

AMERICAN CITIZEN.

"Let us have Faith that Right makes Might; and in that Faith let us, to the end, dare to do our duty as we understand it"—A. LINCOLN.

VOLUME 1.

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An Appeal to Loyal Men.

It is fashionable now to abuse the President, the administration, the military management. Doubtless, all these have their errors to answer for. Blow them up, if that affords you any relief! We try it often and feel better for it. But, when you are through with that, we must tell you, loyal countrymen! that you are not yourselves up to the mark—that you must evince a different spirit from that which gave Chambersburg to the flames, leaves your armies for months unpaid, and fills their ranks with anything that will pass for substitutes, or you are doomed to defeat! Do you remember that Maryland genius, acting as guide to a British officer over the field of the fight—we mean the flight—of Bladensburg, who, pressed to explain the route of so large a force of militia (himself included) by a handful of British regulars, finally scratched out of his dul head the explanation that "Somehow or 'nother, they didn't seem to take no interest?" Let their lasting disgrace warn you in time!

The war approaches its close. Let us promptly fill up the quota now called, and the loan now asked for, and it may be handed triumphantly this fall. We are confident that no further draft will be made or needed. But the two hundred millions for which Mr. Fossenden asked ought to be subscribed at once. Our soldiers are fighting and dying unpaid, because you, for whom they are fighting and dying, will not lend your government the money at 7-10ths per cent interest—a higher rate than is paid by any other government on earth—higher than is paid by any thrifty, far-sighted citizen for all the money he needs. If it cannot be borrowed at this rate, it cannot at all.

Loyal Americans! we entreat you, each and all to put every dollar you can honestly spare into this loan, and do it at once. Don't ask that the soldiers go unpaid until you can screw ten per cent from the necessities of your Government, but put up your money now! Don't expect the Treasury to give you your bonds on the instant—what matters, if you do not intend to sell them forthwith? They will come very soon; meantime your money draws interest from the moment it is paid in. While others are fighting and dying, prove that you are not unwilling or afraid to trust your means to your unaffiliated country!—N. Y. Tribune.

Correspondence from Hilton Head, of date August 24, states that until within two weeks affairs in Florida had been very quiet. Several recent raids by Gen. Birney has, however, invested that district with some interest. An expedition on the Fernandina Railroad resulted in the destruction, at Calhoun, of two cars and the telegraph office, the capture of a locomotive and seven cars, and a number of horses and a large quantity of small arms and stores were captured. Subsequently a more important expedition proceeded up the St. John's in transports to Taylor's Ford, on Black Creek. A column advanced to Whitesville on the south fork of Black Creek, where a force of rebels was drawn up to dispute the crossing. A skirmish ensued, which ended in the complete route of the enemy. The fighting was sustained on our side by two colored regiments, who behaved with a commendable degree of valor. The force pushed on for thirty miles, and destroyed the trestle-work and an important bridge over the St. Mary's river. At Clay's Hills they had a brisk skirmish with the 2d Florida cavalry, who fled in confusion. The column then marched to Trail Ridge on the Cedar Keys Railroad, and destroyed the trestle-works. They next proceeded on the old Alachua trail to Darby's Still, on the Lake City Railroad, where a trestle work and a water tank were destroyed. While the water tank was burning, the wind suddenly changed and communicated the flames to a building containing two thousand barrels of rosin, all of which was consumed. The column proceeded to storm Baldwin, but the enemy evacuated the place during the night. Our troops here secured a quantity of guns, sabres and forage. A rebel male was also captured, one of the letters, dated at Baldwin a day or two previous, stating that the force in that place consisted of the Second Florida Cavalry, the Scott Battalion, four companies of reserves, Dunham's artillery and Villepigue's artillery. Our forces now occupy Baldwin and Camp Milton. The formidable earth-works which Gilmore caused to be erected for the defense of each of those places, are still standing. Cars run daily between Jacksonville and Baldwin. The principal object in holding Baldwin is to deprive the rebels of the use of three lines of railway, and prevent them from driving cattle from the lower and richer portions of the State into Georgia. The rebels have subsisted their armies for a

long time on cattle taken from Florida, and by cutting off this supply we must seriously affect their condition. A few days ago the steamer Alice Price was run aground in Nassau creek, Florida, the captain being on board at the time. The vessel remained fast for a short time and then went to pieces. She had on board a quantity of ordnance stores for Gen. Birney's expedition. She was an old worthless boat, and was soon to be taken from the Government service. It is understood that a rigid examination will be instituted into the circumstances attending her loss.

