

The St. Cloud Democrat.

JANE G. SWISHELM, EDITOR.

Thursday, February 28th, 1861.

WOOD.—We want wood, and as there are a number of our subscribers who were to pay in wood, and the season for getting crops is over, we hope they will make it convenient to bring along our wood just as soon as possible.

WANT.—In payment of subscriptions, wood, flour, meal, meat, butter, or anything else good to eat, especially wood!

Mottoes for the Day.

I will suffer death before I will consent or advise my friends to consent to any concession or compromise which looks like buying the privilege of talking possession of the floor, to which we have a Constitutional right, because, whatever I might think of the merit of the various propositions before Congress, I should regard any concession in the face of menace as the destruction of the Government itself, and a consent on all hands that our system shall be brought down to a level with the existing disorganized state of affairs in Mexico. But this thing will hereafter be, as it is now, in the hands of the people; and if they desire to call a Convention to remove any grievances complained of or to give new guarantees for the permanence of vested rights, it is not mine to oppose.—ABRAHAM LINCOLN.

Inauguration first; adjustment afterward.—[SALMON P. CHASE.

I owe it to myself, I owe it to truth, I owe it to the subject, to state that no truly powerful could induce me to vote for a specific measure for the introduction of slavery where it had not before existed, either south or north of that line. Sir, while you reproach, and justly, too, our British ancestors for the introduction of this institution upon the continent of America, I am, for one, unwilling that the posterity of the present inhabitants of California and New Mexico shall reproach us for doing just what we reproach Great Britain for doing to us. If the citizens of those Territories choose to establish slavery, I am for admitting them with such provisions in their Constitutions; but then, it will be their own work, and not ours, and their posterity will have to reproach them, and not us, for forming Constitutions allowing the institution of slavery to exist among them.—HENRY CLAY.

Concession.

The Springfield Journal, Mr. Lincoln's organ, has come out in favor of concession for sake of peace. The Journal says:

We want concession. We want the Southern States which are clamoring about concession and compromise, to concede that ours is a government proper, and not a compact between States. We want them to concede that a State cannot dissolve its connection with this Union at will. We want them to concede that this government has a right to enforce its laws and protect its property, even if it becomes necessary to hang or shoot every traitor in the United States to do it. We want them to concede that it is the duty of this Government to retake from Southern traitors its stolen forts, arsenals, etc. We want them to concede that Abraham Lincoln, having been constitutionally elected President of the United States of America, has a right to take his seat without any opposition from any quarter whatever; and that if armed opposition is offered, it is the duty of the Government to put down or overcome such opposition at every hazard. We want the South to concede that after Abraham Lincoln has taken an oath to support the Constitution of the United States, it is his duty to observe it. We want them to concede that the seceding States have violated the Constitution—that they are in rebellion against the Federal Government, and that it is the duty of this Government to put down rebellion. We want them to concede that the taking of Federal forts and firing upon the Star of the West, are insults that should be atoned for. We ask them to concede that Northern creditors have a right to sue for and collect their demands in Southern Courts. We ask them to concede that slavery is the creature of local law.

Up to this time we have been entirely opposed to compromises; but this one appears reasonable as far as it goes. With a few additions the whole difficulty might be amicably arranged in a very short time.—For instance, all parties should concede that that clause of the Constitution securing freedom of speech and the press, is as binding in one-half of the Union as in the other; that that clause guaranteeing to citizens of all States the rights of citizens in all the other States, shall be something more than a dead letter; that the citizens of Northern States shall be as secure in life and property while in the Southern States as citizens of the South in the other portion of the Union. We want all parties to concede that tarring and feathering a citizen of Minnesota is as dangerous an experiment as performing a like service for a subject of Great Britain. Then, we want all parties to concede that the Constitution was established to secure the blessings of Liberty; that our Declaration of Independence is a declaration of facts, not falsehoods; and that "all men are born equal, with certain inalienable rights, amongst which are life, liberty and the pursuit of happiness." We want them to concede that no man or set of men have a right to annul the law of God by robbing men of the rights which that law bestows upon them; that no man or set of men can have the right to annul the contract of marriage by forcibly separating husbands and wives; or the law of parentage by selling children away from the parents God has commanded them to obey; and parents from the children whom he has ordained they should bring up in His fear and service. We want all to concede that "The laborer is worthy of his hire" and

that honesty is the best policy. We want them to concede that it is safe to do right at all times; and that there can be no safety in any other course.

