

THE PEOPLE'S JOURNAL

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COUDERSPORT, PA.

THURSDAY MORNING, APRIL 12, 1855.

We had a fine warm rain last Thursday night, which took away a large share of the snow.

The District school in this Borough will be opened on Monday, the 23d inst., being one week from next Monday.

The Legislature of this State have agreed to adjourn on the 24th inst. If they pass Cumming's Anti-Liquor bill first, the people will everywhere hail them as faithful servants.

CHARACTERISTIC.—While the New York Legislature is taking steps to restore the County Superintendent feature to her law, that of Pennsylvania is talking of abolishing this very important office.

Neal Dow, one of the most energetic temperance men in the Nation, has been elected Mayor of Portland, in the face of the most powerful opposition that money and whiskey could make.

So many of our young men, with a sprinkling of older ones, left town the fore part of this week to assist in getting the lumber to market, that it seems quite lonely. They have had pleasant weather so far, and we hope they will have a pleasant time.

We are under obligations to a friend in Sharon for a lively notice of a Literary Society on Horse Run. We hope the members of the Society will persevere in their praiseworthy effort, and that our friend K. * * will keep up a regular correspondence with us for the benefit of our readers.

The Maine Law has passed both branches of the Legislature of New York, and is to take effect on the 4th day of July next. So Gov. Seymour only delayed the day of Justice to the drunkard's wife and children eight months. The bell tolling will come from the other side next "Independence Day."

The number of students at the Academy is well maintained, considering the season and the times; and the exercises are as interesting as ever; indeed, we think their interest increases. Our citizens would derive great benefit from frequent visits to the institution, and the presence of its friends and patrons would very much encourage the Teacher and scholars.

We are very glad to receive another communication from Brother Stillwell; and we have the pleasure of assuring him and all other friends, that the Sons of Temperance in this County are wide awake, resolved to fight on till a glorious victory shall crown their efforts. The presence of intelligent and philanthropic ladies in the Division Room, has had a happy influence on the good cause in this section.

Winter has retired at last. See a beautiful poem on the outside on this subject, and rejoice with all thy heart, that the bright and beautiful Spring has again come to make the flowers bloom and the grass grow.

WEDNESDAY NOON.—So we thought yesterday—but this morning we were reminded that "all things sublunary are subject to change." The ground was white at daybreak, and snow has fallen constantly, to-day, so far. June has not come by mistake, but December seems paying a parting visit.

An exciting slave case has occurred at Cincinnati. A slave girl, whom her master voluntarily took from Kentucky to Ohio, was declared free by the Ohio State Court, at Columbus, was arrested under the fugitive slave law in Cincinnati, but again set free by a Judge of that city. Another attempt was made by the U. S. Marshal to arrest the girl. Another writ of habeas corpus was issued, and the Marshal refusing to obey the writ by bringing the girl into Court, was himself arrested, and put into jail for contempt. Thus does freedom triumph, whenever the great principles of the common law are faithfully obeyed.

SQUATTER SOVEREIGNTY.

This is not a very favorable time to get the attention of the mass of our people to other than local questions; but we cannot pass over in entire silence the great fraud by which Slavery has gained a fresh victory in Kansas. An election was held in this Territory on the 30th of March for members of the Territorial Legislature. If any of our readers are still entertaining the delusive idea that the settlers in Kansas are allowed to have any influence on the question of Slavery, we ask them to read the following paragraphs. Says the Evening Post of April 5:

Not very long since we published some exhortations addressed by southern journals to the slaveholders, instigating them to spend money freely in carrying the elections in the territory of Kansas. The advice seems to have been taken. An army went over the frontier of Kansas, distributed itself in detachments among the different districts, obtained the victory, elected the pro-slavery candidates to the legislature, and came home again in triumph.

A paragraph in another part of this sheet describes the return of a portion of the mercenaries in this service to their own State. They came back like a conquering army to old Rome; their return to the town of Independence was a triumphal entry.

