THE TELEGRAPH

IS PUBLISHED EVERY DAY,

By GEORGE BERGNER.

TERMS.—SINGLE SUBSCRIPTION.

The DAILY TELEGRAPH is served to subscribers in the City at 6¼ cents per week Yearly subscribers will be harged $4 00.

WEEKLY AND SEMI-WEEKLY TELEGRAPH.

The TELEGRAPH is also published twice a week during the session of the Legislature, and weekly during the remainder of the year, and furnished to subscribers at the following rates, viz:

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If subscribers order the discontinuance of their newspapers, the publisher may continue to send them until all arrearages are paid.

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Pennsylvania Daily Telegraph.

"INDEPENDENT IN ALL THINGS—NEUTRAL IN NONE."

VOL. XVI. HARRISBURG, PA., SATURDAY AFTERNOON, OCTOBER 5, 1861. NO. 33.

Steam Printing Office.

Having procured Steam Power Presses, we are prepared to execute JOB add BOOK PRINTING of every description, cheaper than it can be done at any other establishment in the country.

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LET THE RECORD SPEAK!

Dr. Heck's Eestimate of the Safety of the Country and the Courage of its Defenders.

He Refuses to Appropriate Money to Secure the National Honor and Uphold the Federal Authority!

FREEMEN AND SOLDIERS OF DAUPHIN COUNTY, READ!

While the hot shot and bombs were falling thick and fast around the gallant band who were defending their country's honor in Fort Sumter, Gov. Curtin had sent into the Legislature of the state, then in session, a message suggesting the better organization of the militia, and asking for an appropriation of *five hundred thousand dollars* to place the state on a war footing. The bill as it passed, can be found in the last volume of the laws of the state, page 299—and the proceedings attending its passage in the House, in the Journal of 1861, page 957. We extract the yeas and nays as they appear substantial on the Journal of the House:

YEAS.—Messrs. Abbott, Acker, Alexander, Anderson, Armstrong, Ashcom, Austin, Ball, Barnsley, Bartholomew, Bisel, Bixler, Blair, Blanchard, Bliss, Boyer, Bressler, Brewster, Burns, Butler, (Crawford,) Byrne, Clark, Cowan, Craig, Douglass, Duncan, Eilenberger, Elliott, Frazier, Gibboney, Goehring, Gordon, Graham, Happer, Harvey, Hayes, Hillman, Hood, Hofius, Huhn, Irvin, Koch, Lawrence, Leisenring, Lowther, M'Gonigal, Marshall, Moore, Mullin, Ober, Osterhout, Patterson, Pierce, Preston, Pughe, Reily, Ridgway, Robinson, Roller, Seltzer, Shafer, Sheppard, Smith, (Berks,) Smith, (Philadelphia,) Stehman, Strang, Taylor, Teller, Thomas, Tracy, Walker, White, Wildey, Williams, Wilson and Davis, *Speaker*—76.

NAYS.—Messrs. Brodhead, Butler, (Carbon,) Caldwell, Cope, Dismant, Divins, Donley, Duffield, Dunlap, Gaskill,

HECK,

Hill, Kline, Lichtenwallner, M'Donough, Manifold, Morrison, Myers, Randall, Reiff and Rhoads—21,

Freemen of Dauphin county! Soldiers! who went at the first call of danger to the capital of your country, and who still rest upon your arms night and day around the limits of that capital, are you ready to vote for a man who so lightly estimated the honor of your country and the lives of its defenders? Dr. Heck is one of the old Breckinridge Democrats who sympathised with and still sympathise with and confide in the course of the traitor Breckinridge, and showed his attachment for those who are at the head of this rebellion by refusing to make an appropriation to arm the great state of Pennsylvania to aid their overthrow and its suppression This man is again before you, and again solicits your vote that he may again disgrace the halls of legislation with his presence and his conduct. He desires to be returned that he may aid in embarrassing the future efforts of our noble old commonwealth in assisting to redeem the land from rebellion by enforcing the laws and vindicating the federal authority. No patriot, no brave, loyal lover of his country can vote for Dr. Heck.

