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BY THE BARD OF TOWER HALL.

Father Time is a hardy old fellow, forsooth;
He never lies down in a bed;
Wide awake, with a scythe and a glass in his hands,
He jogs, without resting, ahead.
In a Union, as freemen, since "Seventy-six,"
We've welcomed the years in his train;
And the sons of the fathers now sainted in heav'n
That Union will ever maintain.
There's a talk of a "crisis impending" just now;
But why have a crisis?—oh! why?
Of the dear sister States, in a sisterhood bound,
Oh! where is the "sis" who would cry?
Not a sister beloved of the whole thirty-two
With tears in her eyes will be seen;
In allegiance true, 'neath the "red, white, and blue,"
They'll stand like the valiant "Thirteen."
"We are one!" they will shout, "and no crisis we fear,
The ties of our Union to sever;
In his talons our Eagle shall bear to the skies,
'*E Pluribus Unum*' for ever!"
For our wives and our daughters, with brooms and with tongs,
Would march with our aunts and our nieces,
To prevent any "crisis, impending" o'er us,
From knocking our Union to pieces.
Not a crisis could stand 'gainst the women in arms,
From homes of the brave and the free;
For each man on our soil, with a soul in his breast,
A *Helper*, to help them, would be.
Then, hurrah for our country! enshrined in our hearts!
No crisis impending we'll fear—
To a man, we will rise in the might of the right,
And wish her a "Happy New Year;"
And the wish will be answered by Him who hath blest
Our States, for His glory allied:—
The confederate knot, He hath kept ever firm,
Shall never be cut or untied;
But the hosts never conquered—in loyalty strong—
Will listen to Duty's behest;
And so act, if a *conflict* of States should occur,
That th' conflict shall soon be *repressed*.
We are safe! and the flag of our Union shall float
On high, o'er the famed Tower Hall;
And the North and the South, with the East and the West,
On Bennett for CLOTHING will call:
For the great Tower Hall as a NATIONAL house,
As firm as the Union shall stand;
And most cheaply the callers shall all be supplied,
Whatever their orders command.
Then the vests, ever best, will be buttoned up strong,
O'er hearts which of joy will be full,
And, though patrons of Bennett on *wool* may get *warm*,
Yet none o'er their eyes he will pull:
But his Bard, for the good of the country, will write—
The rights of all sections defending—
And, with pen or with sword, will be ready whene'er
A "crisis" is o'er us "impending."

NOTE.—The people will not forget that new, strong Clothing can be cheaply bought at Tower Hall when a crisis is impending over the suits which they have long worn. BENNETT & CO., No. 518 MARKET Street.

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The Press.

SATURDAY, DECEMBER 31, 1859.

The New Year.

A HOMILY.

"Why ring the bells so merrily?
Why blow the horns so gay?
Is it because the new year's come
And the old year passed away?"
[*Old English ballad.*

Ere the next number of this paper is issued, the full maturity of another year will have been inscribed in the chronicles of time, another atom added to the mighty ocean of eternity. The knell of the fading year is now sounding throughout the length and breadth of the land; a few hours more and "Eighteen Hundred and Fifty-nine" will have completed his course, and in his ripe old age have faded away like the centuries that have gone before him. We hear the solemn tones of his passing bell, sounding alike his dirge and that of many who now breathe the breath of life, but shall not witness the birth of the new year. Solemn, indeed, to us and all, for they fall upon the listening ear as a friendly warning to awake reflection. Dull, cold, heartless, indeed, must be the man who listens to the dirge of the old year without thoughts alike of the past and future. Reader, you are not such a one; so let us sit down and think awhile, ere yet a few hours of the old year are left us.

Eighteen hundred and fifty-nine—has it been a year of joy or sorrow to you? Have the bright hopes you indulged in at its birth culminated in happiness of mind, health of body, and prosperity of estate? If so, you have reason to mourn his decadence, and perhaps tremble lest his successor should be more chary of these worldly blessings; but if you have deserved them have no fear, as sickness and adversity can point no barb which can disturb your serenity of mind, and trust in the future.

