The Potter Journal.

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Business Cards.

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

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

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

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

L. P. WILLISTON,
ATTORNEY AT LAW, Wellsboro', Tioga Co., Pa., will attend the Courts in Potter and M'Kean Counties. 9:13

R. W. BENTON,
SUSVEYOR AND CONVEYANCER, Ray-Mond P. O., (Allegany Tp.,) Potter Co., Pa., will attend to all business in his line, with care and dispatch. 9:33

W. K. KING,
SURVEYOR, DRAFTSMAN AND CONVEYANCER, Smethport, M'Kean Co., Pa., will attend to business for non-resident landholders, upon reasonable terms. References given if required. P. S.—Maps of any part of the County made to order. 9:13

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

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

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

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

E. R. HARRINGTON,
JEWELLER, Coudersport, Pa., having engaged a window in Schoomaker & Jackson's Store will carry on the Watch and Jewelry business there. A fine assortment of Jewelry constantly on hand. Watches and Jewelry carefully repaired, in the best style, on the shortest notice—all work warranted. 9:34

HENRY J. OLMSTED,
(SUCCESSOR TO JAMES W. SMITH,)
DEALER IN STOVES, TIN & SHEET IRON WARE, Main st., nearly opposite the Court House, Coudersport, Pa. Tin and Sheet Iron Ware made to order, in good style, on short notice. 10:1

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

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

Selected Poetry.

SANDALPHON.

Have you read in the Talmud of old,
In the legends the Rabbins have told
Of the limitless realms of the air,
Have you read it—the marvellous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one hymn, and expire
With the song's irresistible stress—
Expire in their rapture and wonder,
As harp-strings are broken asunder
By the music they throb to express.

But serene in the rapturous throng,
Unmoved by the rush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening, breathless,
To sounds that ascend from below—

From the spirits on earth that adore,
From the souls that entreat and implore
In the frenzy and passion of prayer—
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Imperial,
Is wafted the fragrance they shed.

It is but a legend, I know—
A fable, a phantom, a show
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon, the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

—*Atlantic Monthly.*

Reading for the Ladies.

For the Potter Journal.

A FEW HINTS TO WOMEN.

BY A MAN.

MR. EDITOR—I am one of those peculiarly constituted beings who, without seeking to become notorious as the inventor of new schisms, nevertheless have some thoughts on themes which, perhaps, were I better known to the reader, he would pronounce beyond my right or province to entertain. The great want of the present age, is the discussion of the different phases of human life by those who, from their position, condition, or avocation, may be most properly classed as spectators to the reality; and in this way gain new and fresher views of the dark as well as the light side of those antics of human nature which are most difficult to be seen by those most affected by them.

In this light, as one of the opposite sex, I propose in this article to consider a few of the lesser faults in comparison with the good points of the lineal descendants of Mother Eve. The women of the present age have in general, many large faults, but they have many smaller ones which are the foundation and corner-stones of the large ones—indeed, upon which larger ones feed, and from which they derive their chief subsistence. It is not my purpose to venture upon the consideration of any of the major faults of any of the worthy dames or fair damsels of this section—indeed, even if I were so disposed, my youth and inexperience would warn me from the venturesome attempt—but for fear that my ideas may be regarded as without a local aim, I will open m "battery of words" upon a few of the minor faults which the dames of Coudersport are imposing, by example, upon the characters of its damsels and future dames and matrons.

In the first place, then, allow me to consider the propensity for "GADDING." This is a fault which in QUANTITY might be considered as a major one, but which belongs to the minor ones by QUALITY. And yet, when fully considered, this fault will be found to contain the germ of one of the justly regarded greatest of woman's faults—GOSSIP. Sociality, now-a-days, is fast declining into a system of concentrated espionage upon private character and domestic duties of our neighbors. I do not, in censuring the women for this fault, claim that our sex are guiltless—on the contrary, I hold up my hands in all sincerity, and exclaim, "Would to God they were less guilty—less censurable." I will, however, do our women the justice to say that their opportunities for espionage upon their neighbors are larger than ours, while nature has endowed their sex with a proportionate "bump" of *curiosity*. Indeed, Dame Nature has been bountiful to them in all the attributes of this quality of "ungenerous and unnatural sociality" which develops all the hidden resources of their neighbors' private characters.

