

Communications.

For the Potter Journal.

A PLEA FOR POTTER COUNTY.

No. 1.

Under the above caption we would like to address a few words to the citizens of Potter County. But before we begin, we would state, that we have no other motive except the prosperity of the County, and the peace and happiness of all that dwell therein; and should we err in our ploys to accomplish this, we should be very glad to be put right by any one. A few things, by way of introduction, may be stated, about which we are all likely to be agreed.

FIRST: That every person who designs to make this County his home, either for a length of time or permanently, desires its prosperity. This has been true so far as our experience goes, and men generally express themselves very freely upon this point.

SECOND: That all the citizens expect to make their living and their wealth by what is produced in the County. This is nature, for their interests all lie here. Their purposes and plans all center here; and for this they labor and strive; and upon this county they leave the impress of their zeal and energy. The exceptions to this rule are exceedingly few.

THIRD: Every one is affected just in proportion as the County is prosperous or otherwise. In the nature of things it could not be otherwise. The people of a particular neighborhood sometimes escape the suffering of a general malady, but when it is local, those in that locality never can.

FOURTH: Every individual citizen of the County, can and ought to contribute to its prosperity.

This County relies upon its citizens for all the help it requires to carry on its functions. Its resources must come from within itself. Its organization as a separate body in the great confederation implies these things. Having made these statements about which we are likely to agree, we are now brought to the question which will naturally suggest itself, namely: How can I contribute to the prosperity of the County, and what are the means to be employed to bring this about?

A proper answer to this question, and faithfully carried out, will, we think, remove all the difficulties which hinder our county from being all that is desirable. Upon this question we will express our views to the best of our ability.

First then, let the County as you expect it to treat you; or in other words do for it what ought to be considered a fair compensation for what you wish to receive from it. To do less, would make ourselves a burden to others, if not actual paupers. But to make myself understood, suppose you are a Farmer. Your object is to raise good crops, and also first rate stock. But your ground must be fitted to raise crops—the seed must be put in the ground in season, and every possible care taken of them while growing, and when ripe, taken into the barn, &c. Your stock must be cared for—daily fed and housed. Now if we have stated the object, we would ask what is the general practice? We expect there are a goodly number of good farmers in the County; but we will try and give a picture of the general average of those with whom we are acquainted. They are never ready to put their crops in the ground in the season. They seldom get in all they expected to get in. Their hoesing is not done in time and very often some of it never gets done. And harvesting is managed no better. We do not mean to say that this is so in every case, with the same persons, during every season; but we do mean that this is the general character; and nearly every one of them has to buy flour and pork which they certainly ought to raise, when they have ample cleared ground for this purpose. Their cattle, in the majority of cases, have to live without a covering over them during the whole winter. This is called *seasoning* and making them *tough*. But for ourselves we have always thought it an evidence of a very green farmer, and one, too, that energy was not his besetting sin. The result is a scarcity of products, which have to be supplied by bringing them from elsewhere, for which we must pay the cash. This could be avoided if Farmers would spend their time upon their farms; and we would suggest here that each one keep an account with himself for six months, and see how much time he lets run to waste. Allow 10 hours for work each day. You can lose nothing by keeping the account. It may do good. If they have objected here, to what we have said, by saying Farmers are generally poor and have to make many shifts. But to this we answer, that ordinarily poverty makes men (or ought to make them) more energetic and economizing.

But this rule seems to be reversed by those who raise stock without shelter, because they have to feed them at least one quarter more than if they were housed—and the cattle not look so well either. Why this waste? And by those who are poor! It is asked how can poor men prevent it? Let them build log shelters if they can do no other, this they can do. We affirm that there is not a farmer in the County but could find time enough for this during the summer, if he was so disposed. Then again the tools with which they farm it. We have known several poor mechanics have excellent sets of tools, but we never knew a good mechanic have bad tools. Now it is a truth, (to whatever it is owing) that many of the tools are not good apertures, which are found upon the farm; and some farmers depend very much upon what they get from their neighbors. Some per-

row plows and drags. A man may as well expect to borrow his neighbors fence to put around his field, to save his crop! But were in my next. Yours,
A FRIEND TO POTTER.

THE RELIGIOUS AWAKENING.

For the Potter Journal.

