the first of European powers.

In confounding the counsels of our enemies, and suffering them to pursue such measures as have most directly contributed to frustrate their own desires and expectations. Above all,

In making their extreme cruelty to the inhabitants of these states, when in their power; and their savage devastation of property, the very means of cementing our union, and adding vigour to every effort in opposition to them.

And as we cannot help leading the good people of these states to a retrospect of the events which have taken place since the beginning of the war; so we recommend in a particular manner to their observa-

tion the goodness of God in the year new advancing : noisi In which The confederation of the united states has been

In which
There have been so many instances of prowess
and success in our armies, particularly in the soute,
ern states, where, notwithstanding the difficulties
with which they had to struggle, they have recovered
the whole country which the enemy had overran,
them only a post or two on or near the sea:
In which

We have been so powerfully and effectually as-sisted by our aliles; while in all the conjunct opera-tions the most perfect barmony has subsisted in the

There has been so plentiful a harvest, and so great abundance of the fruits of the earth of every kind, as not only enables us to supply the wants of the army, but gives comfort and happiness to the whole people; And,

In which,
After the success of our allies by ses, a general
of the first rank, with his whose army, has been captured by the allied forces, under the direction of our
commander-in-chief.

set apart the THIRTEENTH DAY Of DECEMBER BEXT be religiously observed as a day of THANKSGIVING and PRAYER, that all the people may assemble on that day, with grateful hearts to celebrate the praises of our Gracious Benefactor; to confess our manifold sins, to offer up our most fervent supplications to the God of all grace—that it may please him to pardon our offences and incline our hearts for the future to keep his laws—to comfort and relieve all our brethkeep his laws—to comfort and relieve all our brethren who are in distress or captivity—to prosper our
husbandmen, and give success to all engaged in
lawful commerce—to impart wisdom and integrity
to our counsellors, judgment and fortitude to our
officers and soldiers—to protect and prosper our
illustrions ally, and favor our united exertions for
the speedy establishment of a safe, honorable, and
lasting peace—to bless all seminaries of learning,
and cause the knowledge of God to cover the earth as
the vaters cover the sea.

Done in Congress this twenty-sixth day of October,
in the year of our Lord one thousand seven hundred and eighty-one, and in the sixth year of the
independence of the United States of America.

THOMAS M'KRAN, President.

Attest—Charles Thomson, Secretary.

Attest-Charles Thomson, Secretary

Other Revolutionary Thanksgivings. At the conclusion of the war, Congress set apart the second Thursday of December, 1783, for thanksgiving, on account of the "cessation of all hostilities by sea and land,"

Thursday, October 19, 1787, was subsequently chosen by a committee of the delegates of the States then assembled in the Constitutional Convention, for returning thanks for the general pacification which then prevailed throughout the world, and particularly on account of the "definitive treaty of neace between the United States of America and his Britannic Majesty, whereby a finishing touch was put to the great work of peace, and the freedom. sovereignty, and independence of these States fully and completely established."

On Thursday, November 26, 1789, another national Thanksgiving was observed, on the recommendation of Congress.

The First Thanksgiving by Presidential Procin-mation, February 19, 1795.

Congress being, hitherto, the supreme executive, as well as the supreme legislative branch of the Government, it had fallen within its sphere to establish the national Thanksgiving. But, during the Presidency of Washington, the suppression of the Whisky Rebellion in Western Pennsylvania was considered by him as an occasion which warranted a similar bservance. He therefore set apart Thursday, February 19, 1795, as a day of Thanksgiving "for the seasonable control which had been given to a spirit of discord, in the suppression of the late insurrection.

Thanksgiving for the Close of the War of 1812. The close of the second war with Great Britain was also recognized by the national authorities as an appropriate occasion for the return of thanks by the entire nation. President Madison therefore, by request of Congress, set apart the second Thursday in April, 1815, as a day of thanksgiving, "more especially for the restoration of the blessings of peace.

From that date up to the outbreak of the late Southern Rebellion, we believe there were no regular Thanksgiving days recommended by national authority. The nation, at times, was carled upon to engage in fasting and prayer for the averting of threatened disasters.

