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TOWANDA:

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ADDRESS

Delivered before the Bradford County Teachers' Association, at Asylum, BY O. H. P. KINNEY. (Published by request.)

Mr. President:—I ask your attention for a few moments, while I give you the result of my thoughts upon the subject of educating the feelings and sentiments—a branch of education which has heretofore been but poorly understood or sadly neglected.

Every prompting to act in the world comes from the feelings alone. Adults as well as children always act by feelings. The intellect is but an instrument in the accomplishment of our desires. Philosophers have heretofore labored under the mistaken idea that intellect is the cause of feeling, and accordingly have confined education to the understanding alone. To see the error of this, we have but to look at the thousands of highly intellectual men in our world, whose intellects are but sources of misery and justice are not sciences, and that knowledge is not virtue. No one is benevolent, just, timid, courageous or haughty in proportion to his understanding; nor has he intellect or penetration on account of his feelings. Each affection, as well as each intellectual faculty must and may be exercised for itself. Yet they are so intimately connected and blended in every action in life, that their spontaneous and united education seems indispensable. Man learns to be just, prudent, courageous and ambitious, as he learns to calculate, to measure, speak and reason. The education of the feelings and sentiments, therefore, seems to be legitimate and unquestionable necessity.

It may be said that this branch of education belongs more properly to the domain of parents,—that in the nursery, by the fire-side and in the field of business should be taught obedience, virtue, justice, perseverance and energy. True, the parent is under obligation to discharge these duties at all proper times and under all propitious circumstances. He is equally obligated to educate his children in all other respects when their own well-being and that of society may require it. But obligations are no greater in the one case than in the other; for neither the child nor the parent is any more interested in one branch of education than the other.

Others, again, it may be said that this branch belongs properly and exclusively to the church. We think the church entitled to no jurisdiction over no branch of man's education; but whatever duties in this respect may feel under obligation to perform all kind out of the church are under equal obligation to discharge. But the church, as we seem to have taken the faith merely, and religious belief of mankind more particularly under its care and guardianship—leaving its weight and very important matter completely unshared for and untouched. But those the claims of the church to exclusive jurisdiction in this matter be good. We see no day in seven and but a few moments that day devoted to this very important branch of education. The child listens attentively to a learned disquisition upon some theological text, and returns to its home as if with the conviction strongly impressed upon its mind, that instead of having its feelings educated or disciplined on that day, at least much of the natural promptings of its mind be repressed. The devotional feelings, if true, are called into activity, but disciplined; for, from excessive and unindulgent excitement even they, many times, lead to results. Moral precepts are freely gravitatedly heard and the theory of right living fully understood; but to the great wrong it is, after all, but a theory, which is talked and vicious, many times, understood as well as the upright and the good.—We use who desire to do right, and to be governed by correct principle, they are of essential service, as they point out and illumine the way which they already have a strong desire to travel; but to those whose feelings are not—but pearls cast before swine. In the precept without practice—without education or discipline of the feelings and sentiments which our youth so much require.

Others would pretend to cultivate the musical talent by simply reading or hearing discourses about the principles of melody and harmony? Is it not necessary for this purpose to perform tones, either by singing or playing on a musical instrument?

Others learn by heart all the principles and theories of colors, and yet, without becoming familiar with the colors themselves, he will know no more about their richness and harmony than a blind man.

It is just, patient, persevering and diligent will no more produce justice, patience and benevolence, than we understand mathematics, chemistry or philosophy by being merely exhorted to study. Precept of any kind must be put into action, and this alone is of practical use.—We do not safely infer, therefore, that the education received through the tutorage of a teacher exerts but a limited influence over the feelings and passions of mankind. I would speak lightly or disparagingly of what has been done in this behalf. It has undoubtedly been a great pioneer in the work of education; yet aside from all that has been done, and may be still doing, there is a wide margin left in which we may legitimately and profitably act.

Others would make his pupil a geographical scholar, not only makes him acquainted with the definitions of Lakes, Oceans, Continents, Islands, &c., but he places a correct picture of the whole subject, before him, that he may see, what he would otherwise but faintly understand in theory. And the most successful teachers go farther, and make the student delineate upon the "board" or elsewhere, the outlines, forms and relative location of the various objects connected with his study, and thus calls into active, original life every faculty of the mind necessary to a complete mastery of the subject.—If he would make him a good mathematician, he does not rest with a mere exposition of the rules and formula of the science, but he puts him at work, compels him to develop his mathematical talent by the reasonable exercise of its own powers. In short, we see no one attempt to educate the pupils in his charge, without putting them into the active practice of those things he desires to teach.

