The Farmers' Department.

Breeding Horses.

The last number of the *Journal of the Royal Agricultural Society* contains an article on breeding horses from the pen of W. Dickinson.

Horses, he says, should be bred upon a dry subsoil to make them sound in constitution, sound in wind, and sound in color, by which he means that whatever be the horse's color, it should be a deep, not a faint one. The surface, moreover, should be fertile; abounding in carbonate and phosphate of lime, to grow horses of full size, with plenty of bone and muscle.—Upon this subsoil and this surface, you may expect sound, full-sized, healthy animals. A wet, spongy, clay soil produces delicate constitutions, defective wind, pale colors, and large, flat feet.

He advises selecting mares for breeding when three years old. They are more free from defects, cost less, and breed better than when older. He very properly contends that none but the best mares should be selected.

Mr. D. says he formerly thought there were no better cart horses in the world than the English; but in 1855 he attended the International Exhibition in Paris where he had sent some Shorthorn cattle. "There," he says, "my attention was attracted to a class of horse, I had never seen before. I looked at them and was astonished, seeing them drawing great long carts, as long as the English wagons, loaded with immense blocks of stone (not as ours are loaded in London with two or three blocks,) walking nimbly away the whole day from the pit to the building.—These immense loads of stone made me think of the three to four dray-horses drawing at a much slower pace a few butts of beer through the London streets.—These horses, walking so nimbly with these great loads of stone, were not so fat as our own favorites, but they seemed to be doing twice the work. Although leaner, they bore the strictest scrutiny; the more I saw them the more I admired them.—Meeting Mr. Jonas Webb, I called his attention to them. He said he had never seen such before; he had observed a horse taking into the show yard an immense load of provender for the cattle, that astonished him beyond measure; he had resolved to try to buy him, but he lost sight of him that day and never saw him afterwards. I thought them so superior to ours, that I resolved to buy one to take home."

After considerable trouble he succeeded in finding one, called "Napoleon," and says:

"I have never once regretted the purchase. He has been worked on my farm ever since, almost always with mares. I have never had so good, quiet, active, and powerful a horse before. In no one instance has he given us any trouble.—He is unlike our English cart-horses, for with great size, (sixteen and one-half hands high) and immense substance, he shows a dash of blood. He has an Arabian head, not small, but of fine character, well proportioned to his size. The neck is very muscular and well turned, the shoulders large, very deep, without lumps on the sides, and oblique, such in shape as would not be objected to for a riding horse. The bosom open, the fore legs magnificent and very short, with great bone, hard sinews, and with but little hair upon them. His feet are perfect in shape, and perfectly sound in work; his back short, rathered dipped, round shaped ribs, large loins, rather plain drooping hind quarters, very large thighs, low down, and tightly jointed together with prodigiously powerful clean hocks, and very short hind legs, well under him.—We never had a difficulty with the engine or thrasher, or with anything in the mud that Nap. could not extricate us from.—His stock are as good and kind as possible It is a saying with the men that Nap.'s colts want no breaking. My mares are small and active; the stock are considerable larger than the dams, but so cleanly, that as foals they look more like carriage horses.

"I think the cart mares to work and breed should be of moderate size, from fifteen and one-half to sixteen hands.—They should be long, low, wide and handsome, compactly made, with short backs, arching downwards, and with wide table shaped loin. The legs should be short and clean, the bone large, especially behind. They should be good walkers, and as I recommend working the mares on the farm the high stepping action must not be overlooked.

"When the foals are weaned in the autumn, they must have shelter and be well kept. A few oats, cut roots, cut hay and a little bran, will do for them till they go to grass in the following summer, during which time the colts must be castrated.—In the winter they may again be kept in the sheds. They should never be allowed to get poor. They will be useful at three years old, and do half the work of horses if kept in a cool, well ventilated stable."

In regard to carriage horses he says more attention must be paid to fine heads and necks than is necessary in the case of cart horses. They may be bred from mares that can do the work of the farm thoroughly well. They should be well selected and the high stepping action not overlooked. Such mares crossed with a thoroughbread horse produce excellent carriage horses. The colts must not be neglected in their early keeping. If they are starved when young and afterwards forced by high feeding, strangles, distemper, roaring, lameness, etc., will be the result.

