

THE PEOPLE'S JOURNAL.

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ADDISON AVERY, } EDITORS.

FIDELITY TO THE PEOPLE.

COLUMBIAN, PA.

THURSDAY MORNING, DEC. 7, 1854.

We have six inches of snow, cold weather, and good sleighing.

We again remind our friends of the lecture of Bishop Potter on Monday evening of Court, December 18.

Congress assembled on Monday last; but as it is composed of the men who put through the Nebraska outrage, we do not expect they will do any good.

We call attention to the advertisement of Sheriff Stebbins, describing a mare which he took up in September last, as stolen property.

Ralph Waldo Emerson has said a good many incomprehensible things; but we have in this village a living evidence of the truth of his pithy remark, that "an aristocrat is only a democrat gone to seed."

The Tribune's "Lesson of the Day," on the first page, ought to be read by every American citizen.—"The First Thing for the new Congress to do," and "An Imposition Exposed," will show the reader how Slavery has ruled the country so long.

The Journal Book Store, though it does not make much display, offers as great a variety of choice reading as is often found in a country village. Webster and his Master Pieces, the News Boy, Ida May, the British Quarterly, and the American Magazine, Putnam's Monthly, are among the latest additions received at this establishment.

If any of our readers think the Know-Nothings have no sympathy with Free Soil men, they will get some light on that subject by reading the letter of Henry J. Gardiner, on the first page. After avowing these sentiments, Mr. Gardiner was elected Governor of Massachusetts by the largest vote ever polled for any candidate in that State, and the Legislature is more hostile to the Fugitive Slave bill than even Mr. Gardiner.

The meetings of the Literary Association continue to increase in interest. There was a good attendance on Tuesday evening, notwithstanding the inclemency of the weather, and we looked around the room at the satisfied countenances of the audience with real pleasure. There is nothing like a warm room, well lit up, for winter evenings. Mr. Yoxon's lecture was creditable to himself, and entertaining to his hearers. It showed that he has read much for a young man, and digested what he has read. We see nothing to prevent his becoming a very useful lecturer.

The Portfolio was listened to with much interest; but we must be permitted to say that it contained one article too many. The idea that the public press ought not to criticize the proceedings, lectures, and essays of the Association, is a ridiculous one. The press is bound to notice everything of the kind, and it would be faithless to its mission if it failed. But it is also bound to notice the Association and its communications fairly, courteously, and truthfully. The article in the Portfolio did not object so much to the character of the notice, as to the notice itself; and in this the writer of that article took unsound ground, and we suspect took it with a view to create the impression on the minds of those who heard it, that this paper was just as much in the wrong in its notices as that one which held up its proceedings to the contempt of the public. Now, we have only to say, that this object cannot be accomplished. We shall criticize all the proceedings of any public meeting just as freely as we think the occasion calls for, and when we err, either in manner or matter, we will thank those who think so to correct us; but don't go to patting us on the shoulder, and say, You should not take any notice of our merely local affairs.

The following question will be discussed at the next meeting:

"Is it right to pass summary laws in any case?"

Affirmative.
J. B. PRADY.
F. W. KNOX.

Negative.
C. W. ELLIS.
C. C. GAGE.

COMMOTION IN THE CHURCHES.

We commend the following article to all sincere and earnest-minded Christians. It shows that there is progress even in the churches, and is an additional inducement to every one to persevere in well doing, for the labors of Christian reformers are producing encouraging fruits. We do not know anything about this Presbyterian, but will venture a guess that it is one of those pro-slavery concerns that filled its columns with sermons from conservative ministers in defense of the fugitive slave bill. It was all right for ministers of the Gospel to preach in favor of slavery, but when the consciences of the people, and the spirit of the Gospel led the minister to preach against slavery and the Nebraska swindle, then, all at once, every pro-slavery paper, secular and religious, became horrified at the "dangers which threatened the cause of Christianity and religion in our country, from the use of the Christian ministry as the organ of sectional agitation and political dogmatism." This article from the Presbyterian is one of the most encouraging to the reformer that we have seen in a long time. It shows that pro-slavery men are about leaving those churches of which there is hope of reform, and are about to unite with, or rather to be "driven into the Episcopal church, as the most conservative body among them." We rejoice at this, and we hope the work will go briskly on, for the Episcopal church being too conservative to do anything for anti-slavery or any other reform, will not be injured by this accession of the defenders of slavery, while the other churches already strongly inclined to anti-slavery, will be greatly benefited by the purging.

