

# THE PEOPLE'S JOURNAL.

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

VOL. VIII.

COUDERSPORT, POTTER COUNTY, PA., MAY 8, 1856.

NO. 51.

## Attention!

In consequence of the opening of the Cat...  
Philadelphia, Pa.

Wholesale Dealers in Foreign and Domestic Dry Goods...  
Philadelphia.

are now prepared to offer extraordinary inducements...  
Philadelphia.

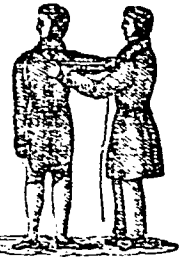
In addition to the low prices they sell at...  
Philadelphia.

- PRINTS,
- GINGHAMS,
- CHAMBRAYS,
- LAWNS,
- BAREGE DELAINES,
- ALPACAS & DEBEGE,
- WHITE GOODS IN ALL THEIR VARIETY,
- BROCHE & BLANKET SHAWLS,
- IRISH LINENS & TABLE DIAPERS,
- CLOTHS & CASSIMERES,
- SATINETS & JEANS,
- VELVETS & VELVET CORDS,
- LINENS, DUCKS & DRILLINGS,
- SILK & SATIN VESTINGS,
- BLACK DRESS SILKS,
- COLORED CAMBRICS,
- RED & WHITE FLANNELS,
- TICKINGS & STRIPES,
- BLEACHED & BROWN MUSLINS,
- &c. &c. &c.

**WISE, PUSEY, & WISE.**  
Wholesale Dealers in ready-made Clothing...  
Philadelphia, Feb. 10th 1856.

## R. J. CHENEY

Draper & Tailor.



WOULD call the attention of the Citizens...  
Philadelphia, Pa.

in the most approved style, and he flatters himself...  
Philadelphia, Pa.

## R. J. CHENEY

IS HOME FROM THE CITY...  
Philadelphia, Pa.

WHOLE SALE & RETAIL...  
Philadelphia, Pa.

NEW arrival of fresh Tees...  
Philadelphia, Pa.

FLOUR, Corn Meal, Dried Apples, and Plums...  
Philadelphia, Pa.

OATS, Corn, Buckwheat, bought and sold...  
Philadelphia, Pa.

BUCKWHEAT FLOUR FOR SALE AT...  
Philadelphia, Pa.

D. W. SPENCER, Agent, Coudersport, Pa...  
Philadelphia, Pa.

M. ARTHUR'S Liniment, Jayne's Liniment...  
Philadelphia, Pa.

## NEW BOOKS.

ENCHANTED BEAUTY, by Dr. Elder...  
Philadelphia, Pa.

## THE PEOPLE'S JOURNAL.

PUBLISHED EVERY THURSDAY MORNING.

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## GREAT MEETING IN THE TABERNACLE FOR FREE KANSAS AND SLAVERY LIMITATION.

The Hon. BENJAMIN F. BUTLER arose and delivered the following address:

**FRIENDS AND FELLOW-CITIZENS:**  
The circumstances under which this meeting—composed, in a large degree, of persons who never before acted together in a political organization—has assembled, seem to demand from the chair a few words by way of introduction to the proceedings of the evening. The object of our meeting is clearly set forth in the brief but comprehensive call by which it has been convened. It connects itself with the approaching Presidential canvass, and derives from it some measure of the dignity and importance which, in our country, belongs to every such election. Besides the grave questions always involved in the choice of the Federal Executive, there is connected with the coming election one of pressing exigency and moment. I refer, it is almost needless to say, to that which relates to the present welfare and future condition of the Territory of Kansas [Applause.] The wanton and perfidious repeal of the Congress of 1854, of the Slavery Restriction clause in the Missouri compact; the attempts since made to introduce, by force and fraud, African bondage into Territory dedicated by faith and honor, as well as by act of Congress, to Human Freedom [applause]; and the trying circumstances, past and present, of the settlers in that Territory, give to this particular question, at this juncture, a special, concentrated and far-reaching interest. But the rescue of Kansas from Slavery, and the establishment within her borders of a Free State—necessary and gratifying as are, and will be, these results—are only parts, and comparatively small parts, of the work to which we now are called. The principles of Human Right and of Democratic Liberty, proclaimed in the Declaration of Independence, and exemplified by the acts and writings of the fathers and founders of the Republic, are boldly denied by political leaders, of all parties, in the South. This denial has been echoed from the topmost seat of Executive power, in solemn messages to the representatives of the people and the States. It is industriously repeated by the place-men and place-hunters in every quarter of the country. It is supinely acquiesced in by those who are content to follow the traditions and forms of the party with which they have been accustomed to act, without caring for the life-giving principles whence it derived its being, and by which alone it can be saved from death and putrefaction. [Loud applause] The real question for the next election is, therefore, no less a one than this: Shall the Federal Government be divorced from its present alliance with, and subservieny to the Slave Power [A cry "No," was immediately drowned by overwhelming shouts of "Yes",] or shall such alliance and subservieny, with ever-increasing degradation, be continued for another term of four years! This question must be met and answered. It must be met and answered in a right way. The Federal Government must be brought back to its first principles. The false theories and

