The Potter Journal.

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Devoted to the Principles of True Democracy, and the Dissemination of Morality, Literature and News.

VOLUME XII.--NUMBER 17. COUDERSPORT, POTTER COUNTY, PA., THURSDAY, JANUARY 5, 1860. TERMS--$1.25 PER ANNUM.

THE POTTER JOURNAL,

PUBLISHED EVERY THURSDAY MORNING, BY

Thos. S. Chase,

whom all Letters and Communications should be addressed, to secure attention.

Terms--Invariably in Advance: $1.25 per Annum.

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ATTORNEY AND COUNSELLOR AT LAW. Coudersport, Pa., will attend the several Courts in Potter and M'Kean Counties. All business entrusted in his care will receive prompt attention. Office on Main st., opposite the Court House. 10:1

F. W. KNOX,

ATTORNEY AT LAW, Coudersport, Pa., will regularly attend the Courts in Potter and the adjoining Counties. 10:1

ARTHUR G. OLMSTED,

ATTORNEY & COUNSELLOR AT LAW, Coudersport, Pa., will attend to all business entrusted to his care, with promptnes and fidelity. Office in Temperance Block, second door. Main St. 10:1

ISAAC BENSON.

ATTORNEY AT LAW, Coudersport, Pa., will attend to all business entrusted to him, with care and promptness. Office corner of West and Third sts. 10:1

C. L. HOYT,

CIVIL ENGINEER, SURVEYOR and DRAUGHTSMAN, Bingham, Potter Co., Pa., will promptly and efficiently attend to all business entrusted to him. First-class professional references can be given if required. 11:29-1y*

CHARLES REISSMANN,

CABINET MAKER, having erected a new and convenient Shop, on the South-east corner of Third and West streets, will be happy to receive and fill all orders in his calling. Repairing and re-fitting carefully and neatly done on short notice.

Coudersport, Nov. 8, 1859.-11-1y.

O. T. ELLISON,

PRACTICING PHYSICIAN, Coudersport, Pa., respectfully informs the citizens of the village and vicinity that he will promply respond to all calls for professional services. Office on Main st., in building formerly occupied by C. W. Ellis, Esq. 9:22

COLLINS SMITH. E. A. JONES.

SMITH & JONES,

DEALERS IN DRUGS, MEDICINES, PAINTS, Oils, Fancy Articles, Stationery, Dry Goods, Groceries, &c., Main st., Coudersport, Pa. 10:1

D. E. OLMSTED,

DEALER IN DRY GOODS, READY-MADE Clothing, Crockery, Groceries, &c., Main st., Coudersport, Pa. 10:1

M. W. MANN,

DEALER IN BOOKS & STATIONERY, MAGAZINES and Music, N. W. corner of Main and Third sts., Coudersport, Pa. 10:1

MARK GILLON,

DRAPER and TAILOR, late from the City of Liverpool, England. Shop opposite Court House, Coudersport, Potter Co. Pa.

N. B.—Particular attention paid to CUTTING. 10:35-1y.

S. J. OLMSTED. S. D. KELLY.

OLMSTED & KELLY,

DEALER IN STOVES, TIN & SHEET IRON WARE, Main st., nearly opposite the Court House, Coudersport, Pa. Tin and Sheet Iron Ware made to order, in good style, on short notice. 10:1

COUDERSPORT HOTEL,

D. F. GLASSMIRE, Proprietor, Corner of Main and Second Streets, Coudersport, Potter Co., Pa. 9:44

ALLEGANY HOUSE,

SAMUEL M. MILLS, Proprietor, Colesburg Potter Co., Pa., seven miles north of Coudersport, on the Wellsville Road. 9:44

LYMAN HOUSE,

C. C. LYMAN, Proprietor, Ulysses, Potter Co., Pa. This House is situated on the East corner of Main street, opposite A. Corey & Son's store, and is well adapted to meet the wants of patrons and friends. 12:11-1y.

