

The Huntingdon Journal.

"LIBERTY AND UNION, NOW AND FOREVER, ONE AND INSEPARABLE."

HUNTINGDON, PA., WEDNESDAY, DECEMBER 3, 1856.

VOL. XXI. NO. 49.

WILLIAM BREWSTER,
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Select Poetry.

AUTUMN.

How dear to roam among the sunny hills,
When Autumn spreads her bounties on the
plate;
When Industry his garnered treasure fills
With richest stores from fields of ripened
grain;
When slow across the field the pondrous wain,
Deep laden with the yellow ears is drawn,
While from wide trees that overhang the lane,
The ripe red apples, shaken down at dawn,
Lie scattered thick and far along the level lawn.
The winding rill along the sunny vale
Sings its sweet song to cheer the reaper's
heart;
And oft its voice the pensive autumn gale
Will join and cause the rustling leaves to start;
While scores of screaming blackbirds bear
their part,
With varied notes, yet full of melody;
And troops of noisy boys, with dog and cart,
Are hastening to the hills with youthful glee,
To shake the clustering nuts from the tall walnut
tree.
But soon this beautiful pageantry shall fall,
And every melody of Autumn fade;
A melancholy murmur fills the gale,
And sorrow saddens o'er the yellowing glade;
Through thickening clouds the suns of autumn
wade,
And beauty sits upon the hills no more;
The verdure of the wood is prostrate laid,
And soon the autumn rains begin to pour,
And down the craggy rocks the swelling torrent
roar.
Such is the fortune of majestic man!
The leaves of fragrance round his forehead
dew,
The laureate wreath, that gales of fortune far,
By which he climbed so high or stooped so
low;
But soon approach the tempest clouds of wo,
To mar the beauty of his brightest dew;
Till while he mourns his fortune's overthrow,
He looks to heaven for some more glorious
mead;
Thus to the autumn winds I tune my Doric
reed.

Thanksgiving Sermon.

A Discourse delivered on the 23d,
BY THE
REV. HENRY WARD BEECHER.

On Thursday the 23d inst.—Thanksgiving Day—Rev. Beecher delivered the following able sermon to his Congregation. The subject—"The True Idea of a Commonwealth."

TEXT—Mark xiii 37: "And the common people heard him gladly."

There is a quiet and very marked implication in this declaration. It implies very strongly what is abundantly plain in history, that He was not much liked by anybody else in His day and preaching. When the Lord Christ came to his public ministry he was an object first of universal curiosity, and then to a limited extent an object of sympathy. Society was then, as usual, a cluster of classes and interests. There was the ruling class and the obeying class. There were those who were at the top and who claimed the right to indulgence and pleasure; and there was the mass at the bottom, held to the duty of being docile, laborious, and useful in supplying their superiors with the means of leisure and gratification. There were the learned classes, and, as there always is, there were the holy classes. There were the rich men of eminence, and the men of political influence. There were the respectable classes vain of their refinement. There were, in fine, only three words to include the whole population, with all these classes—upper, middle, lower. The lower classes were the vast mass—ninety-nine in the hundred.—They had just such natures as all men have—just such desires, yearnings and susceptibilities; but they were kept down both by the spirit of the times and by its institutions, so that they could never hope to be other than they were—the "lower classes." The Lord's Prayer is a most touching picture of the condition of the masses, and if the whole world be regarded, it is not far from the same now. Christ taught them to express the sum of their wants by—"Give us this day our daily bread." No prayer for home, none for education, none for children, none for their rights, none for the realization of all aspirations which every living creature has in some measure—but the great and controlling necessity was simply *bread*. The masses of men stood on the edge of existence. Their whole life was a sharp vigilance not to slip off—to contest for mere living was the great conflict. Next above the lower class, the miserable multitude, but diminished in numbers, was the middle class, to whom the comforts had been multiplied, and whose ambition doubtless was to work upward from their intermediate state to the