A Great Man's Friends Deserting Him.

The New York Herald, which has striven more persistently than any other paper in the land to puff Gen. McClellan into notoriety, with the view of getting him a few complimentary ballots at the Chicago Convention, has begun to discover that he is not the "available candidate" it has labored so earnestly to prove him, and has consequently made another of those changes of base for which it is so celebrated. In its issue of Tuesday, after attacking the World for its glorification of the General, it proceeds to speak of him in the following disrespectful manner: "It will be stated as a fact, however, which cannot be denied, that General McClellan's Richmond campaign was a failure, and positively fearful to think of, from his terrible losses in men and all the materials of war. It will be further said that General McClellan, in his movements against the enemy, betrayed too much of the confidence of the inexperienced leader in his promises to his army or no more defeats and no more retreats, and in such dispatches as this: 'We shall drive the enemy to the wall.' It will be said, too, that from the unbounded confidence of the country in these promises of General McClellan the revulsion in the public mind from his subsequent misfortunes was infinitely more distressing and harder to bear than any other disappointments of the war." What cause could have produced this sudden cooling off of enthusiasm for the foremost martyr of Abolitionism? Last fall, the day before our gubernatorial election, General McClellan wrote a public letter, declaring his political sentiments to be in perfect accord with Mr. Justice Woodward, the candidate of the Peace faction for Governor. This summer the same General McClellan in a classical but slightly ungrammatical oration at West Point expressed himself in favor of a continuance of the war. Perhaps this slight apparent inconsistency has been remembered to his prejudice, and explains the Herald's latest feat in acrobatics!

CHARLESTON.—It would seem from several paragraphs of news in late Charleston papers we have received that an attack upon that city is anticipated before a great while. The following item is from the Mercury of the 3d instant. "We oppose to making mention of military movements in the public press but for the benefit of croakers who have looked so forlorn ever since troops were withdrawn from the defense of this city to strengthen the army of Northern Virginia, it may be as well to state that the first of several well tried regiments, the number and strength of which we will leave the enemy to discover, have arrived in this department, and will be found at the right place when the enemy makes his next advance."

It is plain from this that the garrison at Charleston has been pretty thoroughly depleted to strengthen Lee's army; but his chief significance, as we have said, is the fact that it indicates an unpleasant nervousness concerning the intentions of Gen. Foster. The Charleston Courier, in making the same announcement, cautiously observes that "it is not deemed prudent to mention the exact strength of this force, but it is encouraging to know that in the next effort of the enemy to take the city the disproportion of numbers will not be so great as in the last campaign on John's and James' Island which resulted so gloriously to our arms."—Phil Press.

FORTRESS MONROE, Aug. 8.—The steamers Etowah and America arrived in Quarantine this morning from Pensacola—all well. They report three cases of yellow fever there when they left, on the 3d inst. Gen. Grant arrived from Washington this noon, on the steamer Diamond, and after remaining three hours proceeded up the James river. There is no news from City Point.

NEW YORK, Aug. 12.—The Herald's 9th corps correspondent of the 9th says: A rebel Lieutenant came within our lines to-day, and reports if the amnesty proclamation was generally understood in the rebel army, the desertions would be increased one hundred fold.

FROM GEN. GRANT.

HEADQUARTERS ARMY OF THE POTOMAC.

Aug. 16, 1864.

Everything remains quiet in the front of Petersburg. The rebels for the past two nights have been feeling our lines on the left, but nothing more than skirmishing between the pickets has taken place. Deserters continue to arrive in small squads. A Lieutenant and twelve men reached here yesterday. They tell the usual stories of the demoralization and the speedy destruction of the rebel army. Thousands they say are leaving on account of not receiving any pay, while their families are starving, and they are determined to stay in the rebel service no longer under any circumstances. Gen. Park is now in command of the 9th corps.

Additional particulars have been received of the action on Sunday. A part of the 2d Corps and part of the 10th Corps were engaged with the enemy in the afternoon near the Bottom. The 10th Corps under Gen. Birney took part of the line of works with four brass guns and a number of prisoners with small arms. The enemy fell back to a strong position.