Poet's Corner.

From the National Era.

MORE CANVAS.

BY T. A. G.

"More canvas!" he shouted, while visions of joy
Were thronging the brain of the music-loving boy:
"Alexander knew naught of this frenzy of soul,
Expanding with every remove of the goal—
To infinite truth, that is leading me on;
More canvas, then give me, while glowing I run.
I ask not for honor, I care not for wealth,
To trace my dear source is far better than health;
Then give me, oh, give me. I ask nothing more.
The means to portray the bright realms I explore.

"More canvas!" he shrieked, when in hunger and pain,
To clamor for bread were his darling ones fain;
"Ye care not for visions of beauty and love,
And ideal themes still a weariness prove.
Then let me, oh, will ye not, even to stay
The craving of want, your loved features portray;
I'll strive to annoint ye with heavenly grace—
More canvas then give me, that so I may trace,
In actual presence, the essence I love,
And humbly pursue my bright pathway above.

"More canvas!" he murmered, life's bitterness o'er,
As, dazzling to view, arose Canaan's bright shore;
"No limit henceforth to my visions of joy,
Or means to endow them, my soul shall annoy.
But worlds upon worlds, through the ages untold,
Are mine to enjoy, while their beauties unfold.
My Father, I thank thee, for visions like this
Overwhelm the annoyance of life with its bliss."
Thus sinking to rest, with the evening's last ray,
We trust he hath entered unchangeable day.

ALBANY, March 11, 1859.

Political.

VIRGINIA AND MASSACHUSETTS.

Interesting Correspondence.

Letter from Mrs. Mason of Va. to L. Maria Child.

ALTO, King George's Co., Va., Nov. 11, 1859.

Do you read your Bible, Mrs. Child? If you do, read there "Woe unto you, hypocrites," and take to yourself with two-fold damnation that terrible sentence; for, rest assured, in the day of judgment it shall be more tolerable for those thus scathed by the awful denunciation of the Son of God, than for you. *You* would soothe with sisterly and motherly care the hoary-headed murderer of Harper's Ferry! A man whose aim and intention was to incite the horrors of a servile war—to condemn women of your own race, ere death closed their eyes on their sufferings from violence and outrage, to see their husbands and fathers murdered; their children butchered, the ground strewed with the brains of their babes. The antecedents of Brown's band prove them to have been the off-scourings of the earth; and what would have been our fate had they found as many sympathisers in Virginia as they seem to have in Massachusetts?

Now, compare yourself with those your "sympathy" would devote to such ruthless ruin, and say, on that "word of honor, which has never been broken," would you stand by the bedside of an old negro, dying of a hopeless disease, to alleviate his sufferings as far as human aid could? Have *you* ever watched the lasting illness of a consumptive, to soothe, as far as in you lay, the inevitable fate? Do you soften the pangs of maternity in those around you by all the care and comfort you can give? Do you grieve with those *near* you, even though their sorrows resulted from their own misconduct? Did *you* ever sit up until the "wee hours" to complete a dress for a motherless child, that she might appear on Christmas day in a new one, along with her more fortunate companions? *We* do these and more for our servants, and why? Because we endeavor *to do our duty in that state of life it has pleased God to place us.* In His revealed word we read our duties to them—theirs to us are there also—"Not only to the good and gentle, but to the froward."—(Peter, ii: 18.) Go thou and do likewise, and keep away from Charlestown. If the stories read in the public prints be true, of the sufferings of the poor of the North, you need not go far for objects of charity. "Thou hypocrite! take first the beam out of thine own eye, then shalt thou see clearly to pull the mote out of thy neighbor's." But if, indeed, you do lack objects of sympathy near you, go to Jefferson County, to the family of George Turner, a noble, true-hearted man, whose devotion to his friend (Col. Washington) causing him to risk his life, was shot down like a dog. Or to that of old Beckham, whose grief at the murder of his negro subordinate made him needlessly expose himself to the aim of the assassin Brown. And when you can equal in deeds of love and charity to those *around* you, what is shown by nine-tenths of the Virginia plantations, then by your "sympathy" when the knives for our throats and kindle the torch that fires our homes You reverence Brown for his clemency to his prisoners! Prisoners! and how taken? Unsuspecting workmen, going to their daily duties; unarmed gentlemen, taken from their beds at the dead hour of night, by six men doubly and trebly armed. Suppose he had hurt a hair of their heads, do you think one of the band of desperadoes would have left the engine-house? And did not he know that his treatment of them was his only hope of life then, as of clemency afterward? Of course he did. The United States troops could not have prevented him from being torn limb from limb.

