The Potter Journal.

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THE POTTER JOURNAL,

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Thos. S. Chase,

To whom all Letters and Communications should be addressed, to secure attention.

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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

C. L. HOYT,

CIVIL ENGINEER, SURVEYOR and DRAUGHTSMAN, Bingham, Potter Co., Pa., will promptly and efficiently attend to all business entrusted to him. First-class professional references can be given if required. 10:29-1y*

J. W. BIRD,

SURVEYOR, will attend to all business in his line promptly and faithfully. Orders may be left at the Post Office in Coudersport, or at the house of H. L. Bird, in Sweden Twp. Particular attention paid to examining lands for non-residents. Good references given if requested. 11:30

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

MARK GILLON,

TAILOR and TAILOR, late from the City of Liverpool, England. Shop opposite Court House, Coudersport, Potter Co. Pa. N. B.—Particular attention paid to CUTTING. 10:35-1y.

E. J. OLMSTED. : : : : : : : : : S. D. KELLY.

OLMSTED & KELLY,

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

Poet's Corner.

From the N. Y. Evening Post.

THE UNDER DOG IN THE FIGHT.

BY DAVID BARKER.

I know that the world, that the great, big world,
From the peasant up to the king,
Has a different tale from the tale I tell,
And a different song to sing.

But for *me*—and I care not a single fig
If they say I am wrong or right—
I shall always go for the *weaker* dog,
For the under dog in the fight.

I know that the world, that the great big world,
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on top.

But for *me*, I never shall pause to ask
Which dog may be in the right,
For my heart *will* beat, while it beats at all,
For the under dog in the fight.

Perchance what I've said I had better not said,
Or 'twere better I had said it *incog.*,
But with heart and with glass filled chock to the brim,
Here's a health to the *bottom* dog.

Choice Reading.

From the Ladies' Repository.

General Obligations to Others.

BY THRACE TALMON.

There are certain obligations which we owe to others, that are tacitly implied, rather than publicly enforced. Without observing these we can exist; but we cannot fulfill our highest duties to society or responsibilities to God.

1. It is our duty to freely accord justice to others in expressed opinions. This duty is almost universally neglected by reason of a spirit of detraction. A philologist has defined this to be "the act of taking something from the reputation of another, with the view to lessen that other in estimation. Detraction may consist in representing merit as less than it really is; or in the imputation of faults, vices, or crimes, which impair reputation."

To this ignoble fault our sex are especially prone. Has one lady the reputation of agreeable manners—her lady acquaintance comments, "Indeed! I think her *aplomb* tiresome;" or, "She is too *brusque*;" or, "She affects *naivete*."

"A pleasant family is that," observes one.

"O! but they have such *scenes* behind the curtain! Mrs.——is a Xantippe," or, "Mr.——is a perfect tyrant," is the quick rejoinder.

"What a manager is such a lady!"

"Do you think so! A fuss, I reckon."

"That young lady is a fine scholar."

"She may well be fine with all her advantages;" or it is, "She would not appear quite so smart if nobody helped her."

"How beautiful is that lady!"

"But she knows it, and that spoils her looks." Or, "Her style is not to *my* taste. She is too *petite*," or, "She has too much *embonpoint*." Again: some feature slightly subject to unfavorable criticism, is seized and united with a ludicrously-sarcastic comment.

"Mrs.——is a very good entertainer."

"Passable in her way. She has improved very much by late surrounding circumstances. If you knew from what obscurity she has risen!"

"Mr.——appears very devout."

"Doubtless. But between us"—here the detracting friend draws into the closest confidential position and whispers with a dark look of significance—"a wolf in sheep's clothing!"

"No! it is n't possible!"

"But it is, and quite demonstrable;" then a long colored account of some trifling act in itself, is narrated with the strictest injunction of secrecy, closing with this Tartarean expression, "I have heard *other things* which I am not at liberty to tell."

"How pleasantly those people are situated!"

"Self-made. I have seen him and her in the lowest walks of life. The time was when"—here some most disgusting piece of intelligence is appended.

"That lady is very benevolent."

"Before the gaze of the public; but in private she is a perfect miser."

