DOCUMENT RESUME

ED 054 985	SO 000 947
AUTHOR	Nakosteen, Mehdi
TITLE	Conflicting Educational Ideals in America, 1775-1831: Selected Documentary Essays.
INSTITUTION	Colorado Univ., Boulder. School of Education.
SPONS AGENCY	Colorado Univ., Boulder. Graduate School.
PUB DATE	71
NOTE	1198p.
EDRS PRICE	MF-$0.65 HC-$39.48
DESCRIPTORS	Bibliographies; Coeducation; Educational Finance; *Educational History; Educational Legislation; *Educational Practice; *Educational Problems; *Educational Theories; Equal Education; Higher Education; Moral Values; Nationalism; Private Schools; Public Education; Religious Education; School Role; Social Factors; *United States History; Universal Education
IDENTIFIERS	*Documentary History

ABSTRACT

The purpose of this collection of 52 primary source documents is to sustain the continuity and interdependence of ideas, movements, and events in the development of educational theories and practices in Western culture. Among the concerns of these documents, written by statesmen, clergymen, business men, foreign observers. educators and others, are such educational issues as: 1) public vs. private; 2) secular vs. sectarian; 3) national vs. regional; 4) cultural vs. practical; 5) separate vs. coed schools; 6) tuition free vs. tuition paid schooling; 7) academic freedom; 8) teacher education; 9) educational finance; 10) equal educational opportunity; 11) relation of school to society; and, 12) sources of teacher authority. There is hardly a basic educational issue engaging our attention today which was not also the focal point of dispute and conflict in the formative decades of the Republic. While some are available, these selections have been overlooked by hist[illegible] students of education and are being reproduced for the f[illegible] time. Each selection is introduced with selected quotes and summary statements. Two bibliographies of nearly 500 available primary sources preceed and follow the selections. ED 049 958 is a companion volume citing over 4,500 primary and secondary sources covering the same period. (Author/DJB)

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Conflicting Educational Ideals in America

1775 - 1831

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(Selected Documentary Essays)

by

Mehdi Nakosteen
Chairman, Social Foundations of Education
Professor of History and Philosophy of Education
University of Colorado

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PREFATORY NOTE

The Council of Research and Creative Work of the Graduate School of the University of Colorado awarded me a Fellowship covering my basic salary for the academic year 1965-1966. This Fellowship has been supplemented by three grants-in-aid to cover some of the necessary expenses in carrying out the proposed research project. In describing the nature of this research and the justification for pursuing it, I wrote the Council, in part, as follows:

"Twenty-eight years of teaching and research in the area of history of education have made me aware of some important gaps in this field which must be filled through special research to sustain the continuity and interdependence of ideas, movements, and events in the development of educational theory and practice in the Western culture. This conclusion is based on examination over the past twenty-eight years of primary and secondary literature in the field of educational history.

"One area of neglect is the influence of Islamic culture and education upon the Western culture during the 12th and 13th centuries.* Another, close to us time and culture, is that of educational thought during the first fifty years of national life in America. In this period, except for the educational views of Benjamin Franklin, Thomas Jefferson, and a few lesser figures, our textbooks in the history of American education are vague and sketchy on, or even indifferent to, the educational ideas that may have prevailed during these formative decades of American civilization, and which were influential in bringing about the great American crusade for public education in the middle decades of the 19th century."

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* An introductory effort was made to interpret the nature and scope of this influence in History of Islamic Origins of Western Education, Mehdi Nakosteen. Boulder, Colorado: University of Colorado Press, 1964.

It is to a special research in this area that I have devoted time and effort since 1965, resulting in the present documentary materials covering the period between 1776 and 1831. Important among the concerns of these educational documents are such issues as public versus private education; secular versus sectarian education; national versus regional education; cultural versus practical education; separate schools for boys and girls versus coeducation; denominational versus public colleges and universities; tuition free versus tuition paid schooling; academic freedom; teacher education; educational finance; equality of educational opportunity; relation of school to society; sources of teacher authority; the services of schools to American society and culture; concepts of method of teaching and learning; responsibility of schools for moral and spiritual values; responsibility of schools for religious enlightenment or indoctrination, etc.

To gather these documentary materials I have examined governmental (Congressional, state, and local) documents, books and magazines dealing with education during this period, newspaper items on education, public addresses, and other sources.

The research focuses attention on primary sources dealing with educational ideas hitherto largely overlooked. These include essays, addresses, pamphlets, documents, and other literature preserved from this period, or published only during the period under survey, available only in the large and old libraries in the eastern United States. Teachers College of Columbia University, for example, has a large collection of rare and old books and booklets dealing with varieties of educational topics. Many materials are also available at the Library of Congress, the Boston Public Library, the Harvard University Library, and the Philadelphia Public Library. The Library of the American Antiquarian Society, located in Worcester, Massachusetts, carries by far the most extensive and representative resource materials on education for this period than any other source I was able to investigate.

The basic task of this research has been the gathering and reassessment of these books, addresses, and periodicals on education during this period. An unexpected fringe benefit of the research has been the gathering of primary and secondary bibliographical materials for this period which appear to be a formidable document independent of this basic research to be made available soon in microfiche and hardback for researchers interested in this period of educational ferment in America.[1] The extensive coverage of this bibliography may be illustrated by the following table of contents, suggesting the varieties of educational materials as well as materials surveying the cultural setting of educational thinking in this period.

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[1] Mehdi Nakosteen, Conflicting Educational Ideals in America, 1775-1831: Documentary Source Book. ERIC Clearinghouse for Social Studies/Social Science Education, University of Colorado, Boulder, Colorado, 1971, 480 pages. ERIC No. SO 000 779; EDRS price: MF-$.65, HC-$16.45.

INTRODUCTION

The fifty year period which followed the Declaration of Independence, from 1776 to the death of Thomas Jefferson and John Adams in 1826, was one of educational ferment, uncertainty, and value conflicts in America. Except for such problems as the impact of technology and automation on education and debates on innovations in teaching and learning methods, there is hardly a basic educational issue engaging our attention today which was not also the focal point of dispute and conflict in these early formative decades of the Republic. Who should go to school? For how long? To what ends? Should formal education be public or private? Should education be common or elite? Secular or sectarian? Primarily for boys or for both sexes? Should education develop along national or local patterns? Should its curriculum be cultural or practical? Should schools be organized separately for boys and girls? Should schools be tuition paid or tuition free? Should there be academic freedom, and what does this freedom mean? Should teachers have specialized professional training, and what would this training consist of? Should there be equality of educational opportunity for all regardless of sex, race, religion, economic status, or ethnic origin? How should school be related to society? Who should control schools? What should be the responsibility of the American society to the school system? What should be the services of the school to the public? What methods of teaching and learning are educationally sound? What should be the responsibility of schools for teaching moral and spiritual values? If these values should be taught, who should determine their contents? What are our democratic values? Should these values be indoctrinated or should they be the result of individual enlightenment? Should we teach religion in schools? If so, which preferred religious values should be taught? Should schools be graded or ungraded? These and scores of other questions were debated as eagerly during these early decades of our national life as they are being debated today.

Those who responded to these questions were statesmen, clergymen, business men, literary men, foreign observers, educators, parents -- men and women in almost all walks of life. Some had sure answers, some were not so sure, but invariably they were in disagreement with one another. Some had no use for public education while others endorsed it. Some preferred a national system of education while others advocated select private schools. Some supported sectarianism while others argued for secular schools. And the debate went on.

Certainly we have gone a long way in our educational enterprize since these issues were first debated. But we still have to go a longer way to determine acceptable answers to many of these questions. And in these roughly two hundred years of educational experimentation, crusade, and development, it is of primary importance to determine where and how we began in order to appreciate where we are and which way we are headed in our educational enterprize.

It has been the primary purpose of this documentary history to "unearth" selected essays, addresses, and other documents that were published during this period dealing with these educational issues which have not been readily available to historians and students of education. To be sure, some of the important educational documents written by some of the ablest educational observers of the period, mainly between 1786 and 1799, have been made [illegible] available to the general reader of educational history. These include the educational writings of Benjamin Franklin, Thomas Jefferson, and the works of Noah Webster, Benjamin Rush, Robert Goram, Simeon Doggett, Samuel Knox, Samuel Harrison Smith, Amable-Louis-rose de Lafitte du Courteil, and a few others.[1]

Another important document by Pierre Samuel du Pont de Nemours, written originally in French at the request of Thomas Jefferson, is the first extensive blueprint of a system of education for the United States. The book was translated into English and edited by Bessie G. du Pont and published by the University of Delaware Press in 1923. The original book, entitled Sur l'Education national dans les Etas-Unis d'Amerique, was published in Paris by Le Normant in 1812, though the book was completed and presented to Thomas Jefferson in 1800.

The educational ideas of Jefferson have also been treated extensively by many authors and are therefore not included in this documentary selection.[2] The present documentary works therefore do not include the above materials since they are, with the possible exception of du Pont de Nemour's work, readily available to students of the early history of American education. Certain other documents available in Cubberly's readings and other source books are also omitted. Important among these documents are the selections topically arranged, with sources indicated and placed at the end of this introduction for those who may wish to refer to them. There is also a chronological list of documents preceding the table of contents for those interested in a chronological study of such documents.

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[1] See Frederick Rudolph (editor). Essays on Education in the Early Republic. Cambridge, Mass.: Harvard University Press, Belknap Press, 1965. The table of contents follows. Benjamin Rush, "A Plan for the Establishment of Public Schools..." Benjamin Rush, "Thoughts upon Female Education,..." Noah Webster, "On the Education of Youth in America." Robert Coram, "Political Inquiries:..." Simeon Doggett, "A Discourse on Education,..." Samuel Harrison Smith, "Remarks on Education:.." Amable-Louis-Rose de Lafitte du Courteil, "Proposal to Demonstrate the Necessity of a National Institution..." Samuel Know, "An Essay on the Best System of Liberal Education,..."

See also Allen Oscar Hansen. Liberalism and American Education in the Eighteenth Century. New York: Macmillan and Co., 1926.

[2] See Roy G. Honeywell. The Educational Work of Thomas Jefferson. Cambridge, Mass.: Harvard University Press, 1921. Julian P. Boyd (editor). The Papers of Thomas Jefferson. Princeton, N.J.: Princeton University Press, 1950. Also consult the bibliography for additional titles.

The essays, addresses, etc., included in this documentary study, as well as those referred to in this introduction, had many educational concerns in common in spite of their wide range differences on (1) the role of religion in public schools, (2) the relation of morality to education, (3) the function of education in democracy as a political system and as a way of life, (4) the relative (or absolute) role of nature and nurtur in education, (5) methods of teaching and learning, (6) education as a state function, (7) elite and common education, (8) the education of minorities, (9) cultural and practical education, and (10) individual interest versus social well being. Their common concerns included, by and large, (1) education as a necessity in political and social democracy, (2) individual well being within the larger context of social well being as the main goal of public and private education, (3) great faith in the educability of the individual and his capacity for moral and intellectual development, (4) character building, variously defined as the cornerstone of sound education, (5) the importance of the role of education in promoting democratic nationalism, (6) the role of education in developing self reliance, concern for the public good, initiative, coping with the unknown and the unpredictable, uplifting of the human spirit, and the means to higher cultural life and material standards of living, (7) social and educational equality, not always including minorities (Indians, blacks, etc.), (8) the power of knowledge in resolving human problems (and ignorance as the foe of democracy) and the school as the best instrument for the diffusion of knowledge, (9) the importance of universal education as the best means to unite with common elements a nation of diverse peoples and political, religious, and social points of views, (10) and efforts to break away from certain European educational patterns and influences.

In spite of their similarities of concern, this early literature on education was written from divergent philosophical positions, religious commitments, political beliefs, social and economic views, economic interests, and foreign (European) backgrounds.

The selections compiled in the present work are not organized in topical order since so many writers discussed scores of educational topics, each of which can be better evaluated in the context of the entire essay. The introductory statements at the beginning of each selection suggest the area or areas of concern in each document. These statements include as a rule one or two pertinent quotations from the document showing the writer's main point of view.

Comparisons of American and European Education

The Legislature of Georgia Expresses Opposition to the Education of American Youth Abroad, January 27, 1785. Robert and Georgia Watkins, A Digest of the Laws of the State of Georgia, p. 299.

The Legislature of Georgia Makes Aliens Out of Georgians Sent Abroad for Education, February 7, 1785. Allen D. Candler (compiler), The Colonial Records of the State of Georgia, XIX, Part II, P. 378.

Thomas Jefferson to J. Bannister, Jr., on Education in Europe , 1785. Philip S. Foner, Basic Writings of Jefferson, pp. 532-33.

Noah Webster Criticizes the Education of Americans in Europe, 1788. The American Magazine, May, 1788, pp. 370-73.

George Washington on Education in Europe, 1795. John C. Fitzpatrick (Ed.), The Writings of George Washington Washington, Government Printing Office 1940, Vol. 34, pp. 149-50.

The Importance of Education. Report of a Special Committee to the New York Legislature, February 14, 1812. Quoted from Randall's Common School System of the State of New York, Troy, 1851, pp. 10-11.

Religion and Education (chronologically)

Constitutional Provisions in North Carolina, 1776. Article 19, Declaration of Rights of North Carolina, 1776. Given in Henry G. Connor and Joseph B. Cheshire, Jr., The Constitution of North Carolina Annotated, p. LXVIII.

In Georgia, 1777, 1789, 1798. Constitution of Georgia, 1777, Art. LVI. Given in F.N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 19

In South Carolina, 1779. Constitution of South Carolina, 1779, Art. XXXVIII, Given in F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 1

Jefferson's Bill for Establishing Religious Freedom in Virginia, 1779. Paul Leicester Ford, The Writings of Thomas Jefferson, II, 237-39.

Virginia's Act for Religious Freedom, 1785. Hening, Statutes at Large, XII, 84-86.

The Church- State Controversy in Virginia. H.J. Eckenrode, Separation of Church and State in Virginia Richmond: Davis Bottom, Superintendent of Public Printing, 1910.

In Tennessee, 1796. Constitution of Tennessee, 1796, Art.XI, Sec3, Given in F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office,19 Continued in the Constitution of 1834, ibid., pp. 3426-27.

The Legislature of Georgia Expresses Opposition to the Education of American Youth Abroad, January 27, 1785. Robert and Georgia Watkins, A Digest of the Laws of the State of Georgia, p. 299.

The Legislature of Georgia Makes Aliens Out of Georgians Sent Abroad for Education, February 7, 1785. Allen D. Candler (compiler), The Colonial Records of the State of Georgia, XIX, Part II, P. 378.

Thomas Jefferson to J. Bannister, Jr., on Education in Europe , 1785. Philip S. Foner, Basic Writings of Jefferson, pp. 532-33.

Noah Webster Criticizes the Education of Americans in Europe, 1788. The American Magazine, May, 1788, pp. 370-73.

George Washington on Education in Europe, 1795. John C. Fitzpatrick (Ed.), The Writings of George Washington Washington, Government Printing Office 1940, Vol. 34, pp. 149-50.

The Importance of Education. Report of a Special Committee to the New York Legislature, February 14, 1812. Quoted from Randall's Common School System of the State of New York, Troy, 1851, pp. 10-11.

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In Georgia, 1777, 1789, 1798. Constitution of Georgia, 1777, Art. LVI. Given in F.N. Thorpe, Federal and State Constitutions,Washington: Gov't Printing Office, 190

In South Carolina, 1779. Constitution of South Carolina, 1779, Art. XXXVIII, Given in F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 1

Jefferson's Bill for Establishing Religious Freedom in Virginia, 1779. Paul Leicester Ford, The Writings of Thomas Jefferson, II, 237-39.

Virginia's Act for Religious Freedom, 1785. Hening, Statutes at Large, XII, 84-86.

The Church- State Controversy in Virginia. H.J. Eckenrode, Separation of Church and State in Virginia Richmond: Davis Bottom, Superintendent of Public Printing, 1910.

In Tennessee, 1796. Constitution of Tennessee, 1796, Art.XI, Sec3, Given in F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office,19
Continued in the Constitution of 1834, ibid., pp. 3426-27.

In Louisiana, 1804. F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 1909.

In Mississippi, 1817. F.N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 1909.

In Alabama, 1819. F. N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office, 1909.

In Florida, 1822. Constitution of Florida, 1838, Art. 1, Sec 3. Given in F.N. Thorpe, Federal and State Constitutions, Washington: Gov't Printing Office,190

On the Teaching Profession

Membership in the Established Church Required of the Master of a School in Newbern, North Carolina, 1766. Complete Revisal of all the Acts of the Assembly of the Province of North Carolina, 1773, p. 359.

The Colonial Climate, New Jersey Requires Schoolmasters to Take Oaths of Abjuration and Allegiance, 1777. Acts Passed II, Independence, A.D., 1777, pp. 28-29.

Pennsylvania Requires Loyalty Oath for Teachers, 1778. The Acts of the General Assembly of the Commonwealth of Pennsylvania, 1775-1780, p. 232.

An Early Protest Against a Loyalty Oath for Teachers, 1779. Given in Issac Sharpless, A History of the Quaker Government in Pennsylvania, Philadelphia, T.S. Leach and Co., 1899, II, pp. 184-87.

Dr. Benjamin Rush on the Ocupation of the Teacher, 1790. D.I. Runes (Ed.), The Selected Writings of Benjamin Rush, New York: Philosophical Library, Inc., 1947, p. 114.

Horace Greeley on "Turning Out" the Teacher in New England About 1820. Clifton Johnson, Old Time Schools and School-Books, New York, The Macmillan Co., 1904, pp. 123-26.

J. Marion Sims, Famous American Surgeon and Gynecologist, Tells of His Early Education in South Carolina, 1819. J. Marion Sims, The Story of My Life. Edited by H. Marion-Sims, New York: D. Appleton and Co., 1885, pp. 54-63.

James G. Carter, An Institution to Prepare Teachers. Reprinted from Henry Barnard, Normal Schools and Other Institutions, Agencies, and Means Designed for the Professional Education of teachers, 1851, pp. 75-83.

Superintendent A. G. Flagg of the Common Schools of New York on Lack of Good Salaries of Teachers, 1828. "Improvement of Common Education," American Journal of Education, III, p. 436.

Samuel Read Hall on "The Requiste Qualifications of an Instructor", 1829. Arthur D. Wright and George E. Gardner (Eds.) Hall's Lectures on School-keeping, Hanover, N. H., Dartmouth Press, 1929., pp. 65-68.

Abolition of Public Schools

Congressional Objections to the Proposal to Grant Public Lands for the Endowment of State Universities, 1819. American State Papers, Public Lands, III, p. 363.

An Open Letter Against Schools and Internal Improvements, 1829. "X" in The Raleigh (North Carolina) Register, Nov. 9, 1829.

Government Cannot Provide General Education. Editorial in the Philadelphia National Gazette, July 12, 1830.

Education of Women

Membership in the Established Church Required of the Master of a School in Newbern, North Carolina, 1766. *Complete Revisal of all the Acts of the Assembly of the Province of North Carolina, 1773*, p. 359.

The Colonial Climate, New Jersey Requires Schoolmasters to Take Oaths of Abjuration and Allegiance, 1777. *Acts Passed II*, Independence, A.D., 1777, pp. 28-29.

Pennsylvania Requires Loyalty Oath for Teachers, 1778. *The Acts of the General Assembly of the Commonwealth of Pennsylvania*, 1775-1780, p. 232.

An Early Protest Against a Loyalty Oath for Teachers, 1779. Given in Issac Sharpless, *A History of the Quaker Government in Pennsylvania*, Philadelphia, T.S. Leach and Co., 1899, II, pp. 184-87.

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J. Marion Sims, Famous American Surgeon and Gynecologist, Tells of His Early Education in South Carolina, 1819. J. Marion Sims, *The Story of My Life*. Edited by H. Marion-Sims, New York: D. Appleton and Co., 1885, pp. 54-63.

James G. Carter, An Institution to Prepare Teachers. Reprinted from Henry Barnard, *Normal Schools and Other Institutions, Agencies, and Means Designed for the Professional Education of teachers*, 1851, pp. 75-83.

Superintendent A. G. Flagg of the Common Schools of New York on Lack of Good Salaries of Teachers, 1828. "Improvement of Common Education," American Journal of Education, III, p. 436.

Samuel Read Hall on "The Requiste Qualifications of an Instructor", 1829. Arthur D. Wright and George E. Gardner (Eds.) *Hall's Lectures on School-keeping*, Hanover, N. H., Dartmouth Press, 1929., pp. 65-68.

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An Open Letter Against Schools and Internal Improvements, 1829. "X" in *The Raleigh (North Carolina) Register*, Nov. 9, 1829.

Government Cannot Provide General Education. Editorial in the Philadelphia National Gazette, July 12, 1830.

Education of Women

Mary Wollstonecraft on Education and Other Rights of Women, 1792. Mary Wollstonecraft, *A Vindication of the Rights of Women*, with an introduction by Elizabeth Robins Pennell, London: Walter Scott, Paternoster Row, 1891.

National University.

Samual Blodget's Account of a Conversation with General Washihgton on a National University, 1775. Samuel Blodget, Economica: A Statistical Manual for the United States Washington, 1806. This book was published "for the benefit in trust for the free education fund of the university founded by George Washington in his last will

Proposals by Charles C. Pinckney and James Madison in Constitutional Convention on National University, 1787. Hunt and Scott (ed.), Debates in the Federal Convention of 1787 Reported by James Madison Washington: Publications of the Carnegiie Endowment for International Peace, 1918, pp. 26-28, 420, 564-65.

President James Madison of the College of William and Mary Recommends Williamsburg as Site for National University, 1790. Letter from Madison to Edmond Randolph, c. January 31, 1790. William and Mary College Quarterly Historical Magazine, First Series, IX, 133-34.

George Washington to Congress on a National University, 1796. incomplete citation.

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Albert Gallatin to President Jefferson, Nov. 16, 1806. Henry Adams, The Writings of Albert Gallatin Philadelphia: J. B. Lippincott and Co., 1879, p. 319.

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James Madison to Congress on National University, Dec 5, 1810. no citation.

President Madison again Recommends National University, Dec 15, 1815. citation incomplete.

A Bill for National University, Feb 20, 1816. Annals of Congress, 14th Congress, 1st Ses

President Madison Again Recommends National University, Dec 3, 1816. Annals of Congress, 14th Congress, 2nd Session, p. 14.

The Committee Makes Favorable Report On National University, Dec 11, 1816. no citation.

Bill for National University, 1817. no citation.

Richard H. Wilde of Georgia Moves That the Committee be Discharged and Makes Speech On National University, March 3, 1817. no citation.

Thomas Jefferson and George Washington (chronologically)

Extracts from the Massachusetts Bill of Rights, 1780. B.F. Poore (ed). The Federal and State Constitutions (Washington, Government Printing Office, 1877), Part I, p. 956.

Aedanus Burke advises Arthur Middleton about the Education of the latter's Son, 1782. Joseph W. Barnwell (ed.), "Correspondence of Hon. Arthur Middleton," The South Carolina Historical and Genealogical Magazine, XXVI (October, 1925), 203-4.

Jefferson on his Plan for Diffusing "Knowledge More Generally Through the Mass of the People", 1782. Thomas Jefferson, Notes on the State of Virginia, 1782, pp153-5

Jefferson's Bill for Amending the Constitution of the College of William and Mary, 1779. Sundry Documents on the Subject of a System of Public Education for the State of Virginia

Thomas Jefferson. Letter to John Banister. A Jefferson Profile, Saul K. Padover, The John Day Company, Inc. publisher, pp. 33-35, 237-243, 271-275.

Stephen Girard Provides for a College in Philadelphia for "Poor Male White Orphans," 183

Benjamin Rush to the Legislature of Pennsylvania on a Plan of Education for a Republic, 1786, from Dagobert Runes Selected Writings of Benjamin Rush. 1947, Philosophical Library

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Report of the Rockfish Gap Commission (Thomas Jefferson, Chairman) to Locate the Site of the University of Virginia, 1818. Early History of the University of Virginia as Contained in the Letters of Thomas Jefferson and Joseph C. Cabell, Richmond, J. W. Randolph, 1856.

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Sidney L. Jackson. Social Tension and Education, 1830. *America's Struggle for Free Schools*, 1941

Address delivered before the Philological Society of Middlebury College, August 15, 1826. Jonathan C. Southmayd, E.P. Walton, Montpelier, Vermont, 1826.

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Jedidiah Morse, Pioneer American Geographer, on Imperfections in Geographies Dealing With America, 1789. Preface to *The American Geography; or a View of the Present State of All the Empires, Kingdoms, States and Republics of the Known World, and of the United States of America in Particular*, 2nd edition, London: John Stockdale, Picadilly, 1792.

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An Overview of Education In America 1776 - 1830

Educational Thought

If we assign to the colonial period a transplanted, European, Aristocratic sectarian, voluntary, charity, and limited educational endeavor, and to the middle decades of the nineteenth century, from 1830 to the Civil War, the upsurge of an indigenous American school system founded upon the principles of secular, equal, tuition-free, compulsory, and diversified educational enterprise, we may see in the first fifty years following the revolution a clash between these two educational ideals, and the beginnings of a transition from the concept of an elite education to that of education for all.

Insofar as educational thought was concerned, the sentiment was decidedly in favor of universal secular education. Insofar as practice was concerned, the decades immediately following the Revolution were more or less continuations of colonial educational practices. On the one hand, the requirements of frontier life, the impact of new social and educational ideas from Europe, the contributions of science and the ideals of Revolutionary leaders were challenging colonial views and practices; on the other hand, the still-aristocratic pattern of society, sectarian interests, and other conservative elements made for fear of change. But in the clash between the two, it seemed obvious that colonial concepts were fighting on the whole a losing battle and that the nineteenth century would end with a decisive though still unfinished victory for equality of educational opportunity.

Whence came the first educational theories of the new republic? Some of the liberal educational and social doctrines came from Europe. John Milton, a "liberal Puritan", had argued eloquently in defense of freedom of conscience and speech. John Locke had anticipated pragmatism by 200 years in arguing in his Essay Concerning Human Understanding that first principles are derivatives of the "observation of the facts of experience." Also, in his Treatise on Civil Government, he had defended the doctrine that government should be in harmony with the natural rights of man. Hume, in his Inquiries Concerning the Human Understanding (1749), had advocated the principle of self-interest as a fundamental impulse in man. Montesquieu, in his The Spirit of the Laws (1748), had concluded the wisdom of "checks and balances in government." Rousseau, in his Emile (1762) and The Social Contract (1762), had argued passionately and, at points, recklessly in favor of the innate goodness of man, on the corruptions of aristocratic societies, for the concept of law as social contract, and for the principles of freedom in teaching and learning. Adam Smith, in his The Wealth of Nations (1776), had advocated the principles of property, security, and liberty. These European liberal doctrines were partly responsible for the social and educational doctrines of American Revolutionary leaders, among whom Thomas Paine, Benjamin Franklin, and Thomas Jefferson were outstanding.

Benjamin Franklin belonged to the prerevolutionary period. He was a utilitarian thinker and inventor. His democratic ideals were already taking shape in him at the age of twenty-one when, in 1728, he organized the Junto Club to which qualifications for membership included respect for all men, love of man - irrespective of profession or religion - freedom of thought, love of truth for its own sake, and the willingness to receive it impartially and communicate it freely to others.[1] As the organizer of the American Philosophical Society, in Philadelphia in 1769, he further advanced liberal thought. The Society encouraged educational thought in particular by offering prizes for the best essays on the subject. Some of the doctrines defended in these essays included the ideal of equal educational opportunities, the utilitarian aims of education, the concept of tax-supported and tuition-free elementary schooling, a selective program of secondary and college education at public cost, and adaptation of education to individual needs.

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[1] William E. Drake, The American School in Transition, Englewood Cliffs, Prentice-Hall 1955.

The social and educational views of Thomas Jefferson were atated in his A Summary View of the Rights of British America (1774), the Declaration of Independence, and A Bill for the More General Diffusion of Knowledge, in which as governor of Virginia, he asked its Legislature in 1779 to approve his plan for a state-controlled and supported system of education. This bill, which was rejected by the conservative Virginia Legislature, provided for tax-supported elementary instruction in the three R's for boys and girls for three years; for twenty state secondary schools for white males on a tuition-free, competitive, selective basis for a period of up to six years; and the selection of ten qualified students from the secondary program to continue on scholarship grants in the College of William and Mary. No similar provisions were made for Negro children or for girls of either race, and no mention was made of compulsory attendance. Unlike the utilitarian Franklin, he insisted on a highly classical secondary education consisting of such studies as Latin and Greek, English grammar, mathematics, and geography.

Although Thomas Paine was not an educator, his brilliant writings have received both abuse and admiration in American society since the Revolution. They include Common Sense, written in 1776; Crisis, 1776-1782, consisting of a series of pamphlets; Rights of Man, a treatment of Paine's democratic social doctrines; and The Age of Reason, a defense of deism as "a religion based upon nature and consistent with the truths of science." Paine was opposed to slavery, defended equal rights for men and women, "upheld the right of individuality, sanctioned revolution, advocated equal educational opportunity for all men and opposed tyranny."[2]

The views of Thomas Paine were shared by many other Revolutionary leaders and were influential in making the Revolutionary ideals articulate. But the new nation was still not prepared to translate these ideals of respect for human personality and rights, and its educational equivalent in a free and universal education, into practice until the middle decades of the nineteenth century.

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[2] Ibid., p. 119

Indeed, the newly born republic and its newly won liberty set the stage for heated debates on the best concept of democarcy, its basic ideals, and the best means of achieving them. Two tendencies, the conservative and the liberal, and out of them the beginnings of two parties, began to emerge. The conservatives, known as the Federalists and later as the Whigs, defended in a large measure the status quo, feared mass judgement, advocated limited taxation, and stood for a government of the able and the rich. These conservative doctrines guided the Constitutional Convention and the framing of the Constitution under the leadership of Alexander Hamilton. In fact, the conservative property owners controlled the republic and checked liberal tendencies during the formative years of the new nation. The liberals led by Thomas Jefferson, on the other hand, advocated rugged individualism, equality of rights and privileges vested in natural rights rather than the property rights of men, and thus constituted the leaders of the new social frontier. Though both groups advocated public education, the conservatives who controlled public affairs retarded the effective establishment of public schools, since it meant, among other things, more costs and increased taxes. It took almost half a century before a democratic school system was effectively established in America. The fundamental principles that finally won this free universal education were that nature's gifts of heredity (ability) are distributed among all classes of society, that each individual should be free to develop these gifts to the fullest, that the state should guarantee the means and provide for the general diffusion of knowledge to ensure equality of opportunity for all, and that the state is obligated to give education to each individual to the extent necessary for him to exercise properly the rights and obligations of democratic citizenship.

