

the farms in the busy season, reaping, mowing, and even ploughing on occasions; and the hum of the spinning wheel was heard in every house. An athletic, active, indomitable, prolific, long-lived race, for a couple to have a dozen children, and for all the twelve to reach maturity, to marry, to have large families, and to die at a good old age, seems to have been no uncommon case among the original Londonderrians.

Lova of fun was one of their marked characteristics. One of their descendants the Rev. J. H. Morrison, has written— "A prominent trait in the character of the Scotch-Irish was their ready wit. No subject was kept sacred from it; the thoughtless, the grave, the old, and the young, alike enjoyed it. Our fathers were serious, thoughtful men, but they lost no occasion which might premise sport. Weddings, husings, log-rollings and raisings—what a host of queer stories is connected with them! Our ancestors dearly loved fun. There was a grotesque humor, and yet a seriousness, pathos and strangeness about them, which in its way has, perhaps, never been equalled. It was the sternness of the Scotch Covenanters, softened by a century's residence abroad, amid persecution and trial, wedded to the comic humor and pathos of the Irish, and then grown wild in the woods among their own New-England mountains.

There never existed a people at once so jovial and religious. This volume could be filled with a collection of their religious repartees and pious jokes. It was Pat Larkin, a Scotch-Irishman, near Londonderry, who, when he was accused of being a Catholic, because his parents were Catholics, replied: "If a man happened to be born in a stable, would that make him a horse?" and he won his bride by that timely speech.

Quaint, bold, and witty were the old Scotch-Irish clergymen, the men of the age, as mighty with carnal weapons as with spiritual. There was no taint of the sanctimonious in their rough, honest, and healthy natures. During the old French war, it is related, a British officer, in a peculiarly "stunning" uniform, came one Sunday morning to the Londonderry Meeting House. Deeply conscious was this individual that he was exceedingly well dressed and he took pains to display his finery and his figure by standing in an attitude, during the delivery of the sermon, which had the effect of withdrawing the minds of the young ladies from the same. At length, the minister, who had both fought and preached in Londonderry "at home," and feared neither map, boat, devil, nor red-coat, addressed the officer thus: "Ye are a braw lad; ye ha'e a braw suit of clathes; and ye ha'e a seen them; ye may sit down." The officer subsided instantly, and old Dreadnought went on with his sermon as though nothing had happened. The same clergyman once began a sermon on the vain self-confidence of St. Peter, with the following energetic remarks: "Just like Peter, aye, mair forrit than wise, ganging swaggering about wi' a sword at his side; an' a puir hand he made of it when he came to the trial; for he only cut off a chief's lug, an' he ought to ha' split down his head." On another occasion, he is said to have opened on a well-known text in this fashion: "I can do all things," ay, can ye Paul? I'll bet ye a dollar o' that (placing a dollar on the desk.) But stop! let's see what else Paul says: 'I can do all things through Christ, which strengtheneth me: ay, sae can I, Paul. I draw my bet," and he returned the dollar to his pocket. They prayed a joke sometimes, these Scotch-Irish clergymen. One pastor, dining with a new settler, who had no table, and served up his dinner in a basket, implored Heaven to bless the man "in his basket, and in his store," which Heaven did, for the man afterwards grew rich. "What is the difference," asked a youth, "between the Congregationalists and Presbyterians?" "The difference is," replied the pastor, "becoming gravity," "that the Congregationalist goes home between the services and eats a regular dinner; but the Presbyterian puts off his till after meeting."

And how pious they were! For many years after the settlement, the omission of the daily act of devotion in a single household would have excited a general alarm. It is related as a fact, that the first pastor of Londonderry, being informed one evening that an individual was becoming neglectful of family worship, immediately repaired to his dwelling. The family had retired; he called up the master of the house, inquired if the report were true, and asked him whether he had omitted family prayer that evening. The man confessed that he had; and the pastor, having admonished him of his fault, refused to leave the house until the delinquent had called up his wife, and performed with her the omitted observance. The first settlers of some of the towns near Londonderry walked every Sunday night, ten, twelve miles to church, taking their children with them, and crossing the Merrimac in a canoe or on a raft. The first public enterprises of every settlement were the building of a church, the construction of a block-house for defense against the Indians, and the establishment of a school house. In the early times of course, every man went to church with his gun, and the minister preached peace and good-will with a loaded musket peering above the sides of the pulpit.