Our daughters, instead of having a love of home and its associations instilled into their minds by their mothers, are taught to seek companionship and social enjoyment in the homes of their neighbors; and before they are of an age to undertake the responsibilities of a wife and mother, they have acquired an insatiable appetite for visiting and gossiping which *forever after* disqualifies them for that position in life which should be the highest aim of every good and true woman—a *good* Wife and a *worthy* Mother. Indeed, so great a power does this habitual gadding acquire over them, that many of them look upon married life as a prison-house for female privileges—or rather liberties—and even regard it as a mere arrangement by which they may acquire a resting-place for the night from the toilsome journeys of the day. There *can* be a wife or daughter without a home, but there cannot be a home without a wife or daughter. The wife is the acme of home—the light which casts a glow over all the associations of human nature; and in whose absence darkness, if there be any, becomes a thousand-fold more visible.—The daughter is the lesser, but not the less welcomed beacon-light to man's domestic nature; and it is in the welcoming smiles of the wife and daughter that his wealth of labor will most gladly respond, in purse, in heart and in thought. Maidens, belt yourselves for this ennobling position—wives and mothers, teach your daughters, by example, that true pleasure is oftenest found in what *should be* the first and last resort of social happiness—the family circle.

Mothers will doubtless call me a presumptious meddler; and those daughters already past redemption, will "thank him to mind his own business"—(a phrase, by-the-bye, quite common here, but of doubtful propriety even among the *unrefined*.)—and not remind their mothers of *their* short-comings, and thus cheat *them* of *their* liberties. But as I do not expect this article of mine is going to cure the disease at once, I hope those mothers will bear with my meddling this once, and those daughters for the present deem it *my* business to whisper a few of their faults into their ears, that they may, if they wish, have private rehearsals on the Stage of Reform. Reforms are the order of the day now—political, religious, moral and business reforms—why not add one more—a reform in the Social education of daughters and those who are to be future wives and mothers? It only needs a movement to this effect in the right quarter to bring it about. Let the mothers of to-day cease inculcating, by example, the propensity for gadding, and I assure them that the wives and mothers of the future will have home-loving husbands, sons and daughters.

Perhaps my fair friends will think I am bold, (for one so young,) when I tell them that, if any of them having husbands do not have opportunity to enjoy their society evenings—that time of all others when the home-circle should be most complete, and not a link out of the chain of its pleasures—it is their own fault, or, rather, the fault of their education; for, bear in mind, the mothers of to-day came by their gadding propensity honestly—and it has been far-fetched by preceeding generations. A man cannot be expected to enjoy home without there is some attraction there—he marries a woman expecting that with the declining sun she will prove a magnet which will draw him from the cares of business to the home-circle, and *keep him there* until he is refreshed and invigorated for the trials of the morrow. If he has a wife and daughters, he expects them to find true enjoyment at home, and not in running after and borrowing the domestic troubles of those to whom trouble would *seem* to be an inherence. Our own troubles are sufficient "for the day thereof," and need all the nourishment we can spare them.

But, I find the subject too prolific of ideas—too susceptible of discussion—to be fully comprehended in one newspaper article; and for fear of exhausting the printer's patience this time, and thereby forfeiting all claims upon his future forbearance, I will close, with a promise of again taking up the subject.

DIOGENES.

THE USE OF FEMININE SLANG.—"Timothy Titcomb," whose letters to young ladies, in the Springfield *Republican*, have been widely circulated and justly commended, thus alludes to the too common use of slang phrases by the young ladies of the present day:—If you wish to be an "A No. 1" woman, you have got to "toe the mark," and be less "hifalutin." "You may bet your head on that." You may sing "slightually" "like a martingale;" you may "spin street yarn" at the rate of ten knots an hour; you may "talk like a book;" you may dance as if you were on "a regular break-down," and play the piano "mighty fine;" but "I tell you," you "can't come to tea." "You may be handsome, but you can't come in." You might just as well "cave in," first as last, and "absquatulate," for you can't "put it through," "any way you can fix it." If you imagine that you may "go it while you are young, for when you get old you can't," you don't "come it," "by a long chalk." "Own up," now, and "do the straight thing," and I'll "set you down" as "one of the women we read of." If you don't "come up to the scratch," why I must "let you slide." But if you have a "sneaking notion" for being a "regular brick," there is no other way—"not as you knows on"—"no sir-ree, hoss!" If a young man should "kind o' shine up to you," and you should "cotton to him," and he should hear you say "by the jumping Moses," or "by the living jingo," or "my goodness," or "I vow," or "go it, Betsey, I'll hold your bonnet," or "mind your eye," or "hit 'im agin," or "take me away," or "dry up, now," or "simmer down," or "draw your sled," or "cut stick," or "give him particular fits," he would pretty certainly "evaporate."

☞Grace Greenwood, whose Little Pilgrim wanders to thousands of homes, with its messages and cheerful words, and who has herself, personaliy, seen something of the world, and acquired not an unenviable note as a writer and a noble hearted woman, thus proclaims, that American housewives have become freed from their mistresses (their servants.) and that as a result of hard times. American women are finding out that they have heads to manage their own household, and hands to work with. The will only has been wanting, and may be wanting yet; but necessity is a motive power stronger even to a woman than the will, and by that they go at last. This is one great good which has already come out of the evil of these troublous times.