The various plans for union of the colonies, which had settled under separate royal charters, made no mention of government provisions for education. The colonists were dubious about a union with a central government. "They required not an organic regulatory state, but one invested with mere police powers. An environment allowing for personal freedom, so necessary to commerce and trade, came to be regarded as the natural environment, the one in accord with the great harmonious mathematical laws of the universe itself."[3] This passion for human rights and rights of colonies guaranteed in royal charters led to the concept of a United States in which each state was to be represented on equal terms, rather than a United America governed by a central federal power. The same regionalism prevailed in education. Each religious group demanded freedom to instruct children in its own doctrines. This came to mean religious freedom for a given group that was unwilling to extend this freedom to other religious groups that it considered dissenters. As people moved away from older settlements into vast open areas during the early eighteenth century, they gradually broke away from religious intolerance, and influenced by the spirit of enlighenment, developed religious rationalism and skepticism. As these liberal religious concepts developed, orthodox faith doubled its efforts toward sectarianiam and intolerance of secularism. The eighteenth century was thus dominated by two apparently conflicting concepts of liberty, secular and sectarian, with the latter dominating the scene. After the successful War of Independence, it became the primary concern of the writers of the Constitution to resolve this conceptual conflict in favor of a secular state that did not impose a given religion but guaranteed the practice of religious liberty to all states, as was formulated in the first clause of the First Amendment in 1779-1781, a guaranty extended to all states by virtue of the Fourteenth Amendment in 1868.

Educational Developments

Except for New England, where a partial change from church to state education was under way, education continued the colonial pattern in the early decades of the republic. By 1830 a typically American system of education was emerging in all northern states, consisting of state-controlled, tax-supported patterns of elementary education open tuition-free to all. Seven states had made constitutional provisions for schools before 1800. These were Pennsylvania, in 1776 and again in 1790; North Carolina, 1776; Georgia, 1777 and 1789; Vermont, 1777 and 1787; Massachusetts, 1780; New Hampshire, 1784; and Delaware, 1792.

In Massachusetts, district schools supported by general property tax were legalized in 1789. Originally these were town schools legalized between 1642 and 1647, but, as farmlands spread and distances between communities became prohibitive, outlying communities took their portion of property tax and established district schools. The laws of 1789 and 1801, which legalized these district schools, also ended the old town system of adminsitration, made elementary schools mandatory in less populous communities, and made secondary schools mandatory in more populous ones. These district schools were vested in local communities which had the right to choose teachers, raise taxes, determine teacher qualifications, and set up the details of instruction and supervision. In the earlt decades of the republic, these local communities were, as a rule, poor and ill educated, which resulted in poorly mangged and run-down district schools. Often, families with means sent their children to private academies.

Other New England states followed the lead of Massachusetts, with similar educational results - widespread but poor elementary schools. In New York, about 1, 350 schools, with an enrolment of approximately 60,000 pupils, were established by the Legislature of 1795, which granted $100,000 from the state tresury for their support. But the system broke down and was discontinued in 1800, to be replaced with district systems by the law of 1812. In Pennsylvania no appreciable changes took place until 1834. The Quakers, Mennonites, and Lutherans maintained schools for their own denominations; the law of 1809 authorized payment of tuition; and the law of 1818 opened free "pauper" schools for the poor. In New Jersey, Delaware, and Maryland, the situation was similar to that in Pennsylvania. The responsibility for education fell upon church and family, with the state assuming responsibility only in cases of poverty. Jefferson, in Virginia, proposed public education in 1779 and again in 1797. But colonial conditions continued through the earlt decades of the nineteenth century, and rich planters continued to send their children to private schools. Conditions were similar in North and South Carolins. In the latter state, Archibald Murphy made proposals for public education similar to those made by Jefferson in Virginia, but with no more success.

Other developments and tendencies during these formative decades included the following: The private tuition-paid academies that had their origin in eighteenth-century colonial America spread in the Atlantic, the northwestern, and the south-central states - in Indiana, Illinois, Michigan, Maryland, and pennsylvania, up to the Civil War, when they began to decline. The academies were private and semi-private schools that met the secondary school needs of America during the formative decades of public education. They usually adapted themselves to community needs, varying in content, methods, and supervision from place to place. The Lancasterian monitorial method trained students in upper grades to teach lower grades, thus enablings more students to attend schools at less cost. Though it stimulated attendance, the method sacrificied quality in education. There was general aversion during these decades to a property tax for school support, and as a result taxes were levied on liquor, billiard halls, marriage licenses and lotteries.

School societies, as was already noted, were quite active in elementary sectarian instruction during this period. Sunday schools were also in vogue in Virginia, North Carolina, and the neighboring states for instruction in catechism.

As Americans moved west for free land, new capital was invested in frontier territories, and new cities such as Pittsburgh, Frankfort, Cincinnati, and Nashville developed. People from Virginia and North Carolina moved to Kentucky and Tennessee; from South Carolina and Georgia, to Mississippi and Alabama; in the Northwest, settlers from New England, the middle states, and the South merged. With new settlements came new modes of life; varieties of sectarian practices, social institutions, and concepts of education including the district school idea; and a lofty faith in education. But the customary reluctance to levy taxes for school support continued (as it does today). Nonetheless, faith in democracy and the need for a public educational system to sustain and protect it succeeded in spreading literacy and relative enlightenment in the new settlements. In these educational efforts the private schools, as a rule, preceded public schools, and the academies led the private schools. The sixteenth section of every township in many states was authorized during this period by the federal government as land grants for schools. Such were the Ohio Grant of 1787, the Mississippi Grant in 1817, and the Tennessee Grant in 1806. Also during this period, significant efforts were made in the Southwest toward developing secondary schools and colleges. Mississippi chartered Jefferson College while still a territory; thirty elementary and secondary schools were established in Kentucky by 1800; new academies were chartered in Tennessee; New Orleans opened a city college and the University of the Territory of Orleans.

Mehtods of Instruction

In general, colonial methods of instruction by discipline, drill, memorization and recitation continued. The New England Primer, an eighty-page book of alphabet, short words, and illustrated alphabetical religious rhymes, written toward the end of the seventeenth century and printed later, was in vogue throughout the rest of the eighteenth century. Another book that exemplified colonial method was The Horn Book, which was described in an earlier chapter. Still another work was John Cotton's Spiritual Milk for American Babies, Drawn Out of the Breasts of Both Testaments for Their Soul's Nourishment. The seventeenth century colonial elementary curriculum was so limited in content that the entire material could be written in one small book mastered by a bright pupil in one or two years. After the Revolution Webster's spelling book gradually replaced the old primers. The book emphasized spelling rather than religion and was influential in making spelling a new academic fad. Noah Webster's History of the United States appeared in 1788; Pike's Elementary Arithmetic and Morse's Geography, in 1793; Colburn's Arithmetic, employing some Pestalozzian methods, in 1821.

The Columbian Monitor: Showing the Influence of Education
Thomas Pratt
1830
Montgomery & Dexter: Harrisburg

"The word education is probably understood by most people to signify some kind of instruction. But it is evident, judging from the practice of many, that the sense, in which it is often received, falls far short of the extent of its meaning, or import. It is requisite to show, distinctly, the meaning of the word education; and particularly and generally what the business of education embraces."

"The word education is derived from the Latin; and its proper and full meaning is to raise up, to lead forth, to guide, to teach, to instruct."

"The business of education may be fitly compared to that of the husbandman. He cannot choose his own time; the seed must be cast in the proper season, in order for a crop. If he neglect to do this, his ground will be overun with noxious plants and herbs."

A good article to draw from.

1. Quotes
2. Concise statements on education of women in particular.
3. Religion and education.
4. Values, etc.

This article is somewhat similar to other articles. In fact the form of this article (summary form) is a good review for others.

THE
COLUMBIAN
MONITOR:
SHOWING THE
INFLUENCE OF EDUCATION
AND
ITS IMPORTANCE
particularly in the
UNITED STATES.

BY THOMAS PRATT.

> Train up a child in the way he should go, and when he is old he will not de[illegible] from it.—Solomon.
>
> 'Tis education forms the common mind.—Pope.

HARRISBURG:
Montgomery and Dexter, Printers.

1830.

CHAPTER I.

1. Section 1. Mankind, in every age and nation have justly attached an high degree of importance to education. In the United States a number of considerations conspire to render it peculiarly so.

2. The form of government; the high degree of liberty enjoyed; the rapid progress of population, both from natural increase and emigration, owing to the facility of living; the extent of territory, are considerations calculated to inspire the mind with a deep sense of the importance of education in this country.

1. Section 2. The word education is probably understood by most people to signify some kind of instruction. But it is evident, judging from the practice of many, that the sense, in which it is often received, falls far short of the extent of its meaning, or import. It is requisite to show, distinctly, the meaning of the word education; and particularly and generally what the business of education embraces.

2. By some writers education has, with propriety, been divided into physical, intellec-

tual and moral. Physical education relates to the comfort, health and strength of the body, and consists in attention to diet, apparel, exercise and rest. Intellectual education consists in enlightening the understanding into the knowledge of truth, and in bringing into exercise the rational faculties. Moral education consists in exalting and refining the moral sentiment.

3. But a little reflection will show that these several branches may require attention in one day or one hour. A division, into general and particular education, is here adopted, in the belief that this will be sufficient for the purpose of being properly understood.

4. The word education is derived from the Latin; and its proper and full meaning is to raise up, to lead forth, to guide, to teach, to instruct.

5. From this definition of the word, we learn that the education of a child begins at a much earlier period, than what is generally supposed.

It begins as soon as the child begins to receive ideas of things, of actions and words.

6. And as soon as the child is capable of receiving or entertaining any notions of right and wrong, its moral habits and sentiments begin to be formed, so far as they depend on the influence of education.

7. At this early period, the habits of acting, of speaking, of thinking, and the moral sentiments of the child, begin to be fashioned and shaped. And its future character, and usefulness depend on the examples and lessons which it receives at this time.

8. ¶The early attention, then, to the moral sentiments and habits, is highly important; and demands the particular attention of parents in the business of education, and which should be continued with unremitting diligence during the minority of the child.

9. This, together with the subsequent attention to literary acquirements, when the child is more advanced in life; ought to constitute what is particularly embraced in the business of education.

10. ¶But the regimen, the diet, the clothing of the child; the company, the examples, the conversation, the diversions and employment, with which the child is conversant, are all generally embraced in the business of education; and have their influence in forming and establishing the moral sentiments and habits

of children, accordingly as parents make use of the several incidents and occurrences of life, by their salutary instruction, admonition and correction, in order to guide them, and establish the mind, in the sentiments of moral virtue and useful habits.

11. The truth of these remarks is conspicuously exemplified in the life of Dr. Benjamin Franklin. He drew salutary instruction and useful lessons from the diversified occurrences of life; the trifling incidents of childhood; the circumstances during the period of his youth.

12. In fine the occurrences of his whole life were used to correct his faults, to perfect his virtues, to increase his own happiness, and the happiness of mankind.

This was the method by which he turned every thing into gold: by which folly itself and adverse circumstances were turned to some good account.

1. Section 3. The importance of education, particularly in its earliest stages, will be presented in a strong light, by advancing some plain and familiar remarks on the human soul, adapted to the subject.

2. Speculations on the subject of the human

soul have been various and laborious. Diverse opinions have been advanced relative to the commencement of the existence, the origin, and nature of the soul.

3. Some have expressed the opinion, that the soul of man is co-existent with and inseparable from the principle of animal life in human nature.

4. Others have contended that the soul being altogether distinct from the human body, as a creature of God, being purely spiritual, is infused by him into, and incorporated with, the material and animal part of human nature.

5. To enlarge, here, in speculations on this subject would be foreign to the present object.

Suffice it to say, and this can be said with certainty, "There is a spirit in man, and the inspiration of the Almighty hath given him understanding."

6. By this we understand the human soul, which came pure from the hand of its Creator.

7. But the knowledge of a melancholy fact, corroborated by the history of man in all ages and nations, is evident, viz. that this soul is debased since the disobedience of the first parents of mankind through a deriliction of moral rectitude.

8. In regard to this we shall only observe, that "God made man upright: But they have sought out many inventions."

9. The soul of a human being, then, is a spiritual, moral, rational, immortal principle, which, as it progresses in existence, manifests its powers and general moral complexion or character, as the vegetable principles, or qualities, peculiar to a grain of wheat appear as it vegetates, sends forth a blade and progresses toward maturity.

10. Now according to the most approved opinions on the subject, this principle, the human soul, in its first existence is void of ideas. What ideas exist in the soul of a newborn infant?

11. What idea has the soul at this time of sorrow or joy, of good or evil, of hope or fear, of virtue or vice, of love or hatred, of cause or effect, of beauty and deformity; of colours, figure, distance, height, magnitude, action, rest, &c.?

Why none.

12. The first ideas existing in the soul are probably excited by pain, or hunger, and thirst.

And as the human being advances in life the powers of this principle, the soul, increase and its capacities expand; and its various qualities or properties, such as the understanding, the will, and the affections manifest themselves, and increase in strength. And the ideas existing in or passing through the mind become more numerous as the child becomes more capable of reflection, and of exercising its several senses.

13. For it is through the medium of the senses, such as hearing, seeing, tasting, smelling, &c. chiefly, that the soul acquires ideas.

14. It is by the medium of sight that the mind obtains the idea of colours; of hearing that the mind acquires the idea of sound; and by taste it obtains the idea of bitter and sweet, &c. &c.

15. Thus it is evident, that previous to the exercise of the senses the mind or soul has no ideas of these things.

It is evident, then, this principle, the soul, in its first existence, is void of ideas.

16. ¶Again; the mind of an infant, like the body, is extremely tender, and easily yields to the impressions made upon it.

Like soft wax, which readily yields to the impression of the seal.

From the above remarks the importance of education, particularly, in its early stages, is easily inferred.

17. For, as a full grown tree retains with resistless firmness its straightness or crookedness; its perpendicular or inclined position, according to the direction it receives when young and tender; so does the temper and sentiments of the mind and habits of the body, and, consequently, the character of the person of full age depend much on the impressions and usages, to which the person was subjected in infancy and childhood.

18. And as a garden depends for its beauty and usefulness on the early care of the gardener, in eradicating from the soil the hurtful weeds, which are so apt to shoot forth; and in cultivating with diligent care the ornamental flowers; the nourishing and useful roots and plants—so does the future happiness, respectability and usefulness of man depend much on the care of parents, in guarding the child against the influence of immoral, and vicious principles and habits.

1. Section 4. From these plain similies, several remarks, relative to early education, are suggested.

It is a very important and pleasing task to

rear the tender thought; to mould the temper; to eradicate the vicious principle; to cherish, encourage, and establish the mind in the sentiments of virtue; to shape the character by guarding against every vicious habit and promoting every good one, in the infancy of life.

2. To perform these important duties, requires a well informed judgment, great prudence, a high degree of patience, and the most accurate discernment, lest while nursing the child, the corrupt principles of the heart be nursed also; lest, while nourishing and cherishing the animal spirit and nature of the child, the seeds of vice be nourished and cherished likewise; lest, while cultivating the plants of virtue the weeds of vice be cultivated also.

3. And, lest, while eradicating the vicious weed, through a rash and injudicious severity the germ of virtue be suppressed.

4. ¶An appeal to reason tends to draw that noble faculty of the soul into exercise; while a rash severity seems to harden in obstinacy. Children must be made to obey: but they are not always to be drawn: they are often led to better advantage.

5. When all reasonable endeavours to lead to obedience fail, all reasonable endeavours

must be adopted to force to obedience, with a due regard to the future character, respectability, usefulness and highest interest of the child.

6. ¶Example is a consideration of the highest importance in the business of education at this early period. However salutary and pure the counsel and admonition given to children, by parents, may be, they will be ineffectual unless accompanied by a corresponding example.

7. To indulge in vicious habits, such as profanity, intemperance, falsehood and detraction before children, is sure to harden their hearts to the practice of vice, and to corrupt the moral sentiments, however salutary or pure the admonition may be. It is adding to the natural propensity to evil, the force of example. By this means the seeds of iniquity are sown in the infant mind; and although the timidity of childhood may prevent it from breaking forth for a time, yet, as the mind becomes strong and vigourous, in its advances toward maturity, these germs of iniquity generally show, by their luxuriant growth, how deeply they have taken root.

8. Finally, to pursue such a course in early education as to suppress vicious principles and habits and not stupify and break the spirits, requires a judicious management and embraces those important duties in parents and guardians to which no precise rules, applicable to the infinite variety of circumstances in which mankind are placed in society, can be given, but which the highest interest of the child imperiously demand of the parent, guardian and teacher.

A due regard to the highest interest of children, under the influence of pure moral principles will be more effectual in leading parents and guardians of children to the faithful discharge of their duty, than a volume of rules.

1. Section 5. From the above remarks it appears, that education is much more extensive, and of far greater importance, than many suppose; judging from their practice.

2. A very important part of education begins at a much earlier period, than is supposed by those, who suppose it begins and ends when a child begins and ends his schooling for the purpose, chiefly, of literary acquirements.

3. Through the influence of this opinion a very interesting period, proper for the business of education, passes unimproved, and all these

corrupt principles, to which human beings are so strangely prone, gain a predominant influence over the mind of the child, owing, in a great measure, to the neglect of the parents.

4. ¶The business of education may be fitly compared to that of the husbandman.

He cannot choose his own time: the seed must be cast in the proper season, in order for a crop. If he neglect to do this, his ground will be overrun with noxious plants and herbs.

5. So if the education of the child be neglected in its season, the seeds of vice will spring up, pervade the mind, and become strong, and perhaps predominate through life.

1. Section 6. It follows that an important part of education necessarily devolves on the parents, especially the mother.

2. The law of nature and the law of social life have assigned to mothers the highly important task of education, in its earliest stages. The connexion between the mother and the child embraces those warm affections, that dependence and entire confidence on the part of the child toward the mother, of which the highest interest of the child and her own happiness imperiously demand of her, that she avail herself, to improve them in order to inspire the tender mind of the child with those moral and religious principles, which are at once the duty and ornament of man.

3. While an important duty lies on the father to cooperate with the partner of his joys and sorrows, by his example, by his prudent and judicious instruction and government, in this early and interesting stage of education.

1. Section 7. The education of females, then, is of incalculable importance.

2. That they have a cordial and most powerful affection, which, one would suppose would lead them to seek the best interest of their offspring, is readily granted.

3. But in order that these affections be judiciously and rightly directed the mind must be enlightened by education, must be under the influence of correct sentiments of morality and religion, otherwise these affections may be directed to bad purposes.

4. Unless the fond and affectionate mother for instance, is conscious of the vast importance of a sacred regard to truth, to justice, to honesty, humanity and benevolence, to frugality and industry, not in pretence, but in sincerity, and is also enlightened into a know-

ledge of the nature and extent of these principles, and into a knowledge of the numerous practical virtues consequent on the possession of these, viz. the various moral obligations connected with the several relations in life; being conscious of their importance as it regards the future happiness and respectability of her children, her strong affections will not be manifested by a tender concern that these all important principles be impressed on the mind of the child as soon as it is capable of receiving them.

1. Section 8. But they will show themselves, and be as it were exhausted, by an attention to objects of comparitively little importance, and perhaps to objects worse than useless.

They will be directed to the pampering of the appetite, to the gratification of her own pride and that of the child in its apparel; and thus raise it up to foolish extravigance.

2. Indeed the foolish fondness of parents is too often manifested by indulging children in impudence and insolence toward those around them unless restrained by slavish fear; in abusing their playmates and thus they are raised up in a total want of a spirit of subordination, of a becoming decorum and decency in their

conduct; in want of a proper respect for superiors, of friendly sentiments toward equals, and of a spirit of justice (let alone compassion) towards inferiors.

3. By conniving at, and even teaching foolish tricks of roguery and in pleasing themselves with the evasive, false wit, which is so apt to show itself in children.

4. Such indeed is the astonishing perversion of taste, such the depravity of sentiment, and such the astonishing blindness of some parents to the true interest, to the most important interest of their children, that they even divert themselves with the profane language of their children; and set them the example.

5. Such parents not only neglect the important work of early impressing the young mind with correct moral sentiments; but they teach their children dishonesty, falsehood, profanity and buffoonery.

6. Do not such parents trifle with a most important trust committed to them? Are they not chargeable with extreme cruelty toward their children?

Yea; they, as it were, murder their future happiness, usefulness, and respectability in their infancy, when they are incapable of resisting.

7. When the child opens its mouth, as it were, for useful instruction, they instill into its mind poison, vicious principles, which may predominate through the whole course of its life. While the child looks to the parents to lead and guide it in the path of virtue and happiness, they treacherously lead it in the way to vice and misery. While they should be most carefully and industriously sowing the seeds of the child's future respectability and usefulness, they are sowing the seeds of its future shame.

8. While they should be training it up to be a comfort and honour to its parents, to be a respectable and useful member of society, they prepare it to become a future source of their own sorrow and reproach and that of their friends, and to become, comparatively, a useless member of the community if not a nuisance to society.

9. While the tender and near relations of the child to the parent, the helpless, dependent condition of the child imperiously call for the wholesome bread of moral instruction, the unnatural parent gives it a stone, suffering it to grow up and become hardened in vicious principles and wicked habits.

10. When it asks a fish it receives into its bosom, as it were, a serpent, which, ere long will prey on its own reputation and happiness and the comfort and happiness of its parents and friends.

11. Thus the strong affections of parents are often criminally perverted, through the want of a prudent, wise and judicious authority; through weak and foolish indulgences; by leaving the child to cherish and foster the corrupt principles inherent in its nature, strengthened by bad examples around him, and the example of parents themselves.

12. And thus they treacherously betray a most important trust committed to them in their tender offspring; for the fulfillment of which, they are under the highest obligation to the author of all their blessings, to themselves, to their children and to their country.

13. ¶No doubt to this criminal neglect of early moral instruction, many a broken hearted, disconsolate mother, and many a father bowed down in sorrow and reproach, owe their wretchedness, through the shameful conduct of a fallen daughter, and the debauchery, intemperance and prodigality of a ruined son, who otherwise might have been the staff and

comfort of their aged parents, an honour to their friends, and respectable and useful citizens.

14. The cause of the criminal course of life, which ends in exemplary punishment, pursued by too many men of excellent natural abilities, to which may be added a good literary education, is probably a neglect, on the part of the parents, or early moral instruction.

15. ¶To repeat the assertion, this injudicious and unwise management of children does not generally originate in want of parental affection.

These affections are generally manifested in feeding, clothing, and resenting injuries offered to children: but in these things parents rise little, if any, above the animal world in general.

16. With a few exceptions, the beasts of the field, the fowls of the air, manifest the greatest care of their young, by faithfully feeding, nourishing and defending them.

17. With what unwearied diligence do the birds of the forest, provide for their offspring? With what fearless courage does the common hen defend her young?

True, this care for children, common to the

animal world, is right and proper; is an important duty, being directed by wisdom and prudence.

1. Section 9. But a wise man will treat the objects of his charge according to their respective natures. A wise and faithful parent will reflect, that man is a compound being, having three distinct parts or natures, viz. animal, spiritual and moral.

2. And in the education of his children, he will have a regard to these three natures or parts, according to their relative importance.

When due regard is had to these, parental affection is properly directed.

3. **Great care will, seasonably, be taken** to inspire the minds of children with a regard to the several moral virtues, with a sacred regard to truth; to the great principle of justice as the foundation of every moral virtue; to honesty and sincerity; to the ennobling principle of benevolence; to a pity, which will lead them to reflect that other beings have feelings as well as themselves, brutes as well as men.

4. The celebrated Judge Hale, of England, said it was not right to take the life of, or even do violence to the feelings of any living creature, not excepting insects and reptiles, wantonly or without good reason for so doing.

5. To inspire the mind with the love of pure moral sentiments, the various occurrences and incidents of childhood will be improved; and also to exhibit vice and every vicious habit and practice as hateful and inseparably connected with disgrace and wretchedness.

This care will be diligently persevered in, during the minority of children.

When the child arrives at a proper age the same care will be exerted to enlarge, enlighten and expand the mind, with a competent share of literary acquirements.

1. Section 10. This care, manifested by salutary instruction, wise counsel and admonition, will be accompanied with a firm, uniform, wise, judicious authority, not manifested by blind and hasty passion, but directed by a tender regard for the welfare of the child.

2. The best counsel without government will be lost; and a blind passionate government tending only to excite fear and terror will have no salutary effect on children.

Government must be firm and steady; but a calm dispassionate appeal to the reason of the child, connected with wise counsel; and it will seldom fail to produce obedience and filial affection.

3. By thus preserving obedience through the influence of filial affection, the mind of a child will easily be led into a cordial acquiescence of the several moral virtues indispensably necessary to its future happiness. And a competent share of literary acquirements at a more advanced period will bring these virtues into action; and the child being guarded against the influence of vicious examples as it advances in life, while it increases in literary acquirements, its moral virtues will gain strength; and thus the child will be raised above the low, vicious, sensual gratifications of mere animal life; and prepared for the higher and more noble enjoyments suited to the moral and spiritual powers of man .

4. In regard to counsel and instruction, the most favourable time to give them is when the best understanding exists between the parent and child.

When correction becomes necessary a momentary variance takes place; but still correction should be attended with salutary admonition.

5. Among the capital faults of parental government, one is to lay unreasonable commands upon children without due regard to their ability

to perform. "Parents provoke not your children to wrath."

6. Another is to give positive commands, and let them be broken or disregarded with impunity.

"Children obey your parents."

7. And a third is not to command them at all. "A child left to himself bringeth his parents to shame."

8. ¶The mind of a child raised up and established in the love of virtue and religion, is a treasure to the parents far more precious than gold; richer than the mines of Potosi; the ornament and support of their lives, the staff of age, a rich reward of all their arduous labours!

9. To the child itself, a never failing source of happiness; a sure guarantee of honour, confidence and usefulness.

1. Section 11. History presents conspicuous examples showing the force of education in regard to moral instruction.

Socrates, so highly celebrated for his prudence, wisdom, moderation and humility, is said to have been naturally of a turbulent spirit, an obstinate temper, and violent passion. These contrary virtues, therefore, he owed to his education, for which his name stands among the first of mankind.

2. One of the princes of France, prince of Burgundy, destined to the throne by hereditary succession, was put under the tutelar care of Fenelon, archbishop of Cambry, a man highly celebrated for his piety and learning.

3. Fenelon perceived the young prince to be naturally subject to a sanguine disposition, a ferocious temper, and a proud and overbearing spirit.

4. Feeling the importance of his charge, as it related to his country, he faithfully performed his duty. And from this forbidding appearance was the means of producing a man, distinguished for the amiableness of his temper, his docility, mildness, benevolence, and all those exalted virtues so desirable in a man of so high a destiny. Virtue which inspired the most flattering hopes in his countrymen.

But they were blasted by his early death.

5. Nothing can be more beautiful than the following passage, in the writings of Solomon, relating to the moral instruction of children resulting from parental affections, when these affections are properly directed.

6. "Hear, ye children, the instructions of a father, and attend, to know understanding. For I give you good doctrine, forsake ye not my law.

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7. For I was my father's son, tender and only beloved in the sight of my mother.

He taught me also, and said to me—Let thine heart retain my words: keep my commandments and live.

8. Get wisdom, get understanding; forget it not: neither decline from the words of my mouth.

Forsake her not and she shall preserve thee, love her and she shall keep thee.

Wisdom is the principal thing, therefore get wisdom, and with all thy getting, get understanding.

9. Exalt her and she shall promote thee, she shall bring thee to honour when thou dost embrace her.

She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

10. Hear, oh! my son, and receive my sayings, and the years of thy life shall be many.

I have taught thee in the way of wisdom: I have led thee in right paths.

11. When thou goest, thy steps shall not be straightened; and when thou runnest thou shalt not stumble.

12. Take fast hold in instruction; let her not go; keep her; for she is thy life."

13. These are the sentiments inspired by parental affection when directed to the most important interest of children.

Their great concern will be that their children be raised up in a regard to, and the love and practice of moral virtue and religion, in connection with a competent share of literary acquirements; knowing these to be inseparably connected with the highest interest of men. So necessary that without them it is impossible to enjoy the possession of wealth, honour, or friendship.

14. For, although honour and friendship may be possessed, in some sort, without these qualifications, through a hypocritical pretension to them, yet the friendship of the wicked never lasts long, and honour, obtained thus, is like counterfeit coin, always making its owner unhappy for fear of being detected.

1. Section 12. These remarks show the great folly of laying up wealth for children and neglecting their education.

2. The almost exclusive care and labour of many parents are directed to the heaping up of wealth to be divided among their children; entertaining, with a kind of horrour, the idea of leaving their children destitute of wealth; and

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at the same time manifesting little or no concern in regard to their education; supposing that a trifling knowledge of reading, and an acquaintance with writing sufficient to write their own names and read a receipt or note; and a very smattering knowledge of the first rules of arithmetic to be quite sufficient.

3. Such persons are of opinion that any thing beyond the above attainments would be useless and a waste of time and money. As for moral instruction it is altogether neglected; and their children are left to pick up their moral sentiments and habits in the wide world, accordingly, as chance brings them in the way of company, example and temptation.

4. Nay more, at this day there are many instances of persons incapable of writing their names; unable to read with any intelligence; unacquainted with figures altogether, and yet were left with a clear patrimony of a number of thousands of dollars.

5. It is not intended wantonly to reproach or hurt the feelings of any one: but surely this is a most unwise, injudicious, and injurious perversion of parental affection; an entire regard to the most inferior part of human nature and an utter neglect of the moral and spiritual powers of man.

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6. Laying up wealth for children, without furnishing them with an education which will enable them either to keep and husband it; to be respectable in the possession of it; or capable of enjoying it; having minds entire strangers to the ennobling effects of virtuous sentiments, and destitute of the enlightening influence of literary acquirements, is to leave them slaves to the low, unworthy, sordid pursuits of sensual gratification.

