THE PEOPLE'S JOURNAL.

DEVOTED TO THE PRINCIPLES OF DEMOCRACY, AND THE DISSEMINATION OF MORALITY, LITERATURE, AND NEWS.

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The Administration View of Popular Sovereignty.

It is well to have clear ideas of the present controversy between Mr. Pierce's administration and the people of the free states. What is the doctrine of the administration in regard to the sovereignty of the people within the limits of the territories? What policy do the administration propose to follow, what object have they in view, as the result of that doctrine?

The doctrine held by the administration is laid down by one of its organs, the Richmond *Enquirer*, whose exposition we quote in another part of this sheet. It is this.

The people of Kansas or any other territory have a right to "govern themselves and regulate their own affairs in their own way—subject only to the constitution of the United States." But under the constitution of the United States, says the Richmond *Enquirer*, the slaveholders of the South have a right to hold slaves within any of the territories. It follows therefore, that in regard to the institution of slavery, the people of the territory are not at liberty to regulate their own affairs. As long as the country is in the condition of a territory, slavery is established there by the constitution, and they cannot abolish it. The southern master has a right to migrate thither with his work-people, holding them as property until the territory becomes a state. "With a view to admission into the Union," the *Enquirer* admits that the "people of each territory may form and regulate their domestic institutions. "Preparatory to their admission into the Union," says the same journal in another place, "they may decide whether they will permit or prohibit slavery." But they cannot prohibit slavery at an earlier period. Neither can Congress in any manner prohibit slavery in the territories. It cannot, says the *Enquirer*, "legislate against slave property," but it may legislate to "secure the rights of American citizens" in the territory. That is the sole question, it says, which Congress has to decide.

To this conclusion the great principle of popular sovereignty, as held by the administration and its friends, conducts us. Over the question of slavery the people of Kansas have no power; their hands are tied by the constitution; they cannot get rid of it if they would, as long as their region is a territory of the United States. When at length it shall become populous enough to form a state, and the slaveholders so numerous and so powerful as to have their own way, the advocates of freedom are kindly permitted to get rid of slavery, if they can, in their state constitution. In all other questions of territorial government the settlers of the territory are to be sovereign; in the matter of slavery they are submissively to receive the law of the South.

This is a compendious and most convenient way of extending the institutions of the South, but it has its practical difficulties. If the people of the territories are permitted to legislate for themselves in other matters, they may take it into their foolish heads to legislate in regard to that species of property which consists of men and women, in spite of the constitution. Those who hold the administration doctrine foresaw this difficulty, and provided for. Mr. Pierce gave the territory a Governor who was thought to be of the right stamp, and the slaveholders of Missouri sent over a horde of armed ruffians, who took possession of the polls and gave the territory a legislature. This legislature proved faithful to its employers, but the Governor scrupled to act with them, on which he was promptly recalled, and a man of whose willingness to be used as a tool no possible doubt existed, was put in his place. In this way the difficulties in the way of administration policy were happily overcome, and the principle of squatter sovereignty gloriously vindicated. The people of the territory were withheld from "legislating against slave property," in violation of the constitution, and the enemies of slavery, by a code of judicious laws, were deprived of the right of suffrage, and made liable to an imprisonment of ten years in the penitentiary, if they dare to utter or print a word questioning the doctrine, laid down by the Richmond *Enquirer*, of the constitutional inviolability of slavery.

Time was when the politicians of the South spoke of slavery as something "peculiar" to themselves; it was then a "delicate subject"—that was one of the names they gave it; a matter with which the rest of the Union had nothing to do; a thing to be only discussed by the southern people among themselves, and of which they would not allow others to speak. The friends of the administration, as our readers will perceive on looking at the extract we have made from the Richmond print, now claim for it a national character; it is not a "peculiar institution;" it is general and national; it pervades the whole frame of the government; one of the objects of the constitution was to cherish, protect and extend it, and while Congress cannot "legislate against it," its duty is to pass laws confirming and securing the rights which are claimed under it.

Such being the state of things, we put it to our readers, in all seriousness, to say whether any convention, assembled in the free states for political purposes, and taking notice of national questions, particularly a convention calling itself democratic, can be pardoned for passing over in silence doctrines so enormously latitudinarian—doctrines which bind hand and foot, the government and the people of the the states, and the government and people of the territories, and lay them powerless and helpless at the footstools of the colossal institution of slavery. If there was ever an occasion on which the democrats of New York were required to remonstrate with the utmost boldness and plainness against an attempted perversion of the obligations and powers of the government, it is now.

