

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.

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NERVOUSNESS.

The following article from *The Nation* at *Intelligencer* is worthy of a place in every newspaper and magazine in the country. We commend it especially to the notice of those papers whose columns are filled with disgusting and fraudulent advertisements and queer nostrums:

"ERASMUS—FROM THE COUNTRY."

"Nervousness" is getting to be frightfully common in this country. In 'old times' this affliction was confined chiefly to old men and to *passé* females; to constitutions of the poetic type, to impressible and exalted natures, like fine writers, musicians, orators, great actors and literary men are commonly endowed with it. In 'old times' the old nervous people kept the house, or rode out moderately and quietly; they took medicines, they were waited on and soothed and treated as invalids, and so they passed innocently and harmlessly out of the world, without murdering any body or even breaking any body's head or limbs. And the orators, artists, poets and writers of that day found vent for their infirmity in the rostrum, through their art, in their verses and glowing periods. But nowadays there is a flock of young people who are so very nervous! The male 'nervous youth' (of course we except from what we are about to say *crazy geniuses*, who are always, at times, more or less mad)—the male 'nervous youth' of this day, perhaps, has drunk too much poisoned whiskey, and smoked too many cigars or pipes, or he has kept late hours in forbidden places, or the fountain of his life is drying up from disease; perhaps he is an idle fellow, *blase*, empty-headed, 'gone to seed,' a half-gamster and profligate who verges near *deterium tremens*; or an over-indulged, imperious pet, pampered by his servants, doted by his dependents, fawned on by parasitic expectants, mortally feared by his mother, sister or wife; in fine, 'lord of himself—that heritage of woe'—a fine gentleman, in a small way, who never has thought about Divine grace, and who is only approachable with impunity by the very Devil himself. A character of this sort may be 'nervous' when he is crossed even by an atom or a hair. The 'nervous female' may possibly be over-excited upon the subject of her being a 'lady,' as she styles it—that is, a person who can do nothing to help herself, and who glories in such helplessness; one who has a petty income, and yet who would have servants, jewels, gorgeous apparel, one who would give rich and frequent entertainments—if she only had the money of somebody above her; and all this for the reason that she was put on a 'fashionable boarding-school,' when one in her circumstances ought to have been trained for the practical duties and labors of life. And so she becomes 'nervous' often. While thousands of others of her sex, too bashful or prudish to read the physiological truths that every woman should know, fall into an abuse of their nature, through ignorance and neglect—and the number of these is legion nowadays—and in this way live diseased and tormented lives, at a period of existence when every pulse should gild their features as sunlight glitters on the dancing wave. Now, this evil is a great moral, social, physiological evil of the day, and on this evil fatten swarms of quacks—medical quacks—of patent medicine makers, of sellers of *disguised* rum in a 'sacred' 'medical' form; hosts of 'speculators' for what they call female diseases; and here are born (only a medical man can think, can tell how many) the sly female devoted to stimulants 'to relieve nervousness,' who eventually become, to all intents and purposes, opium eaters, passing from inordinate *acid* drinkers, through other degrees of stimulants, finally to opium. [Of course, good moral and healthy society will understand that 'ERASMUS' speaks of the morbid—of the weeds, the poisons, and not of the healthy—of the flowers, and of the true and rightly-directed of his fellows.] And here it is that 'moral insanity,' as the doctors call it, finds its origin, in nine cases out of ten. Temper is confounded with 'nervousness,' unbridled passion and untamed impulses are mistaken for such helpless cases as are driven into guilt and excess, because the rudder, the will, the senses are destroyed and chaotic.

