Clearfield Republican.

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PRINCIPLES, not MEN.

TERMS—$1 25 per Annum. If paid in advance

VOL. XXXIII.—WHOLE NO 1746 | CLEARFIELD, PA WEDNESDAY, FEB. 11, 1863 | NEW SERIES—VOL III.—NO 30.

LETTER FROM A SOLDIER.

WASHINGTON, D. C., Jan. 29, 1863.

Dear Friend:— I received yours on the 7th inst., and I was glad to hear that you and my friends in the country were well. We are still guarding the Lincoln Hospital; there are about 1400 hundred sick and wounded soldiers here. We have been so long here I am at a loss to know whot to write. The Government at Washington recently gave a contract for fifty thousand suits of clothing for contrabands. About this time nine of our soldiers froze to death in the Convalescent camp near Alexandria, and several met the same fate on the Rappahannock, all for the want of clothing and fire to keep them warm. The niggers belong to "Old Abe"—they are the Abolition pets, and must be housed and clothed, fed and nourished. The soldiers belong to the country—they are our brothers and white fellow citizens. They are only *under* the orders of the Administration, and do not *belong* to it. They may therefore sleep in the mud and rain without shelter; they may freeze to death for want of clothing and blankets; their fate is of no consequence. Such is the state of things here. The Republicans in Congress a few days ago displayed their statesmanlike ability and capacity for government by the introduction of two measures, one proposing to go to war with France on the Mexican question; the other to pay the sum of $10,000,000 for the purpose of emancipating the slaves in Missouri. Thus, while they have shown themselves unable to cope with a domestic foe, they would plunge us into a war with the greatest military power in the world; and while many thousands of our brave volunteers are yet unpaid, and their families suffering actual want, the public money is to be further wasted on the liberation of a class whom we shall also have to feed afterwards, as we are now doing with many thousands of them in the South.

Gen. Burnside, Gen. Franklin, and Gen. Sumner, are relieved of their commands. Gen. Burnside is superseded by Gen. Jos. Hooker.

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TO DAY AND TO-MORROW.—Half the griefs of the world are ideal. No matter to what rank of life a man belongs, unless he possess a remarkably contented quality of mind, he is perpetually annoyed with small sorrows, arising from the anticipation of evils which, in fact, never come to pass. At the end of one year he can look back, if he choose, and count his hours by the score, spent in this manner over misfortunes. And it is exactly the same thing with our moments of happiness; for "man never is, but always *to be* blessed;" and how much of our enjoyment is consumed by the expectation of pleasurable events which always fail to occur. As a certain bishop once said to a sprig of nobility, who asked for the loan of a rural villa the reverend gentleman never used: "Sir, don't you know it is necessary to have a place where you never go—a place in which you fancy you might be ever happy, if you were there; but from which you absent yourself because you won't be?" And the bishop in that remark announced a great truth; for delight, as well as sorrow, lies too much in what is never realized.

Common sense, fair reader, ought to take a solid hint from this fact. In children's language, "never grieve over spilt milk," and never ower what may occur.—The past is irretrievable, and the future brings trouble enough of its own. Enjoy the present in its innocence as far as circumstances may permit. To-day is certainly your's, to morrow may not be.

SHARP REPLY.—Two young ladies were riding in a car. One of them, with features remarkable for a prominence of nose, exhibited to the other a photograph of herself, and they were engaged in discussing its merits when an elderly lady got in. After a while she reached out her hand, and said to the lady with the picture:

"Please to let me look at it?"

Her modest request was met with the indignant reply:

"It is none of your business."

The old lady settled back in her seat very complacently, when the companion of the one with the picture asked,

"What do you want with it?"

"Oh, nothing!" replied the old lady, "I only wanted to see how successfully the artist has put such a large nose on so small a picture."