Mr. D. thinks saddle horses should have the back bone slightly arched, while draught horses should be rather hollow backed. He thinks this very important.

Mr. D. thinks that while great improvement has taken place in cattle, sheep and pigs, thoroughbred horses have retrogaded. He attributes this in a great measure to the fashion of running horses when two or three years old, and to their being required to carry only light weights. He says:

"I saw the commencement of the evil; I now see the consequence. There was no longer any inducement to breeders to retain their great strong two year old colts; they could not run at that age, neither could at three years old struggle with moderate sized horses. The best horse ever produced in England could not race at two nor at three years old; he was not only the fastest and stoutest of any period but he was one of the most powerful; this horse was Eclipse. If he had been of these days, in all probability his fate would have been sealed at three years old; he would have been sold as a great slow brute to some foreigner, coming among us to make purchases at a small sum, as most of our large sized, unfurnished horses have been, till there is hardly one left."

He says they have now "two classes of horses—blood horses without substance, and strong horses without blood. Both are bad for common purposes."

"Our cavalry must feel this wonderful falling off. If they should be again brought to contend with some hostile power, it will be seen that although we have not lost the steel of our men we have lost the energy of our horses. Let it not be overlooked that blood gives pace; and pace is power. Blood carries weight; it is said that a thoroughblooded horse carrying thirty-two stone four miles beat the best and strongest horse that could be found, not thoroughbred. Blood gives life; the thoroughbred horse lives longer in work than any other. Our horses have fallen off wofully since the battle of Waterloo; and those of our friends now, who were opposed to us then, have been as much improved as ours have been deteriorated.—The Emperor of Russia also has so improved the horses of his Imperial Guard that I believe he has ten thousand men better mounted than any ten thousand men in England or anywhere else."

FARMERS.—Adam was a farmer while yet in Paradise, and after his fall, commanded to earn his bread by the sweat of his brow.

Job, the honest, upright and patient, was a farmer, and his endurance has passed into a proverb.

Socrates was a farmer, and yet wedded to his calling the glory of his immortal philosophy.

St. Luke was a farmer, and divides with Prometheus the honor of subjecting the ox to the use of man.

Cincinnatus was a farmer, and the noblest Roman of them all.

Burns was a farmer, and the Muse found him at the plow, and filled his soul with poetry.

Washington was a farmer, and retired from the highest earthly station to enjoy the quiet of rural life, and present to the world a spectacle of human greatness.

To these may be added a host of others who sought peace and repose in the cultivation of their mother earth; the enthusiastic Layfayette, the stedfast Pickering, the scholastic Jefferson, the fiery Randolph, all found an Elderado of consolation from life's care and troubles, in the green and verdant lawns that surrounded their homestead.

☞ Taverns have very little changed if this sketch of one, by good Bishop Earl, made in 1628, is not overdrawn:

"A tavern is a degree above an ale house, where men are drunk with more credit and apology. If the vinter's nose be at the door, it is a sign sufficient; but the absence of this is supplied by the ivy bush. The rooms are ill breathed, like the drinkers.

It is a broachers of more news than hogsheads, and more jests than news, which are sucked up here by some spungy brain, and from them squeezed into a comedy. It is the common consumption of the afternoon, and the murderer or maker-away of a rainy day. It is the torrid zone that scorches the face, and tobacco the gunpowder that blows it up. To give you the total reckoning of it, it is the busy man's recreation, the idle man's business, the melancholy man's sanctuary, and the stranger's welcome.'

RESOLUTION—Never to resent a supposed injury till you know the views and motives of the author of it. Not on any occation to relate it.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

To aim at cheerfulness without levity. Never to court the favor of the rich by flattering either their vices or vanities.

LIFE is a beautiful night, in which not one star goes down but another rises in its place.

Religious Department.

Selected for the Citizen.

How to Enjoy This Life.

Concluded.