pernicious schemes of Slavery-propagandism, must be rebuked. The Northern men who, in the legislature and executive departments have lent themselves to these theories and schemes, must be tumbled from their seats; [enthusiastic applause], and by these and other like demonstrations of the public will it must once more be manifested to our people and to the world, that the American Union, while it leaves to each State exclusive jurisdiction and control over all its domestic institutions, is yet, in its national character, distinctly and actually a free Republic, founded on the broadest recognition of human rights, and pledged, so far as its limited powers extend, to the protection and diffusion of these rights. It must be seen and known of all men that wherever the flag of our country is unfurled, Freedom is the general and cherished rule, Slavery the partial and much lamented exception. [Renewed applause.] I have an abiding confidence that, whatever may be the issue of the coming election, these principles will ultimately triumph. To doubt this would be to distrust not only the virtue and intelligence of our people, but the vitality and omnipotence of Truth. But it is not to be disguised that the final triumph we anticipate will be hastened or retarded by the results of the next Presidential elections. This invests it with a new and momentous interest, and lays upon every voter a heavy responsibility. The call under which we have assembled looks to the Republican Convention to be held at Philadelphia in June next, for the candidates to be supported by the friends of the great principles of Justice and Freedom promulgated by the Convention held at Pittsburg in February last. For one, I gave to this call my ready signature—I give to the cause it was intended to promote my hearty support. [Cheers.] The proceedings of the Pittsburg Convention, while boldly maintaining the rights and interest of human freedom, were marked throughout by a spirit of justice, moderation and true nationality, entirely consonant to my own judgment, and destined, I would fain hope, to receive the approval of the American people. [Loud applause.] As one of the people, I gladly take my place in the ranks of the political party then and there organized; and to the extent of my ability, I shall esteem it not merely a duty, but a privilege, to do fair and honorable battle in this most righteous and patriotic cause. [Enthusiastic cheering.]

**POTATOES.—BUTT ENDS VS. SEED ENDS.**—John Brown, of Long Island, communicates the following to the *Granite Farmer*:  
"Several years ago, I made some experiments to satisfy myself concerning the disputed point as to which is the best portion of a potato to plant in order to obtain the largest and best yield. The exact result has been lost, and as I have often since heard and read assertions directly contrary to the conclusions which I then deduced, I resolved to repeat the experiments. Last spring I planted four rows of equal length, side by side, with two varieties of potatoes. In one row I planted none but the seed ends, so called, including about one-third of the potatoes, and in the next row I planted the butt ends of the same potatoes. I had one row of seed ends and one row of butt ends of a variety called Peach-blows. The yield of these four rows was as follows:

Pink-eyes, butt ends	217 pounds.
" " seed ends	170 "
Peach-blows, butt ends	225 "
" " seed ends	179 "

The potatoes raised from the butt ends were much larger than those from the seed ends, and appeared to be from a week to ten days' earlier. This result corresponds with that of my former experiment. Had the whole field been planted with butt ends, the yield would have been more than five hundred bushels to the acre. I also planted two rows next to the

above; in one of which I put only large potatoes, half a tuber in each hill, cut lengthwise so as to divide the eyes equally, and in the other row I dropped only small potatoes, one in each hill. From the former I dug 181 pounds, and from the latter 134 pounds. I should add that the average yield of the field was about 180 lbs. to the row; and that large (not the very largest) potatoes were used for seed, cut lengthwise with half of a tuber in each hill."