HOW TO BE HANDSOME.—It is perfectly natural for all women to be beautiful. If they are not so, the fault lies in their birth, or training, or in both. We would, therefore, respectfully remind mothers that in Poland a period of childhood is recognized. They are not sent from the cradle direct to the drawing room to dress, sit still, and look pretty. During childhood, which extends through a period of several years, they are plainly and loosely dressed, and allowed to run, and romp, and play in the open air. They take in sunshine as does the flower. Plain, simple food, free and various exercise, abundant sunshine, and good moral culture during the whole period of childhood, are the secrets of beauty in after life.

☞Bishop Hall says, "Our idle days are Satan's busy days."

PURITANISM IN POLITICS.

Speech of Hon. SAMUEL S. COX of Ohio. Before the Young Men's Democratic Association of New York.

Mr. Cox was received with great applause.

He began by saying that we were surrounded by the Constitution as by a mound; that a reptile had been boring that mound, and the deluging ocean of war had swept in to destory. Puritanism is that reptile. It must be crushed and the mound rebuilt. I fear new alliances among the States and fresh conflicts among the people. I speak as a Western man, ever opposing all schemes of division—still opposing them; but I speak to warn. The erection of the Mississippi States into a Republic, standing on its resources, besought by South and East, choosing for itself its own cheapest, best outlets to the ocean and markets of the world, is no dream. It is the talk of every other Western man. Western men fall into the scheme with a facility shocking to the olden sense of nationality. I speak of these schemes only to disapprove and to warn; as in 1861, in my place in Congress, I warned of similar schemes of division. (Cheers.) Gov. Seymour (great cheers) means much and well when he says the Western and Central States desire to stand in the Union protected by all the monuments of the Constitution.—They will in time restore that Union—let New England do as she pleases. (A voice, "Let her slide.") They do not intend to desert the ship: but they do not intend to be controlled by the Constitution-breaking, negro-loving pharisaism of New England. Unless that section reform itself speedily, new alliances may unhappily be made without her. I warn and entreat the Democratic young men of New York not to countenance any scheme of dismemberment; but give the best proof of your loyalty by boldly declaring what will take place in spite of us, if the Union-breaking spirit of New England continues. Democratic and Republican organs in the West give similar warning. Jefferson Davis understands the elements at work.—Corn at ten cents used for firewood in the West, with no hope of relief, is but an item indicating the unrest of the West under its present disability. The West is aware that New England is getting the benefit, and itself the burdens of the war. Fortunes are made in New England; wages are high, and contracts plenty; while the West is charged with extortionate rates in transportation and in the price of their purchases. They are robbed by tariff on what they buy; robbed on what they sell. Mr. Beecher boasts that the Yankee has an intelligence which turns to gold all it touches. This rapicity, mingled with Pertanism, is making men study the census. New York asks why, with a larger population than New England, she has but two Senators and New England twelve! Ohio has 435,294 more souls than five N. England States; yet those States have ten Senators to her two! This State equality was made for a wise reason. If New England uses it to oppress ten millions of Western farmers, let her beware! Why are we in the West to pay fifty per cent. more for goods and lose fifty per cent. on wheat and corn? Are the laws of economy suspended for class legislation? Is free trade good when it takes off the duty on madder and coloring matter for the benefit of manufacturers, but bad if it lets in free cotton and woolen fabrics? Is it right to tax whisky made out of Illinois corn, and let the tariff remain high on Rhode Island screws? Do you understand that public meetings West are resolving no longer to be tributary to New England cupidity, and that men cry out so wildly: "New England fanaticism and peculation have made disunion. New England stands in the way of reunion. Perish New England to let the Union live." (Great cheering and a voice, "We've had enough of her!") There is a legend of St. Lawrence lying on a red hot gridiron, and begging, that as he was sufficiently done on the one side to be turned over on the other. I fear the West will never be canonized, if it requires such double sacrifices.

