The Potter Journal.

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Devoted to the Principles of Free Democracy, and the Dissemination of Morality, Literature and News.

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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 door, 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. 11:29-1y*

CHARLES REISSMANN,

CABINET MAKER, having erected a new and convenient Shop, on the South-east corner of Third and West streets, will be happy to receive and fill all orders in his calling. Repairing and re-fitting carefully and neatly done on short notice.
Coudersport, Nov. 8, 1859.-11-1y.

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,

DRAPER 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

LYMAN HOUSE,

C. C. LYMAN, Proprietor, Ulysses, Potter Co., Pa. This House is situated on the East corner of Main street, opposite A. Corey & Son's store, and is well adapted to meet the wants of patrons and friends. 12:11-1y.

D. L. & M. H. DANIELS,

DEALERS IN DRY GOODS, GROCERIES, Ready-Made Clothing, Crockery, Hardware, Books, Stationery, Hats, Caps, Boots, Shoes, Paints, Oils, &c., &c., Ulysses, Potter Co., Pa. ☞ Cash paid for Furs, Hides and Pelts. All kinds of Grain taken in exchange for trade.-12:20.

Poet's Corner.

From the Home Journal.

THE DREAM OF LOVE.

BY GEO. P. MORRIS.

I've had the heart-ache many times,
At the mere mention of a name
I've never woven in my rhymes,
Though from it inspiration came.
It is in truth a holy thing,
Life-cherished from the world apart—
A dove that never tries its wing,
But broods and nestles in the heart.

That name of melody recalls
Her gentle look and winning ways
Whose portrait hangs on Memory's walls,
In the fond light of other days.
In the dream-land of Poetry,
Beclining in its leafy bowers,
Her bright eyes in the stars I see,
And her sweet semblance in the flowers.

Her artless dalliance and grace—
The joy that lighted up her brow—
The sweet expression of her face—
Her form—it stands before me now!
And I can fancy that I hear
The woodland songs she used to sing,
Which stole to my attending ear,
Like the first harbingers of spring.

The beauty of the earth was hers,
And hers the purity of heaven;
Alone, of all her worshippers,
To me her maiden vows were given.
They little know the human heart,
Who think such love with time expires;
Once kindled, it will ne'er depart,
But burn through life with all its fires.

We parted—doomed no more to meet—
The blow fell with a stunning power—
And yet my pulse will strangely beat
At the remembrance of that hour!
But time and change their healing brought,
And years have passed in seeming glee,
But still alone of her I've thought
Who's now a memory to me.

There may be many who will deem
This strain a wayward youthful folly,
To be derided as a dream
Born of the poet's melancholy.
The wealth of worlds, if it were mine,
With all that follows in its train,
I would with gratitude resign,
To dream that dream of love again.

BIDDY O'FLABERTY'S OPINION OF THE SOUTH.

Arrah, Paddy, me jewel, don't go to the South.
For an Irishman there daren't open his mouth;
If a word about nagurs he'd happen to say,
They would lynch him at once without any delay.

If he lacked for a coat, they'd not let him go far
Without giving him one made of feathers and tar;
And they'd give him still more without thinking it wrong,
Such as thirty-nine lashes to help him along.

You may talk of this country, the land of the free,
But such freedom as that don't exactly suit me;
And sooner much longer this way to remain,
I would rather go back to ould Ireland again.

—*N. Y. Post.*

Choice Reading.

[The following article, (handed to us by the author,) was read in one of the Eastern Colleges, in a society debate; and we present it to our readers here in Potter with pleasure. The gentleman critic is now sojourning in this county.—ED. JOUR.]

Is the American Character Degenerating?

