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O. N. WORDEN, Proprietor.

The Angels of Grief.

BY WHITTIER.

With silence only as their benediction,
God's angels come,
Where, in the shadow of some affliction,
The soul sits dumb.

Yet would we say, what every heart approacheth,
Our Father's will,
Calling to him the best ones whom he loveth,
In mercy still.

Not upon us or ours the sorrow angel
Hath ever set his crown,
The funeral anthem is a glad evanجيل,
The God doth love!

God calls our loved ones, but we have not wholly
Wield his cross;
They live on earth in thought and deed, as truly
As in His heaven.

[From the Philad. Evening Bulletin]

CHARACTER.

Lecture delivered at Philad., Dec. 22,
BY REV. HENRY WARD BEECHER.

The subject on which I shall read you a lecture this evening is *Character*.

Although the terms *character* and *reputation* are popularly understood as synonymous, they are not.

By *character* we mean, the settled habits of the mind; and by *reputation*, we mean, the impression which a man produces, respecting his character, on other minds. The one therefore is within, and the other without us.

Character exists in us, but our reputation exists in others. The one is the substance, the other is the shadow which it casts.

When men are frank, and the society in which they live fair minded, and calm, a man's reputation may be as his character; but it is frequently the case, that some men have a noble character with a sorry reputation.

In times of party strife, there is a sad misnaming of character and reputation, for then rogues and pretenders have good reputations, without character, and honest men, oftentimes have good character without a particle of reputation.

It is of the highest importance that young men, and that all aspiring men should know within themselves, what it is that they seek in life; whether it is character, or whether it is simply reputation.

To build a character, is a work of labor and time. It is the development of his spiritual, mental, and bodily faculties, the right keeping of them together, and the unanimity and harmony of them: the federated republic of the mind.

Character, like ships, is built on one element for another; it should have its keel laid in the family; its sturdy planks should be braced and counterbraced, within and without; and when ready, then let her be launched to her own element, and if soundly built, storms may break around her; but she will bear up against the gales, baffling the force and fury of the elements; and though disabled or maimed, will be able to put back sea to her port again.

But mere reputation is the revolution which minds produce upon other minds for their own benefit. Mere reputation requires neither time or labor, but a cunning dexterity to make men believe things to be when they only seem to be. Its worst forms are seen in emipiricism, charlatanism and hypocrisy. The world is full of men aspiring to reputation, and especially anxious to become favorites of the popular will; like mosquitoes, thin, lean, and hungry, who of themselves have no blood, but steal much, and the whole force of whose prodigious nature lies in their prodigious power of suction. (Laughter.)

It takes good parents, good teachers, and an honest soul to begin with, in a man, to make a good character. There is as much difference in men as there is in timber or metal, and although it makes a vast difference with poor timber, whether you have a good or poor workman to shape it, yet the best of workmen, with poor material, can never make good work. Though a man be kind, yet with a naturally sneaking disposition, if he be thrice regenerated, you can make him decent, but no more. Newspapers can make a reputation; writers' certificates and reports may bring forward men, but that absolute antagonism between character and reputation is as universally visible as the disproportion between the one and the other.

Men who would scorn a reputation equal to their deserts, would accept one far beyond them. They would not claim a thing they do not believe themselves to have an interest in; but they will exaggerate their right and interest, not supposing

that an exaggeration is as bad almost as a claim without any interest whatever. If a man is good he wishes to be thought better; if wise, more profound; if handsome, more beautiful.

Thus men wish a shadow, four times as large as their body. And a reputation four times as great as they merit. Like banks, they have three paper bills for every dollar of bullion in their vaults. (Laughter.) If a man is worth \$300,000 he likes to be reported at a million, and if worth half a million he aspires to enjoy the reputation of more than a millionaire, but the assessor brings him to his senses, and the subscription paper waxes him from his golden vision. There are few men who say it is my duty to make myself popular and confess that to be their aim and object; they say it is my duty to obtain influence, and under this name they can cultivate vanity and selfishness. It would be base to say I will not set out in this or that cause for I should lose my popularity, and so men say it is not my duty to impair my influence. Let every man who nourishes his influence and who is seeking applause under the cover of influence, probe to the quick his motive, and see what demerit his duty is. Real influence does not lie in other men's wills but in your own strength. If a man is true and has a heart that dares speak the truth, that man need never ask whether he shall be influential. He may not be loved; he may be hated, or feared, which is the parent of hate, but as to influence, it is not with the popular will, but with his own good heart and good sword of truth. The weights never ask any favor of the scales; a thousand pounds weight, a thousand pounds by force and not by courtesy. If one has the elements of power within himself he will stamp himself upon other men's minds without asking leave. Let him have courage and magnanimous generosity of purpose, and he will have influence, and let him abide in that magnanimity when storms come as when the sun shines, and he will never lose it.