What piety *forbids* is not use but *excess*. It comes to all men, "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." What piety *requires* is the right use of your senses, appetites, and emotions, and of those objects in the world which pleasurably excite them. The godly are "*they that* USE *this world as* NOT ABUSING *it*." Even the dreaded *self denial* which religion enjoins is not directed against the lawful use of things that are lawful, but against that powerful tendency to self-indulgence which is the black brand or depraved human nature, and the source of those mighty conflicts between flesh & spirit, through which every earnest soul must pass that would enter the gate of eternal life. But as Orpheus with his lyre charmed the grim monarch of Hades into submission to his wishes, so piety in a good man's heart throws a spell of power over his appetites and passions, thereby bringing the carnal tendency of his nature into subjection to the law of righteousness. Let us view him in contrast with the worldling at this point.

The worldling yields to the cravings of his depraved nature, and indulges his sensations and emotions more than is either right or healthy; the pious mind conquers it, and rests satisfied with lawful and healthful pleasures. The worldling seeks sensible pleasures as the prime aim of his existence; the pious man accepts them as the reasoning of duty and stimulant to its performance. The worldling "fulfills the lusts of the flesh," and plunges into "divers worldly lusts," such as gluttony, drunkenness, revelings, vain amusements, covetousness, and the like; the pious man "crucifies the flesh with its affections and lusts," keeps his "body under, and brings it into subjection" to the law of "temperance in all things."—The worldling so indulges himself as to incur *guilt* in his pleasures; the pious man accepts such pleasure only as is consistent with the preservation of a pure conscience and a mind at peace with God.—In a word the worldling is the devoted slave of his appetites and passions; the pious man is their wise master and lord. Which, then, think you, is likely to derive the most pleasure from them through a life-time? Their master or their slave?

To solve this problem you need only consider carefully what has been already stated, that the pious man keeps the law of his physical, mental, and moral constitution in all his pleasures, while the worldling indulges himself without regard to those laws. Now, most assuredly, no man can, on the whole, extract more pleasure from his sensations and emotions by violating their laws than can be obtained from their lawful use. If he can, then God has so constituted men as to make disobedience more productive of happiness than obedience, which cannot be true. If he cannot, then a religious life, instead of depriving you of all sensible pleasures, is likely to afford you more enjoyment of earthly things than a sinful and unholy one, and to verify the saying of the Master: "*Seek first the kingdom of* GOD *and his righteousness, and all these things shall be added unto you.*" "He that keepeth the law, happy is he."

There is an old fable which will further illustrate the difference between the pious and the worldling with respect to their enjoyment of this life. It describes a bee finding a jar of sweet-meats in a garden. Forsaking the flowers, it plunged into the jar of sweets and gave itself up to their enjoyment. Degrising the tedious toil of its fellow-bees among the flowers, it clung to its abundance and eat to satiety. Cloyed at length, it sought to quit its pleasure-house and retire to its hive. But its legs were burried in the sweets. Flapping its wings to escape, they too became immured in the luscious mire. Struggling still harder, it sunk deeper, and finally found death, where so lately it found nothing but delight.

That silly bee is a fitting type of the worldling, for like it he plunges into pleasures of appetite, sensation, or passion, and voraciously devours, while the good man cautiously sips. Like the bee, too, he may crowd more enjoyment into a brief space of time than the good man can obtain from lawful moderation. But mark the result. The excess of his indulgence cloys his appetites; he is then afflicted with the nausea of satiety. Disgust deadens the raptures of desire. Exhaustion succeeds the excitement of passion. The vital forces having been too lavishly expended, become insufficient to impart healthful motion to the machinery of life, and its wheels begin to drag heavily along. The abused animal functions develope disease and feebleness, and he becomes incapable of enjoyment, and the victim of pain. Still his diseased imagination tyranizes over his passions, his habits weave iron webs around him, and his imbecile will, unable to resist, permits him to be dragged, like a slave, into the embrace of pleasures which his cloyed heart loathes. Under this discipline of misery his mind and body soon break down. He lives as a wrecked wretch of humanity, or stumbles prematurely into an unhonored grave.