On the contrary, have the bright hopes with which you welcomed the advent of "Fifty-nine," gradually faded away? Have sorrow and disappointment dogged your footsteps throughout his career? Has gaunt poverty crossed your path? If so, you will witness his dissolution with gloomy satisfaction—trusting that bright days are yet in store for you when the new year comes. But, pause, reflect awhile—have you deserved the blessings you invoked at the birth of the closing year? Have you done your duty to your fellow-man and to your God? Will your deeds bear his and their inspection, and your heart your own? If so, be of good cheer—brood not over your sorrows and disappointments; regard them only as kind and gentle chastenings, sent by Him who knows all things, to wean you from the world, and draw you still closer to Himself. Hope on, then, for Hope, without whose cheering smile life would be valueless and eternity a void, beckons you forward to the New Year's christening with beaming glances.

But will your deeds of the past year shine not before your fellow-men? Dare you not reflect upon them yourself in the silent hours of the night, when conscience, the great avenger, brings them in panoramic array before you? Have you forgotten who has spared you still another year? If so, how dare you hope that the coming one will bring you blessings you have not endeavored to deserve? or in your heart complain that, having "sown the wind," you have "reaped the whirlwind?" Hark! the knell of the old year is still sounding, and to you it should be indeed a solemn warning: a few hours of the time you have so abused are still left you: To your knee, man! ere they pass away; for it may not, perhaps, be given you to witness the close of the year on whose threshold you are standing: To your knee, man! and first seek from Him who alone can grant it pardon for the past; and then resolve, with solemn purpose and firm determination, to make amendment in the future. Do this, and the New Year's bells shall be "joy bells" to you; for Peace will spread her gentle wings over your weary heart, and soothe your troubled spirit to rest.

"Why ring the bells so merrily?"

Another year is born; another volume added to the mystic chronicles of the past, and a new one opened by the recording angel who, with pen of fire, stands ready to inscribe, on yet spotless pages, the annals of the future. It's New Year's Morn, and we rejoice. Why? Is it because we are weary of the old one, and are glad to look upon the smiling baby face of his successor? Perhaps we have reason—perhaps not. We rejoice, and are merry betimes, this New Year's morning. Is it because we have grown a year older? But have we grown a year wiser? We rejoice. Why, again? Is it because we are a year nearer the grave, "that bourne whence"—all theories and philosophies to the contrary—"no traveller has" yet "returned" to solve the one great mystic problem—Death? We rejoice, some for one reason, some another; some good, some bad: no matter, the serious and the thoughtless alike hail with joy the birth of the New Year. Let's be merry, aye, right merry, and wish all whom we esteem and love "A Happy New Year." Let us fulfil the custom of our country, (but too often abused,) and with *sincerity* as our guide, run from house to house with the tidings of the New Year's birth, and wishing to one and all that it may be a happy one. True, to some, our cheerful salutation may seem a mockery; for, insincere themselves, they may doubt our sincerity; they may be right; there may be treachery in the grasp, falsehood in the eye, and a lie on the lips; and there *will* be all these with many who utter the vain words of "A Happy New Year."

To others, again, it will be a mockery to wish them "A Happy New Year," for love and peace are essential to true happiness, and they love not their fellow-men, else would they not crush them beneath their heel, and despitefully use them for their own base and selfish purposes, whilst peace reigns not within their hearts. Such may smile when we wish them "A Happy New Year," but they feel the mockery of the hackneyed phrase. We "speak daggers, tho' we use none."

"A Happy New Year!" Whilst we go about wishing it to friends and acquaintances, let us remember that there are those about us whose day-dream of "A Happy New Year" has long since fled, and who have none left now even to wish it them—where silent misery and squalid wretchedness reign supreme; whose sum of happiness is now but small, for it is comprised in "Bread and warmth." Shall we deny it them? No; let us listen to "The Plea of the Poor;" to the appeal of the widows and orphans, and the faint cry of the infant, (but little older, perhaps, than this now-born Year,) who is pressed to its mother's shivering breast, and seeks in vain its little New-Year's happiness in warmth and sustenance, which, if not given with timely hand, it may not live to ask again. Let us, then, ere expecting that the wish of "A Happy New Year" is realized to ourselves, endeavor to impart at least brief happiness to others; and in doing so we shall reap our reward. Let us remember the poor, and we shall be remembered of Him who rewardeth openly the good deeds that are done in secret.