GILT FRAMES! GILT FRAMES!

J. BIESTER,

CARVER AND GILDER,

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Looking Glass and Picture Frames,

Gilt and Rosewood Mouldings &c.

43 CHESNUT STREET, NEAR SECOND.

HARRISBURG, PA.

French Mirrors, Square and Oval Portrait Frames of every description.

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DWELLING HOUSE WANTED TO RENT.

A comfortable two or three-story dwelling house, with six or eight rooms, with rent not to exceed $175 per annum, for the three, or $150 for the two-story house, will be rented immediately on application at this office. sep18 tf

SMOKE! SMOKE!! SMOKE!!!—It not objectionable when from a CIGAR purchased at KELLER'S DRUG STORE, 91 Market street.

NATIONAL RESPONSIBILITY.

Discourse Delivered on the National Fast Day, (Sept. 26,) in St. Matthew's Lutheran Church, New Street, Philadelphia.

BY REV. E. W. HUTTER.

TEXT—"I will *punish* you for all your iniquities."—Amos, iii, 2.

The text is a threat against the children of Israel—the announcement of a purpose to visit upon them some heavy calamity, as a retribution for their sins. The author of the thread is not the prophet, but the Lord God Omnipotent. It is worthy of note, that the punishment was not to be inflicted on them in their individual, but in their concrete capacity. All this is explicitly declared in the context, viz:—"Hear this word, that *the Lord* hath spoken against the *whole family* which I brought up from the land of Egypt, saying, You only have I known of all the families of earth: Therefore I will *punish* you for all your iniquities."

With remarkable clearness the text unfolds the theme of our present discourse, viz:—NATIONAL RESPONSIBILITY, as owing primarily to God, and the co-relative doctrine of *Divine National Retribution.* In support of these two elementary Scripture truths, numerous other passages might be cited, especially from the historical and prophetic books of the Old Testament; but the emphatic character of the text renders other citations superfluous. This is the key to all dispensations of Providence, not to the Jews alone, but to all cities, tribes and nations. From it we deduce the instructive lesson, that national responsibilities are based on the very same principles of moral government which apply to individual accountability, and that God's declaration to Cain:—"If thou doest not well, *sin* lieth at the door," is undeniably true of both.

If the solemnities of this NATIONAL FAST, so becomingly recommended by the Chief Magistrate of the United States, shall conduce to an enlargement of the popular comprehension of the true idea of nationality, in its direct and palpable relations to GOD, than will our entire people have cause for felicitation that such observances have taken place.

Desperately depraved and judicially blind to the true meanings of life must they be, who imagine that God made the world and peopled it with a race of reflecting and intelligent beings, and then left it and them, and all their vast and complicated affairs, to the capricious vagaries of chance. This is atheism, with its most brazen face. But even of this worst form of odious infidelity it were folly to deny entire States and communities may become practically guilty. They may be opulent in natural and acquired resources, great in extent and mighty in power, and yet God may not be in any of their thoughts. True, they proceed to no such excelling height of impiety as to proclaim their atheistic infidelity from the housetops; but, with the fool in the psalm, they whisper it to themselves in the secret self-complacency of hardened and obdurate hearts.

But, how much soever nations may covet a state or orphanage, and long to be without father or mother to cheer them when they do well, solace them in adversity, and rebuke them they commit evil, they *cannot* drag Jehovah from His throne, nor annul His right to govern. He will still rule and overrule, turn and overturn, and marshal empires in their courses, as He does the revolving planets in their orbit.

The bleeding and distracted state of our country, plunged so suddenly from the heights of affluence and peace into the depths of wretchedness and woe, furnishes no proof that there is no Supreme Governor at the helm, but proof altogether to the contrary. This mustering of companies and regiments; those drums beating, and banners waving; these marches and countermarches, this tramp of cavalry and glitter of bayonets, are not evidence of God's non-existence, nor of His passive indifference to human affairs; but they are evidence of man's deep depravity. They speak to us, in trumpet tones, that God *is*, and also that our national affairs have not been conducted according to His holy and righteous will. They prove to us, that, as a nation, we yet need the baptism which is from above—the sacred affluence of the gentle and benign spirit of the Father, whose fruits are "righteousness, peace and joy in the Holy Ghost."