Such is the worldling's pleasure. Now look again at the manner of the pious man's enjoyment of life, and its results. He places as I have before shown, the law of God, as found in the Scriptures and in his own constitution, as a rein on the neck of his sensational and emotional nature, and thus restrains it from what is sinful. While he avoids excess, he extracts every lawful object that can act upon his senses and emotions. Thus he enjoys life slowly; he gratifies, but does not cloy his appetites; hence he knows nothing of the nausea of satiety, the ennui of exhaustion, or the fullness of abused powers. His vital forces remain vigorous and abundant, the currents of life flow healthfully along his veins; life is to him a daily benison. He enjoys his existence, and having thus carefully husbanded his vital forces until, by natural expenditure, they are exhausted, he finally passes from a peaceful death-bed into an honorable grave.

"How men would mock at pleasure's show,
Her golden promise, if they knew
What weary work she is to those
Who have no better work to do.

Curved is the line of beauty,
Strait is the line of duty;
Walk by the last and thou shalt see
The other ever follow thee."

It is said of MAHMOUD, the great Mohammedan conqueror of India, that after his victory at Somnat he found a stupendous idol at the gates of its temple.—"Destroy it!" cried the zealous warrior. God is one; destroy this false idol." The Brahmins fell at his feet. "Spare our god Somnat," they pleaded; "we will give the gold, pearls, and jewels of rarest lustre." "It must be destroyed," retorted the conqueror, "I would rather be remembered as the breaker than the seller of idols!" Having uttered these words:

"High he reared his battle-ax, and heavily came down the blow;
Reeled the abominable image, broken, bursten, to and fro—
From its shattered sides revealing pearls, and diamonds, showers of gold:
More than all that proffer'd ransom, more than all a hundred fold."

As with Mahmoud and the idols, so must it be with thee and the world, my reader. To enjoy it you must smite it.—To win the wealth of pleasure it contains you must dethrone it, die to it, conquer it. You must abandon its gay haunts and refuse to touch its sinful amusements; you must shun the ball-room, the theatre, the opera-house, the gambling saloon, with every haunt of folly; you must detach your affections from its wealth, its honors, its fashions. But in doing all this, you sacrifice no real pleasure; you do not diminish the degree of enjoyment which life can extract from the earthly; on the contrary, He, to gain whose love you flee these sinful things, will compel the world to pour its pearls into your lap—to bring you as much of its innocent pleasures as may be consistent with your highest interests—your eternal happiness—to yield you more pure pleasure than godless worldling ever known. Smite them! Smite thy idol world to the dust. Seek its sinful pleasures no longer;

"Fond youth, give o'er.
And vex thy soul no more
Hard thing 'twod were better far unfound
Alas! thy gains
Are only present pains
To gather scorpions for a future wound,"

But gather up your soul's affections; bind yourself with them to the cross of Jesus, and consecrate your noble nature to *Him* whose service is freedom, whose laws are paths of happiness, and at whose right hand there are "pleasures for evermore." Thus shall your glad heart be

"A hidden fountain fed from unseen springs
From the glad-making rivers of our God."

OCCUPATION.—Occupation? what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.—When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent—rather seek, by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself the indulgence of any passion which brings no joy to his fellow man.

WOMAN.—It is seldom that Julius Cæsar Hannibal says anything worth quoting but the following is something not bad:

"Dey may rail against women as much as dey like, dey can't set me against dem. I hab always found dem fust in lub, fust in a quarrel, fust in de dance de fust in de ice-cream baloon, and de fust best and de last in de sick room. What would we poor debils do widout-dem; Let us be born as ugly and as helpless as we please, and a woman,s arm am open to receibe us. She it am who gubs us our first dose ob castor oil, and puts de cloze pon our helpless, naket limbs, and cubbers our foots and toes in long flannen petticoats; she it am who as we grows up fills our dinner baskets wid doenuts and apples as we goes to school, and licks us when we tears our trowses."

NEVER joke with ladies on matrimony or bread making. It is very wrong. They are both sacred. One refers to the highest interest of the heart, and the other to those of the stomach. Young men will please chalk it down in their hats.

THE DAWN OF DAY.

BY M. A. C.