"How much of this evil, that does not strictly belong to physical causes, can be traced to foolish education, and to disappointed affections or fancies, like in the single and in the wedded! In the first place, the mere worldly 'fashionable' notion of religion resolves the earnest and thorny life, the daily life of Christian warfare and self-sacrifice, into a merely pleasant thing of the senses and sentiments. To go to church and sit in a nice pew, well dressed, to hear 'handsome prayers' and the Bible well and musically read; to

teach a Sunday school class, to read the 'pretty parts' of the Gospel at home, on Sunday—this is not all of religion!—Where are the characters whose exercise is demanded and commanded, all around us, and daily? What is the *everyday* life? True, when within one's means, the accomplishments and graces of life are but so many duties; but these are subordinate to such practical things as belong to the solidity and gravity of mortality, which, after all, is but a breath, which is only the threshold to a vast and awful 'altered state of being,' but, during which, what we owe to others requires that we shall be able to do something, women and men, besides talk and amuse ourselves. Talk, music, wit, mirth, will not or rescue a servant, nor cook a dinner, nor nurse an invalid, nor economize the household expenses, nor will they darn a stocking. The gaieties and pleasures; but alas, for the poor selfish beings, the warp and woof of whose existence are made of such syllables—what wonder if (when deprived of such trifles) these become 'nervous' and 'morally insane!' Then, what they call the 'incompatibilities' of wedded life—what a fruitful source this is of nervous derangement, perhaps only is known to the great Father. The two people may be well enough naturally; they met in a fit of romance, they played a part to deceive each other in courtship, each assuming a character which was thought to be most in harmony with the other's taste; and so they united for life, wedding a positive lie, very often on both sides. So they are 'incompatible,' and each blames the other while each is equally culpable in the 'little cheat' of courtship. Oh, if now only true religion were at the bottom of these characters! Oh, if healthful and practical education had been theirs, how soon these blessed agencies would tame the mere fire in the blood, and draw each to the other by the tender cords of love, and the iron bonds of duty! Regulated thus the natural and innocent countries, by which they deceived each other, would fade into the great duty of self-restraint, of forbearance, of modeling each other's lives to please and to strengthen each other, and their petty faults would vanish before the dignity and sobriety born of the influences of proper early education; these would thus find and fashion into solid, loving and useful characters. But the poor pets and popinjays, the summer birds and flowers of life, all music, all living on *externals*, all sensual, with feeble roots scarce resting on the earth, and with wings and songs made for the sunshine only, how shall they bear poverty and disappointment? Each has lived for self and each expected to have self ministered to in wedlock. Neither ever dreamed of self-sacrifice; neither is anchored on the strength of religion, which gives dignity and strength to the character. And so they become 'nervous,' 'guilty,' 'morally insane,' tossed about by the storms of passions and impulses. If they break by divorce the bands of the church, it is generally to whirl about the earth notorious and unsuspected fast, and fallen or falling, men and women. The 'happiness' they sigh for and dream of they never or rarely (such natures) find, because happiness is *within ourselves*, and can not be extracted as the bee sucks honey, from the variety of fragrant and sensual flowers that excite and bewilder the giddy and silly. And so 'society' gossips over and casts out such; and the lunatic asylums and the barrooms have them; and the courts write shameful records about them, and the Tempter of souls at last deceives them often with all their pretty gifts and unregulated fancies, into his net.

"ERASMUS" has been led into this subject by reading the shocking tales of male and female crime that now load the newspapers. Here a horrid case, then another nearly like it, then some dozen more met our eye, all about pistols and 'love'—and such has been the record, at intervals, for many years past, of crime of this kind in America. Far be it from us to deny that these are real and incurable (not self-entailed) nervous diseases, even among the young. These may be inherited; these may proceed from organic causes, and their result may be, and often is, a species of true insanity. But these are the few and the peculiar cases. The large classes that we have described are the creatures of imperfect and perverted education, the growth of petting and of maternal and paternal indulgence of vanity and pride, of sensuality and self-indulgence, of idleness and dissipation, of unregulated romance and passion-heated fancies; while not a few of these peculiar crimes are stimulated and suggested by the lax and irrational administration of the criminal law, aided by loose medical metaphysics; and thousands of the gentler sex are so victimized by

the prudery which closes their eyes against proper physiological studies which full of warning and instruction, would have led them to happiness by the laws of health."—[From the *Herald of Health*.]

The Wonders of Peru.