It's New Year's Day, and our gaiety may be dimmed by the reflection that some whom we greeted on its last recurrence have passed from the earth, and their joyful response to our cheerful greeting will be heard by us no more—for them there will be but one other New Year's Day—shall we not wish, and hope with all our hearts, that it may be indeed a happy one? Others too, whose hands we grasped, are far, far away, and in this world may never cross our path, or meet our gaze again, and in thought only can we wish them a Happy New Year. Others again have perhaps, in the year that has passed, forfeited our confidence, and broken our trust—though we cannot in sincerity seek them and take the proffered hand as of yore, we can still in thought truly wish them a Happy New Year, in the hope that with it will come that return to the path of rectitude, which will enable us once more to take them to our hearts; they need our wishes, and shall have them.

It's New Year's Morn—but before we depart from our homes let us retire to our chamber, "commune with ourselves and be still." Are we, too, going forth with "treachery in our grasp, falsehood in our eye, and a lie on our lips," to utter hollow compliments void of sincerity? If so, better remain where we are, and struggle to erase the plague-spots from our hearts, in place of heaping up still more deceit. Sternly let us examine ourselves before passing others in review. What have been *our* thoughts and deeds during the past year? The monitor within our hearts, whose still small voice we try in vain to stifle, will bring them one by one before our mental vision: will they bear the light?

Have we done unto others as we would they should do unto us? Have we to the best of our ability fulfilled all our duties to our fellow-men, been charitable alike in thought and deed towards them, nor in our greed of gold and selfishness taken advantage of their need? Have we lent a helping hand to the struggling, and assisted the weak? Have we fought last year's "battle of life" as true soldiers of right, and not might, and do we stand acquitted to ourselves of knowingly having done any man a wrong? If so, it is, indeed, well with us; we can be joyous this New Year's morning, and when we go forth there will be no treachery in our firm and friendly grasp, no falsehood in our gleaming eye, and no lie upon our smiling lips, when we utter the New Year's greeting. Reader, thus may it be with you; but remember the teachings of Him who spoke as man never spoke, and whose words were words of light and love. You are about to take your gift to the altar of friendship. "Rememberest thou that thy brother hath aught against thee?" If so, "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Our homily is ended. The knell of the closing year is still sounding in our ear, and as we listen to it, in the same spirit of kindness and good-will we have endeavored to inculcate, we wish to all who read it—"A Happy New Year." J. D.

RELIGIOUS INTELLIGENCE.

Interesting Lecture on Church History.

BY THE REV. THOMAS M. MARTIN, RECTOR OF TRINITY CHURCH.

On Wednesday evening last Rev. Thomas M. Martin delivered an interesting lecture in the church of which he is rector (Trinity, *Episcopal*—late Dr. Coleman's—Catharine street, above Second) upon the condition of the Church at and previous to the assembling of the Council of Nice. He stated in opening that it had been his purpose to give an account of the "Council" itself, but mature deliberation had induced him to devote an evening or two to the history of the Church preparatory to this important event. No one, he thought, could look out over the historic interval which had elapsed since the birth of Christ without being struck with the wondrous details of the panorama. The poor commencement; the persecutions of the early Church, and the peculiar results of its thousand conflicts, all combined to attest the Divine origin of the Christian Religion.

The major portion of the evening's lecture was devoted to the part performed by Constantine, as the first Christian Emperor of Rome, in the great drama of the history of the Church. The time had evidently arrived, said the speaker, when it became the *interest* of Constantine to embrace the Christian faith, though much was added to show that this step of the Emperor was not entirely devoid of higher motives. The famous phenomenon of the blazing cross which had appeared in the noon-day sky to Constantine, held by some to have been miraculous, was commented upon as a speculative theme, rather than absolute fact. That a luminous appearance had been seen, bearing some resemblance to a Greek cross, was not incredible, as similar phenomena were even now occasionally observed in the rays of the noonday sun, but that the Greek inscription upon it, "*By this Conquer*" as was related by Eusebius, the Bishop of Cæsarea, was literally true, was more difficult to believe, and was probably attributable to the excited state of the beholder's mind, owing to the circumstances in which he was placed. Assuming the period of this occurrence to have been at the awful crisis in the destiny of Constantine, when before the walls of Rome, there could have been no occasion more favorable to producing upon his high-wrought imagination a religious awe which would transform any extraordinary appearance in the heavens into a sign of the prevailing Deity of Christ. This was especially probable when taken in connection with the religious aspect of affairs at that period.

The Edict of Milan was next referred to, A. D. 313, as having for its object the Imperial decree of universal religious toleration. Such a decree, while it did not specify any particular faith, could evidently only have been intended by Constantine for the benefit of Christians, as all other religions were already tolerated. The state of political affairs at that time was here minutely described. There were then two seats of the Emperor, an Eastern and a Western, the former at Constantinople, the latter at Rome, both being, under similar circumstances, equal in authority. Sometimes, however, their strength was not equally divided, when it happened that the conqueror took all, as was the case with Constantine who under the Christian banner of his legions assumed universal dominion over the empire.