Mr. Editor—There is at the present time an unusual and very interesting religious awakening all over the country. The daily papers of New York and other cities, give full and satisfactory accounts of this movement. The following extract from the N. Y. Tribune of March 1, will give an idea of the magnitude of the revival now going on:

"It can hardly have escaped general observation that there is now being manifested, in this city, an unusual and increasing attention to religion. A remarkably earnest state of feeling on this subject has been developing itself for some time past among all classes of the community here—from the highest to the lowest—including those out of the church as well as those in it. Nor has this quickened interest in religion, and this increased attendance on religious meetings, been in anywise confined or peculiar to this city; for it extends in an equal direction and, in many instances, in a still greater degree to all parts of the country. The exchange newspapers, both religious and secular, that come to us from all quarters, speak of an unwarmed revival of religious feeling in their vicinity, and in the country far and near around them. In fact, a sudden fervor seems to have seized the public mind. Everywhere men are crowding to religious meetings, and the spirit with which the crowds are impressed, and which incites them to so general an attention to religion and religious services, seems to be animating the whole land. The revival spreads almost like contagion. It is everywhere expected, like an epidemic. A meeting is organized in one place, and in a day or two afterward another is sure to follow in the nearest neighborhood. One church breaks out into a revival, and in a few weeks, the next in the village, or the town, or the city follows the example, until the whole district is awakened and aroused. In some instances the enthusiasm seems to have spread from place to place with all the rapidity of a fire on a prairie. It is believed, for instance, that as many as a hundred prayer-meetings have been established in different cities and towns throughout the country, from the single example of the noon-day meeting held in this city in the 'Old North Dutch Church.'"

As I have an earnest desire to lead a Christian life, and to see all my neighbors do the same, I venture to inquire, why does the awakening not get this Religious Awakening? Is it the fault of ministers, or people? of professors, or non-professors? As this is a free country, I shall say what I think on this subject, as plainly as an occupant of one of our pulpits has spoken his thoughts.

I answer the first question then by saying, that when the professing Christians of this place, shall show by their daily walk and conversation, that they have more charity, more love for their fellow men, and more of a disposition to visit those in prison (or in Slavery), to feed the hungry and clothe the naked, than non-professors; then may we look for this "Religious Awakening" to visit Coudersport. Why should we expect it before that time? Why should world's people care to obtain that kind of religion which does not make its professors act any better than non-professors. "By their fruit ye shall know them," is the standard given by the Saviour himself, and it is also the standard of Common Sense.

I will answer the second question by saying, that the minister who stands up in his pulpit in this community, under present circumstances, and attempts to belittle our Temperance and other organizations for the improvement of society, for the sake of exalting the Church, is simply a Bigoted Sectarian, who does not know what he is talking about, and is powerless for good. He will have to take a big beam out of his own eye, before he is in a condition to see the mote in the eyes of others. There has been much loud professing for the last five months. It is quite time to give a little practical righteousness.

I will answer the third question by saying, that to my mind, there is but little difference between the responsibility of professors and non-professors. At present, I think there is quite as much genuine, Christlike religion, among the latter as the former.

Is it probable there will be a "Religious Awakening" here, while the present stamp of preaching lasts? Is denunciation, personal detraction, prying into marriage relations, and dividing little Sabbath Schools, the way to quicken an interest in religion? No one but a blind partisan will answer in the affirmative. Now if the minister, instead of humbly praying for a clearer view of his own duty, shall make this article the chief topic of his next sermon, and shall manifest the same spite in his comments on it as on some former occasions, then he will provoke still further comments on his unchristian conduct; for I think I have as good a right to dissect his character, as he has to dissect the character of my neighbors.

So far a large portion of this community has been insulted with impunity. The cause of true religion, demands an abatement of the injury. If the Church cannot, or will not remedy the evil, then let her take the consequence. True,

"SOCIAL AFFAIRS."

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FRIEND CHASE: As the above caption is in the plural number, I see no need of dwelling so long upon one topic. Coudersport, in his last article, spun out his arguments to a great length, proving what no one doubts, and I hope never will—(God as it was, I could not help thinking of Don Quixote, battling the wind-mill. I am not yet moved from my first position, that the sacraments cement a bond of union" not only between lay-members, but between the church and its great Head. There we pledge our mutual friendships, there we unite with the church militant, and seal our covenant vows. But my error was, in introducing "religious affairs" among "social affairs." I hope Coudersport will be satisfied after giving me twice forty lashes save one," but if he does take his pen again, either for notoriety or the dissemination of truth, I hope he will not misrepresent me. I think the subject of "feasting and chicken-fixes" is worn out, and hope something more interesting will come next. It may be well here for me to offer an apology for being a correspondent of the JOURNAL. It more properly belongs to those who have enjoyed

"Academic shades, and learned halls; and for me to contend with such a rival as Coudersport, is like trying to shoulder the Alps, or to drain the sea with an egg-shell.