Hon. E. G. Squier, late minister to Nicaragua and commissioner to Peru, delivered a lecture in this city, not long since, which was remarkable for its wonderful statements regarding the latter country. A charming and deeply interesting narrative was given of the perilous travel on mules over the Cordilleras, sometimes through narrow and rugged passes, accommodating only beast and rider, and sometimes through gorges and over the beds of the peculiarly wild Peruvian mountain torrents. At the altitude of 11,000 feet the traveler found his hands and feet frozen, and at 15,000 feet above the sea riders sometimes fell from their horses, taken with the hemorrhage induced by the rarification of the air at that great height. On the arid and bleak sands near the mountains, great yellow winds, the ancient *cameli* or burying places met the gaze. A skeleton clothed in a wrapper of beaten gold was lately dug up from these sands. Even before the adventurer rose the stupendous barriers of the Cordilleras, severe with eternal winter, and rigorous in their solitary and barren sublimity. In these mountain ranges Mr. Squier found the coldest seasons of the North, and had to travel not unlike an Esquimaux.

Upon the basin lying between the Cordilleras and the Andes the lecturer devoted his fertile memory and fancy, describing a region wonderful in picturesque aspect, mineral resources, and climate, but inhabited by a people of small wealth, thrift or knowledge, and even negligent of means to make their country productive. The basin the lecturer calculated to be over 1,000 miles long and 289 broad. Llamas, because, here roamed the wilds, and the *cameli* and *cameli* soared from his mountain eyrie. Here was the second greatest fresh water lake in the world, 11,000 feet above the sea—Lake Titicaca—which contained the sacred island from which the splendid Incas derived their origin and origination, in which was the cave where Manco Capac took refuge, and where were ruins of ancient temples, some of the best preserved probably in the world. It was in reference to the source of these lakes, always supposed to be without any outlet whatever to the ocean, and seated in a country almost entirely enclosed, and strangely differing from the rest of the world, that the geographical problem existed, to which the speaker drew attention. To find the source of these lakes, and to open up Peru to active civilization, was a conquest worthy of American adventure. The World has its White Nile and Lake Ngami and the same inducements should be held out to discovery as the Old World gives its explorers. Mr. Squier condemned the absurd idea started by Mr. Maury of making a way for Emigration through the Amazon, showing that travel was impossible by this route, and even it practicable would land the new comer in uninhabitable wilds.

National Thanksgiving.

WASHINGTON, October 28.—The President to-day issued the following proclamation:

By the President of the United States of America, a proclamation:

WHEREAS, It has pleased Almighty God during the year which is now coming to an end, to relieve our beloved country from the scourge of civil war, and to permit us to secure the blessings of peace, unity and harmony, with an enlargement of civil liberty; and whereas, our Heavenly Father has also, during the year, graciously preserved us from the calamities of foreign war, pestilence and famine; and whereas, righteousness exalteth a nation, while sin is a reproach to any people, now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof that they do set apart and observe the *First Thursday in December* as a day of National Thanksgiving to the Creator of the Universe for these deliverances and blessings; and I do further recommend that on that day the whole people make a confession of sin against His infinite goodness, and with one heart and one mind, implore divine guidance in the ways of national virtue and holiness.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington this 28th day of October, in the year 1865, and of the independence of the United States the eighty-ninth.

ANDREW JOHNSON, Pres't

The *Epianians* have secured a large mansion in New-York in which their Government is to be held.

THE BOHEMIAN.

"I wish I was an editor, I really do intend to get everything that goes on in the city, and get it free to editors. And other kind of news."

And when a mammoth cheese is cut they always get a slice. For saying Mrs. Smith knows how to make it very nice. The largest pumpkin, longest beet, and other garden stuff, is shown into the section by an editorial pen.

The biggest bug will speak to them. No matter how they dress—A shabby coat is nothing. If you own a petting press, at ladies' fairs they're almost begged by pretty girls you know. That they may crack up everything. The ladies have to show. And thus they get a low-cut free. At every party feast. The reason is, because the write And other people read.

The Child's Pocket Etiquette.

IN TEN COMMANDMENTS.

Although not appertaining to the Laws of Health, the following hints on Education, Etiquette and Morals, from the pen of George Francis Train, are worth publishing.—PUBS.

(They these and you shall have five dollars every fourth of July, which you may give to the poor.)