But these abuses may be remedied by a new Congress. They would be borne, but unhappily they are associated with an element harder to master—*Puritanism*. This is bred in the bone. It is the same now as it was hundreds of years ago. Like begets like. Generation succeeds generation with the same stamp of Puritanic character taking success for justice, egotism for greatness, cunning for wisdom, cupidity for enterprise, sedition for liberty, and cant for piety. Puritanism would reform men's morals by statute and make Paradises by politics. It would practically unite Church and State to propagate its moral and religious dogmas. New England may be cunning in invention and energetic in industry; she may boast of her libraries, schools, churches, press; she may subsidize the lever, pulley, cylinder, and wheel; she may study, as the worm does, how to draw a thread fine, and, like the spider, how to make the web; she may boast of a jacquard in every factory; but with it all she does not understand the mechanism of the State. Her ideologists have produced confusion where others produced harmony. (Applause.) It is not smart to be informed on one side of a question. It is not smart to array the Union against herself. It is not smart to build factories and destroy the sources of cotton which runs them. Her schemes of emancipation—her Morill tariffs—her propagandism of higher law—are not smart in any sense of wisdom.

I do not impeach a whole people for the errors of a part. In colonial times an Endicott was relieved by a Winthrop, as in later times Webster stands like a granite rock repelling the wave of Puritanism. (Applause.) I would not confound the Parkers and Phillippses and the lesser spawn of transcendentalism with the Choates and Curtises, who have cultivated the graces of civil order. I speak of that ruling element in New England called Puritanism, which in Lancashire, in Holland, at Plymouth or at Boston ever presents the same selfish, phanisical, egotistic, and intolerant type of character. We find it in our politics to-day as the Tutors found it hundreds of years ago, ever meddling, and only willing to concede when it cannot help itself. (Cheers.) Even in the time of Elizabeth, it compromised with its persecutors to save the Presbyterian, but provided a punishment for the Separatists. Hopkins, in his history, says, it has no correct ideas of civil liberty. It admitted the dispensing power of the king, just as now it clamors for the dispensing power of the President. You cannot rely on the varnished account the Pilgrims give of themselves. It is false. If they write the history of this war, the truth will never appear. (Laughter.) Their key-note is that slavery is its cause and must be extirpated. The truth is, slavery was meddled with, and returned in violence what was given in wrath and malice. But it does not thence follow that slavery was the cause of the violence. The doctrine of the French socialists that property is a robbery and therefore should be abolished, is a sample of the same fallacy. Abolition is, in the moral sense, the cause of the war. (Cheers.) It is the offspring of Puritanism. The history of Puritanism shows that it always sought to introduce the moral elements involved in slavery into politics and thereby threw the church into the arena, made it a wrangler about haman institutions, divided churches, and begat sectional asperities. Mr. Cox then read from a volume of Geo. Thompson's lectures in 1834 and '35, showing by quotations how abolition began. Even then this English interloper taunted us with the cry about the "Union being in danger." He urged a war of extermination then in the name of God, and promised the aid and contributions of English Abolitionists. Mr. Cox read further from a volume called "The Constitution a Pro-Slavery compact, by Wendell Phillips," (hisses) to show that he held that in 1788 there was a criminal compromise between slavery and freedom, and that the Union should be dissolved with slaveholders. Perhaps Wendell Phillips might not be considered by some as a representative of the Republican party. But he does truly represent the Administration, with its proclamation of liberty. Look at the votes in Congress on a motion of the Speaker to lay on the table a resolution by Thaddeus Stevens (hisses) to raise 150,000 negroes. (Hisses.)—Why, one would judge from that that the white race in this country, like the Yankee's cat, was "pretty nearly gin out." [Great laughter; a voice, 'They want to get the niggers cheap, so that they won't have the trouble to colonize them."] I cannot see any especial difference between the Republicanism that sustains emancipation, proclamations and the real old genuine Congo Abolitionism. [Cheers.] They are two separate links to the same sausage made out of the same dog. [Great and continued applause.]

