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From the Sabbath Recorder. THE THREE MRS. JUDSONS.

One in the far-off Burman land Ha h found an early grave; O'er her the tovely Hopta tree his graceful branches waves.

Firmly she trod the path of life. Meekly the cross she bore; But pain, and tears, and suffering, Shall visit her no more.

Another fair and gentle one Sleeps where with so emn roat The broad Anan ic's binows lave Helena's rocky shore.

Humbly her patient spirit bowed But she shaft re ip a rich reward In the kingdom of our God.

And one, all weary, faint and worn, Last of that noble b ml, Came back, like Nobles wandering dove To die in this fair land.

And he o'er whose long toilsome life, This fai hful trio shed The sunshine of their holy love, He too nes with the dead.

He sleeps beneath the rolling waves Of the resounding sea-Fit resting place for one whose soul Was fear,ess, bold and free,

They need no sculptured monument To mark their place of rest; Their memory win ever five In every Christian's , reast

And brighter through each circling age Sain glow their high renown; And countess sars of gliver ng light ram gen each heavenly crown

Shi'oh, N. J., 1855.

From ite Kulchernocker Magazine for Feb. THE WILL-O'-THE-WISP-A SENECA LEGEND.

BY CHARLES ALDRICH.

village of Cold Spring, in the County and about a mile from the Allegany At times strange lights may be seen the Indian lake. Botting above the surface, and gliding about in various directions. Though

its substance was as follows:

Brady's Bend, about seventy miles the "misty mid-region." above the present city of Pittsburgh. OLEAN, Jan. 1st, 1855. They were peacable, industrious, and subsisted by agriculture, and the sim-Plearts of peace, and not like many

young Seneca brave, who successfully exerted himself to bear her away unhart from the scene of slaughter.

When the marauding party returned, the Indian girl, sorrowful and weeping, was carried to the northern home of her captor. In a few days she found here f among his friends at Cold Spring, who sought by every means in their power to dispel the clouds which enveloped her brow. But their efforts were of no avail. Though she had previously admired her captor, and longed to share his fortunes, she now, as the slayer of her kindred and the desolater of her home; conceived for him the most intense hatred and disgust. She earnestly desired to return to her home though she knew that naught but desolation and loneliness would meet her sight-and mingle her tears with the ashes of her loved and lost ones. She was closely watched, however, and for a time it was futile to entertain any idea of attempting to escape.

But at length, to her great delight, a seemingly favorable opportunity presented itself. The family in which she lived became engaged in making sugar the spring after her capture, on the bank of the little lake. Her captor, who intended soon to claim her for his wife, had built a light birchen canoe to float upon its placid waters, and they were in the habit of riding in this fairy vessel during the calm evenings of the early spring. A torch light at the prow of the boat made every object visible for many a rod around them. These little excursions, had her heart been there, would have been delightful and romantic indeed; but she cherished a burning desire for revenge, which she determined to gratify at the first opportunity.

One murky evening, while they were gliding over the lake, and he was using every artifice to win her affections and dispel the gloomy feelings which he knew were making her unuappy, she conceived the idea of murdering him, escaping to the opposite shore, and making her way home as best she could. When his back was turned in paddling the boat, she raised a stone hatchet which lay at her feet, and striking him a severe blow upon his temple, he fell, with a dull, heavy sound, into the yielding witers, and sunk to rise no more. No sooner had she begun to congratulate herself upon the prospect of escape; than a guigling sound at the bottom Let the poor Indian, whose unintered mind of the boat, aroused her to the fact Sees Goo in counds, or hears Him in the wind, that it was filling with water. In fall-Assaut distance below the Indian ing overboard, the body of the murdered Iudian, by its weight, had in of Cataraugus, State of New York, some manner, broken a hole through the bottom of the frail structure, River, there is a small lake or pond, through which the waters poured with ormed of the waters of an extensive fearful rapidity. She shricked for mirsh. The lake is filled with de- help, and endeavored to stay the caying vegetable matter, and having rushing waters with her garments, but by other outlet, its waters become in vain. The boat sunk, the light stag cant and discolored. Their sombre | was extinguished, and the unfortunate hae impresses one with the idea that | maiden and her lover slept side by they are almost or quite fathomless, side beneath the darksome waters of