The accountability of nations, *as such*, to the righteous jurisprudence of heaven, is deducible from the fact that the same principles of moral government which apply to individuals apply also to them. Duty is never a thing of latitude. God gave to Moses, from the heights of Sinai, a law, but it was unaccompanied by maps or charts, geographies or compasses. It was designed for all men, all times, all places. There is no Mason or Dixon's line in the Bible Economy. Right is right, and wrong is wrong, with millions organized into one body as with each component part. The principles of eternal Justice, Truth and Holiness differ in nothing, whether applied to one man, or one million of men. Things may be lawful, it is true, in some localities, and yet not be right, because equity and legality are not always terms of equal import. That only is *right*, however, be it lawful or unlawful, which is according to the will of God; and by this will are the nations judged. They, like individuals, have a career to run, a probation to accomplish. And as there are degrees of individual character, so are there of national. All nations are not equal in numbers, strength and resources. Like the stars of the firmament, they have different glories. Like the stewards of the parable, some have one talent, others two, and others five; and of those to whom most has been given most is required. We of the United States, therefore, have a *collective*, moral agency and obligation peculiar to ourselves. They rest upon *us*, and upon us *alone*. And that this is not a figment, nor more rhetorical flourish, but a veritable God-given truth, is patent from the text. It has this significant feature, that its announced penalties predicated on antecedent misimproved benefits. The retribution is meted out according to *moral status* in exact proportion to mercies slighted. *Because* God had been good to Israel, and had brought them out of Egypt's bondage, *therefore* He determined to punish them for all their iniquities.

National accountability results also from the fact, that corporate and municipal capacities exist only in *this* life. We know enough of Heaven to warrant the declaration, that into that region of holy concord, geographical distinctions never enter. Its inhabitants are a *unit*. True, they come from the East and the West, but they leave all sectional flags and devices behind. The same banner waves over all—the banner of King Immanuel. There are no Americans, no English, no French, no Germans, no Irish, in Heaven. All are of one country, speak one language, and have one head, which is Christ. The internal economy of Hell we believe to be the same. "Devil with devil damn'd firm concord holds." At the Great Assize the Supreme Judge will give to each individual man according to his deeds, but for national sins *this world* is the only judgment bar.

These boundaries of human influence, it is true, with our limited capacities, we cannot always trace, they are so numerous and complex. National life is like a woven fabric, composed of innumerable threads, interlacing and intersecting at a million of points, and where one thread passes in and another out we know not. "With men this is impossible, but with God all thinks are possible." His omniscience distinguishes each minute part, and His omnipotence unravels the woot, no matter how finely woven. National responsibility and retribution, however, have only a *present* existence. If they have not this, they do not exist at all. Their denial here is hence monstrous impiety, for if God does not govern the nations, whom does He govern? Dethrone Him from these, and you dethrone Him wholly. Then is the "King Eternal" the poorest of all kings, and the "Lord of glory" the most abject of all lords!

But to the doctrine under review *history* adds her crowning proof. She teaches us that the decline of nations never results from fatal necessity, as does the decline of men and trees when they wax old; but that it always results from the venality and demoralization of its inhabitants. The connection between individual transgression and individual suffering no one disputes; but it is not any clearer or surer then that which exists between the evil course of a nation and its speedy decay. Is the way of the individual transgressor *hard?*—still harder are the ways of a community of transgressors, for the reason that in a *confluence* of individual depravities there is an increased momentum of evil. The decline of nations, as their history proves is, hence, always self-procured. They always die suicides. Their own sins are always the prophets of their coming doom, for Jehovah's ministers of wrath are never sent, until, in the strong language of Isaiah, they "draw iniquity with cords, and sins as with a cart-rope." What was the moral lesson of the Deluge? And what was that of the supernatural ruins of the Cities of the Plain? And what was that of Nineveh, and Babylon, and Egypt, and Carthage and Rome? And what is that of Israel, in her earthly orphanage? If it be not this, what is it? NATIONAL RESPONSIBILITY; *Divine National Retribution!* Ah yes, the intelligent traveler reads these lessons in every fragment of sculptured stone picked up from among the ruins of the Coliseum of Rome, and the Parthenon of Athens, and the once gorgeous temple of the mighty Karanak, on the Nile.—May we of the United States heed the lesson, before it be forever too late!