During this interval some of the States, especially in New England, observed yearly thanksgivings by proclamations in each particular Commonwealth. but the day was not universally kept until the

National Thanksgivings During the Great Re-bellien.

If ever the American people had reason to be truly thankful for the interposition of Providence in their national affairs, it was surely for the glorious victories which our armies achieved from time to time over the forces of slavery and secession. Mr. Lin-

coin clearly recognized this fact, and as soon as the loyal troops had obtained a substantial success he issued a proclamation for this purpose. It bore the date of April 10, 1862, and appointed the Sunday following its receipt as a day of thanksgiving for the victories of Mill Spring, Fort Donelson, Pittsburg Landing, and Pea Ridge. The remembrance of these events is still fresh lathe mind of every loyal man, and it needs no word of ours to recall the heartfelt gratitude with which the loyal nation then bowed in prayer and thanks.

Mr. Lincoln's next proclamation of this character fixed Thursday, the 6th of August, 1863, as a "day for national thanksgiving, praise, and prayer," for the signal victories of Gettysburg and Vicksburg, achieved on the previous anniversary of our national

Thursday, November 28, 1864, the next national festival of the kind, was an occasion of mingled fasting and prayer, as well as of thanksgiving; as the President then requested the people to "offer up penitent and fervent prayers and supplications to the Great Disposer of Events for a return of the inestimable blessings of peace, union, and harmony throughout the land, which it has pleased Him to assign as a dwelling-place for ourselves and for our posterity throughout all generations."

The custom thus happily inaugurated by his predecessor was followed by Mr. Johnson, on his accession to the Presidential chair. In his proclamation setting apart Thursday, the 7th of December, 1865, as a day of National Thanksgiving, he enumerated the following as among the blessings for which the nation should be truly thankful to an all-merciful

"It has pleased Almighty God, during the year which is now coming to an end, to relieve our be-loved country from the fearful scourge of civil war, and to permit us to secure the blessings of peace, unity, and harmony, with a great enlargement of

civil liberty "Our Heavenly Father has also, during the year, graciously averted from us the calamity of foreign war, pestilence, and famine, while our granaries are full of the fruits of an abundant season.

And as a crowning argument for the observance of this time-honored custom, he recalled the maxim that "Righteousness exalteth a nation, while sin is a reproach to any people."

In the following year. President Johnson called for the observance of the 29th day of November, 1866. The special blessings of the year were summed up in the contemporary proclamation of Governor Curtin

The people of the Commonwealth were called upon to "make their humble thank-offering to Almighty God for His blessings during the past year.

"For the abundant gathered fruits of the earth. "For the thus far continued activity of industry.

"For the general preservation of health. "And especially for that in His divine mercy He hath stayed the threatened pestilence." From that time to this the Executive has con-

inued uninterruptedly the custom first inaugurated by President Lincoln. President Grant's proclamation for the present year we append, as appropriate in this connection:-

Thanksgiving Proclamation by the President for the year 1869.

By the President of the United States:—

A PROCLAMATION. The year which is drawing to a close has been free from pestilence. Health has prevailed throughout the land. Abundant crops reward the labors of the the land. Abundant crops reward the labors of the husbandman. Commerce and manufactures have successfully prosecuted their peaceful paths. The mines and forests have yielded liberally. The nation has increased in wealth and in strength. Peace has prevailed, and its blessings have advanced every interest of the people in every part of the Union, Harmony and fraternal intercourse restored, are obliterating the marks of the past conflict and estrangement. Burdens have been lightened; means increased; civil and religious liberty is secured to every inhabitant of the land, whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgment to the Supreme Author from whom such blessings flow, of their gratitude from whom such blessings flow, of their gratitude and their dependence; to render praise and thanks-giving for the same, and devoutly to implore a con-

innance of God's mercies.