I will add, in conclusion, no Southerner ought, after your letter to Gov. Wise and to Brown, to read a line of your composition, or to touch a magazine which bears your name in its list of contributors; and in this we hope for the "sympathy," at least of those at the North who deserve the name of woman. M. J. C. MASON.

Mrs. Child's Reply.

WAYLAND, Mass., Dec. 17, 1859.

Prolonged absence from home has prevented my answering your letter so soon as I intended. I have no disposition to retort upon you the "two-fold damnation," to which you consign me. On the contrary, I sincerely wish you well, both in this world and the next. If the anathema proved a safety-valve to your own boiling spirit, it did some good to you, while it fell harmless upon me. Fortunately for all of us, the Heavenly Father rules His universe by laws, which the passions or the prejudices of mortals have no power to change.

As for John Brown, his reputation may be safely trusted to the impartial pen of History; and his motives will be righteously judged by Him who knoweth the secrets of all hearts. Men, however great they may be, are of small consequence in comparison with principles; and the principle for which John Brown died is the question at issue between us.

You refer me to the Bible, from which you quote the favorite text of slave-holders:

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also the froward."—I Peter, ii: 18:

Abolitionists also have favorite texts, to some of which I would call your attention:

"Remember those that are in bonds, as bound with them."—Heb. xiii: 3.

"Hide the outcasts. Betray not him that wandereth. Let mine outcasts dwell with thee. Be thou a covert to them from the face of the spoiler."—Isa., xvi: 3, 4.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee where it liketh him best. Thou shalt not oppress him."—Deut., xxiii: 15, 16.

"Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov., xxxi: 8, 9.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Israel their sins."—lviii: 1.

I would especially commend to slave-holders the following portions of that volume, wherein you say God has revealed the duty of masters:

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in Heaven."—Col., iv: 1.

"Neither be ye called masters; for one is your master, even Christ; and all ye are brethren."—Matt., xxiii: 8, 10.

"Whatsoever ye would that men should do unto you, do ye even so unto them."—Matt., vii: 12.

"Is not this the fast that I have chosen, to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."—Isa., lviii: 6.

"They have given a boy for a harlot, and sold a girl for wine, that they might drink."—Joel, iii: 3.

"He that oppresseth the poor, reproacheth his Maker."—Prov., xiv: 31.

"Rob not the poor, because he is poor; neither oppress the afflicted. For the Lord will plead their cause, and spoil the soul of those that spoiled them."—Prov., xxii: 22, 23.

"Woe unto him that useth his neighbor's service without wages, and giveth him not for his wages."—Jer., xxii: 13.

"Let him that stole steal no more, but rather let him labor, working with his hands."—Eph., iv: 28.

"Woe unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor, that widows may be their prey, and that they may rob the fatherless."—Isa., x: 1, 2.

"If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him?"—Job, xxxi: 13, 14.

"Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee; and darkness that thou canst not see."—Job, xxii: 9, 10, 11.

"Behold, the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just."—Jas., v: 4, 5, 6.