The Tree of Life is Death—its roots the grave—
Its seed lives only in another world,
To bud, to bloom, to blossom, and to bear
An everlasting fruit, whose juice induced
Dark night with charms that wooed his bride from Heaven,
The fairest daughter of the realms of bliss—
Her name was syllabled the Dawn of Day.
She came, and still she comes, with trembling steps,
And sighs which breathe among the birds and flowers,
Waking them early! Yet she, griefless, weeps—
And so her tears, which fall to Earth, are called
The Dew-drops; but, if Ocean's briny lips
By them are touched, they turn to precious pearls:
And when, with timid love, she lays her cheek
Upon the dark and cloudy breast of night,
Her brow is bathed in rosy blushes there,
And then her smile is always called the Morn.
She educates to rest her children all;
Her shining eldest boy is called the Sun—
Her modest eldest daughter is the Moon—
Her younger ones have been baptized the Stars,
But named by her according to their birth
To each she gives the everlasting fruit—
KNOWLEDGE—its sole, unchanging, sacred name.

Josh Billings' "Essa on the Mule."

The mule is half hoss and half jackass, then comes to a full stop, natur discovering her mistake. Tha weigh more according to their heft than any other kreeter, except a crowbar; they can't hear enny quicker, nor further than the hoss, yet their ears are big enuff for snow shoes. Yu kan trust them with enny one whose life isn't worth more than the mule's.—The only way to keep them into a paster is to turn them into a medder jinen, and yet them jump out. Tha are reddy for use just as soon as they will du to abuse. Tha haint got any more frens than a Chatham street Jew, and will live on huckleberry brush, with an occasional chase after kanada thissels. Tha are a modern invenshun; I don't think the bible deludes to them at all. Tha sell for more money than any other domestic animile. Yu kant tell their age by lookin into their mouth, enny more than you could a Mexican cannon's. Tha never had no diseases that a club wont heal. If tha ever die tha must come rite to life again, for I never heerd nobody say "ded mule." Tha are like sum men, very korrupt at hart; ive known them to go be good for six months jist to git a chance to kick sumbody. I never owned one, nor never mean to unless there is a United States law passed requirin it. The only reason why tha are pashunt, is because tha are ashamed of themself. I have seen eddikated mules in a sirkus—they could kick and bite tremenjis. I would not say wot I am forced tu say agin the mule, if his birth want an outrage, and he aint tu blame for it. Enny man who is willin tu drive a mule ought to be exempt by law from runnin for the legislature. Tha are the strongest kreeter on arth, and the heaviest according to their size; I heerd tell ov one who fell oph from the towpath on the kanawl and sunk as soon as he touched the bottom, but he kept rite on towin the bote to the next stashun, breathen through his ears, which was out ov the water about 2 feet 6 inches. I didn't see this, but an auctioneer told me ov it, and I never knew an auctioneer to lie, unless he kould make sumthing out ov it.

THE PRESIDENT'S LAST.—The "President's last" must be recorded. Its omission would be unpardonable. It is as follows: A gentleman recently from Richmond, called at the White House, a few days since, and, in an interview with Mr. Lincoln, said there were Union men and Union prisoners enough in the rebel capital to take the town at any time. He advised that Mead's army be employed to divert Lee, while Butler was sent to attack Richmond with a few thousand men.

This reminded the President of a story he once heard out in Illinois.

There was a Theological Seminary a short distance from town, and a small stream had to be crossed on a bridge to get at it. The creek overflowed occasionally and carried the bridge away. The theologians called a meeting to see if they could not find an architect who would build a permanent bridge—one that could resist the flood, and would not be swept away every year. One brother said he knew of such a man, and sent for him immediately. The builder arrived and was asked if he could bridge the stream. He replied, with great emphasis, that he "could build a bridge clear to hell, if paid enough."

The theologians, highly indignant, immediately dismissed him from their presence, and the brother who had introduced him was called upon to apologize for him. "I am sorry for the offence, he gave you, brethern," said he, "but he is a good architect, and I really believe he could build a bridge to the place he spoke of, but I wouldn't be so sure of the abutment on the other side."

So it was with the Unionists in Richmond. Lincoln believes Butler was a very good officer, but he had some doubts about the other end of the story. He wasn't so true about the Union abutment in Rienmond.

A SPIRITED BRIDE.—A couple were going to be married, and had proceeded as far as the church door. The gentleman then stopped his intended bride and thus unexpectedly addressed her:

"My dear Eliza, during our courtship I have told you most of my mind; but I have not told you the whole When we are married I shall insist upon three things."

