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

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

A. P. CONE,
ATTORNEY AT LAW, Wellsboro', Tioga Co., Pa., will regularly attend the Courts of Potter County. 9:13

R. W. BENTON,
SURVEYOR AND CONVEYANCER, Raymond 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

C. S. JONES. LEWIS MANN. A. F. JONES.
JONES, MANN & JONES,
DEALERS IN DRY GOODS, CROCKERY, Hardware, Boots & Shoes, Groceries and Provisions, Main st., Coudersport, Pa. 10:1

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. 9:24

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

Educational.

Proceedings of the POTTER COUNTY TEACHERS' INSTITUTE,

HELD AT COUDERSPORT,

November 16th to 20th, 1857.

MONDAY, Nov. 16.

The Teacher's Institute assembled in the upper recitation room of the Academy and was called to order by Mr. Hendrick.

On motion, Mr. J. Hendrick was elected President, and S. S. Greenman Sec'y. Mr. M. O. Crosby, and Misses Stearns and Northrup, were appointed as a Committee of Arrangements, and Miss Anna Lewis, Miss Julia S. Catlin and Mr. O. J. Rees, were appointed Committee on Resolutions.

Exercises in Mental Arithmetic, conducted by Mr. Hendrick. Recess. Exercises in Practical Arithmetic. Also Orthography.

AFTERNOON SESSION.

Assembled 1½ o'clock. Geography, conducted by Mr. Hendrick. Recess.—Exercises in Elocution. Recess. An old fashioned school was then represented with much spirit, if not accuracy. Adjourned until 7 o'clock in the evening.

EVENING SESSION.

Convened in the evening at the Presbyterian Church. Music by the members of the Institute. Prayer by Rev. A. McIntyre. The President then introduced the REV. C. M. BLAKE, who proceeded to deliver the following very interesting and instructive

ADDRESS:

TEACHERS & FRIENDS OF EDUCATION, LADIES AND GENTLEMEN: The annual season of the fallen leaves, and gathered harvests, and Thanksgiving, and all other preparations for winter has come; and with it has come the period for again assembling the youth of our land in the Common Schools. In all the vast rural regions of the northern United States; how many thousands of children and youth about this season of the year are annually gathered into tens of thousands of school-houses, from the Atlantic to the Pacific, and from the northern lakes to the southern slopes and everglades.

We are a little band of those interested in the great mental and moral movement of the age regarding the rising race. In this remote county of a great and ancient Commonwealth will be found, I trust, not less warm and hearty friends of education than are to be found in any other part of its borders or coasts. This Institute for Teachers has been convened by the County Superintendent, as a means of aiding as far as possible in elevating and improving the Common Schools of this portion of Pennsylvania; and I have been selected to deliver the opening address.

Coming before you almost a stranger, as I do, perhaps I may find an apology for the directness of my appeals in the fact that I regard the work of education as second only to that of religion; and that I have already devoted to it some of the choicest years of my life. Allow me then, without further exordium,

I. To extend to you all a most *kind and friendly Greeting.* Teachers from the sources of the Alleghany, the Susquehanna and the Genesee, and friends of Education here assembled, I greet you! and welcome you all! And I extend to you, in the name of the Great Republic of Letters and of Moral Improvement, to each one of you, the right hand of warm and hearty fellowship! I claim you as my Brethren and Sisters every one of you; for I look upon you as those to whom are to be committed great and important trusts—the temporal good, and the eternal well-being of every child who shall come under your care.