Meanwhile, how base it is to see men thirsting for applause, running round taking good things as a dole, and reputation as a charity—paupers of public sentiment. Under such a course of conduct men save their consciences with the term prudence. Moral prudence is a right judgment, and an application of proper principles to practice. Prudence in moral things is always coincident with rectitude, so that if he knows what it is, he always knows what is prudent. Real prudence never sneaks and says an untruth; it is frank and fearless and never insinuates what it will not say. What shall be said of that slippery, artful, venal quality so prominent in the hall of legislation, which substitutes the love of applause for the love of right? That is not prudence.

This distraction becomes a touchstone in itself between reputation and character, for neither you or I, my friend, can give a man a character. It is sometimes the case that we are applied to by those who do us service, and are leaving our employment, to give them a character—a charity which they sometimes need—but which is utterly out of our power to give them. (Laughter.) They can give it themselves, and nobody else; we can give them reputation but not character. We can none of us take away a man's character. No hand but the hand of God Almighty can do that, but we can destroy his reputation, and that is all. It is happening every day that men lose their character for the sake of keeping their reputation, and that, I apprehend, was meant by Our Saviour when he speaks of men "losing their lives," that they may save it, and saving their lives that they may lose it."

Whoever does a mean thing for the sake of popularity, whoever neglects to do right for fear of blame, in order to arrive at a creditable reputation, is like a ship plaster, passing current until presented at the bank, and then good for nothing. (Laughter.) A man of truth and honor is always discernible in times of turmoil as well as in times of quiet, and though he be shorn of reputation, yet nothing can detract him from his character. It is as abiding as the mountains, and after ages shall take their observations and departures from it. Without entering upon a further preliminary discussion, I shall proceed to show that the characters of all men will be found included in their classes. First, all who have one single faculty so fully developed that it gives direction to the whole mind. Second, a class in which groups of faculties are visible; and thirdly, that curious class which comprises men of many and complex characters.

In the first group, then, we are to place, all who have one single faculty so powerfully developed, that it gives direction to the whole mind.

They are not the most numerous, but far from unfrequent. The single faculty will impel a person like a faith; and it will

become the constant point from which ideas will be conveyed, and the measure by which judgments will be formed.—Sometimes pride is the singularly central faculty, and every other ability is obedient to this.

This is the helmsman, and directs the character as does the pilot the ship. Those prominent faculties are very numerous, but our purpose will be better answered if we select two and give them a delineation.—We shall select, therefore, for obvious reasons in such a metropolis as this, the love of applause and gain. First, the love of applause is the dominant faculty with hundreds and thousands of persons in all communities, and I think, perhaps in America more than in any other land, if we except France. The name of this class should be legion. The peculiar style of our civil polity, the organic necessity of referring all questions to the popular will—and so of courting public favor—causes this faculty to be the *American faculty*. Now we are a very independent people in regard to immaterial things, and in respect to the assertion of our rights, but as to questions that lie out of the range of public sentiment, we are a cowardly people, and there are very few who dare be peculiar, and think against their interest and the current of popular favor.

There is an intense leaning towards what is called public sentiment.

There is a healthy public sentiment with a deep moral tone, which may be called the right of free popular legislation; but there is an artificial sentiment compelling them to go contrary to the dictates of right, for fear of the lash of the public will. In the *man of the world*, this dominance of approbateness will be seen, in his extraordinary elasticity of taste and opinion, and it will be his deepest impulse to make himself agreeable to all to get the praise of all.

He is bland, complacent, observant of your wishes and pretends to think as you think: he is as dough in your hands, which you may knead as you please, and which you may handle and twist in ten thousand ways, and it is dough still. (Laughter.) Such a one is like a cloak, which has no shape of its own, but takes one from the shoulders over which it is thrown.

