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ADMINISTRATOR'S NOTICE. JOHN LAVERNE, Superintendent, Clearfield, Pa. DR. S. J. HAYES, SURGEON DENTIST, Clearfield, Pa.

CLEARFIELD REPUBLICAN. PRINCIPLES, NOT MEN. TERMS—\$2 per annum, in Advance. VOL. 42--WHOLE NO. 2155. CLEARFIELD, PA., WEDNESDAY, FEBRUARY 16, 1870. NEW SERIES--VOL. 10, NO. 30.

Geo. B. GOODLANDER, Proprietor.

THE KNOT OF BLUE AND GREY.

Upon my beam lies A knot of blue and grey, You ask me why I fear his eyes As low to you I say--

DR. T. JEFFERSON BOYER, PHYSICIAN AND SURGEON, Second Street, Clearfield, Pa.

JEFFERSON LITZ, PHYSICIAN AND SURGEON, Clearfield, Pa.

DR. M. L. KLINE, SURGEON DENTIST, Clearfield, Pa.

J. H. KLINE, M. D., PHYSICIAN AND SURGEON, Clearfield, Pa.

CHARLES SCHAFER, LAGER BEER BREWER, Clearfield, Pa.

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N. M. HOOVER, Wholesale and Retail Dealer in Tobacco, Cigars and Snuff, Clearfield, Pa.

J. K. BOTTORF'S PHOTOGRAPH GALLERY, Clearfield, Pa.

REUBEN HACKMAN, House and Sign Painter and Paper Hanger, Clearfield, Pa.

THOMAS H. FORCEEE, GENERAL MERCHANDISE, Clearfield, Pa.

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LUMBER, LATH AND PICKETS, Clearfield, Pa.

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THE REPUBLICAN.

WEDNESDAY MORNING, FEB. 16, 1870.

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The Government of the Territories.

A bill has been introduced in Congress to give to the District of Columbia a territorial government. Another has been offered to suppress "bigamy, concubinage and polygamy" in Utah through the exercise of the military power of the Federal Government.

Our territorial system is older than the Constitution of the United States. Its origin is in the ordinance of 1784, (commonly designated as the ordinance of 1787), passed by the old Congress of the Confederation, a body of very plenary power, as a sort of assembly of ambassadors from the several States, whose assent to the acts of their agents validated whatever they did.

The ordinance of 1784 accorded to the settlers full power of self-government. The free male inhabitants, as soon as they amounted to five thousand, were empowered to elect a general assembly. Till then the territory was organized, the Governor and Judges were authorized to administer such laws of the old States as might be appropriate; but this code of laws was to be submitted to Congress.

The ordinance of 1784 enumerated and secured to the people of the Territories the common law and its remedies, and all the great rights which were their inheritance from an English ancestor. In 1787 this was re-enacted, with the addition of a clause excluding slavery, but it also contained a provision for a Fugitive Slave law, which had its origin in this celebrated ordinance.

It is true that Mr. Jefferson, simultaneously with the cessation of the war, was a proponent of slavery in the Territory, but his plan was defeated, his own colleagues from Virginia, in the Continental Congress, voting against his proposal.

We now come to the first precedent for Territorial government under the Constitution of the United States. By cession from North Carolina, in 1789, it was stipulated that the people of the ceded Territory (afterwards the State of Tennessee), should have the same government as that established by the original States.

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MARRIAGE AND DIVORCE.

It is not our purpose, in this place or space, to write a thesis on the subjects indicated in our caption. We merely intend, in view of the vast importance of these topics, and the growing agitation concerning them, to remind the passing reader of a few substantial facts which many may have forgotten in the whirl and bustle of ordinary life.

The "affinities" of the present day are growing so tremendously strong between the wives of other people and the gallant, high-toned gentlemen who are too delicate and precious an organization to incur the plebeian support of wives of their own; and sudden alienating, clothing, throat-cutting and poisoning are consequently becoming so rare, that it is worth while for us to refresh our recollections of Divine laws a little, on these points.

As population increases over the Earth, and men are daily striving more and more, to shake off oppressive system and establish free governments, the need of sound, stable, and wholesome regulations adapted to the physical and mental constitution of the human being, is the more pressing felt. Genuine democracy, in order to subsist, must necessarily be the most perfect of all plans of association, since every individual is directly interested in the public tranquillity.

The State is what the voter makes it, and therefore, the voter is the State more efficiently than Federal bylaws. We will not be led by our repugnance to a particular evil to invoke unlawful penalties in Philadelphia, but we do not expect Congress to cure it, or to make the attempt. We find that this Utah bill has the vice of most of the legislation of late years. It assails freedom even in thought, and inflicts penalties on those who "believe in" or "advocate," as well as those who practice bigamy, concubinage or polygamy.

It is a dangerous experiment; the beginning of such a course is not now to be foreseen. We prefer to stand by the precedents and the principles of free government which will in the end bring all things as right as they can be, in an imperfect world, inhabited by frail and erring mortals. We want no military despotism to do worse under the pretence of doing better.

STARTING IN LIFE.—Horace Greeley, in the first of the series of papers on farming he is now publishing in the Tribune, gives the following statement of his first ten years' work in New York City. We print it for the encouragement of those struggling for a foothold.

I came to New York not quite of age, with a good constitution, a fair common school education, good health, good habits, and a pretty fair trade—that of printer. I think my outfit for a campaign against adverse fortune was decidedly better than the average; yet ten long years elapsed before it was settled that I could remain here and make any decided headway.

Meaning I drank no liquor, and had no tobacco, attended no balls or other expensive entertainments, worked hard and long whenever I could find work to do, lost less than a month altogether by sickness, and did very little in the way of helping others.

THE MIND IS THE MAN.—The mind is the man. The body is simply the instrument through which the mind manifests itself while on earth. The mind is manifested through forty or more organs. Each is primary and independent in its function, doing its own work and not doing the work of any other.

Among the Arabs, who were a nomadic people, but had much of the Hindu mythology, polygamy was not countenanced in the days of Job. Israel, it is true, departed in this, as in many other things, from the precepts of their great Friend and Heavenly Father, but they rued it in bitterness down to the moment when their follies brought about the final overthrow of Jerusalem and the destruction of the Temple.

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Why Not Mad?

A St. Louis woman asks to be divorced from her husband because he gets tearing mad whenever his stockings are starched stiff.

It is a man's privilege to get mad.—What's the use in being "Lord of Creation" if he can't maul somebody? Coming home, humming some love ditty, with a heart all aglow with the prospect of domestic felicity, what should be the feelings of a man who finds the fire out, and his DOROTHA goes to finish a suit for a South Sea Islander? Hungry as his feelings are, he gets tearing mad.

How beautiful the situation of the head of a family who has the pleasing prospect of baby getting into the boiler, sissy tumbling into the cellar, and sissy falling into the well—and the angelic mother organizing a ragged school, or asserting her rights in some strong-minded feminine association!

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RECIPE.

The following is a very excellent receipt for making tatters: Take a handful of weed called Ranunculus, the same quantity of root called Nimmble-tongue, a sprig of herb called Backbite, either before or after dog-days, a teaspoonful of Don't you tell it, six Drums of Malice and a few drops of Evey, which can be purchased in any quantity at the shops of Miss Tabitha Feasible and Miss Nancy Night-walker.

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