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Select Poetry.



Written for the Daily Pennsylvanian.

THE UNION.

One and Inseparable, Now and Forever.

BY JOHN M. CROSSLAND, POTTSVILLE, PA.

Ye sons of Penn—awake! arise!
While yet our emblem Eagle flies;
And with your banner of the skies,
Do battle for the Union!

God save the Union! be our prayer—
For all our hopes are centred there!
And patriot hearts may well despair,
When severed is the Union!

Oh, Washington! be thou our guide—
As in thy days of manly pride,
When freedom battled by thy side
To form this sacred Union!

God save the Union! breathe it now,
As when the laurel bough thy brow,
And hallowed England came to bow
In reverence to the Union!

Our fathers—from their lowly graves,
Whose meed was to be good and brave,
And calling on their sons to save
This blood-cemented Union!

God on the shield your fathers wore,
When England's minions trod our shores;
And be the watchword—as of yore—
God and our glorious Union!

Patriot shall be the daring band,
That lights up fiction's burning brand,
And strews its curse upon our land
To save and mine the Union!

May Heaven impress the mark of *Cross*,
When Judas shall his pieces claim;
And stamp them with eternal shame,
That would dissolve the Union!

Remember! sons of good old Penn—
That "Yorktown" was a Southern gem!
And giant blows were struck by them
To form a perfect Union!

While Massachusetts—sons and sires,
Were bleeding for their blazing fires,
"Kings Mountain" glowed with streaming fires,
For Liberty and Union!

Then heed ye well those sons of light!
Who plead their "rights" to win the fight—
And darkness blazing stars unite
To form this glorious Union!

When four—puts on a sable crown,
Forgetful of their joint renown,
Shall six of these old States go down,
That battled for the Union!

Defiant of the blood and toil,
Shall treason's dark and damning spoil—
Pollute our consecrated soil
By severance of the Union!

Not by our fathers' gore bed—
By all the suffering hearts that bleed—
And sacred memory of the dead—
We will preserve the Union!

The Union, is our blazoned crest,
By statesmen formed: by warriors blessed!
"No North to South, no East, no West,"
Shall ever sever the Union!

For Pennsylvania speaks afar—
As "Keystone State," and central Star!
Warning the hordes of civil war,
She will preserve the Union!

She stoops not to embrace the slave;
Nor will she dig a freedom's grave;
Or dim a single star to save,
The creature of disunion!

But firm—as when her State House rung
With *Independence* on its tongue—
She now presents her chosen son,
As landmark for the Union!

Look to the Question as it is.

It is every way proper that we should not, under the influence of the excitement of the hour, forget the simple issue and the plain facts of the political contest in which we are engaged. Our enemies—we do not call them rivals—have evaded the issue and perverted the facts. We will very briefly refer to them.

The question before the public to be settled by the present presidential election is, when reduced to the simplest form, the equality of the States in their rights and powers. Human nature is precisely now what it has been in all ages. We have it in the example before us. Ambitious men with us, bent on getting power, indifferent as to the means, and reckless of the consequences, have artfully misrepresented the whole case. They have been unwilling to trust their countrymen with the truth. A swift judgment they know would be passed against them. The people everywhere in our country prefer to do right in regard to all political questions, rather than inflict wrong and injustice. They have a great stake in the former; benefits to be derived from it in the present and the future, and serious mischiefs to apprehend from the latter. They have no pampered appetite for office—no diseased ambition for power. The safety and security of their homes, the prosperity of their private interests, the protection of their lives, their liberty, and their property, form the chief end of every thought and act which they devote to the public interest. This may be fairly stated to be the object of the people in the choice of a President. They can have no malign motives. It is because of all this that the abolitionist, who is against the Bible and against the equality of the States, and that the black republican, who seeks the same political ends, will not state the truth before the people, but resort to low and despicable perversions. What is no less signally true in the conflict in which we are now engaged is, that the ambitious leaders of the party to which we refer, when the case is stated so as to make out the truth plainly, when the facts charged against them are proven, when they are taken in the commission of the very offences of which we say they are guilty, with a hardihood for which the reprobate of the stocks and of the prison is peculiarly distinguished, they deny everything, and set about to reconstruct their false distortions, with more intense zeal and redoubled ingenuity.