**MILK-CLEAN.**—In some careful experiments made by Dr. Anderson, the quantity of cream obtained from the first drawn cup of milk was in every case much smaller than the last drawn; and those between afforded less or more as they were nearer the beginning or the end. The quantity of cream obtained from the last drawn cup from some cows, exceeded that from the first in the proportion of sixteen to one. In others the proportion was not so great. "Probably," says Dr. Anderson, "on an average of a great many cows, it might be found to run, as ten or twelve to one." The difference in the quality of the cream was also much greater than the difference in quantity. From this it appears, that the person who by bad milking of his cows, loses but half a pint of his milk, loses in fact about as much cream as would be afforded by six or eight pints at the beginning, and loses, besides, that "part of the cream which alone can give richness and high flavor to his butter."—*Gen. Farmer.*

**SURE REMEDY FOR THE POTATO ROT.**—Select a suitable piece of ground; plough in the full depth of the good soil, and, as the old farmers say, so as to "turn up a leetle yellow dirt;" then subsoil; manure as highly as possible—it doesn't matter much with what, so that it is rich and enough of it—and when you have done all the rest—plant with Indian corn.

## THE SCOTCH-IRISH OF NEW HAMPSHIRE.

Ulster, the most northern of the four provinces of Ireland, has been, during the last two hundred and fifty years, superior to the rest in wealth and civilization. The cause of its superiority is known. About the year 1612, when James I. was king, there was a rebellion of the Catholics in the north of Ireland. Upon its suppression, Ulster, embracing the six northern counties, and containing half a million acres of land, fell to the king by the attainder of the rebels. Under royal encouragement and furtherance, a company was formed in London for the purpose of planting colonies in that fertile province, which lay waste from the ravages of the recent war. The land was divided into shares, the largest of which did not exceed two thousand acres. Colonists were invited over from England and Scotland. The natives were expelled from their fastnesses in the hills, and forced to settle upon the plains. Some efforts, it appears, were made to teach them arts and agriculture. Robbery and assassination were punished. And thus, by the infusion of new blood, and the partial improvement of the ancient race, Ulster, which had been the most savage and turbulent of the Irish provinces, became, and remains to this day, the best cultivated, the richest, and the most civilized.

One of the six counties was Londonderry, the capital of which, called by the same name, had been sacked and razed during the rebellion. The city was now rebuilt by a company of adventurers from London, and the county was settled by a colony from Argyleshire in Scotland, who were thenceforth called Scotch-Irish. Of what stuff these Scotch colonists were made, their after history amply and gloriously shows. The colony took root and flourished in Londonderry. 1689, the year of the immortal siege, the city was an important

fortified town of twenty-seven thousand inhabitants, and the county was proportionally populous and productive. William of Orange had reached the British throne. James II. returning from France had landed in Ireland, and was making an effort to recover his lost inheritance. The Irish Catholics were still loyal to him, and hastened to rally round his banner. But Ulster was Protestant and Presbyterian; the city of Londonderry was Ulster's stronghold; and it was the chief impediment in the way of James' proposed descent upon Scotland. With what resolution and daring the people of Londonderry, during the ever-memorable siege of that city, fought and endured for Protestantism and freedom, the world well knows. For seven months they held out against a besieging army, so numerous that its slain numbered nine thousand. The besieged lost three thousand men. To such extremities were they reduced, that among the market quotations of the times, we find items like these:—a quarter of a dog, five shillings and six-pence; a dog's head, two and six-pence; horse-flesh, one and six-pence per pound; horse-blood, one shilling per quart; a cat four and six-pence; a rat, one shilling; a mouse, six-pence. When all the food that remained in the city was nine half starved horses and a pint of meal per man, the people were still resolute. At the very last extremity, they were relieved by a provisioned fleet, and the army of James retired in despair.