The Scotch-Irish were a singularly honest people. There is an entry in the town-record for 1734, of a complaint against John Morrison, that, having found an axe on the road, he did not leave it at the next tavern, "as the laws of the country do require." John acknowledged the fact, but pleaded in extenuation, that the axe was of so small value, that it would not have paid the cost of proclaiming. The session, however, censured him severely, and exhorted him to repent of the evil. The following is a curious extract from the records of a Scotch-Irish settlement for 1756: "Voted, to give Mr. John Houston equal to forty pounds sterling in old tenor, as the law shall find the rate in dollars or sterling money, for his yearly stipend, if he is our ordained minister. And what number of Sabbath days, annually, we shall think ourselves not able to pay him, he shall have at his own use and disposal, deducted out of the aforesaid sum in proportion." The early records of these settlements abound in evidence, that the people had an habitual and most scrupulous regard for the rights of one another.

Kind, generous, and compassionate, too, they were. In 1725, when the little colony was but seven years old, and the people were struggling with their first difficulties, we find the session ordering two collections in the church, one to assist James Clark to ransom his son from the Indians, which produced five pounds, and another for the relief of William Moor, whose two cows had been killed by the falling of a tree, which produced three pounds, seventeen shillings. These were great sums in those early days. We read, also, in the History of Londonderry, of MacGregor, its first pastor, becoming the champion and defender of a personal enemy who was accused of arson, but whom the magnanimous pastor believed innocent. He volunteered his defence in court. The man was condemned and imprisoned, but MacGregor continued his exertions in behalf of the prisoner until his innocence was established and the judgment was reversed.

That they were a brave people need scarcely be asserted. Of that very MacGregor the story is told, that when he went out at the head of a committee, to remonstrate with a belligerent party, who were unlawfully cutting hay from the out lands of Londonderry, and one of the hay-stealers, in the heat of dispute, shook his fist in the minister's face, saying: "Nothing saves you, sir, but your black coat." MacGregor instantly exclaimed, "Well, it shan't save you, sir," and pulling off his coat, was about to suit the action to the word, when the enemy beat a sudden retreat, and troubled the Londonderrians no more. The Scotch-Irish of New Hampshire were among the first to catch the spirit of the Revolution. They confronted British troops, and successfully too, before the battle of Lexington. Four English soldiers had deserted from their quarters in Boston, and taken refuge in Londonderry. A party of troops, dispatched for their arrest, discovered, secured, and conveyed them part of the way to Boston. A band of young men assembled and pursued them; and so overawed the British officer by the boldness of their demeanor, that he gave up his prisoners, who were escorted back to Londonderry in triumph. There were remarkably few Tories in Londonderry. The town was united almost as one man on the side of Independence, and sent, it is believed, more men, to the war, and contributed more money to the cause, than any other town of equal resources in New England. Here are a few of the town-meeting "votes" of the first months of the war: "Voted, to give our men that have gone to the Massachusetts government seven dollars a month, until it be known what Congress will do in that affair, and that the officers shall have as much pay as those in the Ray Government." "Voted, that a committee of nine men be chosen to inquire into the conduct of those men that are thought not to be friends of their country." "Voted, that the aforesaid committee have no pay."

"Voted, that twenty more men be enlisted in Capt. Aiken's company, as minute men." "Voted, that the remainder of the stock of powder shall be divided out to every one that hath not already received of the same, as far as it will go; provided he produces a gun of his own, in good order, and is willing to go against the enemy, and promises not to waste any of the powder, only in self-defense; and provided, also, that he show twenty good bullets to suit his gun, and six good flints." In 1777 the town gave bounty of thirty pounds for every man who enlisted for three years. All the records and traditions of the revolutionary period breathe unity and determination.

All who are opposed to the repeal of the Missouri Compromise, to the extension of Slavery into the Territories, and in favor of the admission of Kansas as a free State, are earnestly invited to meet in Coudersport on the 31st day of May next, at 1 o'clock, P. M., for the purpose, of effecting a more perfect organization in our County, preparatory to the ensuing Presidential and State elections, and of choosing delegates to the Philadelphia Conventions.