Political.

GOV. WALKER AND LECOMPTON.

His Letter to the Indiana Anti-Lecomptonites, in Full.

WASHINGTON, Feb. 20th, 1858.

AUSTIN H. BROWN, Esq., *Ch'm'n*, &c.

SIR:—Your letter in behalf of the committee, inviting me to address the mass meeting of the Democracy of Indiana, on the 23d of this month, at Indianapolis, has been received. It would have given me sincere pleasure to have complied with your request, but on the 24th of this month one of my most important cases, now pending in the Supreme Court of the United States, is set down for argument, and I cannot be absent on that occasion.

The power of Congress to *admit* new States into the Union has heretofore, at various periods, been fully discussed by me. This power of *admission* most clearly implies the previous consent of the people of the inchoate State, not only by the very terms, but as required by the fundamental principles of our Government. Indeed, I presume it will hardly be contended that Congress possesses any power to force the people of a State into the Union against their will. The Union is composed of a confederacy of coequal sovereignties, and each must have freely entered into the federal compact. By the people of a State, under our Federal Constitution, is always intended the majority of that people. The people of a State, in entering into the Union, always indicate their previous assent by the adoption of a State Constitution.

My own opinion, as heretofore often expressed, distinctly repeated in my letter of acceptance of the Governorship of Kansas, reiterated in my inaugural address, was that the assent of the people to their constitution can only be ascertained by a direct popular vote for or against its adoption. Indeed, in what other way can it ever be known that the people would have assented to the constitution, unless they are permitted to vote for or against its adoption? The President, in his message of December last, admits this must be done as regards the question of slavery; as regulated by a State Constitution, although he concedes that his instructions to me as regards the submission of the constitution were "general and unqualified." It is most unfortunate that such an opinion had remained so long dormant in the breast of the President, for if the slightest suggestion to that effect had been made to me, it is quite evident from my life-long opinions on this very point, so often and distinctly expressed, repeated in my letter of acceptance of the Governorship of Kansas, and reiterated in my inaugural address, that on such conditions I never would have gone to Kansas.

It is true that the President, in his message, most frankly concedes, not only that his instructions to me as regards the submission of the constitution were "general and unqualified," but also that he then supposed that the constitution itself would have been submitted to the vote of the people, and that in his judgment this ought to have been done. But, nevertheless, his message of December last, to my surprise and astonishment, first developed the astounding fact that the President considered that nothing but the slavery question was required to be submitted to the vote of the people. I do not mean to charge the Chief Magistrate of our country with wilful deception on this question, but this I do say, as indicated by my life-long opinions, published again and again, repeated in my letter of acceptance, reiterated in my inaugural address and various disyatches, that the President and all his Cabinet well know my opinions on this subject, and that I never would have gone to Kansas except upon the condition of advocating the submission of the constitution for ratification or rejection by a vote of the people. This, with me, was a vital question, embodying the only fair, just, peaceful, and constitutional method of settling the difficulties in Kansas.

It was with extreme reluctance, and accompanied by great sacrifices, and after repeated refusals, that I at length did consent to go to Kansas, but upon no other terms would I have gone than upon those above indicated, and if the President had stated to me that the slavery question was only required to be submitted to the vote of the people, he very well knows, and all his Cabinet well know, and all my friends who conferred with me at that date know, that on such conditions I never would have gone to Kansas.

In my administration of the affairs of Kansas, always communicated from first to the President, I faithfully carried out these views as regards the submission of the constitution to the vote of the people, and by these means, as the President frankly admits in his late Kansas message, prevented a sanguinary revolution there in June last. This revolution would have covered Kansas with blood and desolation; it would have been marked by all those horrors which ever accompany civil war, which must have extended to bordering States and Territories, and involved, but too probably, the ruin of our beloved country. How was this dreadful catastrophe averted? By my addresses and dispatches, quoted by the President, advocating the submission of the constitution for ratification or rejection by the vote of the people. Indeed my only alternative was to suppress this revolution by the bayonet, or by advocating the submission of the constitution as above stated; and pledged my best exertions to obtain a fair election for the people of the Territorial Legislature in the then ensuing October. These pledges and these alone, it is conceded, prevented revolution and civil war.

And why should they not now be redeemed? For myself, these pledges have been thus far most faithfully maintained, and they will be redeemed by me, if necessary, with the last drop of life's blood, and to the latest hour of my existence. These were pledges well known to the President and all his Cabinet. They were pledges given by me in good faith, and any abandonment of them on my part, after the people had accepted and acted upon them, would be to cover myself with infamy and dishonor. Whatever, then, may be the action of the wavering, timid, or corrupt, menace and proscription have no terrors for me. I will continue to tread the path where conscience and duty call me, regardless of all consequences or sacrifices, personal or political.