It is in this state of the contest, therefore, that we have stated simply the question which is really now submitted to the people. It is one of political life or death to our country. We will prosper or may perish by its decision. We repeat it—the question in the political conflict now pending, is, shall equal rights exist between the States? It is a question of the sovereignty of the people. In other countries they have no sovereignty. Their rulers possess it. We are equal and independent States. The rights and powers which any one State and the people of that State have, every other State and the people thereof also have. The people of no State may claim for themselves what they may deny to others. Every State in the Union has acted independently, and for itself, in the formation of its own constitution. None interfered, because they had no right to do so. None ever questioned it, because the right to do that did not exist. The Congress of the United States passed an act by which they simply said that Kansas and Nebraska should frame a constitution to suit itself, conformably to the guarantees of that of the United States. The latter respected, admitted, and sanctioned slavery in any of the States that might choose to maintain such an institution. The Kansas and Nebraska act did no more than to recognize the power of the people to exercise the right of self-government, and to regulate for themselves their own domestic institutions, as the other States had done for themselves.

This, then, presents the simple question of the equality of the States? Out of it springs another. It is this: Which State, or which set of States, has a higher claim to certain sovereign rights than other States of the confederation? Who will answer this? Who will answer it by declaring the particular States that have a right to, and will exercise this odious prerogative? Is there a man who will dare to do it before the American people, either in the North, East, West, or South? Not one! Yet this is the question, the very question, which is now pending before the people upon the result of the presidential election.

Our political enemies disguise the question. They dare not present it as it is. If they can continue this deception it may be fatal to our existence as a nation, if it brings those into power who are determined to do that which will force a separation of this Union. We, therefore, warn our American brethren of the North that they are thus artfully practised upon by designing men, who are leading them on under false pretences, and who seek power at the price of civil war, and the destruction of the government. We ask them to pause before they cross the Rubicon—the last line of demarcation that secures the peace, the safety, and the independence of the respective States.—Washington Union.

Formal Ride down a Spur of the Allegheny Mountains.—A Stage Upsel—Perilous Situation and Miraculous Escape from Death.
(From the Richmond Whig, Sept. 6.)
On the morning of the 24th ult., at half-past two o'clock, a party, twenty-one in number, left the White Sulphur Springs for the terminus of the Central Railroad. All went on pleasantly until about one o'clock in the day, and shortly after commenced the descent of Morris mountain, when it became alarmingly apparent to the passengers in the advance coach that the horses were running away; and to increase their terror the driver was seen rolling in the dust. The horses, thus left unchecked, went dashing on in their mad career, the coach reeling from side to side under its heavy top load,

first upon the two wheels nearest the precipice and then inclining to an opposite direction, until it was at last thrown violently over, mangle, bruising and crushing the limbs of the terrified passengers, killing one horse, and breaking the leg of another. To add to the confusion of the scene, the horses which were not disabled, continued to drag the wreck over the ground, while the occupants were indiscriminately piled up and unable to help themselves. The thrilling incidents which followed are thus described by a passenger:—

I could neither speak nor move to help myself, being completely paralyzed with horror, though I could see distinctly all that was going on. Two or three persons were on top of me, and I verily believed that all my companions were killed. At this critical moment the rear coach came dashing down the mountain as if in hot pursuit. A young man who occupied a deck seat leaped off without waiting for the horses to slacken their speed, and hastened to our assistance. Jumping upon the overturned coach, he extricated the only lady passenger, and calling a Mr. Davis to aid him, supported her to a seat in the coach they had left. Leaving her under the charge of some ladies, he returned to the rescue of others. I have since learned that the name of this noble-hearted young gentleman is Morrison, a resident of New York. He had under his care three ladies—Mrs. Huger and two Misses Huger, of South Carolina, who also rendered efficient service in administering to the necessities of the wounded. Mr. Morrison seemed to be the only gentleman present who was equal to the emergencies of the occasion. He gave directions in a prompt and decisive manner, and but for his energy I verily believe nothing would have been done for our relief.

