

No one can resist the conclusion, after fully reading and reflecting upon Mr. Lincoln's Message, that the President is one of the best politicians in the North, and one of the poorest statesmen.

The estimates of Government expenses for the fiscal year commencing June 30th, 1864, and ending June 30th, 1865, are fixed by Secretary Chase, at \$793,421,374, of which \$35,387,576 are for interest on the public debt, \$500,000,000 for the army proper, and \$42,000,000 for the naval establishment.

We acknowledge to man as a Democrat who is not a firm and consistent friend of the Union. Democracy means Union, just as the Bible means love, the sun light, the clouds rain. The perpetuation of the Union is the sum and substance of every Democratic principle, and the teachings of all our great men. The first thing that a true Democrat learns is to love the Union and the Constitution, and when he deserts these noble maxims, he has no further right to claim to be a Democrat. Jeff. Davis is no Democrat, any more than Ben Wade or "Z." Chandler are. Democracy embraces the whole country, not a portion of it; it teaches unity, not sectionalism; it inspires respect for laws and constitutional liberty, and knows no such despotic sentiments as are contained in the delusive phrases "military necessity," "war power," "no right to oppose an Administration," and other like epigrams from the Abolition disunion mint.

THE PRESIDENT AND FRED. DOUGLASS.

Fred. Douglass, the black man, made a speech before the Anti-Slavery Society in Philadelphia, on the 5th inst., which is reported in the New York Tribune. In the course of his remarks, he detailed a visit he had just paid to Mr. Lincoln. He said: "Men had waited in the anti-chamber for days, but the moment his card was sent in the usher returned with an invitation to walk up. Some office-bearer near by, remarked, 'I knew it would be so. He's a nigger, that's enough.' Mr. Douglass asked the audience to imagine how the President received him, a colored man. 'Why, precisely,' said he. 'As one gentleman receives another.'" He closed his speech with the assertion "that the old Union as it was could never be recalled. Its canonized bones were quietly jurned upon the battered walls of Fort Sumter, and the nation had come to think that the dear old finger of John Brown was worth all the slaveholders in creation. There would, in future, be no North, no South, no East, no West, but Union everywhere; every slave free, and every freeman a voter."

SOUTHERN NEWS.

The Message of Jefferson Davis to the rebel Congress is published in full in the New York papers. It frankly acknowledges the discouragements which hang over the Confederacy, but says the people of the South will never submit to anything but independence. He accuses England and France of hostility to the South, and with having favored the Federal cause. He recommends that no more substitutes be received for drafted persons, and that all between 15 and 45 be placed into the army, while others above the latter age, be detailed on special light duty. He wants all white persons employed in the army as cooks, teamsters, &c., to be thrown into the ranks, and their present duty performed by negroes. He urges an increase of taxation to stop the depreciation of the currency. He claims to regret the stoppage of exchanges, places the blame on our authorities, and indignantly denies the statements that the rebels have ill-treated our prisoners.

Gov. Letcher's Message to the rebel Legislature of Virginia says: "Look at the picture on all sides, and it presents hopeful and encouraging features. If we are only true to ourselves, to the cause, and the country, we cannot be overthrown." He claims that Virginia "will never consent to a treaty of peace which dismembers her own territory, nor will she consent to a treaty which does not recognize fully the Southern Confederacy."

Gen. Charles Clark, recently elected, was inaugurated Governor of Mississippi on the 16th inst. He urges the vigorous prosecution of measures for the defense of the State, and says that sooner than submit to the foe, should the army become exhausted, the women, children, and old men will, like the remnant of Pecosago, join hands and march into the sea.

The Governor of Georgia is trying to devise means whereby the State can keep up its means of resistance during the war. He recommends that cotton planting be restricted to one-fourth of an acre to the hand, and that every energy be directed to the production of food; that \$500,000 be appropriated to support soldiers' families; \$3,000,000 be appropriated as a military fund; and \$2,000,000 as a clothing fund; that the militia be re-organized so as to include all between eighteen and sixty; and finally, he wants a day of humiliation and prayer, which these expenses would naturally bring a man to who sees so little hope of their availing anything in favor of the rebellion.

COMPROMISE.—The grand fundamental principle of American Union is compromise. Men may ridicule it, hoot at it, pass laws pronouncing it a crime, and denounce all who uphold it; but it stands forth as the solemn truth of our national existence, that by compromise and only by compromise our Union was formed, and by compromise only can it be preserved. Massachusetts and New York could not make a union for government without compromise. Rhode Island and Pennsylvania could never agree on a common government without compromise. Nor could those States by any amount of compromise, or any bond, however strong, so bind themselves together that the changes of years, the advance of arts and civilization, the development of new forms and objects of labor and of commerce, would not make new compromises necessary to strengthen and preserve their union. So with the whole United States. The theory of union is mutual accommodation, mutual concession.