7. Hence it is that we see so many young persons, left with a handsome patrimony, pursuing a course of intemperance, debauchery, and the general round of dissapation; running into blind and foolish speculations; and thus, in a few years, squander away their wealth. And thus vanishes, like smoke, the monument of the labour and folly of their parents!

8. And they, destitute of every good habit, and a prey to every bad one, are truly the victims of wretchedness and misery!

9. It is not intended to speak against laying up wealth for children, acquired by honest pursuits: but the criminal neglect of that, which is more important, moral and literary instruction, which wealth cannot give, nor poverty take away.

10. ¶A heart ennobled and refined by sentiments of piety and virtue; a head enlightened by a well directed education, together with habits of industry and economy, are not to be bartered for gold: a mint of gold cannot purchase them.

1. Section 13. Again, the great importance attached to the fine arts and polite accomplishments, while moral instruction and the important branches of literary education, are comparatively neglected, is a gross perversion of parental affection.

2. The knowledge of many of the fine arts and an acquaintance with polite accomplishments are ornamental, laudable and favourable to virtuous sentiments. They tend to promote a cheerful temper, which is itself a virtue, highly favorable to health, and every moral virtue.

3. Parents, whose circumstances will allow, are justifiable in giving their children an opportunity of attending to these, taking care to exclude every thing which is vicious, or has a vicious tendency.

4. But in all cases it is highly injurious and extremely unwise to prefer any of the fine arts or polite accomplishments, to moral instruction and the important branches of literature.

5. Not to enlarge here, it may with propriety be asked, what an uncouth composition of character is exhibited in a young man, making his graceful bows, &c. and discovering, by his general conversation, a mind enslaved to vice and to indulgences in practice, which disgrace human nature?

6. How awkwardly does a person appear playing elegantly on a flute, who, when requested to read an advertisement in a newspaper, is hardly able to do it?

Who, though he can make a graceful bow, can scarcely write his own name?

7. Who can make a fine figure in company, but knows very little, if any thing, about figures in arithmetic.

8. And how utterly unqualified for the important pursuits of domestic life; to manage the concerns of a family; to guide children in the path of virtue; to teach them industry and economy by precept and her own example; I say, how utterly unqualified for these important duties is that lady whose attention has been almost exclusively devoted to the forte piano, to the reading of novels, to visiting in fashionable circles, tending to viciate the taste and unfit her for a sober, rational, virtuous, cheerful life?

9. While I would not have children raised up as Cynicks;* while I would have them reasonably indulged in social intercourse and innocent amusements free from every vicious habit, still I esteem it as extreme folly to suffer any of the fine arts to interfere with, or pass as a substitute for, moral instruction and the important branches of literary education.

1. Section 14. One more instance of the neglect of parents in regard to their children, I shall notice as highly reprehensible, which relates to their apprenticeship.

2. It is an important duty parents owe their children, who are put out as apprentices to learn some mechanical art, to put them under the care of masters, who are not only fully capable of learning the intended art:

3. But who are respectable for their moral virtues and steady habits; who will, from a sense of duty, both by precept and example, guard those under their care against every vicious sentiment and habit.

4. The work shops of such men will not be

*A sect of ancient philosophers, so abstemious as to deny themselves the necessary comforts of life, either in houses, food, or clothing.

the reservoirs of every species of profane, filthy and obscene conversation, where the hand is engaged in work, but the heart is intent on mischief and the tongue industriously engaged in sowing the seeds of vice.

5. Are not parents often culpably negligent in regard to the moral character and habits of the man, under whose care they put their children? And is it not owing, in a great degree, to this negligence, that we see so many young, active men, who, during the time they have been obtaining a knowledge of their art in their apprenticeship, have thrown off the restraint of the virtuous sentiments they were taught under their parents:

6. And, through the influence of bad example of apprentices, journeymen, and perhaps the master, have become hardened in corrupt sentiments and vicious habits; brutalizing themselves in the vile practice of debauchery, intemperance and gambling; stupidly wasting their earnings in a general course of dissipation, so that all their labor, interrupted by these practices, is hardly sufficient to support themselves in their extravagance and vices?

7. And thus the prime of their days, their reputation, and frequently health, are lost; and

they are left bitterly to lament their folly, if they are brought to a sense of it, through the residue of their days.

8. Instances of this kind are but too frequent; most of which might be prevented by a provident care of parents and masters in the cases we have mentioned, connected with the exercise of a reasonable but firm authority, which is an indispensable duty in the education of children and minors. "He that spareth the rod hateth his son."

9. These remarks will be concluded by inviting the attention of parents and masters to the case of Eli as given in the sacred writings. 1 Samuel, II. III. IV.

10. The signal judgment and the fearful execution of that judgment upon the house of Eli, for neglecting to restrain his sons from vice, furnish a solemn admonition, to guardians of children and minors, whether parents or masters, to be faithful in the discharge of their duties towards them.

CHAPTER II.

1. Section 1. Literary education will now be briefly considered.

2. Correct ideas of things in the mind constitute knowledge.

The knowledge of many things is possessed or obtained by mankind intuitively.

3. For instance, I know that by the use of the eye I can see different objects; I know that the sun gives light and heat, &c.

For these ideas and numerous others, I am not dependant on any course of reasoning nor any information derived from any other person.

4. Knowledge of this kind is intuitive knowledge.

But correct ideas of many things, highly important to be known, by mankind in general, are not obtained or possessed directly but by a course of reasoning and through the medium of the exercise of the mind of others.

5. The knowledge of the Supreme Being, of his law or will, and the method of becoming

CHAPTER III.

Having considered education in its first stages, particularly in regard to moral instruction; and also literary education; and, likewise, made some general remarks on schools; it will now be considered in several points of view, in which the welfare and happiness of mankind are essentially involved.

1. Section 1. Of education in regard to moral virtue.

2. "A wit's a feather, and a chief's a rod."
"An honest man's the noblest work of God."

3. Be a man's abilities never so great; though he be never so learned; though he have the eloquence of Demosthenes; the genius of Newton; the discernment of Locke; the penetration of Burke; the courage of Alexander; and though wealth flow in upon him from the four quarters of the globe:

4. Yet unless he have an honest heart, an upright mind; unless he be governed by pure principles of moral virtue, he is still defective

in the important articles, which are indispensably necessary to constitute the valuable character; the man of worth and respectability.

5. In whatever sphere of life a man moves, if he is influenced by pure principles of moral virtue, he will command respect: while he who is in want of these, whatever qualification he may be possessed of otherwise, will fall into contempt.

6. Benedict Arnold was a brave general, and a skilful officer: but he was not an honest man; and, therefore, his name is branded with perpetual infamy and disgrace.

7. ¶The prescribed limits of this treatise does not permit a lengthy essay on the several moral virtues.

Making such remarks as shall be of practical use, particularly, in the important business of education, I shall consider justice as the foundation of all moral virtue.

8. For, although some moral acts, as, for instance, acts of charity, do not appear to be, immediately, acts of justice; yet it is evident that justice is the foundation or standard of all moral obligation.

9. For the practice of moral virtue does not comprise acts, which a man may do or not

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do, according to his own inclinations, independent of moral obligation.

Therefore, the man who does certain acts, or refrains from doing certain other acts, does, or does not, submit to a compliance with his duty; and this duty has its origin in moral obligation.

10. For he, who does an act of charity, does his duty as a moral being; and this duty arises from moral obligation: or, he does not do his duty; and then it becomes a duty equally binding on him, as a moral being, not to do the act; and this duty has its origin in the same obligation; and this obligation has its foundation in the great principle of justice.

11. ¶Justice, as a principle, is a willingness to render to all with whom we are concerned, their due, whether superiors, equals or inferiors, without deceit or fraud.

In practice, it is an honest, sincere fulfilment of our obligations, in every relation and connection we sustain.

12. ¶Justice is the foundation of the throne of Heaven; an unchangeable principle, in conformity to which the whole universe is governed: extending and continuing an unchangeable rule of conduct to all moral beings.

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And in proportion as man is subject to the influence of this principle, he is conformed to the moral image of his creator:

13. And, by a want of conformity to this principle, he becomes an enemy to his Maker, and exposed to the condemning sentence of his law.

14. Hence, in the sacred writings, the character of a good man is summed up and exhibited in the word just. "The just shall live by faith."

15. ¶Considering justice, then, the foundation of moral virtue, our moral duties may be contemplated in three points of view, or under three heads.

I. The duties we owe our creator.

II. Those we owe to ourselves. And

III. Those which we owe to our fellow creatures.

16. To treat upon moral virtue merely as a matter of convenience or ornament, easily dispensed with, like the feathers in a lady's bonnet, for instance, would be to descend altogether below the dignity of the subject, and convert man into a mere monkey, disbanding him from the important relations he sustains as a moral being, in consequence of the sphere in which he is placed by his Creator.

17. And to treat upon it as extending only to duties, which occur between man and man, in the intercourse of life, would give but a very contracted and mutilated view of a subject of the first importance.

18. True, moral virtue is highly ornamental, far more so than gold: it is a crown of glory to those who possess it. It secures to them peace, happiness, riches and honor. It converts the cottage into a paradise of joy: while the want of it makes a palace the habitation of misery. And it is binding, also, as a moral duty.

19. Every moral virtue is a duty binding on man as a moral being, originating in moral obligation, and discoverable by the light of nature, of reason, and of revelation: for the fulfilment of which, as a creature, man is accountable to God; whether the duty immediately relates to him, to ourselves, or to our fellow creatures:

20. With which obligation man cannot dispense, without incurring guilt, and exposing himself to the condemning sentence of the unchangeable law of his maker; and degrading himself as a moral being.

This important truth should be deeply impressed on the minds of children.

21. But although man is answerable to God for the discharge of every moral duty; yet there are some, which more immediately relate to him.

And, although the happiness and respectability of man are deeply concerned in the discharge of every moral duty; yet there are some which seem to relate more exclusively to his own welfare: while others more essentially relate to the welfare of his fellow creatures.

22. Some of the most important moral virtues will now be brought into view, as they naturally fall under the three foregoing heads.

I. To our Creator we owe the most lively gratitude for his goodness manifested in our creation and preservation.

And as sinners we owe him the most humble gratitude for his mercy manifested in redemption.

23. As children we owe him the most filial affection as our common parent.

As subjects we owe him the most unconditional and cordial obedience to his commands; and perfect submission to the allotments of providence as our rightful sovereign and lawgiver.

It is our duty to fear him as a being of infinite power, of infinite knowledge, of infinite wisdom, and of infinite justice.

24. We owe him the supreme affections of our heart as a being, who is infinitely holy, infinitely good, infinitely merciful, and infinitely lovely.

25. Among the duties we owe to our creator, may be, also, included acts of benevolence and charity toward our fellow creatures, to whom we owe nothing on the score of justice.

A due regard to the feelings of the brute creation, also, which are subjected to us, and devoted to our service under the economy of providence.

"The merciful man is merciful to his beast."

26. II. Among the moral virtues, which more immediately respect ourselves may be included, those preservative of health; as temperance in eating and drinking, chastity, the government of our passions, the preservation of a contented mind.

27 Those regarding our welfare and independence in this life; such as a prudent and wise management of our business, industry and economy; and those regarding our future well being, which are very briefly noticed under the first head.

28. To enumerate those moral virtues which relate to our general happiness and respectability, would be to bring into view the whole catalogue of moral virtues, which man ought to observe. For the worth of character, the respect to which man is entitled, must be, and will be, measured by the manner in which he fulfils his moral obligations: and on this also depends, equally, his happiness.

29. But the respectability of man is most intimately connected with a sacred regard to truth, and with a rigid observance of a pure, chaste conversation, free from obscenity, folly and profanity.

30. III. Those moral virtues, which relate to our fellow creatures will, now, be briefly considered, or, rather, barely mentioned for they are numerous.

They relate to the property, "Thou shalt not steal." "Thou shalt not covet," &c.

31. To the happiness, "Thou shalt love thy neighbor as thyself."

32. To the character, "Thou shalt not bear false witness against thy neighbor." And 4th. To the life of our fellow creatures, "Thou shalt not kill."

33. The moral virtues, which relate to the

property, happiness, character, and life of our fellow creatures are infinitely diversified, according to the various relations, which mankind sustain in life; as that of husband and wife; parent and child; brother and sister; master and servant, ruler and subject; citizen and neighbor.

34. To exhibit these to view would transcend our prescribed limits.

While a faithful observance of them is highly ornamental, and intimately connected with our respectability and happiness; this observance is, also, strongly binding on us as moral beings.

35. And in order to secure the observance of those numerous moral virtues, in which the interest of individuals, and mankind in general, are so deeply concerned; it is easy to see the great importance of early impressing the mind with a regard to the great principle of justice, as the foundation of every moral virtue:

36. And of inspiring it with humane and benevolent sentiments; also with a spirit of forbearance, with patience and humility: the importance, also, that the intellectual faculties be enlarged by literary acquirements in order to understand the nature and extent of these virtues.

37. To conclude the observations under this head, that inimitable rule, given us by him, who spoke as never man spoke, which addresses itself, with irresistable force to the reason and conscience of every man, will be introduced, accompanied with a few very plain and familiar remarks by way of explanation.

38. "Whatsoever ye would that men should do to you, do ye, even so to them."

Are you parents? Suppose you were children: would you not wish your parents to correct and instruct you, so as to make [illegible] ectable and happy? Your duty toward your [illegible] is plain.

[illegible] you children? Suppose you were parents: would you [illegible] wish your children to love, fear and obey you? This is your duty toward your parents.

Masters, do to servants or scholars, as you would reasonably wish masters to do to you, if you were servants or scholars.

Ye rich, do to the poor as you would reasonably wish the rich to do to you, if you were poor, &c.

40. "Whatsoever ye would, that men should do unto you, (circumstances being equal, or, supposing them to be in your circumstances

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and you in their circumstances,) do ye, also, the same unto them."

A proper application of this rule would lead to the faithful observance of every moral virtue.

1. Section 2. I. Of education in regard to fashion and custom.

"Call fashion folly,
  Call her what you will:
She triumph'd alway
  And she triumphs still."

2. Mankind are social beings, and the instances, are very rare, of persons capable of enjoying themselves without society.

This social principle, which connects the human race together in one common bond, produces a mutual dependence and also a deference in individuals towards the opinions of others.

3. And out of these grows that strong propensity to imitate others in their habits and manners.

And hence the influence of fashion.

These things are all right. They originate in the principles of human nature.

They are important sources of happiness when under proper restriction.

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4. They are sources of evil only, when they are subject to the influence of corrupt affections.

When this is the case, the social principle of our nature leads us into vice; our respect for the opinions of others leads us to imbibe vicious principles; and our propensity to imitate the manners of others leads us into extragance and folly.

5. And hence the pernicious influence of fashion in regard to eating, drinking, apparel and diversions. "The eyes of others ruin us."

The folly and perverseness of mankind are often manifested by being ashamed of what they ought to prise, and in glorying in that which really is their shame.

6. To guard against this evil is a duty binding on the parents in relation to their children in the general business of education, by putting a proper restraint upon their foolish pride; by restraining their immoderate desires; by exposing the absurdity of foolish fashion, originating generally, in foolish heads; and above all by setting them a good example.

7. Some general rules may be of use in regard to this particular.

Whatever fashion or custom is in itself

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vicious, or has a vicious tendency, should not be indulged at all.

8. Distinguish between those fashions and customs, which are really necessary for comfort, health and respectability among wise, sober people; and those which are only calculated to pamper the appetite and feed a vain fancy; to introduce to the company of belles, fops and dandies.

9. It would be a good thing, especially for those who do not roll in affluence and wealth, to consult the purse, rather than a pampered appetite or foolish fancy. "Keep your expenses within your income."

Recollect, and let your children be reminded, that extravagant customs and fashions originate with weak, foolish people.

10. A consideration of the vanity of fashions would moderate our desires after them. They are extremely vain and unstable.

That which fed the pride of the Greeks, was ridiculous among the Romans; and what was an ornament to a Roman, would be despised among the Gauls: and the *bon ton* of a Frenchman, would be a disgrace to a Turk; and what was an ornament twenty years gone, would make one a laughing stock now.

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11. A savage of the wilderness is as proud of her paintings, of a ring in the nose, as a lady of London is of her dress and her ear rings. So vain a thing is fashion.

Hence the maxim, "Custom is the plague of wise men and idol of fools."

12. A wise man will not aim to be singular. He will prudently respect the fashions and customs of the age, which are not vicious; he will provide things honest in the sight of all men; but he will guard himself and children against vain, extravagant customs and fashions.

13. For what is fashion in its extravagance? why, the idol of fools; the creature of a fool's brain, forever changing its place and name; continually pursued by a giddy multitude, but never overtaken. It is like a jack o' lantern, or ignus fatuus.

14. Jack o' lanterns are light as vanity, so are fashions; they are said to be pursued but never overtaken, so is fashion. They are continually tossing about in all directions, so is fashion. They are said to lead people into swamps and bogs; and fashion has led thousands into debt, poverty and the prison.

1. Section 3. Of education in regard to business.

2. Behold the sun, moon, and stars, They move on and cease not. They never transgress the laws to which they are subjected. Behold the birds of the air, and beasts of the field. They all act up to the standard of their nature. Their actions, their rest are directed to their proper end.

3. Insects and reptiles act not, but to some purpose suited to their nature and wants. Of all the creatures on this terrestrial ball, man alone descends from the dignity of his nature; pursues objects unworthy the exalted sphere in which he is created; often acts to no end, and often worse than none.

4. Hence it is said, "man is the only being in the animal world endowed with the power of laughter, and the only one that really deserves to be laughed at."

All this originates in ignorance, vile affections, a viciated taste and erroneous judgment; or in other words in the want of a mind enlarged by useful knowledge and a heart rectified by pure, exalted sentiments of moral virtue.

5. Education, in the particular and general business of it, faithfully attended to by parents and guardians in relation to those under their care, is the most powerful means, within the scope of human wisdom, to remove these disorders, and rescue mankind from that wretchedness and folly to which we see multitudes subjected.

6. Man is an active being. And if his actions were all turned to some good account, even he who acts so little as to be counted lazy, might become rich; while the most active, driving Jehu like, without system, economy or management, may be brought up by a prison.

7. The old adage, therefore, may be properly applied to thousands, who drive headlong in their business without management, system or prudence, viz. "The more haste the less speed."

The want of order, of calculation and system in business; keeping loose accounts or none at all; fraudulent dealing for want of an honest principle imbibed in early education, often put the concerns of men into confusion, expose them to expensive law-suits, loss of time, loss of character and credit.

8. Hence it often happens with such men, that what they earn to-day, they spend to-morrow, for neither bread nor clothing, but to defray the expenses of their folly and neglect.

9. It is said, "the latter part of a wise man's life is taken up in curing the follies of youth."

but many discover such a want of wisdom in their blind and heedless management, that the latter part of their lives is either spent in poverty, or made wretched by vexatious quarrels and legal disputations.

10. Activity and industry are excellent things; but, that they may turn to good account, they must be attended with economy, with foresight, with management and order: and they must, by all means, be subject to a principle of honesty.

11. Otherwise, while man has his eye fixed on yonder lofty goal of renown and wealth, imagining himself to be progressing toward it, he is really on the retrograde motion, and will find himself landed in wretchedness.

12. Man is said, with much propriety, to be a bundle of habits. These habits, either in regard to principles, opinions, conversation, action, labor, rest, and diversions, when once established, adhere to him so strongly, that he cannot easily avoid or change them. They enter into and constitute the character of the man.

13. Habits which adhere to men most strongly, are those which are imbibed in early life.

Now as men pursue their business in conformity to the moral sentiments of the heart and knowledge of the head, it is of the highest importance that parents take care that the minds of their children be well informed and early established in principles of moral virtue.

14. A principle of justice or honesty should be so firmly established in the mind of a child, as to be his pole-star, his guide, from which he will not suffer himself to depart in his business in life.

"Honesty is the best policy," should be his motto in all his undertakings. This will bear a man up in every vicissitude of life.

15. If he be unfortunate the principal things will still remain with him, a consciousness of honesty and a good character: while an unfortunate, dishonest man sinks into reproach; and to the wretchedness of poverty adds the irreparable loss of character and credit.

16. Finally, a mind enlightened by literary acquirements, refined by pure moral sentiments; together with habits of industry and economy will be more influential and useful in directing a man in the business of life than volumes of rules without them.

1. Section 4. Of education in regard to amusement.

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2. Behold the young fawn sporting on the mountain. Behold the young calves and lambs skipping in playful mode on yonder verdant hills. See the birds of the air recreating themselves in the Heavens; and the insects playing in sunbeams; yea the laboring ox and horse have their seasons of sport: so man was not made for perpetual labor.

3. Hence says the wise man, "there is a time and season for every purpose under the sun."

The great object of man's pursuit is happiness. Yea, happiness is the *primum mobile* of rational beings.

"O happiness, our being's end and aim."

4. This pursuit is lawful, if it be pursued lawfully: and if it be pursued lawfully, it will certainly be obtained: and if not, as certainly missed.

Man engaged in business pursues happiness in hope; but his object in amusement is present, real enjoyment.

5. But where is that favored individual, or in what age did he live, who has been able to say, in truth, that he has gained that precious boon amidst the rubbish of this world? Alas! not one among the millions of the human race can say this.

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6. What is amusement then? and what is its use? It is a relaxation from the strain of labor and study to prepare for renewed exertion. Its use is to the mind what rest is to the body.

7. Amusement, prudently selected and restricted by moderation, is a source of satisfaction, and of a degree of happiness, otherwise it would fail of its object altogether.

But it comes far short of the degree of happiness anticipated.

8. Our ignorance of the proper end of amusement; and our pursuing it with too sanguine expectations, as to the pleasure to be derived from it; and that, too, under the influence of a perverted taste, erroneous judgment and depraved affections, leading us to adopt amusements in themselves lawful too eagerly; all these together often subvert the proper end of amusements so that they are sources of far more pain and wretchedness to men, than the pursuit of their labor.

9. Education, therefore, is important to regulate the conduct of men in their pastime as well as in the pursuit of their business. Man will select his amusements in conformity to

the moral sentiments of the mind, the refinement of his taste, the correctness of his judgment and light of his understanding.

10. How much these depend on education we have already considered.

It is not necessary here to enter into a particular detail of the numerous kinds of amusement pursued more or less in this country.

11. ¶But I shall present a few general rules, which may be of use, especially in the business of education, in regard to amusement.

The end of amusement should be constantly in view, viz. To relax the mind, refresh and invigorate the body and prepare for renewed exertions in business.

12. Man is not a mere play-thing. And he descends far below the dignity of his nature, when he spends his whole time in the pursuit of amusement and diversion, even if his circumstances will admit of it.

13. How insignificant, nay, contemptible, must such a person appear to a mind enlarged with those noble and exalted sentiments, which lead him to delight in being useful to himself and his fellow-creatures.

14. Every species of amusement, which are unlawful, contrary to pure morals and tend

to corrupt the mind, should be strictly forbidden, as practices inseparably connected with misery and disgrace.

Amusements, in themselves lawful, may be rendered unlawful, by being unlawfully pursued.*

15. Social intercourse is a rational, commendable, and lawful amusement; it is, under proper restrictions, a source of happiness and improvement, by enlightening the understanding and refining the moral sentiment; but it becomes unlawful and a source of misery when under the influence of vicious, corrupt affections.

16. Several kinds of athletic exercises, such as games at ball, &c. are in themselves innocent amusements, a source of health to students and many descriptions of mechanics; but by connecting them with a species of gambling, and, as is often the case, with intemperance; and by suffering them to engross our attention beyond what is necessary to answer the proper end of amusement, they become vicious, and corrupt and degrade the

*The word lawful here is used in reference to the civil or moral law, and is synonimous with innocent.

mind; and are an occasion of an unnecessary and criminal waste of time.

17. The value of time should always have a commanding influence over the mind, especially in the pursuit of any kind of amusement. This would have a great tendency to check an immoderate pursuit.

18. "Time is money," says Dr. Franklin. And, indeed, he who is insensible to the value of time, who does not feel the importance of improving it to the best advantage to promote his own happiness and that of others, is in danger of indulging in vain and trifling pursuits to a degree that shall weaken or destroy the habit of industry; beget in the mind a distaste for useful pursuits; that shall lead him to neglect the high duties he owes to himself, inseparably connected with his happiness and respectability, to neglect his social obligations, and the all important duties originating in morality and religion.

19. Time is precious in every stage of life. It is highly so in youth. Its value should be impressed on the minds of the young. They should be habituated to consider rest and amusement as preparatory to renewed exertions in useful pursuits.

20. In order to avoid the waste of time, it is not only necessary to indulge in amusements only, which are in themselves innocent; but such as are also sources of improvement, while they are calculated to recreate and relieve from the burden of labor and study.

21. For this purpose, literary acquirements and a taste for profitable reading are of infinite advantage.

These alone would afford a fruitful source of varied and profitable amusement, calculated at once to enlighten the understanding and reform the heart.

22. And thus, by enlarging the intellectual faculties, and refining the taste or moral sentiments of the mind, would open to view new fields of amusement affording more refined and more exalted pleasure.

23. For want of ability and a taste for reading, how much precious time runs to waste with thousands of youth, of both sexes, which otherwise might be improved to the best advantage.

It is said, that some years since, the mechanics of Geneva amused themselves in their leisure hours by reading the most important productions of literature, such as the works of Newton, Locke, Montesquieu, &c.

24. Cicero, the Roman orator, tells us that he recreated his mind from the labor attending his official duties, by reading the productions of the muses. Indeed the fine arts, such as music, poetry, painting, &c. under the restraint of pure moral principles may be profitable sources of amusement.

25. The numerous objects of want, sorrow and wretchedness in this world, present an ample field for the exercise of charity and benevolence. Were these virtues more cultivated in the minds of children, and more prevalent among men, the practical exercise of them would be sources of infinitely greater pleasure to the mind, than the wasting of thousands of money and years of time in the vain pursuit of sensual gratification.

26. The celebrated philanthropist, Mr. Howard, of England, realized a thousand times more pleasure in visiting the habitations of sorrow, and alleviating the miseries of the unfortunate than the richest voluptuary on earth in the gratification of a sensual appetite.

27. Montesquieu, a Frenchman, among the first of mankind, for his learning and virtues, by accident being informed that a certain man, separated from his wife and children, was held

in slavery at Algiers, and also of the price of his redemption, secretly remitted the sum and effected his liberation. And thus, to the astonishment of himself and family, he was restored to them through the instrumentality of an unkown friend.

This single act afforded incomparably more pleasure than the voluptuary realises in years of sensual gratification.

28. I, some time since, heard an ancedote of a sea captain, who, for many years, and in possession of ample pecuniary means, was hailed as a welcome associate in the fashionable circles of life, in pursuit of sensual pleasure; and who, in the mean time, commanded all the happiness incident to these circles; being, one day, asked by some of his associates, what incident of his life afforded him the greatest satisfaction, answered,

29. I was once travelling through Ireland, and being thirsty, called upon a poor widow woman and asked her for a drink of water. For want of water, at hand, she gave me a drink of milk, for which I gave her an English shilling, which inspired her with the most sincere gratitude and thanksgiving. This occurrence, continued the captain, did afford and still affords me more satisfaction than any other oc-

currence of my life within my present recollection.

30. No person is too high, and very few too low, to be capable of enjoying the ennobling pleasure of doing good to their fellow-creatures.

31. ¶In the business of education, it is important to recollect that habit has a powerful influence over the mind of man, and a powerful influence, also, in directing his conduct.

Hence the direction, "choose that employment, in which you can be most useful, and habit will make it easy and pleasant."

32. Industry, economy and amusement depend much on habit. Labor and useful pursuits sit easy on the person raised up in habits of industry. Such a person is in his element when engaged in some profitable employment. But labor is a grievous burthen to him, who is accustomed to idle amusement. His mind is engrossed in the pursuit of vanity. Destitute of any relish for useful employment, his strength, his ingenuity, and ambition are engaged in trifling, and, probably, unlawful objects.

33. Satiated with one object, he flies to another, until at length, debased in his feelings, degraded in his character, and disappointed in his expectations, he lands in a confirmed habit of intemperance and other practices, which betray the lowest state of degradation, and the greatest degree of human depravity; continually in pursuit of happiness, and constantly increasing his misery.

34. ¶The importance of the object of amusement, noticed under this head, viz. The preservation of health, demands the particular attention of all who have the care of children. An unanswerable argument in favor of exercise for the preservation of health is found in the law of nature, manifested in the unconquerable propensity of children to activity. On the health of the body and vigor of the animal spirits, depend the vigor and activity of the mind. If those be impaired, these will proportionably suffer.

35. Therefore, it is injudicious, it is cruel, it is doing violence to the laws of nature to subject children and youth to oppressive restraint from innocent and agreeable exercise, in their attention either to labor or study. For want of due attention to this object, the health of body and consequent energy of mind, are, often, so far destroyed in early life, that mature age is comparatively inactive, useless and unhappy.

36. This subject is important in all circum-

stances; but more so in populous towns and cities. It is pleasing to notice the attention paid to this subject, in some instances, in the introduction of gymnastic and calisthenic exercises for the benefit of both sexes.

37. This subject is important in relation to the infant manufactories in this country, which have already assumed an important aspect. The number of persons employed in these establishments is already considerable and is rapidly increasing. It is certainly important that our manufacturing establishments should be subjected to such regulations as are congenial with the free principles of the government and civil institutions of this country; and as will tend, by suitable exercise and diversion, to preserve the health and energy of the physical system, and the consequent energy of mind, and thereby promote the happiness of those employed in them, and secure them from the degrading circumstances, to which many employed in foreign manufactories are subjected.

1. Section 5. Of education in regard to industry.

2. "By work our fathers earned their food;
Toil strung their nerves and purified their blood."

"Love labor, if you do not want it for food, you may for physic."

3. Without industry none can be rich: and with it few would be poor."

"Seest thou a man diligent in his business, he shall stand before kings: he shall not stand before mean men."

4. A habit and spirit of industry are highly important in every grade of society from the prince to the peasant. They are inseparably connected with worth of character, and the active possession of moral virtue.