The 2d division of the 2d Corps was drawn up in line of battle, and advanced about a mile beyond where Hancock captured the four guns two weeks ago. Here the first brigade, Col. Maey, commanding, took the lead and charged across a corn field, over a hill and down into a ravine, where they came to a stream with swamp on the other side, the ground being covered with impenetrable brush on the margins of it. During all this time they were exposed to a very heavy fire from the Rebel artillery which did a good deal of damage. It was found impossible to cross the ravine and our men were halted and lay concealed as well as possible until dark, when they were withdrawn.

The Second division lost three hundred men in the engagement. The First and Third Divisions, which were in support, lost about two hundred and fifty from the effects of the rebel artillery. The wounded were all brought off. Our troops still hold their position in front of the rebel works, which are very strong and well defended, owing to the nature of the country in the vicinity.

The Pirate Tallahassee.

Captain Reed, of the Billow, before reported captured by the Tallahassee, gives the following particulars of his interview with the pirate Captain:

I was two hours and a half on the Tallahassee. She has one pivot gun, three forward guns, and one brass rifled gun, of large calibre, on the hurricane deck. She has also several spare guns.

Her Captain John Taylor Wood, was quite free and unreserved in his talk with us, and said he could steam 16 knots an hour, and had crossed the British channel, 21 miles in seventy-two minutes. He would not fight, he said, unless compelled to, and preferred to run, as his vessel was so fast.

He also declared that within one week he had destroyed over 50 vessels, and that he had destroyed sixteen sails, namely three ships, two bark, and the rest hermaphrodite, brigs and schooners. One of the ships was the Adriatic of New York, captured the same day he took my vessel.

He added that he would slacken up our coasting trade so that Uncle Abe would be glad to make peace. He asked me about the Nantucket light boat, and afterwards said, recurring to his designs, that there were more afloat than the Florida and Tallahassee, meaning of course the Confederate ships of similar character to his own, and Uncle Abe had better look out.

Captain Wood appeared very affable and said he was performing an unpleasant duty. The Tallahassee is an iron steamer, of English build, schooner rigged, has no yard or top masts, and lost her main mast in collision with the Adriatic. She is a very long, narrow vessel, burns soft coal, and has about a hundred men on board, who are subject to the discipline and order of a man-of-war. All the officers are Southerners, and she had three or four negroes on board, who did not appear very jolly.

WHEELING, Aug. 11.—The following dispatch, dated Cumberland, August 8, has just been received by Gov. Boreman, and fully confirms the report of the scout:

"I attacked McCausland at Morfield yesterday morning at daylight, and completely routed his command, capturing his artillery and 420 prisoners; also 400 horses and equipments, 3 battle flags, and a quantity of small arms. The number of the enemy's killed is unknown, but large. Gen. Bradley Johnston was captured with his colors and three of his staff, but subsequently escaped. Col. Peters, 21st Virginia, rebel regiment, was mortally wounded. McCausland escaped to the mountains. The enemy was pursued toward Wordenville, Howard Dick and up the south branch, from ten to twenty-five miles. My command became so wearied with the chase and so encumbered with prisoners and captured property, I thought it best to bring it here. My loss is 7 killed and 21 wounded."

"S. W. W. AVERILL, Brig. Gen'l." "Brig. Gen. B. F. Kelly."

NEW YORK, August 12.—The Commercial's Wathing on special says: Sherman's success at Atlanta is not considered a problem, and the capture of the city is expected soon.

THE WIT AND WISDOM.

From the Waverly Magazine.

Down by the unfurling stream,
That softly winds through the valley,
I've wandered in days that are gone,
With the joy of my heart, quite alone,
When dreaming of childhood's bliss scenes
There's one form that haunts me forever;
The form of sweet Alice my spouse,
And she waits by the banks of the river.

Oh, light may the shadows of care
Creep over the heart of sweet Alice;
She waits by the river for me,
That softly winds through the valley,
My the footsteps of Time move along
And leave me at last in the valley,
Where oft I've been charmed by the song
That flowed from the lips of sweet Alice.

Oh, would that the bright sunny time
Of youth might still sparkle forever,
Like the waters that ceaselessly flow
In the channel of our beloved river,
But, oh! there is time enough yet
To wander again with sweet Alice;
She waits by the river for me,
That softly winds through the valley.
JOHN R. SWETT.

WIT AND WISDOM.

THERE is a great deal of fawning in society, in order to be fawned on again just as among suckling puppies half awake.

THE great gulf, in which so many governments have perished, casts up the fragments, and indefatigable man refits them.