And now, living as we do, in the meridian light of these fundamental axioms of moral government, are we prepared to confront at the bar of Heaven the demands of the Moral Governor of the Universe? Do we comprehend as we should the measure of our national responsibilities? If, as we have heard, large benefits beget large duties, does it not follow that the grand aggregate of our national responsibility is to be deduced from all that God has done for our nation since the discovery of the continent by COLUMBUS, when it was yet a solitary and howling waste, and when every flower was yet "born to blush unseen, and waste its sweetness on the desert air?"

God's mercies to us as a nation we would not attempt to recount. They are as the sands of the seashore, as the leaves of the forest, as the stars of heaven—countless. We all know how, from the first, He made our country the nursling of His providence and the prodigy of His love. We know the characters of the men He raised up to be the *founders* of the republic—men of blessed memory, upon whose like, we fear, we shall never look again. We know how vast and how fertile is our domain, capable of seating at our daily festive board a family outnumbering fourfold the present population of the entire globe. We know how salubrous our climate, how inexhaustible our minerals, how long-branching our rivers, how deep our channels, how spacious our bays, how expanded our lakes, how far-reaching our lines of railway and telegraph. We know, too, under our matchless Constitution, how beneficent our form of government, securing liberty to the citizen, dignity to the magistrate, and security to all. We know, also, how numerous our libraries, how extensive and charming our literature, how beneficent our institutions of learning and lore, how gigantic our manufacturing and commercial capabilities, how immense the yearly increase of our numbers by immigration, and how free the church from meretricious State entanglement.

And if to these blessings we yet add the unlicensed possession of the Holy Scriptures, the Christian Sabbath, the living Ministry of Reconciliation, our public schools, our millions of newspapers, our argosies of commerce, our markets, and our facilities for social intercourse and trade—where is the people under the broad canopy of Heaven—where *has it* been in the past, since the first assemblages of men, whose debt of responsibility to Almighty God was so great? That arithmetic has not yet been printed whose figures are able to demonstrate it. What was our duty? As before men and angels, should we not have regarded *our* Republic as GOD'S PRIESTHOOD TO THE WORLD—set apart, like the tribe of Levi, to His special service? Whilst other nations were at war, leading armies to conquest by the sword, strewing the earth with promiscuous ruins, and turning the sky yellow with pestilence—surely *we* ought to have remained at peace, the *elect* nation of God, running an unexampled career of holy benevolence. Ours should have been the mission to subdue the wilderness, build towns and cities, foster the arts and sciences, construct avenues of commerce, erect churches and school-houses, spread the Gospel in destitute places, inaugurate an era of brotherhood in the world, and thus lead the van in the advent of the day of millenial glory. Sublime mission! Stupendous and august responsibility! But not an iota greater than the benefits and blessings which imposed them.