The next acts were the germ of that Abolition power now overshadowing us.—The influence invoked by these men was the religious sentiment in a crusade against slavery. It might seem anomalous that New England, which prides itself upon its local self-government, should meddle with the distant concerns of other people. But such is the contradiction of this Puritan character, that when ever it enjoyed a blessing it did not want it extended. In illustration of this let me recur to colonial days. The Puritans could never live in peace in England; they would ever propagate their creeds offensively. King James said of them that they were pests in church and commonwealth. When the Mayflower and Speedwell were on the sea, with the Pilgrim wheat thrice sifted from the three kingdoms, their historian says it wanted sifting once or twice more. One of their leaders said "their voyage was as full of crosses as themselves of crookedness." [Laughter.] In Holland as soon as they learned the language they began to wrangle. No wonder the Dutch bribed the captain of the Mayflower not to land them near the Hudson but further North. It is not too late for New York yet to give thanks for that pious fraud! In coming there their hopes of wealth mingled largely with their hopes of heaven. They told King James, when they sought for a charter, that they expected their profits from fish. He told them ironically it was the Apostle's own calling. It is a pity to spoil the poetry of Mrs. Hemans about these Pilgrims, but we can say but the truth: "They sacrificed to the net and burned incense to their drag, because by them their portion is fat." Their descendants still cling to their fishing bounties. We in the West pay them this tribute for their godly life! We, when we catch a catfish, don't get any bounty. [Great laughter.] Mr. Cox referred to several succeeding ship loads of Pilgrims, and among the rest to Capt. Wallaston's company who was seduced by one Morton into drinking and dancing, which was held then to be atheistic. One of the moral triumphs of the Puritans then was the destruction of Morton's Maypole and the capture of the junketing captain. This same tendency to make Government a moral reform society is observable in the laws punishing Quakers against smoking tobacco, against making mince pies, and walking in a garden on a Sunday.—[Laughter.] The Maine liquor laws and tax laws against whiskey to stop its use, come from the same Puritan tendency to mix politics and morals to the detriment of both. The same thing is observable in the opinion of a Boston lawyer, now the counsel of the War Department, Mr. Whiting, who upholds the "right of the Government to interfere with slavery, Mormonism or any other institution, condition, social status into which the United States can enter." Under this doctrine proclamations are issued. Rather than yield this censorship over the morals of the nation New England welcomed war. ("That's so.") It is not the first time she has convulsed the nation for her dogmas. She did it in 1798. Mr. Cox quoted Dr. Lord to illustrate the tendency of puritanism to reduce God to a subserviency to its preconceived ideas, which he regarded as the cause of our disorders. The moral balance was deranged between church and State upon this slavery question. In illustration of these truths Mr. Cox said: "Every Sabbath you have a sermon from Dr. Cheever demonstrating that our failures in battle are owing to the displeasure of God, because of the sin of slavery. He forgets that when we are beaten we are beaten by slaveholders, and that God, by his foolish logic, must be a pro-slavery being. The same sort of doctrine was announced by Massachusetts in 1676, when Randolph came to New England from the parent government to find out the cause of the Indian wars. They solemnly announced that they were a punishment from God, because men wore periwigs made of women's hair, and the women wore borders in their hair, also for profaneness in the people in not frequenting the meetings, and others going away before the blessing is pronounced! (Laughter.) The original defects of the Puritan pattern are copied by the present stock. Mr. Cox quoted from history to show how, under the plea of military necessity, the saints robbed the Indians of their land. He proved that the Puritans persecuted all who differed from them, even those of the Church of England, although when they left England they called it their "dear mother church." How they inaugurated the spy system in their midst; how they hunted out little girls and old women for witches; how Baptists, Anabaptists, Familists, Quakers, all were persecuted and punished; how the Indians were transformed into sooty devils to confiscate their lands; how Roger Williams, Mrs. Hutchinson Coddington, and others were treated and exiled; how every petty presbyter was made a pope, every village Paul Pry an inquisitor, and every female communicant a spy for the detection of the eighty-two heresies, denounced by the Boston Synod (cheers); all these were bro't forward, as illustrative of this amiable character. Murders, maimings and cruelties worse than those of the pit were inflicted by these men, not alone upon each other, upon the Indian and the peaceful people of Acadia. Halleck, a New England poet, in vain ransacks history for worse crimes than those committed by the saints in peaked hat and ruff. Herod was bad.—Worse were

The fiends of France whose cruelties decreed
These dexterous drownings in the Loire and Rhine.