*, * * Many of the old Indians aver, that easily accounted for upon scientific frequently in the calm still evenings principles, they have ever been re- of the warmer portions of the year, garded by the unlettered red-man the ghosts of the unfortanate maiden with fee ings of superstitious dread. and her lover revisit the lovely tarn that he may be punished and your word, and not to some crowned pirates You don't want them in Massachusetts; The aborigines have a curious legend where this dreadful tragedy occurred, property restored? Which do you and perjurious murderers. erning this strange "will-o'-the- and that the scene of their departure do wi p," which was once related to me to the spirit land is reënacted with ty as old copper-colored friend, as graphic fidelity. Upon such occasions oppressed nations may appeal, against they are seen gliding along in a phanthe crowned robbers of their peace at the southern extremity of the lake. tom canoe, with a torch at the prow. Years have passed since its narration, They near the center of the blackened but it my memory serves me correctly, waters; a scene of apparent confusion ensues; splashing sounds are heard, Many hundreds of moons since, and shrieks, like those which come before the pale-races were known to from the drowning. Soon the light the red man, a small tribe of Indians sinks beneath the surface, and silence dwelt upon the beautiful savannah at and darkness resume their reign over

A great and good man, once speakof their neighbors, by the shedding of ing of politeness, said: I make it a in tranquility devote our energies to blessed. But since you cannot do this, you are welcome to keep them; but will not mar its significance by offerlood in hunting and war. They de- point of morality never to find fault the peaceful pursuits of commerce preach not impunable security to ty- they won't come,—they would not ing any. To look and listen to the rants, by decrying necessary wars. make the exchange. (The old story.) of various kinds, and were noted for may be awkward or graceful, blunt or thrive." their skill in the feats of dexterity polite, polished or rustic. I care not customary among the Indians. They what they are, if the man means well and be blessed. I will not say unto frequently invited the members of and acts from honest intentions, withother tribes to compete with them out eccentricity or affection. All men at their festive gatherings. On one have not the advantage of good society, of these occasions a sad accident oc- as it is called, to school themselves in cured, by which a Seneca warrior lost all its fantastic rules and ceremonies, his life. Though purely an accident, and, if there is any standard of maners, this affair exasperated his Friends, it is only founded in reason and good who determined to wreak a fearful sense, and not upon the artificial regutevenge upon their peaceful neighbors. lations. Manners, like conversation, Accordingly a band of Senecas should pe extemporaneous and not armed themselves for the war-path, studied. I always suspect a man who and floating down the majestic Alle- meets me with the same perpetual Sany to the ill-fated villag, attacked smile upon his face, the same congecrit with unreleating fury. An indis- ing of his body, and the same premedcriminate slaughter of old and young, itated shake of the hand. Give me the Christians, or your Christianity is like sword, or else the word peace will py to hear you as long as you desire,

From the Sunday Times. LOUIS KOSSUTH To the Society of Friends in Great Britain.

present war unnecessary, impolitic,

to your public appeal. is to the Gospel that I appeal against your false doctrine. I call on ye to But, fortunately, that is not the submit to the words of him whom you invoke: "When ye shall hear of the religion of charity. Wo to them wars and commotions, be not terrified; who make a difference between prifor these things Must first come to pass, vate and public charity-who restrict but the end is not by-and-by. Nation their love to their next neighbor, and shall rise against nation, and kingdom remain indifferent to the public sufferagainst kingdom."

Thus saith the Lord. Submit to His decrees.

And, "Think not that I am come to send peace on earth; I came not to liverance; only you would neither fight send peace, but a sword."

is called. We have a "Father" the coutrary is blasphemy. But the come. eud "is not by-and-by." Like as we But see in geology, that the work of ciehistory. Know ye of one single peo-

Respect the word of the Lord; do NOTHING." not revolt against the revelation of the will of our Father in Heaven.

To allow iniquity to bear the sway when the sword could have arrested it-to rivet the chains of oppression

To plead for immunity to tyrants, for their encroaching upon their neighbor's house, or for oppressing, fileecing and and torturing nations, is so good-willing men. much as to plead immunity to the wolves, for devouring the sheep.

by the sweet

If the thief breaks into your house, Christian.

And where is the tribunal to which your neighbors, the nations.

tyranny? Yet you plead peace to of political virtue. Christian religion the bad tree, that mankind may be unites this all, because it is charity. man has twenty-five slaves, out of fifty, and laughter) single-handed on this forced to eat its poisonous fruit-op- But, "You may bestow all your goods that have been treated unkindly and pression.. Is that charity?