But we have kept our readers from the following choice article too long:

Portraiture. The question whether our Congregational brethren are to be instructed by their pastors in politics, or in the gospel, is one which, we should judge, will soon have to be considered. A loyal son of New England—a gentleman and a Christian of the highest standing—whose home is now in a different section of the country, but who has recently been a visitor to his native region, said, in our hearing, within a few days, that he did not know but that it would be well to send some gospel preachers to New England, that during his late visit, he had heard Nebraska preached much more than the gospel. Testimony to the same effect has come from other sources. An intelligent New England correspondent, in a late letter to a widely-circulated journal intimates that, unless there should soon be an end to the political preaching, many of the Congregational churches must be divided, as the conservative portions of the congregations are determined they will not endure the present desecration of the pulpit. He also says that, if the present state of things continues, many will be driven from the Episcopal church, as the most conservative body among them. A friend of ours was recently present in a Congregational church, when the pastor read from the pulpit a call for a church meeting, together with two sets of resolutions, the one from a portion of the people protesting against his new found progress preaching, and the others sustaining him in his course. It was obvious that a fire had been made, and that there were ample materials for a warfare. Our brethren will probably discover, when it is too late, that it might have been better for them to follow the example of Christ and his apostles, by preaching the gospel and letting politics alone.

THE FOLLIES OF VAIN AND AMBITIOUS MEN.

We hope none of our readers will think we copy the following description of the antics of a man seeking favor and a seat in Congress, because of those notices of Major John Aldam, his Vineyard, and his grandchildren. We assure the reader that the insertion of this moralizing of Addison in the Journal is purely "accidental," but if it describes anybody hereabouts, it is no fault of ours.

"This desire of fame betrays the ambitious man into such indecencies as are a lessening to his reputation. He is still afraid lest any of his actions should be thrown away in private, lest his deserts should be concealed from the notice of the world, or receive any disadvantage from the reports which others make of them. This often sees him on empty boasts and ostentations of himself, and betrays him into vain, fantastical recitals of his own performances. His discourse generally leans one way, and whatever is the subject of it, tends obliquely either to the detracting from others, or the extolling of himself. Vanity is the natural weakness of an ambitious man, which exposes him to the secret scorn and derision of those he converses with, and ruins the character he is so industrious to advance by it."

"Calling names does no good; to speak worse of anything than it deserves, does only take off from the credit of the accuser, and has implicitly the force of an apology in the behalf of the person accused."

I have always heard it said, that to confer benefits on the base minded is like throwing water into the sea—Cerrantes.

ADVANCE PAY FOR NEWSPAPERS.

The Pulaski Democrat of last week has the following:

"Some of our patrons have promptly responded to our calls for arrears. We shall open new books on the 1st of December, and all persons who get papers from us after that time without advance payment, will be welcome to them."

We observe that many of our country exchanges are adopting the advance pay system, and we hope it will soon be the only one practiced. It is an invariable rule with those city papers that the country press has to comply with, and is the main secret of their success in "flushing out" the latter; they have no bad debts to lose, nor good ones to be swallowed up in the expense of collection. The old system of credit, and two or three prices for a newspaper, (according to the time payment is made,) is a miserable one, and the sooner it is wholly done away with, the better it will be for all parties. The publisher who pays in advance for his paper, has the money to use in his business, and is saved the time and expense of running after it; while the man who agrees to pay \$1.50 at the end of the year, may be worthy of credit for a small amount, but he cannot do a very extensive business on that plan without being speedily "wounded up."