I. Always say Yes, sir. No, sir. Yes, papa. No, papa. Thank you. No, thank you. Good night. Good morning. Never say How, or Which, for What. Use no slang terms. Remember that good spelling, reading, writing, and grammar are the base of all true education.

II. Clean faces, clean clothes, clean shoes and clean finger nails indicate good breeding. Never leave your clothes about the room. Have a place for every thing, and every thing in its place.

III. Rap before entering a room, and never leave it with your back to the company. Never enter a private room or public place with your cap on.

IV. Always offer your seat to a lady or old gentleman. Let your companions enter the carriage or room first.

V. At table eat with your fork; sit up straight; never use your toothpick (although Europeans do), and when leaving ask to be excused.

VI. Never put your feet on cushions, chairs or table.

VII. Never overlook any one when reading or writing, nor talk or read aloud while others are reading. When conversing listen attentively, and do not interrupt or reply till the other is finished.

VIII. Never talk or whisper aloud at the opera, theatre or public places, and especially in a private room where any one is singing or playing the piano.

IX. Loud coughing, hawking, yawning, sneezing and blowing are ill mannered. In every case cover your mouth with your handkerchief (which never examine—nothing is more vulgar, except spitting on the floor).

X. Treat all with respect, especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, maimed, the unfortunate, or be cruel to insects, birds or animals.—[From the *Herald of Health*.]

The Bridge Across the Ohio.

The Cincinnati *Gazette*, in an article

states that a foot bridge for the workmen

only, will be thrown across the river, on wire

ropes, and the workmen will commence

stretching the wires for the main cable.

They are receiving wire of the latests fast

as possible. The main bridge will be

suspended on two wire cables, each of

which will be thirteen inches in diameter.

The cables will be made by stretching one

wire across at a time, until the whole num-

ber required are in proper place, and then

machines will be brought into requisition

to twist them together. The iron saddle

plates, in which the cables will rest on

top of the piers, are now ready and weigh

nine tons each. The span of the bridge

is one thousand and fifty-seven feet, being

about two hundred feet longer than the

Niagara Suspension Bridge, and the long

suspension bridge in the world. About

five hundred tons of wire will be used in

constructing it. The distance from the

foundation to the top of the piers, is two

hundred feet, and from the floor of the

bridge to the top of the piers one hundred

and ten feet. The floor of the bridge

when the river is at its present stage,

will be ninety feet from the water, and

will be ten feet higher in the centre than

at either pier. The latter are built of

solid masonry, and measure at the founda-

tion one hundred and fifty feet, de-

creasing until reaching the top, where

the measure is seventy by thirty-six feet.

As many workmen as can be used are

employed, but notwithstanding all this

the bridge will not be ready for public

transit short of a year.

—A Satchel, containing \$40,000

was stolen from one of the express

wagons going its rounds in Chicago

on Thursday last. The rascal

soon caught and the money recovered.

Petroleum V. Nasby's last Letter—He is Sick and Disgusted with the Election Returns.

SAINTS' REST, (which is in the State)

of Noo Jersey, Oct. 11, 1865.

Ohio, Ablishu!

Pennsylvania, Ablishu!

Iowa, Ablishu and nigger suffrage too

boot!

Indiana, Ablishu then ever!

Noo Jersey, not eggastly Ablishu, but

approachin thereunto.

Such is the encouraging noos I red in

the noospapers this morning! Sich is

the result uv labors Hercoolian, in the

above named States. What do the people

mean?

The pure Dimokrazy probably will

carry Noo York; but of what consolation

is that to me? The two parties, the old,

ancient Dimokrazy and she Ablishu, run

a race into the realm uv Radikalism, and

the Dimokrazy beat them over a length.

With a platform standin by Johnson,

endorsin his ant slavery noshtins, his

Southern oppression noshtins, his hangin

uv Mrs. Suratt, et settery, and on that

platform a sojer who never voted a Dim-

okratik ticket in his life, who went into

the war a Radikle Ablishuist, and who

kem out a Radikler Ablishuist, I don't

know that I hev much to choose atween

'em.