Therefore I. Ulysses S. Grant, President of the United States, so recommend that Thursday, the 18th day of November next, be observed as a day of tham sgiving and of praise and of prayer to Almighty God. Se Creator and the Ruler of the Universe; and.

and, t do further recommend to all the people of the United states to assemble on that day in their accustomed baces of public worship, and to unite in the homage and praise due to the bountiful Father of all marry, and in tervent prayer for the continuance of the merciful blessings ite has youth-safed to us as a people.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed the fifth day of October, A. D. one thousand eight hundred and sixty-nine, and of the Independence of the Urited States of America the ninety-fourth.

U. S. GRANT,

y the President:— Намилон Fish, Secretary of State. Governor Geary's proclamation, save the addition of a few words, recites substantially the same thing.

Its Observasce in Olden Times was in no especial particular different from that which now prevails, though in the manner and degree of the observance it was very dissimilar. In the early days of New England history it was undoubtedly more austere than at present. It was necessarily tinctured by all the severity which then marked the Puritan character and training. In the Puritan creed idleness was set down as "the worst form of original sin," and frivolity did not hold a much higher rank. Hence Thanksgiving Day was about the busiest and the soberest of all the year: and its main feature in the days of the Mathers consisted of a doctrinal sermon of from two to four hours' duration. But this was compensated for, in some measure, by the royal feast to which all the members of the family circle sat down upon its conclusion. As Bancroft has aptly said :-

"A lovely picture of prosperity, piety, and domestic appiness was presented. Every family was taught happiness was presented. Every family was taught to look up to God as to the fountain of all good; yet life was not sombre. The spirit of frolic mingled with innocence; religion itself sometimes were the garb of gavety, and the annual thanksgiving to God was, from primitive times, as joyous as it

The Puritan character, as resulting from the peculiar training to which a child was invariably subjected, has been vividly portrayed by the late Dr. Brainerd, in his "Life of John Brainerd, the Missionary :-- '

"Its activity was bliss, its growth was a spring o life; its achievements were victories. Each day garnered some benefit; and rising life, marked by successive accumulations, left a smile on the onscience, and bright and reasonable hopes for the

e might have desired that this Puritan training had left childhood a little larger incolgence—had looked with interest at present enjoyment as well as at future good—had smilled a little more lovingly on the innocent gambols, the ringing laughter, the irre-pressible mirth of boyhood; and had frowned less severely on unperfections clinging to human nature itself. We might think that, by insisting too much on obligation, and too little on the gospel—too much on the saverity and too little on the gospel—too much on the severity and too little on the goodness of the Deity, the conscience may have been stimulated at the expense of the affections, and men fitted for another world at an unnecessary sacrifice of their amiability and happiness in the present life. But in leaving this Puritan training, the world 'has gone further and fared worse.'"

From this description let us draw the picture of how the day passed formerly, and how now. We take New England as the distinctive type, because in the older time Thanksgiving was the only great religious and social festival in its calendar, and therefore a more correct subject for comparison. The city is also the type of the present, the country of the past. We need not go very far back to find a difference, though the country folk have not degenerated to such an extent as those of the city.

The Former Picture. For weeks before, preparations are carried on to the greatest extent. The housewife has her hands completely full. Mince pies are to be made, apple pies, pumpkin ples, custards, puddings, and cookery of all kinds. Members of the family are called to place violent hands upon the turkeys, which for months before have been fattening in anticipation of the event. The cries of the luckless birds are disregarded. The hearts of the persecutors are hardened by the thoughts of the good things to come. The cold steel enters-the deed is done!

Then comes the picking by other members. The feathers fly, and the bosom is laid bare, which before was covered with the downy coat. The pride of the farm-yard has fallen. He is doomed, if not to a fiery death at a stake, at least to a slow but most certain roasting. The cider-kegs are tapped and ready. The apple-bins are full and running over. The logs are split, the hearth is swept, and all things

The eve brings the strangers from afar. A brother omes from abroad; another from the far West. One comes from his merchandise; another from his profession. The sister comes with her family of little ones. Old Uncle Bill, as the youngsters call him, that fussy old bachelor, always welcome, comes and takes his place among the rest. All gather about the fire, by which sit grandfather and grandmother, and all are right royally welcomed by Uncle Fred, and Uncle Fred's wife, Aunt Fred, who inhabit the old homestead. The old house expands and stretches out its arms to hold them all. How they all squeeze

in! There is always room. Bright and early on the morning of the Sabbathlike day the household is astir. The bustle of the breakfast is its noticeable feature. It is caused by the questions, the greetings, the general animated conversation of the newly-met friends.