When these concessions are made we can see no reason why the Union should not be preserved; but if these are not made, then, they should all concede, after Mr. Lincoln has demonstrated that this is a government by retaking the United States property and hanging the head traitors, that it is better to take the regular legal steps for altering the Constitution so as to concede the right of every State which desires to do so to withdraw from the Union at a specified time and in a specified manner. Those choosing to remain, to be bound in a government as at present, and to be held to their contract by the whole force of that government. We think it fully demonstrated that Slavery and Freedom cannot get along well under the same form of government. The Slave States never have had a Republican form of State government. Slavery and Republican institutions are incompatible and cannot exist together. If those States prefer Slavery to a government of the people, it is better the Free States should concede the right of separation than resort to the sword in favor of Freedom, as they will finally be driven to do, or to sink into Slavery, if they continue the experiment of serving God and Mammon.

Revivals of Religion.

In our last we promised to say something of that "Holy Spirit," who is supposed to refuse visiting St. Cloud on account of the misconduct of "professors." We know it is asking a great deal of the really good people, who are hoping for a revival here, to claim of them any charity for one who does not want any revival—for one who would regard such an occurrence as a very, very great evil—for one who would welcome a circus, theatre, cotillion parties, or anything of that nature which would hinder a revival. But truth compels us to say that such an one are we. Miss Bremer lately visited the Pope; and, in a conversation on the true Church, His Holiness acknowledged that she might be saved without belonging to his church; but, still, we could not expect revival Christians to entertain any such sentiment; for one who does not believe in revivals. So, of course, we expect to be set down as "a vessel of wrath fitted for destruction," but we are used to it. Our special forte for the last twenty-five years has been persecuting the saints; and we intend to stick to that business just as long as we live; and there is no use praying for us.

We were brought up an old Scotch Covenant, strictly educated in the faith of a people who laid down houses, and lands, and lives for Christ's sake and the gospel—who "dwelt in caves and holes of the earth; and were shot down as wild beasts, those of whom the world was not worthy." These people never took any one by the collar, and dragged him into church communion, as truant urchins are dragged to school. With them, admittance into church was held to be the highest earthly privilege, even when to sign their "Solemn League and Covenant" meant a loss of all earthly possession; and a price set upon the head of the signer. One has to apply for admittance to that church; then go before the Elders and be closely questioned as to his "knowledge to discern the Lord's body," in receiving the communion, "his faith to feed upon Him, his repentance, love, and new obedience." He is carefully exhorted to remember that the sacrament of the Lord's Supper was named "The Eucharist" after the oath taken by the Roman soldier, never to turn his back up on his leader. He is earnestly warned that in receiving that sacrament he vows to follow the Savior through good and through evil report—to a palace or to a prison; and that if he do not feel he can lay down all in the cause of God, he shall eat and drink judgment to himself—that if he appear at the "Marriage Supper of the Lamb," not having on a wedding garment, i. e. the robe of Christ's imputed righteousness, he is liable to be taken thence into outer darkness. This church teaches that getting your own soul saved is only one part of the object in joining a church. The business of a Christian is to put on the whole armor of God; and spend his life in an unflinching warfare "with principalities and powers—with spiritual wickedness in high places." It is his business to testify for Christ's crown and kingdom; for his right to rule nations as well as saints. For this object they waged an unceasing moral warfare on the corruptions of the British government; and on everything in human laws, as well as in private conduct, which they held incompatible with the word of God. Especially did they contend against the dogma that "Ignorance is the mother of devotion," and the great work of the church