Such persons are like the navigator's dress which changes in every degree between the equator and the poles. This is proper, and if it had no existence men without the least instinct to the agreeable, would be huddled together in circles and would perpetually injure and damage each other, but carried to excess there are very few things that so deteriorate and emasculate the character as this continual hawking after the praise of men. The same faculty oftentimes turns out the opposite and this may be seen by the contrast.

He is afraid of new ideas, because they are not popular in the circle in which he moves. One loves nothing more than startling ideas, because they are pleasing among those with whom he associates; while on the contrary, the other adheres to that which has no tendency to innovate. This contrast reminds me of an altercation on one of our steamships, between the engine and the anchor, one declaring that the ship was made to lie safe by its control, and the other asserting that she was to be propelled by its power. I must confess, if I were to choose between them, I would rather the engine that speeds the noble vessel, than the anchor that plunges beneath the waves to stick fast in the mud. Anchors are good for those who wish to be anchors. (Laughter.) The first thought of the one is what will people say; the last thought of the other is, what have people said. The love of applause is to be found in the halls of the legislature, if the man in whom this love of applause predominates be a politician. Such an one is not actuated by the same principles as govern a true statesman, for could his supreme request be granted, it would be to know beforehand on which side the popular vote would be. This love of applause leads men in turn to serve all masters, and by this we can fathom the motives which prompt individuals, first to stand on the free soil platform, and then to advocate the provisions of the fugitive slave law. It is also to be seen in the pulpit, and although my impression, from long intercourse with ministers of our day is, that as a body of men they are honest in their intent and purpose to an unusual degree, yet there never was sawed out of any mill a piece of timber so perfect that would not warp and crack if exposed too long to the sun, so it is a bad thing for any body to be put out in the popular favor without being tutored. But the lover of applause can never grow wise in heart or morals. If it is our desire to study human nature, or to become proficient in any particular way, we must not be governed by the fluctuations of popular favor. From the body an artist begins to conceive or embody the lineaments of his picture, he must work as if he were the

only inhabitant of the globe. So it is with the writer. Unless this be done, a man's influence lies upon the surface, and though his hankerings for popular favor be gratified, yet this influence never goes down to the deeper feelings of the heart.

We have run rapidly over a large field, and we must pause, to make some point of application before we go further. Those faculties used the most do not determine the character. The master of the house is not he who runs in and out the most frequently. It is not from activity alone, that we are to judge. Oftentimes the strongest faculty is seen the least—just as in a watch; it is not the pointer that produces the motion; nor the dial—nor, if you open it, the things which are apparent. The cause of all the motion, is the little blue spring, coiled up out of sight. So it is in character; therefore you are not to judge by what you see most plainly, but of that which is the cause of activity within. Our own sensibilities should not be allowed to operate on men's characters. A man who makes us feel happy we think a benevolent man; a man who makes us laugh we think a witty man; and a man who makes us contented with ourselves, we think a wise and good man. The reverse of these, however, may be the case. There are many faculties very apparent, but they are not the pivots of character.—The most systematical characters are those in which all the faculties are developed—the intellectual, the moral, the physical, and the animal. These may all harmonize, or it may be otherwise. A good band of music falls upon the ear as but one instrument; and a good choir is heard, as it were but one voice. But the popular ear looks for some sovereign voice, with head and shoulders above its fellows; and an individual who is the most quiet, is oftentimes the least appreciated. It may be asked which character is the most profitable in this life. It all depends upon what a man wants to do with it.

If a man wants to make a muck-rake, the most profitable is that which is the most powerfully developed. But if a man wants a character for deep and abiding advantage, the most perfect, though not so powerfully developed, is the best. The less conscientious scruple a man has the easier he will pass; for of late great characters have contrived to get through very small places. Also, a man may have a far greater capacity to achieve than to enjoy the fruit of his achievements.

Thus active men spend one half of their lives in collecting materials for the misery of the latter half. When men have dried up the richest qualities of the soul in a money-saving, office-earning life, when they come to be 50 or 60 years of age, they find much to their grief and annoyance, that there is no music in the ringing of gold and the chinking of silver.