For yourself, who (thanks to Crom- | says the Lord. well's sword) have no oppression to

But Europe is oppressed. Thrive, puss," says the Lord.

FRIENDS: You have sent me your in Heaven for having given mestrength off stagnation from the air and the sea. Christian appeal," pleading peace at to be faithful to Christ. And I ear- Would you put out the fire, and do any price, not because you hold the nestly pray that all of you may be way with the hurricane? These or directed toward a wrong issue; Friends, if I were to learn that Christbut because you hold all war to be ian religion forbids me to oppose advantageous to mankind, but do not uulawful uuder the gospel dispensa- wrong-to devote my heart, my arm, my blood, my life to the deliverance I have considered your article at- of nations from thraidom and opprestentively. Bear with me, for meeting | sion; if it would forbid me to fight for you with conscientious sincerity on their freedom, when there is no other your own ground, by a public answer means to make them free, I would abjure the dogmas of Christianity The Gospel is your authority. It openly, for I would hold them to

case. Christian religion is essentially remain indifferent to the public sufferings of their neighbors, the nations.

You may, perhaps, say that you love them; they have your best wishes and your fervent prayers for their denity, is the aim to which mankind one naked, and comfort one brokenhearted; while you entreat them to

incessantly, just so we see a revelation sent "to heal the broken-hearted, to desired to say anything on the subject. of His will incessantly propounded in preach deliverance to the captives, and to set at liberty them that are bruised."

You say it is written: "Glory to good will toward man." But I say unto you, your version of the Gospel over natious by treaties, when the "Glory to God in the highest, and to Boston, much less to find himself sword could have severed the chains peace on earth to good-willing men."
i-is a work of iniquity and, not of (Gloria in excelsis Deo, et pax in terra hominibus, bonæ voluntatis:)

Your doctrine of "peace at any price, and war at no price," is good of the slaves as compared with the will to ill-willing men, and ill-will to poorer classes of the north; stated

Does it not strike you that to call after sheep—then if you stand by with) great progress was now making in the a Yankee after that. I should have name of peace is profunction and hind your own comfortable security, the slaves; that there were many kee argument; but it don't sound very blasphemy?

or behind your good will toward all—slave preachers, who were allowed to well in his mouth, who was born and lasphemy! or behind your good will toward all— slave preachers, who were allowed to You preach "Peace to tyrants, and behind your good wishes and your preach "standing side by side with good will to oppressors;" does not prayers and you let the wolves do, the missionaries;" that the slaves had your conscience tell you that by so and entreat others likewise to do; no responsibility and no thought-"we doing you are preaching against the verily I say unto you, your peace is do their thinking for them." rights of man, and ill-will to humanity ! iniquity, and your religion is not

and robs you of your silver, do you I call on you to be charitable to the among you, (applause,) but there's no give him your gold for the sake of just against the unjust, to the oppressed use in agitating the subject of abolipeace; or do you call on the police- against the oppressors, to the sheep tion. Things are not ripe for that yet. man to bring the thief to judgment, against the wolves—to humanity, in a What could you do with the slaves!

the crowned robbers of their peace nity of men; to love not the comforts and happiness, if it be not the sword? and tranquil pursuits of the passing Nothings.) Now, I was born in the "Every tree that bringeth not forth moment, but the lasting welfare of good fruit is to be hewn down and your own and of foreign nations. Pat- in Ohio. And half of all the slaves I cast into the fire," says the Lord. Is riotism is the noblest source of civic ever bought, I bought to rescue them then, not clear them off and build cities there a tree worse than injustice and virtue, and justice the noblest source from cruel treatment on other planta thereon?) "Now, I should be willing to the poor, and still have no charity,"

was a period in my life when I had to but it warms all. The hurricane unmake a choice between danger to my roots trees, and dashes the ships to life and my Christian faith. I do not fragments, and buries men in the deep; boast of the fact. I thank our Father but it cleanses the earth, and keeps spared the trial. But I say unto you, things must be. So it is with just and shout "Peace!" while there is oppression, or else you are guilty of shout-

ng "Tyranny!"
I have seen a bust of William Penn, the founder of the City of Friends, bearing the motto: Par quaritur bello." "Glory to God in the highest, and paece on earth to good-willing men!" Kossutu.

No. 21 Alpha Road, London, Jan. 15, 1855.

