

SEMON—CONTINUED FROM FOURTH PAGE.

THE PEOPLE'S JOURNAL.

JNO. S. MANN, }  
EDWIN HASKELL, } EDITORS.

FIDELITY TO THE PEOPLE.

CODERSPORT, FRIDAY, SEPT. 1, 1854.

SMOKED OUT AT LAST.

We have been astounded at the crudity of those Anti-Nebraska men who believed Gov. Bigler to be opposed to the Nebraska fraud. Nine-tenths of his supporters were representing him as the early and steadfast supporter of that bill; but in the northern part of the State, where the mass of the democrats were too honest and too independent to sustain that monstrous fraud, the Governor was represented to be an honest opponent of that measure.

But the manner of selecting rulers suggested by the text, is what I wish particularly to impress upon your minds. It is so different from the narrow, and as I think, the anti-republican method practiced by politicians and by christian politicians of the present day—so much in accordance with the spirit of that freedom of which we make our boast, that it meets my warmest approbation. If I should chance to differ with any of you, my hearers, on this point, you will have the charity, I trust, to think me honest. Thou shalt provide out of all the people. This is the point. How does this correspond, my christian brother, and my neighbor, with your manner of exercising the elective franchise, that glorious, mighty, yet equally responsible power which our Liberty has bequeathed? Has it not been, and is it not now your practice, to provide out of your party, and out of your party only, those that should rule over the people? Why, if a man in our party can be made a tool of, and by this means be shuffled into nomination, our party must all vote for him; even if he have neither common sense or common honesty. This is political sectarianism. And political sectarianism is just about an anti-christian as religious sectarianism. They are both beneath the christian and the patriot. No, no, my hearers—I want to stand on higher and holier ground than this. I want to feel free to give support to the able, the God-fearing, the true, the covetous hating of every kind and of every party, whether he be whig or democrat—hard or soft—and God helping me, I will do it in the future, whatever I may have done in the past.

O the tyranny, the bondage, the oppression of party ties. It has eaten up all the virtue, honesty and freedom of the government. Our country needs to make one more Declaration of Independence—I wish that declaration might be made on the coming anniversary of the nation. I wish that every person, old and young, male and female, would declare themselves—free and independent of all sectarianism—of all party ties, whether civil or religious—so far as they restrain us from doing right, and stand up God's free men and women on the broad platform of truth, justice and equality, and elevate the rulership of the land.—Such, and such only, as are competent, fear God and love mankind.

Then might we shout the praises of liberty with some propriety. Our claim to be freemen would have some validity. Our obligations as christians, as lovers of righteousness, and lovers of righteous rulers, should, it seems to me, induce us to act upon God's plan, in the choice we make to fill the responsible places of trust and authority in the government from the highest to the lowest rank.

Now there are such men, and they are not confined to any one political party organization. They can be found in all parties. There are at least seven thousand men who will not bow the knee to Baal. A remnant at least is left enough to inspire minds with hope and confidence, as it did that of the prophet Isaiah—that the nation is not given to utter reproach.

The National Congress and our own State Legislature give evidence, that there are yetable men, such as fear God, love truth and hate covetousness.

Let those true and tried ones, who have no political price to barter upon, let them have our sympathy and support. Let us pursue such a course until the tyranny, the oppression, the curse of rum and slavery, shall be banished from the world. And as the day of the nation's Independence approaches, let us give our hearts to meditation and prayer. Let not the false glare of liberty and the shouts of freedom, dazzle our mental vision so that we cannot see our true condition, nor feel sensible of our responsibility, and the influence we may exert in hastening the day, when to shout the praises of liberty shall not be a mockery; but when its response shall be echoed back from every heart, even the heart of the now toiling bondmen struggling with his chains. Let us act the part of the Christian patriots, until the righteous are placed in authority, that the people—just as the people—may rejoice.

"If my land cry against me, or that the furrows thereof complain if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; let thistles grow instead of wheat, and cockles instead of barley."

Alas, that Roebuck should so soon have been superseded in his ignoble occupation.

"We had quite a refreshing shower yesterday."

THE DOUGLAS FRAUD TURNING TO ASHES.