The second class, is that in which groups of faculties control the mind. First, the animal group is the strongest and allies men most effectually to matter. This group, together with the physical qualities of nature, are very useful when properly limited. These groups, however, not unfrequently overrule all that is fine and noble in the character, although some of the luxuries which these faculties procure them, will not overstep the bounds which respectability prescribes; yet within the bounds of respectability, there is a vast range for a man to be a glutton.

Respectability does not deny a man drink, if he drinks the right brand. Some live for the pleasures they enjoy while partaking of the delicacies of French cookery. But such are these in whom the animal propensities control.

On the first sight of these men you would say of them, that they are jovial and good natured, to see their eyes puffed out with fatness. They are not absent, however, from the sanctuary; there they are found deep plunged in consecrated plush, and their whole idea of religion is, that the preaching shall be eminently theatrie, the singing operatic, and that it is a peculiar mode of producing pleasure for the sacred nerves on Sunday, just as the pleasures of the world produce it for the secular nerves on Monday and Tuesday.—[Laughter.]

There is another class, who have too much nervousness and elasticity to be tame, but not enough to be irritable. These are the men whom we love and enjoy in times of quiet; they do not plant the grass and the flowers, but they appreciate and value them when they are matured, and we should not altogether blame them. There are some who are the heroes of the day, and who plough and sow that which causes the grass to grow and the verdant flowers to spring.

Another class may be called doers—not that they alone act—but these are they in whom the force-giving faculties are the ones. To endeavor to acquire and achieve is their prominent feature. They would make good friends if they had time, but they are too industrious to cultivate those graces which thrive by quiet.

In such a city as this, and its adjacent one, that class are very numerous, and they are so observant of their business that they spend no hours at home, and have no opportunity for the culture of friendship or religion. On every day of the week there is the same incessant toil from day-light to dark, and it is only out of courtesy that such men are called fathers and husbands. Next are the aesthetic who shrink from rugged reality, and whose tastes are confined to the philosophy of the beautiful. They are poets and artists by nature, but whether they are by profession or not it is impossible to say. These, unlike Americans generally, have no reliish for bargains, though we think him an ignominious who knows not how to make one. They think, and think and think, and that is all they ever do. They speak of the deep feelings of the soul, and are themselves as cold and chill as the drops which fall from icicles in March. Such men can not be expected to act in concert with men whose motive power is the heart; and I sincerely pity their wives and domestic relations in general.

The third class comprehends those whose faculties are multifarious and manifold.—It is a philosophical fact that men have different characters for different departments in life; their conscience may rule, but it rules in different departments of life, by the use of entirely different systems of jurisprudence.

If you have such gentlemen at your house, your wishes are the rules of their conduct there; with them custom is the rule of their life;—with some conscience is the rule of right; with others benevolence is the rule of right; and in the political career of such, I believe there is no rule of right. Benevolence does not always consist in the same thing; at one time it is shown in the act of giving, at another time in withholding. Honor with men of different characters is obligatory in some spheres, not in others. A lie with such men is a gross injustice in their personal character, but a mere foible in their professional character. Justice with these men is regnant in one place, and contemptuously repelled in another.

This subject might be passed by to a certain extent, were it not that public opinion has legalized it. In order to see the extent to which this hypocrisy goes, let us look into manufacturing and commercial life. Now manufacturers, if you regard them as neighbors, husbands, fathers, brothers and members of churches, they are generally public spirited men; and there are none better as a class, when we consider them in their general character. But I wish to show you that they over-rule this conduct. Their reputation is not by any means disreputable, but is the simple rule of the Gospel—"do unto others, as ye would that they should do unto you," their guiding lines. Each trade has its own secrets, which of course the minister is not supposed to know. Every branch of business, has its particular mode of dealing.

To be sure we are the purchasers of their goods and wares, and consequently to a great extent, we make ourselves responsible for their malpractices.

The general principle is, that where a mechanic or man of business can obtain a livelihood by a fair compensation for work properly done, and we are anxious to obtain articles of clothing or consumption for less than it is possible for them to be furnished us, we are the losers, and the bad effect recoils upon ourselves. Whatever may be the cause, the effect is undeniable.

Commerce also has an ethics of its own. The merchant, as I said of the manufacturer, is among the best of men; but they, like the other, do not implicitly act up to the broad problem laid down in the Gospel.