BETTER TIMES.

The American Harvest of 1855, is a great one, after making all reasonable deductions for partial failures of Wheat from the ravages of insects or from foul weather in July, and for the loss or damage of Hay from the latter source. Indian Corn is very late, and liable to be seriously injured by early frosts; but the yield will be great, though the quality may be inferior. This country never before produced so much food for cattle as this year, and the annual product for Butter and Cheese must exceed all precedent. Rye and Oats were never better; and there will be a great yield of Buckwheat, even if early frosts should kill a part of it. Potatoes suffer considerably in this vicinity from the fatal rot; but there was a great area planted, and their general appearance is still thrifty and luxuriant. The crop will be large, at the worst; while for other roots there never was so good a prospect as this season. Fruit, too, in this region, and almost everywhere else, is most abundant.

We ought, therefore, to have better times—better, not merely for our farmers, who will often find their increased product balanced by reduced prices; but better for the entire community. Our merchants should be enabled to pay better than last year; our merchants should have steady work as well as cheaper food; our laborers should find employment for the hard season opening to them on every side, in constrast with the enforced idleness and destitution of last Winter. And, as a beneficent consequence of this improvement in our general condition we entreat our farmers, so far as possible, to turn over a new leaf in the matter of debt and credit, and resolve firmly not to mortgage their crop before they have grown it, but limit their purchases to their means and pay as they go.

Is this advice hard to follow? By no means. It is only hard to *begin* to follow it. We know that many if not most of our farmers are in debt, and cannot instantly extricate themselves; but they can get out and keep out of mercantile debts if they will. Pay off the mortgage gradually, but have no running accounts at the stores—they are issues through which many a noble patrimony has run out. The merchant does and *must* charge more if he *credits* than he would if he sold only for ready pay; there is no help for it. On the cash system, he might turn his capital over several times in each year; now he does very well if he turns it once. The easy, slouching farmer means to square all off when he sells his grain or his cheese; but the account is a good deal larger than he supposed it would or could be; then his daughter is to be married, or his son is setting off to the West and must have an outfit; so he pays part, gives a note for the balance, and begins to run up a new score. The merchant considers him good in the long run, and continues to trust him; but next year frost, or flood, or hail, or drouth, cuts his crops short; and now the whole year's bill must be put into a new note, and interest added to the old one. Finally, the debtor becomes discouraged and takes to drinking; or he falls sick and is eaten up by doctor's bills; his farm and all he has go to creditors; so he paddles off for some new location, and the merchant loses his customer and a part if not the whole of his debt. Such is the vicious system which keeps our farmers always in debt to the merchants, the Country to the City, and America to Europe. Its complete abolition would be a great help to American manufactures and Industrial development, which are now crippled because the wealthy and long-established foreign producer of Wares and Fabrics, having the command of unlimited capital at low rates of interest, can give larger and longer credit than his comparatively young and poor American rival can possibly afford. Hence a bad harvest impels a commercial convulsion; it has been eaten up before it was grown, and its failure works universal bankruptcy. The farmer or planter cannot pay his merchant; he is consequently in default to the jobber; he to the importer; and the latter to the manufacturer or his banker in Europe. And all the cost and risk of all this fall at last on the men who save and thrive and pay. The merchant must charge profit enough on his good sales to cover his bad debts. If this year's crop were to pay for next year's goods instead of last year's the producers would receive ten per cent more for it than can now be given them.

The true principles of Business are little understood among us. We have too many merchants, too many unproductive consumers generally. If our farmers and artisans would never buy goods until they were ready to pay for them, competition would reduce the profit thereon to one-fourth its present average per centage, and liberate seven-eighths of our traders to engage in some other pursuit. If one-tenth of them knew enough to stop crediting inflexibly, reduce their prices on the fair cost of procuring and selling on the cash system, and then spend, for a year or two, half their profits in advertising, they would inevitably secure nine-tenths of the entire trade. Thrifty farmers would not continue to pay as they now do, though the mercantile credit system, twelve to twenty-five per cent. for the use of money, which they might borrow directly on good security at six or seven per cent; and as to the unthrifty and irresponsible, who would still adhere to the credit system, they would run out those who trusted them. It is the thoughtless adhesion of the better class which keeps the system on its legs; whenever they let go, it must fall. And as for the merchants, who, seeing its vices, still cling to the credit system because they think they cannot otherwise find customers, they are the victims of self-delusion. A few years since, it was supposed that newspapers must be sent out on credit; but a few bold spirits revolted; and now three-fourths of the periodicals sent out from cities are paid for in advance, to the signal advantage of all parties. It needs but adequate effort, by competent and substantial men, to work a similar revolution in Commerce—a revolution which the true interest of all classes imperatively demands.—*N. Y. Tribune.*

TWO LAWS FOR THE LADIES.