The fact of this Imperial patron of Christianity not having submitted to the ordinance of *baptism* until brought upon his death-bed, was introduced with this explanatory reason: Constantine conceived the idea that the real intent and efficacy of Christian baptism was to wash away forever all the sins of the person receiving it; that he had previously committed, and for this reason he had deferred receiving the ordinance until the latest moment, in order that there might be no accumulation of sins to account for thereafter.

Much was said towards the close of the lecture to attest the sincerity of Constantine's profession of Christianity. In the first place, he had been for many years a professing Christian. He had inscribed the Cross upon his banners. Even Gibbon, sneering infidel as he was, believed, or at least affected to believe, that Constantine was sincere in his profession. It had been urged against him that, having in the Edict of Milan tolerated *all* religions, he had thereby given his assent to Pagan worship. This, said the speaker, was an unjust criticism, as such religious toleration on the part of the Emperor had but shown his wisdom. Our own country emulated the wisdom of this policy. That the *law-abiding* genius of the Christian religion had shown Constantine that it was his policy to introduce it more widely into his empire was admitted, nor were his ambitious and obstinate characteristics denied.

The gradual development of Church government, and the ultimate union of Church and State, were next considered, the latter having been effectually consummated when the Emperor became the head of the Church, even as Queen Victoria is now the head of the Church in England. To show the rapid increase of the Church after the Edict of Milan, it was stated that in the year 400, less than a century afterwards, the empire numbered, in the Eastern division, one thousand bishops, and eight hundred in the West.

Mr. Martin is a young man, and has but recently entered upon his present charge. His style is promising; although we can hardly venture an opinion as to his qualities as a preacher from merely hearing the short historical lecture, of which the foregoing is a meagre synopsis. That he is steadily becoming more and more endeared to his people, which we learn is the case, is, however, the best endorsement of his qualifications for the position he occupies.

ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—For the benefit of strangers more especially, we have been requested to state that the Rooms of the Young Men's Christian Association, of this city, located at Nos. 1009 and 1011 Chestnut street, are open daily during the week, from 8 o'clock A. M. to 10 o'clock P. M., for visitors. A more attractive resort for a stranger to spend an hour profitably could hardly be imagined. A large and well-selected library is freely open to the perusal of all; comfortable chairs are provided in abundance, and on the tables will be found at all times the latest numbers of the leading newspapers and periodicals, both religious and secular, published in all parts of the Union. We may also state in this connection that every day, from 8 to 8½ A. M., a prayer meeting is held in the west room, designed particularly for young men. These are well attended and generally full of interest. The committee having the matter in charge has lately made a special effort to bring the freedom of this pleasant resort more perfectly before the public, and as the object is at once hospitable and Christian, these efforts should meet a corresponding response. Mr. John Wanamaker, the gentlemanly corresponding secretary of the association, may be found at the Rooms at all hours of the day, to welcome visitors and afford them any desired information respecting the affairs and doings of the society.

THE POPE AND AMERICA.—From an article published in the current number of the Boston *Pilot*, under the title of "American sympathy for the Pope," we extract the following respecting the Pope's interest in the United States:

"On America, this universal Prince has always looked with the sincerest love. His fond eye takes in the entire bounds of our magnificent nation. Evidences of his generosity are to be found in every State we have. *Mitres and palliums*—episcopal and archiepiscopal degrees are continually arriving from him; he has constructed a college for us in his own city; he has, by declaring that our political institutions are entirely consonant with the spirit of the Church, invoked the blessings of Heaven on the country, and by availing himself of every possible opportunity to honor and promote our spirituality, he has given tangible evidence of deep affection in our regard. It is this illustrious Pontiff that has given to America its Catholicity."

THE IRISH DELEGATION.—The Irish delegation, Messrs. Edgar, Dill, and Wilson, sailed for home last week. Previous to their departure they ate a dinner at the St. Nicholas, in New York, given them by their Presbyterian brethren. They go back with a handsome sum, having collected thirty thousand dollars in this country, during their short stay of two months.