My parents were of the N. E. origin, and my father when living, used to tell me much about those great statesmen, viz: J. Adams, J. Q. Adams, and Jefferson. With the two former he was intimately acquainted, all living in Boston at the same time. He also instilled into my youthful mind, that love of freedom, that pure democracy, and patriotism which characterized those great chieftains of state. And may these principles ever be hereditary. At the beginning of the present century, my father settled in Bradford Co. (then Lycoming) Pa. He was one of the pioneers in that, then unbroken forest. The area of my tidilage was very limited. A few short winter terms in a log school-house in the township of Smithfield, was all. During the summer, I assisted my father and only brother in clearing the sturdy bristles of the forest from the Indian's hunting ground. We were sometimes interrupted by the bear, the wolf, the panther and the catamount, that would break into the fold, and take first a calf, then a sheep, then a lamb. The rifle and steel-trap were sure revenge upon these foes of civilization. At length, however, I graduated at the Smithfield school-house not with the A. M. but with the B. B. (i. e. blue beach,) the badge of the Pedagogue (and, by the by, I wish there were more such graduates now, that would use the B. B. instead of sending the noisy urchin home to prevent noise.) B.

The Lewistown Democrat has well said, that several of the Buchanan papers of this Congressional District are *man* on the Lecompton question. Of this class are the Lycoming Gazette and the Clinton Democrat. The latter is opposed to Lecompton, but is unwilling to agitate.

What is such a paper good for we should like to know? Afraid to agitate at a time when R. J. Walker, a slave-holder, feels constrained to write a letter to the Indiana Democracy, closing as follows:

"Is this the eighty-second year of our independence, or is it the first year of American Democracy that is now dawning upon us?"

Let the people—let the masses composing the true Democracy—arouse from their slumbers. Let them break the chains which would fetter their free thought and free opinion, and assert their blood-bought rights, and especially the great inalienable sovereign right of self-government.

We have fallen upon evil times; the liberties of the country are in danger. Let the people in every town, county, and State rise in their majesty to the rescue. Let the timid or corrupt falter as they may; let the Democracy of Indiana, now in mass meeting assembled, proclaim, in tones that shall echo throughout our Republic, that the spirit of the Revolution is not extinct in their bosoms, but that, from the lakes of the North to the lovely valleys of the Wabash and Ohio, you, the Democracy of Indiana, will stand as one undaunted column, by the great principle of popular sovereignty sustained by them at the polls in 1856, as embodied in the submission of the Constitution for ratification or rejection by the unfettered vote of the people of Kansas and of every other Territory.

Thanking you for the kind manner in which the committee, through you, have been pleased to speak of my humble services in behalf of the great Democratic doctrine of State and popular sovereignty. I am, most respectfully, your fellow-citizen,
R. J. WALKER.

What a contrast between the advice of the Clinton Democrat, and the late Governor of Kansas. The former says, keep quiet, don't be agitated, it will all come out right. The latter says, *arouse from your slumbers for your liberties are in danger.* "Let the people in every town, county and state rise in their majesty to the rescue." Yes, and they will rise in their majesty, in spite of treacherous members of Congress, and *man* newspapers.

The disappointment of those honest democrats who supported Buchanan under the belief that he would administer the Government wisely and successfully, must be very great.

It is just a year since the present Administration was inducted into office, but already it has nearly ruined the party to which it belongs.

Said B. Gratz Brown to the Free Democracy of St. Louis, on the 9th of January:

"The advent of the present Administration was signalized by the announcement of thirty millions and more of specie in the vaults. And yet before the message, giving flattering accounts of the financial condition of the Government, was read in remote parts of the Union, the representatives of National Democracy in Congress forestall public sentiment, not less than public need, by demanding a total departure from the Sub-Treasury system, the issue of ten millions of paper, and its conversion into a Federal currency. Instead of gold and silver, it deals now in notes of one hundred dollars and upward, payable—never, or at least at an uncertain date. The specie basis of the Government is discarded, and that not from necessity but from choice—while uncertain issues of vast outlines, taxing the industry of the country in their rise and fall, loom forth from the future as the medium of its disbursement. Does this comport with democratic principles as recognized in the past? I leave the answer to the national debt that will accumulate, the domestic rebellions that will be entailed, and the foreign wars that will be invited and encouraged by the change. Turn again and see those who assume the party leadership. Chosen by the people because he was not the choice of Southern Secessionists, Mr. Buchanan has scarcely entered upon the discharge of the duties of his high place before we find his Cabinet the merest tools uttering the edicts of the latter, and the President himself surrendering his entire administration to their dictation. Davis, and Hunter, and Toombs, in the Senate, Quitman, and Orr, and Keitt, and Stephens, in the House, now speak in the name of Democracy, and shape all administrative measures, from the pacification of the Territories to the protection of the Transit route, and non-interference in Central American affairs. As well set hawks to guard sparrows. Who are they? I am asked. They are each and all men wedded to the idea of a dissolution of the Confederacy and the formation of a Southern Republic. Not one of them whose age goes back so far but wears the scar of blows which Jackson dealt at the first nullification. Beyond the precincts of the Capitol, too, a still more sinister prospect greets the eye. The chief applause that encourages the President's policy comes from South Carolina; while the dead of Mississippi goads him on to perseverance. His predecessor, as he was, preserved a semblance of respect for his position as the head of the nation. Mr. Pierce accredited *The Union* as his mouth-piece; Mr. Buchanan recognizes only *The South* as his organ. * * * * * It needs not, however, to pursue this resume further. Nothing, I think, has been found in all the departments that have been scanned which justifies an extension of clemency to the Administration of James Buchanan, for his radical departure from the principles of the early democracy, for his want of adherence to the pledges upon which he came into power, and for the calamitous period he had inaugurated. Am I not also fully justified in adding, too, that what has been shown to be the condition of the military, diplomatic, fiscal and civil service of the country, demonstrates that those in power are incompetent to a Minister affairs of this Government. Incompetency presides in the head, and incompetency runs like gangrened blood through every artery of the body politic. Has not then the hour arrived when patriotism should sound the tocsin? Is it not essential that men of all faiths should unite together, regardless of past minor differences, to do somewhat in behalf of their country? Shall it be said that the honor and integrity and welfare of the Republic have no claims upon us as American citizens superior to that of partisan attachment? These are pregnant questions which it becomes you to answer, each for himself, and all in full view of the danger to this Union that plotters are now meditating. Come, then, fellow-citizens, I conjure you, by all that is sacred in the past, or hopeful in the future, by liberties imperiled, by great interests sacrificed, by glaring abuses poisoning the whole system—come forth and stand in a solid phalanx of opposition that shall compel a change and rescue national affairs from the ignoble debasement into which they have fallen."

In the Buchanan State Convention which met at Harrisburg on the 4th of this month, all propositions to condemn the Lecompton Constitution were voted down, by a large majority; TIMOTHY IVES of this county, voting every time for Lecompton. This is favoring freedom in Kansas with a vengeance. By what authority has Mr. Ives cast the vote of this county in favor of sustaining the Border-Ruffian rule in Kansas? By what assemblage of voters was he made a delegate? We make the inquiry, because we do not believe there are twenty men in this county, who approve the Lecompton swindle.

It is very evident from the action of the Harrisburg Convention, that the party leaders in this state, think the people will stand any thing which is approved by the President. Is there to be no end to such debasement and degradation?

We invite attention to the "Plea for Potter" in another column. We have the pleasure to announce a series of articles by this able correspondent, embracing the various interests of our county, and advancing correctives for the many abuses these interests are annually receiving—principally, too, from those who should have them most at heart. The articles will be concise, saying nothing irrelevant to the subject under discussion, but firmly and fairly arguing all the points at issue. We assure our readers that they will lose nothing by reading them, while all will derive some, if not much benefit from them. The writer is fully competent to the task, (assumed at out solicitation,) both by education and experience—having been a resident of the county for a number of years; and a close observer of all its interests. We would especially invite Farmers, Mechanics and Business men, whose interests are so closely allied, to a careful perusal of these articles as they appear—hoping their theories may benefit all of them, and thus add to the prosperity of our county.

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gress voting for Lecompton would be guilty of moral treason;

It also indorses Governor Packer's course, especially his inaugural address.

MARCH 6.—In the Democratic State Convention last night, Wm. A. Potter was nominated for Supreme Judge; and Westley Frost for Caval Commissioner.

Work for the Month.

From an editorial in the *American Farmer's Magazine* for March, entitled "Hints to the Young Farmer," we extract the following excellent advice in regard to

MAKING MAPLE SUGAR.