Water was asked for to bathe the head of the wounded lady, and the reply was that none could be obtained. Mr. M. at once found a broken demijohn of sulphur water in the coach, and from it procured a sufficient quantity to answer the purpose. It was found impossible at that time to get by with the rear stage, as two of our horses were killed, one having had his brains dashed out and the other a leg broken; the throat of the latter being afterwards cut to put an end to his sufferings. The task was at length completed, and we reached the hotel, a mile below, where everything was done by the proprietor, Mr. Woodward, and his assistants, to all-viate the sufferings of the wounded. Here, too, Mr. Morrison's suggestions were of great value. He succeeded in having a boy mounted upon a horse, and despatched a message to Dr. Crump, at the Hot Springs, and another to the agent of the line for an extra coach; and the promptness with which they responded to the call was soon apparent. In an almost incredibly short space of time they were seen coming at full speed, in a buggy, and an extra coach following at the same rate.

With regard to the wounded, I may state that Judge Fry seemed to be more severely hurt than any one else, his injuries being mostly about the head. A boy, whose name I understood to be Gay, from Staunton, was delirious from the effects of a very severe contusion on the left temple. One gentleman, said to be from Norfolk, had both hands and arms dreadfully mangled and one eye severely cut. The lady passenger, who was travelling under the charge of Judge Fry, had a severe cut over one eye, and her left arm very much bruised. I was hurt internally. All, however, are doing well, and will no doubt recover.

From the N. Y. Freeman's Journal and Catholic Register.

RELIGION AS A POLITICAL TEST.

Were it not disgusting, it would amuse us to see the savagery of the contest that has been waging for months between the two known political parties on the subject of the religion of the candidate of one of them. It was, certainly, of the nature of a farce that an out-and-out know-nothing faction should have selected for their presidential candidate not only the son of a foreigner, but one who, until recently, was looked upon by his friends and associates as a Catholic. The party known as Chocwags, North Americans, or anti-slavery know-nothings, offered Mr. Fremont their nomination, and he formally accepted it, having avowed his sympathy with most of their principles, and his promise to carry them out, if he could be elected. According to the New York Times, a Fremont party, this convention, which thus nominated Mr. Fremont, was composed of those who "bolted from the American (know-nothing) national council and nominating convention in Philadelphia, by reason of the admission therein of delegates representing a Roman Catholic constituency—thus taking the most decided position as anti-Roman Catholics, and still maintaining that position." Yet, as if to illustrate how utterly profligate in principle know-nothingism is, and how necessarily self-stultifying, they take as their candidate a man supposed to be a Catholic.

Having selected such a one for their candidate, the next curious step is the attempt to make out—not that Mr. Fremont had given up being a Catholic—not that he was now a Protestant, or of no religion—a thing possible in itself, plausible moreover, and which certainly has the political right to do without being politically questioned about it—but that he never had been a Catholic, never had so professed himself—this is, we think, the most audacious attempt on the credulity of the American people that has ever been tried. Had the appeal been made to the real American principle that a man's religion is not a matter on which he ought to submit to questioning—however contradictory this might be to the inquisitorial dicta of the know-nothings—their inconsistency would have found some to pardon it. But the attempt to make the public swallow so absurd a story as that Mr. Fremont did not for years profess himself a Roman Catholic, and nothing but a Roman Catholic, has actually something in it hardly one step from the

sublime. There is a relieving feature in this unpleasant business. It is that while there are scores of men who, by personal intercourse with Mr. Fremont on other days, are in a condition to give the most conclusive testimony—and many of these are hostile to Mr. Fremont politically—not one of them of any character has been found to violate the rights of private intercourse, or the political privilege of religious liberty, so much as to be induced to publish a word on the subject. The unseemly contest has been left to the two know-nothing factions to dispute between themselves, the one set averring—that Mr. Fremont does not, with his own words, aver—that he has never professed himself a Roman Catholic; the other set asserting that he has not ceased to be a Catholic, but is playing some dark and mysterious part for the accomplishment of Catholic designs on the country.—The two sets are well matched. It would be a pity to interfere with them.