Here is the paragraph alluded to by the Post. We should like to know what defense those Anti-Nebraska Democrats who still remain in the party can make. The Evening Post headed the Missouri dispatch as follows:

The Advantage of Allowing Territories to Govern Themselves.—A Commentary upon Master Cochran's Apology for the Nebraska Bill. [From the St. Louis Republican's Dispatch.]

INDEPENDENCE, MARCH 31, 9 P. M.—Several hundred returning emigrants from Kansas have just entered our city. They were preceded by the Westport and Independence Brass Bands. They came in at the west side of the public square, and proceeded entirely around it, the bands cheering as with fine music, and the emigrants with good news. Immediately following the bands, were about two hundred horsemen, in regular order; following these were one hundred and fifty wagons, carriages, &c. They gave repeated cheers for Kansas and Missouri. They report that not an anti-slavery man will be in the legislature of Kansas. We have made a clean sweep.

POWER OF TEACHERS OVER SCHOLARS OUT OF SCHOOL.

The late Superintendent made what we thought a very unfortunate decision on this subject, and we are glad Col. Curtin holds a contrary opinion. We find in the School Journal for April several decisions of great importance, and among others this one:

The authority of teachers over pupils out of the school house, is a question over which the Department has, under the law, only advisory, and not absolute, power; and deference to former decisions on the subject, has delayed instructions thus far on this point. But numerous and increasing complaints from singing schools and private districts, of bad conduct, and acts of insubordination, at the school house and under the eye of the directors and teacher, have been received. These cases, so demoralizing in their character and subversive of the discipline of the schools, yet neglected by parents, and not properly cognized by the Courts, require the attention, here, that in the opinion of the present Superintendent, the jurisdiction and authority of the Teacher over pupils is neither limited by the school house walls, nor to the time the school is actually in session; but that, as a general rule, in all matters legitimate and connected with the schools and the manners and morals of the scholars, the teacher's jurisdiction commences at the moment when pupils leave the parental roof and control to go to school, and continues until their return from school.

How do you like the idea of selling deacons of churches in Christian America?—Coudersport Journal.

The "idea of selling deacons of churches" is no more revolting than that of selling Pagans, Infidels, or Mohammedans. We do not believe that when the Man on Calvary said "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me," he referred to his immediate followers. Christ's brethren were all mankind. The white Ethiopian, the swarthy Asiatic, and the skinned Caucasian—who her they worship Heav'n's Idols, the God of the Christians, or prostrate themselves before the Mahomedan altar, and devoutly exclaim, "Allah is great, and Mohammed is his Prophet"—were brethren alike to him; and therefore he who holds in bondage the most depraved, most ignorant, human being, no matter what the complexion, or religious creed, is ensaving the spirit of Christ. We are not of those whose sympathy is only drawn out when a pious deacon, or a white "an'ge of God" is found in Slavery. It is but just to ensave a sabb' pagan, it is also just to rivet the chains of bondage upon pious deacons.—Hillsville Free Press.

To all which we say Amen. When we penned the paragraph from which the above question was taken, we were simply stating a case that would puzzle even conservative theology to defend, not as we are in the habit of viewing it from our own standpoint.

"Give a man power of doing what he pleases with impunity, you extinguish his fear, and consequently overturn in him one of the great pillars of morality. This we find confirmed by matter of fact. How many hopeful heirs apparent to grand empires, when in the possession of them, have become such monsters of lust and cruelty as are a reproach to human nature."—Addison.

The cruelties perpetrated on the slaves of the South, are accounted for in the above axiom of a great man.

From the Washington Union, April 3. The Know-Nothing Candidate for Governor of Virginia, an Anti-Slavery Man.

The Richmond Enquirer has information of a startling character as to the position of the Know-Nothing candidate for Governor of Virginia. It learns that a convention was held at Charleotte court-house in 1846 or 1847, on the subject of internal improvements, at which Mr. Tansill maintained, in a speech, that the comparative degeneracy of Virginia was due to a want of facilities for commercial intercourse.

Mr. Flournoy controverted this position, and maintained that the decline of Virginia was due to negro slavery, asserting that no country can be prosperous with a slave population. These are the sentiments avowed every day by northern free-soilers and anti-slavery men. As Mr. Flournoy is a Know-Nothing, and as we are satisfied that there is a close affinity between Know-Nothings and free-soilers, we cannot say that we are greatly surprised by this revelation. We shall be surprised, however, if it does not awaken the people of Virginia to the danger of encouraging the secret order within her borders.