Lady authors are a favorite commodity of these feminine detraction-mongers.—Whatever can be found or surmised against them is an especial *bon bouche*. Some people are so unconscious of the obligations which they owe to others, that they are unwilling that any one around them should have the credit of any thing but themselves. Even the praises of one of their servants annoy them. They will be loth to admit that another person is suffering from illness, lest they should receive compassion and interest from others. The spectacle of one person extending a cordial greeting to another excites their selfishness in detracting animadversions.

Spenser describes one of these persons thus:

"And if she hapt of any good to heare,
That had to any happily betid,
Then would she inly fret, and grieve, and teare
Her flesh for felnesse, which she inward hid;
But if she heard of ill that any did,
Or harme that any had, then would she make
Great cheare, like one unto a banquet bid;
And in another's losse great pleasure take,
As she had got thereby, and gayned a great stake."

Such souls are not animated by noble qualities; their scale of contemplation is pitiably limited, else they could see that there is nothing in this world that is really worth envying, with all its hidden or exposed undesirable appendages.

La Rochefoucould said that "the truest mark of being born with great qualities, is being born without envy," which is indeed the essence of all detraction.

Why can not every one be willing to accord to every other that merit which justly belongs to him or her, without sprinkling it thickly with venomous detraction, when nothing is ever permanently gained by doing otherwise? It is justly observed that "there is nothing more universally commended, than a fine day; the reason is that people can commend it without envy." But it might be added, that even a fine day is discovered to have flaws of wind or weather, when it is associated with the particular use of another for something which kindles the spirit of envy.

2. We owe to others when injured by detraction, in their absence, defense, whenever it is in our power.

However great may be professions of friendship, that person is no good friend to another who will silently listen to the detraction of her reputation, when it could not be improper for her to speak. "The popular gale will never carry truly-good hearts and sound understandings. Noble is that outspoken word of friendly truth which defends the absent from the aspersions of detraction. Thrice beloved should be such friends!

"Grapple them to thy soul with hooks of steel."

3. It is our duty to judge of others as charitably as possible. If one performs an act which appears somewhat reprehensible, we should endeavor to place as favorable construction on it as possible No lady should ever allow herself to receive reports which are injurious to another's reputation without a due allowance for the uncharitableness of the world, from which incorrect assertions are manufactured.

"Only think!" exclaims one lady friend to another, "such a lady has done thus and so! Did you ever hear the like?—What will people say now?"

Returns her companion, "I always suspected as much. Doubtless there is a great deal more to this than is known as yet."

The first speaker then passes to another individual and repeats the tale with this addition: "My friend, Mrs. A., says that she has known about this for a great while, and there is a great deal more which is worse than people imagine to be yet divulged! I don't know what she means, but by the way she looked it must be *crime!*"

The third person then reports it to her friends that "such a one is found out at last to be guilty of crime, and many people have known it for a long time."

Thus, by such uncharitableness, are reputations ruined.

Again: *friendships* are often broken by uncharitable suspicions.

"Who would have thought *that* of one whom I have so long supposed to be my firm friend!" comments a lady to herself of some act which has displeased her.—"She slighted me. This comes of her recent good luck. I should not have thought that she would be so lifted up. She thinks I am beneath her now."

The aggrieved one then mentions this to her friends in the fullness of her wounded spirit. Her old and excellent friend is reported to have become changed to a proud woman of the world. Perhaps she otherwise seeks retaliation, till a feud of no ordinary nature is occasioned. In a majority of these instances it is soon ascertained that the unconscious offender had not the slightest design of injuring her friend's feelings. Some other circumstance unknown to the uncharitable acquaintance interyened to naturally prevent the doing of what was undone.

We should beware of harsh judgment, especially of those whom we have hitherto weighed in the balance of worth and not found wanting. A true and wise friend should not be lost in such a spirit without first counting the cost. "Charity suffereth long and is kind;... is not easily provoked, thinketh no evil"

It is not wise to go after evil by uncharitableness. If it comes to us we should endeavor to dismiss it as quickly and judiciously as possible.