But these

"Were at their worst but copyists, second hand,
Of our shrined, sainted sires—the Plymouth Pilgrim band."

Mr. Cox paid New England a compliment for her revolutionary resistance; but *sans coutal* but she would have resisted a government of angels. He considered the boast that the Pilgrims were the authors of Democratic liberty here as utterly groundless, proving it from history. The compact of the Mayflower was forced from the Pilgrim leaders. Eliot, the historian, says they did not mean a democracy. No man could be a voter unless a member of the church, and Judge Story says this disfranchised five-sixths of the people.—The penal laws were framed from Gentoo code. They punished according to caste. Such was the rule too in Harvard College. New England yet has her Brahmin and her Sootee caste. The laws even regulate the apparel of men and women, on the Gentoo caste principle. Years of contests for the rights of the people against the magistrates and church leaders eventuated at last in the final emancipation of the people by the act of the King of England, Charles II.! Under the oligarchic rule of the church fearful demoralization resulted. In trying to make the church political they did not make the State religious. Is this the civilization commended to us now in our trials? It comes with no grace to the west at least. What has she done for the West? Gov. Andrew boasts greatly: let us see! It has sent us such men as Douglas, McClellan—(Great cheering:—"Three cheers for McClellan.") As to New York, men of liberal mind—but liberal because they have repudiated Puritan teaching. (Cheers.) It gave Samuel Adams for the Revolution, Choate for counsel against sectionalism; Green and Stark in war; but neither of Puritan principles. It gave us Arnold in the Revolution, Hull for the late war, and Gen. Butler (a voice, "old traitor!" for this war. It voted against Jefferson and Jackson at first—against the acquisition of Louisiana. It thundered against those who "differed in doctrine" three hundred years ago;—and its echo is repeated at New Orleans, in the order from that precious saint, Butler, to close the churches because the ministry do not pray according to Butler's directions. (Hisses and groans.) It stole the lands of the Pequods, just now it slips through our lines to dicker in secession cotton, and it will sanction it by the same goodly doctrine.