The parent, therefore, who would make his child benevolent and kind, must do something more than exhort to kindness and benevolence. Objects of destitution and want must be presented and the habitual bestowment of kindness and charities must be required, in order to call into activity, and properly develop those feelings and attributes in the child. If he would make him weak, tired and indolent, he should permit him to encounter no opposition,—attack no formidable object—overcome no obstacles which may be in his way, whether they be physical, mental or moral, and the end is nearly attained. But would he, on the contrary, have him resolute, persevering and energetic, he should put the axe into his hand, and let him attack the forest, whether the object he encounters be the literal forest, or the tremendous growth of wickedness and error in our land; and suffer him never to falter at any undertaking, provided it be worthy and attainable.

Thus the feelings and sentiments are educated; and thus we see why the mere preaching of those things accomplishes so little.—There can be no education or human development, without entering into and doing those things which we desire to have done as the result of education.

The intellectual faculties constitute but a limited part of the human mind; and we will all agree that it requires the proper and harmonious development of the whole to constitute a model man. Why, then, should a portion of the mind be selected and made the peculiar and exclusive subject of education? As well may one hand be taught its handiwork and the other lashed powerless to the side.—With as much propriety might the young mathematician be taught division without multiplication. In fact, it is not unlike society with one half its members thoroughly educated and the other half groveling in the grossest ignorance. All the anomalies of such a society may be seen in one highly educated, wicked, brilliant, unscrupulous man.

How many thousands are turned out of our schools, educated in the popular sense, yet without energy or efficiency in the world;—or perhaps with great executive powers, but all uncontrolled and undirected. We find nothing in the human organism, either mental or physical, but is essential to virtue, prosperity and happiness. Those propensities of the mind which Phrenologists tell us lead to violence and crime, are but the uneducated and undirected motive powers of the man—powers which constitute him an executive being. To encounter opposition, to combat error and evil and overcome formidable obstacles in establishing right, truth and justice, are their legitimate functions, and when educated and trained to that end in common with the intellect—lead to those results and to none other.

The highly finished engine with its hissing pressure of steam is a noble machine, and is regarded as safe or dangerous, good or evil according as it is guided in its onward course. If directed by the engineer and the track on which it is to travel, but little fear need be entertained as to the amount of executive power it may carry—the more, as a general rule, the better, and the greater amount of valuable labor it will accomplish. Its speed and power is then regarded as the test of its usefulness, and of the triumph of its manufacture. But let it run wild—undirected by rail or engineer and the evil it may do is incalculable. Then, the greater amount of executive power it may possess the greater the calamity. Is it not so with man? Youth are educated in the arts and sciences—the machine is polished and highly finished in many of its parts, yet the passions and feelings, which prompt to action, remain uneducated—the propelling powers untouched. By looking abroad upon the world of humanity we can see how many a sad calamity which has resulted therefrom.

Martin Luther may be regarded a good example of strong, yet well educated and well disciplined executive powers. He early learned to combat error, to strike well directed blows at religious tyranny and oppression. It was not his intellect that made him great, and enabled him to accomplish so much for religions freedom. Melancthon, his compeer, was far his superior in intellectual endowments; yet he accomplished comparatively little in those struggles. He was without energy—lacked executive power—faltering at slight opposition—disliked contention, even for truth's sake; yet all he spoke and wrote bear the impress of scholarship and intellectual discipline. Had Luther's strong combative powers received a different impulse—had they been differently educated and trained in his youth, he might have been a pugilist; and Melancthon with ordinary intellectual powers, combined with his almost total want of executive power, would have been a dolt.

We acknowledge it difficult to adopt any well digested system for educating the feelings, yet we are, probably, not aware of the great amount that may be accomplished, even without such system. But little has heretofore been done, because but little has been tried.—Gen. Washington said to Gen. Lee, when he met the latter retreating with the Pennsylvania militia from a position he was directed to hold at the battle of Monmouth, with the complaint that his men would not fight:—"Sir," said the commander, pointing his finger significantly at him—"Sir you have not tried them."

As much might with truth be said of the subject before us—It has not been thoroughly tried. In this connection I would present but a few of the most prominent points of the subject. Every teacher knows there is a great diversity of feeling and disposition among his scholars. Much has been said and written upon the propriety, and impracticability, even, of governing all by the same rules; and valuable suggestions have been made for treating children according to their respective dispositions. So far as governing schools is concerned, and to this end the suggestions have usually been made, it is all well, and much of it may with propriety be applied to training and modifying their dispositions themselves.