5. True, man may be industrious and yet vicious; but a man cannot be voluntarily idle, idle merely through habit, and be virtuous; for idleness itself is vice.

A state of idleness is the nursery of crime. It is condemned by the whole economy of nature, and severely reproved by the precepts of religion.

6. Wherever the voluntarily idle man turns his eye, he is put to shame: beasts, birds, insects and reptiles rise to condemn him. "Go to the ant thou sluggard."

7. A state of idleness is a kind of criminal neglect and contempt of the means, with which man is furnished, for the purpose of enjoying the blessings of providence.

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Therefore, like an armed man, poverty and disgrace shall overtake those, lurking in haunts of idleness, with irresistable force.

8. ¶Industry is necessary to health.

Excessive action, and too long continued action, without regard to proper intervals of rest and refreshment may be injurious to health.

9. But industrious activity, regulated by reason, is as necessary to health as wholesome food: while idleness brings in its train a numerous hoard of diseases; weakness, pains in the head, sinking of the spirits, &c.

10. ¶Independence is intimately connected with industry.

Some of the first characters of republican Rome, nobly employed themselves in manual labors as a source of personal independence, rather than live in a delicate, puny state of dependance.

11. ¶Industry is necessary to happiness.

Happiness is a qualification of the mind. And a spirit of industry is that state of mind, which will enable a man to avail himself of the highest degree of happiness which sublunary things are capable of giving.

12. True, this is a moderate degree of hap-

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piness, and falls infinitely short of the happiness requisite to meet the desires of an immortal soul.

In nothing, perhaps, do men, in general, err more than in their estimate of happiness. But while the idle man, subject to a spirit of sloth, and, as is generally the case, enslaved by sensual appetites, errs altogether, and is preparing himself for complicated misery,

13. The industrious man wisely pursues a course affording a degree of rational happiness leading to still greater enjoyment; and preserves a state of mind and an activity in lawful pursuits, which give a relish to every scene of life.

14. And indeed, an honest and industrious pursuit in a lawful calling, with a consciousness of doing our duty, affords a degree of happiness, to which the idle sensualist is an utter stranger.

15. ¶Industry is intimately connected with honor.

What man ever rose to eminence, to an exalted rank in society, without industry? And if buoyed up through the industry of his parents, what man, when left to himself, ever sustained his dignified station without industry?

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16. The life of Dr. Franklin was distinguished by the most indefatigable industry.

To this in a great measure, he owed his elevation, from the depths of poverty and obscurity, to a rank, not only among the first of his countrymen; but among the first of mankind.

17. The life of Washington, also, was marked with unwearied industry.

18. ¶But true honor is not confined to exalted stations. The honest industrious man is the useful man, and the useful man is the honorable man, although he be destined to walk in the common paths of life.

19. In order to be a general it is necessary to be brave, and in order to be a statesman, a man must be wise.

But in order to be brave it is not necessary to be a general; nor is wisdom confined exclusively to statesmen.

20. That man is wise and brave, who with a noble fortitude and patience submits to the lot assigned him by providence; and with an honest industry discharges the duties and performs the business connected with that lot:

21. Who uses every lawful endeavor to maintain his post and not to fall from it; and who never rises out of it, till he can do it consistent with the principles of honor and honesty; scorning to rise out of it by deception, fraud, and corrupt, undermining, dishonest intrigue.

22. ¶Labour is honored by distinguished characters in sacred and profane history.

David the king of Israel attended, in early life, to the business of a shepherd.

The apostle Paul with an honest pride, tells us, that he laboured with his own hands.

23. The sisters of Alexander the great employed themselves in the midst of their maidens at spinning.

The emperor of China attends to the business of agriculture, and follows the plough, in presence of his nobles and house-hold gods.

24. Some of the most exalted characters of Rome actually engaged in agricultural pursuits. All the sons of the present emperor of Austria have been taught trades: the hereditary prince is an excellent weaver, and his brothers good carpenters and joiners.

25. And numerous are the instances, in this country, of men rising from laborious pursuits to exalted places of trust, in the management of the important concerns of state.

26. Indeed the principles of government

and the civil institutions of this country confer a peculiar honor on the man distinguished for his honest industry.

27. ¶Industry is necessary to the obtaining, possessing and enjoying of wealth.

Though wealth be left us by our parents, it cannot be possessed long, it cannot be enjoyed without a spirit of industry.

28. Parents, therefore, who leave to their children wealth, and neglect to inspire their minds with a regard to moral virtue, and religion, and to raise them up in habits of industry, leave them but a wretched inheritance, which often proves a very curse; affording the means of indulging a spirit of sloth; of gratifying corrupt affections, and pursuing a path which leads to disgrace and ruin.

29. But the industrious man, though his beginnings be small, who honestly pursues his business, increases his property, and knowing its worth, makes the best use of it; and ere he is aware, finds himself in easy circumstances, commanding respect and credit with his fellow citizens.

1. Section 6. But industry that it be sucessful must be accompanied with economy.

Industry and economy are twin sisters and should never be separated.

2. A man may be very industrious, and without economy, he may still be very poor. And an economical inactive life is but a sorry one.

3. To exhibit in detail particular maxims leading to the practice of economy is not deemed expedient here: this has been admirably performed long since, by Dr. Franklin, in his way to wealth, which ought to be in the hands and head and heart of every person in this country.

4. A few general remarks on economy must suffice.

In order to be economical several things are indispensably necessary, which will be briefly noticed.

5. ¶Order in business is absolutely necessary to economy, without this our concerns will be in confusion; and while attending to one thing, another may be neglected and lost.

6. ¶In order to be economical a man must be sensible to the value of time. "Time is money," and every hour should be turned to some good account. He who is insensible to the value of time, suffers much of it to run to waste, falls insensibly into bad habits, and not only wastes his time, but his money with it.

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7. ¶A man without credit is generally destitute of economy.

In vain does a man talk about economy who suffers numerous debts to accumulate upon him, which he neglects to pay, by which he at once looses his credit, and subjects himself to heavy taxes arising from law suits.

8. ¶A man cannot be economical, who does not consult his purse before he consults his appetite and fancy.

9. ¶To be economical requires no small degree of fortitude and resolution to keep our expenses within our income.

Economy requires much patience; it requires temperance and a spirit of contentment.

10. These are the principles and habits, on which the practice of economy must be raised.

In possession of these, every one will be economical; and without them none will.

11. To cultivate sentiments and habits like the foregoing in children, as favorable to the practice of industry and economy, forms an important part of education.

The savage owes his habit of wandering and aversion to the industrious pursuit of agriculture to education,

1. Section 7. Of education in regard to crime.

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2. "A wicked man is a monster."

As the blinking owl takes covert in the shades of night, and sallies forth on its defenceless prey; as the ferocious beast roams abroad in midnight's awful gloom, falling relentlessly on defenceless herds of deer; as the deadly nightshade grows and flourishes best where the sun's cheering rays never penetrate:

3. So crime rears aloft its hideous head; and from its brazen face looks fiercely savage, stepping forth, with impudent boldness, where the intellectual faculties of man lie buried in the gloom of ignorance.

4. There malice, hatred, sordid envy, and revenge, oppression, fraud, extortion, injustice, relentless cruelty, pride, intemperance, debauchery, sensuality, falsehood, dishonesty, gambling, theft, robbery, murder, perjury, blasphemy, strife and contention, take up their abode, find shelter, and countenance; and prey like vultures on the happiness of man.

5. ¶Though it be not conformable to truth to say, that knowledge, in the head, will of itself change the disposition of the heart; yet it is evident that, to enlighten the mind, so as to enable it to discover the enormity of crime, the evil consequences attending it, and its intimate connection with misery and shame:

6. And, at the same time, the excellency and beauty of moral virtue, and its connection with honor and happiness, will have a powerful tendency to lead man to refrain from the commission of crime, and to restrain his depraved passions, to curb the ferocity of his nature, and to lead him, also, to the practice of virtue.

7. While he, who is enveloped in the gloom of ignorance, insensible to the deformity of vice, and the excellency of virtue; blind and heedless to the evils attending the one, and to the good connected with the other, will give the reins to the evil propensities of his heart, and run headlong and blindfold in the gratification of vicious and corrupt affections.

8. Hence it is very natural to infer the importance of education, as a means of enlightening the mind, and of enlarging and expanding its faculties with useful instruction, of its being early impressed with pure moral sentiments, for the prevention and suppression of crime.

9. ¶A well directed education is peculiarly important for the prevention and suppression of crime, under the government of the United States; perhaps more so than under any other goverment on earth.

10. The liberal principles of government; the lenity of the laws; the mildness of the criminal code, in this country, are a powerful appeal to the virtue and intelligence of the people for the suppression of crime.

11. They are predicated on the supposition that the general intelligence and virtue of the people, will, of themselves, as it were, present an impregnable barrier against the prevalence of crime.

12. For the promotion of these, education, as a human means, is of the last importance. Every neighborhood and section of this country should be possessed of such intelligence and such moral sentiments, as to set forth every offender against the laws, singly exposed to the piercing view of intelligent virtue, and to be looked out of countenance by the virtuous sense of the people.

13. ¶But the influence of education for the suppression and prevention of crime, is tested by experience, which exhibits its importance, in this respect, in a very strong light.

14. The report relative to the penitentiary at Auburn, N. Y. for 1828, discloses a fact, which, although it be a kind of indirect argument to the point under consideration, is, never-

theless, of great force, and speaks volumes in favor of a judicious, moral and literary education for the prevention of crime.

15. This report states, that "of 160 convicts, who have been discharged from that prison, in the last three years, 112 are decidedly steady and industrious, or greatly improved, 12 are somewhat reformed, 10 others are much altered, and only 26 are decidedly bad."

16. It is proper to remark that the discipline of the Auburn prison embraces literary, moral and religious instruction, by which the face, which I wish to be particularly noted, was disclosed relative to the convicts, viz. that the greater portion of the convicts could not read when they entered the prison, and were taught to read in the prison. It is but just to infer that had they been properly educated in early life, most of them would never have been put there.

17. This particular will be concluded by noticing one instance more, which is given in a small work entitled the Sunday-school teacher's guide, written in England, in which we have a comparative view of the prevalence of crime where education is enjoyed in a high degree; and where it is criminally neglected; setting forth, in a strong light, the importance of education.

18. The contrast is taken from Mr. Howard's stables, the celebrated philanthropist. One instance is taken from Scotland, especially the low countries, where very liberal provision is made for education, both by law, and the exertions of benevolence; and where moral and religious instruction command much attention.

19. The other is taken from Norfolk, in England, where education commands comparatively little attention.

In the first case, out of a population of one million and six hundred thousand souls, only one hundred and thirty-four persons were convicted of capital crimes in a period of nineteen years; averaging about seven annually.

20. In the latter case, out of only half that number, viz. eight hundred thousand souls; four hundred and thirty-four criminals were condemned to death, in the space of twenty-three years, being an annual average of nearly nineteen capital convicts, besides eight hundred and seventy-four sentenced to transportation.

21. The double population of Scotland being taken into the account, there is, thus, a

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difference in its favor, in this important point, in the ratio of seven to thirty-eight.

22. This striking contrast deserves notice. It is not intended, by any means, to measure the morals of one nation by those of another; but, other things being equal, a similar cause will produce a similar effect in all nations.

23. Independent of the state, in fact, of the whole or a part of the United States; in order to present an important consideration, let a contrast, proportionate to that given by Mr. Howard, between a proper attention to education and a neglect of it, be contemplated in relation to the United States having a population of twelve millions; and it will be found that, with due attention to education, the number of capital offences will be only about 52; and in the neglect of education, the number will be 285, annually,

24. Set the cost of the trials of these at only $500 each, and there will be a difference of expense, to government, between the first and last number, of $116,500.

Admit a similar contrast in regard to the numerous criminal offenders of a minor grade, and the additional expense of criminal prosecutions, consequent upon the neglect of education, will swell to millions.

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25. Add to this consideration the great advantages of security, in person, character, and property, from the depredations of prowling hoardes of lawless plunderers; and the great importance of education, for the prevention of crime, may be duly estimated. In view of these remarks, even the policy, dictated by the cold calculations of unfeeling avarice itself, would lead to an energetic attention to this subject. Surely then motives drawn from religion, from patriotism and benevolence, ought to stimulate, as much as possible, to convert public expenses to the prevention of crime, by means of education, which, otherwise, must be appropriated to the punishment of crime.

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CHAPTER IV.

1. Section 1. Of education in regard to religion.

2. Religion thou balm of life;
Thou sure and only remedy for human woe.

Religion is a disposition to worship, to fear, to trust, to obey some superior being.

3. A principle of religion is strongly impressed on the human soul; and is at the foundation of every moral principle; the source of man's final hopes and fears.

4. So strong and so general is this principle, that human beings are rarely found so besotted in ignorance, so brutalised, and so savage as to give evidence of its influence. And the individual, who, in the extremity of his distress at the hour of death, manifests no fear or hope arising from his belief in a supreme being, has been considered in every age and nation a monstrous prodigy in human nature.

5. And hence leading men, both in savage and civilized nations, have in trying scenes

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appealed to this principle in their followers, challenging their faithful adherance, in hazardous undertakings, by the favor or displeasure of the gods or God, according to the common belief of the nation, in which they lived, as the strongest tie, by which they could bind them to their service.

6. This principle is joyfully acknowledged by the pious christian; and it is acknowledged also by the most abandoned sinner, whose life is sacrificed upon the altar of civil justice, by the expression of his hopes or fears.

1. Section 2. But it by no means follows from the universality of the principle, that a sentiment and faith, conformable to truth, on this important subject, are equally universal.

On the contrary, although there is but "one God, one Mediator, one Spirit, one Faith;" mankind have been infinitely diversified in their notions of this subject.

2. They have deified the sun, moon, beasts, birds, reptiles, insects, wood, brass, men and devils; debasing themselves into a belief of an imaginary god or gods, and to ceremonies; in the worship of them, corresponding to the brutish desires of their corrupt hearts.

3. And it is a melancholly fact that there

9. History presents fearful examples to this point. The abandoned state of the Jews; the degenerate and barbarous state of some parts of Asia; the corrupt and degraded state of the countries around the Mediterranean, all of whom in their turn enjoyed high and distinguished privileges, are melancholy examples to this point.

10. But if our privileges by duly improved under the blessing of Heaven, we shall suppress those growing practices and sins, which are a reproach to any people, and which lead to ruin; and cause that righteousness to abound and flourish, which exalteth a nation.

CHAPTER VI.

1. Section 1. Of education in regard to the public welfare.

2. "Is there any present, who does not love his country? Let him speak; for him have I offended."

3. Civil government embraces not only rule of conduct, but discipline and penalty.

Its necessity, therefore, originates in a dereliction of moral principle in the human heart; and the consequent ignorance of the mind.

4. If any doubt this, proof at hand supercedes the necessity of a course of reasoning to prove it.

"The powers, that be, are ordained by God."

"For rules are not a terror to good works, but to the evil."

5. The following brief deductions from the above remarks, have an important bearing on the subject under consideration.

The worst government on earth is a blessing; because without government society could not exist.

6. In a relative view it is a blessing and a curse. It is a blessing compared to no government. And compared to the best government it is a curse.

7. ¶The principles and character of the government will correspond to the character of the people governed; and, vice versa, the character of the governed will correspond to the principles of the government; otherwise they will not long continue together.

8. ¶Should I proceed no further on this subject, any reflecting mind will perceive, from the above remarks, the incalculable importance of education in the United States.

1. Section 2. I shall proceed, however, to show its importance, as it relates to the general welfare, from several considerations.

2. From the character of the government of the United States.

Liberty and freedom are terms, which are sounded forth, in loud praises, by every American citizen; and by thousands who know not their meaning; and by thousands, who use them for purposes of flattery.

3. Correct views on this subject will be useful. By liberty and freedom, then, we are not to understand, that the people of this country are free to obey, or not obey, existing laws, just as they please; or, that existing laws in this country are less binding on the people of this country than the laws of other countries are binding on the subjects of those countries.

4. No people on earth are under greater obligation to obey the laws than the people of the United States.

5. To hold obedience to existing laws a matter of indifference, is the language of licentiousness, and to express the idea, that it is right in some cases to resist or disregard existing laws is the language of sedition and rebellion.

6. Laws, while in force, are clothed with all the majesty of power; and are not to be broken with impunity.

Notions of liberty and freedom, therefore, which do not agree with the above remarks are discordant with civil liberty, or the liberty enjoyed by the people of this country.

7. ¶The question now comes under consideration, viz. from whence are our boasted, civil privileges immediately derived, and in what do they consist? They are derived immediately from government, not from want of government; and consist, primarily, in the principles, structure and form of government.

8. The character or nature of the government of the United States, will be brought into view by considering, very briefly, these particulars.

9. In the principles of government, are recognized the imperfection of all men; and the equal rights of all men. Men of every rank and pursuit in life, are considered entitled to equal justice.

10. And those rights and privileges, which may be enjoyed by any man, consistent with civil liberty, such as the freedom of opinion, the freedom of speech, the freedom of the press, &c. are recognized as equally sacred and inviolable in every man. Every man is recognized as being amenable to law.

11. Laws enacted in conformity to these principles, therefore, deprive no citizen, no man of any privilege, and abridges his freedom in no thing, which is consistent with civil liberty.

12. The structure of the government of the United States recognizes no man, and no class of men, as exalted above their fellow-citizens, in the possession of hereditary privileges, retaining in their families the reins of government by a kind of divine right, so called, from generation to generation.

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13. Thus the people are secure against the burthen of supporting a few men, at an immense expense, and from the danger of being oppressed with projects of ambition, avarice, and self-aggrandizement, which men who are continually in power, have full opportunity to devise and put in execution.

14. Again, the structure of this government embraces several distinct bodies of men; as organs or functionaries of government, each endowed with certain definite powers, being so dependant on, and connected with, each other that no one body hath power to make a law, while each individual in each body is amenable to law.

15. Thus a law cannot exist without the concurrent assent of different distinct bodies, operating as a check upon each other against the abuse of power, which affords a strong guarantee to the people for the distribution of equal justice, and against the projects of ambition, avarice, and a spirit of monopoly.

16. Once more; these bodies, and each individual composing them, are subjected to the frequent revision and powerful control of the people, through the operation of the elective franchise: and are subjected, by a provision of

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government, to the continual inspection of the people.

17. Thus, while this grand political machinery, so wisely constructed in its parts; so harmonious in its connection, and so noble in its principles, preserves the strongest check on the functionaries of government against the abuse of power; it makes their highest honor and highest interest conspire to induce them to preserve the equal rights, and aim at the higest interests and happiness of the people; from whom they immediately emanate, and with whom they must shortly mingle as private citizens.

18. Finally, the government of the United States, in its form, is a democratical republican government, guarded in its principles and structure against despotism; monarchy and aristocracy.

19. ¶The people have a powerful influence upon the operations of this grand political structure, and, in their elective franchise, approach near to it; but not so near as to impede or embarrass its operations, and yet near enough to guard them against the influence of ambition, avarice, and a spirit of monopoly and self-aggrandizement.

20. The form of this government is admi-

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rably calculated to exclude from a participation in her public councils, imbecile and corrupt agents, and to command into her service the most exalted talents, the most profound wisdom and learning, and the greatest abilities of the nation.

21. What a noble structure! what a rich, glorious inheritance do we receive, fellow-citizens, from our illustrious ancestors, which was achieved, under the auspices of a kind providence, by their wisdom, their valor, their fortitude, their unconquerable perseverance, their unwearied labour and the blood of their veins!

22. While I have very briefly, brought into view some of the most prominent features of the government of the United States, I have, also, noticed the privileges and benefits, which a conformity to its principles, in the administration of it, will secure to the people.

23. But in order to discover the force of argument, drawn from the nature of the government, showing the importance of education, it is necessary to consider the foundation of the government, the main pillars on which it rests.*

*It does not accord with the object of this essay to attempt a laborious and critical investigation of the

1. Section 3. The foundation of civil government is a national character, suited to the government.

2. It is said by writers on government, that the principle or foundation of a despotical government is fear; that, that of a mixed government partaking of the monarchical and arestocratical form is honor; and that the foundation of a democratical republican government is the virtue of the people.

3. If the line of demarcation in regard to the principle peculiar to different forms of government be not so nicely marked,as some writers have supposed; this is certain, that moral virtue and the intelligence of the people, essentially constitute the national character, which is the principal and proper foundation of the government of the United States, on which its preservation, in its purity, principally depends.

4. This will appear, from several considerations, which will show the importance of education in regard to the public welfare.

principles of the government of the United States; but merely to bring into view its most obvious and prominent features.

5. From a consideration of the freedom secured to the people in the principles of government.

Particularly the freedom of opinions, of speech and the freedom of the press. To enjoy and retain such freedom requires a people distinguished for the purity of their morals, and for their intelligence.

6. A corrupt, vicious, ignorant people would be incapable of enjoying them; they would abuse them and lose them.

Such freedom would be turned, by a corrupt, ignorant people, into licentiousness.

7. ¶From a consideration of the mildness, lenity, and a regard to the equal rights of every citizen so conspicuous in the laws, which also originate in the principles of government.

8. Such laws are predicated on the supposition of a virtuous, intelligent people, sensible to the importance of subordination to just and salutary laws; a people capable of knowing their duty, and disposed to do it.

Such a people will be sensible to the high privilege enjoyed under the operation of such laws.

9. But a corrupt, vicious, ignorant people.

will not. Laws calculated to secure equal justice to all, and, also, the highest degree of freedom consistent with civil liberty and social happiness, will not conduce to the freedom of a corrupt, vicious, ignorant people, while they remain such; neither will they, neither can they feel free under the operation of such laws, any more than swindlers and gamblers can feel free under the operation of laws intended to prevent and suppress intrigueing, dishonesty and fraud.

10. Hence it is that a corrupt, vicious, ignorant people are utterly incapable of enjoying or preserving the blessings of a free government; of civil liberty.

11. It has been already suggested, and the importance of the idea justifies a repetition; civil liberty is not perfect liberty.

12. It is a liberty supported by justice, as its foundation; it is a rational liberty, securing the peace and safety of the community and the equal rights of each individual of the community by laws founded on the great principle of justice. And obedience to these laws is a duty strongly binding on each citizen.

13. It is the painful duty of the subjects of despotic governments to obey the laws of

the country, while they are in force, till in the dispensations of providence, the state of things justify, and events open the way for, throwing off the yoke of oppression by a change of government; because society cannot exist without government.

14. In this country then it is of the highest importance to yield obedience to law, which is not only not oppressive, but, which secures the highest degree of freedom and liberty attainable in civil society.

15. For the liberty we enjoy is not licentiousness; it is not liberty to vice, it is liberty to virtue.

16. Licentiousness, corrupt principles, pride, ambition,* a thirst for power, a thirst for gold, are enemies to social happiness, they are implacable enemies to civil liberty; they are enemies to all government.

17. Patriotism, and the several moral virtues; a regard to our own rights and to those of our fellow-citizens, are enemies to despotism, to oppression, but not to government.

*The word ambition will often occur in the subsequent pages of this work. There is a lawful, laudable ambition, and a lawless ambition, the last will generally be intended.

A vicious man, then, is a slave in every country. Man becomes a slave by his vices.

18. It has been said of Napoleon, that he exclaimed to the following purpose, speaking of the princes and nobles of Europe: "why do they complain of me? they wanted gold, I fed them and they were obsequious to my wishes; I found slaves made to my hand."

19. But although the laws of this country are founded on principles of justice, they are also, marked with a high degree of lenity and mildness, whether they be viewed in relation to the turpitude of crime, or in comparison with the laws of other countries.

20. Crimes, which expose to a comparative trifling penalty, here, in other countries are punished with death.

Therefore I say the government of this country is predicated on the supposition of a people distinguished for their intelligence and moral virtue.

21. These constitute the national character corresponding to the nature of the government; which constitutes its principal and proper foundation.

22. For let ignorance, corrupt principles, and vicious habits prevail, and the silken cords

of a free government will give way to the iron chains of despotism.

23. The government and laws of this country, while they scrupulously guard the rights of each individual, address themselves, powerfully to the virtue and intelligence of the people; and at once encourage, and rely upon them.

24. Intelligence and virtue, therefore, constitute, in an eminent sense, that national character, which corresponds to the nature of this government.

It is important, therefore, that these be promoted in order to preserve the government.

25. Otherwise the character of the nation will not correspond to the nature of the government, neither will the nature of the government correspond to the character of the nation. And when this is the case they cannot long continue together.

26. It is manifest that it is both absurd, and dangerous to the safety of a community, for laws, from their principles and character, to address themselves to the intelligence and virtue of a people, in such a manner as to rely on that virtue and intelligence, as though they predominated, when that people are enveloped in ignorance and enslaved to corrupt principles.

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1. Section 4. For the safety of the community, therefore, in proportion as ignorance and corrupt principles and vicious habits abound, laws, from their nature and character, must address themselves to the fear of the people, which is the predominant principle under despotic governments.

2. But, for the sake of argument, I observe further, so long as laws are founded on principles of justice, they can injure none, they will encourage, patronise and protect virtue and punish vice.

3. Such laws are consistent with civil liberty and equally necessary to the peace and safety of society, in a free government as in any other government.

If vice abound, therefore, these laws may be brought into more rigorous operation without changing any of their features.

4. One great distinction between the laws of a free government established in wisdom, and those of an arbitrary, despotic government, is this, that the laws of the former are founded in principles of justice, and those of the latter often originate in caprice, and often partake of a spirit of monopoly, avarice and ambition; and bear down with the hand of oppression, indiscriminately, upon the virtuous and vicious.

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5. Laws, characterized by such a spirit, address themselves, indeed, to the fears of the people; for, as there are no bounds to these corrupt principles, so, a people bound down under laws originating in them, can set no bounds, in the mind, to the oppression to which they may be subjected. In such a state of things virtue is not a guarantee against oppression.

6. But it is true, that laws of such terrible features are not necessary to the peace and safety of a community however ignorant or demoralized it may be. Laws circumscribed by a principle of justice are as effectual, as any laws can be, to preserve the peace and safety of any community.

7. To these remarks I reply, the prevalence of ignorance, corrupt principles and vicious habits, tends directly to the subversion of civil liberty.

8. Because the predominance of these introduces a state of society, from, or out of which, laws originating in caprice; partaking of a spirit of monopoly, avarice and ambition, will naturally and inevitably arise and come into operation. If the fountain be corrupt, the stream will be corrupt also.

9. Besides, a people of such a character are enslaved by their vices; and, although, they be subjected to just laws; through their operation, this slavery is made to appear, and they are made to feel it. Their slavery originates in themselves, and not in the law. Slavery originates in the law, when the law originates in corrupt principles.

10. Besides, the strength of the law diminishes in proportion as corrupt principles and vicious habits abound, therefore, the prevalence of these least to anarchy and ruin.

11. Finally, through the abounding of ignorance and vice, the mild, lenient features in this government, and in the laws, in which our liberty and freedom, in a great measure consist, and for which, in a peculiar manner, the laws address themselves to the virtue of the people; and, also, rely on it, would of necessity be obliterated; and the laws would, on the most favorable supposition, assume a more stern, severe aspect, otherwise they would be trampled under foot and turned into licentiousness.

12. The important inference, from these very plain remarks, is, that vice and freedom cannot exist together; that slavery and vice are as inseparable as cause and effect; that educa-

tion calculated to inspire the mind with pure moral sentiments, and produce a general diffusion of useful intelligence through every grade of society, is of the highest importance in this country.

1. Section 5. It has been said under this particular head that in proportion as people become vicious and corrupt, laws are addressed to their fears.

2. Laws originating in corrupt principles are addressed to the fears of all who are bound under them; but laws founded in justice address themselves to the fears of the vicious only; or, has law a regenerating power?*

3. All just laws, powerfully address themselves to the virtuous sense and rational facul-

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*The force of this question, in this connection, which may be considered a curious one, is, whether laws, which from their character or features, address themselves to the noble principles of human nature, as though these principles were in operation or had influence on the mind, can be depended upon as effectual in exciting and bringing into action those principles, when, in fact, the mind is lost to their influence, through the prevalence of vicious principles and habits. If this can be done with safety, then, it is not always necessary that law be addressed to the fear of a vicious man.

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ties of mankind where these exist and are influential, and in the strongest language appeal to them for obedience.

4. And if I may risk an opinion in regard to the principles and motives, which ought to influence those who are appointed to make laws, one important object should be to encourage virtue by appealing, through the features of the laws, to the noblest principles of human nature, as though these principles were in operation, in all cases, in which it may be done with safety to the community.

5. And another object of equal importance is to guard against endangering the welfare and safety of the community by presuming too much on the influence of moral principle and reason, upon the mind, when all the faculties are subverted by engrossed with, and subjected to corrupt principles and vicious habits.

6. By way of elucidation of this remark, I observe, a bankrupt or insolvent law, in its operation arrests the progress of justice in civil prosecutions, and most wisely, too, when its operation affects the proper object of such a law, i. e. a poor man; because in such a case, nothing remains for civil justice to act upon. Such a law, therefore, is in perfect accordance with the principles of civil liberty.

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7. But a law, which, in its operation arrests the progress of justice, ought, without doubt, to be enacted with the greatest precaution, lest it become the patron of fraud and dishonesty, and thereby be instrumental in prostrating public morals, and of destroying that confidence among men so essential to social happiness.

8. In making such a law, therefore, the strength of moral principle in the community should doubtless be most seriously considered.

9. Again; the discretionary power, in the hands of executive officers of government, to remit, partially or wholly, sentences of courts of justice against high handed offenders against the laws, should no doubt, be exercised with the greatest caution.

10. For unless such remittance be followed by reformation in the object of it, while it is no benefit to the person in whose favor it is made, it is, manifestly, highly prejudicial to the welfare of the community.

11. For laws possess no power to change the heart, otherwise politic or civil law is more efficacious than the moral law of God. "The letter killeth."

12. But the moral sense possessed less or

more by most men; the exercise of the rational faculties; the strong regard to peace and respectability are powerful motives to the practice of virtue, and strong barriers against the progress of vice.

13. The faithul execution of just laws greatly strengthen these motives, and make the barriers against vice more formidable.

The strength of these motives diminishes as vice increases.

Corrupt, vicious principles gain strength by indulgence and become confirmed by habit.