A MAN at Rochester, N. Y., last week sold 55,000 pounds of wool at one dollar a pound.

An old Indian, who had witnessed the effect of whisky for many years past, said a barrel labelled whisky contained a thousand songs and fifty fights.

"I THINK, wife, that you have a great many ways of calling me a fool."

"I think, husband, you have a great many ways of being one."

"WHY does father call mother honey?" asked a boy of his older brother.

"Can't tell," "cept its because she has a large comb in her head."

"GEORGE, do you know that Mr. Jones has found a beautiful baby on his doorstep, and is going to adopt him?"

"Yes, papa; he will be Mr. Jones' stepson, won't he?"

JOSH BILLINGS deposes, among other good things, "that yer kant judge a man by hiz religion, eny more than yer kan judge hiz shirt by the size ov the kollar and ristbands."

A VERDANT Yankee, seeing the announcement in large letters, in front of a bookstore, "Nothing to Wear sold here," exclaimed: "Wal, now, I wonder who said there was?"

A FOPPISH fellow advised a friend not to marry a poor girl, as he would find matrimony with poverty "up hill work."

"Good," said his friend, "I would rather go up hill than down hill, any time."

A MALTESE offered his services to a dragonman at Alexandria. "Know English well, sir," said he; "have served many English gentlemen. I'm English subject, sir; I get drunk, sir—get drunk."

Old Farmer Cloverseed is a very polite man, so much so that he is even courteous to his cattle. He is frequently heard to say, as he drives his yoke of steers, "Please haw Buck; also Bright. Thank you."

A MISSIONARY in London was recently riding on the outside of a cab, and told the driver that he had been in China. Cabby was much interested and promptly asked—

"Are they a civilized like people about there, sir; do they take their gin of a morning?"

You are great here," said an enraged gentleman, from a chamber window, to a youth who had been serenading his daughter for half an hour—"you are a great bore, and I think you mean to keep on boring until you get water, and there it is," emptying a pitcherful of water upon his head.

An Irishman catching a thief's hand in his pocket at the post office the other day, knocked the rascal down, and began to trample on his carcass as if he was dancing a Fardowner's jig. "What's that for?" said a bystander. "Oh!" said Pat, "it's small change he wanted, and faith I'm after giving him a few post office stamps."

SWITCHED OFF.—"Boys," said a village pedagogue, the other day, "what is the meaning of all that noise in the school?"

"It's Anthony Sykes, sir, who is all the time imitating a locomotive."

"Come up here, Tony, if you are turned into a locomotive, it is high time you were switched off."

The way the little 2-40 tow-head got the "dominie," was after this fashion:

"James, what person is man, in the sentence, 'the man is drunk?'"

"Don't know, sir."

"Decline it and see."

"First person I am drunk, second person you are drunk, third person he, or the man is drunk."

"That'll do, but in future I would advise you not to emphasize strongly on the second person singular, or I might play fives against the side of your head with my ferrule!"

Educational Department.

The Christian Element in Common School Education.

An editorial article appeared in the June No. of this Journal on "The Christian Element in Education"—asserting that such element should necessarily constitute a portion of the education imparted by public authority in a Christian Republic. A respected friend and correspondent asks us to state how much and what parts of the Christian system of religion may be taught in the Common Schools, without infringing on those rights of conscience and of free opinion on the subject of religion, which are guaranteed to all by the constitution and our social institutions.

A sufficient reply might be made to this question by saying, that the Christian Element in State education comprises just so much of the Christian system of religion as the State constitution and the laws as exponents of that constitution, recognize and establish. For this is a Christian nation, as was asserted in the former article on this subject, and Pennsylvania is a Christian State.—Christianity having been declared, by one of her eminent jurists many years ago, "to be a part of the law of the land." We will not content ourselves, however, with this compendious mode of disposing of the point, but will go so much into detail, as not only to comply with the request of our friend, but meet, to the best of our ability, all similar doubts and queries.

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect, or support any place of worship, or maintain any minister against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given, by law, to any religious establishments or modes of worship."

This portion of the Declaration of Rights in the State Constitution is the starting point in the discussion of this question; and the true understanding of it must necessarily lead to some conclusion in reference to, not only the rights of conscience, but the power and duty of the State in reference thereto.