Some children are introduced into our schools whose great ruling passion is to gain the praise of others. Teachers finding this to be the mainspring of their actions, appeal to it whenever stimulus is desired, and thus pamper and feed it, till the child grows up to be a crawling, cringing sycophant—ready to sell its manhood to procure the smiles and praises of those standing above him. This class is numerous, and we need not look far into social, religious or political circles to find them.

But while this fact is looking us full in the face we should not forget, that on the reverse side of the picture are those who are almost entirely indifferent to the opinions of those around them. To such the appeal cannot be too frequently made—their love of the praise and approbation of others cannot be too often nor too strongly excited. Public opinion is a great conservator, and holds thousands within the bounds of decency and respectability; but this class grow up to disregard her high authority, and many times publicly demean themselves without a blush. Now, may not a proper course of discipline in our common schools materially improve both classes, and especially develop and strengthen, in this latter class, a weak, and apparently, powerless feeling, until it be able to hold, to some extent at least, control over their conduct?

Others, again, appear on the stage who are haughty and arrogant, who think themselves superior to those around them, and who, consequently, disregard the rights, feelings and interests of others. Considering themselves about perfect in all desirable points, they leave the school self conceited simulators, and finally become vain, ignorant aristocrats of the world. To them the great principle of human equality is unappreciated or unknown. If powerful enough, and intelligent enough, they would soon convert our government into a splendid aristocracy, in which the few, like themselves, would tyrannize over and enslave the mass.

Upon turning this picture over, we find on the reverse side, those who fancy themselves inferior to every body else—who lack confidence in themselves—distrust their own abilities. They become the underlings of the world—possess mind but allow others to use it. In short they play "second fiddle" all their lives, when they have talent sufficient to have taken the lead. Why may not these feelings be modified? Why not the one class be humbled, and brought to respect the rights and feelings, and properly value the opinions of others? and why not the other class be imbued with self-respect—made self-reliant, and to properly appreciate their own capabilities?—And all through a training process in our common schools. If not there, then where?—"Sir! it has not been tried."

A want of proper respect and courtesy to old people is a marked characteristic of the American youth. Rudeness and impertinence grow up with them, and we are not unfrequently compelled to hang our heads at their conduct in this respect even when grown to manhood. Probably, there is no feeling so easily modified or educated in our schools, as that of deference and respect for the opinions and persons of the aged. Education in this respect, was in times past tried, and although confined to outward appearances, and many times attended with awkwardness and even buffoonery, still, we are compelled to admit, that on the whole, it was productive of good. There can be nothing, however, in kindness and deference to old people contravening our rights as men. We are not required, thereby, to yield the right to a fair and manly defence of our opinions on all proper occasions. But it should not be forgotten that there is a right way of exercising even the right itself. Teachers, however, have many times driven their scholars into the opposite extreme, and have become instrumental in subduing, breaking down or driving into baseness many a noble and inquiring mind. I admire an inquiring and investigating mind, and respect the man or boy who desires, and has the moral courage to stand up for and defend what he conscientiously believes to be the truth. God designed that every man should do this, and to this end he has given him the requisite desires and powers. And yet the child that dare question the infallibility of some teachers on any point, and that shows a disposition to maintain his opinions, is informed that such conduct is criminal, and not infrequently he is made to feel its criminality by the infliction of stripes. And while smarting under the rebuke he thus receives, he naturally turns his excited combative powers and feelings to other and baser objects. Why should those powers be turned from their legitimate and intended course to find vent and exercise in the fields of crime? Ye, who fear a child's investigation of your *ipsi dixit*, may answer. Convinced by good argument or authority that you are right, or suffer yourself to be convinced that the child is right, and the feelings are satisfied, and truth established in both minds. A great man once said—"Should I leave no other inheritance to my children, by the blessing of God I will leave them the inheritance of free principles and opinions, and the example of a manly and independent defence of them." I would not be understood as maintaining that children should exercise that right as freely and as indiscriminately as adults. Neither would I say that they should *never* exercise it. On the contrary, I would urge the necessity and importance of their being encouraged in the exercise of those rights and powers frequently,

and under the direction and discipline of a competent teacher.