But were the case now exempt from these pledges and their consequences, is it true that the people, in framing a State Constitution, are only to decide the slavery question? Has it come to this, that the people in their sovereignty are to decide only the destiny of such Africans as may be in their limits, and not upon all those far greater rights which concern the life, liberty, property, and happiness of a free people? Has the African become so elevated above the free men of this Union that they, in their sovereign capacity may not decide upon all that concerns their own government, but only upon the fate of that sable race that may be within their boundaries? And is it true, that the people in inchoate States can neither ratify nor reject any part of the State Constitution, but that this can be done in inchoate States only, and then only as regards this one particular institution?

The Kansas and Nebraska bill declares it to be "the true intent and meaning of the act to leave the people thereof perfectly free to form and regulate their domestic insritutions in their own way, subject only to the Constitution of the United States." Now, the President in his December message admits that the term "people" as here used, means what it says, the people themselves in their sovereign capacity (as contradistinguished from conventions) in voting for or against the ratification of a State Constitution. But he says the terms "domestic institutions," in the plural, means only one institution, namely, that of slavery. But the terms, "THEIR domestic institutions" most clearly include them all because extending in word and letter to all the Territories of the Union, whether bond or free.

The President regards this Kansas and Nebraska bill as an *enabling act*, but enabling whom, or what, or how? Why, enabling the people to form and regulate their domestic institutions through a State Constitution. The word "form" is here significant. Whoever spoke of forming the institution of slavery? This word most clearly implies the forming of a State constitution; and if it does not mean this it is not an enabling act, for that is the great object and purpose of such an act. These words then, do enable the people to frame a State Constitution, and by which alone they shall form and regulate their institutions; and the President concedes that the word "people," as "here used," means as it says, the people themselves, as contradistinguished from conventions, by a direct vote for ratification or rejection. This, then, being an enabling act, an act, as construed by the President, enabling the people to frame their own constitution, this term, the "people," cannot have two interpretations, one meaning the people themselves, and another also, as the President insists, conventions only. No; these words the people, in that act have but one signification, as applicable to all their domestic institutions, and it can never be interpreted to mean, as the President would construe it, in what he calls an enabling act, the people, so far as regards the question of slavery, and conventions only, as regards all other subjects. No; this great act, declaratory upon its very face, was intended to recognize the right of self-government in its broadest and most comprehensive sense, as vested in people themselves, extending to all their domestic institutions, in ratifying or rejecting their State Constitutions, whose provisions could only be known and acted on by them when submitted to their decision by the convention. And thus it was that the Kansas and Nebraska bill was a recognition of that great fundamental principle of public liberty, embodied in the Federal Constitution, reserving all sovereignty to the people of the several States, admitted or inchoate, and not as vested in conventions who possess no sovereignty, (which cannot be delegated or divided,) but as servants of the people only, and not their masters.

Such is the true meaning of the term "people" in the Kansas and Nebraska bill, as now and always advocated by its distinguished author. Such was the interpretation given to this act by both Houses of Congress in the Minnesota act, (which is but supplemental and in execution of the Kansas Nebraska bill) in requiring the constitution itself to be submitted, for ratification or rejection, to the vote of the people. And why should this odious distinction be made between Kansas and Minnesota? Why should the people of the latter be permitted to vote for or against the ratification of their State constitution, and this great sovereign and constitutional right be withheld from the people of Kansas? Is the one a sovereign and the other a subject State? Where are we, and in what direction are we drifting? Are we upon the banks of the Bosphorus or Danube, or upon soil consecrated to populor sovereignty by the blood of the Revolution? Is it Executive edicts or sovereign rights that constitute the liberties of our country? Are we freemen "who know our rights, and knowing dare maintain" or are we vassels, serfs, or slaves, palace slaves, that will cringe or change at the stamp of the foot of a master? Is it the people and the States, as represented in the Senate and House of Representatives, who are to record their votes as indicated by their unbiassed judgment; or are they merely to register Executive edicts under penalties for refusal of denunciation and proscription? Is the President the master or the servant of the people, that he should thus dictate to them or their representatives under threats of exclusion from the party of their choice? Is Democracy a name, a shadow, or a substance? It means the *power of the people*. This is its vital essence. Or has it lost its signification, or are we moving from it with viewless but rapid strides towards despotic power, to make and unmake the rules of polical faith under pains and penalties abhorrent to the souls of freemen? Is this the eighty-second year of our independence, or the first year of *American Monarchy*, 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 the free thought and free opinion, and assert their blood-bought rights, and especially the great indefeasible 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 on the North to the lovely