Who is "Almighty God," named in this solemn declaration? Obviously, the Deity of the Christian system,—this being one of the titles by which that Being is therein designated. But to set this question at rest by legislative construction, a law was passed as early as 1700 and is continued in force to this day, declaring that "whoever shall wilfully and despitely, blaspheme or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Scriptures of Truth, and is legally convicted thereof, shall forfeit and pay the sum of 10 pounds, for the use of the poor of the county where such offence shall be committed, or suffer three months imprisonment at hard labor, for the use of the poor." So also by the same act, "profanely curse or swear" by the same names, is punishable by fine or imprisonment. These laws—the number of which might easily be increased—sufficiently declare what Deity is the God, and what system is the religion, of our State. And it is no refutation of this conclusion to adduce the fact that these laws were passed before the adoption either of the old or the present amendment of the constitution, and are therefore not its exponent. On the contrary, it may be more pertinently asserted that both these constitutions are but the exponents of the social spirit which enacted these laws;—a proposition which would be speedily and unmistakably established were any attempt made to repeal them.

Here let us not be misunderstood. In contending that the only true Deity whom Christians worship is the Deity evidently indicated by the terms "Almighty God" in the constitution, and no other,—we do not mean to say that belief in or worship of some other supposed God is prohibited in this State. Neither is it asserted that no form of religion, except some one or other of those professed by Christians, is to be allowed. Such would not be freedom—Christian freedom—of conscience. But we do assert and contend, that while our State institutions concede to every one the right to worship any supposed deity and practice any religion he may prefer, so long as the public peace and decency are not disturbed thereby, yet, that all those institutions do most evidently regard and adopt Christianity as the general rule, and only tolerate departures therefrom as those exceptions which are indispensable in order to secure freedom of conscience.

Hence it is that in the section of the Declaration of Rights immediately following the one already quoted, it is provided, that, "No person who acknowledges the

being of a God and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." Thus, while the largest liberty consistent with indispensable conscientious obligation is given, this section also most evidently shows that all persons fit to hold a place of trust in the State are expected to have settled "religious sentiments," at the same time that it fixes the extent to which toleration in this respect shall extend. And the same is the case in regard to jurors and witnesses.

But to return to the direct legislative recognition of Christianity,—acts passed in 1705 and 1794, with various others since, prohibit all "worldly employment or business whatsoever on the Lord's day commonly called Sunday, works of necessity and charity only excepted." And so rigidly have the courts enforced the observance of the Christian Sabbath, that a contract made on that day has been declared to be void, and persons who conscientiously observe the seventh day or Saturday as their Sabbath, have been punished for working on the first day or Sunday.

The Christian matrimonial relation,—that of the marriage of one man to one woman,—is also protected and enforced by law, and that to such an extent that Mormonism, so far as relates to polygamy cannot legally exist amongst us, much less the free-love enormity which altogether ignores marriage for life.

In short, so thoroughly Christian is our statute book, that every command of the Decalogue is thereby enforced, except the second and the tenth, and these are omitted for the reason, no doubt, that the second (in relation to graven images) involves a question of opinion on which men may honestly differ, and the tenth a matter of mere motive or feeling which is beyond the reach of human law. As to the first commandment—that announcing the being and solemnity of the Deity,—we have already seen that it is reiterated in the Declaration of Rights and enforced by several acts of assembly; and, so fully does it seem to have been the intention of the Legislature to establish the Laws of God, that even the fifth commandment (that which enjoins honor to parents) tho' apparently on involving a sentiment, is enforced, so far as human tribunals can control the feelings, by compelling the child to nourish and support the parent, even to the second generation, when poor and unable to work.

But it would be as tedious as it is unnecessary, to enumerate all the marks of Christianity impressed by law upon our State institutions. They are all thoroughly, eminently, primarily Christian. That fact is as obvious as is the other great republican fact of our system, viz: that while we are Christians as a people, we have and can have no established sect as a State. And this last is the fundamental principle to be kept in view and to guide us, in the process of adapting to and adopting in, our public schools, the Christian element of instruction.

Hence it follows that whatever information is proper for a child at home in a Christian family, and which is Christian in its nature and tendency without being sectarian, is not only proper for the same child in the public school, but also that its inclusion in the course of instruction in the public school is obligatory. For, how else can justice be done the child? The State is a Christian State. The school is a State school designed to rear up intelligent, well informed and Christian citizens. If therefore, the State, or its agents the Directors and Teachers, neglect this element in his education, which would not have been neglected had not the State interfered and taken him from the home school,—the State is guilty of the deep wrong of requiring from him, in adult life, certain qualifications or actions, which it deprived him of the means of preparing for in youth. This point admits of no successful denial; and it is time to come directly up to it, and to do our duty in the momentous premises.