Last week I was invited in to a country

in Noo York, to address a Dimokratik

meetin, I accepted, (ez my expensis were

paid, wich is cheaper and better boardin

than I can git at the groceries to hum,) and

akkordinly I went, I commenced de-

liverin the speech I hed yooosed all over

Noo Jersey. I commenced abousin the

nigger, when the cheerman interrupted me.

"Well," sez I, "what is it?" rather an-

grily, for I git warmed up and a sweetin,

and don't like to be interrupted.

"Why," sez he, "our Constitooshun

allows a nigger, who has \$250 to vote, and

most uv em hev that sum, and we make

it a point to sekkor em."

"They're a d—d site better off than

most uv us white Dimokrats in Noo Jer-

sey," retorted I, a droppin the nigger and

goin on agin President Johnson.

"Stop," whispered the Cheerman, "our

platform endorses President Johnson."

"Thunder," remarked I, droppin Pres-

ident Johnson and glidin easily into a

vigorous denunciation uv the war.

"Good God!" sez the Cheerman, "stop!

Our platform endorses the war."

I sed nuthin this time, but comment

denousin the det.

"Hold," sed the Cheerman, "easy—

easy—our platform backs up the det."

"Well, then," sed I, in a rage, "why

in blazin didn't you send me a copy uv

your platform when you wantid me to

address yoo? Go to thunder and make

yoo own speechis; and I stawked off

the platform.

Time was even wun speech wud do a

man all over the North, now you hev to

hev a different wun for evry Stait, wich

makes it impossible fer me to travil, for

for one effort per season is enuff for me.

But, ez I wuz sayin, we are beat agin,

and beat badly—beat on issues uv our

own makin—beat with *laxis*, *laxis*, war

debt, and nigger equality, all in our fa-

vor. Don't say to me that we reddest

their majorities. What difference does

it make to a defeatid candidiat, whether

the majority agin him is wun thousand

or wun hundred? A needle will kill a

man ez effectually as a broadsword, ef

it's stuck in the right place. So a major-

ity of wun is enuff. I hev known men

to hold offices four years, and hev good

appetites, on a majority of wun. Its the

orises we wuz a gain for—their own

patriots wantid; and its no consolation to

them to say they mist by small majority.

Its holler mockery—the same ez the yoo'd

show a starvin man a loaf uv bread jest

inside uv iron bars—his fingers are not

an inch from it, but so far ez his cravin

stomick is concerned, it mits ez well be

across boundles ocean.

We may recover from this back-set,

but I hev my fears. The people is ez

ever, and our leaders is ez akoot ez ever;

but, alas! the fact that we hev failed in

everything we hev undertook, for four

years, is gettin throo the hair uv thous-

ands, and they look akant at us.

Be ez it may, it anakes but little

difference to me. A few years, at farthest

and I shal go heutz. Ef the Bible is

true, I shal go where I will find a heavy

Dimokratik majority, shoer; ef it is not,

and there is hereafter, why then, at last,

I shal be on a level with the best.

"So let the wide world wag ez it will,"

I'll keep on the even teneer uv my way,

takin my nips ez oft ez I kin find a

condid sole who hez more money than

distabus.

PETROLEUM V. NASBY,

Paster ov the Church uv the Noo

Jersey.

Woman's Duties.

Whatever may be the proper "sphere of woman," whether it is her destiny to mend stockings, or to make speeches, whether solely to wash dishes, or to vary the exercise with a turn at the ballot-box, one thing is becoming daily more and more apparent, viz, that the early training and education of females as a class is not what it should be to make them competent wives and mothers, and ornaments to society.

Of the vitiated atmosphere in which girls are reared Gail Hamilton in her upright and downright way puts the matter thus:—

"This tone of sentiment is such as to diminish girls, self-respect, mar their purity, and dwarf their being. They inhale, they imbibe, they are steeped in the idea, that the great business of their life is marriage, and if they fail to secure that they will become utterly bankrupt and pitiable. Naturally this idea becomes their ruling motive; all their course is bent to its guidance; and from this idea and this course of action spring crimps, and disaster, in thick array of depth immeasurable."