We publish on the first page of this number of the Journal, the remarks of Hon. B. F. Butler, on taking the chair at the monster meeting in Broadway Tabernacle, to protest against the extension of slavery. Mr. Butler is a Democrat of the old stamp—a member of General Jackson's administration and is a statesman in the highest sense of the word. We commend his counsel to the people of this county, as being entitled to a little more weight than the tortuous recommendations of the small politicians of this county, who seek to keep the masses in support of slavery. Read the calm appeal of Mr. Butler for freedom in Kansas, and compare it with anything that emanates from the advocates of Pierce Democracy, and choose ye whom to serve—Liberty or Slavery!

We have a private letter from Loudoun county, Va., assuring us that "the cause of Republicanism is gaining ground in this region," and that the recent commotion caused by the discussion at Goose Creek church, will not retard it, although one of the speakers at that meeting has been obliged to leave the State. Such is the despotism of American slavery, that a citizen of Virginia is obliged to fly from his home for having expressed the opinion that Kansas ought to be a free State. And yet there are men in every township in this county, who will at the next election vote to extend the Despotism which crushes Virginia, over the free soil of Kansas. Shame on such degenerate sons of noble sires!

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Our Kansas correspondent will see that his communications need abridging for our columns.

We trust our friends are making arrangements to attend the County Convention on the 31st of this month, in goodly numbers. Bear in mind that the tone of the campaign in this County will be much influenced by that meeting, and you will see the importance of giving it a proper direction, and of starting it with due energy. Come then from every Township, and let us take counsel together, as to the best method of discharging our whole duty, in the present emergency.

See article on first page as to the best part of the potato to plant.

We have the pleasure of again receiving the Williamsport Independent Press among our exchanges. We hope it will be liberally sustained, as a good paper at Williamsport, is almost a necessity. So important a town ought not to be without an advocate of Temperance and progress in general. The Press was an excellent paper while under the care of J. W. Barrett, and we are confident did much good. The "platform" now laid down for it is first-rate.

Holding Liberty to be the inalienable birthright of all men, we will earnestly oppose the extension of Slavery over any soil consecrated to freedom; and whilst disclaiming any right or purpose to intermeddle with the peculiar institutions of the South, it will be held as an imperative duty to rebuke sin everywhere, and so far as our social relations permit, strive to ameliorate the condition of all classes of suffering humanity.

We submit that supporting Millard for President, is not opposing the extension of slavery, but just the reverse.

Water, verdure, and a beautiful face, are three things which delight the heart.

A HUMILIATING FACT.

The treachery to freedom of the Northern leaders of sham democracy, is a glaring fact disgraceful to humanity; for the sole motive to it is the desire to hold office. Hence Timothy Ives jumps with alacrity upon the pro-slavery platform adopted at Harrisburg, in the face of his public profession in this county a short time before, of his opposition to the repeal of the Missouri Compromise. Were it not for this treachery of Mr. Ives and his associates, Kansas would be admitted into the union a free State in less than a month.

Read the following extract from a Washington letter, and then mark the traitors to freedom:

From the N. Y. Tribune. WASHINGTON, Tuesday, April 22, 1856. The first half of Senator Clay's speech on Kansas was read to the Senate yesterday, and the remainder to-day. The Southern speeches for Slavery are purely amateur performances. They count for something at home, by denoting the officious ardor on the part of the performers, but are not reckoned of any consequence as being necessary parts of the drama. The real battle for the extension of Slavery is handed over to the Northern portion of the Sham Democracy, who are relied on to debate their constituencies to a sufficient extent to secure it. Slavery does not need championship at home, but abroad. It has got it through the corruption of the Democratic organization and the demoralization of its leader in the North. The South being a unit in behalf of Slavery, the only real work to be done is in the North. Southern men cannot help much in this, except by cracking the whip over the doughfaces.

LIBRARY MEETING.