We have never doubted that the aggressions of the slave power would eventually so arouse the freemen of this Nation, that they would rise in their strength, and wrest from the oligarchy all the advantages heretofore so tamely yielded. We believe now that time has come. We have abundant evidence that the repeal of the Missouri Compromise will not work to the extension of slavery, as was expected by the men who procured that repeal. The bluster and bravado of the slaveholders has roused a spirit in the Northern States that will certainly make it impossible for slavery to go into Kansas.

This will be the first real triumph gained by freedom over slavery since the adoption of the Constitution. And how and by whom will this be gained? Not by those who cry peace, peace, when there is no peace. Not by lethargy and inactivity. Not by trusting to party leaders. On the contrary, if the repeal of the Missouri Compromise had been quietly submitted to as the leaders of the old line democracy advised, and still arise, Kansas would as certainly become a slave State, as South Carolina will remain.

But the schemes of the slaveholders have been circumvented by the activity, perseverance and hatred of opposition of Northern freemen. It has been done by the sacrifice of time and money, which must continue for a long time to come or the South will yet triumph. We have kept our readers well advised of the organization, objects, and movements of the Emigrant Aid Society. We have done what we could to assist this Liberty guard, and we have the glorious privilege of announcing the success of that movement.

At the Saratoga Union Anti-Nebraska Convention (the reader will please notice that it is the *live* anti-Nebraska men who aid this movement) of the 16 August, the following highly important announcement was made:

Hon. Eli Thayer, the President of the Massachusetts Emigrant Aid Co., was invited to address the Convention and did so with much force and eloquence. He said that the pioneer company had gone out with motives pure and self-sacrificing, that those which governed our fathers in the settlement of New England. They did not leave Massachusetts because they were oppressed, or because they were dissatisfied with their home, or because they sought to make money. They had gone to contribute their all to the settlement of a State in the hope of freeing it from the curse of Slavery, and he did not doubt that they would succeed. Not a solitary slaveholder, as yet, had gone into Kansas with his slaves. One man had taken four slaves and staked out his claim, but on finding that it was in the hands of a company from Massachusetts, retreated back to Missouri. One of the slaveholders remarked that a slave in Kansas was "about as safe as a blue sky without a string to her leg." Mr. Thayer stated that the expense of a passage from Boston to Kansas is \$25. Beggars not charged—time eight days. The company is now building a hotel for the accommodation of immigrants. The lands are settled by a right of presumption. A settler plants himself on such a tract as suits him, and when it is brought into market he is entitled to it at the government price. The purchase-money was, not therefore be required under about two years. The new company of emigrants go out on the 20th of this month and will probably embrace near a thousand persons, some of them with their families. His statement leaves no room to doubt that Kansas will come into the Union a free State.

We learn that a log barn containing fifteen tons of hay, the property of D. T. Hall and John Avery, was destroyed by fire on Friday last. There has been other property destroyed by fire in different parts of the county. To what amount we are not informed, but hear of twenty-seven sheep, the property of the Messrs. Rees in Wharton, being burnt a few days ago.

"Because I delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause which I knew not I searched out."

"There can be no greater injury to human society, than that good talents among men should be held honorable to those who are endowed with them, without regard how they are applied. The gifts of nature and the accomplishments of art are valuable but as they are exerted in the interests of virtue, or governed by the rules of honor."

"A dying man once said, 'What I spent I lost; what I possessed I left to others; what I gave away remains with me.'

AWAY WITH COMPROMISES.

As our hunker politicians have taken a great fancy of late to the Hon. Gerrit Smith, and seem quite anxious that his sentiments should be made known to the people of this county, we think it may be a favorable time to get a new idea into the heads of some of that gentleman's new friends. So we make the following extracts from the speech of the Hon. Gerrit Smith, delivered in Congress April 6th on the Nebraska bill; and commend them to our alarmed friends.

Speaking of the impossibility of settling the slavery question, Mr. Smith said:

Hence slavery is an unsettled question, and must continue such until it shall have fled forever from the presence of liberty. It must be an entirely unsettled question, because, not only is it not in harmony with truth, but there is not one particle of truth in it. Slavery is the baslest and *biggest lie on earth*. In reducing man to a chattel, it denies that man is man; and, in denying that man is man, it denies that God is God—for in His own image made He man—the black man and the red man, as well as the white man.