I say of lawyers and every other class as I have said of merchants and manufacturers, but they do not allow the same rules to govern them under one state of circumstances that they do under another. The true Christian, however, is not the believer of this or that creed, although I think Christianity has its true creed, but whether or all who call themselves Christians are, or strive to be such, you can judge as well as I.

In closing these remarks, let me say to the young, and those who are aspiring to build for themselves a character, that they must not draw the inference from what I have said, that it is impossible for any one to obtain one.

If I wished to show you beauty, I should not take you to the dissecting-room, and you must not come to any unprofitable conclusion from analysis of character by a morbid anatomist.

If you wish mushrooms you can have them the next morning by sowing them the preceding night; but if you want an oak tree, it will take time for its growth. Just so with *Character*. If you desire a mushroom character, it is of quick growth, but if it is your purpose to be the possessor of an oak character, you must wait

for it to mature, and though it may cost you much time and pains, yet by the blessing of God, it will be with you, when to have a character, it is worth more than the mountains of gold.

The Commission, consisting of Messrs. Porter, Penniman and Bonham, appointed under the resolutions of the last Legislature to prepare general laws, have been actively engaged and will soon report. The Governor has determined to correct these evils, and recommends the adoption of more general laws, and rigid enforcement of existing ones. In anticipation of the Report of the Commissioners, we are informed that they have recommended the extension of general laws, to mining and smelting the metals, and extending the liability of stockholders; to give the Courts larger powers in relation to the sales of real estate by parties who now require special legislation, and to refer claims against the Commonwealth to the Courts. These things effected, it is hoped that money will be saved and hasty ex parte legislation prevented. The Commissioners have also simplified the tax laws, extended their provisions to new subjects, and sought to guard against their infringement.

The Governor strongly urges the appointment of an Agricultural Chemist, his duties to be suggested by the State and County Agricultural Societies, and calls special attention to the capacities of Pennsylvania for wool-growing. The Census Report is made a subject of congratulation to the State, as to its population, value of estate, producers of grain, iron, wool, cotton, and coal. The augmentation of the latter trade in 1870, in the ratio of its past increase, would produce forty-five millions of tons valued at \$180,000,000, more than treble the revenues of the General Government. With her natural advantages, the development of the North Branch Canal, the avoidance of inclined planes, on the Allegheny mountains, and the railroad connection of Philadelphia with the Lakes, the Governor believes that before the close of the present century Pennsylvania, in point of wealth and real greatness, will stand in advance of all her sister States.

The remarks of the Message on the claim of the Franklin Canal Company, to construct a Railroad from Erie to the Ohio line, on the obligations of the State to the encouragement of Education; its warm approval of the suggestion of Mr. Waterman, to erect a monument in Independence Square, commemorative of the Declaration of July 4, 1776; and the recommendation to improve the public grounds around the Capitol; the appeal to provide for the transit of slaves through this State, as suggested by inter-State comity, and the hint to the Legislature not to leave the Appropriation Bill until near the close of the session, will all command attention.—*Philad. Sun*.

HELEN OF COL KING.—W. R. KING, the Vice President elect, has made his will. He was born in 1786; owns 5000 acres of land in one body, in Dallas county, Alabama, and upwards of one hundred slaves. His entire estate is worth about \$150,000. He is a humane master. He told a correspondent of the *Tribune*, some years since, that he never sold but one slave in his life, and he was compelled to sell him because he was a terror to the neighborhood. Col. King can not possibly recover. His physician has sounded his lungs with the stethoscope, and declared that one of his lungs is entirely gone, and the other partly so. Col. K.'s niece, Mrs. Ellis, is with him.

A curious case of somnambulism is recorded in the *Chillicothe Gazette*. A daughter of Mr. Thos. Kane arose from her sleep, and in her night-dresses walked four miles up the Scioto river, waded into the stream, and swam across the deep part, and was found by an "early riser" sitting on the bank of the river—*asleep!* Remarkable enough, as the girl was only 13 years old, and couldn't swim when awake! And yet, they say, this midnight tour *ca chemin* did not hurt her a bit.

The French papers have lately given us some extraordinary instances of mal-translation of English. A blunder has been made in putting into French the details of Webster's last moments. "Thy rod, thy rod; thy staff, thy staff," is rendered, "Voire sautien, voire sautien, voire sautien, voire sautien." Staff translated by sautien—the staff of a general or field officer.—*Rome Journal*.