was educating the masses in the truths of the Bible, in the different systems and faiths of different sects, in the history of the church in all ages, and its bearing on the history of the world. A child of ordinary capacity, brought up in a Covenant family, usually knew more of the Bible and theology, at twelve years of age, than the average professor now does forty, for they held that faith should be founded on knowledge. When a portion of this people established a church in this country they examined its institutions, and concluded that some of them were contrary to God's law. So, they refused to take an oath to support the Constitution, because it does not recognize that law as paramount. They neither vote, nor hold office under it; and so resign all claim to power and patronage at the call of duty. Yet one of their old, hoary-haired martyr heroes, after a long life of self-denial and persecution, would not dare proclaim his own sainthood. One of their preachers who would stand in the pulpit and refer to his own conversion as a foregone conclusion, would be deposed from the ministry; for they held that the internal assurance of regeneration and acceptance is typified by "the hidden manna," and "the white stone, wherein a new name is written, which no man knoweth, save him who receiveth it," and which is given to "him that overcometh." They insist that it is the business of the Christian minister to preach Christ, and him crucified, not John Smith, and him converted. They believe that conversion, and the internal evidence of conversion are matters with which the world has nothing to do; that no man can read the new name on the white stone, "save him who receiveth it." Well, we were received into full membership in this church before we were sixteen; and about four years after, our lost and undone condition attracted the special attention of a set of revivalists. For seven years, they spent as much effort for our conversion as might, had it been turned in that direction, have induced one out of every hundred of their yearly converts, to have read the Bible clear through, from the beginning of Genesis to the end of Revelations; or, to have studied the ten commandments until they could have repeated them from memory and given some general idea of their meaning.

From the nature of the efforts used to induce us to "get religion," and the effect it appeared to have on those who did get it, we soon concluded that we would rather get the small-pox. We do not pretend to say this was right, or is right; but we feel just so yet. We have seen an average of two revivals a year, for twenty years. In two of these eight hundred people were converted—four hundred in each; and if we were on oath, before a court, we should feel compelled to say, that to the best of our knowledge and belief, the effect was evil, only evil, and that continually.

One of these big revivals was got up, and carried on by Maffit, as thorough a scoundrel as ever ran unchallenged, the other by a man who, there was good reason to believe, choked his wife and then hung her corpse in the cellar to make it appear she had committed suicide. We have known but one earnest, honest man who was a successful revivalist. Under his preaching people used to take the jerks. It turned out afterward that he was a powerful mesmerizer; and he himself told us he believed this had been the secret cause of his success. We believe that a revival is simply an epidemic disease of the nervous system, brought on by fear of the devil; and if a child of ours got under such an influence, we should treat him, or her, as if he had "St. Vitus' Dance," and hold that man or woman a mortal enemy who had willfully brought on the disease.

Revivals have not only converted people, but they have converted religion, from a vital principle, governing every action of life, into a system of sentimentalism and sensations. The question no longer is "What are you doing?" but "How do you feel?" So each professor finds the great point of interest in relating his own sensations. A spirit of Pharisaism and self glorification is thus substituted for a spirit of humility, and a desire to learn the path of duty. This Pharisaism is forever thrusting itself upon the attention of the public in professions of conversion and prayers to be seen of men. Professors thus come to have such an idea of their own importance that they patronize the church by joining it; and if in their vanity is wounded, they withdraw, and extend the light of their countenance to some other church, where they hope to cut a larger figure. They even patronize the Deity Himself; and their prayers are apt to take the form of orders issued to a tradesman, only given in a tone which no American tradesman would endure: as for instance, where the Lord is ordered to "come now!" this evening, and revive thy work!"