rank of the superior class. The superior classes were then what they have always been, where they are without the restraint of the spirit of the Gospel, avaricious of wealth and power, and unscrupulous in the means by which they secured them; selfish, vain, supercilious, conceited and haughty. Christ stood in the midst of such men. They listened to his sermons, and what did the scholars, the religious and the governing classes think of them? They thought Christ was an ignoble prophet—a man who would have some influence with the mass, because the mass were too ignorant to discern the real merit, and the good upper class pronounced upon Christ the judgment of exclusion. They put him under the ban of fashion; placed the badge of inferiority upon him; and it is in the midst of exhibitions of just such feelings of curiosity running into contempt—of intellectual conceit changing by discussion into disgust and hatred, that our text falls out. It is but a line, and it does not seem to have been put there purposefully. It is like an accidental insertion of a word into a sentence which is the key to its being understood. It indicates that Christ was uncongenial to the upper classes; but it is said that the common people heard him gladly. The great common mass yearned for Christ; while all that was personal and special—all that which set one class of men above another in a selfish and exclusive sense, was repelled from Christ. The top of society was never drawn toward him. His bearing, his spirit, his sympathy, his teachings repelled aristocratic men, and drew toward him the democratic masses. With most exquisite "naivete" the Apostle describes the things which took place in his own day. "For ye see your calling, brethren, how that not many wise men after the flesh, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not (visibly) not to bring to nought things that are." The humble, the million mass, is thus, as it were, brought to wipe out the ignominy and the pride of the arrogant few; set the bottom against the top, and weigh the value of the common humanity—the soul and heart that belongs in common to man, the power they love and worship—against the artificial refinement of the few, and he judged that these influences, which were common to all, with or without refinement were transcendently greater than the few things which had been evolved by the education of the few. It was not accident which led the common people to hear gladly the Saviour. It was the proper effect of the Divine cause. It was to the common people Christ came and meant to come. It was not to men in classes, but to men without class or distinction. It was to men in masses that the Gospel was preached. It was the good word of God sent to the brotherhood. It was truth which concerned all mankind in common, and one just as much as the other. Since our free government has formed and expressed this truth, it behooves us to ponder it well.—There are lessons of instruction, both in warning and in thanksgiving, in the study of things in our nature respecting these very elements of common wealth. The word itself has become ennobled. It was once vulgar. But instead of being a term to express vulgarity and unworth, it has now come to signify eminent excellence.—It has risen to a class of power words, so that we no longer say, as they used to say, they would have their ideas evoked of majesty and greatness—we no longer say kingdom; when we speak of government and all that is sublime in it, we say the commonwealth, or we ought to say so.—"The people are more with us than were ever princes with them. We say the whole at last is admitted to be more than any part. In other times it was not so.—Things took repute and honor as they were exclusive. The power of one supreme man was more glorious than the united power of a million of men. With us there is more sublimity in the idea of the inherent power, remaining in the hands of ten millions of men than there was in the oriental notion of Solomon holding in his hand the power of ten millions.

I propose to consider, as far as time will permit me, the true idea of a commonwealth from its religious basis—the contrast between the kingdom and the commonwealth—the state of public ideas upon this subject among us, and the influences which are at war with religious truth. The truth of the commonwealth or common weal is inspired of Christianity. The true notion of the Christian commonwealth