We adopted the rule of advance payment on the first of September, and are satisfied with its workings thus far. We have not lost a dozen subscribers whom we would wish to retain with their copy of doing business; but we go, rid of quite a number who always owed for their papers, and probably always will.—Ozark Gazette.

We adopted the rule of advance payment some eighteen months ago, and it has worked so well that nothing would induce us to return to the old credit system. In fact, we could not have kept the Journal alive till this time, if we had not made the change. We have lost some good subscribers by it, which we regret, and think our friends ought to have prevented any decrease in our circulation, by personal efforts in every Township, to increase our list. Until this is done, our hunker competitor will have the advantage, for that is backed by a man of wealth who sends it to everybody who will read it, whether they will pay for it or not. If we had married a fortune, we should very cheerfully do the same thing, but having to earn every dollar that we spend, we are compelled to adopt the advance pay system, which has already saved some \$500 in the expenses of the Journal office.

FRUITS OF MANLY FREE SPEECH.

The Cleveland Leader, speaking of Wendell Phillips and the good to be accomplished by his lectures, has the following truthful picture of the results of free speech:

"The idea prevails that harshness, violence, or rather will spring out of a real independent manly character. It is, evidently, false in fact and false in logic. Positive free speech as a principle would establish positive toleration as a principle. An habitual honesty of speech in itself would create or enforce gentleness and generosity as well as fixedness of character and decision of purpose. More than that, it would advance every manly man to the public ear, and thus impart manliness to the general American mind, as well as to its cultivated intellect. He, therefore, who fears that truth may be hurt by new theories, he who lacks the faith in it to let it go forth to battle without a dread as to the result of the shock, is not the man to preach or to defend it, or to help build up a character for the American people at once Christian and manly."

We hope our young men will heed Mr. Phillips' advice, and cherish the great truth which he has so nobly exemplified—that the only basis of a manly character is a fearless fidelity to our highest convictions.

The Unity of Despots.

As it is of the utmost importance to the cause of Freedom at home and abroad to establish this truth firmly in the minds of all, so that the people will see the folly of looking to the slaveholders as the advocates of democracy, we shall press this point to success.

The following letter of Hon. CHAS. SUMNER to the committee having charge of a meeting in New-York to promote Liberty in Poland, is to the point:

Boston, Nov. 25, 1854.

To Col. FORBES—My Dear Sir: It is not in my power to be in New-York on the evening of your proposed meeting. If any word of mine could serve the cause of Polish Liberty, I should feel a pang in not uttering it.

I trust that, at least, the friends of Liberty in Europe will learn that it is impossible to love Liberty by halves, and that he only can truly serve her abroad who also serves her at home; that he who vindicates Slavery here at home, cannot faithfully and consistently maintain Liberty abroad. Certain efforts in certain quarters bring to mind the exclamation of Dr. JOHNSON: "How is it that we hear the loudest yelps for Liberty among the drivers of negroes?"

Believe me, dear sir,

Faithfully yours,
CHARLES SUMNER.

New York Election.—It is a singular fact that while for Governor, Clark, Whig, received 156,770 votes, and Seymour, Dem., 156,455, the combined vote of Ulman and Bronson amounts to 156,156, thus showing a curious division of the people into three equal segments.

"Manners, and not dress, are the ornaments of women."

From the Boston Telegraph. THE AMERICAN PARTY AND THE SLAVE-HOLDERS.

We alluded in a former article to the progress of democratic ideas and of the doctrine of equality, so far at least as the distribution of office is concerned, throughout the northern States of this Union during thirty years past.