If the appropriateness of these texts is not apparent, I will try to make it so, by evidence drawn entirely from Southern sources. The Abolitionists are not such an ignorant set of lunatics as you suppose. They *know* whereof they affirm, or they are familiar with the laws of the Slave States, which are alone sufficient to inspire abhorrence in any humane heart or reflecting mind not perverted by the prejudices of education and custom. I might fill many letters with significant extracts from your statute-books; but I have space only to glance at a few, which indicate the *leading* features of the system you cherish so tenaciously.

The universal rule of the Slave States is that "the child follows the condition of its *mother*." This is an index to many things. Marriages between white and colored people are forbidden by law; yet a very large number of the slaves are brown or yellow. When Lafayette visited this country in his old age, he said he was very much struck by the great change in the colored population of Virginia; that in the time of the Revolution nearly all the household slaves were black, but when he returned to America he found very few of them black. The advertisements in Southern newspapers often describe runaway slaves that "pass themselves for white men." Sometimes they are described as having "straight, light hair, blue eyes, and clear complexion." This could not be, unless their fathers, grandfathers, and great-grandfathers had been white men. But as their *mothers* were slaves, the law pronounces *them* slaves, subject to be sold on the auction-block whenever the necessities or convenience of their masters or mistresses require it. The sale of one's own children, brothers, or sisters, has an ugly aspect to those who are unaccustomed to it; and, obviously, it cannot have a good moral influence that law and custom should render licentiousness a *profitable* vice.

Throughout the Slave States, the testimony of no colored person, bond or free, can be received against a white man. You have some laws, which, on the face of them, would seem to restrain inhuman men from murdering or mutilating slaves; but they are rendered nearly null by the law I have cited. Any drunken master, overseer, or patrol, may go into the negro cabins and commit what outrages he pleases, with perfect impunity, if no white person is present who chooses to witness against him. North Carolina and Georgia leave a large loop-hole for escape, even if white persons are present, when murder is committed. A law to punish persons for "maliciously killing a slave" has this remarkable qualification: "Always provided that this act shall not extend to any slave dying of moderate correction." We at the North find it difficult to understand how *moderate* punishment can cause *death*. I have read several of your law-books attentively, and I find no cases of punishment for the murder of a slave, except by fines paid to the *owner*, to indemnify him for the loss of his *property*: the same as if his horse or cow had been killed. * * * * *

[Mrs. Child then reviews the laws and customs of southern States respecting the condition and rights of slaves, to which subjects, we need not assure our readers, she does ample justice. She next produces the unanswerable testimony against slavery of such Virginians as St. George Tucker, Gov. Giles, Thos. Jefferson, John Randolph, and others of equal weight—the whole requiring more space than we have at our command, which we sincerely regret—and closes her letter with the following unanswerable paragraphs:—ED. JOUR.]

Looking at the system of Slavery in the light of all this evidence, do you candidly think we deserve "two-fold damnation" for detesting it? Can you not believe that we may hate the system, and yet be truly your friends? I make allowance for the excited state of your mind, and for the prejudices induced by education. I do not care to change your opinion of me; but I do wish you could be persuaded to examine this subject dispassionately, for the sake of the prosperity of Virginia, and the welfare of unborn generations, both white and colored. For thirty years, Abolitionists have been trying to reason with slaveholders, through the press, and in the halls of Congress. Their efforts, though directed to the *masters only*, have been met with violence and abuse almost equal to that poured on the head of John Brown. Yet surely we, as a portion of the Union, involved in the expense, the degeneracy, the danger, and the disgrace, of this iniquitous and fatal system, have a *right* to speak about it, and a right to be *heard* also. At the North, we willingly publish Pro-Slavery arguments, and ask only a fair field and no favor for the other side. But you will not even allow your own citizens a chance to examine this important subject. Your letter to me is published in Northern papers, as well as Southern; but my reply will not be allowed to appear in any Southern paper. The despotic measures you take to silence investigation, and shut out the light from your own white population, proves how little reliance you have on the strength of your cause. In this enlightened age, all despotism *ought* to come to an end by the agency of moral and rational means. But if they resist such agencies, it is to the order of Providence that they must come to an end by violence. History is full of such lessons. Would that the veil of prejudice could be removed from your eyes. If you would candidly examine the statements of Governor Hincks of the British West Indies, and of the Rev. Mr. Bleby, long time a Missionary in those Islands, both before and after emancipation, you could not fail to be convinced that Cash is a more powerful incentive to labor than the Lash, and far safer also. One fact in relation to those Islands is very significant. While the working-people were slaves, it was always necessary to order out the military during the Christmas holidays; but since emancipation, not a soldier is to be seen. A hundred John Browns might land there, without exciting the slightest alarm.