Again, it has been said that our common schools are prolific sources of lying. Humiliating as it may be, we are compelled to acknowledge that to some extent it is true, and on the teachers a portion of the responsibility rests. The uplifted rod—the frowning austere countenance—the rigid and violent code of laws which is executed with unrelenting severity, have driven thousands into offences worse than those for which they were to be punished—such as lying in order to cheat the master and his laws out of their "ponnd of flesh." Offences must needs come, but doubly responsible is he who magnifies the offence by inducing other and greater ones perhaps through fear of bodily harm. Could we but see the offender and the offence in their true light, we would be less inclined to inflict blows on the young and tender flesh; and could we then as plainly see the consequences which almost invariably follow, we would be inclined to forego the practice altogether. If any course in the world embitters the feelings, drives to lying and deception, and stimulates to revenge, it is inflicting pain on the body for the errors of the head. The practice was inaugurated ages ago, amid passion and cruelty and revenge, is continued at this very day, in many instances, from the same cause, and with the same accompaniments.

While some are thus driven to deception, others are hired to disgrace themselves in the eyes of their fellows. I have cases in my mind at this moment, of considerate youths being seduced to thus disgrace themselves, first by acknowledging themselves guilty of some low offence, and secondly by telling an untruth in order to make themselves guilty in the eyes of the teacher, and all under the promise of escaping punishment. Like Galileo, who was constrained to say that the earth did not move, when out of hearing of his oppressor declared that the earth did move notwithstanding,—so these youths, when grown beyond the reach of the master's rod, persist in saying that that the confessions thus extorted from them were in every particular untrue.

But let us turn to a more congenial branch of the subject. In this, the most beautiful portion of the world, there is much to call forth the higher and finer feelings of our souls. A landscape of great variety and beauty meets our views whithersoever we turn. The eye cannot rest upon a single spot, in the whole sweep of its vision, in which there is not grandeur and beauty. All the finer senses and feelings which are capable of being wrought upon by surrounding nature are most pleasurably excited, and the sources of that excitement are so varied and numerous that we can rarely become wearied with them. The broad and level prairie, although carpeted with the richest profusion of flowers, soon becomes to the eye, what a dull monotonous sound is to the ear, and we instinctively turn from it for the wild and rugged scenery of the hills. The ocean, though grand at first, is of such sameness, that we soon tire of its motion and music. But in the beautiful valley of the Susquehanna there is everything to inspire us, and elevate our minds to high and pure thoughts and feelings. And yet, amidst it all, our children are for months, and even years, shut up within low barren walls standing by the dusty street, without a leaf or a bough to intercept the scorching rays without, or to cheer the little souls within. Why could not our fathers have consulted their own wasted and worn-out frames and spared, in their hours of toil, a few trees where our school houses were to stand? Oh, why cannot the present generation perform a little of the labor of which their fathers have done too much, and replace the maple, the oak or the elm about the houses of our children, and thus render their school hours more tolerable and pleasant? Why not the teacher hang branches at the glaring windows, place flowers upon the desks or cheering pictures upon the walls? Their influence upon the feelings of our little ones is most potent. They silently breathe into their impassive souls the holy influence of God's eternal laws. National character, even, is moulded somewhat by the power which nature exerts upon her denizens. Her work, in this respect, can be traced from the tropics to the poles. In this country however, there is such a constant and continual change of locality, and consequently of climate and scenery, that her finger marks are not so apparent; yet, even in our own land, the proposition finds proof.

Show me a people whose days have been spent upon the arid plains of the South—where the climate and the inherent energies of the earth combine to supply to hand the necessary food, and even raiment and habitations—where mental and physical labor is regarded as gratuitous, and seldom if ever called forth from considerations of necessity, and where the eye in its wanderings cannot rest on a single spot in which there is beauty and magnificence, wherewith to relieve the tedium of a monotonous life, and I will show you a race, comparatively speaking, weak, ignorant and debased—while those, whose lives have been spent amid the varied and beautiful scenery of the hills, who have breathed the pure mountain air, and drunk at her crystal fountains—where the necessities for labor have developed and made strong the energies of body and mind are comparatively, healthy, intelligent and virtuous.

But to pursue this subject further at this time would be needless. We designed to notice but a few points, and leave the good sense of others to supply the minutia. Can we not do more than we have heretofore done to correct the evils to which we have alluded? Can we not see the early bent of the young and tender mind, and train it, as would the plow, to beauty, symmetry and usefulness? That much is needed no one will deny. That much may very properly and profitably be done in our common schools, towards training and properly educating the feelings and sentiments, we entertain no reasonable doubt. Let no one say then, that he can of himself do nothing, lest he render himself obnoxious to the charge—"Sir, you have not tried."