It is our duty to be charitable in our judgments of even the most fallen and wretched. A true and noble woman will pity rather than scorn, assist rather than persecute, defend rather than accuse.—While it is in no wise judicious for woman to associate with vice and vicious persons for the sake of philanthropic motives, yet when such contact is unavoidable or evidently justifiable, it should be that of the Christian woman who is a disciple of Him whose clarity was immeasurable, instead of that of the proud scorner who gathers up her robes, with the language, "Stand thou aside and afar, for I am holier than thou." Says Shakspeare:

"Gently to hear, kindly to judge."

Not less should we be charitable toward those whose opinions do not coincide with ours. If a person can not think as we do, we need not presume that person as totally unworthy our respect and sympathy. An excellent writer observes that "the Christian character, without sympathy, has produced numbers of people walking up and down one narrow plank of self-restraint, pondering over their own merits and demerits, keeping out, not the world exactly, but their fellow-creatures, from their hearts, and caring only to drive their neighbors before them on this plank of theirs, or to push them headlong."

These persons are too prone to say of those who happen to differ with them in some minor point of doctrine or discipline, "They can not be children of God and think *so*; for all their professions they are in the wrong, while I am in the right." This is not the spirit of Christ, nor of his disciples.

4. We should not withhold good from whom it is due when it is in our power to do it. Some persons, when it is but a slight inconvenience to assist another, will say: "No, I will not do that for her; she has had enough already."

Again: some will refrain from giving others their just dues, when they are the proper instruments of so doing, in a spirit of actual dishonesty. Sostratus immortalized himself for an act of this class.—Being employed to build the tower of Pharos by Ptolemy Philadelphius, who expended for this purpose £180,000 sterling, Sostratus caused his own name to be carved in the marble, while he covered this with lime, on which he inscribed the king's name. When the lime crumbled away his meanness came to discovery, and instead of winning imperishable glory, he gained immortal reputation for an act of remarkable dishonesty.

All these unworthy means of eluding obligations to others, sooner or later signally fail of accomplishing the object of the perpetrators. On the contrary, every good deed which recognizes these obligations is sure to win its reward. "Whatsoever measure ye mete, it shall be meted to you again." The liberal who devise liberal things to assist others, are certain to receive desirable blessings in no stinted measure. Often in life is it demonstrated that a magnanimous act, which in no wise appeared binding in performance, returns finally to the actor with ten-fold reward. Beautiful indeed is this unselfish excellence in the character of woman! How admirable to behold her whose position in society is established for preëminence, condescend to render happier those who are not thus favored about her, in a spirit of sincere friendliness!

5. If we have received much by nature or cultivation, it is our duty not to bury our talents from the use of others. Fearful indeed is the responsibility of those persons who acquire whatever is beautiful in art or nature, or is ennobling and elevating in its influence, only for self-gratification or for display before a select few equals. We should never entirely isolate ourselves from society, when we can accomplish greater good by our presence than by our absence. Let those who are talented and accomplished, by a well-ordered conversation, endeavor to interest and enlighten others, thus contributing to the best interests of society, and not exclude themselves from all contact with those who may not be so highly gifted, for fear of diminution of their own happiness. "To do good and to communicate, forget not." Whoever arrives at any conclusion, or discovers any fact in the natural or intellectual world which will benefit others, should be willing that others should receive that benefit. Every one must remember how Alexander, in his selfish absence of recognition of his obligations to others, endeavored to dissuade Aristotle from continuing to publish to the world what he had taught him. The memorable letter to his tutor read thus:

"You did wrong in publishing those branches of science hitherto not to be acquired except from oral instruction. In what shall I excel others if the more profound knowledge I gained from you be communicated to all! For my part I would rather surpass the majority of mankind in the sublimer branches of learning than in extent of power and dominion."

A lady ruthlessly neglects her obligations to others, when, in consciousness of her own high cultivation derived from the most liberal advantages, she looks down on those who have not been thus favored, and criticises their best endeavors with ridicule or contempt. As, for example, she exclaims of the really excellent, "How very vulgar she is! Her manners are insufferable!"

"What coarse and rude people! I can hardly manage to get on with them through the merest civilities!"

Or, when of any performance which, in any wise, competes with her own, she affects to be inexpressibly disgusted, commenting: "What a bore! I thought it never would have been over."