It never exemplified the civic virtues. Never consecrated the savage to God. Its usurped powers were never used to quell strife and sedition. It has ever had a squint eye intellect (great laughter,) looking with two optics to one selfish point, and a eunuch morality at once revengeful and exclusive. (Great applause.) Instead of making the church the tomb it made it the theatre of dissension, and carried the dissension into the State. Its literature was ever vain-glorious. It has gained much in style of late, but it has lost much more in sincerity. It yet, as of yore, as complaisantly assumes to be part of the Godhead. (Applause.) Its harshness made dissent upon dissent until, through various isms it has reached infidelity. It is not contented with the order of Providence. It must drive the chariot of the sun, and with what result this civil war shows. (A voice, "That's so.") Its peculiar civilization is the result of Abolition, which found in the Puritan soil the right spot for its bad seed. Therefore it flourished to the overthrow of civil liberty, by intermeddling with State institutions and social systems, entirely alien to itself under the Constitution. Holding to the higher law and obtaining office under its banner, it spread distrust and apprehension of its excesses among one half of the States, and rash and unjustifiable revolution was the consequence. It rallied all its isms to one focus—Abolitionism became aggressive. It has tried to imitate the classic sorceress by giving a new youth and beauty to the State by dismembering it. It has substituted a pantheism of platonism for religion, and sunk in it that docility which is childlike and Christian. At the New England dinner here Mr. Beecher boasted that the Yankee was the most prying, meddlesome creature in the world—the pickpocket of creation, the born radical of civilization, the head in the body of the Union, etc. (Cheers.) This is the old egotism. It is this claim of all the intelligence and conscience which comes from Boston and is copied in Brooklyn—which has been sung by the Puritan for three hundred years through his own nasal organ in his own praise. (Great cheering and laughter.) Its source is from Hindoostan. It is even a bad exaggeration of the colonial Puritanism. It comes from the coterie of transcendentalism around Boston, whose most clever exponent is Emerson. It has its priest high and low; from the great Channing, who ministered in holy things with many enlarged graces of nature, to the little Channing who creeps of Sundays into the Senate chamber at Washington, to preach Abolition and villify Democracy. But this transcendentalism is stolen by the universal pickpocket from the Vedas.—Emmerson, Parker, Phillips, Alcott, only copy the Brahmins. Their doctrines are not strictly materialism or pantheism (great laughter) but they absorb God and nature in man, and the soul all in all.—One of their philosophers holds himself personally responsible for the obliquity of the earth's axis; and for all other obliquities, slavery included. Emerson told that he is God. God is everything; *ergo*, he (Emerson) is everything. (Great merriment.) Do you wonder, therefore, that he makes the negro a part of himself and his equal? (Increased laughter.) The Hindoo said: "Rich is that universal self which thou worshippest as the soul." Emerson says: "Nothing is if thou art not; thou art under, over all; thou dost hold and cover all; thou art Jove." The Sanscrit has the most perfect description of this ideologistic Yankee. "I am generation; I am dissolution; I am death and immortality: I am eternity and nonentity. Among the mountains I am Himalay; among floods the ocean; among elephants the everlasting big elephant!" [Great laughter.] The Brahmin of Boston attains to such excellence, for he follows the directions of the Vedas and contemplates Heaven by squinting like Butler [laughter] with both eyes, at the tip of his own nose. [Continued merriment.] By such process of unification, they proved black and white to be "all one *thing*." The speaker then deduced from this—the infidelity of Parker—the skepticism which such a philosophy has introduced. Having traced all these Puritan elements which have fomented trouble, he followed its course in a political point of view from 1787 till now. It ever sought to centralize power and encroach upon others. When called upon to make sacrifices, as in the wars of this country, she has been laggard and loth to make them. There are now 10,000 deserters from the Massachusetts troops. She forgot in 1812 her hatred of State rights, when the Governor of Massachusetts refused troops to Madison against England. She fostered secession in the Hartford Convention, and disunion when Texas was admitted. She discouraged the war with Mexico by pasquinade and pulpit. Her day of reckoning, however, has come. She will not be thrust out of the Union, but will be humiliated in it. [Cheers.] Already her proclamations, running counter to the popular sentiment, have produced a paralysis of the State. Applause.

Where then is the relief? In war? War has been called a wholesale grave digger, who works for wages. Wages may bring New England to her senses. What wages? A quarter of a million of Northern—not to count Southern—men perished already. Fortunes totter, industry palsied, bankruptcy soon to follow this riot in speculation. Such war, with the gibbering abolition fiend behind it produces no union. It is not intended to produce union until slavery dies. But is determined to prevent the Democracy from restoring the Union, by making the division. But by the God of our fathers! tho' these States may be torn apart temporarily by the extremists, the Democracy, if it takes a lustrum to do it—will never cease to labor till the old Government and Union is one again. [Tremendous cheering. Three cheers for the speaker—three for Ohio.] Let the Middle and Western and Border States stand firm. [Applause.]—The dissonant din of these ideologists of New England will be drowned in the popular voice; the patricidal hate they have engendered will be assuaged, and into the lacerated bosom of this nation will be poured the hallowed and healing spirit of mutual confidence and conciliation.

Thus will the nation reform itself! [Tremendous and continued applause.]

Mr. Cox's speech was most enthusiastically received.

FROM FORTRESS MONROE.

A Skirmish near the Blackwater—The Rebels Repulsed.

Fortress Monroe, Jan. 30th, 7 P. M.—Something of a fight on the Blackwater took place early this morning, in which the rebels were repulsed. Information reached Gen Peck yesterday that the rebels, in some force, had crossed the Blackwater, and he at once sent out a force to oppose them. Our troops encountered the rebels about four o'clock this morning, and, after some sharp skirmishing, we drove them back with some loss, taking several prisoners. At the latest advices the enemy were retreating toward Franklin.—Our loss is stated at about forty killed and wounded. The rebel loss was considerably more than this.