What a precious set of prophets these leaders of sham democracy are.

Last week we copied from the Harrisburg Union a prediction that the Virginians would rush pell-mell into Know-Nothingism, in order to defeat the party of freedom; and here we have its Washington namesake, asserting that the Know-Nothings of Virginia are in close affinity with free soilers. Which of these prophets is a true one? One of them must be false, as they contradict each other; and we are half inclined to the opinion, they are neither of them entitled to credit, and that they are fair samples of the pro-slavery press as a class—incapable of telling the truth.

"RIGHT ON"

Have you enemies? Go straight on, and mind them not. If they block up your path, walk around them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A serious charge or— one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark: They are sparks which, if you do not blow will go out of themselves." Let this be your feeling, while endeavoring to live down the scoundrel of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be but a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.—Monthly Jubilee.

The "excessiveness" is affectionately invited to study the above before writing any more fancy articles. We have already seen several sparks "go out of themselves," and no amount of slander by him or his associates will ever induce us to "blow" him into notice.

Some two or three weeks since we saw in Ulysses a new gristmill, in which we took great interest. It is a late invention, and a great improvement on anything heretofore discovered, as it requires less than half the power of the old fashioned mill, and does its work equally well. Our enterprising friend, E. Gridley, of Lewisville, has one of these mills in operation, where the credulous can examine for themselves.

"What a pity" it is that ministers, lecturers, and all others who labor for the good of mankind, do not always remember that vulgarity, coarseness, and allusions and appeals to the passions and prejudices of the public, belong to the other side of each great question. If it be the practice to "steal the livery of heaven to serve the devil in," we hardly need steal the livery of the devil to do good with.

The Vermont State Prison is getting into a bad way. Owing to a great decrease of crime in the State, there are not convicts enough to pay current expenses; and the establishment, which has hitherto more than supported itself out of the labor of the prisoners, will now be a public charge. The Superintendent attributes this bad state of things to the Maine Law of Vermont.

In ancient days the celebrated precept was, "Know Thyself;" in modern times this saying is rendered, "Know Nothing."

For the Journal. A FEW THOUGHTS FOR THE SONS OF TEMPERANCE.

DEAR BROTHERS: The Temperance cause moves slowly, but still it moves. Progress has marked its history from the first. The work to be accomplished was too vast, too deep, too broad to be wrought in a brief period. Evils die hard at best, and contend for existence to the last. Like man, upon whom they prey, and curse, and ruin, they only die of necessity—for live they will, as long as they can.

Now, the spirit of reform, developing itself in the Temperance cause, seeks the destruction of the evils of intemperance; a herculean task, we grant, but, for this very reason, among others, we should desire its performance. That which costs but little, as a general thing, is but little prized, while that which costs us most, in our estimation, is the most valuable. Is knowledge desirable? And does its possession give prominence and influence? Close and continued application to the study of men and books is necessary; for men leap not into existence full grown Solomons, or even Solons. Is wealth desirable, and chiefly so, because, by its proper employment relief is administered to the needy, and the giver blessed—supremely blessed—in the giving? Self-denial and industry, economy and frugality, are indispensable to wealth. [There are some born to fortunes, and those who obtain wealth without industry—by robbing their fellow men; and owe their fancied high position to no superior worth of their own.—Ed.]