REV. THOMAS STARR KING has received a call to the Unitarian Church in Cincinnati the past week, and the church in San Francisco has renewed its invitation to Mr. King. The last call bears the names of eighty of the prominent merchants and citizens of California, and the salary offered is $6,000 a year.

"A GREAT TRIBULATION" has been occasioned in literary circles in England, by a charge, in the *Clerical Journal*, that the Rev. Dr. Cumming wrote the review and puff of his own work in the London *Times*. The *Critic* calls upon the "Doctor" to make "revelations" and relieve himself, if possible, from the damaging accusation.—*New York Christian Chronicle.*

FIFTH CHURCH, SANSOM STREET.—To-morrow (Sabbath) evening, in accordance with a custom introduced by Rev. Dr. Staughton, and continued now for nearly fifty years, a sermon will be preached by the pastor, Rev. M. Winston, especially for the *young* of both sexes.

BRIGHAM YOUNG, in one of his recent sermons to the Mormons, declared that the keys of the kingdom of heaven had been placed in the hands of Joseph Smith, and no man can enter without a passport from him.

REV. FREDERICK MONOD writes from Paris that the reading of the accounts of the American revivals has awakened a spirit of prayer and increased devotion in France, and that some very interesting conversions have occurred.

CATHOLIC.—There are in the United States forty-eight Roman Catholic Archbishops and Bishops, two mitred Abbots, and two thousand two hundred and twenty-three secular and religious priests.

REV. ARTHUR CLEVELAND COXE has received an invitation to become pastor of St. Peter's Church, Philadelphia, of which Dr. Odenheimer now Bishop of New Jersey, was rector for many years.

BAPTIST.—There are 110 Baptist churches in Vermont, 98 ordained ministers, 2 licensed; 412 have been baptized; the total membership is 8,097; a gain of 235 during the year.

PERSONAL AND POLITICAL.

RECEPTION OF SENATOR SEWARD IN NEW YORK.—Mr. Seward was warmly welcomed by many of the citizens of New York on Thursday last. In reply to a reception speech, made on behalf of the Republican Committee of the city, by Judge Peabody, he said:

"*Mr. Chairman, Gentlemen, and Fellow-Citizens:* My memory gives back at once the recollection of every kind salutation and every parting adieu with which I was honored on my departure abroad. I do not know how much that generous tribute paid to me by my fellow-citizens had to do with procuring me in every country which I have visited a kind respect and a cordial welcome. I have had many days of pleasure during the eight months in which I have been absent from my own native land. I beg you all to be assured that I have had no day so pleasant as that which brings me home again. [Cheers.] I have seen in other lands much to admire, much to appreciate. I beg of you to believe that I have seen nothing to admire and to appreciate equal to the prosperity and magnificence of my own native land. [Renewed applause.] When I arrived in England it was known that I had been there a quarter of a century ago, and I was asked there as I was everywhere in Europe, whether I saw signs of change and improvement, or the reverse. It gave me pleasure to be able to say that I saw signs of change and improvement everywhere. When they said to me, 'But we hear that there are changes and improvements in your own great country,' I answered 'Yes' with pride. Twenty-six years ago when I left Europe to return home, I left London built of stone, and I found the city of New York built of brick; now, when I come again to Europe I find London and Paris built of stone, and I leave New York built of marble. [Laughter and applause.] Mr. Chairman and fellow-citizens, I am honored, as you are aware, by the Common Council of this great metropolis with the hospitalities of the city. I shall have occasion, in the short space of an hour or two, to meet you and others of my friends there. It would be unbecoming for me to dilate on the present occasion, and at the same time to resume the topic so soon afterwards in another place. I know, therefore, you will excuse me for proposing that we part for the present, and that I shall meet you upon that occasion, when I shall speak more at large the sentiments with which I am impressed."

He was afterwards received at the City Hall by Mayor Tiemann and a Committee of the Common Council of the city. In reply to the address of the Mayor he said:

"*Mr. Mayor and Gentlemen of the Common Council and Fellow-Citizens.* I do not mean to yield to the impulses of feeling on this occasion, although I can scarcely conceive what could be more flattering to me than this generous reception in the metropolis of my native country, and under the auspices of the constituted authorities of the city. Nevertheless, I am sure that any seeming indifference to this cordial welcome would argue me guilty, not merely of caprice in regard to my fellow-citizens, but even of injustice to the divine goodness which permits me, after a long absence, again to enter the circles of true patriots, of affectionate kindred and life-tried friends. [Applause.] Inquiries have been addressed to me on all sides and by all parties. I hope that those who listen to me are aware that I must be impatient to reach once more, and as soon as possible, my yet distant fireside; and therefore I am sure you will be content to receive very brief answers, at least on the present occasion, to those kind inquiries. I have, Mr. Mayor, met with no accident by land or by water; with no serious hindrance in my way; have enjoyed good health in every season and every clime. I have met no unkindness anywhere, but, on the contrary, the respect everywhere entertained for my country has procured for me among all classes and conditions of men, hospitalities which I shall remember with gratitude so long as I shall live. [Cheers.] Mr Mayor and fellow-citizens, in those eastern regions, from which we derive the revelations of Divine truth, a paralysis which seems as if it were to be eternal rests upon society, and leaves little less to be studied than the sublime and affecting monuments which authenticate the evidences of our faith. [Applause.] I have been able in many instances to compare the existing conditions of society in European States with what existed there twenty-five years ago, when I had the fortune to visit the Eastern continent. I think that I can safely say that all the nations, every nation on that continent, is more prosperous now than it has been heretofore, and is making decided progress in material and moral improvement, yet at the same time it is most manifest that the institutions of government existing there, which either are ancient or were founded and constructed upon ancient principles, are not adapted to the exigencies and sentiments of the present day, and therefore it is that every country in Europe—the whole of Europe—seems to be at this moment balancing between the desire for beneficial change, and the fear of dangerous innovation. Our own system, constructed later and under better auspices, seems to afford to us—seems to be adapted to all the changes of national life, and to leave us, therefore, happily free alike from the need, and from the fear of organic change. It must always be difficult to determine how far we can lend encouragement to those who seek to reform the institutions of other countries, even with the hope of benefit to them; but, Mr. Mayor and fellow-citizens, this, at least, we can always do—we can endeavor to conduct our internal affairs, as well as our foreign relations, with truth, candor, and justice and moderation, and so commend our better system of government to the adoption of nations, by proving that that system is founded in public virtue, and that we are as a nation at unity with itself, while it seeks only by peaceful and lawful means to promote the prosperity and welfare, the happiness and civilization of mankind." [Great applause.]

THE PRESIDENT'S MESSAGE.—The Cleveland *Plaindealer* in discussing the message says:

"Last of all comes the present message with the Federal doctrine, unqualifiedly asserted, that '*by virtue of the Constitution slavery is carried into all the Territories of the United States, and that neither Congress nor the Territorial Legislature has any power to annul or impair that vested right.*'

"More rank Federalism than this was never uttered by Old John Adams, nor Alexander Hamilton, the putative fathers of Hartford Convention Federalism. And as falsehood is the ally of all false theories, whether in politics, morals, or religion, the President adds his official statement that the Supreme Court in the Dred Scott case have decided this whole matter, forever slaverizing the Territories. Now, we have read that decision, and claim to be as good a reader as Mr. Buchanan, as good a lawyer, and an older and much better Democrat, and we say the court have decided *no such thing*. Reverdy Johnson, late Attorney General of the United States, and acknowledged to be the ablest constitutional lawyer in the country—the gentleman, too, selected by Government and the universal consent of the bar to try the Dred Scott case in the United States Supreme Court, and whose brief as to the constitutional questions involved the court in granting its decision followed; this gentleman, who argued the case and won the decision, asserts that the Supreme Court *decided no such thing as that claimed by Mr. Buchanan*.

"Individual members of the court itself have repeatedly denied that any such decision was made. Yet Mr. Buchanan says they did so decide; and this he does, we are satisfied, for no other reason than that Judge Douglas denies that any such decision was ever made. It is a mere continuation, without argument or fact, rhyme or reason, of the pamphlet controversy Attorney General Black so very foolishly got engaged in, and so very effectually got used up in. There is not a Democratic paper in all the free States which represents the real sentiments of its readers, that will not repudiate both the facts as stated and the sentiments as uttered by the President in this portion of his message. This doctrine of 'vested rights,' omnipotence of Congress and impotence of the people, repudiated by Jefferson, Madison, and Jackson, is now fully resurrected by a *Democratic* (!) President of these United States."