Mr. Smith opposed the bill because it was an attempt to legitimate slavery into the Territories. In giving his reason for this he said:

Nor do I deny the right of Congress to open the door for slavery into these territories, because the compromise of 1850 virtually denies it. I say that compromise virtually denies it, because it distinctly and approvingly recognizes the compromise of 1820. The compromise of 1850 is as rotten as the compromise of 1820; and as incapable of imparting rights. And here let me say, that I rejoice to see the pro-slavery party pouring express contempt on the compromise of 1820, and virtual contempt on the compromise of 1850. And why should not all men pour contempt upon these compromises, and upon all other compromises, which aim "to split the difference" between God and the devil? [Great laughter.] By the way, we have striking proof in the instance of this bill, that, in the case of such compromises, God's share and all are, in the end, very like to be claimed for the devil. [Renewed laughter.]

I have said on what grounds, it is not that I deny the right of Congress to open the door for slavery into these territories, because the compromise of 1850 virtually denies it. I say it on what ground it is. I deny it on the ground that the Constitution, the only law of the territories, is not in favor of slavery, and that slavery cannot be set up under it. If there can be lawful slavery in the States, nevertheless there cannot be in the territories.

In the fifth and last place, I am opposed to the bill, because it allows that there may be slavery in the States which shall be formed from these territories.

Hitherto, when the slavery question has been brought up in Congress, it has been alleged, "I say not how truly or untruly, that the anti-slavery party has brought it up, and for the purpose of checking slavery. But now, it is, confessedly, on all hands, brought up by the pro-slavery party, and for the purpose of extending slavery. In this instance, the pro-slavery party is manifestly the instrument, which truth has wielded to subserve her purpose of reawakening the public mind to the demands and enormities of slavery. Most sincerely, do I rejoice, that the pro-slavery party is responsible for the present agitation.

A MEMBER. I do not admit that it is.

MR. SMITH. Strange! Here is a movement for the immense extension of slavery. Of course it is not the work of the anti-slavery party. And if the honorable member who has just interrupted me is authorized to speak for the pro-slavery party, it is not the work of that party either. I took it for granted that the pro-slavery party did it. But it seems not to have done it. It puts on the innocent air of a Machiavelli, and works me in the face, and exclaims: "They can't say I did it!" [Laughter.] Well, it is neither the anti-slavery party, nor the pro-slavery party, that was in then that did it? It follows, necessarily, that it must be the work of the Lord, or the devil. [Laughter.] But it cannot be the work of the Lord—for the good book tells us: "Where the spirit of the Lord is, there is liberty—liberty, not slavery. So, this Nebraska business must be the work of the devil. [Great laughter.]

Referring to the fact that slavery exists in the Southern States without law and against justice and humanity, Mr. Smith says:

I repeat—it there was legal slavery in this land before the Declaration of Independence was adopted, there nevertheless, could be none after.

The great truth of this paper is, that all men are created equal, and have inalienable rights. Does this paper speak of Civil Government as necessary? It does so, because this great

truth makes it necessary. It does so, because it is necessary to preserve these rights. Does this paper claim the right to alter or abolish the Government? It claims it, for the sake of this great truth. It claims it, in order to provide better security for these rights.

I do not forget, that the Declaration of Independence has fallen into disrepute among the degenerate sons of the men who adopted it. They ridicule it, and call it "a fanfaronade of nonsense." It will be ridiculed, in proportion as American slavery increases. It will be respected, in proportion as American slavery declines.

Even Members of Congress charge it with saying, that men are born with equal strength, equal beauty, and equal brains. For my own part, I can impute no such folly to Thomas Jefferson and his fellow-laborers. I understand the Declaration of Independence to say, that men are born with an equal right to use what is respectively theirs. To illustrate its meaning, at this point: if I am born with but one foot, and one eye, and an organization capable of receiving but one idea, I have a right to use my one foot, and one eye, and one idea, equal with the right of my neighbor to use his two feet, and two eyes, and two thousand ideas.

But suppose, that after the adoption of the Declaration of Independence, an American slave had asserted his right to liberty, might he not, as well as the patriot referred to, have called on his countrymen to acknowledge and defend his right? Certainly; and a thousand times, more emphatically. For the right of the patriot to dissolve his allegiance to the Crown is but a deduction from the great centre truth of the paper, that all men are created equal, and have inalienable rights. But the title of the slave to his liberty—that is to one of these inalienable rights—is the great centre truth itself. The right of the slave to his liberty is the great fountain-head right. But the title of the patriot to be rescued from his peril is only a derivation from that fountain-head right.