1. Before you bow to a lady in the street, permit her to decide whether you may do so or not, by at least a look of recognition.

2. When your companion bows to a lady, you should do the same. When a gentleman bows to a lady in your company, always bow to him in return.

⁂Nothing is so ill understood in America as those conventional laws of society, so well understood and practiced in Europe. Ladies complain that gentlemen pass them by in the streets unnoticed, when, in fact, the fault arises from their own breach of politeness. It is their duty to do the amiable first, for it is a privilege which ladies enjoy of choosing their own associates or acquaintances. No gentleman likes to risk the being cut in the streets by a lady, through a premature salute. Too many ladies, it would seem, "don't know their trade" of politeness. Meeting ladies in the streets whom one has casually met in company, they seldom bow unless he bows first, and when a gentleman never departs from the rule of good-breeding, except occasionally by way of experiment, his acquaintances do not multiply, but he stands probably charged with rudeness. The rule is plain. A lady must be civil to a gentleman in whose company she is casually brought; but a gentleman is not upon this to presume upon acquaintanceship the first time he afterwards meets her in the street. If it be her will, she gives some token of recognition, when the gentleman may bow; otherwise he must pass on, and consider himself a stranger. No lady need hesitate to bow to a gentleman, for he will promptly and politely answer, even if he has forgotten his fair saluter. None but a brute can do otherwise—should he pass on rudely, his character is declared, and there is a cheap riddance. Politeness, or good breeding is like law—"the reason of things."

From Bayard Taylor's new Book of Travels.
First View of the Himmalaya Mountains.

It was about eight in the morning—an atmosphere of crystal, and not a cloud in the sky. Yet something white and shining glimmered through the loose foliage of some trees on my right hand. My heart came into my mouth with the sudden bound it gave, when, after plunging through the trees like one mad, tumbling into a ditch on the other side, and scrambling up a great pile of dirt, I saw the Himalayas before me! Unobscured by a single cloud or a speck of vapor, there stood revealed the whole mountain region, from the low range of the Siwalik Hills, about twenty miles distant, to the loftiest pinnacles of eternal snow, which look down on China and Thibet. The highest range, though much more than a hundred miles, distant, as the crow flies, rose as far into the sky as the Alps at forty miles, and with every glacier and chasm and spire of untrodden snow as clearly defined. Their true magnitude, therefore, was not fully apparent, because the eye refused to credit the intervening distance. But the exquisite loveliness of the shadows painted by the morning on those enormous wastes of snow, and the bold yet beautiful outlines of the topmost cones, soaring to a region of perpetual silence and death, far surpassed any distant view of the Alps or any other mountain chain I ever saw. As seen from Boorkhee, the Himalayas present the appearance of three distant ranges. The first, the Siwalik Hills, are not more than two thousand feet in height; the second, or Sub-Himalayas, rise to eight or nine thousand, while the loftiest peaks of the snowy range, visible from this point, are 25,000 feet above the sea. Far in the north-west was the Chore, an isolated peak, which is almost precisely the height of Mont Blanc, but seemed a very pigmy in comparison with the white cones beyond it.

ANOTHER VIEW OF THE HIMALAYAS.

To the north, I looked into the wild heart of the Himalayas—a wilderness of barren peaks, a vast jumble of red mountains, divided by tremendous clefts and ravines, of that dark indigo hue which you sometimes see on the edge of a thunder-cloud—but in the back ground towering far, far above them, rose the mighty pinnacles of the Gungootre, the Jumnoorte, the Budreenath, and the Kylas, the heaven of India, where the Great God, Mahadeo, still sits on his throne, inaccessible to mortal foot. I was fifty miles nearer these mountains than at Roorkhee, when I first beheld them, and with the additional advantage of being mounted on a foot stool equal to one-third of their height. They still stood immeasurable above me, so cold, and clear, and white, that without knowledge to the contrary, I should have said that they were not more than twenty miles distant. Yet as the crow flies, a line of *seventy* miles would scarce have reached their summits.