But, finally, what is this Christian element?

In the first place, it is that knowledge of the great facts of the Christian system of religion, which are alone set forth in the Scriptures of the Old and New Testaments. Hence, the use in the schools, in such form and manner as the discretion of Directors and Teachers shall select, of the Bible becomes imperative; for this indispensable knowledge is derivable from no other source. Hence, also, the Bible is not merely admissible into the schools as a history, or the only extant work which contains an account of the facts it narrates. Nor is it even merely admissible as the source of information on those principles of Christian morality, which all agree to be indispensable in every correct course of youthful instruction.

More than that and higher than that, it is admissible and is to be admitted and used, as the word of God,—the fountain head of our State faith and practice, the source whence proceed our laws, the bond of our social institutions, the origin of the whole body of our liberties, and the very cause and stay of our civilization.

There are it is true, parts and passages in the Scripture about the meaning of which men and bodies of men—albeit earnest and conscientious in their belief, have differed and will differ. There are different modes of worship, there are various practices in life, growing out of these differences. And herein it is that the State guarantees to each the liberty to differ; and, therefore, herein it is that the limit of school authority in religious matters is found. None of these is to be interfered with; nor is the peculiarity of the parent's creed to be stricken at through the imprudent mind of the child. All such interference is to be sedulously avoided by the teacher in his Christian teaching.

Here it may be said that not all teachers are sufficiently catholic in spirit to discharge this delicate trust. But this is an objection to the present generation of teachers, if it be well founded, and not to the principle above asserted. As well might it be contended that reading or algebra should not be taught in the schools because all teachers are not good readers algebraists, as that the general principles of Christianity must not be taught in the schools, because all teachers are not prepared for the task. In ascertaining the true theory of a perfect school system and in attempting to put it into operation, we are always to regard "it in its state of perfection, and thus carry it into operation, or as nearly thereto as possible; and not to let it down or divide it into a state of inefficiency, or worse, to suit present administrative deficiencies.

There is enough—thank God there is enough—of common Christian ground in the Bible, for all sects to meet on and cultivate the spirit of Christian truth, love and brotherhood, without impaling themselves on sectarian points or irrevocably diverging into sectarian by-paths. Why, the Sermon on the Mount of itself is an exhaustless text, whence the pure mind of youth may be supplied with instruction of the best and most desirable kind, and which may be studied and explained without trespassing on the ground of the Moslem sectary. Other portions there are,—parables, stories and sayings,—full of wisdom and truth, which all denominations accept in the same meaning, and which no child can comprehend without profit.

The other great portion of the Christian element in Education is found in the instructions of the Christian teacher—the true Christian teacher;—imbued with the spirit of charity and love,—looking to Heaven alone as the end, and not merely striving to lead off into any of the various ways by which men seek to get there. Realizing his duty to the child, to the parent, to the State and to God,—he will never belittle himself or betray the great trust committed to him, by making of himself a propagandist, or of his office a mere church-trap. He will continually feel that, in laying in the child's heart and soul a solid foundation of the general facts and principles of the religion of the Saviour, he is doing his whole duty in this respect,—leaving forms of worship and sectarian creeds,—since they must exist,—to the control and selection of the parent;—feeling, however, that if the foundation be sound, the superstructure, whatever it be, will be all the better for that soundness.

In few words, we would say that the Christian element of education in a common school is to be found in the Holy Scriptures and in the Catholic teachings of the Christian instructor;—avoiding in the use of both, all sectarian dogmas, but insisting on the leading principles of Christianity, as the great rule of life for the citizen of a republican State.

And herein we apprehend there is no violation of the constitutional or legal rights of any. Where there are unbelievers in the Christian or believers in any other system, all they can rightfully claim, is, that nothing save what they believe shall be directly imparted to their children in the public schools. Hence, those children are to be exempted from all studies of this class distasteful to their parents. But that all such studies and exercises shall be excluded from the schools, because distasteful to them, is a demand about as reasonable as would be that of having the Christian Element wholly expunged from our social system, because a Mahomedan or a Mormon or an Infidel is displeased thereat.—Pa. School Journal.

Where the laugh comes in.