Report of the County Superintendent for Bradford County.

My predecessor, for good and sufficient reason, as he claims, having declined to make the annual report for the school year ending May 31, 1857, and the head of the School Department having also, for good and sufficient reasons, as he claims, urged me to prepare something in the form of a report for Bradford, I undertake the task not knowing what to write.

Although I have no formal report to make, no statistical tables to present, still I am not willing that Bradford, a county with more schools than any other in the State in which there is no city, a county that numbers more teachers than any other, with the exceptions cited above, I say I am not willing that Bradford shall not be wholly unrepresented in the volume of school reports for 1857.

The law of 1854, says, that "the County Superintendents shall annually, on or before the first Monday in June, make an extended report of the condition of the schools under their charge, suggesting such improvements in the school system as they may deem useful, and giving such other information in regard to the practical operation of the common schools, and the laws relating thereto, as may be deemed of public interest."

Now, it must be evident, that I cannot comply with this requisition, because I have no knowledge what the Superintendent did do during the year ending May 31, 1857. I am not able to set forth the fitness or unfitness of the teachers to perform their duties, neither their faithfulness or unfaithfulness, for I have had no means of ascertaining these particulars, other than a general acquaintance with several of the teachers of the county. I cannot report the condition of the schools, because I have not visited them, only as a fellow-teacher. I know not what account to give of the school houses, for I have seen but few of them. Not having granted any certificates, or annulled any, I can have nothing to say upon the topic.

It will not be proper for me to report what I intend to do when commissioned, for until the field is looked over, it is impossible to tell what I shall do. Still a report must be prepared. Bradford must not be left out. If it should not appear among the northern counties, our central and southern friends, may conclude that we have repudiated the school law.

The County.—Bradford is one of the largest counties in the Commonwealth, and embraces a great variety of surface and soil.—The Susquehanna river divides the county into eastern and western portions. On the western side of the river two large streams, which run nearly the whole length of that part of the county empty their waters into the river only about three miles from each other. Along these streams are valleys more or less extensive, and between them are high, and in some places precipitous hills or mountains. Between the two branches of Towanda creek is a coal and iron range, and the hill is so steep that no passable highway can ever be constructed over it. This feature renders the duties of the Superintendent more laborious than they would otherwise be, making it necessary in some cases to travel thirty or forty-five miles to get from one township to another adjoining. The eastern portion of the county is also traversed by creeks, but the hills between them are not so steep or high, and the towns in that section are more easily reached. The most of these mountains are tillable to their very tops, hence there is a great diversity of soil, and consequently great difference in the value of real estate. In Armenia, a newly settled hill township, unimproved land is valued at one dollar and fifty cents, and improved at six dollars per acre. While in Athens, an old township lying along the Chemung and Susquehanna rivers, unimproved land has a valuation of three, and improved a valuation of thirty dollars per acre. This, as will be readily seen, must make a great difference in the per centum of school tax. Armenia pays a thirteen mill tax, and barely keeps her schools open four months, and Athens keeps her schools open eight months with a tax of four and one-fourth mills on the dollar.

The inequality of taxation has a tendency to make some portions of the school law unpopular in certain localities. Many of our hard working farmers are not sufficiently keen sighted to see, why a man who is only able to purchase a piece of land worth but a dollar and a half per acre, situated on the top of the highest mountain in the county, should be obliged to pay three times as high a tax as the man who can pay thirty dollars per acre for a farm located in a pleasant valley, and near a good market. This he must do, and then have his children at school only half as long. It is but fair to say, however, that the opposition to school system is not generally found to exist in the districts where taxation is the most burdensome.

Our county has a mixed population; the greater part of which is either from New England or New York, or the descendants of those who originally came from those States; especially in this case with the citizens of the northern and eastern sections of the county.—We have, however, large settlements of Irish, Germans, English, Scotch and Welsh. This diversity of origin and national character, gives rise to corresponding diversity of opinion and sentiments relative to the method of educating the rising generation, and indeed as to the propriety of giving even a common school education to each and every child in the Commonwealth, at the public expense.