does not signify a common property as invalidating man's right to individual ownership in property. We do not believe that civilization can be promoted except by means of individual property interests, and any attempt to improve society by attacking this distinction and having common property would have the effect to sack it. The law of the individual is as strong as the law of community. Both are true. Nor does this idea of a commonwealth imply a literal equality among men. Man cannot make or change natural laws. Our legislation must always be a mere interpretation and recognition of God's original legislation. It has been said in high places that it would be folly to enact a law of nature. It is the only thing anybody can do. All our legislation is but the finding out what God had done, and owning up to it, and adopting it. The commonwealth admits of inferiorities and superiorities, of high and low, of weak and strong, of wise and simple, of gradations innumerable and infinite in their differences and contrasts. The very element of power in a commonwealth is not in its conformity, but in its dissimilarities. In varieties and differences concord is always obtained. It was not meant that man should find his level. When rivers find their level they are swamps and so are communities. They were never built to be level. It will not seek, either up or down, a method by which to make all men alike. This may be the hope of the theorist, but it was not the expectation of Him who made the theory, and will execute in practice what he meant in theory. The commonwealth begins with the fundamental idea that every man belongs to himself—that he has a right to the use of his own body, his faculties, his appetites, his affections, his reason, his moral nature and his working powers. And as it is impossible to be possessed of our faculties where there is not room for evolution and development, this doctrine of man's right to himself carries with it the right of the conditions of growth and all the circumstances needful for that development. Though the State may not be obliged to secure that development in a person, yet it has no right to prevent it. The right to be myself is a part of my right to be born and to live. The right to develop is only to say that I have a right to myself in full—not condensed or abridged. Man was not born to be an index or an appendix. He was born to be himself, written out in full and there is no authority which has the right to condense a man to a mere table of contents. And in this right of man to himself to bring himself clear up to the line designated by God—this primordial fundamental right, all men stand on a common ground. There is no distinction. If one man have a hundred talents and another one, they will differ to the amount of possibility being, but they all will be alike in this right to develop that which God gave them; and the man who has one talent stands precisely on the same ground of divinely appointed right as the man who has one hundred. No law, no custom, no opinion or prejudice has the right to say to one man, you may grow, and to another, you may not—no, you may grow in ten directions and not in twenty—to the strong, you may grow stronger, and to the weak, you may never become strong.—Launched upon the ocean of life like an innumerable fleet of ships, each man may spread what sails God has given him, whether a pinnace, sloop, brig, bark, ship, or man-of-war; and no Commodore or Admiral may signal what canvas he may carry, or what voyage he may take. Life is common to all. The earth is common to all; and growth and improvement lie open to all. If, then, a man be made high by that which is in him lawfully used, he is just as much a democrat as another who is low. There is a vulgar impression that the words democracy, democrat, and democracy mean fixed at the bottom. By no manner of means. A man may be at the topmost spire of the pinnacle of God's grace, and be as much a democrat as if he were under the stones and amid the dirt at the door; for dirt and democracy have nothing in common necessarily, whatever it may be now. The eagle does not overshadow the dove because he flies higher. The dove does no violence to the sparrow by his swifter flight. His wings are stronger. All these natures are concordant, and so among men—Democracy consists in a man being just what he is in himself, and being nothing by pretension. It is being wise if you are wise, and not being in high places when you have to be b-lstered up artificially to keep there. Democracy means that monkeys are monkeys wherever they are, that men are men, and that strength is strength wherever it is, top, middle or bottom. It is the reality of things; the answering of man to that which