FURTHER PARTICULARS.

New York, Feb. 1.—The New York Herald contains details of the fight near Blackwater. The rebel Gen. Pryor crossed the Blackwater on the night of the 28th, with three regiments of infantry, and four detached batteries of infantry, nine hundred cavalry and four pieces of artillery. On the next night Gen. Corcoran under orders of Gen. Peck, advanced to meet, and the rebels were formed ten miles from Suffolk.

After a cannonading of two and a half hours the enemy retreated. Gen. Corcoran advanced all his forces—his infantry with fixed bayonets, driving the rebels nearly a mile, they leaving their killed and wounded behind. Gen. Corcoran continued to follow them up, when the rebels took another position two miles from the battle field. At the latest information by mail, Gen. Corcoran was moving to flank them.

The fight occurred by moonlight. The telegram of yesterday indicates that the rebels were again driven from their last named position, and were still being pursued. Our loss was 24 killed and 80 wounded. Col. Knoderer, of the 107th Pennsylvania regiment, was dangerously wounded in the hip by a piece of shell.—Capt. Taylor, of the 113th New York, was killed, and Gen. Corcoran made a narrow escape. Capt. Blodgett, of his staff, was slightly wounded.

Capt. Kelly, of the 69th New York, was wounded in the arm, and amputation is thought to be necessary. Among the officers wounded are Capt. Leach of the 113th N. Y., slightly; Adj't Buttan, same regiment, slightly; Lieut. Bailey, 11th Pennsylvania cavalry, slightly; Adj't Atlin, of the 9th Mass; lieuts. Wood and Marshall, of the same regiment; Lieut. Sawtelle, of the 6th Massachusetts, was killed.

Rebel sources of information state that Col. Page, of the 5th Virginia regiment was killed. Among the rebel regiments engaged were the 54th, 63d, 50th, and 24th Virginia regiments. The rebels received reinforcements.

FRANCE AND THE UNITED STATES—*Proposed Form and Mode of French Mediation.*—The New York Times publishes a letter, dated Paris, Jan. 16th, from which we take the following:

Now it is to-day a well settled fact that the battle of Fredericksburg has finally brought the last doubting members of the French government to the conclusion that the separation in the United States is final, *and that the future policy of the French Government is to be based on this dangerous assumption.* The nation being therefore divided and the charm of the old Union, with all its souvenirs, gone, why, they say, shall we not have cotton and a revival of trade?

The officers of the French army may be heard now on all occasions expressing the opinion that they can land on the American shore with a hundred thousand French soldiers and march straight through the country—which is only another way of expressing the contempt which has been inspired by the failures of the American army. And however much we may hold this expression of opinion in contempt, it has an important political signification, since the Emperor, who reposes on his army, is always ready to be agreeable to it, and delights in this confidence of his officers in their great superiority.

I am told that the following is the programme of the French Government at the present moment: The government having made an arrangement with Mr. Slidell for a large quantity of cotton, will ask the American Government for facilities for getting it out, promising at the same time, that no contraband of war shall be introduced in exchange, and if the American government will not consent to this, they will take it by force.

FACTS.—If the President can legally abolish slavery in Georgia, he can legally establish it in Rhode Island. If Congress can divide Virginia without the consent of the Virginia Legislature, as provided in the Constitution, so it can consolidate the New England States, and make one out of the present six. If the President can go so far outside of the Constitution as to change the institutions of the several States, under the war power, so he can authorise loans or the issue of demand notes, or do anything else which the Constitution does not prohibit, but leaves in the hands of Congress.

☞A certain Judge was once obliged to 'double' with an Irishman in a crowded hotel, when the following conversation ensued: 'Well, Pat, you would have remained a long time in the old country before you could have slept with a Judge, would you not?' 'Yes, yer honor,' said Pat, 'but I think you would have been a long time in the old country before you'd have been a Judge, too.'

☞The meanest man in the world is living in New Jersey. In helping him out of the river once, a man tore the collar off his coat. The next day he sued him for damages.