But we must insist on their letting alone the good name of the Catholic priesthood. It will not do for the friends of Mr. Fremont to malign falsely the character of the good old Jesuit Father Van Horne, who married him. Respect for the memory of a good priest, now deceased, will one day compel the overthrowing of the coarse charges of the Tribune that he had no regard to the requirements of his sacred office.—The same kind of gross impudency has been practised with a Catholic priest still living.—The Rev. Mr. Olivetti, of Whitehall, in the diocese of Albany, has been trumpeted through the country as having declared that he knew Mr. Fremont to be a Catholic, and that he meant to vote for him on that account, and that he had five hundred men in Essex county whom he would make vote for him also. Mr. Olivetti has felt it proper to give a formal denial to this tissue of absurdities in a local paper at Whitehall. He says that he knows nothing about Mr. Fremont's religion—how should he?—that he has not had time to learn the merits of political parties in this country, and does not intend to vote at all, having enough to do with the discharge of his clerical duties. As to the retinue of five hundred men that were waiting for his word to vote, it is hard to think that such stories can be believed by any one. Catholics understand perfectly well their rights, and their individual responsibilities as citizens, and do not exercise their citizens' privilege at the dictation of any man. But the Catholic conscience in such matters, its liberty and its dignity, is a thing not to be understood by know-nothings, who bind themselves to do blindly of the knights that carry the dark lantern for their party.

Meanwhile, as the know nothing faction that sustains Mr. Fremont reels as fatal to his prospects the charge of his having for years been known as a Catholic, and the know nothing faction that opposes him maintains that he is still a Catholic at heart, and only a Protestant for the nonce, till after election, it gratifies us to witness the profound disgust with which a vast proportion of the community view this indecent discussion. Like the fictitious issues made up in the old courts to test a principle by an assumed trial between John Doe and Richard Roe, we believe that the effect of this vile contest between the two sets of know-nothings will be to banish from future contests all inquisitorial searches into the religious professions of political candidates.

Black-Republican impudence.

Under the head of impudence, the Catholic Register and Freeman's Journal has the following advertisement:—

A CAMPAIGN TRACT!!!
Catholics, Attention!!!

Hear what Pope Gregory says about the slave-trade and those who deal in slaves. Hear his anathemas denounced on all those who in any way countenance slavery! including, of course, those who, by voting for Buchanan or Fillmore, uphold the infamous traffic!

Read Pope Gregory's bull! The Catholic clergy in America entirely ignoring or losing sight of the above document, issued only a few years ago, it remains for Protestants to publish the same for the benefit of all true Catholics, none of whom would care to vote for Buchanan or Fillmore after reading this proclamation of his Holiness. They would rather vote for John C. Fremont, who is pledged to prostrate "the slave oligarchy" and to extend the area of freedom.

Fremont and Dayton clubs can be supplied with the above bull, illustrated by a handsome cut of the Pope, surrounded by his cardinals, engaged in the work of freeing a slave from his chains; in addition to other suitable matters, such as *Daniel O'Connell's* views on slavery; also those of other celebrated Irishmen, together with a map showing up, in suitable colors, the free and slave States of the Union; all published together in an eight-page tract, which must have a telling effect on that class of voters. Will be ready on the 10th of September.

Thousands of copies have been already ordered. Send early. Price per 1,000, \$10; per 100, \$1.25; or 2 cents single. Each order must be accompanied by the cash.

Address the publisher, JOS. H. LADD,
No. 22 Breckman st., New York.

Nothing can possibly be finer than that. Its cool, complacent effrontery is unmatchable. It is only very lately that some of Mr. Fremont's warmest supporters were in favor of restricting the political rights of Catholic citizens, and affected to doubt whether they, as Catholics, could really preserve a true allegiance to the country. *Presto!* and the scene changes; now Catholics are called upon to elect Fremont

President, to "prostrate oligarchies," and destroy negro slavery at the bidding of a former Pope of Rome.

According to these silly tractarians, the Catholics (or some of them, at least) are not at all troubled with the common faculty called a memory; and the same political adventurers who have just tried, and just failed, to establish an oligarchy over the Catholic citizens, can instantly thereafter whistle up Catholic voters, to go, at their bidding, upon a wild hunt against the rights of some other portion of the people of the United States.

That the Pope of Rome has, at any time, declared that there is any sin in living under the constitution of this country, and in fully carrying out and defending every one of its promises and provisions, is a falsehood too glaring to render service even in an insane outbreak of party spirit. In maintaining the integrity of this Union, the Catholic citizen needs not the imperinent advice of any mad factionist, and, in forming his opinion upon political duty, he can easily afford to dispense with the advice of hot-headed and empty-headed bigots and sectarians.