To the personal questions you ask me, I will reply in the name of all the women of New-England. It would be extremely difficult to find any woman in our villages who does *not* sew for the poor, and watch with the sick, whenever occasion requires. We pay our domestics generous wages, with which they can purchase as many Christmas gowns as they please; a process far better for their characters, as well as our own, than to receive their clothing as a charity, after being deprived of just payment for their labor. I have never known an instance where the "pangs of maternity" did not meet with requisite assistance; and here at the North, after we have helped the mothers, we do not sell the babies.

I readily believe what you state concerning the kindness of many Virginia matrons. It is creditable to their hearts; but after all, the best that can be done in that way is a poor equivalent for the perpetual wrong done to the slaves, and the terrible liabilities to which they are always subject. Kind masters and mistresses among you are merely lucky accidents. If any one *chooses* to be a brutal despot, your laws and customs give him complete power to do so. And the lot of those slaves who have the kindest masters is exceedingly precarious. In case of death, or pecuniary difficulties, or marriages in the family, they may at any time be suddenly transferred from protection and indulgence to personal degradation, or extreme severity; and if they should try to escape from such sufferings, anybody is authorized to shoot them down like dogs.

With regard to your declaration that "no Southerner ought henceforth to read a line of my composition," I reply that I have great satisfaction in the consciousness of having nothing to lose in that quarter. Twenty-seven years ago, I published a book called "An Appeal in behalf of that Class of Americans called Africans." It influenced the minds of several young men, afterward conspicuous in public life, through whose agency, the cause was better served than it could have been by me. From that time to this, I have labored too earnestly for the slave to be agreeable to slave-holders. Literary popularity was never a paramount object with me, even in my youth; and, now that I am old, I am utterly indifferent to it. But, if I cared for the exclusion you threaten, I should at least have the consolation of being exiled with honorable company. Dr. Channing's writings, mild and candid as they are, breathe what you would call arrant treason. Wm. C. Bryant, in his capacity of editor, is openly on our side. The inspired muse of Whittier has incessantly sounded the trumpet for moral warfare with your iniquitous institution; and his stirring tones have been answered, more or less loudly, by Pierpont, Lowell, and Longfellow. Emerson, the Plato of America, leaves the scholastic seclusion he loves so well, and, disliking noise with all his poetic soul, bravely takes his stand among the trumpeters. Geo. W. Curtis, the brilliant writer, the eloquent lecturer, the elegant man of the world, lays the wealth of his talents on the altar of Freedom, and makes common cause with rough-shod reformers.

The genius of Mrs. Stowe carried the outworks of your institution at one dash, and left the citadel open to besiegers, who are pouring in amain. In the church, on the ultra-liberal side, it is assailed by the powerful battering-ram of Theodore Parker's eloquence. On the extreme orthodox side is set a huge fire, kindled by the burning words of Dr. Cheever. Between them is Henry Ward Beecher, sending a shower of keen arrows into your entrenchments; and with him ride a troop of sharp-shooters from all sects. If you turn to the literature of England or France, you will find your institution treated with as little favor. The fact is, the whole civilized world proclaims Slavery an outlaw, and the best intellect of the age is active in hunting it down. L. MARIA CHILD.