When one can not conscientiously approve, it is wise to be silent, unless remark be imperatively necessary in order to correct wrong impressions.

6. Another general obligation which we owe to society, is to guard well our example. Nothing is more potent over the minds of people than the reigning model. There is a proverb, that one wise man in a company makes all the others wise. Cicero likewise advances a similar idea: "Be a pattern to others and then all will go well; for as a whole city is infected by the passions and vices of great men, so it is likewise reformed by their moderation."

This is equally true of woman. If the leader of a society of ladies be frivolous, fashionable, and proud, how directly will it appear that there are numerous imitators who attempt to copy the example! Or if she be wise, discreet, humane, and elegant, all will aspire to like her. Let one leading woman neglect her home and family for frequent conspicuous appearances abroad, and not only will her own babies cry and her own servants acquire bad habits, but there will be general bedlam throughout her set. If one wife expends enormous sums for dress, the other wives of her acquaintance will accuse their husbands of parsimony and cruelty, if they can not equal or excel her in extravagance.

This is more especially true of those ladies whose positions qualify them to be examples; yet no one is without a decided personal influence of this description. Not an act is without its direct moral bearing on others. Therefore, we should ever be impressed with the importance of so conducting ourselves in all things that we shall not have occasion to blush at the reflection which our light casts upon others. No true lady, who cherishes a proper moral responsibility, will ever say to herself or others, "I will do thus or so, wear this or that, or talk in this or that manner, for any one. I am an independent person, and it is nothing to me what others think of me, or what they will propose to imitate. If I choose to take this extraordinary course in life, I have a right so to do."

No one can thus shake off the responsibility which God has attached to every rational life.

7. Another important obligation, which is often neglected for the reason that it has a general as well as particular significancy, is that of correct appreciation of the services rendered to us by others. The more advanced a society is in civilization, the more will be done to exalt the condition of woman. This is right; but it too frequently happens that our sex become, in a measure, insensible to these favors, and acquire the habit of receiving them as a matter of course, even from those who are strangers and under no recognized obligations to bestow such courtesies. A woman, who aspires to be a fine lady, will sometimes incommode a stranger in a public place, to a great degree, even demanding of him those conditions, which she knows will cause him no little sacrifice of personal convenience, with an air of haughtiness, whose language is, "I have a right to this, and much more."

Sometimes they nod or essay a "thank you;" yet too often they seem unaware of the extent of their obligation. These women are certain that they were made to be waited upon and brushed like "queen bees." All they have to do is to accept favors, and others should thank them for their graciousness in condescending to receive their attentions.

This failure of appreciation is too often seen in all the various relations to society. One friend will perhaps assist another, so that she is enabled to accomplish some highly-desirable object, but no sooner is it well over than the favor is ignored. The recipient takes on airs with the friend and attributes her success to her own skill and personal ability. In numerous cases she eventually proves a decided enemy, openly ridiculing her former friend.

Signal examples of this most unworthy conduct are recorded in history, and particularly in the biographies of women. The Duchess of Marlborough, maid of honor to Queen Anne of Great Britain, was thus rewarded. Having introduced into the royal household an obscure relation, who afterward married one of the pages of the court, not only did this woman set about injuring her benefactress, but eventually succeeded in supplanting her in the Queen's graces. Not content with this, she became the instrument of overthrowing the power of her patron's husband, the Duke of Marlborough, while he was winning the most brilliant successes abroad. Says Mrs. Jameson, "Marlborough was not only disgraced at court, but, by a sudden turn of feeling produced in the popular mind by the calumnies and contrivance of his enemies, he became an object of contempt and hatred, and he whose victories had been hailed with such national pride and exultation found himself hated with the rabble's curse. Thus we see what one ungrateful and unscrupulous woman was the means, in the hands of others, of accomplishing!