God marked out for him. All wealth, all power, all influence, and all respectabilities that are not of man's own self and nature, are aristocratic in whose hands they may be; and where man has power, place, eminence, and strength in his own right, because God meant him to have it, place him where you please, and still he is a Democrat. Every man has a right to attain his own sphere. His capacity is both guide and charter to that sphere. If we may not place him in his sphere, we shall not forbid him from attaining it. If I am born outwardly a peasant and inwardly an artist, no man may bind me to the plow; for I have received in my capacity God's commission for doing higher and better things than that. It is the right of men in common. It makes no difference by what name you call them, prince, people, or slave; man is that name of power that rises above all these designations—is better than all, and carries with it to savage and civilized, to clown and boor and refined and cultured, to master and slave, privilege and prerogative conferred by the Almighty; and no law is to trip him in the race; no artificial barrier is to block his way; no misanthropic prejudices are to poison the air about him. The slave who has the elements of humanity has a right, common to him with his master—common to him with the governor, the president, the king and the emperor—a right common to all men, of being whatever God wrote in the charter of his nature when he created him. It is not a right that comes from man's charter; it comes from God himself. It is the business of government to help man to himself and not to restrict and reduce their power. Justice is not meant to keep down the yearnings of those who find would grow up. Justice ought to nourish and stimulate a disposition to possess all that God intended should be theirs, and should never prevent their growth. Laws, institutions and civil usages, were not intended for the benefit of classes; they are not for the strong, for the wealthy—they are the alms of an universal bounty for all men. Governments should take pattern from God in the administration of nature. Another element of common weal, inspired of Christianity, is found in that benevolent spirit in which we usually esteem and rejoice in the influences which are common to all men, rather than those which are special and are peculiarly ours. The element of self-esteem in the human soul is that which gives personality and dignity to each man. It is the instinct of being one's own self. It is the basis of personal identity, and therefore around it clusters those influences which tend to make men their own; and from it proceed those influences which tend to make men seek their own power and their own special dignity. But at a huge distance out, this element becomes the spirit of selfishness. It is then the root of ambition, the mainspring of exclusiveness. Society is full of customs and tendencies which spring from perverted self-esteem. Under these influences men sympathize more with themselves than they do with others. They are proud of their name, of their place, of their power, of their class, of their heritage. It is as if the spirit of self among children so far predominated in each brother and sister that they forgot the ties of brotherhood and sisterhood, and self had extirpated family love; and it is the same in the great family and brotherhood of mankind. Men under influence of this feeling come to live in isolation, and become exclusive. Then it is that they are proud of family, and foolishly hold all without their circle less than they, simply because they are not of their circle. They glory in their rank, they are jealous of their guarded privileges, and the essence of their joy is that they have and others have not. Men in this wise think they go up as they stand alone. They speak of gaining power and eminence by the degree in which they gain separateness from their fellow-men in rank, wealth and in the various circumstances of external condition. Gradations of society spring from God's ordinances; but exclusiveness—the vain glory of gradations—springs from man's selfishness. The spirit of Christianity is that we love our neighbor as ourselves; and it is the peculiar good fortune of this land to possess institutions which, when they were created, were created to express this very spirit, and for the sake of maintaining, expressing and perpetuating it; for I think, far as our institutions are from being perfect, they yet come nearer being New Testament institutions than the world has ever before seen. And I account it not a little singular that when Jefferson, who was known to be an unbeliever in the truth of Christianity in the main, when he, with others, was moulding and giving shape to our institutions,

that he, in the hands of God, should have been the architect of the temple which more truly expresses the spirit of Christianity than any institutions in the world. Let us look at these elements. First, the common citizenship—that is to say, citizenship which has no orders, no degrees, no rank, except such as men make among themselves. Afoot they have kings, nobles, intermediate classes, and the laboring classes. These are not the classes in which the people have arranged themselves but they exist by law. The tenure of property, the condition of social intercourse, all these things have been twined together so as to split society up, and make some high, because they happened to be born in a certain classification, and some low, because they happened to be born below—not leaving men to classify themselves, but organizing things beforehand. In our land, men have classified themselves. We have aristocrats here, but God made them; and there never will be the time when mightiness of soul will overshadow littleness of soul. If aristocratic means that which is higher and superior to others, I say God's angels are aristocrats. It was designed that some should be high, some intermediate and some low, as some trees are forty, some a hundred, and some, the mammoth pines, three hundred feet in height. But however high their tops may reach, their roots rest in the same soil. In our country there is a common citizenship. It permits a man to grow and tower aloft as much as he pleases, but every man stands on one common foundation. I have just as much right to be Lord Bacon as you. I have just as much right to be President as any other man. There is no difference about that right. It is just as much the poor man's as the rich, the blacksmith's, the carpenter's, and the scholar in the cloisters, as anybody else's. All stand on the common ground of citizenship. There are no special and peculiar rights guaranteed or permitted by society—none except those God has given. Every man in this country has not only the right to be every man, but there is nothing in Government, nothing in the town, the county, the State, or the confederated States, that is not open to the petition of every single one of the inhabitants of the whole land.