II. Let me then speak more fully of the *importance and dignity of your calling*; and

1st. It is not your salary, however great, that constitutes your office important or dignified. As a money-making business you do not well to engage in teaching. Lumbering pays better. So almost all kinds of active industry. This is not right, I know. These things ought not so to be. The qualifications of the Teacher ought to be still higher than they are in this county, and the pay much better than it is. But even then your wages are not the chief incentive. They ought not to be so. A good physician, or an editor; or a good lawyer, or a faithful minister of the gospel, is never *paid in full for his services.* It cannot be otherwise from the nature of things. The services rendered by either of them cannot be estimated in dollars and cents.—The fee, the amount received by them, is but a token, what the Latins called an *honorarium*, a mark of regard and esteem as between friends. It is a present more than as a full satisfaction, a *quid pro quo*, like for like, for what has been done by them. So you, O Teachers, let me say, will never look upon your salary as a principal incentive to duty. But

2d It is right that you should regard your own improvement and experience as part of the motive set before you. These are important and of dignity, that is, of real worthiness and value. You are mostly young and of little experience as yet. You are, I hope, willing to be learners for a long time in the great School of Life. Let me say to you then, you are right *in being learners.* You have a great deal to learn. Study every day. I would advise you to *study every day, and every lesson* which shall be attended to in your Schools. Study even the A B C's. Do you know them well? *Do you?* Do you know their history? how they came down to us from the great Orient thousands of years ago? They have a history. Every letter in them has its history, and a most interesting history it is. I wish I had time to give you a whole lecture upon the Alphabet,—So of the numerals. So of all the elements of knowledge—the *semina rerum.* You do well to be awake to this fact, and to every fact, and date, time and place and particular,—to all minutiæ, to all that is vast and mighty within the bounds of human knowledge. You need the telescope and you need the microscope,—to ascend into the heights and to dive into the depths of all that is known and unknown. Study everything. Study everywhere. Study always. To show how this may be done, I quote too paragraphs of fourteen lines—just the length of a sonnet and worth forty thousand sonnets, as they are often written—from the *Independent*, which I read two weeks ago:

"ASTEROIDS.—By the English paper which arrived yesterday, we learn that on the 15th of September, Dr. R. Luther at Bilk, near Dusseldorf, discovered a new planet of the *eleventh* magnitude, the fifth first seen in 1857, and the forty-seventh now known to exist between Mars and Jupiter."

"It was stated in the Washington *Union* of the 5th of October, that on the preceeding evening Mr. Ferguson of the National Observatory discovered yet another planet, also of the eleventh magnitude, which if hitherto unknown, will be the forty-eighth of the asteroids. The size, however, of these planets is very small, the diameter of the largest being supposed to be but forty miles, and of the smallest only four!"

Now let us analyze this and study it all out. What are the *asteroids?* what their origin, appearance, numbers, &c.? Where is "Bilk, near Dusseldorf?" Can Dr. R. Luther, who lives there, be a descendant of "Dr. Martin Luther," Perhaps so. Then if Dr. Martin had continued the monk of Wurtemburg, this Dr. R. had never existed, and the discovery of this brilliant little creation of the great God, four miles in diameter, had never been made perhaps; at least not by him. This is one effect of the Reformation and of true religious culture.

What is meant by "eleventh magnitude?" How small a star can be seen with the naked eye? Who is "Mr. Ferguson." Is he son of the Scotch Astronomer who lived fifty years ago? Is it often that father and son excel in the same profession, as the Sillimans do?—What is the "National Observatory?" Have we other Observatories? how many? what are they doing? How many are there in the world? How many south of the equator? How is the "diameter of a planet," or asteroid, 250,000,000 of miles from the sun, ascertained—and so small! &c. &c. &c.

How much of knowledge may be suggested by a single paragraph in the newspaper! Read these paragraphs. They often contain more than the long articles do. It is the condensation that makes them so rich. And how much of your previously acquired learning does it need to understand them! Can you then be willing to be idle this winter while you teach? will you sit down to a dirty libidinous novel? or waste all your precious time in frivolous pleasure-hunting? or parties, and trifling amusements? I trust that you will not so do. I think too highly of the true Teacher to believe that he or she ever can, or will do thus.