Massachusetts was the last stronghold of the old-fashioned ideas respecting the political preference due to men of "eminent gravity." These men of eminent gravity struck, however, a fatal blow at themselves when so many of them went in so unexpectedly and so zealously for the Fugitive Slave bill, and the doctrine of no "higher law." By that strange act of desertion and apostasy they totally forfeited their place in the public esteem—as much as if they had all at once turned Catholics, which would in fact have been an abandonment of the old ingrained New-England ideas not a whit more extraordinary. Having thus nullified themselves, these men of "eminent gravity" have, along with the old party politicians, been completely swept away by the late Know-Nothing hurricane. That tornado, so far as Massachusetts is concerned, may indeed be compared to the great Barbadoes hurricane of 1780, which swept the island completely bare, scattering around in small fragments houses, trees, the growing sugar cane, the very grass and bushes, leaving nothing but the bare soil, with one or two lone palm trees, as if by the contrast to make the desolation more impressive.

These hurricanes are terribly destructive for the moment, but it is observed that the earth thus swept of its vegetation seems to acquire a new fertility; so that in a much shorter period than might have been expected, the plantations are re-established and produce better crops than before.

This Massachusetts Know-Nothing tornado, having thus put the last stroke to the ascendancy of democratic ideas at the North, it becomes a very interesting subject of enquiry what its relation is to be to the slaveholders and to the slaveholding system of the South. It has been well said that the price of liberty is eternal vigilance. Shut the door against aristocratic domination, and somehow it will contrive to creep in at the window. While the masses of the North have been struggling, and struggling successfully, against a domestic aristocracy, they have unwares fallen under a yoke vastly more heavy and a thousand times more disgraceful, which the aristocracy of Southern slaveholders adroitly contrived to slip around their necks, while their attention was drawn off in a different direction.

The aid of these slaveholders—who under Jefferson's lead made the loudest and most enthusiastic professions of their belief in the inalienable rights of man—was eagerly invited in by the struggling democrats of the North to assist them in the contest with their own domestic aristocrats. It is easy to impose on the credulous good nature of mankind, always like children, disposed to believe whatever they are told, especially if it is uttered with an air of earnestness and sincerity. We read the speeches and the newspapers of the Jeffersonians. Their private life at home, how they dominated over their slaves, and trampled under foot the great mass of the poor whites, were things acted at such a distance as to be seen at the North but dimly, or not at all. We took them at their word to be Democrats—and all our young aspirants and enthusiasts—our Storys, our Van Burens, our Everetts, our Bryants, our Leggetts, our Bancrofts, our O'Sullivans, our Rantouls, our Greeleys, sat down humbly at their feet to learn from them the first principles of democracy.

The asking and accepting foreign interference in domestic quarrels is always dangerous. Our pseudo-democratic slaveholding allies served us in the very same way that the Saxons served the Britons. The Saxons helped the Britons drive back the Picts; the slaveholders helped us to put down the local aristocrats. After having driven back the Picts, the Saxons took possession of the land and reduced the Saxons to slavery. The slaveholders, after helping us to humble our local aristocrats, have made political slaves of us and of them.

All those who, free from personal and party bias, have made the past and present of the United States a study from which to form probable conjectures as to the future, have not failed to perceive that this political servitude to which the North has been reduced cannot be lasting. It was established by sincere men, and able men, too, like Jefferson, who really believed what they taught, though at home they did not practice it. For the capacity of even the greatest men is but limited. Those who theorise are seldom the ones to act; and it frequently happens that those who teach by word leave to men of a very different mold the hardly less important duty of teaching by example.

Demosthenes, after stimulating the Athenians to make war against Philip, was the first to run away from the field of battle. Jefferson, while he preached universal fraternity and emancipation, kept his own slaves, and

became in his impoverished and unfortunate old age an advocate for the extension of slavery through all the vast region west of the Mississippi as the only means of preserving the Union—and keeping up the price of slaves in the Virginia market, his last miserable resource for the purchase of his daily bread.

From Marlborough's eyes the tears of doctage flow,
And Swift expires a driver and a show!