POLITICS IN THE PULPIT.

"No person who is an attendant upon public worship, in any portion of the United States, can have failed to observe, and if he had a proper appreciation of the duties of a clergyman, or a sincere desire for the interests of Christianity, to deplore, the extent to which politics are usurping the place of religion in the pulpit. In fact, this sad truth is so noticeable, that many of our best and most patriotic citizens of both parties, are often heard to remark that in the case of too many preachers, their sermons have degenerated into mean stump speeches, and we are bound in justice to say, that they are the very weakest and purest of the sort. A minister always makes the most miserable politician, just as an unscrupulous, brawling politician would make the most useless preacher. The clergy, and we say it only because truth compels, not because it is a pleasing duty, are taking a more and more active part in political movements. You will hardly find a political convention in which one or more of the most active and noisy members are not clergymen. If you enter church on any Sunday in the year, the chances are at least even that you will hear a political harangue, which part of the audience will be moved to applaud, and part to hiss. The political opinions which are enunciated from the pulpit, are generally accompanied with a most offensive dogmatism and positiveness. This is natural enough. The clergyman is regarded with peculiar reverence, as a man removed from secular struggles and secular stains, and set apart to break the bread of life to the people. He is rarely contradicted; he is treated by men as men treat women; he is never subjected to an intellectual rough and tumble; an atmosphere of respect surrounds him, which protects him as cotton protects diamonds. Upon sacred and religious topics he has a right to speak with authority; not only to soothe and heal and bless, but warn and rebuke and admonish; he is false to his trust, if he do not. But the habit of mind thus generated is easily transferred to secular themes. The priest's authoritative tone is easily assumed when he speaks on topics on which he and his parishioners stand on the same plane of observation, and where their vision is quite as likely to be as good as his. How common it is to see a young clerk, just hatched from a divinity school, running about with the shell yet on his head, who will undertake to settle any question of administration or government as easily as he will pull off his gloves! The mistake is in supposing that in regard to these problems, you can come to a satisfactory solution by some short cut of inspiration, by the intuitive moral sense; whereas the contrary is notorious; by the fact. There is often a ludicrous disproportion between the tone and manner with which dogmas are uttered from the pulpit, and the substantial value of the opinions themselves. To hear and see the preacher, one would suppose that he was enunciating the oracles of God, while what he is really uttering is some shallow, sentimental or mischievous nonsense, such as might have been picked up at an infant's school, a milliner's shop, or a lunatic asylum.

What we have been saying has particular reference to the subject of slavery, on which this country has been growing stark mad for the last few years. The clergymen are all, or nearly all, anti-slavery in sentiment and feeling. We don't object to this; it needs no ghost from the grave to tell us that slavery is a great social and economical evil, and that every patriot and every Christian should be glad to see it removed. But most clergymen are also Republicans, and here the trouble begins. Republicanism involves two very distinct elements: first, that slavery is an evil, wherein we are all agreed; and, second, that the Republican method of dealing with slavery is the true one; wherein we are not all agreed by any means. But the Republican clergyman cannot or will not see the distinction. In his view, the man who is not a Republican is not opposed to slavery; is pro-slavery, in short.

A religious congregation is not and ought not to be formed on the ground of unity in political faith. The same religious truths—the same warnings, exhortations, encouragements, consolations—are to be addressed to Whigs, Democrats, Republicans or Native Americans. Before the throne of God these distinctions melt away like those of station, wealth or dress. It is one of the most beautiful elements in the Christian faith, that it brings together men who on secular topics differ most widely. In the congregation of the over-zealous Republican clergyman there will be, or may be, some persons who are not Republicans. They are just as conscientious in their Anti-Republicanism as he is in his Republicanism. But they are constantly exposed to the chances of hearing their convictions denounced, their motives impugned, and having their blood stirred by insulting insinuations. They are obliged to sit still and hear a clerical dogmatist, from his vantage ground of the pulpit, attack them with flimsy arguments, whose fallacy they have long since detected, and could easily show, if it were a proper place for discussion. They are sent home in a frame of mind anything but substantial, if not muttering half-suppressed curses between their teeth. The natural result follows; they refuse to go to church where they are visited by denunciation and exasperated by abuse.

Nor do we put the objection to political preaching solely on the ground that such preaching offends the earnest political convictions of a portion of the congregation, and thus keeps them away from church. The objection exists in hardly less force as to that part of the congregation who may agree with the preacher in his views. The preacher's duty is to teach religion and not politics. The general sentiment of the public would discountenance a clergyman who, instead of sermons, should give essays on banking or agriculture, on political economy, on dietetics, on the use and abuse of medicines; why should such peculiar latitude be given to partisan politics? Laymen do not wish on Sunday to have their thoughts disturbed and their tempers tried by the hearing discussions and jarring conflicts of the past six days. They go into the house of God to escape from them.