"The maids along the Ohio sing, Of all the seasons in the year, The sweetest season is the Spring."

"O hang an Ohio bard thirty years ago—once, we suppose, who wanted the Yankees to come out there and buy his land, and so would have them understand that the maples there were abundant; and the lasses and molasses peculiar sweet, in both of which we suspect he was right, inasmuch as, in a new country as that was, then, the girls are not as apt to be spoiled of health and merry mood by conventional usages against nature, and certainly no sweet, except that of maiden simplicity and worth, is equal to the flow from the sugar maple.

March is the time, and we must say a few words about making maple sugar.—In tapping the trees, use a three-quarter-bit, or one about that size. Let it be sharp, well adjusted to a good stock, and then turn it very rapidly, that it may cut the wood smoothly. From two to three inches is the best depth. Let the slaps upwards be about 10°, less rather than more. Let the spout at its inner end taper as much as is consistent with firmness, that the pinch may be at the outer surface of the wood. Put two spouts, four, six or eight inches apart, on both sides of the tree if large, on one side only if small. The projecting ends should converge a little, that both may drop so near the centre of the tub as not to allow the wind to blow the spray away as it falls. It is well to have the part from which the sap falls blunt, not pointed. The sap will then separate from it in large drops, and not be so liable to be blown outside the tubs. It is a common practice, and a good one, to hang the tub on a nail driven into the tree, in such a way as to prevent the possibility of loss by wind. We never saw it done, but should think it would be well to fasten the tub by a cord drawn around the tree, as this would hold the tub as well, and would prevent the necessity of puncturing the tree, by which a small waste of sap is caused, and the tree slightly injured. Some hang the tubs by means of a wire bail on the two spouts. This is a good way. The spouts should be notched where the bail is to pass across them.

The sap should be boiled soon after being collected, as otherwise, especially in warm weather, an incipient fermentation takes place, and the sugar crystallizes less perfectly. We have often made batches of maple sugar in April which would hardly crystallize at all, owing to this incipient fermentation in the sap. The molasses, in such a case, is of an inferior quality, not having that luscious maple taste which everybody loves. There are many varieties of sugar, of which cane-sugar and grape-sugar are the leading. The maple gives essentially the cane sugar, with that exquisite maple flavor. We believe that when the sap stands too long before boiling, the constitution of the sugar is changed from that of cane to that of grape; and in the change, the maple flavor, as well as the tendency to crystallize, is partially lost.

"We could write all day, and detail only our own experience in this matter, for fortunately we were brought up in the back woods, the best thing that ever happened to us, and those woods were remarkably sweet in more senses than one. But we will only say, use your own good sense in your arrangements for boiling economically of fuel. We have seen some people boil down maple sap when we would have valued the fuel more than the sugar. Done economically, it is a fairly paying business for a season when other work does not press.

"The sap should be kept clean. Let the kettles or the pan be so set that no sparks will blow into them. When the syrup is partially cooled, strain slowly through a thick cloth, and in *sugaring off*, as it is called, let the heat be equal, that no burning on the sides of the kettle may blacken the mass. Nearly every impurity in maple sugar is occasioned by uncleanness in collecting and boiling the sap, or by burning on the sides of the kettle. If the sap could be kept of that limpid purity with which it comes from the tree, no straining or clarifying would be needed, and you would have the purest sweet that nature affords. But as this is not possible, it is well to strain the sap through cloth before boiling, then to strain the syrup, before *sugaring off*, and in both cases woolen cloth, of a pretty close texture, is best; and as even this will not exclude every particle, it is well to put in a little milk—say one pint to 20 lbs. of sugar—and skim. The milk curdles; the particles remaining become entangled in it and are skimmed off.

"We might say much about clarifying with bullock's blood, with the blood and bristles where hogs have been slaughtered, with a thousand other things, making the remedy worse than the disease; but it is all humbug. If you will boil clean, and add a little milk to the syrup, you will have as good an article as can be made. There will be a little color, more than in double refined sugar, but what of that? Those Ohio girls, thirty years ago, probably had a little color in the face and lips, but were not the worse for it."

The resolutions are very long. They fully sustain the Lecompton Constitution and President Buchanan.

Mr. Stokes of Westmoreland offered a substitute, presenting the views of the minority of the Committee, and declaring that the acceptance of the Lecompton Constitution would be Congressional usurpation; and that members of Con-