Well, what is true of man as an individual, is equally true of him in associated capacity. Would an organization accomplish anything worthy of its existence, as such, it must be content to labor and to wait. Fortunately for the world, the Order of the Sons of Temperance, with comparatively few exceptions, has been made up of just such men. By such the glorious Temperance reformation has been brought to its present advanced position, from which its advocates are greeted with demonstrations of victory, multiplying in the East and the West, the North and the South. Be encouraged, then, brothers, for the sun of your hope is in the ascendant, and not in the decline. The dwellers in the vale and on the mountain are rejoicing to hear the tread of your march on your way to the grand consummation of your toils—the universal triumph of the cause. Remember that you live when advancement, progress, and reformation, in regard to everything that can be benefited by these, is called for, expected, and seriously demanded; when, by a free press and free speech, and cheap postage, and railroads, and lightning-wires expediting the transmission of intelligence, great facilities are enjoyed for doing good. Yours, in truth, is a very desirable position; desirable because you have toiled up to it, and because you have reached it by dint of perseverance in the free use of heavy, hard arguments; desirable, because you are the stronger for the labor, and the many you have blessed on your way. It is desirable for another reason, and that is this: you can maintain it, and you mean to do it. Does any one doubt it? We say, you will believe it. Does any one fear it? We assure you it will not harm you, but do you good, and only good, forever. Do any laugh at our indulging the hope of success? We say to such, that we are in sober earnest, and that we honestly mean to have victory or death—and that we place victory first, because we seriously believe it nearest.

We tell the public—we tell the world—that we have looked at intemperance as regards the use of alcoholic drinks, in every light of which the subject is capable, and that our own deep, profound, and constant conviction is, that it perils the best, the highest, and the holiest interests of humanity; and that, as lovers of our country and our race, our uncompromising warfare is and shall be against it "till the death." By all the better affections of your nature, by the preceptive teachings of an immaculate Jesus, we beseech you, brothers, to regard yourselves bound to stand in the Temperance ranks as long as you can stand anywhere, and to stand there for the express purpose of fighting to conquer. Surely, it were inglorious to falter even in the nightly

struggle at this point, when as an Order you are receiving and commanding the respect which has never been given any other Temperance organization. When victory, poised on easy wing, only waits your bidding to sit in graceful attitude upon your banners, and when the element of this reform has been felt in our town, and county, and State elections, and has actually crossed the threshold of almost every State Capitol, to challenge the scrutiny of the legislator, and to dare the veto of the Executive, and when one Governor, swayed by the rum power, denied its legitimacy, was elected, the very first opportunity, to never fill the Chair of State again. At such a time—at such a point—you will not falter, I know you'll not, but be content to labor and to wait.

Yours in L. P., and F., R. L. STILLWELL, East Smithfield, Bradford Co., Pa.

SHARON, March 28th, 1855.

Editors of the Journal: You doubtless have plenty of Literary communications from rustics, (of which I claim to be a fine specimen.) But as your, or rather our paper, is a People's Journal, you have no right to complain if now and then one reaches you from some remote corner. So much by way of apology.

Well, in the northwest corner of the northwest town in Potter county, is a sub-School-District, known as "Horse Run," and a quiet, out-of-the-way kind of place it is too; though not so far out of the way but what the most of us take and read the Tribune and People's Journal. Early last winter we formed a Lyceum or Debating Club, under rather unfavorable circumstances. But our Lyceum has met regularly, and weekly since its organization, and the interest felt has increased at each succeeding meeting, till we have concluded to dignify it with the name of "The Horse Run Literary Association." The Association will meet once in two weeks till September next, and then weekly again, through the fall and winter. Now allowing your humble correspondent to be a proper judge of the matter, this Lyceum has done much good, in waking up the ideas of those who have become rusty by disuse, and stimulating the younger part of community to reading and reflection. Aid we do not expect the advantages to stop here. Last Saturday evening we listened to an able and eloquent lecture from F. A. Jones, a young gentleman born and reared in this town, but now a successful teacher in the Waterford Academy, Erie Co., Pa. His subject was "MAN;" and he adopted the old text, "The proper study of mankind is man." He spoke intelligently of the laws of our being, our physical, moral, and intellectual training, and in a masterly manner pointed out the duties of those whose province it is to mould the immortal mind of the young. When speaking of man's capacities, capabilities and duties, old fogysim, intemperance, and dough-facism were severely handled, and I believe all who heard it went away benefited and instructed. You shall hear from us occasionally, if it is not asking too much.

Yours truly, K. * *

THE LETTERS' COMPLAINT.