14. The faithful execution of just laws has a powerful tendency to suppress vicious indulgences and corrupt habits. If the law has not a regenerating power, from the above remarks it is evident, that it has a reforming, preserving power.

15. The faithful execution of law, therefore, is important; it is higly important in this country to preserve the purity of morals.

16. But to strengthen the motives to virtue here spoken of; to render the execution of law more efficacious, education presents itself as being of far more importance than any other human means to enlighten the mind, and early establish it on the principles and habit of pure morals, and thereby in a cordial acquiescence in the operation of just laws.

17. In considering the question further, viz. has law a regenerating power? Law is effectual in restoring a person from an abandoned state of vice, to the sentiments and the practice of virtue as far as his reason is influenced through its operation, and no further.

18. But what reason is there in vice? Vice is folly, it is madness. Hence it is, that he who is utterly abandoned to vicious principles and practices, is very seldom reclaimed by the operation of law.

19. Hence it is that those nations, wich have enjoyed a high degree of civil liberty, whose laws, no doubt, were calculated to encourage and patronize virtue; when once degenerated into a state of general corruption in principle and practice, instead of being reclaimed to a character suited to the enjoyment of their civil liberty, through the operation of law, have become a prey to the overwhelming power of despotism.

her mouth; till virtue was scouted for a dotard; hunted like a deer in the wilderness; and persecuted to death.

21. And till a people renowned for their patriotism, virtue and civil liberty; became equally notorious for their corruption, degradation and slavery.

With these remarks in view, the question under consideration might be left for every one to draw his own conclusion.

22. But it may be further remarked, that severe punishment, tyrannically and wantonly inflicted, instigated by caprice, jealousy and hatred, without discrimination as to degrees of crime, or between wickedness and weakness, tends directly to harden, not reform mankind.

23. Hence Montesquieu, (if I recollect rightly,) remarked, "that under a government abounding in severe punishment, there crime abounded also." This shows the wretched condition of a people subjected to the reign of tyranny.

24. Wanton, unfeeling rulers on one hand; ademoralized people on the other; these abound in crime; those in punishment; the one enslaved to pride and hatred; the other stupified, degraded and hardened in corrupt principles and criminal practices.

25. The filial affections in the subject, and the parental love on the part of the ruler, are no more than a creature of the brain, nay, more, a mere creature of the tongue; in the subject through fear, in the ruler through hypocrisy. In the people, fear is their loyalty, vice their practice, and misery their inheritance; in the ruler, pride and avarice are their patriotism, tyranny their rule, and infamy their end.

26. But just laws have a similar effect on a man utterly abandoned to vice; by him they are viewed as tyranny. In the view of a vicious man, just laws are tyranny.

27. Are not laws to prevent intemperance, tyranny in the view of the besotted drunkard? Are not laws to preserve the observance of equity and justice, in the intercourse between men, tyranny in view of those hardened in the practice of fraud and dishonesty, swindling and gambling? Are not laws for the preservation of moral virtue, tyranny in view of those hardened in the practice of dissipation and profanity? Then, in the view of a vicious man, just laws are tyranny.

28. The inference is, that through the abounding of vice, people become restless under the administration of justice; vice, like the

horse-leach, crying give, give, forever demands a relaxation from the law of justice and equity, which are at the foundation of all order and social happiness. Therefore vice tends to anarchy; and anarchy leads directly to tyranny.

29. But why does anarchy lead to tyranny? Anarchy is directly opposed to wholesome or sound government. It is the reverse of government. It is a desperate state in the body politic, threatening immediate ruin, unless powerfully and immediately arrested.

30. The body politic becomes diseased through ignorance and vice, and will not yield to the mild authority or equitable and just laws; like the human body under the influence of a desperate disease; which requires the immediate application of the most decisive and powerful prescriptions to rescue it from immediate death.

31. This state, therefore, prepares the way for the exercise of the strong arm of arbitrary power; and this opens the way for the introduction of tyranny.

32. For history informs us, that those who have gotten this power over a people, into their hands, have been too generally disposed to hold it; and establish a government calculated to gratify avarice and ambition; and such a government is tyranny. Indeed there are too few exceptions to this general truth. Hence Mr. Jefferson observes, "that history, in regard to government, furnishes us with the knowledge of bad government, and that our knowledge of good government, derived from this source, will be very imperfect."

33. Without speaking to the prejudice of those, who have filled with honor exalted stations, by an able and faithful discharge of the duties connected with these stations, or pretending to mention the precise number of those, who have honorably sustained the trial of the possession of uncontrolled influence over a people; history justifies the remark, that while untried patriots have been numerous; and while millions of men have shown the animal courage to face the instruments of death in the field of battle:

34. Few, very few, have been the instances of those in possession of this power or influence over a people, who have shown the moral virtue, the pure *amor patriae*, to exercise this power, or yield it to that people, as their interest required, without yielding to the influence of avarice and ambition, in behalf of themselves and their families, at the expense of the interest of that people.

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35. The consideration of the very few instances of this kind, ought to be a solemn admonition to a free people to be vigilant in preserving their rights lest they fall into bad hands.

It may be proper to bring the foregoing course of reasoning into one view. In view of a vicious man, then, just laws are tyranny, therefore, vice leads to anarchy; and anarchy leads directly to absolute tyranny.

36. Therefore, to conclude this particular head, in order that laws be successfully addressed to the virtue of the people, virtuous sentiments must influence that people; the noble principles of human nature must be kept in operation. For this purpose education is of infinite importance, and on its promotion depends the preservation of civil liberty in this country.

1. Section 6. But vice is degrading in its nature and stupifying in its effects.

A people sunk into a state of ignorance and vice, under the influence of corrupt principles and habits, are degraded in their feelings and character, insensible to and regardless of their civil rights and privileges and under value them; and become an easy prey to corrupt, ambitious, avaricious, designing men.

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2. ¶Therefore the importance of education is strongly urged on the mind from a consideration of the structure of this government.

Said Washington, "in proportion as the structure of government gives energy to public sentiment, that sentiment ought to be enlightened."

3. No other government on earth gives so much energy to public sentiment as the government of the United States. This consists in the influence reserved in the hands of the people over the functionaries, officers, or agents of government.

4. This influence is secured to the people in the elective franchise, an important trait in the structure of government. This influence is strengthened and perfected by a provision of government, securing to the people the promulgation and inspection of all public acts.

5. No other people on earth have such a powerful control over their own destiny as a body politic, as the people of this country.

As has been already observed, the structure of the government affords to the people the strongest guarantee for its preservation, in its purity, and also the important privileges of civil liberty connected with it.

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6. But through the energy or influence which is given to this sentiment by the structure of government, this guarantee, in a very important sense, is made to rest on the shoulders of the people. So that their destiny is put in their own hands.

7. The executive and legislative functionaries of government receive their authority from the hand of the people, and this often, to be held but a short time, until an opportunity occurs again, enabling the people to revise the administration and shape it according to their own will, and in conformity to the principles of government.

8. Opportunities of this kind, at stated periods occur successively, through the elective franchise. So that if the people are faithful to themselves, they have it in their power, effectually, to guard the operations of government against the influence of corrupt principles.

9. Because, although the people in this country have no power to dictate to those in office or to resist legislative acts, while in force, any more than the people of England, France, Germany, Russia, or Turkey have power to resist the proceedings of their rulers, still,

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when they find that those in office, act contrary to the principles of the constitution; that they are influenced by ambition, avarice, a spirit of monopoly and self-aggrandizement, they have it in their power, through the elective franchise, to put them out of office before any serious injury can arise:

10. And the better to exercise this power for the preservation of government in the purity of its principles, for the welfare and safety of the community; in conformity to a provision of government, legislative proceedings are to be made public for the inspection of the people.

11. I know very well that the people of this country in general are not indebted to me for the knowledge of these general facts. And the greater the number who are correctly informed in regard to their privileges the better.

12. Every citizen ought to understand the nature and extent of his privileges; and be duly sensible of this highly important fact, that there is left, in the possession of the people of this country, an influence over the management of their political and civil concerns, which no other people on earth are permitted to hold.

13. And at the same time no people on

earth are under greater obligation to respect their rulers than the people of this country. They are of their own immediate choice. It is their duty to put confidence in them, also. But they do not owe to their rulers a blind sycophantic flattery; neither is it the duty of an American citizen to put a blind unlimited confidence in rulers.

14. On the contrary it is an important duty to examine as far as may be, into the motives and principles of public officers and to watch over the management of their common and public interests.

15. And if they find that their confidence has been misplaced, it is among the most important of their duties, as citizens, to be at their post on the next election day, and, if possible, make a better choice.

16. The days of election are the important days, on which the people are enabled to guard themselves against the abuse of power by choosing men to hold places of trust, who will be faithful to the interest of the people at large; by excluding the corrupt, the ambitious the avaricious, the selfish monopolizer, the hypocritical politicians from office.

17. These days are the American jubilees

on which the citizens repair to the temple of liberty to perform a sacred rite. Can a true patriot or a christian neglect or trifle with this rite? If so, a man may be a true patriot and yet trifle with the vital interest of his country; and a man may be a christian and yet neglect and trifle with his primary duty enjoined by the first law of nature, which is the law of God, self-preservation.

18. This rite must be performed with pure hands, and an enlightened head; otherwise that sacred rite, intended for our salvation will be converted into an instrument of our destruction. Would we realize the importance of this privilege, look abroad; and behold the nations of the earth groaning under bondage for the want of it and the necessary qualifications to use it.

19. Are privileges like these a price of small value, put into the hands of the people? Is it a matter of small consequence whether the people do their duty in the exercise of their rights or not?

20. It is a matter of so much consequence, that their very existence as a free people depends upon their doing their duty by availing themselves of the rights and privileges secured to them in the structure of government.

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The people then owe to themselves, to their country, and to posterity, a most important duty.

21. But are these privileges designed for an ignorant, corrupt, vicious, people?

And are such a people capable of improving them so as to preserve them and enjoy the benefits resulting from them? Certainly they are not. The power or influence I am speaking of, then, is predicated on the supposition of a people highly distinguished for general intelligence, and refined sentiments of moral virtue.

22. Because a people possessed of important privileges, in order to preserve, and duly prize them, must know, and be duly sensible of their value and worth. This an ignorant, corrupt people are incapable of doing. The principles of government and the highest interest of the people of this country go hand in hand.

23. Let them be duly enlightened and there would be no difference of opinion among nine-tenths of them. They would cling to the government and a pure administration of it as to the ark of their political safety.

24. Rulers conforming in their adminis-

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tration to the principles of government are supported more strongly by the people in proportion as they are enlightened and in proportion as intelligence is generally diffused.

25. ¶The cause of division and discontent is directly opposite here to that in Europe: here, it is ignorance, there it is information; here it is darkness, there it is light. Hence the great policy of the despots of Europe is to keep their subjects in ignorance.

26. It is said of Morello, the Spanish commander against South-America, that, in Carraccas, he put to death, those who could read! and of the Emperor of Austria that, in answer to an address from the professors of the Lyceum at Laybach he replied "I do not want for learned men." And as a proof of this sentiment, and a comment upon it, he suppressed the Lancasterian schools within his Italian dominions as being too speedy a mode of instruction.

27. But rulers in this country, acting in conformity to the principles of government, court the light of the people.

28. ¶But it is important that the intelligence be general and universal, collateral with the popular influence and right of suffrage.

29. A monopoly of the advantages of education; a monopoly of information are as dangerous to the safety of this government in its purity as a monopoly of wealth. The monopoly of the one tends to the monopoly of the other, and the monopoly of either or both tends to aristocracy.

30. It is important that the general and universal enjoyment of the means of education be provided for on the most liberal principles.

31. The disparity of talents and abilities among men will produce, in a community in which every man is free to pursue his own buniness in his own way, a sufficient disparity in regard to wealth and learning. To aid this disparity, on principles of monopoly, by legislative acts, tends directly to counteract the pure principles of this government and prostrate the liberties of the people.

1. Section 7. The right of suffrage will be further considered. The important privilege reserved to the people through the elective franchise, by means of which, their influence extends to the most important offices in government is predicated on the supposition of a people distinguished for their intelligence and purity of moral sentiments, because such

a people only are capable of exercising this right in such a manner as to preserve the administration of the government in conformity to its principles.

2. This, a corrupt, ignorant, vicious, people are not capable of doing, neither will they be disposed to do it.

3. An intelligent virtuous man will go to the ballot-box well informed as to the character of the man he is to support. He will aim to support men for officers distinguished for their abilities; for their private virtues; their firm attachment to the genuine principles of government; and for their patriotism.

4. He will take care not to be led astray by hollow and hypocritical sounds in praise of freedom and liberty made by designing ambitious men.

5. He will be duly influenced by this important truth, that men destitute of private virtue are generally hypocritical in their pretensions to public virtue.

6. But an ignorant man is exposed to be misled; and a corrupt, vicious man is exposed to misjudge. Such a man is exposed to be governed by caprice and his own misguided

humor. He will support his friends, i. e. men of a character resembling his own.

7. An ignorant, vicious man is insensible to his own interest and regardless of the interest of his country. He is degraded in his character and feelings; and an easy prey to overbearing, corrupt, designing men. Sophistry and varnished falsehood may have as much weight with him as truth and sound argument. He is subject to flattery; for ignorance is easily flattered and corruption greedily swallows it.

8. Therefore, it is from the prevalence of ignorance, corrupt principles and vicious habits, that corrupt, hypocritical, flattering, hollow-hearted, monopolising, ambitious, avaricious, self-aggrandizing, designing men, rise into office:

9. Willingly ignorant of, and insensible to, the pure principles of the government of this country; vicious in private life, and trampling under foot salutary acts intended to suppress vice, to encourage virtue, and increase social happiness; and thus by a kind of re-action they feed that corruption from whence they originated.

10. Who sacrifice the rights and liberties of their fellow-citizens to avarice and ambition, and revel on the victim.

Who regard the rights and liberties of the people as a polluted, polluting debauchee regards the virtue of his mistress.

11. In such a state of things our constitution would be of as much avail against oppression, in fact, as paper bulwarks would be to resist the progress of a cannon ball.

In the remarks made in regard to law, it was taken for granted that it was conformable to justice and the original principles of government.

12. That law be thus conformable, depends much on the faithfulness of the people to themselves, in putting men into office, who will make them so; otherwise the principles of government will be one thing, and those, who are appointed to administer it and laws, originating in their acts, another.

13. The people derive the benefit of the principles of government through the operation of law; but if it be not conformable to the spirit of these principles, then these principles become, to the people, a dead letter, and the law, in its spirit, a distinct thing.

14. Is it not important, then, that the people be enlightened and virtuous, that they may be able and disposed to choose men of the first

ability, of enlightened and enlarged understanding, and virtuous sentiments to make law? and for these purposes is not education a subject of great importance to this country?

15. That the functionaries of government, whose existence as public characters, and whose authority originate in the choice of the people, who arise so immediately and continually from the body of the people, as is the case in this country, should possess characters stamped with a moral complexion somewhat analogous to the character of that body, from which they emanate, is a proposition as conclusive, as that a man cannot act against himself, or contrary to his own will.

16. If "*similis simili gandet,*" (i. e. man is pleased with his likeness,) be a maxim founded in truth, then, those in office whose authority originates in the choice of the people, and whose promotion proceeds from the predominant will of that people, will show, in their characteristic features, the insignia of their origin.

17. While presenting to view a state of things so deplorable, so destructive to civil liberty, and also the cause which would produce it in this country it is sincerely hoped and ardently desired, that this state of things will have no more than an imaginary existence forever.

18. It is a consideration of high satisfaction that, during the short period of our existence as a nation, the genuine principles of government have been kept in view, and the general interests of the people have predominated; that if, in particular instances, principles arise into power, diverse from these important objects, the eye of the public has been vigilant in discovering the ruinous tendency of this deleterious influence; and through the promptitude of the people in the exercise of their privileges, in connection with the other strong guarantees in the structure of government against the abuse of power, disorders have been, thus far, as opportunity has presented, rectified.

19. And it is a source of high satisfaction to every true friend to his country, that in the administration of our public concerns, although a few individuals have been consigned to oblivion, through a defection of principle and conduct, characters have been brought to light, in numerous instances, illustrious for their abilities and talents; illustrious for their patriotism; illustrious for their public and private virtues;

and who are honored with the respect and gratitude of their countrymen.

20. To perpetuate the auspicious state of things, in our political concerns, which has thus far been preserved; to preserve the administration of government in conformity to the purity of its principles, by strengthening the foundation on which it rests, by promoting the intelligence and virtue of the people; to avoid the deplorable consequences resulting from a people enveloped in ignorance and enslaved by corrupt principles and vicious habits, the means of education should be universally enjoyed, as the most powerful of any, within the compass of human exertion, for these important purposes.

21. To promote these, then, is a duty of vast importance, which parents, guardians and legislators owe to themselves, to the country, to posterity, and to the world.

1. Section 8. The provision for laying the proceedings of government open to the inspection of the people is predicated on the supposition of a people distinguished for their virtue and intelligence.

2. To use arguments in order to show the necessity that a people, for whose benefit this

provision was made, should be generally and liberally furnished with literary instruction, that they may be able to see; and under the influence of pure moral sentiments, that they may be able to judge, and thereby avail themselves of the benefits originally intended by it:

3. And to use arguments to show, that the object of this provision would be lost to an ignorant people; would be as useless as to use arguments to prove, that a man must have eyesight in order to enjoy the light of the sun, or that the light of the sun is of very little use to a blind man.

4. In one or two points of view this provision is important, which ought to be noticed, in order to show how much the welfare of this country is concerned in the people's being qualified to improve it.

5. This provision and a due improvement of it are important in order to qualify the people wisely, judiciously and intelligently, to direct the influence secured to them in the elective franchise.

6. Not that every man is supposed to be capable of judging of the merits and demerits of all public acts; of forseeing the consequence of the operation of law, in all its bearings on

public and private interest; because this would be to do more than legislators themselves do in some cases.

7. But the **people** of this country, generally, **ought to be, by all** means, correctly informed in regard to the rights and privileges secured to them in the structure of government; and so far enlightened in regard to public men and measures as to be able to exercise these rights in such a manner as to preserve the government in the purity of its principles.

8. And to be able to do this much, requires a people, who have been highly distinguished in their early days with the means of literary instruction, and who, also, have made a good use of these means; and to be disposed to do this much, requires a people highly distinguished for their virtue.

9. ¶This provision is important, as the people, being duly qualified by their intelligence and virtue, to make a proper use of it, are hereby constituted, in an eminent sense, centinels of their own welfare, safety, and interest, to guard them against the encroachments of a spirit of monopoly, avarice and ambition.

10. And if the people be duly enlightened

and influenced by patriotic and pure moral sentiments; this is a centinel, than which none is more dreaded by, or terrible to, these eternal enemies to social happiness and equal liberty.

11. But if the people be ignorant, corrupt, or vicious they thereby become at once leagued with these demons; pride, avarice, and ambition, from which have originated the tyranny despotism, oppression and human wretchedness, which have been the scourge of the human race in every age.

12. Then, this centinel, being blind, will not be feared, and being corrupt will not be terrible, and these demons will stork at large over this highly favoured land, unalarmed, unmolested and crush the liberties of her children to the dust.

13. The rage for office, the ambition and avarice, the monopolizing spirit, which manifest themselves in this country, those eternal enemies to equal justice, to the general interest and happiness of the people, will sweep from the face of the land the blessings of a free government as with a besom of destruction; unless the people by their intelligence and moral virtue, stand firm against them, as the rocks of the shore against the raging ocean.

14. And future generations groaning under the burthen of despotism shall read with melancholy astonishment " *hic jacet* " written on the ruins of our liberty, and tomb stone of our murdered freedom.

15. And contemplating, through the medium of history, the virtues and achievements of our illustrious ancestors, shall deeply deplore the slavery of their children, and the prostration of the glorious monument of their arduous labors through the degeneracy of their sons!

1. Section 9. The reflections suggested by the foregoing remarks on education in regard to the public welfare, urging the importance of education, will be briefly noticed.

2. Something more is required in order that a nation may enjoy the blessings of a free government, than the introduction and establishment of it. The promotion and preservation of a national character suited to the government are indispensabe to preserve and enjoy the blessings of freedom.

3. ¶While the permanent establishment of free governments in South America, is greatly desired; it remains a question, whether the great principles of such a government,

viz. free universal suffrage modified only on the ground of moral worth and competent intelligence; the supremacy of the popular will expressed by a majority of such suffrage; provision for the control of the people over the public functionaries; by a frequent revision, become the established laws of such government in that hemisphere.

4. Or, which is the same thing, whether the people of South America attain to that purity of morals and correct information indispensable to the preservation and enjoyment of a government founded upon these principles.

5. Why did not France preserve a free government when lately it was adopted by her? She was not wanting in valor; in splendid and glorious military achievements; in expenditure of blood and treasure to do this.

6. But was not a national character suited to such a government, inspired and confirmed in early life by education, wanting as the principal cause of the loss of her liberty although other causes conspired to effect this.

7. ¶The nobility of arbitrary governments are too proud; and the populace are too ignorant to presere and enjoy freedom and liberty.

8. Overgrown monarchies, like the dege-

nerate sons of an illustrious family, retain little or no characteristic of their ancestors except their folly and pride. Like proud men they will sooner break than bend.

9. Hence it has seldom happened that they have changed for the republican form. Owing to the prevalence of vice it has much oftener happened that republics have fallen under the iron hand of despotism.

10. ¶This national character consists in general intelligence, in a cordial acquiescence in laws founded on principles of equal justice, in distinction from perfect liberty, in a spirit of due subordination, in opposition to licentiousness in honesty and industry, in a faithful discharge of social obligations; finally, in cherishing and practising every private and social virtue.

11. ¶The importance of a public national character supported by valor; by the ability and wisdom displayed in diplomatic correspondence; progressive improvement in works of public utility; the increase of wealth, is readily acknowledged.

12. But it is very much questioned whether an instance can be produced of these prospering long in a nation nominally free, but abandoned to the reign of vice and ignorance.

13. Suppose the splendor of our arms dazzled the world; the increase of our wealth and progress of public works be without precedent; suppose our rugged mountains were smoothed by high wrought turnpikes before the rolling vehicles of pleasure; the channels of commerce subjected to the perfection of art; that our majestic rivers presented to the passenger the ease and safety of canals; that our inland navigation extended from the Atlantic, through the vast country of the west, without interruption to New-Orleans.

14. Suppose that our immense merchandize passed uninterrupted in all directions over perfect wrought turnpikes, rail roads or canals, and magnificent splendid bridges; that the magnificence and splendor of our architecture reminded us of the imaginary achievements of Alladin,

15. Suppose this state of things associated with general corruption in principle and neglect of morality and religion while a few informed heads directed these, and the mass of the people were sunk into a state of brutish ignorance.

16. What would all this avail, if the foundation of government were imperceptibly un-

dermined by those all destroying reptiles, ignorance, corruption, or vice.

17. Might not such a nation be compared to a splendid palace converted into a brothel house, beautiful indeed without; but occupied by a gaudy race, votaries of lawless pleasure, whose intimate associates are wretchedness and misery, whose companions are in the depths of hell.

18. Are any incredulous on this point? I invite their attention to Egypt; to Babylon; to Rome, to China, which in mechanic arts, in some respects rises above most nations upon earth: but in regard to moral and literary qualifications her inhabitants are as well fitted for the preservation and enjoyment of civil liberty as our horses and oxen.

19. To the glittering temples and dyked gardens of Mexico, previous to its invasion by Spain, inhabited by a race of idolaters and cannibals:

20. Also to modern Italy, a garden by nature, "where fruits and flowers promiscuous rise, and the whole year in gay confusion lies:" But in a moral and civil point of view sunk in the depths of barbarism.

21. ¶Indeed the history of mankind presents, in strong colors, lessons highly important for the United States to consider, viz.

22. The improvement in art is not an exact criterion by which to mark the progress of civilization. Grandeur and happiness are two distinct things. The real strength of a nation is not to be estimated by the splendor of her works.

23. Were I easily floating along the tide of opinion reduced to practice, I would not introduce, in this connection, the following questions, viz. Do not lotteries do more injury by their demoralizing influence, than they do good by accelerating the progress of public works?

24. Are they not to the body politic, what ardent spirits are to the human body, which give a sudden and unnatural impulse to the animal spirits, but leave them lower than they found them; which bloat the body, but prey on its vitals.

25. ¶Public improvement must be attended to; it is important. But woe to this country, when that national character which has been more largely exhibited in former parts of this essay, and very briefly delineated above, as constituting the principal foundation on which this government rests, shall be neglected.

26. The rising generation must be initiated into it, into all the parts of it, through the influence and operation of a wise, liberal system of education.

27. ¶A people under an arbitrary, hereditary government, confirmed in a character suited to, or inseparable from, such a government, subject themselves to infinite labor, extreme difficulty and hazard, in attempting to change it for a free government.

28. Independent of various and weighty interests, which, in such a government, will always present a determined opposition to such an attempt, were nothing else wanting, a want of a national character might be sufficient to produce a failure of their object.

29. The justness of this remark is manifest.
I. From the failure of France in her late attempt to effect a permanent establishment of a free government.

II. Also from the recent movements in the south of Europe particularly in Naples.

III. From the long protracted war of South America, which, but for the degraded state of ignorance in which the people were held, would have been commenced and ended long before it began.

30. IV. From the conspiracy of emperors and kings against the liberties of mankind in the east; which, in prosecuting her deeply concerted and widely extended plans of self aggrandizement, carries her manifesto, conceived in the deepest hypocrisy and exhibited in the smooth fascinating language of sophistry, in one hand; and the deadly weapon of death in the other.

31. Proclaiming herself the holy bulwark in defence of justice, of religion, of the divine right of kings, of civil order and social happiness, against fanaticism, anarchy and licentiousness; but, who threatens extermination to every nation, within the reach of her destroying power, which claims the right to manage its own affairs without her approbation.

32. Setting up her own will as the law of God on earth, prostrating the long recognized bounds of states and empires; she pushes her formidable military columns into foreign dominions, and on the sole ground of self-created right, in the midst of a people who know her not, and who acknowledge her not, by any legalized right, dictates government and law at the point of the sword.

33. Thus explicitly declaring to the world

that nothing but the want of power shall prevent her from bringing every nation upon earth at her feet.

34. Developing the terrible features of her character, and displaying the formidable ramifications of her despotism, as the increasing light of man discloses a spirit of independence and desire of civil liberty, by force, she holds millions of the human race in bondage.

35. From the obstinacy, the relentless, exterminating principle, the tremendous sufferings, the desolating bloody scenes connected with the Greek revolution.

36. It is easy to imagine the extreme difficulty and hazard to which a nation, subjected to a power so formidable, under the influence of which, she received her education, exposes herself in attempting to throw off the chains of despotism, and introduce a government securing the blessings of civil liberty.

37. Within the short space of the lives of those, who have been, and who still live to be, spectators of passing events, the different nations of Europe have struggled for an improvement in their political and civil condition. They have wasted their blood and treasures to obtain the political, civil and religious privileges enjoyed here, but in vain.

38. Like the elephant caught in the pit, by their ineffectual struggles and the lacerations of their enemies they were wearied into subjection and flattered into obedience; and like the fly in the spider's web, the more they struggled the more they were entangled, until they were completely subdued.

39. What they have fought for; what they have fondly dreamed of; what they have eagerly grasped after; has eluded them like the visionary dreams of joy. Driven from their fond hopes by the iron hand of their masters, they have awoke and found themselves in chains.

40. The mind, tortured with systematic tyranny and dazzling splendor on the one hand, degradation and slavery on the other, with constant alarms, insurrections, seditions, rebellion and subjugation trembling between hope and fear, in view of the situation of eastern nations, still clinging to a lingering hope for the improvement of their condition, turns with joy to the United States, where equal justice, freedom and liberty have taken up their abode, and associate in harmonious friendship.

41. Where rulers and subjects are one in heart, interest and object; their own happiness

and the general happiness and welfare of the people; where virtue alone is the badge of honor; and vice, only, is an enemy; and tyranny a stranger; where discontent and rebellion arise only from ignorance and vice; and where light secures every heart and hand in support of government.

42. But, is it so? Is there such a striking contrast between the despotism of the east and the government of the United States? It is so, if the government be administered according to the purity of its principles; and it will be so administered if the people are faithful to themselves.

43. And they will be thus faithful, if, in early life, the mind be furnished with that intelligence, and inspired with those exalted public and private virtues, through the operation and influence of a well concerted plan of education, faithfully applied, which intelligence and virtues constitute that national character suited to this government, being the principal foundation on which it rests.

44. In a comparative view of the governments of the east, and the liberal principles of the government of this country; the importance of education presents itself in the strongest light, under a consideration that it is the *primum mobile*, to which we are to look, as an human means, for the preservation of the government.

45. Especially, under a consideration, that when a free government is once lost it is lost forever; or, at best, the people, thus fallen, are doomed to pass through numerous ages of intellectual darkness, demoralization, political tyranny and civil oppression.

1. Section 10. There are a number of other considerations, too important to be altogether unnoticed, showing the importance of education in regard to the public welfare in this country.

2. But as this essay has already gone far beyond the limits at first assigned it, the remaining topics will be very briefly considered.

3. Education is important in this country as the means of producing a more rapid progress in the improvement of art.

4. The general diffusion of knowledge and intelligence should correspond to the general freedom of thought and action, in order that these may be directed to valuable purposes; to the promotion of individual happiness, and the prosperity and independence of the country.

5. We begin at the wrong end, by turning our attention to the improvement of the face of the country; of domestic animals, and the various mechanical pursuits, and neglect the improvement, the refinement and exaltation of the mind. For the moral and intellectual improvement of this conduces more than any thing else to human happiness; and lays the foundation of every other improvement.

6. Let the means of instruction in the elements of literature and science be generally diffused and improved, that the foundation may be laid in early life for the acquisition of useful and general knowledge, and the consequence will be a rapid progress in the arts necessary for the convenience and happiness of life.

7. The principles and productions of nature will be successfully investigated, the sources of wealth will be explored and rapidly brought into operation and use. Each individual will be able to draw information from distant sources in aid of the particular branch he may pursue, and thereby be able to attend to it with more ease, more success, and produce the fruit of his industry in greater perfection.

8. Thus while the means of general happiness is enlarged, our independence in a national point of view will be greatly increased.