WHAT SELF-DENIAL CAN DO.

1. It can make the poor rich. The chief reason why so many are miserably poor, is, because they eat up, or wear out, or waste all they get. When people learn to lay by something from each day's earnings, they soon acquire a competence. Nor is there any other way to do it. Even the fool-hardy speculator and the unprincipled, gambling swindler; are obliged to observe this rule, or they would have nothing. It is no matter now much or how little people receive; they should try daily to spend less than their incomes.—They absolutely must do this, or sink to beggary. Pecuniary independence is, therefore, only another name for that frugality which fixes one's disbursements somewhat below his receipts.—The excess, accumulating by degrees, soon places the individual above abject dependence. He who spends all must inevitably and always be poor.—But a little money, joined to the habit of saving, is decisive; it makes a man rich.

2. It can give character. The road to most vices is merely self-indulgence. Men rarely become vicious, who are endowed with much self-control. The candidate for prisons, infamy and death is one who cannot resist appetite—one that must have whatever he desires whether or not it accords with the sacred principle of right. Our prisons are filled with this trash. Their victims are the slaves of evil passions; the vast numbers gathered into these receptacles of crime, are but the mere drift-wood of society, borne onward helplessly to a common resting place. Whatever was fabled of the Syrens, is true of the non-resistant of his own corrupt will.

3. It can give health. Thousands perish needlessly because they had rather waste their time in idleness, than devote it to the acquisition of hygienic knowledge; death and disease are their choice, as compared with the pains-taking diligence demanded by self-preservation. Others, and especially those addicted to the use of intoxicating liquors, and similar expedients for exhausting life, prefer the pleasures of a morbid taste to the salutary effects of abstemiousness. Let the dissipated youth, as he goes down to the grave, remember that he had his choice—life he might have on *the same terms* that other people have it.

4. It can give happiness. One of the most fruitful sources of misery is unregulated desire. People know not what they need, nor to what extent. The lust of having is boundless. In the mean time, what they have, does them no good:

"Still unenjoyed the present store,
Still endless sighs are breathed for more."

The true philosophy of life is to contract our desires until we are devoutly thankful for what we have, and only anxious for more as far and as fast as it may be the will of God to give it to us. Such persons are happy with a little—they know both how to be full, and how to suffer need, and in whatsoever state they be, therewith to be content. This happy frame of mind is the bulwark of virtue. Persons thus satisfied, and able to control themselves will not make haste.

5. It can give wisdom. Ignorance is the result of perversion. Time is intended as a season of learning, in which every needful acquisition shall be made in season; but most think time is made solely or chiefly for enjoyment; hence, whilst others plod through heavy tomes, and study profoundly to know, these while away the precious morning of life in foolish, if not utterly brutal pleasures. Others were as free as they, but not so foolish—they dare not waste the gifts of God on the frivolities of a day.

6. It can give success. The principal difference between the successful and the unsuccessful man lies in the fact that the former holds his passions; appetites, whims and freaks in abeyance, while he does the work he promises to do; the other does nothing of the kind; he is the sport of every new project, and is borne wherever his propensities lead, without any reference to duty or obligation. There is a time for new plans and projects, but it is after the old have been executed, or proved to be incapable of execution. The ruin of most is, they execute feebly. Not having the power of self denial, they are carried off by some new project before the old one is accomplished. So in morals, they cannot have success, because they cannot be steady to a purpose.

A YANKEE JOKE.—The *Lowell Advertiser* says that the Rev. Mr. *Gates* recently married Mr. Joseph *Post* to Miss Martha *Rails*.

If that trio don't make a good *Fence*, we should like to know what will!

☞ "Feel how silky and soft my hand is," said an exquisite to a young lady with whom he was conversing the other evening.

"It is unnecessary, Sir," said she, "I can perceive it by your head."

☞ The most trifling promise a parent can make to children should always be adhered to, as negligence in that particular teaches a lesson of deceit.

☞ "How seldom it happens," remarked one friend to another, "that we find editors bred to the business."

"Quite as seldom," replied the other, "that we find the business *bread* to the editors."

☞ To stand in fear of the people's censure or common talk, may argue a harmless and peaceable mind, but never a brave and truly heroic soul.

☞ Children have more need of guides in reading, than in walking.