Next, I desire to call your attention to the fact that while in other lands there are special privileges for the few, in our land the influences are precisely the reverse—typified by the common schools. It stands on the threshold of society and brings all men back to a common starting point.—The father, by the gifts of God in him may shoot far ahead of cotemporary eminent men in the State, and the son who goes back to the same starting point, the common school, may be a booby. It is not the school for the rich, nor the school for the poor, a school for classes, but it is a common school—a school that makes everybody common together. It knows no distinction—no the boy is, or from whom descended. The poor man's boy, with genius, walks above the rich man's dunce. They both take their chance in common, and make themselves what they were intended to be by God. I think it does everybody good to have been in the common school. It certainly does boys good to pass through the little republic which they do there. The next among our noticeable institutions is the ballot-box. It dates from ten to twelve years after the school, and it teaches precisely the same lesson—there is no distinction to be known among men. The ballot-box is the most extraordinary thing that existed in the notions, customs, and institutions of a people, for it does not recognize any difference in men. When a Story, a Kent, or a Marshall goes up to deposit his ballot, he is not a whit stronger than the miserable individual who reels and staggers up, and places his ballot in. All these elements tend to the same identical to bring into organization and efficient and practical operation this great Christian idea that man has a common weal. And then, going above these institutions to their sources, the charters, the bills of right of every State, the Declaration of Independence, the preambles to the constitution, we find that they keep up the same truth. They may be regarded as one political Bible so to speak, and are one political standard of orthodoxy; and as long as we have a religion, a Bible, a Democratic Government, common schools, a ballot box, charters, bill of rights, &c., I think we may, without fear, let rhetoricians declare that the doctrine of human rights is but glitter and sounding generalities. Glitter and sound he may call it, because it glitters with light that is seen over the whole continent, and sounds so that every living being on the continent hears and knows it. Now of the conflicts that are going on in our country. It is a necessity for man to

be in conflict for growth is conflict. There is no improvement without excitement and it grows out of conflict. You and I are bound life-long, if we are in a state of growth, to be in the midst of excitement and conflicts. Let us not be alarmed when we see influences throughout the nation which seem to be subverting things, so long as we have organic powers, so long as we stand in the original divine idea expressed in man, the Christian idea that is registered in the Bible—so long as we bear God's thought in nature and Christianity, and institutions framed to express that truth. Should we not be the veriest cowards ever seen if we gave up our faith in this victory, and veil our faces and believe that a sneaking plantation tyranny was to overcome all that which ages have accomplished? No, I glory and rejoice that God when about to throw the devil down, lifts him very high so that on his way through the air toward hell every man will see him fall. I never felt more occasion for thanks giving than I feel this day, for I feel that the institutions of Liberty stand on a solid foundation; and though the desert sands may drift about our doorways and cover them up, yet there will come men who will seek that threshold and those places which were once consecrated to the service of Liberty, and will bring them out. There is a certainty that these divine ideas shall be wrought out here and everywhere. The time I trust will come when there shall be no more crowned heads, no more revolution, oppressions, and tyrannies, but when all the world over, there shall be a common people in a commonwealth, with common joy, common love, common place, common life, a common God and a common Heaven.

Miscellany.

Variety's the very spice of Life.

The Temper.

In an old leaf of the Columbian Magazine, published some 50 years ago, we find the following paragraph, which shows that our fathers were quite as excitable, and decided in their political opinions as any of their descendants:—

In all political conversation, particular care ought to be taken to preserve the temper. None are so irritable as the temper of enthusiastic politicians. I have seen some of this character, concerning whose lunacy I have not the least doubt. It is better, if possible, to avoid political conversation when the speakers betray warmth and attachment to party—I never knew an instance of conviction attending the longest disputes. There is a pride and obstinacy in the minds of ignorant partisans, which we rarely find in other men. If their belief in God were as sincere as their confidence in their favorite leader, they would be the most pious and fervent saints the world ever saw. As we must sometimes meet with men of this character; it is best never to argue, nor answer, even when we are certain of their errors; let us rather leave their company, and pity their weakness of mind.

Capital Reply to a Duelist.

John M. Botts, of Virginia, was recently challenged to fight a duel by R. A. Pryor, of the same State. Mr. Botts declined the honor of being shot at in a reply which contained the following sentiment:—

"Your life could not be the value of a pin's points to me, and I am sure I should derive no comfort from making your wife a widow and your children fatherless; therefore, I have no desire to take it; while my own life is not only of value to me, but indispensable to the support and happiness of my family, and I hope to make it useful to my country—therefore; I am not disposed to place it at your disposal."

Nothing could be finer or better exhibit the immorality of duelling than this sentiment.