Breakfast over, preparations for the great event of the day-the dinner-are immediately begun.

Aunt Fred stays at home all the morning to see that all things go well. The rest pair off and take their way to the meeting-house.

What a sight is there! The place is full. Aunt Lucy goes up the aisle with Uncle Obadiah, Uncle Samuel takes the pretty Aunt Fan, and leads by the hand Cousin Jerry, a little mischlevous, curly-headed boy. Aunt Fan's youngest. Consin Jerry looks sober. but the spirit is in him, for as he follows in the train he accidentally knocks against Cousin Kate, aged ten years, much to the indignation of that young lady, and is rewarded with a killing smile for his pains. The procession being seated, we wait in awful expectation. At length a rap is heard. It comes from the organ-loft. A note from a pitchpipe, a chord sounded from the singers, and the choir is underway. How they roll and tremble, as it were, in their efforts to bring harmony out of discord! What a gaping silence when they are done!

And now the pastor rises. He is a good man, and a devout man, though peculiar. With his well-re membered nasal tone he asks a blessing on the assembled people, and then he gives the hymn. Again he prays, again the pitch-pipe, again the strivings of the choir as they work through with "Coronation," "Geneva," "Antioch," or the like, helped on by the efforts of the congregation.

When the sermon comes, what a settling into easy corners there is! What steadyings of heads on hands, what feelings for foot-cushions and arrangings of hats and umbrellas! O, ye youngsters, how can ye stand it! O balmy sleep, why will ye not come and close my eyes, or if perchance balmy sleep does happen to come, why, ye umbrellas, and hymn-books, and elbows, do ye poke us so unmer-

cifully in the side and drive him away! How comforting the thought that all things earthly must have an end! When the "lastly" is announced, see the people spring into new life. See them raise themselves, rub their eyes, wipe their glasses, or draw their breath. One might think that they were

all mightily relieved. After some final remarks by the choir and the shaking of hands incidental to the close of a Thanksgiving service, we adjourn to dinner. We younsters scamper home one after the other. What

a glad time it is! And the dinner-but who can describe that? How we do cat, to be sure! How we have our own fun, each in his own way! How we laugh and shout! Who can control us? What havor we do make with the pies and good things! We think not of the doctor to come.

And the evening, how far superior to the dinner Do we have games? Certainly. Does not sober Aunt Jennie actually play hunt the slipper; and do not other sober aunts and uncles really kiss each other in fun. just as if they were boys and girls? They most certainly do. We laugh and have our own delight in the matter.

When the evening is over, can we go to sleep? Never. But still somehow we do go to sleep, and wake up on the morrow to say good-bye to the aunts and uncles and cousins, and to hope for the quiet passage of another year. We all remember how those Thanksgivings were passed.

The Present. Now look on this picture after having looked on that. We are now men and women, and our youngsters, in turn, are around us. The present Thanksgiving is in this manuer.

On the day before, or sooner, it becomes necessary to procure the bird of the season. A consultation is held as to the amount to be expended in the purchase. A committee of one is sent out to report. The report proving favorable, a bargain is completed after much haggling about price, punching of breast bones, and pulling of drum-sticks. Then the bird is lugged home in triumph, tightly packed in a mediumsized market-basket, along with butter, eggs, potatoes, and other market produce. Arrangements being thus completed, the day begins much the same as any other day. At the family breakfast, Materfamilias says to Paterfamilas :--

"Are you going to church to-day, my dear?" "No, my love," returns Paterfamilias. "Going to stay at home and rest yourself, my

dear !" "Yes," returns P. F., sarcastically. "Went down town. Office, you know. You see, my love, we are awfully busy. Fact is, don't know whether we're on heads or heels." "But you'll be home early to-night ?" asks M. F

'You know our party to-night." "Oh! hang parties! Why we-fact is, forgot all about party. Couldn't put it off, could you? Very inconvenient to be here. At this juncture M. F. looks up alarmed.