To this mission and to these responsibilities, alas! we have been sadly disloyal. Our stewardship we have abused, our talents we have wasted, our golden opportunities we have misimproved. Our Lord's money we have not put out at usury, nor even hidden in the earth, but have consumed it upon our lust. The streets of our cities have swarmed with staggering men and reckless youth. God's Sabbaths have been profaned, and God's exalted name uttered in tones of horrid blasphemy in the market places. Corruption has stalked with brazen front through our Legislative halls, and the custodians of the public interests have themselves yielded to the glittering bait. WALPOLE'S declaration, "*Every man has his price,*" has ceased to be a slander, and men have followed money as bees follow money. Under the pretence of spreading the pure principles of Freedom, bands of affiliated robbers have made war upon peaceful neighboring nations, "Lynch law" has usurped the prerogatives of the lawful judiciary, and assassinations and deadly rencontres have ceased to excite surprise by their frequency.—Frauds, forgeries and embezzlements, have well nigh become the rule. Crime is no longer called by its right name, nor traced to its true origin, nor visited with its deserved penalties. Congress has ceased to inspire either trust or respect, and was not unfrequently the theatre of disgraceful fights. The law-makers had become the most flagrant law-breakers. And, worst of all, the *Church* of Christ, oblivious of her true mission, instead of pouring oil on the troubled waters, has often aided to their turbulence, and has itself been torn by petty jealousies and distractions.

Thus, step by step, we have proceeded from bad to worse, until one section of our country has plunged us into one of the most frightful and unnatural wars that has ever glutted the Furies with human woe! Verily, as a nation, we are *guilty*. Like Jeshurun, we have waxed fat and have kicked. Like king Hezekiah, we have not rendered again according to the benefits done to us. In deep self-abasement, then, bending at these consecrated altars, and rending our hearts and not our garments, with prayer and supplication, let us confess that "righteousness belongeth unto God, but unto us shame and confusion of face."

The crowning iniquity of all, without controversy, is this civil war, and no wonder that there is upon us the tranxfixed gaze of the civilized world. Upon the mere *party* questions involved in it we will not dwell. It is costumary, we are aware, on days of this kind, with many ministors, to discuss the political relations of the country. Many condemn the custom, and not without reason, for not a few ministers it must be admitted, have in this particular abused their sacred functions, and we are not here to defend any abuse. But we know, at the same time, how much insincerity is extant on this subject, and how swift some are to condemn a minister for preaching what they term "politics," when the politics happens not to be to their liking—whereas, if he preaches their politics, it is all right, and he is honored for his independence and applauded as a true patriot. With the Divine help, we shall ever seek to preserve this pulpit free from the contamination of politics. Not all is politics, however, that men *call* politics, and so we regard the *main* question involved in this war. This as far transcends mere party politics as any one thing can possibly rise in magnitude above another. Besides, the pulpit has not inaptly been called the Minister's Throne, on which, for the time being, he is King, owing responsibility only to God and his own conscience. We do trust, therefore, the time may never come in this country, when it shall be deemed a desecration of the pulpit to denounce Treason and Rebellion—for if the minister of God dare not denounce these, what offence is there in the calendar of crime he dare denounce? And here let me say, that had not the pulpit preached loyalty to the country in the days of our ancestors, the American Revolution would not have been fought or won. The great and good Lafayette declared that without the aid of the evangelical pulpits of New England and Pennsylvania the cause of liberty in those dark days would have been hopeless. And we all know that one of the early pioneers of the Lutheran church in this country—the brave Gen. Peter Muhlenburg—after he had preached a patriotic sermon, threw back his clerical robe and stood before his congregation in shining regimentals, his sword at his side, and declared that there was a time for all things—a time to preach, and a time to pray, and a time to *fight*—and that the time for the latter was now here. And then, ordering the drums to beat for recruits at the church door, he went forth and battled for the blood-bought legacy of freedom we are now enjoying. All honor to his memory!

Against the section of country now in arms against the Government, we call God to witness, we cherish no animosity. There live some of our dearest relatives, and, in another sphere of life, during a period of twenty years, we were a zealous and consistent defender of all her just constitutional rights. We are so still. With the ultra party men, who have antagonized the institution upon which she sets so much value, we have never been in league, and have no sympathy. But we are an American, and next to love to our God and our Saviour and our church, we love our country, and of this love we could not divest ourselves, if we would, for it is part and parcel of our being. Our country is our father and our mother, our sister and our brother, our spouse and our children, and we would as soon think of renouncing our faith in Jesus Christ, and turning Mahommedan, as to renounce our allegiance to our country.