On the settlement of the kingdom under William and Mary, the Presbyterians of Londonderry did not find themselves in the enjoyment of the freedom to which they conceived themselves entitled. They were dissenters from the established church. Their pastors were not recognized by the law as clergymen, nor their places of worship as churches. Tithes were exacted for the support of the Episcopal clergy. They were not proprietors of the soil, but held their lands as tenants of the crown. They were hated alike, and equally, by the Irish Catholics and the English Episcopalian. When therefore, in 1617 a son of one of the leading clergymen returned from New England with glowing accounts of that "plantation," a furor of emigration arose in the town and county of Londonderry, and portions of four Presbyterian congregations, with their four pastors, united in a scheme for a simultaneous removal across the seas. One of the clergymen was first despatched to Boston to make the needful inquiries and arrangements. He was the bearer of an address to "His Excellency, the Right Honorable Colonel Samuel Smith, Governor of New England," which assured his Excellency of "our sincere and hearty inclination to transport ourselves to that very excellent and renowned plantation, upon our obtaining from his Excellency suitable encouragement." To this address, the original of which still exists, two hundred and seven names were appended, and all but seven in the hand writing of the individuals signing—a fact which proves the superiority of the emigrants to the majority of their countrymen, both in position and intelligence. One of the subscribers was a baronet, nine were clergymen, and three others were graduates of the University of Edinburgh.

On the fourth of August, 1718, the advance party of Scotch-Irish emigrants arrived in five ships at Boston. Some of them remained in that city and founded the church in Federal street, of which Dr. Channing was afterwards pastor. Others attempted to settle in Worcester; but as they were Irish and Presbyterians, such a storm of prejudice against them arose among the enlightened Congregationalists of that place, that they were obliged to flee before it, and seek refuge in the less populous places of Massachusetts. Sixteen families, after twelve months of tribulation and wandering, selected for their permanent abode a tract twelve miles square

called Nufield, which now embraces the townships, of Londonderry, Derry and Windham, in Rockingham county New Hampshire. The land was a free gift from the king, in consideration of the services rendered his throne by the people of Londonderry in the defence of their city. To each settler was assigned a farm of one hundred and twenty acres, a house lot, and an out lot of sixty acres. The lands of the men who had personally served during the siege, were exempted from taxation, and were known down to the period of the revolution as the *Exempt Farms*. The settlement of Londonderry attracted new emigrants, and it soon became one of the most prosperous and famous in the colony.

It was there that the potato was first cultivated, and there that linen was first made in New England. The English colonists at that day appear to have been unacquainted with the culture of the potato, and the familiar story of the Andover farmer who mistook the balls which grow on the potato vine for the genuine fruit of the plant, is mentioned by a highly respectable historian of New Hampshire as "a well-authenticated fact."

With regard to the linen manufacture, it may be mentioned as a proof of the thrift and skill of the Scotch-Irish settlers, that as early as the year 1748, the liens of Londonderry had so high a reputation in the colonies, that it was found necessary to take measures to prevent the liens made in other towns from being fraudulently sold for those of Londonderry manufacture. A town meeting was held in that year for the purpose of appointing fit and proper persons to survey and inspect liens and hollands made in the town for sale, so that the credit of our manufacture be kept up, and the purchaser of our liens may not be imposed upon with foreign and outlandish liens in the name of ours." Inspectors and sealers were accordingly appointed, who were to examine and stamp "all the hollands made and to be made in our town, whether brown, white, speckled, or cheekee, that are to be exposed for sale;" for which service they were empowered to demand from the owner of said linen "sixpence, old tenor, for each piece." And this occurred within thirty years from the erection of the first log-hut in the township of Loudonderry. However, the people had brought their spinning and weaving implements with them from Ireland, and their industry was not once interrupted by an attack of Indians.

These Scotch-Irish of Londonderry were a peculiar people. They were Scotch-Irish in character and in name; of Irish vivacity, generosity, and daring; Scotch in frugality, industry, and resolution; a race in whose composition nature seems, for once, to have kindly blended the qualities that render men interesting with those that render them prosperous. Their habits and their minds were simple. They lived, for many years after the settlement began to thrive, upon the fish which they caught at the falls of Amoskeag, upon game, and upon such products of the soil as beans, potatoes, corn, and barley. It is only since the year 1800 that tea and coffee, those ridiculous and effeminating drinks, came into anything like general use among them. It was not till some time after the Revolution that a *chaise* was seen in Londonderry, and even then it excited great wonder, and was deemed an unjustifiable extravagance. Shoes, we are told, were little worn in summer, except on Sundays and holidays; and then they were carried in the hand to within a short distance of the church, where they were put on! There was little buying and selling among them, but much borrowing and lending. "If a neighbor killed a calf," says one writer, "no part of it was sold; but it was distributed among relatives and friends, the poor widow always having a piece; and the minister, if he had not got the shoulder, got a portion of the good." The women were robust