The quarterly meeting of Coudersport Library Association, held on Saturday, May 3d, at the house of the Librarian, Mrs. M. W. Mann, was called to order by the President. Report of previous Meeting read and approved. The following officers were elected to fill vacancies: Mrs. M. R. Jones, Treasurer; R. O. Goodrich, Corresponding Secretary.

Mrs. M. W. Mann, laid before the society for consideration, an additional by-law, being Article 7, sections 2, 3, 4, 5, and 6, of the by-laws proposed in November last, to be acted upon at the next quarterly meeting.

Remarks were submitted by the President, Mr. Hendrick, as to the propriety of some literary effort by the members of the Association, hoping thereby to enhance its interest, and extend its influence.

Motion was made by J. S. Mann, that at the next quarterly meeting in August, a lecture be delivered, and a literary paper read. Motion adopted.

Moved that the Directors be a committee to secure said Lecture.

An order of \$7 50 in favor of J. S. Mann, for printing catalogues, &c., was drawn by the Directors.

On motion, adjourned till 2 o'clock

P. M., the first Saturday in August. An attendance of the stock-holders is earnestly desired, and the public generally are invited to give both thought and action to an organization so fraught with individual interest and public good.

J. W. BUTTERWORTH, Secretary.

LAWRENCE CITY, K. T. APRIL 18, 1856. EDITOR OF THE JOURNAL:—Day before yesterday we took the stage from Kansas City to this place. In about an hour we reached the village of Westport, Missouri, and though the Territory is within sight of Kansas City, yet the road to Lawrence passes through that State for about five miles. The reason is, that instead of making the new road, the emigrants have followed the Utah and California Road which lies South of, and in the valley of the Kansas River. When we got into the Territory about a mile, that is, about six miles from Kansas City, we had a fine view of the Methodist Mission, better known as Shawnee manual Labor School, and more widely known as the seat of the Bogus Missouri Legislature which passed those infamous and tyrannical laws which Pierce indorses, but which are spurned by the people of Kansas.

It is a large, well-shaped, brick building with several smaller ones around it; but as it was some distance from the road, I cannot describe it as well as its notoriety deserves. About two miles farther along the road, we saw the church of the Shawnee Baptist Mission; and two miles farther still, that of the Quakers. The other buildings of the Baptist Mission were not visible from the road, but the church is of wood and resembles in size and appearance, the First Presbyterian church in Coudersport. The Quaker buildings were also of wood, and the farms of each of these Missions were as good as I ever saw in this country.

I was told that all three of these Missions, always in harmony with each other, had done a great deal, not only in civilizing, but also in Christianizing this tribe. By reference to a map of Kansas, you will see that the Shawnees have a government reservation of thirty miles square, and the road passes through it the greater part of the way to Lawrence.

On figuring, I found that the passengers on board the stage were two Slave State and four Free State men; not counting the driver who took occasion to say, early on the journey, that he was a Siler, and voted for Robinson for Governor. He was a Boston Yankee, a fine fellow, and "put us through" from Westport to Lawrence a distance of forty miles, in eight hours. One of the pro-Slavery men was a merchant of Leecompton; the other said he was a Border Ruffian, and it was very amusing to hear him read the account of the Kansas aid meeting at New Haven, where they subscribed the fifty rifles, and at which H. W. Beecher figured. It is a remarkable fact that neither of these men could be led into a discussion of the question of Slavery or Freedom in Kansas. I told these men, the statement made me by the Kickapoo Editor, that Gen. ——— was coming with over a thousand men from the South to save Kansas. "Yes; I know it, sir," said the merchant "and after they have eat a few dough nuts and popt with the d—d Yankees, they will become first rate abolitionists just as others have done. They're the genuine Southern article, but you can't depend on them." I found since I came here that he had some reason to speak so of the Southrons; for yesterday I asked a young Tennesseean what he thought of the future of Kansas, and he replied as follows: "Young man, I c—mo here toward the goose; I made a claim and shortly after doing so, I made up my mind that my claim would be worth more in a free than in a slave State; so that I aint so sound on the goose as I was, and I will vote for Freedom in Kansas when the time comes. I say that open and above board." How much less selfishness to do in shaping our political destinies! And here let me say that a man who openly, honestly, and earnestly, but unobtrusively avows his position, gains more respect from Border Ruffians than he whose lips are hermetically sealed, lest if he speak he will offend some party. So that a man must show his colors here at once, and

once hoisted he must be prepared to give even his life in their defense. But I have been digressing.