The thousand minor considerations that cluster around this controversy we brush away as cobwebs. They are trifles light as air. We look to the *main* issue, and this is of such vital magnitude that it involves the very *being* of the nation. By the Southern leaders, who have mounted this whirlwind of rebellion, it is affirmed, that each single State has the sovereign and despotic right, at its own will and pleasure, to secede from the Union, and thus annul and destroy it. From *our* reading of the political history of the country, we state it as our conviction, that this theory perverts and destroys our entire system of Government, and that, how much soever it may assume the mask of liberty, and prank itself out in the garb of patriotism, it is as illogical, unfounded, and destructive a heresy as has ever been concocted by ambitious place-hunters since the world began.

When our fathers met in solemn council, in yonder State House, first to agree to a Declaration of Independence, and next, having secured that object by the sword, to frame a Federal Constitution, the narrow and contracted idea of a limited copartnership, in which each partner, at pleasure, with or without cause, might dissolve, we are sure never once entered into their minds. Such a transaction, forsooth, would not have needed a convocation of sage and philosophic statesmen to discuss and arrange. If *that* had been all that was in contemplation, a body of the most ordinary men, taken at random from the highways, would have answered as well. These could conveniently have called in a county town scrivener, who, for a fee of four shillings, could have drawn up "the articles," witnessed their execution, and deposited them in his wooden chest for safe-keeping! But in no *such* common-place business were George Washington and Thomas Jefferson, and John Adams and John Hancock, and Benjamin Franklin and Roger Sherman, embarked, when they deliberated on American independence and American institutions. No such nerveless, ricketty, limping, disjointed piece of imbecility ever proceeded from *their* hands. For no *such* sickly and effeminate piece of mechanism, did they pledge to each other their lives, their fortune, and their sacred honor. No! They did not meet in the cabinet, and bend the knee before God, in prayer, and repair to the tented field, and endure a baptism of blood, in order to erect on these Western shores a *Shed*, patched together with tenpenny nails and pine boards, leaky at the roof, open at the front, and with large apertures at the side, to be torn by the first gust of wind and rain, and rent into fragments! *They* counselled, and toiled, and bled, to construct here a gorgeous PALACE—the abode of Liberty—with deep and solid foundations, walls of granite, roof of iron, battlements of steel, and buttresses thick as the wall of China—an edifice which, sheltering the oppressed of all nations, would bid defiance to the rude and howling tempests of ages. A *partnership*, indeed! What an idea! No! They have founded a NATION—one that was to serve the world both as a model and a blessing, and that was to be perpetual as the everlasting hills—with a Government distributed into three great departments—legislative, executive and judicial—a kind of political TRINITY in unity—whose powers, like the prismatic colors of the rainbow, were to be entirely separate and distinct, and yet blend so imperceptibly that no human eye could discern the exact boundaries of each. And such a Union, and such a Government, by the blessing of God, they *did* establish; and under them our fathers and we have lived for more than fourscore years, and what they have wrought for us we have heard. Let the tree be judged by its fruits.

A "partnership" of States! The right of each to "secede" at pleasure! Why, there is not a boy twelve years old, who has spent six consecutive months at any one of our public schools, with a modicum of common sense, who will not tell you that such a Government would not be worth losing one night's rest to establish. What would it be worth? How long could it endure? Could such a Government ever become a *Power* on the earth? Could it command confidence at home, or respect abroad? Could it negotiate loans, or establish a credit? Could it contound a foreign foe, or defeat a disaffected domestic one? Could it maintain a fleet or an army? Resting on the mere caprices of men, to all intents it would be a rope of sand, which every malicious adventurer could tear in tatters. And yet, this is what the insane leaders of the Southern rebellion are seeking to establish by the force of arms, viz:—Despotic State Sovereignty—unamenable to any common *Centre*, to God, man, angel, or devil—a solar system, with *the sun* left out, and without any centre of gravity! Stripped of its lofty pretentions, what is it? A *lusus naturæ*——a hydra, with many heads, but no heart—a monster fungus, generated among the bogs of South Carolina, twin-brother to the Yellow Fever, only tenfold more destructive.