The southern men of the Jeffersonian school have had no successors. The southern politicians of to-day, instead of waving in the air the gleaming torch of enthusiasm, from which the minds of the ardent and the young so quickly take fire, instead of holding in their hands the mighty rod of Aaron, not only capable of becoming itself a serpent, but of swallowing up all the metamorphosed rods of inferior enchanter, hold and wave nothing but the mere literal slaveholders' whip, and that whip red with blood, not of slaves only, but of lynched abolitionists.

The craven northern doughfaces who cringed and crouched at the waving of that bloody scepter, and at the impotent and ridiculous threats on the part of its holders of the dissolution of the Union, are fast disappearing from the stage. A new generation is rising up not so content to make bricks at the bidding of task masters, and not only to make the bricks, but to find the straw, too, to strengthen or to burn them.

Who is to be the Moses to lead these newly emancipated, (after having spoiled their oppressors of the regal jewels of authority which they have usurped) to the occupation of the promised land of a real and not a pseudo democracy? Is it the new American party? This, however, is a question not to be answered at the end of an article.

WHAT WHISKY DOES.

Great are the uses of whisky. Great and manifold are its blessings. Its riches are past competition. It is bread for the hungry; it is raiment for the naked; it is joy to the heavy-hearted; it is gold to the penniless; it feeds the fires of the patriot's heart; it kindles the fervor of religion; it makes man happy under all circumstances.

Here, before our office, are three Seymour men. They are evenly matched in externals. The earth is a little tipsy under them—reels gently—a ground swell. Their hats have all seen about the same service, clothes ditto. Their faces look like pieces of dried beef, dashed with hectic of kakeberies. They are the "natural liberty" fraternity, their elbows, knees, pockets, toes—all free and untrammelled by sumptuary restraints. They eat what they want, if they can get it—drink what they want, if they can show up the tin. They are men whose fathers fought for liberty. They venerate the constitution and drink to give it perpetuity and strength. They are opposed to the right of search and the destruction of property. They willingly make great personal sacrifices to sustain the agricultural interests. They raise no "coarse grains" or "hops," yet with a most disinterested hypocrisies, pour spirits down to keep the prices up. They do not believe in coercive measures or the mingling of temperance, politics, and religion together. They never mix any temperance or religion with their politics. They believe in "spread the gospel," and no more. They drink often, get fuddled individually and generally, and stand scattering. They love rum and Governor Seymour; use the whole side-walk and the largest liberty in locomotion; swear by New Era democracy, vote for Burr, wood up at McCabe's, and journey heaven-ward in Willard, Case & Co's new distillery.

See 'em now! Hegarth would have crossed a kingdom to have put them on canvass. Do you laugh? Well, who could help it? Seymourism has its ludicrous phases. These men cannot stand still; they overflow with an exuberance of happiness. They now present a triangle, faces turned to the center, their hands on each other's shoulders, fraternally, and eyes, languid yet earnest, attempting to convey what words cannot. They sway easily—their joints are loose generally. Their hats brims turn up before, and they spit with a gravity and deliberation which is rarely seen. Reader, did you ever see a stack of muskets on a camp ground? As doth the muskets, so do these men—stand bracing. There is a mutual support in the matter. After a lengthy discussion, the triangle opens, and in solid column the three, with divers and sundry movements, "march on" to drink.

While such men stand by the constitution, who fears for our common country?—Cayuga Chief.

"PUT NONE BUT AMERICANS ON GRAND TO-NIGHT."—The Boston Atlas calls attention to the fact that our country is represented abroad by a Frenchman in Spain, by an Italian in Italy, by a German Jew at the Hague, by a Scotchman at Naples, and by an Irishman in Portugal. Pickles and Sanders, we are sorry to say, were born in this country. So much for affairs abroad; at home we have just escaped having a Caledonian for Governor.—Evening Chronicle (N. Y.).

REBELLION.