Mr. Showman, what kind of an animal is that? That, my dear, is the rhinoceros. He is causing German or Dutch relative to the unicorn. He was born in the desert of Sary Ann, and fed on bamboo an missionaries. He is very courageous and never leaves home unless he moves, in which case he goes somewhere else unless overtaken by the dark. He was brought to this country much against his own will, which accounts for his low spirit, when he's melancholy or dejected. He is now somewhat aged, although he has seen the day when he was the youngest specimen of animated nature in the world. Pass on, my little dear, and allow the ladies to survey the wisdom of providence as displayed in the ring tailed monkey, a animal that can stand hanging like a feller critter, only it's reserved."

Two Raps too Few.

A man somewhat advanced in life, who was the other part of a strong minded lady, had great faith in Spiritualism. His wife openly proclaimed her infidelity, and with the consistency which often forms part of the female character, for a long time refused to be convinced of her errors through test or experiment. At last the persuasions of the husband induced from her a promise to make one of a circle at the residence of a celebrated medium, upon condition, however, that she should precede her husband in entering the house, and nothing should be said or done by him, which should disclose to the "medium" the fact that any connection existed between them.

The wife on entering found two gentlemen in waiting and the aforesaid medium. Soon after this the husband came in and a circle was formed, the lady of course, taking precedence over the other. She ascertained that a spirit was present who would communicate with her, and was desired to ask any test question which she might think proper. After having been informed that she must put her questions so as to have them answered affirmatively by three raps, or negatively by only one rap, she questioned as follows:

"Am I married?"
"Rap, rap, rap!"
"Have I ever been married but once?"
"Rap!"
"How many years?"
"Rap, rap, rap, rap, rap, rap, rap!"
"Eight years" said the medium.
"Have I children?"
"Rap, rap, rap!"
"How many?"
"Rap, rap, rap, rap!" ("Four," said the medium.)

The lady was somewhat startled at the correctness of these answers, and freely confessed it. With a radiant face the husband then "braced in," asked the following test questions:

"Am I married?"
"Rap, rap, rap!"
"How long have I been married?"
"Rap, rap, rap, rap, rap, rap, rap!"
"Strange coincidence!" murmured the medium.
"Have I children?"
"Rap, rap, rap!"
"How many?"
"Rap, rap!"
"Good Heavens! How many?"
"Rap, Rap!"

The wife swooned, and the husband, when last seen, was walking on the Jersey flats. To this day the lady professes to disbelieve!

Bleeding Trees to Make them Bear.

This consists in cutting the bark up and down the tree, from the limbs to the ground, about the 1st of May. The bark should be cut entirely through. But the wood should not be penetrated with the knife. The advantages claimed for this operation are these: 1st. It promotes rapid growth. 2d. It brings trees into bearing sooner. 3d. It aids those trees whose outside bark is hard and unyielding. Stone fruited trees are not injured, it is said, by this operation.

Spoiling the Marriage Ceremony.

The following statement is no jest, but a positive fact: A young man in business in Liverpool, led his blushing bride to the altar in the Old Church in that town; and when the question was asked, "Wilt thou love and cherish," he answered as is customary, and added, "When she needs, he would bang her." The girl immediately stopped the clergyman, and turning upon her heel quietly walked out of the church, saying that "A man who could say what he has said in such a moment, in jest, was most likely to put his threats into execution, and bade him choose another mate."

A Sure Remedy for Poison.

Sugar of lead, dissolved in new milk, and warmed till it curdles, will cure the poison of ivy or elder, or any other poisonous vine or weed. It should be made so strong that it will have a stringent taste and the part affected, wet with it occasionally. Sugar of lead, as well as all other dangerous medicines about a house, should be plainly labeled. So says a correspondent of the *Ohio Cultivator*.

Millet for Sheep.

Several farmers in Washington county have tried raising millet for sheep feeding, and are pleased with it. They sow it thickly, which produces more and finer stalks, but less seed. The loss in seed is more than made up in the increased value of stalks. Sown thinly, the stalks will be coarse. Sheep are fond of it, and thrive well on it.—*Pittsburg Agriculturist*.

A man may smile and smile, and be a villain still.