Time gradually produces a change in the character of both individuals and nations. Ours is no exception to the rule. That a change is taking place in our national character, no one doubts; the only question is, whether it be for the better or for the worse. We say for the worse, and this we will prove from our laws, institutions, manners and objects of pursuits. Public corruption has now become proverbial. It is either true or false. Suppose it is true. Who will deny there is a decline in our national character? Suppose it is false. Then the public either believe a falsehood and have lost their intellectual acumen, or they knowingly circulate a falsehood, and have lost their moral character. Take it as you will, the reputation of our public men is a proof of degeneracy in character. This charge is chiefly urged against public men while in office. It is no less notorious that improper means are used to obtain office. The subject is so trite that it needs only mentioning to be admitted. The great number of those who are so eager to serve the public is likewise a proof of decline in the nation's character. In every community there is a place for each member of that community, there is *one* post which demands the peculiar abilities of each individual; there is *one* station, the duties of which each person ought to discharge, for the best interest of himself and the community. This is especially true in our own country. So many seeking official stations, shows that multitudes are out of their own proper sphere and that they are willing to keep others out of theirs; it shows an ignorance of self and an unwillingness to occupy the only place they are fit for; it shows vanity and conceit, in aspiring to places beyond their abilities; for who will admit that we have more men fit for public stations than public stations for them to fill? It also shows a disposition to deprive others of their just rights and a desire to rob their country by depriving her of the services of those best qualified to serve her.

As an illustration of the abilities of office seekers to discharge the duties of their stations, let me adduce one of the city auditors. I myself saw one of them reckoning up the cost of three articles whose total price was less than forty cents. He was some minutes in calculating the amount, and covered with his figures a space as large as an ordinary black-board. Such are the abilities of a W. N. city auditor, while Beckwith, a mathematical genius, is left to hawk his almanacs about the streets, instead of being employed by the people in looking over their accounts. Do you ask, "how can such things be?" We are not inquiring into causes, but into facts, and this fact is a proof of another, viz: the degeneracy of the times. Do you say this is only one case, that we can draw no inference from one example? Remember this is only an example, a type, that thousands like it might be cited, did time allow, and that when such a state of things has continued so long as this has, it has great force of itself.

When we find such vanity, conceit, ignorance and selfishness in the aspirants for public honors, what shall we expect in those of more humble pretensions? Not only in getting into and administering legislative office do we see corruption, but even in the judiciary. Only last month, Judge Merwin of the U. S. Circuit Court, resigned his commission because there was so much proof of his guilt. Not to go so far for an example, we have an equally flagrant one in this city. A judge who held his office for many years was notorious for dispensing injustice rather than justice. Any wretch who had money was prosecuted before him in vain, even when he was guilty of the most criminal conduct. The most shameful private wrongs went unpunished in spite of the clearest evidence. In vain the poor widow or the injured orphan cried for vengeance. Their continual coming wearied him not, for his ears were stopped by their adversary's gold. Even when a town was threatened with destruction by the carelessness and wickedness of a villain, this unjust judge was appealed to without effect. What cared he for the lives of others, if he could get his bribe! Ten thousand such examples might be mentioned, but I will not injure your feelings nor occupy your time by their recital.

Next I would mention the prevalence and *impunity* of crime. Every one knows that the most shocking crimes are of frequent occurrence, and that they are seldom punished. Scarcely a jury can be found, which will render a verdict of guilty, where there is the clearest evidence of it. Bowen says, "bankruptcy is not considered disgraceful in this country, because every one thinks he may become a bankrupt himself." Similar reasoning shows that juries do not bring murderers in guilty, because they may become murderers themselves. Can there be a stronger proof of public degeneracy? Can we imagine a condition much lower than this, that the whole body should unite in or connive at open crime? Though judges and juries are corrupt, advocates are still more so. Look at the counsel for defendant in the late —— case. Hear them assure the court, in the strongest language that their client had spent his fortune in the trial; that he was absolutely ruined in fortune. And the very next day, when the case had been decided, hear them publicly boasting that they had deceived the court, cheated Mrs. T. out of $30,000, and that their client was worth $100,000. Such an act might have been done by some indecent pettifogger of the past, but none would have ventured to avow it. Now leading members of the bar, who have held high official positions, who even now occupy places of great influence, glory over an act, which would have caused their predecessors to hang their heads and weep in shame and confusion.