We have a natural, instinctive penchant for rebels which we cannot overcome. The comic-outers have our sympathy. Men are naturally conservative, and seldom attempt to break away from powers, dominions, hierarchies, and schools, without having good cause. We love to see them stiffen their backs against oppression, and bid defiance to the tyrant. Among the late acts of rebellion, the Buffalo church case, and the Hartford burial case, show that there are some signs of returning life, even in old mother Church. Father Brady, after all, got put under ground about as success, fully as if the Bishop had had his own way about it. By the way, this story is worth attending to again.

Father Brady, a pious, devoted priest, after the pattern of the Catholics, who had built up a large congregation in Hartford, erected a splendid cathedral, and labored faithfully as a minister for eighteen years, lately fell in some way under the displeasure of the Bishop, who annoyed him by a variety of interferences. He took a residence in Church street, and desired Father Brady to come and live with him. This Brady refused to do. Then came questions about the property, the burying ground, the church, land, &c. To some extent Father Brady yielded, but refused to yield on all. Finally, as Brady attempted to enter one night to procure some "holy water" for the consolation of a dying parishioner, he was stopped by the sexton, who, it seemed, acted under instructions from the Bishop, and denied an entrance to his own church—the church and pot of his life. Words and blows followed, and the sexton was sustained by the Bishop, who suspended Brady as pastor of the church, and appointed Rev. Mr. Hughes, of Providence, as his successor. Poor Brady could not bear up under this mortification, and a few days afterwards was a corpse.

But the persecution of power did not stop here. Brady had prepared for himself a tomb in front of the church, but on Friday last, when his friends took his body to the church, orders came from the Bishop that the house could not be opened. The people of the congregation were now aroused; they reopened the doors which had been closed; they found a way to enter the church and speed wide its doors; they forcibly entered the secret recesses and brought candles and holy water, vestments, &c.; and though the rites of burial were denied, the body was sprinkled with the holy water, incense burned around it, and it was then conveyed down the main aisle in solemn procession, the coffin being preceded by a choir chanting a solemn dirge, and followed by the immense throng, five thousand in number. Good for him! May he rest in peace till the trump of the archangel shall call him to that place of glory, where Bishops and other tyrants will be scarce.—Syracuse Enquirer.

That Evening Post having intimated that Charles Sumner defended Lord Brougham's dogma, that the lawyer could know no man but his client, &c., that gentleman replies:

Boston, Nov. 3, 1854.
My dear Sir:—Step! Not so fast! I never saw the article you allude to, nor till I read it just now in your paper.

I remember Lord Denham well. I often saw him on the bench, both in Westminster Hall and at the assizes, and I had the good fortune to know him socially, and since my return, sometimes heard from him by letter. His character I have ever admired much, but I cannot accept the dogma you justly castigate, that "a lawyer in the discharge of his professional trust knows but one person in the world, and that his client." This has always seemed to me a most untenable extravagance; and I should not trouble you with this note, except from my desire to be released by you from all complicity in such an assumption.

Ever yours, CHARLES SUMNER.

A BANK IN WARREN.—Not a Snow Bank, dear reader, but a real Money Bank, in this village; yes, the long talked of, long looked for, long hoped for (by many) "Warren County Bank," has at last got "under way," i. e. started, with fair auspices and the best wishes of a large portion of our citizens, for its prosperity and long life. J. Y. JAMES, Esq., is well known to this community, as an able, courteous, and estimable citizen. As the President of the Warren County Bank, we have not the slightest doubt that he will faithfully and honestly discharge the responsible duties incumbent upon such an officer, and give abundant satisfaction to the public. Mr. LEONARD, the Cashier, is unknown to us, but we judge, from his connection with the institution, that he is an able and trustworthy man.—Warren Ledger.

Some of the Oregon papers denounce in the severest terms the agents of the Hudson Bay Company, particularly those of Fort Boise, which is one of the Company's trading posts, for selling arms and ammunition to the Indians.