Is a White Man as good as a Negro?

The Question of Superiority Settled.

It would appear, by the following paragraph from the Martinsville Monitor, that the black republicans of Indiana have settled in their minds the question as to the relative superiority of the black and white races, which, after long study, Mr. Union-sliding Banks was unable to decide upon. The incident related occurred at a Fremont barbecue in Morgan county:—

"The most characteristic part of the whole affair occurred at the table. A mechanic, who had hitherto been a strong Fremont man, was on the ground with his wife and child. At a given-word he attempted to cross the rope to the table, but was not by one of the marshals and told to stand back and give room for the ladies. He stepped back as he was told, when seven or eight women, as black as the ace of spades, advanced before him to the table, and ate with the rest of the Fremont ladies and gentlemen. This was too much for him. He tore the Fremont badge from his breast, and swore that, although he was a poor mechanic, he was yet a little better than a negro. He said that if he and his wife were to be thrust back from a Fremont barbecue to give place to negroes, he no longer was a Fremont man, and immediately stamped the Fremont badge under his feet, and declared his intention to vote for Buchanan. We are informed that four or five others did likewise. It is said that not less than twenty negroes ate at the first table."

From the Philadelphia News, Sept. 19.

NEGRO FREEMONTERS ON THE STUMP.

We learn that a burly negro is now engaged traversing the interior of the State, and making stump speeches in favor of Col. Fremont. This is practical amalgamation, and affords but another illustration of the truth of the charge that Black Republicanism is but another name for Abolitionism. In New York, we learn, Fred. Douglas, whose paper is the leading Republican supporter of Mr. Fremont in Western New York, has taken the stump, and will fill appointments from now until the election. He delivered two addresses before the Republican Fremont Clubs of Otisco, Onondaga County, some seventeen miles from Syracuse.

In his remarks, he stated that he would sooner, with Banks, let the Union slide, than that Mr. Fremont should be defeated; and that any Republican should prefer to support Fremont, knowing him to be a Roman Catholic and against the extension of slavery, than to vote for a Protestant who was not known to be pledged to the North, as against the South. He was careful to "curse" the stars and stripes, as he has frequently done, and avoided his usual bitter denunciations of the Constitution and the Union. It is evidently his study to follow the example of Weed, Giddings and his other co-laborers, and to conceal his real sentiments until after election.

The Falsehoods of William Y. Roberts,

the Lieutenant-Governor of Kansas under the bogus Topeka Constitution.

Two of the mercenaries travelling our State at the present time are the so-called Gov. Roberts, who holds his commission under the Topeka Constitution—a Constitution framed by a public meeting in Kansas which confessedly does not represent even the people whom it purports to represent—and a man by the name of HOLLIDAY, who also boasts of a sounding title derived from the same doubtful authority. Roberts got himself into a scrape in Franklin, Vnango County, the other day, by alleging that he had called upon the Pennsylvania delegation at the Democratic Convention at Cincinnati, and implored them to do something to bring peace to Kansas, an accusation which the Hon. ANXOLP FLUMER nailed to the counter as a false coin, in a conversation with Roberts himself, making Roberts admit that the charge was without a shadow of foundation.

Roberts has misrepresented the Toombs Pacification Bill in the Senate and the circumstances attending its passage. He claims to have pointed out objections to its details to Senator Bigler and others which were not removed, and that if the bill had become a law on account of this omission, it would have made Kansas a Slave State. We have the best authority for saying that the only defect pointed out by Mr. Roberts was that the penalties against interfering with the elective franchise were too light, and after this suggestion they were made entirely satisfactory. He said to numerous persons that a bill allowing bona fide citizens to decide the question would make Kansas a Free

State, and he also declared to General Cass, Gov. Bigler and others in Washington, that nine-tenths of the people in Kansas were for a Free State; that the principal troubles in Kansas proceeded from bad men in both parties, and men without interest in the Territory, and he did not hesitate to denounce to these gentlemen some of the Free State party as fanatical and unprincipled. With what propriety can such a man say it was intended by the Toombs bill to make Kansas a Slave State? For if General Cass and others believed his statements they certainly had no such intention themselves.