Does any one want a farther proof of the hopeless depravity of lawyers, and the depth to which they have sunk? It is nigh, even in this city. Do you know why the jail has been recently moved? Why, but to prevent the prisoners from being contaminated by contact with the law students, which was the case as long as the jail adjoined the law building. If embryo lawyers corrupt criminals merely by proximity of residence, what must we expect of them when fully developed? Thus we have seen that our statesmen, judges, advocates, and even the mass of the people are depraved and corrupt, beyond recovery. Does any one dare to compare the present with former generations in this respect? The idea is preposterous!

We will now examine the laws. Formerly in this state divorce was granted for but one crime, and then only by the legislature. Since 1842 the law has often been changed, so that now divorce can be given on eighteen different grounds and by the court. Does not this show a laxity of morals? The sanctity of the marriage relation is one of the strongest proofs of, as well as safeguards to, virtue. Do any claim that this law is not a proof of a decline in morality? That on the contrary divorce ought to have been granted on the eighteen different grounds? The law is never made before the crime specified in it is known, and the fact that each year some new clause is added to make it easier to obtain divorce, shows beyond doubt, that formerly these various acts were unknown. Certainly then there is a dreadful decline in character—18 to 1, in only 17 years. Shocking! Horrible!

The "Fugitive Slave bill," "Missouri Compromise" and "Maine Liquor law," have more or less agitated this entire country, or various portions of it. I do not intend here to discuss their justice or injustice, constitutionality or unconstitutionality, or even their expediency, but I do say that if just and expedient, they ought not to have met with the opposition they did; if unjust and inexpedient that opposition ought to continue. Either way they show a decline of integrity and virtue. But it is urged on the opposite side that religious infidelity used formerly to abound, while Christianity has now shamed it away, besides filling our land with beneyolent institutions for the relief of the distressed; that it has also multiplied the institutions of learning and refined society. All this they exclaim is an improvement upon the past. I do not deny these things are so; I do not draw from them the same inferences. Suppose infidelity used to be more openly avowed. This showed some thought and vigor; none can be openly an infidel without some study. And to acknowledge it is to challenge discussion. Now infidelity is equally prevalent, but disguised under the various forms of "Free love," "Pantheism," and all the isms of the day. Besides there is a practical unbelief even in the professors of Christianity ten thousand times worse than the blindest infidelity or the most rabid atheism. This appears in the strong church and weak christian spirit so prevalent in the nation. It is seen in the disposition of everybody to have a church at their own door; to hire a minister and never pay him; to dismiss him if he happens to speak one word of truth in a sermon; to make religion consist in soft seats, flexible consciences, creeds and forms, pomp and display, while every virtue of the heart is ignored. This appears in the professor's turning the beggar hungry and naked from his door, and giving $100 for the poverty-stricken inhabitants of the Feejee islands. It is seen in church members reviling church members behind their back, and professing the utmost esteem before their face. This is no false statement. It can be seen every day not a stone's throw from this spot. When one thinks of these things, of the hollowness and rottenness of society, of the meanness and hypocrisy of even church members, it is some consolation to know that the time is coming when all this mask will be stripped off, when every one will appear in his true character, and one almost wishes it could be immediately, that he might see the shame and confusion with which these hypocrites would sneak off and try to hide themselves.

So much for the boasted improvement in religion. As to the benevolent institutions, who founded them? Who sustain them? Why generally some heartless, soulless old miser, who has spent his life in grinding down and oppressing the poor, who has amassed a fortune by "keeping back the hire of the laborers," and who wished to erect a monument to perpetuate his memory. Such were McDonaugh, Girard and also Trowbridge of this city. One can now see in yonder cemetery a towering granite, raised in his praise. Do you not hear, as you pass along the streets, the voice of the poor execrating his name? Such generally are the founders of these institutions. There are, however, a few honorable exceptions, just enough to prove the rule. Such an exception is the founder of the Cooper Institute in a neighboring city, a noble soul who has not retained his money with a sordid grasp, until death snatched it from his clutch. He has chosen to use it himself for a useful purpose; to be the dispenser of his own bounty, and not leave it for a prey to lawyers, for a bone of endless contention. But really the necessity for such institutions is a proof of want of generosity and benevolence. Nearly all who enjoy their benefit have relatives, either parents or children, brothers or sisters, friends or connections, who can, should, and unless destitute of affection, would support them.