9. The independence of a people in a very important sense, is but nominal, who depend on foreign countries for numerous articles necessary for health, comfort and convenience.

10. What a broad field for improvement presents itself in this infant country, to render it, in this respect, independent, although the progress of improvement, during the short period of its existence is probably without a parallel.

11. From a consideration of the extent of our territory, education is highly important in this country.

12. In the preceding remarks, the energy given to the public sentiment by the structure of government; has been adduced as the ground of argument showing the importance of education, as the principal means, by which to furnish the mind with, and establish it in, those literary, intellectual and moral improvements and virtues so highly essential to the formation and preservation of a national character suited to this government.

13. And also, so essential to qualify and dispose the people to use and direct this influ-

ence or energy to the preservation of the government, and the administration of it is conformity to the purity of its principles.

14. The importance of this national character has been inferred from the consideration that it is, in an eminent sense, the foundation on which the government rests.

15. Now as this government, from the structure of which, this energy is derived to the public sentiment, is extended, this energy is extended likewise.

16. In proportion, therefore, to the importance of a national character suited to this government, in the same proportion is it, also, important, that this character be co-extensive with the government, and in proportion as this national character constitutes the foundation of this government, so, it becomes important, highly important, that this foundation be collateral with the government: otherwise, the government being extended, will become weak.

17. These remarks may be illustrated from a consideration of the Indian tribes within the United States. They constitute a certain proportion of the population within the limits of her jurisdiction. But, do they add to the strength of government? No, because, generally, speaking, they are utterly destitute of a character suited to the government.

18. Would it be safe to give the rude, barbarous, uncultivated, benighted mind of the Indian, the energy or influence, in regard to the administration of government, which through the structure of government is secured to the enlightened citizens of the United States? By no means.

19. They are recognized, as a certain description of population within the jurisdiction of this government, by establishing military posts to guard our citizens against them. They add nothing therefore to the strength of government, in the sense here intended, for want of a character suited to it.

20. The same arguments will apply in all cases, with equal force, in which a national character, congenial with the principles of the government and the civil institutions of the United States, is not co-extensive with the extent and limits of her jurisdiction.

21. It has been the opinion of able civilians that for safety a republican government ought to be kept within narrow, territorial limits: that from its nature it is not calculated to be extended without danger to the state.

22. This opinion will be found to be correct, too, in regard to this country, unless provision be made commensurate with the importance of the subject, to produce, establish, preserve and extend a national character suited to the government, strengthened and perfected proportionate to the increase of the population, and co-extensive with the jurisdiction.

23. This provision consists chiefly in the means of education. This national character consisting in moral virtue, intelligence and a firm attachment to the government from a knowledge of the superior excellence of its principles and structure, which character has been more particularly delineated in former parts of this essay, ought to constitute; nay, for the safety of this country, it must constitute a common bond.

24. Nay more, it may be considered the only common bond to hold every citizen, every section of this country in a cordial acquiescence and support of government in the purity of itsoriginal principles, as the palladium of their liberty, safety and social happiness.

25. The importance of this subject will appear in a strong light, one in which the country is most deeply interested, from a consideration of the vast extent of territory already embraced within the limits of the jurisdiction of the United States.

26. And especially from a consideration that this extent of territory embraces several natural divisions consisting in extensive ranges of lofty, stupendous mountains, and majestic, rolling streams.

27. And, also, from a consideration that it embraces a great diversity of climate, and consequently a diversity of natural productions which will give rise to a great diversity of pursuits, which produce a diversity of interest and in many respects a diversity of customs and habits.

28. Unless, therefore, there be some common principle uniting these widely separated and diversely situated inhabitants together, they may become foreign to each other, and; what?

29. A territory in Europe equal in dimensions to the territory of the United States, and not more distinctly marked by natural divisions, embraces several distinct governments, whose jealousy and the collision of whose respective interest, threaten, disturb, and break their peace; and array, in formidable battalion, the phalanx of war; which spreads its sanguinary ravages over the fair face of Europe.

30. But let this common principle, this national character, be cultivated, promoted and extended collateral with the extent of our jurisdiction by an attention to education correspondent to its importance.

31. Let this principle influence alike the resident in the frozen region of the Schoodiac and him, who dwells on the arid banks of the Sabine: the citizen who borders on the wilderness of Mackinaw, and him, who lives on the capes of Florida: the urbane citizen of the Atlantic shore, and the hardy industrious peasant overshadowed by the rocky mountain.

32. Then, while, the nations of the east present their impregnable fortresses; their formidable magazines of war; their standing armies of hundreds of thousands of men to keep in subjection their enslaved inhabitants.

33. We will have, in the character of this nation, in the cordial acquiescence of an enlightened, virtuous people, in a government of their own choosing, a far stronger guarantee for the safety and preservation of civil liberty, which will cost us nothing but the education of our children.

1. Section 11. Education is important from a consideration of the increase of population.

1. Much is said respecting the excellency of our political and civil institutions. Their excellency will not be questioned. Under an auspicious providence we owe them to men eminently entitled to the veneration of their posterity; and under the same providence we owe them, also, to the peculiar circumstances connected with their adoption and establishment. Of these circumstances my limits permit me not to speak.

2. Their existence is co-existent with our existence as a nation. Were our political institutions to be devised and established now, when we have existed in a national capacity only about one half century; it is questionable whether they would secure the same privileges which are now secured.

3. ¶The character of a nation, like that of an individual, approaches to maturity, and becomes confirmed, according to the prevalence of opinion, custom and habit Hence the difficulty of introducing systems and customs contrary to the prejudices and confirmed habits of the people; hence the importance of introducing and perfecting whatever custom and

whatever system may be necessary to the security and perpetuity of the independence, freedom and happiness of the citizens of this country in the infancy of her existence.

4. If we have cause to boast of our political and civil institutions; have we not reason to deplore, at least, as it respects many parts of this country, our system of education, or rather a want of any system of education? Does not this form, or ought it not to form an important part of our civil institutions?

5. This subject certainly requires the early attention of this country, to improve and perfect imperfect systems; and to institute them where they do not exist, while the country is young; before prejudices and habits hostile to her interest, safety and prosperity, in regard to this subject, become deeply rooted, strengthened by age, and an increased and dense population.

6. On our systems of education, which ought to form an important part of our civil institutions, the security, preservation, perfection and perpetuity of our political and civil insititutions, which we so justly esteem, essentially depend.

7. This subject is of infinite moment in

the infancy of our national existence. We ought to be early favored, not with a part only, but with all those systems and regulations, which shall be, as it were, a wholesome aliment in our youth, securing, in the body politic, health, moral soundness, a vigorous constitution, and a public intellect, through which light shall be universally diffused; a light calculated to purify, invigorate, and exalt every class of society:

8. And thus lay the foundation, in this country, in the infancy of our days, for health, strength, prosperity, happiness and long life. To promote and secure this object our systems of education imperiously demand immediate attention, to extend, increase and regulate primary or common schools, to bring the means of a good moral and literary education, as much as possible, to every man's door, to the door of every mansion and every cottage; to secure a population under the influence of pure moral sentiments and a general intellect exalted by correct literary acquisitions.

9. To effect this great object is a high and important duty, which the immediate successors of our illustrious ancestors owe to themselves and to posterity, to perfect the great

work, which they began; and thus secure and perpetuate, under a kind providence, those rich blessings of religious and civil liberty, for which they laid the foundation.

10. ¶The object of this work is to urge the importance of the means of such an education as will secure purity of morals and general intelligence throughout the country; but it is not to be understood, that this could supply the place of our high institutions of literature and science, of which the design of this work does not permit me to speak particularly.

11. They are, however, indispensable to the great purposes of government, morality, and religion, and to the able management of our public concerns generally. Not that we must look to these alone for the accomplishment of these high concerns. The registry of our legislatures, and of every department, show that many able ministers of government and religion, have arisen from among those who never have been members of these institutions. Nevertheless, this affords no argument against their importance.

12. But these alone will never preserve the purity of our political and civil institutions, and a pure administration of them, and thereby the freedom and independence of this country. Let primary schools be neglected, or, let the education of the great mass of our population be neglected; and build up our high institutions of learning; and every one, acquainted with human nature, must know that this country would soon be oppressed with an overbearing aristocracy.

13. The monarchial and despotic governments of the earth, do not want for high institutions of literature and science; and yet they have an oppressed and enslaved people: they have overgrown libraries, which serve for national ornament, and various other purposes.

14. But they do not serve to the important purpose of enlightening the great mass of the people into the knowledge of their rights; the purpose of delivering them from being exposed to distracting, vexatious wars, and unextinguishable debts, and thereby perpetual bondage, brought upon them through the caprice, pride, ambition or avarice of a few men, with whom the structure of government, to which they are subject, has entrusted their destiny.

15. The principles of the political institutions of those governments, however, are radically different from those of this country. To

enlighten the subjects of those countries would be an unwelcome service, by discovering to them their degraded situation, without discovering any remedy. Their blindness and insensibility, therefore, may, as it were, be considered a blessing.

16. But the political institutions of this country are on very different principles, securing to her citizens more exalted privileges, and imposing upon each, important duties to preserve them.

17. Each citizen has his appropriate duty to perform. If, for want of moral purity or intelligence, he be unqualified for the discharge of these duties, he will be subjected to the dictation of others; and he will be exposed to yield to the dictation of an unprincipled aspirant.

18. Let a general disqualification prevail through the neglect of a sound moral and correct literary education, and the many will be subject to the dictation of the few, in regard to those important duties, which the integrity and perpetuity of our free institutions require to be performed by each citizen in his place, with an independent, enlightened mind.

19. This dictation will naturally and inevitably fall to those, who have been members of our high institutions of learning, with the exception of the very small number, whose strength of mind and peculiar propensity to study, carry them through every obstruction into the high ground of literature and science.

20. Thus by neglecting to cherish, extend and improve primary or common schools, by a judicious system of education, we shall tamely resign, *de facto*, into the hands of a few, the power of the country. "Knowledge is power." Suffer it to be concentrated with a few by the neglect of common schools, and power will be concentrated with that few also:

21. And fatally so, as it regards the safety of this government or a pure administration of it. It will be to lay open, without any barrier in the way, the high road to the introduction of an overbearing aristocracy; and leave us, at length, the shadow of freedom, in the form of government, without the substance.

22. The guards against this potent evil are pure morals, and general intelligence; these are indispensable to preserve a due influence to every class of citizens; and reduce; reduce do I say? no, raise our high institutions of literature and science to their legitimate and

highly important purpose, as institutions in a free country; and preserve their streams from the contaminating influence of the power thrown upon them through the neglect of those to whom it legitimately belongs to qualify themselves and their children to hold and exercise it.

23. The improvement, and the effects of the improvement, of common schools, are as necessary to preserve a constitutional distribution of powers or influence among all classes of citizens; as the distribution of power between the executive, legislative and judiciary branches of government.

24. Both ancient and modern history are replete with facts justifying these reflections. In want of public virtue and intelligence republican Rome tamely resigned her power into the hands of Caesar, who with his successors led forth her sons to the battle, until they brought down upon themselves the vengeance of the then barbarous world, which blotted out her glory; the light of her science; and extinguished their existence!

25. Republican France resigned her power into the hands of Napoleon, who led forth the flower of her youth to perish in the frozen climes; the conflagrated cities; the slaughter houses of Russia!

26. Would we escape the vortex of arbitrary despotic power, which has engulfed most nations of the earth during the revolution of six thousand years; would we avoid the fate of those nations which are farmed out as objects of luxury to feed the pride, ambition and avarice of earthly potentates; we shall improve the power which the structure of government has reserved to the people, by providing the means of a proper education for children; for every child in this country.

27. Is it possible that these means will still be neglected? Will any still cherish those prejudices against a judicious system of education, which before the calm reflection of reason, would vanish like smoke? Startle at straws and overlook mountains; strain at gnats and swallow camels. Save a dollar (I refer not to well taught schools) and expend three upon shadows of schools, where one would avail as much under a wise system of education; save a dollar and jeopard the freedom of the country!

28. This subject presents itself in the infancy of our national existence as one of primary importance: before injurious prejudices and habits, in regard to this subject, become

fixed and immoveable; being strengthened by age and a dense population.

29. These prejudices should be eradicated before they contaminate our national character, by being entailed upon posterity as profligate parents entail diseases upon their children. Were the magnitude and importance of this work rightly viewed, the obstacles to its accomplishment, which now appear to many insurmountable would vanish at the touch.

30. But in herself destroying ploddings, sluggish avarice cherished by ignorance, folding her arms exclaims, "there is a lion in the way."

31. ¶With the increase of population the wants of the people multiply; their interests multiply; become more complicated and diversified; relations of society are multiplied; intercourse becomes more frequent and intimate; the subordinate principles of our natures, the affections and passions are more frequently brought into lively exercise, collisions of interest more frequently occur.

32. These will effect a change in the circumstances of society. And a change of circumstances will require, not a change in principle, but, a change in the forms of law; a multiplication of legal statutes. Education

will be of indispensable importance to preserve that moral integrity and intelligence through every rank of society necessary to preserve an effective sanction, in the public sentiment to salutary laws, and give them validity.

33. But if this subject be neglected in the infancy of our national existence; and immoral principles opinions and habits, and injurious prejudices, the offspring of ignorance, are suffered to increase with the increase of our population; to strengthen by age; to grow with our growth and strengthen with our strength; to extend their deleterious influence through every rank and grade of a dense population.

34. The education which is now practicable, the salutary influence of which, would, with a providential blessing effectually preserve this country from such a lamentable state, might then be attempted too late; would be impracticable.

35. The disease will then have become deeply rooted, pervading the whole system of the body politic; become desperate, threatening dissolution. He is a most injudicious physician who only begins to prepare his medicine when the symptons of death already appear on his patient.

36. ¶Would we take measures to secure our children and posterity against the demoralizing, destructive influence of being familiar with abandoned licentiousness, and intemperance and contentious broils, with nocturnal revellings, theft, riot, burglary, and midnight assassinations;

37. If we wish them to be blessed with examples of order, subordination; habits of industry and economy, temperance and sobriety; honest, friendly intercourse, social domestic happiness and peace; a practical respect for moral integrity based upon the pure principles of religion; now is the time to make provision for avoiding the one and securing the other, by organizing a judicious system of education to improve common schools.

38. ¶To use round numbers, in one half century the population of the United States has increased three fold. A corresponding increase for the next half century, will give a population of thirty-six millions, and a similar increase for the third half century, a population of one hundred millions.

39. If we neglect or tamper with the business of education; the hope that this country will not live out the days of her freedom, before the end of the third, if not before the end of the second half century, may be considered a visionary hope:

40. But if the wisdom, the energy and resources of the country be effectually applied to this subject, commensurate to its importance, through an indulgent providence, with animating hope, we may look down the long vista of time, and behold unborn millions rise from generation to generation in the enjoyment of religious and civil liberty through all succeeding ages.

THE END.

The Science of Education
Rev. Wilbur Fisk, D.D.
1831
McElrath & Bangs: New York, 1832

"Education should be directed in reference to two objects, - the good of the individual educated, and the good of the world. The course to promote both objects, it is acknowledged, is nearly, if not quite, the same; but as men are too disposed to consider their own separate interest, and are promoted by selfishness to act in exclusive reference to that interest, the only safe course is, to provide for the education of youth, in direct reference to the wants of the world."

"The great object which we propose to ourselves, in the work of education, is to supply, as far as we may, men who will be both willing and competent to effect the political, intellectual, and spiritual regeneration of the world."

"An education should be such as to give energy and enterprise to the mind, and activity to the whole man."

1. Discusses many aspects of education at all levels.
2. Discusses the role of education in terms of the internationalization of the world during this period.
3. Maintains that a "liberal education" fosters a "revolutionary" spirit -- and that the world needs men so educated -- active men.
4. Cites aims of liberal education in America -- and its advantages.
5. Defines curriculum of higher education.
6. Critique of higher education and academic degrees.

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THE

SCIENCE OF EDUCATION:

AN

INAUGURAL ADDRESS,

DELIVERED

AT THE OPENING OF THE

WESLEYAN UNIVERSITY,

IN MIDDLETOWN, CONNECTICUT,

SEPTEMBER 21, 1831.

BY THE REV. WILBUR FISK, D. D.,
PRESIDENT OF THE UNIVERSITY.

NEW-YORK:
M'ELRATH & BANGS, PRINTERS.
1832.

THE SCIENCE OF EDUCATION.

The subject which most properly claims our attention, on the present occasion, is one of hackneyed discussion,—*the science of education.* Nevertheless, the improvements of the present age, in this science, and the increased conviction of its paramount importance, as a correlate to others, give it something of the character of novelty. As an old mine, which had been supposed to be nearly exhausted, suddenly discloses a new vein, richer and purer than any before, so this old subject now presents new and promising aspects, and opens up fresh and rich veins of thought and experiment. Such, indeed, is the interest now excited on this subject, as to move the whole literary world. The spirit of reform is abroad, and is reconnoitering the whole field of operation with a vigilance and an energy that declares unequivocally—something must and *shall be done.* Nay, this work is already commenced, and important improvements have been introduced into he different grades of our literary institutions. But in our own country especially, these improvements are felt *last,* and *least,* in our universities and colleges. The causes of this are obvious. These high institutions are more extensively endowed, and have a more complicated organization, and of course are of a more permanent and unyielding character. Some of them, and such as have been a pattern to others, are consecrated by age and by long prescribed constitutions, to change which, is deemed a kind of literary sacrilege. But even these old institutions are beginning to feel the spirit of reform: and those especially now going into operation, are generally awake to the importance of a thorough improvement, if not a radical change, in the principles of organization heretofore adopted by the American colleges and universities. At such a period, and under such circumstances, it falls out, in the providence of God, that the Wesleyan University erects her literary standard, and opens her halls of instruction. Whether to have come into existence, at this period, will finally prove advantageous or otherwise, will depend, so far as human agency is concerned, on the discrimination with which she distinguishes between the light of real improvement and the *ignis fatuus* of the visionary theorist. As antiquity is not always perfection, so innovation is not always improvement. While, therefore, we ought to be wholly uninfluenced by unprofitable traditions, however ancient and authoritative, we ought also to be equally guarded against doubtful and hazardous experiments, however specious and imposing.

[Education should be directed in reference to two objects,— the good of the individual educated, and the good of the

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and the sculptor, by unwearied trials, vastly increase the discriminating powers of the eye, and the skill of the hand in changing the lines, and the expression of the statue and the picture, and thus make them approximate, more and more, towards a perfect resemblance of the original character?— shall the builders fo navies and cities gradually improve upon their models, and in their style of workmanship, till they acquire the highest perfection in architecture? and yet are there no achievements to be won in training the moral and intellectual powers? are these the only attributes of man, which are incapable of improvement? How shall we account for the amazing diversity of capacity and character, which prevails among the tribes of the earth? The moral feeling is the most acute among those nations, where christianity has been permitted to exert its highest influence, and is the most torpid in the darkest regions of paganism. How vast the difference between the cannibal of New-Zealand, and the humane disciple of the compassionate Saviour! How callous the heart of the cruel Nero! How tender that of the benevolent Howard! How feeble the intellectual sight of the sottish Boschemen, when compared with the strong vision of the exalted Bacon! But why this difference? This globe is divided by rivers, mountains, forests, deserts, and seas. But these natural divisions have not produced the great difference between the knowledge and refinement of the nations, dwelling in the several grand portions of the earth. If the Scythians were far behind the Greeks in a knowledge of the sciences, it was not

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because their native capacities were inferior. The states of Greece enjoyed a commercial intercourse with the Phoenicians and Egyptians, from whom they received their knowledge of letters, and of theology, policy, arts and sciences. Thus it is evident, that the difference in the state of learning and civilization, that prevails among mankind, is not to be ascribed to any original diversity of ability. But it must be attributed to a difference in the degrees, in which they possess and improve the means of education. The man, who directs his attention to the cultivation of his mind, will find that all its powers will flourish. His memory will become more retentive, his judgment more correct, his reason more acute, his discrimination more exact, his taste more refined, his invention more fertile, and his fancy more brilliant. Application improves and invigorates the mental system. Every step in the gradation of learning facilitates and heightens the enjoyment of the next. The scholar, who is well versed in the grammar of science, will soon be able to manage the sublime ethics of Edwards, and the principia of Newton.

But the truth of our general theme will be best supported by an appeal to facts. Here examples in point come to hand in such numbers, that it is difficult to make the best selection. To give you an account of all the success, which has attended the exertion of the human mind, would indeed require the recital of the whole history of science. Men in the first age of the world possessed but very limited views. They knew the names of a few objects around them, and how to employ the simplest means of self-preservation. They knew not how to till the soil, to navigate the seas, to work metals, to erect buildings, or to fabricate their clothing. All the discoveries and improvements, which have since been made in the various departments of learning, are so many trophies of mental labor. Many illustrious individuals have contributed much to promote the happiness of their fellow men and to enlarge the boundaries of knowledge by consecrating all their talents to scientific pursuits. We have time to mention a few only out of many such benefactors to the human family.

The first that we shall name is Solomon. Though his pen, when he wrote to enlarge the canon of Scripture, was guided by the Spirit of inspiration, yet his attainments in natural science were not the result of miraculous aid. He probably had reference to his own experience, when he said: "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." He was indefatigable in his researches in to physiology. He knew that much study is a weariness of the flesh, and of making books there is no end. How many manuscripts of his have gone down to oblivion, we are not informed. A sacred writer has furnished us with a summary of the subjects on which he wrote. "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.—And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar-tree, that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beast, and of fowl, and of creeping things, and of fishes." This is a noble proof of the successful application of his extraordinary powers! What an invaluable treasure would the learned now possess, had these works been faithfully transmitted to the present generation! Moses was not only mighty in words, and in deeds; but he was, at an early age, learned in all the wisdom of the Egyptians, a nation distinguished for their knowledge in the sciences, especially in astronomy and natural philosophy. Why was Paul so conspicuous a character wherever he moved? how did he maintain such influence over society? It was not simply because his native powers were so exalted, nor because they were aided by the immediate agency of the Holy Spirit; but also because he had been a laborious scholar at the feet of Gamaliel, and had consecrated the discipline and the furniture of his mind, which he there acquired, to the service of the church.

I need not relate to the classic scholar the inextinguishable zeal of the Athenian Orator, and the incessant pains which he took to correct not only his stammer and shrug; but also to expand his chest, and to invigorate his lungs. When the victories of the Macedonian army threatened the subjugation of Greece, he mounted the rostrum, and by the fire and power of his eloquence, he rekindled the spirit of war, and his countrymen, losing sight of all considerations of blood and treasure, flew to their arms with enthusiasti determination to fall in battle, or to maintain their independe No wander that the tongue of this man conveyed more terror even to the throne of Philip, than all the legions of Greece. Such was the inimitable excellency of his orations, that Tully, when asked, which of them was the best, replied, "the longest."

The master of Roman eloquence early made the praises of oratory his supreme object of pursuit. To secure this, he employed all his intellectual powers—spent his time with books and learned men, and, aware that his success depended upon the continuance of his health, became temperate in his habits, and regular in all his exercises. Soon the conspiracy of Catiline called into action all the resources of his gigantic mind, and gave him an occasion to display that power of oratory, which procured him the honors of a triumph, and the title of the Saviour of his country, and the second Founder of Rome.

Cadmus, prince of Poenicia, in his youth became master of all the sciences, taught among his enlightened nation. When he left his native country and settled among the Grecians, he instructed them in the use of the alphabet, and in the knowledge of commerce, astronomy and navigation. It was this introduction of the sciences, among the Greeks, which exalted them so highly above the surrounding nations, and gave them the first rank in the literary world.

Copernicus, by bending all the powers of his mind to astronomical studies, overthrew the Ptole-

maic scheme of the heavenly bodies. He first demonstrated what Pythagoras had long before asserted, that the sun is placed in the centre of motion, where he sheds his light and warmth and controling power over all the planets of the solar system.

Sir Isaac Newton, whose renown has gone abroad over the earth, hath informed us that he owed his celebrity more to the continued application of his mind to hard study, than to the superiority of his mental powers. He transcribed, with his own hand, his famous work on chronology, no less than thirteen times. "He gave his silent hours to the labors of the midnight oil, and plied that unwearied task, to which the charm of lofty contemplati had inured him, till he discovered the mechanism of the planetary system,—the composition of light,—and the cause of those alternate movements, which take place on the waters of the ocean.— These form his actual and visible achievements. These are what the world look at as the monuments of his greatness." Yet after all, he has with wonderful modesty said, "If I have done the public any service, it is due to nothing but industry and patient thought."

Sir Wm. Jones, before he was forty-eight, became master of twenty-four different languages, in most of which he was criticall versed. Besides his classical learning, and his acquaintance with the whole range of oriental literature, his legal knowledge was such as to elevate him to the office of chief Judge in the supreme court of Calcutta. This distinguished scholar did not prostitute the rich treasures of his mind to the support of infidelity, but they were made subservient to the cause of Christianity. In one of his works he has supported the validity of the Mosaic history of the creation in a manner, more satisfactory, and more convincing than any other writer. But, my friends, the time would fail me to speak of a small portion only of those men of eminent science, who have shone as lights in the literary firmament, both in ancient and modern times. Nor need I inform you that men, distinguished for their achievements in knowledge, are men equally distinguished for their close thinking and untiring research. We know that some have set up the opinion that neglect in study, irregularity in habits, and a contempt of classical rules, are sure indications of a lofty genius. But this preposterous sentiment, gotten up, it seems, to secure a license for sloth and dissipation, has long since been exploded; and now the scholar, who sits long at his studies, and digs hard to reach the mines of knowledge, is no longer viewed as a plodding spirit; but as one who gives the brightest presages of his future supremacy.

Would you then enjoy the treasures of science, you must early resolve to put forth all your intellecutal strength. Having but just commenced your literary course, you must be, in some measure, ignorant of your intellectual powers; and you may never know the extent of them, unless you are determined to try them by repeated efforts. Students often ascribe the mediocrity of their attainments to their limited talents and advantages. But do they not, sometimes, mistake in selecting the spot, where to lay the burden of their

complaint? Instead of impeaching the liberality of their Maker in the bestowment of his gifts, let them leave the blame, where it ought to be left, at the door of indolence. Your period for improvement is short; and if you waver through the morning of your life in resolving what you will do, you may sink into the imbecility of old age, and leave all your late designs unaccomplished. Most men of distinction early settled upon some one grand object of pursuit. And this object did not glimmer in their sight, as if half merged at the distant horizon; but it rose up before them in a commanding attitude, as the lofty pyramids of Egypt loom to the view of the curious traveller, to guide him over its extended plains. Demosthenes and Cicero, when they were mere boys at school, were fired with the spirit of ambition, and fixed upon the prize, which they actually won. Alexander, in his childhood, grieved at every conquest of his father, because he thought that every such victory would detract from his own glory in conquering the world. So early had he settled his plan of future operation! Caesar, before he was seventeen, was consecrated priest to Jupiter, and even then resolved to reap the brightest laurels on the field of Mars. Pope at the age of twelve fixed upon his course of study, and determined that poetical merit should be the summit of his wishes. At the early period of sixteen, he began his career for the highest mead in the hand of the Muses. Would you then be eminent, you must not only resolve to task your minds, but you must select the sphere in which you intend to move.

I would not, however, wish you to narrow the basis of a liberal education, to favor any particular pursuit; because this foundation is none too broad to support professional fame. But still, as you do not possess that compass of mind, and that versatility of genius, which will enable you to excel in every branch of science, you must, if you would make the most of your talents, direct them to some one specific field of action. Have you gigantic strength of body, you will not therefore fancy, that there are no limits to your power, and that you can overthrow the Andes, or carry off the Alps. Have you made great advances in the study of nature, you must remember, that your capacities are finite; and never presume, that you can open the whole areana of Heaven. Some, to gratify their vanity in acquiring the fame of universal scholarship, have wasted their powers upon vast and diversified regions of science, "just as some ambitious heroes have lost their empire by aiming at universal conquest." Concentrate then your powers, and be content to cultivate a limited portion, and your literary harvest will be much more abundant, than if you should scatter your strength over a wider territory, than you can well improve. While Pope confined his attention to his original object, he was successful; but when he divided his powers, and attempted to vie with painters, he failed, and, at once, betrayed mistaken pride and ungratified vanity.

Be not soon discouraged, if at first you make but slow progress. Students are often disheartened because their first advances are slow; especially if they are outstripped by minds of a quicker expansion. Some capacities are like free soils, that promptly yield a light crop with but little labor, others again are like lands of a more fixed character, that must endure a severer process of culture, before their strength can be evolved. Some scholars in the outset of their history gave no presages of their future greatness. But the faint and slow dawnings of genius have, like the protracted twilight of the higher latitudes, been followed by a long and brilliant day. Mr. Scott, when a school-boy, could not write the short themes allotted him by his master, and it seemed to him a perfect mystery how any of his mates could perform the task. Yet by persevering application he gained a high rank among theological writers. Dr. Reid in his youth gave no indications of his subsequent eminence. All that his early tutor, who best knew his talents, ventured to predict of him was, "that he would turn out to be a man of good and well wearing parts." He little thought, that this feeble boy was destined to grow up to Herculean strength, and to philosophize upon the intellectual world with as much fame, as Newton had done upon the material system.

Let not formidable obstructions shake your courage or cool your zeal. It seems to be the purpose of heaven, that we shall gain nothing durable and of high value without much toil and expense. Marble is found in hard quarries and must be relieved from its bed by great effort, and then it must feel many a blow before it will present the charms of Venus de Medicis. Gold, the richest metal among currency, is sunk in deep and sickly mines, and must be raised with great toil, and then pass through many a wearisome process at the mint, before it receives the coiner's stamp. diamonds, the richest of gems, are fast bound between layers of rocks, and must be pried out with leavers of iron, and then vast expense and labor must be endured to bring them to the polish of a first water diamond. Can you then expect to be put into the possession of the invaluable treasures of science without hard toil and patient research? About two hundred years ago, what various and conflicting opinions prevailed on the subjects of natural philosophy. Upon what a chaotic world did Bacon commence his labors! how dark and formidable the prospec before him! Yet he was not disheartened, though he was so sensibl of obstructions, that to some of his works he prefixed this motto, "Inveniam viam aut faciam."