The School System.—Notwithstanding these unpropitious circumstances, and these inharmonious elements, Bradford, as a whole, is believed to be at least on an equality with her sister counties, as it regards her educational interests and prospects, and somewhat in advance of several of them. Her inhabitants are mostly engaged in agricultural or mechanical pursuits, and are as a general thing, industrious, prosperous and intelligent. It is not pretended that her schools are all, or perhaps any of them, as good as they should be; her teachers all well qualified, and zealous in the cause of education; that her school houses

are all convenient and comfortable, or her citizens all as active and energetic in this cause as its importance demands; this is not claimed. The whole school system is, in some localities, disapproved of; in others, certain provisions of the law are considered unjust and oppressive. But after making due allowance for all these, it is safe to conclude that the cause is gaining in popular favor. The opposition is becoming less and less vigorous, as the beneficial results of the system are being more and more developed.

EDUCATIONAL AGENCIES.—There are in Bradford some appliances to which the friends of education look with interest and confidence as aids. The Susquehanna Collegiate Institute, located at Towanda, the county seat, is doing a good work in the educational field, by sending forth, from its Normal department, some fifteen or twenty teachers each term.—There have been connected with this department of the institution, one hundred and forty-two pupils during the three years of its operation. These young ladies and gentlemen have not all attended a sufficient length of time to become thoroughly qualified for teaching; yet all have received much valuable instruction, and are better teachers than they were before. Several have attended through the full term of three years, and are competent to teach all of the more advanced sciences that are usually taught in our high schools.—The elementary or common school branches are well attended to by the students in the Normal school department, and instruction is daily given in the science of teaching.

The Bradford County Teachers' Association is also rendering efficient aid to teachers, as well as to directors and others, engaged in advancing the cause of common schools in the county. This organization has been in successful operation for about three years, and is growing in popular favor. Its meetings, which are quarterly, and held in different parts of the county, are numerous attended by all classes in the community where they are held and it is believed that in no instance have they failed to be followed by salutary results. A spirit of inquiry and a desire for improvement have thus been stirred up, which must eventually produce great good to the cause—many objections to the school law have been removed, and much useful information has been disseminated by the addresses, essays and discussions. These organizations have hitherto harmoniously operated together, and the schools of the county are already beginning to exhibit the effects of their joint labors.

CERTIFICATES.—I am not disposed to favor any alterations in the school law that require legislative enactments. Permanency, stability and reliability, in a system of public instruction, even if it be not the best that it could be made, are to be preferred to constant change. People want to know what they are to depend upon. Yet, while I would oppose any alterations in the organic structure of our system, I would at the same time suggest the propriety of having the Department change somewhat the form of teachers' certificates, and the terms and conditions upon which they are to be held. Many teachers may not be fully entitled to "professional certificates," who ought not, however, to be required every twelve-month to present themselves before the examining officers, and answer just about the same queries, and receive the same kind of a certificate from year to year. Is not this plan calculated to make a large class of our teachers, and in many instances the best teachers in the profession, dissatisfied with the whole system of inspections? Teachers of long experience, and of acknowledged natural and acquired ability, are thus not unfrequently obliged to come before a young, inexperienced, and it may be, ill qualified inspector, and go through the farce of an examination. While I would have the avenues to the teacher's profession carefully watched and sedulously guarded; and while I would, if possible, have the standard of qualifications required by law, elevated, I would not require such teachers, as referred to above, to go through the form of an inspection merely because the law requires it.

WORK TO BE DONE.—Although I cannot report what has been done, it may not be out of place for me, in closing, to express my opinion as to the work to be done during the ensuing year. There are about six hundred teachers to be examined, and the same number of certificates to be issued, three hundred and thirty-one schools to be visited within less than six months, this being the average time taught—thousands of miles are to be traveled, and almost inaccessible mountains to be ascended and descended—opposition is to be encountered, kindly met, and patiently borne with—public opinion is to be aroused and directed to the cause of popular and universal education—directors are to be stimulated to the faithful performance of their arduous duties, and encouraged to labor on against opposition and without pay—teachers are to be urged and persuaded, if possible, to qualify themselves to teach and govern better—to be more faithful, more useful—public meetings are to be addressed—teachers' associations to be sustained—institutes to be established and conducted—thousands of questions, relative to the school system in all its varied and multifarious operations are to be considered and answered—thousands of letters to be written, and thousands of other things to be done, of which one unacquainted with the duties of the office can have no knowledge. Indeed, so formidable does the amount of labor to be performed in the county appear, and so fearful are the consequences which are to flow from the faithful or unfaithful performance of these duties, that in contemplating them I am led to exclaim, "who is sufficient for these things?"

CHARLES R. COBURN,  
County Superintendent.

TOWANDA, June 3, 1857.

A young stock broker, having married a fat old widow, with \$100,000, says it was not his wife's face that attracted him so much as the figure.