In not a solitary State paper that emenated from our fathers do we discover for it any warrent. The Declaration of Independence says, it is not in me. The Constitution of the United States says, it is not in me. The latter explicitly disavows it. It tells us, that it claims to be the offspring, not of seperate States, but of the *People*, and that its purpose is "*to form a more perfect Union.*" As this Union, therefore, was formed by the whole people, and not by the States, the dissolving and the constituent power are *the same.* No power on earth can dissolve this Government and Union, save only the power that organized them, viz:—the People, in general convention assembled, and they only under the tie of conscience, binding them to the retributive justice of heaven. Not a solitary Secession ordinance, therefore, that has been adopted in the South, that does not fly in the face of all the sacred principles engrafted on our institutions by their illustrious founders. Under the Constitution they had no power to secede, even if the act had always been accomplished after solemn and prayerful deliberation. Even with such dignified accompaniments, Secession is revolution—nothing less. What must be our estimate of it, then, when effected against the declared will of majorities of thousands of voters, and when, between sunset and sunrise, entire States have been literally dragged out of the Union with Vandal violence, by assemblages of irresponsible armed men. Then Secession has no binding force at all, and in the mind of the true patriot can only excite emotions of righteous indignation.

And now, for a Confederacy thus inaugurated, thus prosecuted, and thus sought to be established—a confederacy that is expected to rise on the ruins of the noblest and best institutions on which yonder sun, in his journey through the heavens, has ever shone—need we say, we have no good wishes? In the Union, and under the Government and laws, we would invoke upon the people of the South as much peace, contentment and prosperity as a smiling Providence shall see fit to pour inte an overwhelming cup. Then we would pray that their measure of happiness might be, not only full, but pressed down and running over. But out of the Union, and as its sworn enemy, with a conscience as clean as ever God has given, we wish them as much confusion and as speedy and thorough a dispersion as was brought by an incensed Omnipotence upon the builders of Babel! May the Southern Confederacy die before it is born! May it be strangled by its own nurses in the very hour and article of parturition! May it go the way of all flesh, and that right speedily!

The only Secession we would allow to any mad malcontents, North or South, is, that if they find it utterly impossible to live any longer under our institutions, they leave their country for their country's good, and in some sequestered nook or corner of the globe, as yet unpeopled, seek to establish an El Dorado of their own. If the Pickeness and the Rhetts of South Carolina, can no longer abide this great country, let them secede to Mexico, and if the Wendell Philips and Lloyd Garrisons of the North are in the same category, let them secede to Canada. Thus Lucifer seceded from Heaven—not by a paper ordinance merely, but in *propria persona.* But modern Secessionists remains in the family, forcibly seize its possessions, and endeavor to break up all its internal arrangements. They resemble Phæton, who grasped at the reins of the sun that he might set the world on fire.

Holding, then, that on the part of the Government of the United States this is not a war of ambition, nor of subjugatton, but of strictest self defence, for the reclamation of the nation's property and the maintenance of its integrity—convinced that the south, by the assault on Fort Sumter, committed the overt act, and is thus responsible for all the blood that has been and shall be shed—persuaded that she is seeking to degrade and destroy the Republic, we to magnify and preserve it—in such a conflict, involving issues of such magnitude, we are not *neutral!* God forbid! We are for the country, the whole country, and nothing but the country. PEACE we desire; for not an element of our nature delights in war. But it must be a peace that shall bring back safety and honor to the Republic—a peace that shall keep the Union intact—a peace that shall restore her authority and possessions.

For the accomplishment of such a peace some say it is too late—that our condition is desperate—our doom sealed—our ruin inevitable. We do not think so. While there is life, there is hope. Man's extremity is God's opportunity. The darkest hour is that which precedes the dawn of day. Such is God's discipling economy, that in a moment, in the twinkling of an eye, the gloomiest prospect can be changed into gladness. There were some dark periods during the Revolutionary War, when our fathers almost despaired of success. Yet they struggled on, fearlessly and faithfully, and at the last the eagle of victory perched upon their standards.