We add as a reason, why this great centre truth of human equality and inalienable right to liberty is entitled to supremacy in all the stamping and interpretation of American politics, that, but for it, and for the place it occupies in the Declaration of Independence, there would have been no American nation and no American liberty. But for the commanding principle and mighty inspiration of this great centre truth the colonists could not have been aroused to their glorious achievement. It was in *how short*—it was by this sign—that our fathers conquered. Again: bug for this commanding principle, and this mighty inspiration, the aid—the indispensable aid—that came to us in our foreign shores, we did not have come. Said LAFAYETTE to THOMAS POLLOCK: "I would never have drawn my sword in the cause of America, if I could have conceived, that thereby I was founding a land of slavery." And there was Kosciusko, at whose fall "Freedom shrieked," and who provided by the will, written by himself, that his property in America should be used by his anti-slavery friend, Thomas Jefferson, in educating and educating African slaves. Surely he would not, with his eyes open, have fought to create a power that should be wielded in behalf of African slavery! Oh, how cruel and mean a fraud on those who fought for American liberty, to use that liberty for establishing and extending American slavery!

Pray tell me, Brother Mann, is this satisfactory? Still Freeman, who thinks more of principle than party, throw away their votes rather than unite their efforts for the destruction of Rum and Slavery!

RECORRESPONDENCE.

SIXTH CREEK, Brad. Co., Aug. 12, 1854.

FRIEND MANN: You are pleased to say: "We are decidedly of opinion that the cause of Freedom need not be sacrificed, and we trust will not be, in the coming election in this State. The Free Democrats simply ask that Judge Pollock will say, the time has come for the North to unite in opposition to the encroachments of Slavery; and that he will use his efforts in favor of the *repeal* of the Nebraska bill. Let Judge Pollock say this, and we presume the friends of Freedom in Pennsylvania can be united in his support."

The Whig State Central Committee make the following declaration in their Address:

"To the doctrines of the act of 1780, which relieved us by Constitutional means from a grievous social evil—to the great Ordinance of 1787, in its full scope and all its beneficent principles—to a resolute determination to effect the *absolute and entire repeal* of the aggressive portions of the Nebraska bill—to the protection of the personal rights of every human being, under the Constitution of Pennsylvania and the Constitution of the United States, by maintaining inviolate the *trial by Jury* and the writ of *habeas corpus*—to the asserting of the due rights of the States, of the North as well as of the South, and to the integrity of the Union, never so much endangered as when a wanton wrong is inflicted—on these principles the Whig party of Pennsylvania and its candidates are solemnly pledged. On this strong ground they are content to stand, and to the support of these principles, we invite the cooperation of every Freeman in Pennsylvania."

Pray tell me, Brother Mann, is this satisfactory? Still Freeman, who thinks more of principle than party, throw away their votes rather than unite their efforts for the destruction of Rum and Slavery!

Respectfully,

JOHN JEWELL.

We have no hesitation in saying that, taking this Address and Pollock's letter by themselves, they are satisfactory to us. But then, we can't help asking why, if the friends of Judge Pollock are sincere in the position *not* taken, did they insist on keeping up the old party organization, which assisted to construct the Buchanan Platform. If Anti-Nebraska Democrats and Free Soil men were expected to assist in electing Judge Pollock, why were they not invited to assist in *voting* him? That is, why was not a union of all the Anti-Nebraska forces encouraged by calling a People's Convention, instead of a Whig Convention? We do not mention these matters as being sufficient to excuse men from voting for James Pollock, but simply to show that the *Democrats* to *united* have none of them been raised by independent democrats. We have done our best to secure an Anti-Nebraska State Convention. The friends of Judge Pollock have given no countenance to such a movement. What the result is to be we cannot now divine. We still hope that the Harrisburg Convention has done something to secure union and harmony. When we hear from that, we shall allude to this subject again.

ASHTAUBA IN KANSAS.—Hon. S. Plumb, of Ashtauba county, has sold his farm, and is preparing to emigrate to Kansas, accompanied by fifty or sixty families from the same county. The company go out this fall, as we understand.

By the sacrifices, efforts, and patriotism of such men, as these, the virgin soil of that fair country may yet be saved from the curse and pollution of the slave power within this Administration seeks to help the slave drivers fasten upon it. The sons of old Ashatauba in Kansas will give a good account of themselves.—Clerk, Leader.