"Sleep, sleep to day, and to-morrow morn, Of us and daily tears."

is the heart's natural language. On Sunday a man seeks to clear the soul of the dust and soil of earth, and to garnish it with pure thoughts, tranquil aspirations, ethereal hopes—flowers that have sucked the dew of Heaven—and how can he do this if his spiritual guide insists on shooting into it the rubbish of politics? The effect upon the clergy themselves of this habit of preaching politics is most injurious. It acts upon the mind in much the same way as dram-drinking acts upon the body. It begets a craving for coarse, vulgar excitement, utterly inconsistent with a proper interest in the appointed functions and appropriate meditations of the pastoral office. The more engaged the clergyman becomes in political issues, and the success of this or that political party, the more coldly and languidly will he turn to religious themes and spiritual contemplations. Once upon a time, a worldly man, who was wholly absorbed in the accumulation of property, was gently re-monstrated with by his clergyman, and reminded of the necessity of preparing for another world. "Don't talk to me of another world," was the reply, "one world at a time is as much as I can attend to." There is a frankness, a freedom of hypocrisy, in this answer which we like. It includes an obvious truth. No man, be he clergyman or layman, can be wholly absorbed in the interests and issues of this world, and leave due space in his heart for those of another. You cannot serve God and politics, any more than you can serve God and Mammon.

To general strictures like the above there are, of course, reasonable qualifications and exceptions. They are not true of every sect; still less are they true of every clergyman in any sect. But we appeal to the great body of laymen in our community—especially those who are no longer young—if there be not too much truth in what we have said. That the spirit of religion is decaying, and the influence of the clergy is declining, are melancholy facts. We are sorry for both; as sorry for the latter as the former. Both facts are symptoms of the same disease; and the same remedy is needed for both.

FERNANDO WOOD'S PROPOSITION OF FRANCHISE.

Hon. Fernando Wood, of New York city, on Monday last, offered in the House of Representatives, the following preamble and resolution: "Resolved, That the President, in his message, delivered to this House on the 9th inst., and in his recommendation to the people to assemble to God for recent victory, claims that the Union cause has gained important and substantial advantages; and whereas, in view of these triumphs, it is no longer beneath our dignity nor dangerous to our safety to evince our powerful appreciation of the great inauguration an opportunity to return to the Union without imposing upon them degrading or destructive conditions; therefore

Resolved, That the President be requested to appoint Commissioners, who shall be empowered to open negotiations with the authorities at Richmond, to the end that this bloody, destructive and inhuman war shall cease, and the Union be restored upon terms of equity, fraternity and equality, under the Constitution."

On motion of Mr. Washburn, of Illinois, the proposition was unceremoniously laid upon the table, by a vote of 98 yeas to 59 nays. The Springfield Republican is one of the few administration papers that is blessed with a few grains of common sense, as witnesses the following, which contains more wisdom than will be found in nine-tenths of the Abolition press in the whole year: "There is a general jubilation in the Republican papers over the assumed defeat of the Democratic party. They had better not take that for granted. A party that has just cast more votes than ever before in every State except Massachusetts, and has been beaten only by the most extraordinary efforts, can hardly be considered quite dead. The moral of the political situation of the Republican leaders is that they have no such excess of strength as to make it safe for them to be reckless or defiant as to means and measures; that they are still on trial before the American people as to their ability and integrity in the conduct of the government; and that they can only hope to obtain a renewed lease of power by demonstrating that they can avail and will use it for the general welfare, rather than for private and partisan ends.

THE USURPATIONS OF THE PRESIDENT.

The President is complimented by his subsidized organs on the Jacksonian qualities he is developing, and we are assured that he is demonstrating the strength and power of the Government. In the precedents of history fall in their application to this country, these lickspittles of the Administration are mistaken. Said President Jackson: "Nor is our Government to be maintained, or our Union preserved, by invasion of the rights and powers of the several States. In thus attempting to make our General Government strong, we make it weak. Its true strength consists in leaving individual States as free and as independent as themselves; in making itself felt, not in its power, but in its beneficence; not in its control, but in its protection; not in binding the States more closely to the center, but leaving each to move unobstructed in its proper orbit."—Jackson's Veto Message, 1832.

Some comment is occasioned by the great number of recruits here from New York, while other States are sending very few. Two hundred and eighty men were recruited in eight days for the Fifteenth New York heavy artillery, one hundred and fifty of whom reached here yesterday by steamer.