"Put it off? Why how come you to think of such thing? You know we have-"Well, well, my love, don't mention it," interrupts

P. F.; "only spoke of it you know; 'spect I can be home; most awfully inconvenient though:" and with these mutual greetings the morning meal is enten.

Church is next in order. Mother and daughters are fully rigged and equipped, and start for the sacred edifice. Kid gloves, one feathers, gilt-edge books are the worthy accompaniments of the day; but they are all. The sumptuous and ease-provoking pews hold but a sorry number of worshippers. The organ peals its grandest notes of joy, but the sounds fall on the ears of thankless hearers. The finest singers have taken the place of the country choir, but the method of praising is not superior. The pastor's shorter sermon is more weighty than the long oration, but the listeners are few. The thanks necessary to the day are given by the men, by proxy, through their wives and daughters, and they by proxy refer it to the paid pastor, organist, and choir. What a mighty thank-offering

The Thanks giving dinner, like the other, is indescribable, but only on account of its great similarity to other dinners on other and commoner days. The father comes home, and dines at the fashionable hour. There is no extra family gathering, no extra jollifications ensue, for every one is saving up for the evening.

In place of the romps and games, and mighty mirth of the former time, we have a regular built formal party. Jones is invited, Smith is invited, Brown is invited, as is also Green. Brown, Smith, Jones, and Green all come.

The Misses Smith are formidably arrayed in satin and lace, the Misses Jones in lace and satin. The white-gloved Miss Brown is formally introduced to the white-gloved Mr. Robinson, and the much-frizzled Miss Robinson is treated in the same manner to hair-oil-bedewed Mr. White. Miss Lolypop waitzes with Mr. Polywog. Mr. Polywog compliments Miss Lolypop on her waltzing. Paterfamilias and materfamilias are on hand, and hold their positions with great stateliness. P. F. shakes hands with the guests, one and all; M. F. likewise. P. F. kindly informs his next neighbor what the condition of the weather has been all day. The next neighbor kindly acquiesces. Both hem and haw, and then separate. The next man who comes in contact with the head of the house receives the same information, and makes the same answer; then they both hem and haw, and separate. The M. F. tells everybody that

it is a fine evening; everybody thinks so. too. The refreshment tables are ample, and do full justice to the reputation of the house. Mr. So-and-so takes wine with Mr. So-and-so. Mrs. Somebody is helped to cream by Mr. Somebody. Miss Anybody spills the contents of her saucer into her lap, and Mr. Anybody mixes it up with his pocket-handkerchief. Mr. Hogg eats like a pig. Mr. Pigg drinks like a hog. In fact, all are uncommonly hungry and thirsty.

With these and like amusements the evening is spent, until the fiddles squeak out, the dancers retire, the gluttons are full, carriages drive away, the lights are out, and the house closed for the night. The next morning finds a late breakfast, feasters with worn-out looks and disheveled toilet, paterfamilias thinking of the money, and the family gene-

rally almost wishing that another Thanksgiving would never come. The Future. The picture of the present is probably overdrawn, out it may answer its purpose. It may keep us from imitating, to a great extent, the customs there set

Let us not do away with the good things of the old nor those of the new order. But let us banish alike all barbarous and unworthy practices, whether old or new. Let us keep the day as Christian people, in a rational manner. Let us keep in mind its religious character as well as its secular; but let us make it no sober fast-day, from which all pleasure and amusement are banished. Our reasons for thankfulness is ample. If we forget the thanks perhaps

the giver may foget the gifts, The present national character of the day, as shown by the precedents of several former years, should never be allowed to fall into disuse. Thanksgiving to Americans should be as national as Independence Day. Let no incumbent of the Presiden tial chair, through neglect, allow the custom to fall into disuse. Let it never again become a sectional, but always a distinctive American national institu-

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