NEW DEMOCRATIC HEADQUARTERS IN NEW YORK.—The *Tribune* says: Mr. Fernando Wood and his friends are moving for the erection of a new Democratic headquarters in New York for the use of the National Democracy. At a meeting held on Wednesday night at the St. Nicholas, General Prosper M. Wetmore, John B. Boerst, Bunnion W. Marten, John S. Betts, Benjamin F. Camp, W. Beach Lawrence, Jr., John Anderson, Dr. Sayers, John Dimon, Gilbert Dean, E. L. Viele, Frederic James, James S. Libby, and others, were present. As the meeting was called for the practical preliminaries necessary for the object in view, the assemblage was mainly composed of moneyed men. The unfitness of Tammany Hall to be the Democratic headquarters was discussed, as was also the proscriptive policy of its political managers. The proceedings of the meeting were formally embodied in resolutions appointing three committees—one on the best mode to be recommended for raising the necessary funds, and for proposing an estimate of the cost to be incurred; the second committee on choosing a site, and the third upon the title of the property for the free use of the people and the cause for which it shall be erected. The building is to be of ample dimensions, substantial and splendid in its construction, every way calculated for the use and credit of the cause with which it must become associated. A location was mentioned near the Cooper Institute, but that, it is thought, would not be far enough up town for the future city of New York. The idea appears to be that Union Square is as far up town as would be expedient to consider.

☞ When the late Gabriel Ralston, of Richmond, ... a wretchedly clad, ... through a violent storm of sleet and rain, on a cold day in December, to beg... was sent was a sectarian, ... godliness. Mr. Ralston ... woman to announce her errand, ... from her chilled and haggard appearance, ... to his desk and handed her a ten-dollar note. ... was reproved, as soon as the woman was gone, by the sectarian friend, who asked him if he knew whether the woman was worthy. "Worthy!" exclaimed Mr. Ralston; "worthy! Good God! Didn't you see how thinly clad she was, and that she was drenched with the rain?"

☞ The Washington correspondent of the New York *Commercial Advertiser* has the following:

"The Senate, when it shall be able to resume regular business, will engage in a discussion of the mode and necessity of securing to the South the rights of property in slaves in the Territories. It is a fact that this subject is the only one which engages the attention of the Democratic prominent politicians. The President's message was intended to settle this question, but the effort has failed, and the President has been duly notified that his shortcomings on this subject are to be rebuked. The President relies on the Dred Scott decision; but the extreme Southern men demand legislation in aid of the decision, and legislation in advance of the 'unfriendly Territorial legislation' which has not occurred, and will not occur."

WANTS A BRUSH.—President Buchanan "wants a brush" with Mexico, and all to improve her moral condition. Mr. Buchanan has fallen in love with Mexico, and talks of her soil, climate, and resources with all the fervor of a poet. Mr. Buchanan thinks that nothing but an "invasion" will do Mexico any good. He wants to fight, but on "Christian principles." He don't object to shooting down folks, but he thinks the ceremony should be attended in all cases with prayers for their souls. The President has two hobbies, which he intends to ride for Presidential purposes. We allude to the "armed invasion of Mexico," and the "purchase of Cuba." These, combined with his anti-Douglas views of the slave question, as applied to our Territories, will, he thinks, make some considerable capital for him at Charleston. Judging from the message, we think we can say that "James the Stubborn" is going in for a renomination. He will have a good time in getting it. Notwithstanding his large patronage, he will not be able to raise fifty votes in the National Convention.—*Albany Knickerbocker.*

☞ The Memphis *Bulletin*, referring to the paragraphs in many papers, some time since, to the effect that Charles Dickens had declined to revisit the United States on account of the unpopularity into which he had fallen by the publication of one of his works, in which he lampooned various and sundry American follies and weaknesses, says:

"A gentleman of this city who, with ourselves, and tens of thousands of his countrymen, is an ardent admirer of the pathos and humor which all the works of the inimitable 'Boz' exhibit, enclosed these paragraphs to Mr. Dickens in a letter suggesting some sort of retraction or atonement for these wounds upon the national self-love. The following is his reply, and we cannot but say we like his candor and truthfulness. During his visit to this country Dickens had but little opportunity of seeing the real 'people' through the crowd in the crowd of toadies and flunkies who flocked around the celebrity. No wonder that many of his impressions were congenial with the disgust every day experienced by manly souls who are 'native and to the manner born:'

"'GAD'S HILL PLACE, HIGHAM BY ROCHESTER, KENT, Monday, Oct. 31, 1859.

"'MY DEAR SIR: I am exceedingly obliged to you for your letter, and have read it with unusual pleasure and interest.