3rd. Again, it is right that you should look at the present advancement of your School and the neighborhood, as most important and of true worth. It is worth your while to try and do something for these. It is a high and noble calling to instruct the ignorant, to guide the footsteps of the young in the way of knowledge "It is good to be zealously affected always in a good thing" (Col. 4: 18.) like the work you have undertaken in teaching. Be zealous then. Be enthusiastic. You will have need enough of this. The community is cold and indifferent to the great work you have undertaken. It needs arousing up to duty on the subject. You are a sentinel upon the walls, watchmen in high towers and outposts which guard the domains of knowledge. In your care and watchfulness, and fidelity alone is safety and hope for the land and the world. But I proceed to speak.

III. Of the *Trials and Discouragements*, which you will have to meet with. These are many and great. I am not ignorant of them. It is needful for you to know them; and to know them as fully as possible. Had the allies at Sebastopol understood well the exact situation of that stronghold, its earth-works, and stone-works, its mines and magazines and surprising strength; and, moreover, had they well understood the sullen, dogged powers of resistance of the Russians, whom they affected to despise, do you suppose that they would not sooner have gained the victory in the Crimea? So of you. I would not have you ignorant of a single difficulty to be overcome, or of a single hardship or discouragement you will have to meet this winter, or anytime as Teachers. Let me speak of some of these more fully.

1st. *Ignorance is one of these.* It is a real mountain of difficulty in the way of the Teacher. The more enlightened the community and the better the home instruction of children is, the easier and more delightful is the work of teaching them. But our communities in Potter county, and in Pennsylvania generally, as we all know, are not as enlightened as they should be. They are not so as yet anywhere. The homes of children are not by any means what they ought to be. And your experience will be different from mine, if you do not find your chiefest trouble and anxiety from these very families whose ignorance is most appalling. Some really most unpromising child of the worst parents in all your neighborhood, will require most of your labor, and patience, and energy, and of all your virtues as a good Teacher; while the task in regard to the ninety-and-nine who do not thus go astray, will be comparatively easy. A head-strong, wilful, selfish man or woman, is despisable anywhere. A child of that disposition is hardly less so. And I am much mistaken if you do not find many such.

2nd. *Prejudice, is the source of much trouble to the Teacher.* This is the offspring of ignorance to be sure. But it is more aggressive. It is not confined to the old, nor to the young. Both have it. This will lead some of your pupils and their parents to array themselves against you, and annoy you, and do you mischief, if they can. They will wish to interfere with your plans and government of the School, and will always take up hostilities against you. It will be sufficient that you wish for a thing, to have them strongly opposed to it. Right or wrong, they will do it. They will hurt your feelings very much. They delight in it. It suits their uncouth and unhallowed natures to be stubborn and contrary and unyielding. If I mistake not, there is altogether too much of this off-spring of ignorance here and among us; as there is, I know, in all parts of the world which I have ever seen. There is too much prejudice, and too little gentleness here. See to it, Teachers, that you are not in fault yourselves. Lop off the horns of prejudice.

3rd. *Selfishness is also a foe to the Teacher.* Your work, like mine, is one of benevolence, of philanthropy, of principle, of duty and high and holy privilege. Selfishness is sin. It is mean, and low and degrading. It never looks at the welfare of another. It never thinks of the feeble, the neglected, the outcast, the forsaken. There is no love for the neighbor in it. It says: "Bless me and my wife; my son John and his wife: us four, and no more, forever and ever. Amen." This is the selfish man's prayer. Every child in your School, and every parent in the district, and every one in your neighborhood, should have this selfishness entirely rooted out of him. Ah! this is a hard, hard, life-long labor, for Teacher, and Parent, and Preacher. It is your duty, O Teachers, to endeavor to do this as far as you can. It will be a task for you, however, I can assure you, or your experience will differ from mine and from that of all your predecessors. Most of the quarrels, and disturbances, and slanders, and wrongs, in all our neighborhoods, are the result of this sin.