We were once in a revival meeting where they were having a general talk. The preacher had questioned most of them as to how they felt; and they had nearly all described their symptoms, when one man rose, with his face so contorted that one felt as if some invisible dentist had his forceps on a back tooth, and was lifting it out of its socket, regardless of the splintering jaw bone; but the pair appeared to lie in his stomach, for he kept one hand clenched on that region, while with the other he grasped the back of a pew, and began: "My brethren, boo, woo," here he raised his hand and brought it down on the pew back, with emphasis: "I'm not ashamed to own that I am on the Lord's side!"

Thinks I to myself, thinks I, There's backing! surely "the Lord" will take courage after this; for the whole idea of the meeting appeared to be that the Lord was trying, his very best, to do something which he could not accomplish; but His prospect would surely brighten now, for the weeping brother continued, still clutching at the pain in his stomach, and again bringing down his hand with emphasis: "Yes, I'm not ashamed to own Jesus!"

We were electrified with such concession! Not ashamed to own Jesus! and the man was worth not less than \$50,000, drove his own carriage, and had influence in the county. Go see this great man speak up in public and even his poor friends was a sight which occurred to us on the instant to surpass in magnanimity and sublimity a London rag picker who should be worked up into such a fit of desperation that he would conclude to own up that old Queen Victoria was his mother, and Albert his father—that he was born a year or two previous to the young gentleman who is known as the Prince of Wales, and should declare that since the worst had come to the worst, he was not ashamed to own the old woman and her family.

To our mind there is a strong probability that although our humility might prevent our being ashamed of Jesus, there might be some prospect of His being ashamed of us, inasmuch as there shall come who shall say "Lord, Lord, have we not eaten and drunk in thy name, and in thy name cast out devils?"

To whom he shall say, "I never knew ye! Depart from me ye cursed into everlasting fire!"

We do not believe it is the "Holy Spirit, the Comforter," who comes at the call of desperately wicked men, to get up revivals, because the spirit which does this is sure to come in the night, when "beasts of forests creep aboard." It is not expected to work except by lamp light; and avoids the sun as carefully as an owl.

The Spirit at Pentecost came in daylight and showed himself the spirit of wisdom and power. He did not put folks into spasms as if they had a combined attack of cramp colic and jumping toothache, then set them to talking about their own feelings and sensations as if that was all they would have to do for the balance of their lives; but he miraculously fitted them to become the teachers of a world lying in ignorance.

It is this revival spirit which has converted nineteen-twentieths of the religion of to-day into a self-seeking, sentimental namby pambyism, having no power to influence its professors in the discharge of the duties of life. Formerly all reforms sprang up in, and was prosecuted by the church. In obedience to their religious convictions men overturned corrupt governments, and delivered the people from unrighteous decrees. Now nine-tenths of all reforms are out of the church; and have to carry it as dead weight up to success, or fight their way against it.—Why? Simply because thousands upon thousands of timid, vacillating, ignorant, self-seeking people have been brought into church membership, in times of excitement; and, by the force of numbers, have crowded out the spirit of true religion, which is one of stern battle with the wrong, and have substituted a system of sensations. Christ's professed army is thus crowded with cringing cowards, who have betrayed His citadels, made terms with his enemies, and lost trace of His footsteps long ago. A profession of religion is brought into contempt, for men of true courage will not consort with cowards.

So, may God grant there may be no revival of religion in St. Cloud; but may He send us all courage to do right, at all times and in all places and leave the consequences with Him. "Martha" spoke, last week of the "afflictions" sent on this place because people do not go to prayer meeting. What afflictions? Is it that more angels are wanted in Heaven; and that there were only three in St. Cloud, ripe and ready to go? Is it that this winter has only folded three lambs in the Shepherd's everlasting embrace—safe from

every storm; and the rest of us praying, cowering sinners, so slow to learn the lesson of their beautiful lives? Are these the afflictions?

"Saint Paul's Cross."