New York has probably sent more volunteers to the Army of the Potomac since the Conscript act was passed, than all the other States combined, leaving out New Jersey.—Exchange.

THE CONSCRIPTION.

The opinion in knowing circles at Washington, says the *Harrisburg Patriot*, seems to be that the \$300 will not be repealed, but modified. The changes in the law, it is surmised, will "look rather to raising the commutation money to a sum equal to the bounties necessary to be paid for volunteering—to reducing the number of exemptions—and to throwing the now existing two classes into one, rather than to any more radical alterations."

A Republican army officer, indignant at the manner in which the war has been managed, recently remarked: "If this war had been under the control of the Democrats, the rebels would have been driven into the Gulf of Mexico, long ago!"

LATEST WAR NEWS.

At midnight on the 10th about thirty guerrillas made a dash at our picket lines, three miles from the Chain Bridge and five from Georgetown and captured one man and six horses. The picket reserve rallied and fired three volleys into them, killing one and capturing another.

The monitor *Weehawk* sunk at her moorings off Morris Island, S. C., on Sunday last, during the prevalence of a gale. Thirty of her crew perished, among whom were four of her engineers. The Captain and remainder of the officers were saved. The other monitors rode over the storm.

Richmond papers say that Longstreet's command is at Rutledge, 30 miles northwest of Knoxville, on the road to Bristol, South-Western Virginia, and in a comparatively safe position. His rear was skirmishing with our cavalry, but his pursuit is said not to have been very active.

There is no confirmation of the rumor published in the daily papers to the effect that the pretended Vice-President Stephens and five other Commissioners were sent to Washington from Richmond with propositions for a peaceful reconstruction of the Union.

THE REBEL RAID TO MOUNT STERLING, KENTUCKY.

Gen. Foster has assumed the command of the troops lately under Gen. Burnside, and the latter has gone to Cincinnati. All was quiet in the vicinity of Knoxville on the 14th.

There was a rebel raid to Mount Sterling, Kentucky, on Tuesday night, under command of Major G. C. Bledsoe, of about 200 men. They burned the Court House, took about 50 horses, which commissary stores they wanted, and left for Dixie in haste. The 40th Kentucky was camped about a mile from the place, and by the time they got ready to come the Rebels had fled toward the Olympian Springs.

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FOR THE HOLIDAY TRADE.

A LARGE STOCK OF CONFECTIONERIES TOYS, FANCY GOODS, GAMES, AMUSEMENTS, &c.



BENER & BURGESS Variety Store.

A LARGE ASSORTMENT OF FINE FRENCH CANDIES.

CANDY TOYS, GUM DROPS, CHOCOLATE CANDY.

And every Variety of STAPLE CONFECTIONERY.

FOREIGN AND DOMESTIC PRESERVED FRUIT.

CONSISTING OF PRUNES, FIGS, CITRONS, TAMARINDS, CURRANTS, RAISINS.

CANNED PEACHES AND TOMATOES, PRESERVES & JELLIES, Branded Peaches, Pickles, Sauces, &c.

A Select Assortment of Rooking Horses, Drums, Iron and Wood Boxes.

Ladies' Willow Baskets, Reticles and Boxes, Gentlemen's Dressing Cases, Fancy Boxes, Opera Glasses, &c.

DOLLS AND DOLL HEADS, DRESSED DOLLS, CHINA DOLLS, BISQUE DOLLS, WAX DOLLS, CRYSTAL & KID DOLLS.

CHINA HEADS, BISQUE HEADS, RUBBER HEADS, DOLL BABIES, ETC., Embracing all the New Styles.

TIN TOYS, OMNIBUSES, EXPRESS WAGONS, MECHANICAL MONITORS, ROBINETS, R. R. TRAINS, ANIMAL TRUMPETS, SWORDS, GUNS, &c.

SUNDRY TOYS AND GAMES, Grace Hoops, Battledores, China Tea Sets, Broom Sets, Balls, Toys, Wooden Toys, Crib and Bedding Blocks, Solitaire, Loto Ball and Hammer, Philosophy, Authors' Games, Familiar Questions, a variety of Card Games and Amusements.

AN ASSORTMENT OF CHEQUER BOARDS, BACK GAMMON BOARDS, CHEQUER MEN, CHESS MEN, DOMINOES, WATER COLOURS, Harmonicas, Accordions and Musical Books.

A LARGE STOCK OF PERFUMERY, Brushes, Combs, Portemonies, Wallets, &c.

SUITABLE FOR HOLIDAY GIFTS!

A SMALL ASSORTMENT OF Meerschaum Pipes and Bells, PIPES, BOWLS and STEMS.

AN ENDLESS VARIETY OF NOTIONS, Including everything