The very existence then of benevolent institution shows a decline in virtue, a want of benevolence; when many now have to put their generosity together to make it equal that of single individuals in former times. But who manage and pretend to assist in supporting these institutions? Why some sewing society composed of meddlesome, avaricious old women, prying, stingy old maids, and jealous insignificant young ones. These meet at intervals ostensibly to aid the poor, to support the benevolent institutions, but really to gossip, to malign the unfortunate, to slander those infinitely superior and better than themselves. Not to inveigh without reason and proof I will show the actual working of this system as exemplified by one of these societies in this city! a city so rich in examples to which I have often referred, and to which I shall often refer again—a city enjoying all the advantages of the best school and college in the country, filled with churches; containing at least three licensed preachers to each church;—abounding in these benevolent institutions and boasting of being the centre of modern civilization; and yet a city so sunk in heathenish wickedness that a good deacon told me he believed if it was not for the preserving power and purifying influence which comes from the country, it would absolutely sink. This of itself is enough to condemn these institutions and refute the arguments on the other side. This society spend an afternoon and evening every fortnight in their commodious and elegantly furnished society room.—Here they partake of a supper, paid for by their fathers and husbands, of more value than all products of their labor.—This labor consists in making a few garments for the orphans at the Asylum or the children attending S. G. Sunday School, or for the heathen, when perhaps some half-naked heathen is shivering without the door, and some pampered well-clad heathen is sewing within. This reminds me that these gatherings are discontinued in the warm weather. There is no need of charity then; besides, how could these good sisters, clothed in silks, with broad skirts, sew in summer? They would have to use the fan with one hand and keep the smelling bottle in the other. To make these garments is no doubt a worthy and charitable deed, if they actually accomplished anything; but instead of sewing, the members gather in knots, except a few new members not yet fully filled with this Christian spirit, and spend their time in discussing the affairs of the day, in concocting some new slander.—Let us note their remarks. The subject must be interesting for they are all attention. Ah! they are talking about Mrs. N. I intended to repeat their remarks, but they are unfit to be mentioned in this refined audience. I will not shock your sensibilities by telling the horrible things they say, by giving the shocking names they apply to her. Let it suffice to say, they slander, revile, abuse, and accuse without mercy, reason or limits.—Can it be possible, that they are members of a Christian congregation? that they have met from charitable motives, when they show no charity, not even decency? Young gentlemen call in to spend the evening with them. Such self-denying labor of love ought to be cheered and rewarded by the brethren. See how pleased those young ladies seem with the society of that gentleman. They say his company gives them the utmost delight. Presently he leaves them, when with an expression of contempt and disgust they raise their hands and exclaim, "how glad he is gone, such a bore." Here we have taken a peep behind the scene. We see how much reason we have to boast over these institutions. We see the candor, integrity, and charity of the benevolent societies. That modern Christianity so much commended, so strongly advocated by the opposite side, is far from deserving commendation, is shown by the fact, that recently a member of a rich church that stands on the green, was found in a starving condition, entirely neglected by those benevolent brethren and sisters.—While this sewing society was regaling themselves on the choicest viands of the city, while their pastor was rolling in fat, with a salary of $2500 per year, this poor woman, their sister, his charge, was actually perishing for want of the crumbs which dropped at their feast, or of what could be purchased by the sums he spends in the streets or saloons for peanuts and oysters. Members of other churches here are destitute and suffering, and no aid is extended to them by those who profess to be their brethren and sisters. I myself have seen one relieved by a stranger, for which he was laughed at by the young ladies of this city. I speak what I do know, and testify what I have seen—You receive not my testimony.