"What are they?" asked the lady.

"In the first place," said the bridegroom, "I shall sleep alone; I shall eat alone, and find fault when there is no occasion. Can you submit to these conditions?"

"O yes, sir, very easily," was the reply; "for if you sleep alone, I shall not; if you eat alone, I shall eat first' and as to your finding fault without occasion, I think that may be prevented, for I will take care that you shall never want occasion."

The conditions being thus adjusted they proceeded to the altar, and the ceremony was performed.

IMPORTANT NOTICES.

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PHILIP R. FREAS,
Editor and Proprietor.

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FOR FAMILY AMUSEMENT AND INSTRUCTION.

Edited by Moses A. Dow.

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For 1864. Edited by
T. S. ARTHUR AND VIRGINIA F. TOWNSEND.
VOLUMES XXIII. AND XXIV.

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THREE ORIGINAL SERIAL STORIES, written expressly for this Home Magazine—one of these will be by Mrs Virginia F. Townsend, and commence in the January number. Another will be by T. S. ARTHUR. And the third from the pen of MRS. M. A. DENISON, a writer who has long been a favorite with the public.

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TERMS—$2 a year in advance Two copies for $3. Three for $4. Four for $5. Eight, and one extra copy to getter up of club, $10. Twelve and one extra, $15. Seventeen, and one extra, $20. PREMIUM—one to every $2 subscriber; and one to getter-up of $3, $4, $5 or $10 club.—Both premiums sent to getter-up of $15 and $20 clubs.

☞ In ordering premiums send three red stamps, to pre-pay postage on same.

Address, T. S. ARTHUR & CO.,
323 Walnut St. Philadelphia.

Baltimore, Philadelphia, New York and Pittsburgh,
Brought into the very midst of the
QUIET TOWN of BUTLER.

THE undersigned, at the earnest solicitation of his numerous friends and patrons, consented to become chairman of the committee for procuring articles necessary for the comfort and enjoyment of his fellow citizens, "in and about" butler county and elsewhere. In "pursuance of his appointment," he left Butler, and during the "rainy season," was busily engaged, toiling, taxing every point of the compass, in order to accomplish the object of his mission. He has the satisfaction of reporting himself once more at home, accompanied with some of the tallest specimens of articles in his line of business, that was ever concentrated at any point in Butler county, or any where else in this decidedly great country. All he asks in return, of his fellow citizens, for his arduous labors, is simply that they will give him a call, and examine for themselves, his fine stock of

Tobacco, Snuff and Cigars.

Though republics are generally ungrateful, and the people, though "sovereigns," are not always exactly in the right track, yet he feels a kind of confidence in them that they will not hesitate to pronounce judgment in his favor, when they shall have "investigated" his stock. In order to make an intelligent report, it will be necessary for all interested in the "use and abuse" of Tobacco, in all its varieties, to call and try for themselves. The committee begs leave to be discharged from further consideration of this subject. GEORGE VOGELEY, Jr.
Dec. 9, 1863:3mo.

ISAAC ASH, ... EDWIN LYON.

ASH & LYON,
Attorney's

WILL attend to the prosecution of all claims for BOUNTY,
BACK PAY,
PENSIONS.

Information by letter or otherwise, will be cheerfully given, gratis. No charge in any case until the money is made. They have already received and paid over to applicants, thousands of dollars; having drawn up their applications with such care and precision that they are uniformly successful.

Pensions should be applied for within one year from death or discharge.

FARMS BOUGHT AND SOLD ON COMMISSION.

Office on Main Street, opposite the Post Office, Butler.
Dec. 9, 1863:3m

U. S. 5-20'S.

THE Secretary of the Treasury has not yet given notice of any intention to withdraw his popular Loan from Sale at Par, and, until ten days' notice is given, the undersigned, as "General Superscription Agent," will continue to supply the public.