"'But I cannot take the course you recommend to me, simply because I really have nothing to explain away. What I have written of the moral delinquency and dangerous tendencies that I observed in America I have written quite honestly, and in no unkinder spirit than I have written of innumerable things at home. I have, as any rational man must have, a great interest in America; and I have many dear friends who are the born and bred children of the United States. I took occasion to observe, in a recent preface, that "to represent me as viewing America with ill-nature, coldness, animosity, is merely to do a very foolish thing, which is always a very easy one." I have no belief whatever in the durability of foolish things among a great and sensible people, and I confidently trust myself in the long run to their good humor and sagacity.

"'Faithfully yours, CHARLES DICKENS.

"'To ———, Memphis, Tenn.'"

☞ A correspondent of the *Journal of Commerce* reports that Mrs. Daniel Webster leads a quiet and dignified life in New York city, surrounded by relatives and friends. She devotes her time to self-culture, and to the performance of the duties she owes to her friends, her country, and the church. There is one spot in New England that will ever be peculiarly dear and sacred to her; and there are many places and friends in the East that she will never forget, and they will not cease to remember her.

Letter from New York.

FLUTTERING AMONG THE CLERICS AT THE CITY HALL—A GENERAL REMOVAL EXPECTED—THE DAILY NEWS—GOSSIP ABOUT THE MAYOR ELECT—THE OATHS TAKEN—THE PRESIDENCY OF THE INCOMING BOARDS—JUDGE ROOSEVELT.

[Correspondence of The Press.]

NEW YORK, December 29, 1859.

As the commencement of the new year approaches, anxiety increases with the municipal officials in and about the City Hall. It is understood that there will be a general eviction of all those who opposed the election of Mayor Wood, which embraces pretty much the entire clerical force in the several departments. The Street Commissioner, who has three months, and the City Inspector, who has two years, to serve, are not removable except for cause, and by a vote of two-thirds of the aldermen. The Democrats, combined, have twelve votes—the precise number required; but as these twelve are divided between Tammany and Mozart Hall, they may fail to harmonize, and thus prevent a change.

On Saturday night Mayor Wood gave the new aldermen a supper at the Astor House, at which it is stated that arrangements were made which will lead to harmonious action between the Board and the Mayor. No appointments have yet been indicated except a few in the Mayor's office. Colonel Burnham, of the Twenty second ward, will have the place of marshal, instead of Mr. Stephens; Mr. Hinchman, the present assistant marshal, will retain his post. It is expected that Mr Smith the street commissioner, will resign, in which case the Department will be reorganized immediately; the Croton Board will also be overhauled, although Mr Delavan will serve out his term upon the removal of some of his subordinates.

It is reported that on the 1st proximo ex-Secretary of State Gideon J. Tucker takes charge of the *Daily News*, as editor and proprietor. Mr Tucker is a man of indefatigable industry, experienced in journalism; a fluent, bold, and vigorous writer, and will impart fresh life and interest to the *News*.

The following gossip is current respecting a vein of affluence that has just been struck by the Mayor elect:

"In December, 1856, John C. Fremont, after being defeated in his aspirations for the Presidency, became very short of money, and sold to Benjamin and Fernando Wood one-half of his famous claims to gold mines in California. The Woods advanced Fremont from $50,000 to $70,000 to pay interests, legal expenses, &c., &c. The Supreme Court (news arrived yesterday) sustains Fremont's claims. His receipts now, and those of his partners, B. and F. Wood, will not fall short of $1,000 a day!"

Mr. Wood and Corporation Counsel Brennan having received their certificates of election, appeared before Mayor Tiemann yesterday and took the oaths of office, upon which they will enter on Monday next.

The presidency of the new Board of Aldermen is understood to lie between Mr. Peck, a member holding over, and Mr. Cornell, now a member of the Board of Councilmen. No effort will be made to remove Mr. D. T. Valentine, the clerk. For the presidency of the Board of Councilmen, the candidates are John Van Tine and Morgan Jones, present members, and Alexander L. Shaw, C. W. Campbell, and Pierre C. Kane, new members. The political complexion of the Board is sixteen Democrats and eight Republicans.

Judge Roosevelt's commission as United States District Attorney was received at the office on Tuesday afternoon, but up to-day no intimation has been given as to whether he intends to accept it or decline. It is difficult to see why a man of Judge Roosevelt's great wealth, advanced age, and high social position, should be willing to accept an appointment demanding so much labor as is required in the United States attorneyship of this district.