4th. I heard the other day of a man entering a school-house in this county, and threatening the Teacher that he would deluge the floor in blood, if things did not go to suit him! *Brutality, ill-manners and low sensuality and vice,* are among the trials and discouragements which you will have to meet with in parents and children. Ill-manners are a crying evil. Young America is rampant. And he is not to be confined to the city alone. He lives in the villages and in the country. "Yes," "no," and "what," are constantly in his mouth. He never takes his hat off except when he goes to bed; and he never bows to anybody, God, man or the devil. I fear, however he is a faithful servant of the later; and that old folks as well as young will come in for a share of the guilt of this service.

This sounds very plain I confess; perhaps some may think it coarse and vulgar. But I see no hope for right education until we reform the manners of our children in the family and Common School.

Thirty to thirty-five years ago, in my childhood, I found myself living in a farming community on the Penobscot, composed of families from old Massachusetts.—Every principal man was white headed with age, and every elderly woman of the community was a grandmother. These have all passed away now long ago. The men had all seen George Washington and lived with him for years during the arduous struggle for Independence. One of them had been publicly thanked by his Commander-in-Chief before the army, for his prowess. We, who were children then, were taught to love those old men. We did love and honor them. We always were required to take off our hats to them when we met them and make our bows to them. It was what good manners required. And we were expected to do this to every stranger we passed in the road. I think this was right. So were the girls required to "make their *courtesy*," as the boys were their "bow." In our days of rapid transit, of telegraphs and railroads, perhaps the like cannot be expected. *But good manners are worth as much to the gentleman or lady now as then.* We used to bow, or courtesy, as we entered and left the School. I wish the same were done now. Or, at least, that as true and hearty manliness and refinement of manners could be cultivated now as then. The want of good breeding is one of the trials and discouragements in the way of the faithful Teacher at present. I charge you to attend to this matter every one of you this winter, and always hereafter.

5th. Go into the *houses of your pupils. You will find the cause of all the mischiefs there.* Exert all the good influence there, which you can. You must do what parents neglect to do. And you must keep doing it, over and over again, till the good habit is formed in your pupils, of acting rightly. This, I know, is a hard and thankless task. But some one must do it. You are the chosen one in God's Providence for this purpose. If you cannot do it, you are unfit for your work, and ought not to undertake it.

6th. Look around the school house and premises, and you will find evidences of what I have been speaking. See the benches cut and scratched and disfigured, perhaps by obscene images. The books will be torn, inked, and written over.—Will you allow these things? And who is to prevent them, if you do not? The task is difficult; but it must be attended to, if you would do your duty. The world needs your services here very much.

So, too, the intercourse of your pupils with each other will be often rude, unkind and immoral, if you do not see to it. Will you permit lying, or profanity, or indecency among them? Will you even countenance boasting, and pride, and envy, and evil-speaking among them? I hope not. If you are a modest, sensible, correct person yourself, I am sure you will not do so. Like Teacher, like pupils, in all these respects. Watch well then your own heart and life; and let your pupils be followers of you, even as you are of Christ.

7th. You will be *diverted from your appropriate work* in the school-room, some of you, I fear, by outside influences. Parties of pleasure, courtships, marriages, and other employments of life than teaching, will engage your attention too much. It is right, perhaps, that they should occupy you somewhat. Some of the happiest ties are formed by you about this time when you are teaching. I would be the last man in the world to discourage you or dissuade you from them. But understand me well. I wish you to be wise and good, true and conscientious, worthy to be loved and esteemed, and every way highly useful. It is desirable that you should go into society somewhat this winter. But be wise and prudent in it. Go to do good and get good there. Do not go to dissipate. You may recreate yourselves thereby. But never go anywhere unless you can retire better than you went; and never unless all others can do so whom you will meet there. Not only be correct youselves, but aid in making others so likewise. You may be cheerful, even jovial, but never can you be immoral, nor immodest, nor thoughtless even. And this leads me to say,

8th. That both you and your pupils need to be, and *ought to be genuine Christians.* I do not ask you to be Presbyterians, nor Methodists, nor Baptists, nor Episcopalians, nor any other of these names of sects which men have devised and used for themselves. Some who use these names are no Christians at all. And there are, I believe, real Christians in all the religious sects of a land like ours—those *who believe in Christ* for *the pardon of their sins and the salvation of their souls.* I wish you to become such believers. God wishes you to become so. Holy angels, and the spirits of just men made perfect in Heaven—some of your own ancestry and kindred are anxiously looking down from the world above, and earnestly wishing that you may be Christians. Before you can be such teachers as you need to be, and such as the world so much needs, you ought to become earnest, devoted Christians. Will you be so? Will you love and serve God, and then labor for the salvation of your pupils?