The Republicans of Minnesota may congratulate themselves on having, at last, found a State organ; and one too, to which they can point with a feeling of pride.—The old irreconcilable difficulties between the *Times* and *Minnesotan* have ended in the discontinuance of both. The establishments and good will have been centered in the *Tribune*, and it is all that can be desired as an exponent of Republican principles of the backboned stamp. It is what one might expect of Mr. Marshall, one of the tried and true, who fought the battle of Freedom, and found themselves, when she could furnish her soldiers no rations but a sense of duty performed. While in all that pertains to the Agricultural and Mercantile interests of the State, it is all one could expect from Mr. Wheelock, our late State Statistician, than whom none other is better acquainted with our resources, or wields an abler pen. We congratulate our Republican friends on their new organ, and hope they will have the manliness to give it a triumphant support.

THE ATLANTIC MONTHLY.—Never flags in interest; but we beg leave to say to our good friend "The Professor," that we know "Elsie" just as well as he does—that every reader of the *Atlantic* is as familiar with her peculiarities, as if they had every one gone to school with her, and recited in the same class. We, at least, do not hold her amenable to the same law which would apply to "Elsie Dary," or to any body else; and he need not keep on pleading her cause, by describing her again and again. Why, he had fully won his client's cause in the first dozen sentences uttered in her behalf; and he may safely let the case go to the jury. As for Miss Prescott's tales, which are so much admired, "The Amber Gods," "Midsummer and May" and so on, we would respectfully suggest that they savor of "hish hash," with a slight touch of balderdash. They are a kind of Eugene Sue romances, done up in a fragment of lunar rainbow to mystify and confuse the outline and movement, but none the less sensual for all that, as illicit love is no less impure on Termination Rock or Table Rock than in a Parisian saloon.

A SERMON.—Rev. A. J. Nelson proposes to preach a sermon on "Christian Amusements," in which we expect to see our sentiments on dancing handled without gloves. As it will be quite impossible for us to give even a synopsis of his discourse, we trust there will be a full attendance, that those who have read or may read our views, may be able to judge undisturbedly of the correctness of his or our opinion. It is a question of importance, as much as a question of ethics can be; and it will do our people good to reason, reflect and decide on any question of law or logic. So, be sure to turn out and hear Mr. Nelson. He will be sure to tell you something that will be for your good to hear; and if he convinces us of the error of our ways, you will be able to judge of the arguments which may lead us to a public profession of repentance.—Next Sabbath evening.

By the following item from the St. Peter Tribune of the 13th, we learn that our quondam friend Jim is still alive and flourishing:

ALMOST A FIRE.—The elements seem to be against our office. Upon entering it last Monday morning the rain had made its way through the roof pretty freely, although the damage to us was not as severe as to Mr. Ackerman and Mr. Green, who occupy adjoining rooms in the same block. About noon of the same day, an alarm of fire was given, and the roof immediately above the Tribune office was said to be in flames. It proved, however, to be only the soot burning out of the chimney, although the roof would probably have caught fire from the heat had not water been poured on in time. Mr. James Horner, on hearing the report that the roof was on fire, rushed into the office, and on attempting to throw open the double door, found one part of it bolted. Being a large and powerful man (weighing nearly 100 pounds) he "bore his whole weight" on the obstinate half, and splintered it into less than a thousand pieces, breaking every pane of glass in it. We came down from the roof in time to prevent his carrying out the presses, imposing stones, &c. When we actually have a fire we know who to call upon.

—One fact, it is said, is worth a thousand speculations. Here, then, is a fact which we copy from a South Carolina paper, the *Greenville Patriot*, which is more significant than all the nonsense so glibly uttered by the rebel slaveholders about the contentment and loyalty of the negroes:

"Peter, the slave of Mr. Francis Davenport, was last week tried and convicted of insurrectionary conduct, and was sentenced to be hung on the fourth Friday in February."

The Minnesota Farmer and Gardener.

January is here. In an article on the wheat crop it says:

"Mr. Wheelock estimates the number of acres devoted to wheat culture in 1860, at double that of 1850, and the average about the same, making over 6,000,000 bushels for the State."