About nine miles from Lawrence we crossed the Wakarusa, a small river which empties into the Kansas. Here we had a good opportunity of judging of the soil, as the recent flood had sliced it down, and we had a good view of the layers of the different kind of strata, for twenty feet. Of this there was between three and six feet of rich black soil, about ten or twelve feet of a hard subsoil, a layer of clay, and then the hard limestone rock which forms the bed of the river. I will not say that this is true of all of Kansas; for these strata of soil and subsoil may have accumulated by frequent overflowings of the river; but I am told that there is no better soil in the world than there is in any part of the Kansas Valley. This river—the Wakarusa—you will please recollect, is celebrated in history, as upon its banks, and near where we crossed was once encamped one wing of Gov. Shannon's army, of some two thousand drunken Missourians, for a week or so; and here in this classic spot he announced to the valiant chivalry the conclusion of the treaty with the "rebels," and bade them disperse.

The first view we had of Lawrence was from the South. It looks better at the distance of two miles than when close at hand; for, in the first place, you see it as a whole, while in it you see each house separately, there being no closely built blocks yet. But I will describe it fully in my next. The face of the country generally is a rolling prairie, dotted at short intervals with patches of woods composed chiefly of oak, walnut, and sycamore. The banks of the rivers are wooded, as a general thing, to the width of from one to four miles on either side. There is therefore wood enough for all purposes, and coal has been discovered four miles S. W. of this City. No wonder then, that with such a soil, such resources, and such a geographical position as it has, that men can be found to defend it from Slavery with their lives if necessary; and to men with the least spark of manhood—true manhood—it seems an infamous desecration even to attempt to course such a soil with such a blight.

Gen. Wright of Georgia, and Gen. Whitfield were the speakers at a public meeting held in Leavenworth yesterday by Atchison and Stringfellow. Neither of the latter spoke, although both were invited to do so by the crowd. It was generally supposed that Senator Reeder, who was present would reply to Whitfield's speech, in which case the Border Ruffians would put him in the river, but he made no reply, there being nothing to reply to.

To-day the Kansas Commission, minus Oliver, accompanied by Senator Reeder, arrived here on their way to Leecompton, the seat of the Territorial Government, where they will go for the necessary records, and return to Lawrence to begin their investigations. Mr. Oliver was supposed to be at Leavenworth, but is now supposed to be at Leecompton.

I have just returned from a public meeting at the Free State Hotel, held to welcome several large companies of emigrants from the East. Speeches were made by Senator Reeder, Gov. Robinson, (who had just returned from Washington this afternoon) Col. Wood, and several others. Senator Reeder's was an able speech, and I am now convinced that his courage and ability are equal to any emergency which may arise here or elsewhere. After Reeder's speech three cheers were given for Gov. Robinson and the State of Kansas, and "Gov. Chase and the State of Ohio." The best feeling prevailed.

The emigration to the territory is said to be two thousand a week, nine tenths of which are in favor of a Free State.

P. S. I open this to say that to-day (Saturday afternoon) Bogus Sheriff Jones attempted to arrest Col. Wood who at the head of twelve men, rescued Branson, which most of your readers will recollect. Wood has just come from Ohio with a large company of emigrants; but during his absence he was indicted by a Grand Jury. In the scuffle Wood took Jones' revolver from him, and refused to be arrested unless by a U. S. Marshal. Jones left Lawrence, and threat-



THE PEOPLE'S JOURNAL

JOHN S. MANN, EDITOR.

COUDERSPORT, PA

THURSDAY MORNING, MAY 8, 1856

To the People of Potter County.

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ISAAC BENSON, Chairman of the County Executive Committee Coudersport April 4th, 1856.

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The quarterly meeting of the Coudersport Library Association on Saturday, was a very pleasant, and we hope a profitable one. There was a free interchange of sentiment as to the best method of making the Association useful; and as will be seen from the proceedings, steps were taken to increase the interest of the meetings hereafter.

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