The President at Gettysburg.

It is not supposed by any one, we believe, that Mr. Lincoln is possessed of much polish in manner or conversation. His silences, however, claim for him an average amount of common sense, and more than an ordinary kind and generous heart. We have failed to distinguish his presence in the latter, and apprehend the former to be somewhat mythical, but imagine that his deficiencies herein being less palpable than in other qualities constituting a residence have led his admirers greatly to over-estimate him in these respects. These qualities are not failings to guide propriety of speech and action in mixing with the world, however slight may have been the opportunities afforded their personal becoming acquainted with the usage of society.

The introduction of Davison as a funeral sermon is an innovation upon established conventions, which, a year or two ago, would have been regarded with scorn by one who thought custom should give or less extent, be consoled in determining social and public proprieties. And the custom which forbids its introduction is founded on the propriety of the State of things, and is not therefore military arbitrary, or needful to special localities, but has suggested to all nations the exclusion of political partnerships in funeral discourses. Davison seems then, should have taught Mr. Lincoln that the introduction upon such an occasion was an offensive exhibition of bombast and vulgarity. An Indian in eulogizing the memories of nations who had fallen in battle, would seek to inculcate differences in the very idea that had no connection with the perishing circumstances, and which he knew would cause unceasingly the latter populations of his hearers. Is Lincoln less refined than a savage?

But aside from the ignorant vulgarity manifest in the President's eulogium of Davison at Gettysburg,—and which will be held at least to the memory's part of the dead, when he was there profusely to honor,—in the maintenance of the cause for which they died, it was a perversion of history so regret that the most extended charity cannot regard it otherwise than wilful. That, if we do him injustice, our readers may make the needed correction, we append a portion of the oration on the dead at Gettysburg:

"Four score and ten years ago our fathers brought forth upon this continent a nation conceived and dedicated to the proposition that all men are created equal. [Cheers] Now we are engaged in a great civil war, testing whether that nation, or any other nation, shall be dedicated to this maxim and dedicated to the proposition that all men are created equal. [Cheers]

As a reflection of this statement, we copy certain clauses from the Federal Constitution:

"Representatives and direct taxes shall be apportioned among the several States which may be included in this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

"The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

"No amendment to the Constitution, made prior to 1789, shall affect the preceding clause."

"No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

Do these provisions in the Constitution dedicate the nation to the proposition that all men are created equal? Mr. Lincoln occupies his present position by virtue of this Constitution, and is sworn to the maintenance and enforcement of these provisions. It was to uphold this Constitution, and the Union created by it, that our officers and soldiers gave their lives at Gettysburg. How stood he, then, standing on their graves,minister the cause for which they died, and that the statesmen who founded the Government? They were men possessing too much self respect to declare that negroes were their equals, or were entitled to equal privileges.—[Chicago Times]