PRESIDENT'S MESSAGE.

Fellow citizens of the Senate and House of Representatives:

Our deep and heart felt gratitude is due to that Almighty Power which has bestowed upon us such varied and numerous blessings throughout the past year. The general health of the country has been excellent, our harvests have been unusually plentiful, and prosperity smiles throughout the land. Indeed, notwithstanding our demerits, we have much reason to believe from the past events in our history, that we have enjoyed the special protection of Divine Providence ever since our origin as a nation. We have been exposed to many threatening and alarming difficulties in our progress, but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head, and the danger to our institution has passed away. May we ever be under the Divine guidance and protection.

JOHN BROWN.

Whilst it is the duty of the President "from time to time to give to Congress information of the state of the Union," I shall not refer in detail to the recent sad and bloody occurrences at Harper's Ferry. Still it is proper to observe that these events, however bad and cruel in themselves, derive their chief importance from the apprehension that they are but symptoms of an incurable disease in the public mind, which may break out in still more dangerous outrages, and terminate at last in an open war by the North to abolish slavery in the South. Whilst, for myself, I entertain no such apprehension, they ought to afford a solemn warning to us all to beware of the approach of danger. Our Union is a stake of such inestimable value as to demand our constant and watchful vigilance for its preservation. In this view, let me implore my countrymen, North and South, to cultivate the ancient feelings of mutual forbearance and good-will towards each other, and strive to allay the demon spirit of sectional hatred and strife now alive in the land. This advice proceeds from the heart of an old public functionary whose services commenced in the last generation, among the wise and conservative statesmen of that day, now nearly all passed away, and whose first and dearest earthly wish is to leave his country tranquil, prosperous, united, and powerful.

We ought to reflect that in this age, and especially in this country, there is an incessant flux and reflux of public opinion. Questions which in their day assumed a most threatening aspect, have now nearly gone from the memory of men. They are "volcanoes burnt out, and on the lava and ashes and squalid scoriæ of old eruptions grow the peaceful olive, the cheering vine, and the sustaining corn." Such, in my opinion, will prove to be the fate of the present sectional excitement, should those who wisely seek to apply the remedy, continue always to confine their efforts within the pale of the Constitution. If this course be pursued, the existing agitation on the subject of domestic slavery, like everything human, will have its day, and give place to other and less threatening controversies. Public opinion in this country is all-powerful, and when it reaches a dangerous excess upon any question, the good sense of the people will furnish the corrective, and bring it back within safe limits. Still, to hasten this auspicious result, at the present crisis, we ought to remember that every rational creature must be presumed to intend the natural consequences of his own teachings. Those who announce abstract doctrines subversive of the Constitution and the Union, must not be surprised should their heated partizans advance one step farther, and attempt by violence to carry these doctrines into practical effect. In this view of the subject, it ought never to be forgotten that, however great may have been the political advantages resulting from the Union to every portion of our common country, these would all prove to be as nothing, should the time ever arrive when they cannot be enjoyed without serious danger to the personal safety of the people of fifteen members of the Confederacy. If the peace of the domestic fireside throughout these States should ever be invaded—if the mothers of families within this extensive region should not be able to retire to rest at night without suffering dreadful apprehensions of what may be their own fate and that of their children before the morning—it would be vain to recount to such a people the political benefits which results to them from the Union. Self-preservation is the first instinct of nature: and therefore any state of society in which the sword is all the time suspended over the heads of the people, must at last become intolerable. But I indulge in no such gloomy forebodings. On the contrary, I firmly believe that the events at Harper's Ferry, by causing the people to pause and reflect upon the possible peril to their cherished institutions, will be the means, under Providence, of allaying the existing excitement, and preventing future outbreaks of a similar character. They will resolve that the Constitution and the Union shall not be endangered by rash counsels, knowing that, should "the silver cord be loosed, or the golden bowl be broken * * at the fountain," human power could never