In this connection, and in confirmation of what we have said, we ask our readers to peruse the following statement of John McCarthy and John Roberts, of this city, Members of the last State Legislature, and citizens whose integrity no man in this community will dare dispute. Thomas S. Roberts, who makes the original statement, is at present a member of the City Councils, and is one of our most estimable citizens. These gentlemen show what Lieut. Gov. Roberts thought of the Kansas trouble after the Cincinnati convention, and before his interview with Gov. Bigler and Gen. Cass, and they also prove upon him duplicity of the most extraordinary character. Their statements are not only entitled to entire credence, but we defy Roberts and his friends to point out wherein they are defective. Those of our citizens of western Pennsylvania, who have heard the speeches of Roberts and Holliday, should preserve this article, and fling it into the teeth of those emissaries of disunion whenever they again make their appearance:

PHILADELPHIA, Sept. 9th, 1856.

Hon. WM. BIGLER, Esq.—DEAR SIR: My attention has been called to a conversation with Mr. Wm. Y. Roberts, formerly of Pennsylvania, and now of Kansas, which took place in the cars on the 7th of June last, on our return from the Cincinnati Convention, and on the route between Cincinnati and Pittsburgh.

Mr. Wm. Y. Roberts, Mr. John McCarthy, Mr. John Roberts and myself were seated together, and in giving us a detailed history of the state of affairs in Kansas, he unreservedly declared it as his conviction, that all the troubles in that country were to be attributed to the violence and misconduct of a few ultraists, and evil disposed persons, belonging to both parties.

He detailed at great length, the doings of many of the extremists—and among the rest, most positively asserted, that a certain E. W. Brown, Editor of the Kansas "Herald of Freedom," an Abolition paper—was the very worst man in the Territory—"that he, by his inflammatory writings, and violent abuse," had done more to produce discord and retard the prospects and interests of the Territory, than all the pro-slavery men in it—and further, "that his departure from the Territory and the suppression of his paper, would not only have a tendency to promote harmony and peace—but would be hailed with joy, by nearly all the real, bona fide settlers, whether pro-slavery or free state men."

He also further admitted that many of those claiming to belong to the Free State party had emigrated to the Territory from the East, merely for the purpose of controlling its inhabitants and elections, without any serious intention to become bona fide residents thereof. At the same time, he took occasion to censure the Emigrant Aid Societies, for sending out large numbers of men, at the cost of the societies; and without a dollar in their pockets on their arrival, to maintain them until they could find employment. He argued that such was not the way to build up a prosperous Territory, or to secure the ends they ought to strive for.

He also claimed that the question of land locations and town sites, with the speculations incident thereto, had much to do with the early troubles in the Territory; that it frequently led to angry debates and broils between men from the Northern and Southern States, in which, as a matter of course, the friends of the different parties soon became warm partisans; and this had contributed as much to create an angry and excited feeling as the question of slavery.

Another point he distinctly avowed, was his belief that if they were left alone to themselves, and agitation in the East and South put a stop to it, they could and would soon settle their difficulties in a quiet and peaceable manner, and, moreover, with but little or no risk of Kansas becoming a slave State.

Upon referring to the reports of the robberies and murders at that time current, he affirmed that peaceable and well disposed persons had no occasion for, nor need they be in the fear of either their persons or property; that at no time was he ever insulted by a pro-slavery man, although he was out among them, night and day, and was well known to be a free State man.

In haste, I submit myself, yours,
THOS. J. ROBERTS.

We, the undersigned, having been present at the time the above conversation took place, fully endorse and corroborate the statements of Mr. T. J. Roberts, as above set forth, as correct and true.

JOHN MCCARTHY,
JOHN ROBERTS.

DISUNION IN THE WORD.—The New York Tribune gives prominence to the following disunion sentiment, which enters largely into the Republican creed:

Whatever domestic reasons there may be for preserving the Union between the Free and Slave States, the European Democrats are pretty well convinced that they have nothing to hope but everything to fear from that Union, while on the other hand the despots of Europe regard the slave States as their natural allies.

The Know Nothings can't see how Mr. Buchanan is to be elected! We should be surprised if they could see any thing after living two years in a dungeon, with no other light than a dark lantern!