But the editor of the *Gardener* thinks it will reach 8,000,000 bushels. He thinks the Legislature should make an appropriation to aid the State and other agricultural societies. R. J. M. Hastings contributes an article on Chickory, which is extensively used as a substitute for coffee, and recommends its culture in Minnesota. J. D. T. Watson gives the result of his last year's experience in cultivating sorghum, and says:

"The yield in this vicinity, (Lakeland,) was from fifty to one hundred and fifty gallons per acre, and the cane which yielded the most was the best matured."

A. B. Webber says there was paid to the farmers of Freeborn County, for beef cattle, last fall, six thousand dollars, and claims that J. S. Trigg, of that county, has some of the finest woolled sheep in Minnesota. The thrashers report shows that the average of wheat per acre in Taconah County, 25, 31-100 bushels per acre. This is by machine measure. By weight it would be much larger.

The Farmers' club of the Legislature report:

Resolved, That in the opinion of this Club, the average amount of wheat raised per acre, in Minnesota the past season, is twenty-seven bushels per acre; by weight, and that the amount raised in the State is eight million bushels.

Mr. Desnoyer, of Ramsey Co., took two loads of pork to Superior which he sold for seven dollars per hundred, and cleared money by the trip. The sweet potato of the Nansemond variety has been successfully cultivated in Ramsey County. Mr. Ford says: "It is admirably adapted to our climate; and with proper management on suitable soils a fair crop can be realized nearly every year." He urges the cultivation of the small fruits, and we say, amen. Rev. John Mattocks contributes a valuable article on the "Fertility of Minnesota Soil," which he argues is largely composed of disintegrated volcanic rocks, instead of decomposed vegetable matter, as is generally supposed; and that hence it is not liable to become exhausted for ages. He says:

Garden and field soil, in and around Saint Paul, much like other richness, has exhibited a productiveness for years, without artificial dressing, unsurpassed by the most cultivated gardens of the East. My own garden in St. Paul, has been cultivated six years, without dressing, except the slightest in extent, and still shows no signs of decay. A friend of mine, who had travelled in Palestine, told me that he had visited the Plains of Esdraelon, which had been cultivated since the days of Abraham, 4000 years, with no abatement of fertility, and said that he could pierce the soil with the whole length of his cane. The fertilizing elements of disintegrated volcanic rocks are in the soil diffused with just proportions for agriculture.

But, get the *Farmer and Gardener* and read the balance yourself. It is only \$1 per annum.

—Cassius M. Clay, after a few days spent in Washington, has changed his compromise views, and come back to his old ground, the Constitution as it is. Good!

—The Springfield Cor. of the Boston *Advertiser*, says Horace Greeley has been there and talked with Mr. Lincoln until he knows "what horn to blow." So the President's views may be gathered from the *Tribune*. He predicts that forty days at least after the inauguration Mr. Lincoln will order Gen. Scott to retake, no matter at what cost of money or life, every Fort Arsenal &c., stolen by the traitors. So may it be.

—Peabody, the great American banker in London, writes to a friend in Boston that any compromise with, or concession to the seceding States, will greatly injure, if not ruin American credit abroad, as it will destroy confidence in the stability of the Government.

KANSAS.—The accounts of destitution in Kansas are heartrending; and so substantiated by the reports of eyewitnesses, that we do not see how any one can doubt their truth. The tale that it is all a political ruse, was started by Gen. Harney, the man who was convicted years ago, by a Saint Louis jury, of torturing and starving a woman to death in a dark cellar. It is in character that he should be indifferent to or rejoice in the torture and starvation of thousands now; but will people of any humanity permit the stories of such a miscreant to deter them from aiding their starving brethren. We trust our Legislature will make an appropriation for their relief. God has blessed us with overflowing granaries. Shall we not share them with the starving multitude? See the call in our local column for a meeting to raise funds for the sufferers in Kansas; and attend, as you hope for mercy in your hour of need.