REMARKABLE SCENE IN THE MASSACHU-SETTS LEGISLATURE. A Blaveholder and a Fugitive Slave Confronted.

THEIR SPEECHES ABOUT SLAVERY.

[Correspondence of the Evening Post.]

Boston, Feb. 15, 1855. The Representatives' Hall was the scene, on last Tuesday afternoon, of a thought was a mistake, and I did not yourselves, nor can approve of their remarkable spectacle. The occasion do it. He asked me why I didn't do fighting for it. You wish them rather was a hearing, before the Committee Thus says the Lord, whom ye call fighting for it. You wish them rather to be oppressed, and content yourself on Federal Relations, of parties interwords are wisdom, justice and truth- with feeding for an hour from your ested in the passage of a personal Freedom on earth, salvation in eter- abundance one hungry, and clothe liberty bill. Mr. Wendell Phillips opened the discussion in temperate language, and was followed by two in Heaven. A father cannot have submit quietly to oppression, which Boston lawyers, who spoke eloquently doomed his children to thraldom, makes millions hungry, and naked, and and to the point. As the last of these oppression and perdition. To believe broken-hearted for generations to concluded, the chairman announced that he was informed that a slaveholder, But I say unto you: if such be your and owner of fifty slaves, was present. done. He rejoined, Why didn't you religion, of prayers and of good wishes, and that they should be glad to extend ation is still going on, hour by hour it is not the religion of Him who was to him the courtesy of a hearing, if he

Thereupon all eyes were turned eagerly upon a thin, swarthy man, of ple delivered from thraldom by some It is not the religion of Him who left other means than the sword! There is the lesson, that "though I underge, who arose and stepped forward. is none, and none ever has been, stand all mysteries, and all knowledge, to the committee's table. He bowed Therefore is it that the Lord has said and have all faith, so that I could to the chairman, and commenced in these things must first come to pass." | remove mountains, and though I be- rather a low tone, when the audience, It is, therefore, the Lord says, "I stow all my goods to feed the poor, with a simultaneous movement, flocked. came not to send peace, but a sword." AND HAVE NOT CHARITY, IT PROFITETH towards the speaker, and seated themselves as near as possible. He appeared embarrassed, and indeed ac-God in the highest, and peace on earth, knowledged that he was "kind o' skeered," (that was his expression.) He began by saying that when he left is apocryphal. The text runs thus: home he did not much expect to come speaking to the Legislature of the State. He thanked the committee for the privilege, and immediately began upon the old story of the happy condition that his slaves had six pounds of meat Bear good will to all men, but when per week, with hominy, rice. &c., and you see the wolves devouring sheep lived about as well as himself; that have told me he was born and raised ndifference, or entrench yourself be- religious education and privileges of

"We cannot blame you," said he. "for protecting them when they come they don't want them in New York. are spending in this matter, in pro-I call on you to love the moral dig- viding a way to keep out the foreign emigrants! (A sop for the Knowfree State of Pennsylvania, and raised cruelly.j

"It is a mistake and a slander to say Make despots yield to justice and that slaves are treated unkindly as a suffer, it is very well to say: "Don't right, without having them compelled general-thing. Now, if any of my faithfully reported, the remarkable war; let us have peace, that we may by force of arms, and ye shall be slaves run away and come to Boston, score. It mocks commentary, and I For "these things must first come to But if you want abolition, give me forty per cent. of the market value of slave, in the persons of these two. As long as there is oppression, wars the slaves in the United States, and I slave, in the persons of these two men, was such a sermon as neiyou, "Lay not up for yourselves treas- must be, or else the tyrants, delivered will free and deliver them all to you. ther Whitfield or Parker could have ures upon earth, because ye cannot from all fear of resistance, would soon the South, that is, the slaveholders, serve God and mammon." I will not reduce all mankind, by the sword, know and admit that slavery is a great say so unto you, because you are conspicuous by meek social virtue and by private charity. I would only ask worse; far it is better to be a dumb by the specimens you see here. But you: Do you mean that your religion | brute than to be a man, and not to be I tell you that them that runs away is commands you to be charitable only free. Oppression and tyranny re- the worst of the lot," and much more towards the passing private sufferings moved from earth, then comes to the to a like effect. When, after having of men, and forbids you to be charita- end of "these things which must come spoken some fifteen minutes, he conble towards the lasting and public to pass." Free nations may enter a cluded somewhat in the following about £460 on a shipment of British sufferings of nations?—of humanity? covenant of arbitration; tyrants never brins: "Now, I'm some skeered Bibles. Punch, in a fit of patriotism, and public to pass." Tattoo £ s.d on the back If such be your religion, then bear me will, never cap. They rule by the like, and I don't to take up much of exclaims: "Tattoo £ s d on the back for telling you, that either you are not sword: they must be resisted by the your time. ("Go ou, sir, we are hapmale and female ensued. Only one the tribe, a dark-eyed, beautiful maiden was saved from the general destruction. She had been seen and admired on a previous occasion by a diministration of the tribe and female ensued. Only one the prayer of the Pharisees, "sounding brass and tinkling cymbals."