The whole amount of the Loan authorized is Five Hundred Millions of Dollars. Nearly Four Hundred Millions have been already subscribed for and paid into the Treasury, mostly within the last seven months. The large demand from abroad, and the rapidly increasing home demand for use as the basis for circulation by National Banking Associations now organizing in all parts of the country, will, in a very short period, absorb the balance.—Sales have lately ranged from ten to fifteen millions weekly, frequently exceeding three millions daily, and as it is well known that the Secretary of the Treasury has ample and unfailing resources in the Duties on Imports and Internal Revenue, and in the issue of the Interest-bearing Legal Tender Treasury Notes, it is almost a certainty that he will not find it necessary, for a long time to come, to seek a market for any other long or permanent loans, the Interest and Principal of which are payable in Gold.

Prudence and self-interest must force the minds of those contemplating the formation of National Banking Associations, as well as the minds of all who have idle money on their hands, to the prompt conclusion that they should lose no time in subscribing to this most popular Loan. It will soon be beyond their reach, and advance to a handsome premium, as was the result with the "Seven Thirty" Loan, when it was all sold and could no longer be subscribed for at par.

It is a Six per Cent. Loan, the Interest and Principle payable in Coin, thus yielding over Nine per Cent. per annum at the present rate of premium on coin.

The Government requires all duties on imports to be paid in Coin. These duties have, for a long time past, amounted to over a Quarter of a Million of Dollars daily, a sum nearly three times greater than that required in the payment of the interest on all the 5-20's and other permanent loans. It is hoped that the Surplus Coin in the Treasury, at no distant day, will enable the United States to resume specie payments upon all liabilities.

The loan is called 5-20 from the fact that, whilst the Bonds may run for 20 years, yet the Government has a right to pay them off in Gold, at par, at any time after 5 years.

The Interest is paid half yearly, viz: on the first days of November and May.

Subscribers can have Coupon Bonds, which are payable to bearer, and are $50, $100, $500, and $1000; or Registered Bonds of same denominations, and in addition, $5,000 and $10,000. For Banking purposes and for investments of Trust monies the Registered Bonds are preferable.

These 5-20's cannot be taxed by States, cities, towns, or counties, and the Government tax on them is only one half per cent. on the amount of income, when the income of holder exceeds Six Hundred Dollars per annum. All other investments, such as Income from Mortgages, Railroad Stock, and Bonds, etc., must pay from three to five per cent. tax on the income.

Banks and Bankers throughout the Country will continue to dispose of the Bonds; and all orders by mail, or otherwise, will be promptly attended to.

The inconvenience of a few days' delay in the delivery of the Bonds is unavoidable, the demand being so great; but as interest commences from the day of subscription, no loss is occasioned, and every effort is being made to diminish the delay.

JAY COOKE,
SUBSCRIPTION AGENT,
114 South THIRD Street, Philadelphia.
Jan. 6, 1864, 1-mo.

OFFICE OF THE BOARD OF ENROLLMENT,
23d District of Pennsylvania
Allegheny City, Dec. 5, 1863.

THE IMPENDING DRAFT.—In pursuance of the requirements of Circular No. 191, "War Department, Provost Marshall General's office, Washington, D. C., November 17, 1863," we have printed copies of the enrollment of each sub-district within this District, and have caused them to be put up in the most public places in each Ward, Township and Borough for the purpose of correcting any errors that may exist in the enrollment as made in June last.

Any person enrolled before the Board at any time between the 10th and 20th days of December, 1863, and claim to have his name stricken off the list, if he can show to the satisfaction of the Board that he is not and will not be at the time fixed for the next draft, liable to military duty on account of

1. ALIENAGE.
2. NON-RESIDENCE.
3. UNSUITABLENESS OF AGE.
4. MANIFEST PERMANENT PHYSICAL DISABILITY.

Persons who may be cognizant of any other persons liable to military duty, whose names do not appear on these Printed enrollment lists are requested to notify the Board of Enrollment, who will thereupon direct the enrolling officer of the sub-district in which the parties reside, to ascertain the facts and enroll the person so reported, if they are found to be subject to enrollment, or they may communicate the information directly to the Enrolling Officer, who is hereby directed to make the inquiry above specified and enroll the person, if found subject to enrollment. All persons so enrolled may avail themselves of the privilege of appearing as specified above, as if they had been originally enrolled.