Let us examine the institutions of learning, the stronghold of the opposite party. These are increased in numbers, I admit it. That alone is no proof of an advance in character. It is clear to be seen that they have declined in morality. Formerly the catechism was a text book in all the schools. The Bible too, and the command of Solomon was heeded. The rod was frequently used. Due subordination was maintained. Now all is changed. The catechism is banished; the rod with it; as a consequence, the children are spoiled. Suppose colleges have been multiplied. Has not the population of the country increased too? And are there not more persons now in the country who have never been within sight of a college than there were 100 years ago? But let us compare the education of the present with the past, even in the colleges. We shall see a marked decline. The students used to talk in latin. Now they do not know enough latin to read their degrees. Eighty years ago, such was the ability of an instructor, such his erudition and command of language, such at that time was the power and strength of our language, that in four lectures he could make his pupils—so great were their capacities and acquirements, even the freshmen—complete masters of the science of astronomy. Now the style of literature is so changed—so loose—bombastic—feeble—that it requires a year's study of the text book, and four times as many lectures, by the ablest men of the country, for the seniors—so inferior in abilities are the students of to-day—to get an acquaintance even with the elements of the same science. This is the wonderful improvement in education. "Let us give thanks that we are infinitely superior to our fathers."

But what shall we say upon college morality? The decline is too evident to need stating; yet we will give one example. Not long ago one of the most candid and venerable instructors in one of the most venerable institutions of this land, was giving lectures to a *noble class*, on the eve of graduation. To these lectures a number of young ladies were admitted. After delivering several lectures the professor examined the students upon what he had already told them. At the next lecture after the examination, he said "he forgot to ask the ladies to the examination; but he supposed they would like to know how the gentlemen passed the ordeal; how many had their hearts fail them. Not one," said he, "they all passed first rate, excellently." A few days after this he asked the class to remain until after the rest of the audience had gone, and then said, "Young Gentlemen! I see you are not paying good attention to the lectures. I fear the coming examination will prove you ignorant of this great subject. I told the ladies and strangers the other day that you all passed the last examination first rate. But in truth you did not. Several of you showed you knew nothing of the subject. Many of you did yourselves no credit." You, my classmates are witnesses to the truth of this. It needs no comment. When the best of instructors, who ought to be free from the ambition of youth, who should seek for something better than to make a display, is so far led from the truth by the desire of creating a favorable impression, what shall we expect from others? What must we look for in the students? It it were necessary and time permitted, I should like to review the change in our customs and objects of pursuits. But I am already trespassing upon your patience. I did intend to show you how everything has reversed, beginning with the family circle, the foundation of society. To show you how these had gradually contracted, while the ladies' *circles* had been continually expanding. To show that children, formerly esteemed a blessing, are now regarded as a curse; and not entirely without reason. Formerly they were obedient, dutiful, affectionate, and reverenced their superiors. Now they are exactly the opposite of of all this. Young America at 10 talks about the obstinacy and stupidity of the Old Man, and threatens to dress him out if he don't mind. Formerly they were of real service in gaining a livelihood. Now they are useless, especially the girls, who are good for nothing except parlor ornaments, and costly ones at that, as "Bowen" says of money. They can drum a little on the piano, simper a little and say "yes" if any one speaks to them. (No particular question is intended.) But that is all they can do. I wished to show you that formerly when one met a young lady, he could talk with her freely, and if mutually inclined upon acquaintance he could marry fearlessly. Now when he chances to meet one, the first thought is, it will cost so much, or so much to dress her. No one could prudently marry her without an income of $5,000 or $10,000. A friend told me the other day that it would cost at least $1500 to dress a lady he met the evening before. I wished to show that all the time of one sex is spent in acquiring for the other to spend. To show that formerly every one was open-hearted, generous and hospitable; not so now; that formerly the water, woods and air were free; now all are taxed. I will give one more example and then close. I am sure I have already fulfilled my pledge and established my point. Wild fruit and berries used to be free everywhere. Last Summer I was one morning picking a few by the roadside, when out rushed a man—I mean the form of a man—and said, "I am saving them for myself. Don't get them." Good gracious! I had heard of forbidding to go into the fields for them before. I had seen notices up on boards and gates forbidding the public trespassing. But I think this clapped the climax.