Let no man, then, give up his courage, much less despair. It cost many precious lives, and an almost untold treasure, to establish the Republic. Its preservetion, if there be any difference, is the holiest cause of the two, and is worthy of even greater sacrifices. But above all, whatever else we abandon, let us not let go our confidence in God. Some trust in the chariots, and some in horses, but let us trust in the Lord. He can stay the hand of the devastating angel; and when, through chastisement, He has sufficiently purged us of the dross of our national vanities, we believe He will. In the valley of Achor, He will open to us in the door of hope. Now we are no longer with Moses on the mount, but with Jonah in the deep. But in the God of Jacob is our trust. He can bring us deliverance. He is our refuge, a very present help in trouble. Therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea. We will still give to the country our sons, and our brothers, and our money, and our tears, and our prayers, and *ourselves*—all that we have and all that we are—an offering and a sacrifice, if need be, on the altar of patriotism and duty. *May God, then, bless our native land!* FOREVER LIVE AMERICA, THE ASYLUM OF FREEDOM—SOVEREIGN, UNITED, FREE, INDEPENDENT AND HAPPY! AMEN!

BY TELEGRAPH.

From Washington.

General Fremont to be Superceeded.

GENERAL WOOL TO BE HIS SUCCESSOR.

Brig. Gen. Sherman to be Promoted to a Major General.

ALL QUIET ON THE LOWER POTOMAC.

The Steamer Resolute Fired Upon at Acquia Creek.

IMPORTANT ARMY ORDER.

WASHINGTON, Oct. 4.

The following is the result of inquiries made to-day in official quarters:

The charges preferred by Col. Blair against Gen. Fremont, on the 26th ultimo, have not reached Washington.

According to the revised army regulations, the charges are required to be transmitted through a superior officer—in this case, General Fremont himself. A copy of them have been received to be filed, in the event that he shall reject or decline to transmit the original to the War Department.

In response to the request of Gen. Fremont for a Quarter Master for the Western Department, as Brig. Gen. McKinstry has taken the field, Maj. Robert Allen has been appointed to that position. He has the reputation of being one of the best officers of that kind in the employment of the government.

It is further ascertaind that Brig. Gen. Sherman is to be promoted to a Major Generalship, and will take command of the Department of Kentucky, the delicate state of Gen. Anderson's health alone rendering this arrangement necessary.

There seems to be no doubt that Gen. Fremont will be superceded, but no official intimation has been sent him of this fact. Gen. Wool it is thought by those well informed in military affairs will proceed west under specific instructions, and may be he will supercede General Fremont. No positive information however is derivable on the subject.

R. Pennington, a son of Gov. Pennington, has been appointed a captain in the twelfth infantry.

J. H. Groove, of Pennsylvania, and Wm. Chambers, of Illinois, have been appointed brigade surgeons.

An arrival from the lower Potomac reports all quiet.

During the fog on Wednesday morning the Resolute ran quite close to the batteries at Aquia creek and was fired upon with shell. No one was injured.

The sound of the drum and fife was heard continually on shore throughout Wednesday night, but the cause was not known.

An army order is just issued announcing that all depredators on private property will be severely punished; that no remission of the penalty for such outrages will be exercised, and that the commanders and guards over such property will be held responsible as the principals.

CHARTER OF VESSELS.

NEW YORK, Oct. 4.

The steamers Parkersburg and Potomac have been chartered to carry troops.

THE SUN GOING OUT.—It is said that there are now more spots on the sun than have been seen for many years; some of these are visible through a smoked glass to the naked eye. Several stars—some of them of great brilliancy, which from their ascertained distance must have been as our sun—have totally disappeared from the sky; and the question has been raised by astronomers and scientific men generally, whether the light and heat of the sun are gradually fading away. As this would be accompanied by the destruction of all the plants and animals on earth, it is rather an interesting question. The sun's light and heat are diminished by the dark spots at the present time above one per cent.