Applications for election by parents, in accordance with the act of March 3, 1863, must be made before the 20th of December. No election can be made after the Draft.

No other claims for exemption will be considered by the Board, except those above mentioned until after the Draft. The quotas for the several sub-districts will be published as soon as they are received, and any sub-district that may furnish its quota by volunteering will be exempt from the Draft, or if they furnish part of their quota by volunteering they will be exempt to that extent.

Office hours from 9 to 12, and from 1 to 5.

J. W. KIRKER, Provost Marshal,
JOSIAH COPLEY, Commissioner,
A. PERCHMENT, M. D., Surgeon.
Dec. 9, 1863.

Arrival and Departure of Mails.

The mail from Butler to East Sandy, by way of Holyoke, Coultersville, Anandale, Harrisville and Clintonville, 26 miles; leaves Butler on Monday and Friday of each week, at 6 o'clock, a. m., returns on Tuesday and Saturday of each week at 7 o'clock, p. m.

The mail from Butler to Salem Cross Roads, by way of Saxonburg, Sarversville, Freeport, Bluewater's Cross Roads, McLaughlin's Store and Oakland Cross Roads, 43 miles; leaves Butler on Tuesday and Saturday of each week, at 5 o'clock, a. m.; returns on Friday and Monday of each week, at 8 o'clock, p. m.

The mail from Butler to New Castle, by way of Mount Chemont, Prospect, Portersville and Princeton, 28 miles; leaves Butler on Monday and Thursday of each week, at 6 o'clock a. m; returns on Tuesday and Friday of each week, at 5 o'clock, p. m.

The mail from Butler to Lawrenceburg, by way of North Oakland, Barnhart's Mills, Baldwin and Bruin, 25 miles; leaves Butler on Monday and Friday of each week, at 9 o'clock, a. m; returns on Tuesday and Saturday of each week, at 9 o'clock, p. m.

The mail from Butler to New Brighton, by way of Petersburg, Break-Neck and Zelienople, 29 miles; with two additional trips between Break-Neck and Zelienople; leaves Butler on Wednesday of each week, at 7 o'clock, a. m.; returns on Thursday of each week, at 5 o'clock, p. m.

The mail from Butler to Pittsburg, by way of Glade Mills, Bakerstown, Tally Cavy, Etna, Duquesne and Allegheny City, 32 miles; leaves Butler every morning, except Sunday, at 7 o'clock, a. m.; arrives at Butler from Pittsburgh by the same route, every day, Sunday excepted, at 1 o'clock, p. m.

The mail from Butler to Mercer, by way of McCandless, Brownington, Slippery-Rock, North Liberty, Louden and Balm, 32 miles; leaves Butler every day, Sunday excepted, at 1 o'clock p. m.; returns by the same route, every day, Sunday excepted; arriving in Butler at 7 o'clock in the morning.

The mail from Butler to Indiana, by way of Coylesville, Worthington, Kittanning, Elderton and Shelocta, 48 miles; leaves Butler on Monday and Thursday of each week, at 4 o'clock, a. m.; returns on Tuesday and Friday of each week, at 7 o'clock, p. m.

The mail from Butler to Boydstown, 6 miles, leaves Boydstown on Friday morning of each week, arrives at Butler in the forenoon; departs for Boydstown same day after the arrival of the mail from Pittsburgh.

Stray Sheep.

STRAYED from the residence of the subscriber in Penn township, on or about the 1st of July, 1863, Fourteen head of SHEEP, to wit: eight Ewes and six lambs, five of the ewes were marked as follows: Two crops off and slit in the right ear, and three not marked. Lambs marked—a crop off the left ear, and the letter G. on the side of all.—Information that will lead to the recovery of the above strays will be thankfully received at the office of the "CITIZEN," or the residence of the subscriber.

Dec. 23, 3t. JOHN GRAY.

Stray Steer.

CAME to the residence of the subscriber in Washington township, about the first of June last a BROWN STEER, with crop off the right ear, and speckled face, one year old last spring; no other marks perceivable.—The owner is requested to come forward, prove property pay charges and take him away, otherwise he will be disposed of according to law. DAVID SHIRA.
Dec. 23, 3t.

A. M. NEYMAN,