Would you enjoy the triumphs of intellect, you must attempt great things and expect great things. Upon this principle acted the immortal Carey and his associates in their missionary enterprise. Milton early resolved to accomplish three great things, --to write the History of his own country, a Latin Dictionary, and a Heroic Poem, and from this purpose nothing could divert him, no, not even the loss of his eyes. Pope at the age of twenty-five resolved upon his great work of translating Homer's Iliad, and in the space of five years he completed his design to the admiration of the literary world. Dwight, it is said, resolved, in his juvenile years, to be-

come the head of Yale College, and of this object he never lost sight until he was elevated to the presidential chair of that Seminary, where he presided for a series of years with such distinguished ability, as spread his fame over both the western and eastern world. Think not that you will ever do much by mere accident. You must design to be something, and labor with unremitting assiduity to accomplish your purpose. Two things are necessary in any great undertaking, namely, well concerted plans and undying perseverance in executing them. When ability in counsel, and excellency in working meet in an individual, they form the great character. But they are sometimes found separate. Charles the first was able in the cabinet, but irresolute in practice. In planning he shone as a wise statesman, but in the field of action he was a wavering and feeble Prince. But Cromwell possessed a mind both strong and elastic. When he had fixed on his course, he pursued it, with all the majesty of self-confidence, and unbending resolution. Hence obstructions retired before him, as feebler beasts flee before the lion of the forest. It is curious to see how obsequiously opposition will give way, and bow around an invincible character, as if conscious of the folly of contending with a spirit, that nothing can change or intimidate. It may cause you many painful efforts to weigh all the arguments, which ought to be examined in settling upon your profession in life. But let this be done with as much despatch as is compatible with safety. Waste not your best spirits in vexatious balancings, in feeble oscillations; but settle early on the point of rest, that the whole power and fire of your mind may be spent in the successful accomplishment of your well concerted measures. The mighty soul of Caesar was hugely agitated on that night in which he deliberated, whether he should convey his troops over the river, which divided Italy from Cisalpine Gaul. The boldness and the peril of the enterprise, the dubious and momentous result of a civil war, staggered his mind, and, for a while, he hung in the agonies of suspense. But no sooner had he said, "Let the die be cast," than he immediately crossed the Rubicon, and rested no more till the great question was decided, whether he or Pompey should rule the Roman world.

What wonders will firmness and resolution do even in a bad cause! When Almagro, Pizarro, and Deluques, had formed their great and bloody project of conquering Peru, they celebrated mass in one of the Spanish cathedrals "as a pledge of the commencement of their undertaking, and then proceeded with unrelenting firmness to finish their design, till they attained at length a success over which humanity will forever weep."

If you would rise to literary eminence, you must not be forgetful of your health. The power of sympathy between the mind and the body is very great. If the latter be firm and healthy, the former will be active and vigorous. It is true that some minds of great force and of high improvement have inhabited very feeble constitutions. But, generally speaking, good health is essential to support the mind in putting forth all

its powers in conquering the highest branches of knowledge. There must be some strength of stamina in the physical system, or it will be liable to give way under the mighty workings of the soul. Heavy machinery, when driven fast, must be supported by an engine firm and massy. The arm that is all flesh, that is not stiffened and strengthened with cords and bones, cannot strike a hard blow. So the intellectual powers must be supported and braced by muscular vigor, or they will fail in protracted and laborious studies. All distinguished scholars, both of ancient and modern times, have felt the importance of this subject. If you desire to intermeddle with all wisdom, you must separate yourselves from indolence, dissipation and intemperance. How many fine intellects have crumbled away under the rust of sloth! how many have scattered their strength in the wind by floating from object to object! and how many bright spirits, by sensual indulgences, have been merged into sottishness! Let then the preservation and the improvement of your health form a conspicuous part in your system of education. Be temperate in all things,—in food,—in exercise,—in rest, and in studies. Few scholars can riot in dainties, or sacrifice to Bacchus, and yet be favored with the inspirations of wisdom.

You must not only be constant in your labors, but you must feel an enthusiastic zeal and delight in your advances in knowledge. Minerva is a jealous goddess, and puts a high price upon the honors of her court. She will not permit her pupils to play the truant, or to waste their hours in soft slumbers, and yet expect the rewards of merit. It is only upon the heights of Parnassus that she distributes her laurels. You must therefore climb and cling to its rugged sides, till you gain the summit, before you can win the crown. Aristotle was moderate in his meals, slept but little, and always with one hand out of his couch with a bullet in it, which, by falling into a brazen vessel underneath, might early awake him to renew his studies. Archimedes was so absorbed in his sublime speculations, that he often forgot his own person, his food and all surrounding objects. And when pulled away from his studies by his friend to bathe for his health, his mind was still intent on his subject, and he drew his diagrams in ashes, or upon the walls of his bath, or upon his newly anointed body. When he had solved a favorite problem, or had ascertained by a new hydrostatic experiment the amount of brass, which the goldsmith had mixed with the gold, while making the king's crown, he was filled with transports of joy. The celebrated Mr. Rittenhouse of America, was, when a boy, employed in cultivating the soil. And so intent was he in acquiring scientific knowledge, that his plough, the fences, and the stones of the field where he labored, were marked with the figures which he drew to facilitate his progress in mathematical demonstration. He was one of those who were appointed to calculate the transit of Venus, as it was to happen June 3, 1769. "This phenomenon had never been seen but twice before by any inhabitant of our earth, and would never be seen again by any person then living. The day arrived and there was no cloud in the horizon." They repaired to the selected spot, and then stood in silent and anxious gaze at the sun, waiting "for the predicted moment of observation,—it came, and in the instant of contact between the planet and the sun, an emotion of joy so powerful was excited in the breast of Mr. Rittenhouse that he fainted." I love the man whose heart is formed for such sublime and ecstatic enjoyment. What a noble and affecting example? What scholar does not embrace with enthusiastic affection the man, whose soul, in view of the magnitude and exactness of Jehovah's works, is susceptible of such an overcoming glow of intellectual delight!

Would you merit the name of scholars, remember, that the only way in which you will be permitted to wear this honorable title, is by pursuing a course of patient and successful studies. We live in a day and in a land which will not indulge empty titles and lazy sinecures. You have come upon the stage at too late a period for drones and dunces to wear the mask among the sons of science. With a slight variation the genius of learning may address you, as the conqueror of the world did one of his soldiers, who was called Alexander. When he saw him faulter in courage and zeal, he said to him, "fight better, or change your name." The time has been, when the progress of knowledge was extremely slow. Age after age rolled away, and but little advance was made in the cause of science. The Europeans for two or three thousand years lived without the knowledge of agriculture, or any of the arts;

and knew little else but war and plunder. More than four thousand years passed away before there was an architect, geometrician, or coiner in all Germany and Scythia. And nearly six thousand years had gone by before Newton discovered the mechanism of the heavenly bodies, the properties of light, and the cause of the ebb and flow of the tide. But these days of slow movement have passed away; and now the hard student and the able experimenter, no longer trammelled by the false creeds of schoolmen, are making rapid and bold advances in every department of science. During the last half century the means of correspondence and intercourse have been greatly augmented, the human mind has been roused to wonderful activity, and disciplined and sharpened to a high degree of acuteness; a spirit of free inquiry and experiment has gone abroad in the earth, and its march will never be arrested, till time shall close. What have been the results of this grand movement? what have been the "conquests of general science? What scholastic intrenchment is there which she has not carried—what moss-grown battlement on which she has not planted her standard? What height is there she has not surveyed—what depth has she not explored? What desert of sand or snow, has she not traversed—what arctic sea or strait has she not navigated—what ice of four thousand winters has she not seen—what mountain or heavenly parallax has she not measured—what mineral has escaped her search—what stubborn resistances in the great field of experiment has she not overcome—what

substance has she not found means to break, or fuse, or solve, or convert into gas?"

In view of these splendid victories, which shed such a glory over the present age, will you grieve, that so much has been done, and supinely take the humble grade of mere learners and imitators, because you fancy that so little room is left for you to become original contributors to the stock of human knowledge? But yield not to such unworthy conclusions. The Ultima Thule has not yet been discovered. No literary Hercules has yet arisen to rear his pillars to mark the utmost bounds of intellectual effort. Who can set limits to the march of discovery and invention? Who can tell, but that the power of the furnace may yet be raised so high as to reduce, if not to annihilate the present received number of elementary substances? Who can tell, but that glasses may yet be so improved and combined, as to enable us, not only to see mountains and oceans upon other worlds, but to ascertain that they are gilded with populous cities? Who can tell, but that we shall, ere long, see the planets passing, like our earth, through all the varieties of seasons, now showing the silver whiteness of winter, now the flushing bloom of spring, and now the golden colors of autumn? Who can tell, but that through the increased powers of the telescope the astronomer may discover a second galaxy, now deeply sunk from mortal eyes in the blue expanse of ether? Who can say, but that some mighty genius may yet arise, and, with more success than Leibnitz, invent a universal language, which shall sink the barriers of diverse tongues, and bring the literati of all nations into one endeared and close brotherhood? Now they are laboring in numerous insulated bodies, separated from each other by boundaries more difficult to pass, than the broadest seas and continents. But furnish them with a common symbol, by which they can with ease and celerity interchange with each other all their discoveries and improvements, and you bring these separate divisions in the scientific warfare into solid columns, more glorious and invincible than the Grecian Phalanx. In such an era as this, distinguished as it is for unexampled activity in all the highest interests of human society, how can you support a classical reputation among men of letters, without the entire consecration of your talents to the pursuits of learning? Your obligations to posterity, and especially to your country, demand this devotion of talent. The glory of Greece and Rome has long since gone down to rise no more. Though we have only the fragments of their works, yet if all that we actually possess of their writings, statues, paintings and curiosities should be annihilated, what a loss should we sustain! what a fearful void would be made in our Cabinets and Libraries! The light of science, like that of heaven, has been travelling from east to west. Shall it here set inglorious? or shall it, through our fostering care, maintain in this land the longest and the brightest day? and eventually be returned to the oriental world with augmented splendors?

But your obligation is the strongest to the country that gave you birth. You tread the soil which has been stained by the blood of your fathers.

The rich inheritance, which they have bequeathed you, cost them life and treasure. They were distinguished also, as the sons and patrons of science. Will you then prove yourselves to be the worthy descendants of such illustrious ancestors? Shall the nation to which you are thus indebted be enriched by your existence? You are peculiarly happy, in relation both to the period, and to the country of your nativity. Had you been called into being in the dark ages, the powers of your minds might have remained dormant for want of proper motives to activity; or they might have been wasted upon absurd and visionary speculations. Had you been born in the meridian, or in the old age of a numerous and powerful nation, filled with profound scholars in all the sciences, and with a full complement of the first artizans, you might have withered in the shade of superior merit. Men, who have but little room for competition, or who fancy that the examples, which solicit their attention, are exalted far above their rank, will sink in despondency, rather than feel the power of emulation. But you have been born in an era, distinguished for scientific pursuits, and in a Republic which commenced its existence under peculiarly auspicious circumstances, and which is now making astonishing strides in every thing that contributes to national glory. No country on the earth opens so fair a field for literary enterprise, as these American States. The character of our government, our state and national councils, our manufacturing and commercial interests, our military establishment, the value of our suffrages, the limited term of public service, the subjugation of all our places of honor and emolument to the control of merit, the multiplication of our colleges and universities, the growing number of students and professional men, the vast extent of our language, and especially our important relations to foreign courts, are all peculiarly calculated to awaken and call into active operation all the powers of genius. Hitherto we have received almost all our classical books and works of taste from the eastern world. But shall we always be a nation of dependants and imitators? Who can tell, but that this country may yet produce a second Newton, who shall greatly enlarge the boundaries of philosophical learning? or another Milton, to sing the praises of science and freedom? Here historians may arise, who shall bless the world, not by narrations of revolting scenes of blood, or the abominations of an apostate church, but by recording the origin, the progress, and the happiness of free states, which shall yet arise to increase the blessedness of this western hemisphere. When I reflect on the immense territory over which this Republic is rapidly spreading the blessings of population, wealth and learning; when I consider the momentous subjects, which must often agitate our elective Congress, and the enrapturing prospects, which are opening before this exalted nation, my heart beats with patriotic ardor, and, for the moment, I wish that my life may be protracted to witness the political millennium of this happy land. But we must decrease, while you may increase. Long after we, your fathers in years, are slumbering in the dust, you may survive to enjoy and bless your country.

Permit me, my young friends, to say, in conclusion, that if you would gain an honorable triumph, you must cultivate moral excellency, and employ all your attainments to advance the interests of your fellow men. The paths of virtue and piety are not only the paths of pure and lasting happiness, but furnish the best and the most powerful incentives to the pursuit of intellectual greatness. The man, who is governed by debauched pr[illegible] and indulges in the excesses of vice, will cloud a[illegible] all his mental powers. But should a life of p[illegible]cy leave your minds unimpaired, still your talents will excite the terror, rather than procure the praises of mankind. You may possess all the astonishing powers of Hume or Voltaire; but, if, like them, you refuse to be guided by the God of heaven, all the light which you can give on moral subjects, will, like the ignis fatuus, only bewilder and mislead your followers. True glory consists in real goodness. In prosecuting your studies, let the honor of your Maker and the public good be your exalted motives. You despise the miser, who draws himself up into his shell, and heaps up gold and silver to satiate in secret his own avaricious eyes. While, however, you detest his covetous practices, you have some relief in the reflection, that when he dies, his chests of hoarded millions may be broken open, and their contents appropriated to objects of public utility. But who is the better for that knowledge of the literary miser, which vanishes away at the death of the possessor? If, with a view to your own gratification merely, you should retire from the noise of the world, and shut yourselves up in your cloister, there to spend your days in collecting the sweets of polite and classical learning, you may be viewed with admiration and regret, as men would gaze at an iron colossus, which they knew contained in its trunk an invaluable treasure, secure against all attacks of human effort.

Devote then, my friends, your earliest powers, and all your acquirements to the service of your country, and to the interests of religion. Prosecute your studies, not to gratify your curiosity, or to purchase fame, but to qualify you to become distinguished benefactors to mankind.

We would congratulate you on the auspicious commencement of a new college year. May it be numbered among the happiest portions of your life. Especially, would we welcome the new accession of students to this seat of learning. May you be distinguished for close and successful application to your studies; and may your characters be unstained by the follies and vices, which too often attend a collegiate life, that you may finish your course with all the honors of moral and literary merit. Be assured that a regard to your best good dictated the subject of this Lecture. We wish to have enkindled in your breasts a quenchless zeal in the pursuit of science. We wish to have it written upon your memories as with the point of a diamond, that well directed efforts and a heart to devote all your acquisitions to the glory of God, will raise you to a high place among the luminaries and

benefactors of the world. I speak the sentiments of the Faculty of this College, when I say, that our best earthly interest is involved in its prosperity. We wish that it may shed a sure and growing light on this rising state, and hold an honorable rank among the many kindred establishments that adorn our happy nation. Its students we must view as our children, and we shall not only embrace them with the affection of a parent, during their residence here, but shall follow them, when they leave our Seminary, with the tenderest solicitude for their temporal and eternal welfare. Prosecute then your studies in the fear of God and for the good of man. Let not the pride of philosophy, and the lamentable example of a few distinguished scholars, allure you into the ranks of infidelity.—"Gratitude and every motive of [illegible] demand of you a reverence for the gospel. Protestant christianity has in former times given learning such support, as learning can never repay. The history of christendom bears witness to this. The names of Erasmus, of Grotius, of Bacon and a host of luminaries of science, who rise up like a wall of fire around the cause of christianity, will bear witness to this. Do you want examples of learned christians? I could not recount them all in an age. You need not be told that

Learning has borne *such* fruit in other days,
On all her branches; piety has found
Friends in the friends of science, and true prayer
Has flowed from lips wet with Castalian dews."

An Address
Grenville Mellen
1821
T. Todd & Co.: Portland

"Education is the great secret of our nature. Perhaps there is no subject about which man have speculated so widely, and on which they have exhausted so much ingenuity."

"State interference, on the other hand is calculated to do no good, and not a little evil to the cause of general information. This was peculiarly the case with the countries of the old time. Where the infant minds of a whole people moulded and bent down to a particular system, which has its efficacy and authority only from the constitution of the land, that people will be left to boast only a kind of selfishness of learning, which may be as narrow as it is superficial; and more, it makes but a creed of education, which has not even the solitary advantage of the thousand doctrines in religion, that of bearing along the mind in a march of investigation."

1. Discusses the advantages of education for personal and cultural development.
2. Defines the role of government in education and in providing broader educational opportunities to the country.

AN ADDRESS
delivered before the
MAINE CHARITABLE MECHANIC ASSOCIATION,
for the benefit of the
APPRENTICES LIBRARY,

Thursday Evening, 8th Nov. 1821.

By GRENVILLE MELLEN.

PORTLAND:
Printed at the Argus Office by T. Todd & Co.
1821.

SIR, PORTLAND, NOV. 9, 1821.

We are directed, by a vote of the MAINE CHARITABLE MECHANIC ASSOCIATION, to present you their thanks for the eloquent Address delivered before them last evening, and to request a copy for publication.

NATHANIEL MITCHELL,
Chairman Com. of M. C. M. A.

GRENVILLE MELLEN, Esq.

It is with great satisfaction that the following Address is submitted to the hands of the Committee—and it is done only through a belief that the most indifferent attempts towards the support of an Institution like that of which they are members, may not be without their good effect, by their preservation.

ADDRESS.

EDUCATION is the great secret of our nature. Perhaps there is no subject about which men have speculated so widely, and on which they have exhausted so much ingenuity. From the infancy of time, when mind first began to break into being, and shine from out the mists of superstition and ignorance, there has been one continued attempt to form, and fashion, and improve the spirit of man, to suit the caprice of some philosophic individual, or adapt it to the circumstances and genius of an age. At almost all periods of the world, the training up of youth, however, has been that which the timesseemed to demand, rather than what it would bear, and it is not till these latter days, that we are compelled to look upon education as a system of experiment, and to hear mind talked about, as something that *will* be made wonderful in coming years. In ancient times, the world knew too little, to be indifferent concerning the art of education; *now*, it knows too much, not to hazard many steps into the field of improvement—so that what was a stumbling-block to the Hebrews of old, has become but little better than foolishness to us modern Greeks. Education, with them, seems to have been but a system of belief; handed down from father to son, with no addition, and only fortified by the faithfulness of parental preservation, and the solemnity of parental transmission; or it was taught by the philosophers in the schools as something divine—and enforced with all the sober energy of Platonic eloquence: it was memory, called on to hold what was delivered to it, and not mind led on to investigate; it was a kind of mechanical learning—the mere persuasion or information which their fathers had before them, which kept alive the force and activity of their national principle, without begetting any of the refinement of extended knowledge.

To say nothing of the advantage which may be derived from it, there is certainly a great deal of pleasure in looking back into the shade of a thousand years, and observing the character of mind and manner which each successive age might boast of; and how well adapted were their different modes of instruction, and belief to the existence of general information. It serves to show us, in a clear light, that the march of intellect must be, as it has been, gradual and slow; and it seems to whisper, that it is at least uncertain, whether we are advanced more than half way on the road to wisdom. We confess, for instance the propriety of that system of education which obtained among the primitive Greeks and Romans—which taught them to train their minds to the observance of certain great principles, which, they were told, were as high and as lasting as the stars—founded upon an* innate sense which God seems to have put into the human soul from its creation—something which seems to have given a certain moral grandeur to character. It was no direct and regular moulding of the faculties to the attainment of what we call an education; it was a rough outline of duty; and though it might have shown men how to live with honor and glory to themselves, it did not show them how to live to the use and benefit of the world. We admire to hear of Plato, delivering an almost inspired doctrine to his young followers on the promontory of Sunium, but had a modern theorist on the subject of modern education begged them to lend *him* their ears, they would

*With regard to innate ideas, M. Chateaubriand seems to have discarded Locke's system without much ceremony; and at the same time to have made a rapid climax to the immortality of the soul. "Mathematical truths" says he, "are innate in us for the very reason, that they are eternal, unalterable. If then these truths be eternal, they can only be emenations from a fountain of truth, which exists somewhere; and the fountain of Truth can only be God. The idea of God then in its turn, is an innate idea in the human mind; and our soul, which contains these eternal truths must be an immortal essence."

have rejected him as a vain babbler, to broach a plan so inconsistent and strange; and had one of their own time fallen on any system like those which obtain among us, either with regard to philosophy or the arts, they would have shaken their heads, and wondered at the hypothetical lunacy of one who had stepped so far beyond his age. A Newton, with his suns, and all his sublime philosophy of the spheres, might have astonished the astronomers upon the temple of Belus; but it may be doubted, whether the learning, and exactness, and beauty of *his* science would alone have made them the oracles they were. It was the beginning of all these great things in them, that made them wonder and be wondered at; and the age would not have borne, nor have listened to, the deeper and more splendid speculations of modern genius. The Spartan was educated to war—and he looked upon his shield as his safeguard and his grave; he was taught to steal; but he learnt at the same time the infamy of detection, and the certainty of punishment. Yet this was enough for *him* to know; it was well enough he was educated so; for he lived in an age of war and rapine; society knew no such lines and boundaries as it does now; and it was enough for him that he saw the form and constitution of human nature, without caring for the polish and regularity to which it might be brought. His education, indeed, was like his religion, simple and elementary; in fact his education *was* his religion.

On a subject like this, we must speak in comprehensive language; and in tracing the state and character of understanding from times of old, we must form our judgment about it, from the impression it has left upon the page of history. We mean to say then, that education among the ancients might have had a two-fold nature; it might have been both PHYSICAL and MORAL; but it was not strictly INTELLECTUAL. They were trained to a sort of *physical* sensibility, that was their pride and their strength in an unsettled world, amid enemies, and military commotion; and they had as it were, continually growing up with them, a stern *moral* sensibility, which led them to refer every thing to the great gods which were above them, and which constituted the very essence of their mental philosophy, the very spirit of their education. The body and the heart were the objects of cultivation; but mind was left to spring up between them

It was not till more extensive views,opened upon the eye of that a direct intellectual system of education was conceived, and propagated. The comparative infancy of the spirit had past by; the accidental education of old was heard of no more; understanding seemed to rise up and assert its claim to notice; knowledge began to peep from beneath the cowl of priesthood; the night of ignorance fled at the breaking of the intellectual morning; information came in with conquest; books became the companions of men, and the sybil and the tripod were forgotten; Kings advanced the cause of learning, and thought it an honor to found a library; printing was invented; the horn-book was thrown aside; man was regenerated; education was made a system, and the philosophy of mind found its purest fountain in the alcoves of the universities.

I have given this hurried history of education from the earliest times, to show that there is perhaps no word in our language more indefinite, or less understood—it can be defined on as it has been, by the successive periods, and successive characte of ages that are gone, and ages that are to come; or rather, its d finition is so fleeting, it cannot be caught at—it is as changabl as language itself. The literature, and style of conception and writing that we may boast of at any particular moment is formed of that shifting language which lives with us and among us under its thousand forms; and strange as it may appear, though we are effecting the revolution ourselves, we do not wonder, because we are not conscious of what we are doing. This it is that stamps even thought with mortality, and which adds force to that beautiful conceit of Johnson,*—"Words are the daughters of earth, things the sons of heaven." I have said that education has become more and more a system of experiment, since the capability of mental improvement has been discovered;

*Preface to Dictionary.

and shall go on to show indirectly, in general observation, the advantages which modern instruction and information may have brought with them, claiming as I hope all that allowance which the latitude of the subject seems to require.

We assume, as an undeniable truth, that the foundation of a true and comprehensive system of education, must be laid in right views as to the laws of the human mind. When we speak without the pale of childhood, indeed, mind has the precedence to the claim of instruction; the heart lies open to the influence of intellect; and so far as this is true, there is a perfect transposition of the constitutent of our nature, in modern times, from the necessary order of the ancients. We can readily conceive to what a state of mental negativeness we should be reduced, were our plans of education conducted in direct contrariety to the known principles of the understanding; and we should think that teacher ill calculated to mould the faculties of the growing generation, who called his pupils to the contemplation and study of what mature, and even philosophical years might despair at. The noble spirit of man must be seen playing around on the surface of existence, in its infancy; coming years will see it striking upward to higher things; the oak, in the littleness of its strength, puts forth its leaves almost upon the earth; but time will see it waving in a purer atmosphere, while it grasps with a firmer hold, the great element which first supported it. And yet, were we to bring one observation nearly home, we shall find that what we wondered at as absurd, has been, and in many cases, still is, the practical notion, through all the diversities of our school education. In the beginning, there could not have been a more mistaken sentiment, and how a mode of education that has oftentimes come so near defeating itself, should have been continued, appears almost unaccountable. We have often seen the ill effects of this forced instruction. Sometimes a genius of lofty tone, has been perverted and deadened by some well meant attempt to urge in upon the brain a whole system, that was as discordant with its original endowments, as the principal of Paganism would be to the full grown child of a Christian. Sometimes

there has been told the boy, the necessity of engrafting, as it
were, a science in upon his soul; with the prospect of many long
years before the taking, until the tree is ready to die, by some
natural impossibility of its living: the child throws away his
book, when his peculiar talent dawns upon him, and then compulsior
is only compulsion on the ruin. This is setting up a kind of
mental standard, under which every species of understanding must
come and range itself, and which is little better than that
state education, of whose imperfections we shall soon have occa-
sion to speak. The infliction of corporal punishment takes up
wide space in the survey of education, and appears to have been
a subject of almosttas much speculation and dispute, as the com-
parative merits of public and private instruction. In our day,
the voice of men, is undeniably against it, and we may esteem
ourselves as living in a happy age, that we can look back, and
see to what mischief, and idleness, and misery, the majority of
youth arrived under the hand of a merciless tutor—and we can
improve by the retrospect. It was, indeed, the extreme of pe-
dantic delusion in the civilized schools, to hope for improvement a
a tribunal from which there was no appeal, and before a despot
who recognized punishment as the only definition of government;
who looked not to see the bent, and character of the mind, and
cared not to put genius in its way rejoicing; who heard not the
appeal of a distinct and energetic ambition, and who would not
listen to any plan of amelioration, because he believed none half
so effectual and plausible as that of his lash.

We are not sure but there may be instances of this coersive
method, even *now*, at the bottom of all these complaints which
we have heard rung in the public ear, and if so, we are ready to
believe them relics of that favorite superstition, of the danger
and folly of which experience is every day fortifying our convic-
tion.* But this magisterial tyranny has almost gone from among

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*We would not be understood to mean here that force and
punishment are not oftentimes necessary in the schools; the
remarks apply only to the evil of *driving* young minds to studies
wholly incompatible with their endowments, disregarding meanwhile
those on which it *would* expand and improve.

us; and we have learned to blush and grow indignant at a course of monarchical cruelty, exercised with a temper little less sangui ary and unyielding than that of a Turkish schoolmaster. This high-handed, unrelenting plan was first reprobated in the countries of Europe; how much more necessary is it that it should be annihilated here. There is something in the genius of our Institutions that must destroy it in time, but is it not better that it should be put to death? Say what we will, there seems to be an inspiring of the republican spirit in our very children, that brooks this unnatural control, they seem to be taught in the cradle that there is freedom of mind with a freedom of soil, and 'tis well they think so: were they to grow up with this horror of the school, this dread of punishment, this certainty of forced education and perverted genius, what would our young men be, and how would our old men die. There would be no growing up of that beautiful and redeeming principle of liberty, which we love to boast of, for all sense of it would be crushed in the beginning; a fearful, trembling, cowardly soul would be the inheritance of our children, and they would die without one glistening of that divine spark which is to animate those that come after them. It is better for us to live with a sense of dignity, even if it must be associated with something imposing and bold, than that we should advance into being with a continual cringing of our nature; with a consciousness that we must be driven to the fulfilment of the greater offices of life, as we have been to our lessons. There is no reason why we should not be compelled to play out a very tragedy of existence, when nature seems to have destined us for a living comedy, as well as to scowl over mathematics in the schools, when heaven has made us only for the circle of poetry and the muses. There is then but little philosophy in specific education.

State interference, on the other hand is calculated to do no good, and not a little evil to the cause of general information. This was peculiarly the case with the countries of the old time. Where the infant minds of a whole people are moulded and bent down to a particular system, which has its efficacy and authority only from the constitution of the land, that people will be left to boast only a kind of selfishness of learning, which may be as narrow as it is superficial; and more, it makes but a *creed* of education, which has not even the solitary advantage of the thousand doctrines in religion, that of bearing along the mind in a march of investigation. Let the state have an interest so far only as to insure the privilege of instruction to all, but let it not fetter th human understanding, in the greenness and strength of its existence, to one pursuit, exclusively, though such a measure be dictated by prejudice, or even by policy; so far as it does so, it is but sinking community into stagnation. Let mind then be as excursive as air, and there will be a rich and varied harvest in the autumn of a nation's intellect; as its ships, which fling their white sails over *all* the oceans, tell, at once the resources of an empire, and return only to add to its wealth and its power.

It is but within a few years that the art of education has engaged so great a share of speculative attention, and within but a few centuries that it has been written about at all. If we look farther, we must go back into the Roman age of Quinctilian. That great philosopher who conceived a constitution for our own republic, (the ingenious Locke) gave birth to a system, which, although it did much in awakening a regard to the science, did not fully accomplish its objects, nor perhaps crown the author with so much glory and success as his deep and unwearied researches into the human understanding. Many others, who were not philosophers have followed in the footsteps of the masters, but their plans have been but painted hypotheses; founded on a supposition of a sort of mental legerdemain, rather than upon correct views of the intellectual nature.

But there has been no day like our own for the contagion of theory. Genius, and talent, and learning, and wit, have each brought forward their constitutions, and each have supported them with manful enthusiasm. Ingenuity seems to have been tortured, experience to have been dissatisfied, and experiment to have come up with the forlorn hope of invention. Still we are told that education is a system of imperfection, and many a Howard in the cause of learning, is now laboring to advance its improvement. Yet it is more than probable that time has done, and is doing, more than any thing else. The peculiar genius of the age and of our country, does more than all their endeavors. It is absurd—it is impossible to believe that in these times of mental illumination the cramped and unbending ceremonial of antique education should be countenanced or borne. There is a deeper insight into humanity now; and it is known as well to the pupil as to the teacher: a wider survey of the world, of intellectual machinery, of the reality of things, has brought the tutors of our schools and our universities nearer to a level with the young men who frequent them, and while it has done so, given a modern dignity and beauty and polish to education. It has advanced it, for it has made it no longer a mystery; and it has certainly developed one of its great secrets, when it shows us that the instructers of old did not come down and enter into the interests and feelings of their disciples; that they moved in the lone and distant sphere of their own austerity; an austerity which it was little better than death to approach, but which was derided and forgotten in its absence.