POLITICAL SPECULATION.—By a change of 34,465 votes properly divided between certain states, General Scott would have been elected President, and by a change of only 10,719 votes divided the states of Massachusetts, Vermont, Kentucky, and Tennessee, Franklin Pierce would have been elected unanimously.

A Frenchman once became greatly offended with the people of Pittsburg, and to express his views of them he let off in the following style: "The devil took the saviour into a high mountain and showed him all the kingdoms of the world. He then said, 'all this I will give you if you fall down and worship me.' But he clap his right hand on Pittsburg, and say, 'Dat I hap for myself!'"

A Little Word.
A little word in kind words spoken,
A notion of a liar,
Has often broke the heart that's broken,
And made a frenzied sinner.

A word—a look—has crashed to earth
Full many a building tower,
Which, had a smile but owned its teeth,
Would bear life's darkest hour.

Then don't it not an idle thing
A pleasant word to speak;
The face you wear—the thoughts you bring—
The heart you hold or break.

The Governor's Message.
The annual message of Gov. Bigler is a business-like document. It opens with congratulations with the prosperity of the State and nation, and the blessing of a representative democracy, as evinced in the late Presidential election, accomplishing a peaceful revolution, cheerfully submitted to by the minority, and magnanimously enjoyed by the majority. It then proceeds to examine the fiscal affairs of the State, reports the success of the \$850,000 loan for completing the North Branch Canal, and the progress in five million loan, to be applied to the payment of six per cent. loans, payable after 1846-7, the cancellation of certificates issued to domestic creditors, outstanding interests and the extinguishment of the outstanding five per cents. The progress of the mission of Col. McCahan to Europe, to convert the five per cent. loans into new coupon four per cents, is fully detailed, and the Governor recommends the passage of a law authorizing the cancellation of the old five per cent. bonds by the creation of new ones, free of taxation, with coupons attached, bearing a less rate of interest, or bonds bearing five per cent., on which not less than 54 per cent. of a cash premium shall be paid, as he believes the State can thus save a large amount of money, cancel all her present bonds, and avoid the trouble and expense of keeping loan books and transferring her stocks. The operations of the Sinking Fund are also detailed. A considerable portion of the State stock purchased for this Fund was not delivered at the Treasury until after the close of the fiscal year, and hence this investment is not stated in the Auditor General's Report.

The financial condition of the State and the revenue from the public works, stated in the message, are familiar to our readers from previous articles published in these columns. To compete with rival routes, economy and energy are recommended, to prevent failures of connection, interruption by breaks, to secure increased tonnage, and abolish all useless offices and expenditures. The law of last session providing cash payments for work and materials on the public works has operated beneficially, though its efficiency has been impaired by a deficiency in appropriations. The Columbia Railroad has increased its profits under the energetic Superintendent, to whom the Governor pays a high compliment.

The views of the Governor as to avoiding the planes, completing the North Branch Canal, and relaying the north Columbia Railroad track, given in a formal special message are reiterated and pressed upon the Legislature. After these are completed he thinks he thinks the State should abandon the policy of constructing improvements, as the circumstances that made it wise for the State to participate in such work, have passed away, individual capital having carried out every feasible scheme of this kind. With present impressions he will resist the process of any new project of this character. The Governor regrets the controversy between the Canal Board and the Pennsylvania Railroad Company, and hopes the rivalry between the State line and the incorporated road, may be directed to an united effort to counteract the influence of rivals outside our State.

The Governor suggests a speedy cancellation of the Relief notes, of which about \$600,000 are now in circulation, by allowing their conversion into 4 per cent. bonds, to pay them from the Sinking Fund, or to apply to their liquidation all premiums received from the conversion of present stocks in new coupon bonds. He thinks the aggregate amount of State currency sufficient for all legitimate business purposes, and considers any increase of paper circulation unwise as the present upward tendency of our market is the consequence of the abundance of money, advancing nominal values to an unnatural elevation. This state of things is attributed in part to the influx of gold, which has cheapened the standard of real value. To meet the increase of specie circulation, he suggests the removal of all five dollar bills. This part of the Governor's message must be read in full to be understood; it can not be abbreviated without impairing the force and doing injustice to his arguments.

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Special legislation is depreciated strongly in the message, and remedies urged