I am full of defects and fragilities; and underly and when occasion requires the homely and when occasion requires the homely and when occasion by a friend?"

War is a terrible remedy; but a to the religion of my fathers. There to the proper to call a bigger boy a ladder?

There the word peace will be blotted out from the records of friend many man single handed on this subject, and I think I can convince him. I thank you, Mr. Chair it proper to call a bigger boy a ladder?

of addressing you."

"On his-resuming his seat, the chairman arose, and said: "There is an uneducated colored man, a fugitive slave, present, who has expressed a wish to answer the gentleman who has just spoken." And in the midst of applause, Lewis Hayden, a merchant ailer, well known in this city, stepped forward. He was neatly and simply dressed. He has a fine head, inside and out, and he proceeded, as nearly as I can remember, in these terms: "I am happy to have heard the brother who has just spoken, (I say brother, though I suppose he don't claim any relationship with me,) (a laugh.) Ho says the runaway negroes are the worst part of the slaves. You have, most of you, seen Fred. Douglass and some others of us, and if we are the worst part, you can form some idea what the balance are who remain in

slavery. "He says the masters think for the slaves, and speaks of this as a blessing to us. Why, Mr. Chairman, the severest flogging I ever had was for tell-ing my master "I thought." He had ordered me to do something which I a. I was bid. I replied that I thought it had better not be done, or to that effect. He rejoined, I 'had no business to think,' and flogged me. Auother time I omitted to do something which was no prrt of my duty, and which I was not ordered to do, and the omission caused some mischief. My master said, 'Why didn't you do it?' I replied, 'I didn't think it was to be think?' and flogged me.

"When I think of their mode of dealing with us, I am reminded of the old Irishman who wanted an excuse for beating his wife; and, as he was riding homeward on his old mare, ho said to himself: 'I'll ax her did she feed the old baste, and if she says no. I'l tell her why didn't ye feed the old critter?—and I'll put the sthrap ontil her; but maybe she'll say 'yes, I did feed her,' and I'll say, 'and why in the d-l's name did ye feed her!' and I'll blather for that.' (A laugh.) The gentleman speaks of the religious privileges and the gospel we enjoy. Yes-the missionary and the slave priest stand up side by side, and say, Servants, obey your masters,' and such like gospel is all we hear. Buty as soon as the slave begins to feel himself hear a man, he wants a free

"The gentleman tells us that America is not responsible for slavery, and puts the blame on the mother country. Mr. Chairman, the gentleman needn't known him. This is always the Yan well in his mouth, who was born and rai ed in a free country, and goes and volunteers into slave-holding, more shame for him." I have not done full justice to the excellent reply which this intelligent once-slave made to this ignorant, though, perhaps, kind-hearted master. To be just to the latter, I think he was stung to the quick by the superiority of his antagonist, and as it would not do in that presence to answer him with the overseer's whip, why, he arose hurriedly, went again I call on you to be charitable to You had much better use the zeal you to the stand, and invoked the attention of the audience, in a strain of-somo emotion to the fact that God, who rules over us all, permit-slavery, and if it wasn't right he wouldn't. (So God permits the canebrakes of Alabama to grow-must the Alabamian. man has twenty-five slaves, out of fifty, and laughter) single-handed on this subject. To be sure, I'm going south to-morrow, but then I'll he glad to meet any one before I go," &c. ,

Thus you have substantially and man, and of freedom on a colored preached. В.

OUT OF JOINT .- Punch and the British Bible Society are at loggerheads. The latter association has offended the sarcastic scribbler, by noting that the Czar of Russia was a friend to the Bible, because he remitted a duty of of Satan, and these men will fall down on their knees before him!" Very