Moral culture is the great lack of the Common Schools at present. *They are Godless!*—"without God and without hope"—for I have no hope of a nation or a people except in God. It has been thought to be enough to train the intellect of youth. I used to think so: that this intellectual culture and refinement alone, would eradicate error, and prejudice, and partisanship, and quarrels, and dissensions from among mankind. I don't believe a word of it now. The heart needs cultivating. Train the head as much as you please, and you only are placing sharp weapons in the hands of a madman. To be "smart," "'cute," "good at a bargain," is not enough. We have already had enough of this, and far too much, in bringing about the present financial crisis. "Smartness," "shrewdness," and the like terms are only another name for *dishonesty* and *dishonor*, and those who practise them have already brought our country to the verge of ruin. Extravagance, license, lust, infamy, and perdition belong in the same category. I know "smart people" think Christians fools, stupid, underwitted, tame. I suspect even Thackaray and Dickens think so; for these writers so describe pious people. And hosts of their readers and those whom they instruct, think so. But Christians, alas! know and lament, that they, and such as they, are indeed "fools and blind;" and that the world can never be substantially benefited, but always made worse, by them and their efforts.

But I pass to inquire

IV. *Who really are and ought to be interested in the welfare of the Common Schools?*

Teachers are so as a matter of course, as we have seen. So are our County Superintendents, as they ought to be. So is the State Superintendent and the Governor of the Commonwealth. So are ministers of the Gospel. None have done so much for the cause of education in our land as they have from the first. So are editors and authors of good books. So are lawyers and physicians generally interested in education. Upright judges and legislators, all truly pious persons, and philanthropists of whatever trade or calling, are interested in the welfare and instruction of youth. Every wise and good parent can but feel that solid learning and discipline, knowledge combined with virtue, such as a good education implies, is the best inheritance that he can leave to his child. All men in fine, everywhere, who think; all who love whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; —if there be any virtue, and if there be any praise, all who think on these things, the entire commonwealth, take interest in the Common Schools.

You will not then, O teachers, go forth to your posts alone and unbared for this winter. You go as our representatives. We repose such confidence in your fidelity and ability, zeal and integrity, that we propose to send you out as those who shall rightly represent us and our interests in this matter of educating the people and their children. If in the prosecution of your work any of you should meet with opposition or injury, the whole body of us, your friends, will suffer with you, and we shall feel bound to see you righted. Or if any of you is honored for your faithfulness and good deserts, we shall all of us rejoice with you, and delight to express to you our satisfaction whenever occasion may offer us to do so.

You are not then sent out alone. The hearts of the good and the true go with you to your field of labor. From the Governor of the State and the President of the Republic down to the humblest virtuous citizen, we all feel interested in you, or ought to do so; and I am but the mouthpiece of the whole community when I make you this assurance.

I know many are apt to overlook their duty in this matter, or to leave it to be done by others. I call upon all in this county to reflect upon the importance of educating the children. Let the neglected be sought out, the destitute be aided and encouraged. In a borough like this, we need, as in the city, *three quarters of the year at least*, a good public school. It is not sufficient that there is a good Academy. We must have this; but we need to have still more. A host of little children cannot attend the Academy, and would do better in the public school for a while, if they could. And in the country we want more schools, and larger ones, and better ones. No child should be deprived of education for want of a school, nor kept home at work when he has a school to attend.

But I pass to speak finally, of

V. *The Rewards.* It is right that we