How often do those young girls who receive domestic and school educations by the benefactions of friends, afterward complain because the advantage was no better! The privileges were not equal to those of some others, they affirm, who, perhaps, had the means or greater abilities. If all had been done for them that ought to have been, they would have been as learned or accomplished as another, on whom they looked with envy! Very likely these same complaints failed to improve what means were in their power, and subsequently becoming aware of their deficiencies, imposed all the blame upon their benefactors. Or, granting that they had not quite so many privileges as others, ought they not to appreciate what they did receive? Would they not find themselves worse situated had they never come under the protection of their friends, who, perhaps, accomplished what they did for them by self-sacrifice and unremitting endeavor!

Yet there are persons of our sex who will whisper scandal concerning those to whom they are indebted for the favors of a home, an education, or position in the world. They will seize all they can get, and then complain because it is no better and no more! Shakspeare well says, "Ingratitude is monstrous." "They that eat thy bread have laid a wound under thee," are the words of Scripture.

Woman should always cultivate the grace of appreciation of favors, for it ill becomes her imputed amiability of character to be unmindful of this primary obligation.

There are other general obligations which are due to society, that circumstance will ever reveal to every truly womanly and well-cultivated heart. Having discovered such obligations, we should never delay to execute them in the fear of God and love to others, remembering that our characters must exhibit a great lack, so long as we neglect their performance.

CLASSIFICATION OF KISSES.—The moments wasted in kisses are the sweetest, by a jugfull, in a whole life-time of extravagance. We have very little experience in the joy, but speak from extensive research and observation when we say that there are only three regular kisses in the art, and these may be denominated the kiss negative, the kiss positive, and the kiss superlative. The first consists in kissing a lady's hand. The second, or positive, in kissing her cheek; and the third, or superlativ, consists in kissing her lips. There are, besides, two auxiliary kisses—the kiss passive, such as is inflicted on old maidens, nurses and grand-mothers; and the kiss active in use on the Weldon road, *per gli emanti e novelli sposi*. Independent of these "regular" and "auxiliary" kisses, there are, for the convenience of society, a few supernumerary or irreguiars. First the incidental, or stage kiss: then the petty larceny, (more properly pretty larceny,) or stolen kiss; the sly, or "don't tell" kiss; the cooing, or *a la tourtelle* kiss; the honey-moon or bridal kiss; the mute or sighing kiss; the merry or laughing gas kiss; the echo, or percussion kiss; the semi-angry, or pouting kiss; the hysteric or humbug kiss; the wheedling, or "ruination" kiss, intended only for particular occasions—Mrs. Toodles being out of funds, for instance; and lastly, the barley sugar, or kiss *en papillotte*, which by the way, is rarely committed during the season of adolescence or muliebriety, being tolerated chiefly by young gentlemen in their earliest teens, and exceedingly juvenile misses who have not quite out-grown their "bib."—*Petersburg Express.*

A MORAL WRECK.—Last evening, while passing around the depot, in a reportorial capacity, we met an individual disgustingly filthy in appearance, and reeling under the effects of liquid poison, who, during our boyhood, was engaged in a flourishing business in a northern town, and at one time occupied a seat in the Legislature of Pennsylvania, where he was admired for his talents, and esteemed for his integrity and moral worth. We met him last night for the first time in many years, to find him a poor degraded drunkard—a bankupt in wealth and reputation—a complete moral wreck! But for the intoxicating cup he might now occupy a position among the brightest intellects of the Commonwealth, respected and honored as when he first started out in the journey of life. But he "looked upon the wine when it was red," yielded to its seductive influence, and is now a besotted and filthy drunkard, "of friends and fortune quite disowned," and sunk so low in the blackened coal pit of moral degradation that the rescuing arm of the reformer cannot reach him! And this many a history is the history of thousands in our country, who started in life with equally bright prospects. So much for rum!—*Harrisburg Telegraph.*

A MAN CONVERTED INTO A CANDLE.—In Cincinnati, a few days since, a man fell headforemost through a hatchway in a warehouse, a distance of fifteen feet, striking a barrel of lard, and forcing his cranium through the head of the barrel into the grease, burying him to the depth of two feet, and leaving his legs sticking up in the air. Before he could suffocate he was drawn out, looking like a mammoth candle with a double wick.

PITHY.—A Spanish proverb says that the Jews ruin themselves at their passovers, the Moors at their marriages, and the Christians at their law suits.