As the Journal has benevolently published the complaints of those much-abused servants of the people, the words, I hope you will not turn a deaf ear to an account of the greater hardships of a smaller family, who are the servants of these servants; and who are much abused, mis-placed, transposed and overworked; especially the sisters, and most of all myself, the first on the list. Not that I should complain of double duty, as that is the lot of most eldest sisters; but mine is quadruple at least.

A gentleman cannot get hat, cane or segar, without calling for me, and; as if that were not enough, I am often compelled to do duty for my second or third sister. For instance, Jenna instead of Jennie or Jenny, but this abuse is more general in pronunciation than in spelling, and is often hard on little sis, as she is wrongfully made my deputy, as in Sareo, Elizee, &c. And worse than that, and more to be deplored, she is compelled, in the formation of one of the most powerful words of the English language, to stand flanked on the left by three and on the right by four brothers.

Egotists abuse the third, and nervous or timid people the fourth sister, while the brothers, though thrice our number and boastful of their masculine strength, can do nothing without us.

P. S. Apropos to abuses of language. Have the boys much cause to thank your advertiser for offering them all a coat? It might not fit them all; if he gave each boy a coat, they might thank him.

[COMMUNICATED.] READING THE BIBLE IN SCHOOL.

MR. FRAD:—In compliance with your request, I give you through this medium my views upon the subject above named. As it can hardly be imagined that any friend of education or of good morals, would object to have the Bible read in our Schools, I will not stop to defend the practice, but simply advert to the time and manner in which it may most appropriately be done.

The plan, then, which I should propose, under the circumstances, is this: Let the teacher read a suitable portion, not too long, both morning and afternoon, just after recess. The exercise will thus be elevated above the routine of ordinary school tasks, and exempted from the awkwardness and merriment so often arising in the teaching of blundering pupils. The time proposed is better than the opening hour in the morning, from the fact that many scholars in our large and scattered districts are tardy and irregular in their attendance. The time is better than the close of school, as the scholars are then impatient to get out. At no time of the day can their attention be better fixed, than after a little healthful bodily exercise. It will readily occur to teachers that after reading the Scriptures would be a very suitable time for any general remarks, advice, or admonition.

The plan proposed is that which I deem best calculated, in mixed schools like ours, to subvert the end to be sought for, in having the Bible read, namely, the promotion of good moral influences. A different plan would be admissible, in a school consisting entirely of large scholars.

If the District would place the Bible in each school-house, they would do a good work; and I should be happy at any time, if desired, to recommend a selection of chapters most suitable to be read.

Yours truly, J. B. PRATT, Co. Superintendent, Coudersport, April 5th, 1855.

THE WAY TO HEALTH.

Which is the way to Health? the Hydropath, the Allopath, or the Homeopath? Well, there are so many paths it is hard to know which to follow.—Elmira Republic.

The Syracuse Journal makes the following sensible answer to our queries: The only true "path" to Health is that which common sense dictates to man. Live within the bound of reason. Eat moderately—drink temperately—sleep regularly—avoid excess in anything—and preserve a conscience "void of offence." Some men eat themselves to death—some drink themselves to death—some wear out their lives by indolence, and some by over exertion—others are killed by the doctors, while not a few sink prematurely into the grave under the effects of vicious and beastly practices. None of the Paths are worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave.

We know scores of young men who are thus ruining themselves. It is sad to see the strong frame of manhood enervated and effeminated in the prime of life—to see the cheek become pale, the eye dim, the nerves unstrung, and the mind enfeebled at the very time when strength is needed and health most desirable. Yet such cases are numerous in this age of excessive indulgence and youthful depravity.—The remedy must be sought in something beside the apothecary's shop, or the doctor's knapsack. Moral culture, temperance, and a discreet economy of the natural resources of body and mind, constitute the true "way to Health."

The Hydropath, the Allopath, and the Homeopath may all be very serviceable to those who are wise enough to take care of themselves. But they might as well "throw physic to the dogs," as to prescribe it to fools, brandy-drinkers and debauchees.

"Which is the way to health?" Consult your own good sense—avoid grogshops and evil associations, and preserve unimpaired the functions of your being.

Why is a dead duck like a dead doctor? Because they have both ceased to quack.