It would be foreign to our purpose, as well as trespassing upon time to touch upon the disputed question of public and private schools, or to review the fields of argument which have been held by the advocates of both. Instruction of the public mind alone is the object of the association in whose behalf I address you this evening, and without entering at all into the discussion of this much litigated problem, we leave it with the consolatory assurance, that let them enter by which portal they may, the oaken and the myrtle wreaths are twining for *all* the *worthies*, in the temple of Minerva.

Much has been said about the evil of multiplying books. Be that as it may, it is at least a necessary evil; and, on the whole we are safe in asserting that the founding of Libraries was a memorable era in the annals of education. The manuscript collections of old, indeed, were not so favorable to the cause, as to the philosophers and priests and wise men, who in those days seemed to be the reservoirs of learning; and it was not till the art of printing did so much for the world, that any thing was done for the reading mass of mankind. In the alphabet of the human mind, there was no need of books, but in these days of its experience and maturity, they are the great ministers to its information.

After the period of infancy or boyhood has gone by, and the early, mechanical application of rules to the understanding is no longer relied on, observation comes to usurp the place of passive obedience; and on this observation rests the superstructure of all that is valuable and practical in human knowledge. All that education which is to fit a man for the world, its dispositions, and its revolutions, and its passions, lies hid in the mysteries of the human character; and there is a call upon boldness and perseverance to unfold them. Let us go out into the busy places of life, where not only the faculties but the ruling divinities of men stand forth in their strongest relief; can you question for a moment, which is the happiest, and the greatest, and the best, that man whose principle lifts him above the littleness of all this mass of mind which is around him, and whose study of it has carried him with Daedalian accuracy through all the intricacies of its labyrinth; whose information has taught him how it was made, and whose experience has showed him how it acts, or that man, who stands there, in utter ignorance of its hopes and fears; of its practical tendencies, and its practical effects; who believes it is a living picture of his favorite theory, and who, in his unprepared ambition stoops to court it, only to be disappointed! There is no hesitation for an answer. The knowledge of this singular nature, is the finish of education; without it, it is only good for the cloister, and will come to almost nothing in its application. Let reading be regulated by judgment, and the principles of the heart, and of the passions, and of the intellect, as developed in books and in study, will sink in upon the understanding, and fasten upon the memory; and when we go abroad into the world, we shall go in a march of experiment, and bring all we have read about, up to the standard of reality. This is coming out into the light of information; and the manners, and the heart, and the whole nature are softened and made better, while the spirit grows eager in feeding upon the knowledge of human society. Hence that love of foreign travel which has grown up within our own observation, and which in the bosoms of genius and literary patriotism, has done much for individual accomplishment, and much for the character and learning or our country.

In expatiating thus widely, I have purposely kept aloof from the great object for which we are assembled here, because there is no better mode of recommending the advantages of a peculiar system, than by observing the modifications of the grand principle upon which it is founded, as they have been successively presented to our observation. Among the Institutions of our country, the proudest are those where Economy and Information are standing upon the threshold. Such institutions are as deserving of our support, as they are of our praises. Surely there is none more noble in its object, or beneficial in its consequences, than that which is dedicated to the improvement of the human mind; whose aim is to collect the wisdom and knowledge of many years, not to set it up as a show and fear to humble and distant spirits, but to bring it near to the mental eye: to send it out as the herald of instruction; to constitute it the guardian of morality: not to keep it like holy water in some unapproachable place, but to open it as a fountain where all may drink deeply if they will. Such was the object of the "Mechanic Association," under whose auspices a Library was established in this town. The founding of such a Library, with all the wise and philanthropic motives which influenced those who undertook it, should be looked upon by those whom misfortune or circumstance have denied the privilege of a finished education, and who, therefore have become subjects of its charitable blessings, with an eye of gratitude, and a mind full of pleasing anticipations. They, *all* of us, may look upon this Institution as a substitute for the school; as possessing many of its advantages with a total absence of its evils. Here we have apart of that very freedom which we have been advocating; the understanding is not fettered to what it hates; the mental powers are not tortured till ambition grows stupid and exertion tires, and genius is not set to struggle against nature. The faculties of the mind are brought to their bearings, and every one finds what may brighten his talents into action. There is nothing here that will poison the soul; for the very spirit of the society excludes every volume that can impart the least moral contagion, and every page of that dangerous amusement, which may creep upon the young heart under an apology for science. Here is a system of education lying upon the shelves; and it may be examined and understood at leisure, without the chance of school compulsion, or the room for school idleness. Thus far, it stands above the education of our seminaries. Then if we look further on, we shall find the end answered with almost mathematical certainty, by that very constitution of our nature, which we mentioned before. Since the revival of mind there has been a continued thirst for information. Now when it can be obtained in its purity, under such advantages, it is more than probable that exertion will be proportioned to a sense of the value of such an institution; and if it be so, there will go forth from it a most glorious light upon Society. The support of an Institution like this, is the best tribute which public patronage can render to genius; for on public patronage it must depend. If the mind can here find speculations with which it feels a congeniality, it will find its occupation there; and the arts and the sciences may improve and expand under the influences of some modern genius. The mechanic will find his knowledge extended, his theories starting into life, his invention breaking away from his fears, and coming upon the public, to their astonishment and his own fame. Then should not such genius be encouraged? Should not such an Institution be upheld?

It is an Institution in which society must feel an active interest. We must *all* do something for the information as well as for the Religion of our country. Some there are, we know, who want no call upon their philanthrophy; whose charity is as beneficent as it is unostentatious; and which, like the fountain that plays in solitude, sends forth a stream to gladden and make verdant the surface of humanity. Go then, and lay upon its shelves, those volumes over which art loves to ponder, and feels the first kindling of its young existence. Be all of us its friends, and we shall bring there, what will do more good than a thousand precepts, or a thousand instructions; be all of us its friends, and we shall bear a part in the noble charity of enriching the national intellect: be all of us its friends, and we shall have the grateful remembrance that we added to the order and strength and wholesomeness of the common body; be all of us its friends, and we shall have a proud remuneration in the science and morality of the land.

But above all this, there is a most powerful argument for the support of this Institution. It has at least the negative virtue of being a check upon *idleness*. There is not a word in our language, in its most contracted, or its most fearful import, that falls with such a leaden accent upon the ear of a good man. There cannot be a more prophetic one whispered in the ear of a country's destiny. Idleness! it is worse than ill-directed genius; for it can hope for nothing but oblivion; it is worse than giddy ambition—for it has not the redemption of one high and active principle; it is worse than the immediate perpetration of a single crime; for it leads to the consequent perpetration of a thousand. With the young, its baneful effects are equalled only by those it realizes among the poor; and there can be no more dreadful picture than that of an idle and uneducated poor. Look into any country, and there is misery and desolation always in its train. We have heard of these things too often not to remember them. Look into Scotland, before parliament proved the efficacy of even a national instruction for the poor, and we need no commentary;

and when we hear the great Fletcher of Saltoun telling us that in the days of their indigence and degeneracy;* "no magistrate could discover that they had even been baptized, or in what way one in a hundred went out of the world;" and that "in times of plenty many thousands of them met together in the mountains, where they would feast and riot many days; and at country weddings, markets, burials and other public occasions, they were to be seen, both men and women, perpetually drunk, cursing, blaspheming and fighting together"—we want no more solemn appeal to beware of national idleness, and promote national industry.

Will it not then be gaining every thing for Society, if all this mass of wandering and unsettled mind be brought to an effectiv and valuable concentration! and will ye not feel proud that such a mental store-house should be built up; and shall not your coffers therefore be uncovered, and the mite thrown in, that it may be well filled with food for the great moral body of our land! Let it be remembered—and all other motives sink to nothing—that this Institution looks to the best preservation of the Commonwealth; that it looks to the heart as well as the mind of the people—and tc the *young* heart and to the *young* mind—that it helps on the spirit of our liberty, while it helps on information; and beyond all that it annihilates *idleness*, which is the very necessity of the Law!

But it may be said, in this inundation of the press, any man may have his own books by him if he will, and if he do not, it is th obstinacy of ignorance. Whence then the necessity of a Library? But can all men, without it have a choice of their reading, or the books they want? True it is, some happy volume may be a treasure to some happy individual; but will he not want another to see its principles expanded—and will not others want it too? *The Bible* is in itself a library, but was it the Bible *alone* that has done so much for Religion?

But the art of Education stops not here. There is much to be done for the cause, by the conduct of those, upon whom rest more of the responsibilities, and respectabilities of life. There is a fashion of the intellect and of the affections, which captivates and commands, as well as the physical fashions of our outward nature. We hope for the best instruction of those who are gathering up around us, and let us remember that there is an instruction growing out of our feelings and our actions, and that there are the eyes of a generation upon us to catch the manners as they rise. We hope much for the regulation of the heart, with the improvement of the understanding; and we must remember that both are ordered by what they see and experience in the world; we hope that the souls of our children will aspire to the true honor and dignity of their country; and we must remember that their fathers must show them how to do it. We must recollect there is the education of example, and that it spurns the precepts of books—and I had almost said of Bibles!—we must remember that vice must be thrown out of society; and that it cannot stand with the eternal majesty of morality; that there must be no despising of all that is honorable and high in a community in our youth, and leave that community for its character, only to its grey heads, and its venerable years; we must go into the very depths of our nature, and bring out from its mines that pure gold of intellect and heart, which alone is valuable, and alone worthy of exertion to obtain. Let us, who are in the opening of life do honor to the beneficent institutions of our country, by cherishing a strong and practical belief of their dearness and their political purity. This is the noblest consecration we can make—this is the most enduring light we can throw upon their memory. And think not to see them lift themselves in the atmosphere of immorality and indolence. No; the Temple of Knowledge never looks so beautiful and grand as in the sunshine of virtue. Let the youngest among us feel that it is indeed a good thing to help educate, and to be educated, and we shall have our best praise from the lips of those who have grown wise in the experience of it; let those who have come up to manhood look to it, and they will find it is a good thing, when they think where they might have been with-

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*Vide Ency Art. Educa. et Dr. Currie, Life Burns.

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out it; let our old men look to it and they will feel it is a good thing, when they think what their sons might have been without it.

And what is the spirit that will lead to all these things? It is *Industry*, that industry which is the very genius of Education. To promote it, is the hope and object of this Institution, and without it there is no such thing as Education. There must be a constantly abiding recollection that man must labor here for eminence and a good name; that he cannot arrive at either by indifference; and this it is that makes the very selfishness of the world a providence in itself, for it leads us to call up the energies of our minds to struggle for greatness, and not to trust to obtaining it gratuitously from mankind.

Industry then must be the foundation on which we are to build. Industry must be our only hope in the school, and out of the school; in life and through life to the tomb—and he is hardly prepared for the tomb, who has not found it accompanying him there. It is this alone which brings a man to an honorable mediocrity, or lifts him to the true exaltation; without it, a throne is but a dream, and on either side of it, forgetfulness and a grave. To the being of an honorable ambition, we say, INDUSTRY alone will win the high place; and to him of humbler and perhaps happier aspirations, we can only say, remember that *"Time is money." The sentence is in itself a sermon, and armed by our Franklin with all his own electricity.

*Franklin's Miscellanies.

A Discourse on Education
Jacob Brodhead, D.D.
1831
William A. Mercein, Printer: New York

"The opinion was once entertained by many in our republic, that to give men education, was in effect making them rogues, and perhaps some may still be found who believe that for the generality of the people nothing more is necessary than to teach them the arts of reading and writing."

"Cut up the system of education into as many parts as you please, increase the number of its departments to any given extent - still there must be an original or a grand source of all useful information."

"Nothing can be more certain, my friends, than the destruction of this happy confederation, if the rising race are abandoned to their ignorance and to their vices."

A survey of aspects of general education.

1. Discusses a plan for national and universal education.
2. Describes the advantages to society of a sound education system.

A

DISCOURSE ON EDUCATION,

delivered in the

REFORMED DUTCH CHURCH

in Broome Street,

on Sabbath Evening the 30th of January, 1831,

for the benefit of the Sunday Schools connected

with said Church.

BY JACOB BRODHEAD, D. D.

"Take fast hold of instruction."—Prov. iv. 13.

NEW YORK:

William A. Mercein, Printer, No. 240 Pearl-street,
corner of Burling Slip.

1831.

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New York, 31st January, 1831.

Rev. and Dear Sir,

The undersigned, having heard with the highest gratification and pleasure, the Sermon delivered by you last evening, in behalf of the Sunday School attached to the Reformed Dutch Church in Broome street; feel it a pleasure and duty to acknowledge their sense of the happy and judicious manner, in which you so ably treated the subject of a more extended, and enlarged education.

Convinced that it will be an acceptable favor to those who had not the privilege of being present at its delivery, we are induced, as members of your congregation, to request a copy of the same for publication.

Respectfully, we are, Dear Sir,
Your sincere friends,

LAMBERT SUYDAM,
O. HARRIMAN,
THOMAS T. WOODRUFF,
SAMUEL KIP, JR.
PETER VAN ZANDT,
M. VAN SCHAICK,
WM. C. WALES,
PETER FORRESTER.

To the Rev. Jacob Brodhead, D. D.

New York, February 14th, 1831.

GENTLEMEN,

According to your request, I herewith send you a copy of the Sermon preached on Sabbath evening, the 30th of January last, and am, with sentiments of esteem,

Your affectionate Friend and Pastor,

JACOB BRODHEAD.

TO LAMBERT SUYDAM, ESQ.
O. HARRIMAN, ESQ.
THOMAS TG.WOODRUFF, ESQ.
SAMUEL KIP, JR. ESQ.
PETER VAN ZANDT, ESQ.
M. VAN SCHAICK, ESQ.
WM. C. WALES, ESQ.
PETER FORRESTER, M. D.

SERMON, &C.

Deuteronomy vi. 4—9.

Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates.

The words of the text, which particularly form the basis of our discourse, are the following. "*And these words, which I command thee this day, shall* *be in thine heart: and thou shalt teach them diligently unto thy children."*

At first the art of writing, and since, that of printing, have been the means of conferring upon mankind, incalculable blessings,—blessings ever on the increase. "By them a history of the remotest times and events, is faithfully conveyed to posterity: and every succeeding age has the opportunity of improving by the recorded knowledge and discoveries of the past." It would seem that the art of writing, was taught by God himself: for, it is declared,* "and he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God."*

Previously to this, it is true, we find that the Lord commanded Moses to write for a memorial in a book, the victory obtained by Joshua over Amalek;** but this command may have been given by "way of anticipation," or perhaps the command was not given

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*Exodus, xxxi. 18. **Exodus, xvii. 14.

until after the writing of the law upon the tables of stone, by the finger of God.* This first authentic ancient written document, was still inexistence at the destruction of the former temple. The earliest authentic history is that written by Moses. It is probable, therefore, that the two tables of the law, and the Pentateuch, were the first specimens of writing; and the inference is not without plausibility, that God himself revealed the art of writing to Moses; that *he* communicated the knowledge of it to the Israelites, and that they transmitted it to other eastern nations.** The design of this was, to preserve the oracles of God, and to transmit them to succeeding ages.

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*All writers, however, do not agree in this opinion. Some suppose that as mankind had lived more than sixteen hundred years before the flood; it cannot be believed, that they lived without the use of letters: hence they think it probable, that the use of letters came from Noah. Some trace them to Abraham,—others again assert, that the Egyptians invented letters. Pliny thought that they were of Assyrian origin.—*See Shuckford.*

**See Horn's introduction to the critical study and knowledge of the Holy Scriptures.

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In this manner they were continued from age to age, until the art of printing was invented, which may with much propriety, be called the *"ars artium."** ***

Moses, the divine historian, was instructed by the Lord, to write his commandments, that they might be a perpetual remembrance. So he did—and hence we have in his five books, the hostory of events, comprehending a period of more than *two thousand years* from the *creation.*

In these books are found the first oracles of God to our race, and here we must look for the beginning of those wonderful revelations from heaven, whichiin their end and consummation, will fully de-

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*The art of arts.

**Till within the last *three hundred and sixty years,* there were no printed books in our language: they were all written. The first book iknown to be printed in English, was the History of Troy, translated from the French, by William Caxton, of Calogne, and by him printed in that City, in the year 1471—*See Thomas' History of printing.*

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velop the whole mystery of God's creation and providence.

Settling our minds down, therefore, upon the great fact, that these *writings* of *Moses* are the *first* communications of God to us; we should place them beside all the *subsequent ones,* written by inspired men, and consider the whole as containing a perfect system of *faith* and *duty.*

The descendants of the patriarch Jacob, were selected by the wisdom and good pleasure of Jehovah, from among all other nations, to be the peculiar people, to whom he would manifest his transcendent favor; and through whom he would despense his blessings to mankind, down to future ages—thus constituting *them* his Church and nation.

To them he committed, in trust, his holy oracles, and they were intended for the benefit of all who should cordially receive them.

All therefore, that Moses recorded, of a doctrinal and a moral nature, was given to the church;

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and this the visible church in all ages is bound to receive and observe.

The words of our text are part of the solemn address of Moses to the nation of Israel, just before his death, when they were about to enter into Canaan.

He here lays down the great principles of religious *faith* and *obedience*. In regard to the former he declares, "Hear, O Israel, the Lord our God is one Lord," or Jehovah our God is one Jehovah. In regard to the latter—"thou shalt love the Lord thy God—or *Jehovah thy God*, with all thine heart, and with all thy soul, and with all thy might."

These are the fundamental principles of all true religion—they are a summary of *true faith* and practice.

To the first of these scriptures the Jews attached the greatest importance, and deservedly so—for it teaches the *oneness* of the Almighty. Jehovah is one in essence, and the only object of true worship.

To this truth all true christians adhere most sincerely,

This distinguishes them from all Pantheists, and from all who worship Saints or Angels.

This, however, does not *contradict* the doctrine of a Trinity of persons in the unity of divine essence—but implies it.

Jehovah our *God* is one *Jehovah;* for as it is remarked in an ancient Jewish treatise, "this is the seal of the *ring* of truth, and when they are joined, they are *one,* in *one unity."*

Love to God, implies all the homage and obedience which we his creatures owe this JEHOVAH OUR GOD JEHOVAH.

Moses then prescribes the manner of maintaining and perpetuating religious knowledge, "and these words which I command thee this day shall be in thine heart—and thou shalt teach them diligently unto thy children."

Here, (if I mistake not,) we find the great Lawgiver of the Hebrew nation, stating most explicitly the

the important duty of national instruction. He solemnly charges them to teach all their children those statutes and commandments which the Lord had given them, declaring, that the nation's prosperity and happiness depended on the knowledge and practice of these.

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do *that which is* right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers. To cast out all thine enemies from before thee, as the Lord hath spoken. *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the Lord brought us out of Egypt withaa mighty hand; And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. And he

brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as *it is* at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us."

The duty enjoined in the text, is addressed, therefore, to all nations who receive the Bible as God's revelation; and all christian churches and people are solemnly obligated to teach children and youth the words of the Lord. To them he speaks, "these my words shall be in thine heart, and thou shalt teach them *diligently* unto thy *children.*"

As the political and ecclesiastical systems of the Israelites were blended, so all their civil and religious affairs were intimately connected,—hence all their education was in a strict sense national.

Education cannot, in this sense, be said to be national in any christian country: for no other people

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have ever lived under such a government. Even in nations where the state and religion are united, there still exists a diversity in the manner and planoof instruction.

But notwithstanding this; I believe that God intended in thellaws and government of this people, that all christian communities should look to this commonwealth as the great exemplar for their imitation, and in nothing should they more diligently copy after them, than in their system of education.

With these introductory remarks, I propose to consider,

I. The subject of Universal or National Education.

II. The basis upon which it should be founded.

III. The duty of extending such education to all our children and youth, particularly to the poor.

I. *National Education.*—By this I intend one uniform system of universal instruction.

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I do not mean only the *necessity* of diffusing information or knowledge; for this is not denied. The day of such stupidity has passed away in our country.

The opinion was once entertained by many in our republic, that to give men education, was in effect making them *rogues*, and perhaps some may still be found who believe that for the generality of the people, nothing more is necessary than to teach them the arts of reading and writing.

Such doctrines have now but few advocates in the *world*, excepting those crowned despots who, in order to keep their subjects in the chains of brutal slavery, find it necessary to withhold from them the knowledge of those rights which the God of heaven hath conferred upon them.

Sentiments allied to these, have likewise been held by many christians, yea, by whole sects of professing believers in the Bible, in regard to the ministers of God's word. They avowed the sentiment, that a learned ministry was rather an injury than a blessing, or at least, that human learning was not necessary for an ambassador from heaven's court. It seemed to be believed that learning and piety could not exist together. But this erroneous and injurious opinion has likewise been discarded. And there is now scarcely a denomination of christians in our country, which has not its College, and its Theological Seminary.

While we therefore sincerely rejoice to know that the lights of science are diffusing themselves among this happy people—we still feel that one thing is wanting—a *uniform system* of *national education.*

Whether under our form of government such a plan is practicable, may be questioned by many.

If it be practicable, it can be effected only, perhaps, by interchange of sentiments between literary institutions throughout our land, and by the final adoption of one uniform system of teaching in all schools and colleges.*

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*We cannot but hope that the literary convention lately held in this city, will be the means of awakening the attention of the whole literary republic to this important subject, and will ultimately lead

I know not whether congress have the constitutional power to establish a National University; or if they have, it is certain, that they do not possess the authority to enforce the practice of any particular system upon other institutions of learning. This would interfere with the sovereignty of states, clearly guaranteed by our national constitution.*

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to the attainment of this desirable object. Let such conventions be called together through our country, and let delegates be appointed from each to the other, and no reasonable doubt can be entertained of final success.

*The writer was very forcibly impressed with the following remarks of a citizen of New York, in a "Letter" addressed to "the President of the United States, on the subject of the surplus revenue." It is proposed that one half, or any definite part of the surplus be annually appropriated to education. Let this be divided *equally* among all the States, without any reference to extent of territory, or number of inhabitants. Each State then, would at once receive annually a sum of money varying from 50 to 200,000 dollars, to be directed exclusively to the establishment of a university. These universities in the capital or chief-town in each State, would have commodious and noble buildings, extensive libraries, costly apparatus, and liberal provision for the best instructers. By these establishments the most complete and finished education would be accessible to the sons of the poorest citizen in every part of the union. The spirit of lofty and generous emulation among these 24

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Nor has any state (so far as I know) the right of enforcing any one system of instruction to the exclusion of all others.

"All that the state has to do is, to see that none shall be left without the *means* of instruction"—leaving the rest to the direction of those whose business it is to superintend the general interests of education.

To afford such means to every individual, is the unquestionable duty of every state. "There is probably no better test of the enlightened wisdom of a nation, than the extent and sufficiency of its provisions for the education of its children."*

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or more national establishments, would be a sure pledge for their continually increasing activity and usefulness, and their accordance with our other free political institutions would prevent them from being perverted from their original destination. —*Magazine of Useful and Entertaining Knowledge*.

*See Dr. Griscom's address at the opening of the "New York High School," 1825. Of this institution it may be said with justice, that it *deserves* the patronage of all our fellow citizens. It is a monument to the honor of those who have established it, and we

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So far, then, as education may be called *national*, its object can be obtained perhaps, only by the legislative provisions of every state in our union.

And surely every friend to the cause of human improvement rejoices, that this subject is duly estimated by many states, and I am pleased to add, by none more than our own.

Half a million of children and youth have been taught the past year in the common schools of the State, and the increase of scholars during the same period, has been over nineteen thousand.

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trust it will continue to be an invaluable blessing to coming generations.

*The Governor of the state in his last message, gives the following pleasing statement on the subject of our common schools.

There is no one of our public institutions of more importance, or which has better fulfilled public expectation, than that providing for instruction in common schools. The large fund, appropriated to that object, has produced a complete organization throughout the state; and although the system has had to encounter all the obstacles to a new enterprize, of such magnitude in its operations and objects, yet it has been well seconded by public zeal and liberality.

2. I proceed to consider, the *basis* upon which national education should be founded, in all christian countries.

Its imperfections may receive some correction from legislation, yet more is to be hoped from individual exertions, to carry the design of the legislature into effect within the several districts.

There are nine thousand and sixty-two school districts in this state, and eight thousand six hundred and thirty have made returns according to the statute. One hundred and ninety new districts have been formed during the year, and the number which have made returns has increased three hundred thirty-eight in the same period. There are in the districts from which reports have been received, four hundred ninety-seven thousand five hundred and three children between five and sixteen years of age, and four hundred ninety-nine thousand four hundred and twenty-four scholars have been taught during the year in the common schools of the state; the general average of instruction having been about eight months. The returns show an increase of children between five and sixteen, compared with the preceding year, of twenty-four thousand one hundred ninety-four, and an increase of the number instructed, of nineteen thousand three hundred eighty-three scholars.

The public money apportioned among the several school districts during the past year, amounts to two hundred thirty-nine thousand seven hundred and thirteen dollars. Of this sum, one hundred thousand dollars was paid from the state treasury, and the residue was derived from a tax upon the several towns, and from local funds pos-

As the object of all valuable instruction *professedly* is, to enlighten the human mind in all useful knowledge and to form the character; it is very evident, that there must be some great foundation upon which the whole structure must rest.

Cut up the system of education into as many parts as you please, increase the number of its departments to any given extent—still there must be an original or a grand source of all useful information.

In all departments of learning at the present day, written or printed systems constitute the texts. These are adopted in all schools and higher seminaries. Moderns draw from the ancients—and text books are introduced and used as the labours of the learned are brought to light.

All we have to do, therefore, to find the object for

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sessed by some of them. In addition to the public money, there has been paid to teachers by the inhabitants of the districts, three hundred forty-six thousand eight hundred and seven dollars, making a total of five hundred eighty-six thousand five hundred and twenty dollars, paid for teachers' wages alone, in the common schools of the state.

which we *now seek*, is, to go back to remotest ages, and inquire, what is the first book of science which is known to have existed? From what book or oracles have men received the first principles of all science? If we can find *that* book, we have the basis sought for.

And if, my friends, you anticipate me in the answer which I cannot hesitate to give—so much the better; for I shall then be relieved from the necessity of taking up much of your time on this topic. If you say the *Bible;* it is so. This is the book, this is the first system of all science communicated and written—at least the first part of it.

Here, therefore, we have found the basis of all useful instruction; and if so, the inference is obvious; that this should be made the text book, to which all others should refer, and by which they should be tested.

It has been a most deplorable mistake in former years, to exclude this *first book* of science from our regular systems of instruction, especially in our higher schools and our colleges. And we have been punished for it, in the prevalence of infidel and licentious principles which have been received and practised by so many in our land.

While our youth go forth in armies from our seminaries of learning, with their minds filled with pagan classics, and with pagan characters for their models: they are dispersed over this land, ignorant of the most ancient authentic history of nations, and of those models for imitation which their Creator has been pleased to place before them in his BOOK. Hence, instead of deriving their information of that which is truly excellent, and exalted, and sublime, from the uncorrupted source of divine revelation, they draw from the impure fountains of knowledge corrupted by superstition and idolatry.

Let it not be said that the evidences of the Christian religion, and the moral philosophy which are taught in our colleges, make our youth acquainted with the Bible. Nothing can be a substitute for that Book, the first, the greatest, the best classic.

We are pleased to know, that this subject is now

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receiving the attention of the friends of our country and of correct and elevated science; and we hope that the time is at hand, when this Book of God, which contains the principles of all valuable knowledge and practice, shall be placed at the head of all studies in all our seminaries of learning.

If it must be conceded, that the Bible is the book of universal science, necessary to be read and understood by all men, without distinction of rank or learning; I also aver, that it is the *only book* of universal importance.

Every man need not understand Law, or Physic, or Philosophy, or Mechanics, or the Greek and Latin classics, or other human sciences, though they are all important in their places; but every man, every individual, should be acquainted with this book, the source of all knowledge truly valuable to all men.

If, therefore, we do not begin with this book, we start wrong. And is it not an unaccountable *fact*, that while writers on sciences in many respects are

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indebted to this great treatise, for some of their best information; it has been considered *improper* to place the name of the Bible, on the list of collegiate and academical studies. Why has such a sacrifice been made to infidelity? why has such a concession been made to depraved taste? why have we excluded from our literary departments, that which is so original in language, so authentic in history, so pure in style, so sublime in sentiment, and so inimitably beautiful in poetry?

This reproach to the understandings of literary men must be done away; for only *then* can men be called *truly learned*, when they understand their Maker's Volume of *incomparable wisdom*, and *undoubted truth*.

3. I now go on to shew the duty of extending the means of education to all children and youth in our land, especially to the poor; for the great majority in all countries are the poor, either absolutely or comparatively so.

Those who possess the means of giving learning to their children, can always have access to the sources whence it is derived. Providing therefore that these be *pure*, such children will be well instructed.

Benevolence and patriotism must then look to the immense numbers who have not the means either in whole or in part of acquiring education.

It is justly observed, "that there is no direction of benevolence, in which national and individual benefit more clearly go hand in hand," than in this. "The reason is obvious; for whenever industry, frugality and obedience to the laws, form the decided character of the poor, *there* the rich will have their rights respected, and at the same time, the poor will be contented and happy. Indeed, few who have thought closely on the subject, can doubt, that among all classes of society, the only general and permanent source of good conduct, is a good education.

He must be very uninformed of facts, who does not know that vice, in many instances, springs from ignorance of its nature and demerits.

"Let us take the great mass of uneducated poor,

in large and crowded cities, and consider their situation, and that of their children. Every child brought up in the resort of vicious and profligate people, must almost inevitably imbibe the contagion of moral turpitude, and become an enemy to those laws on which the general good depends. Lying is the first lesson of their *tongues*, and theft of their *hands*. Every object they see is at war with decency; and every impression they receive a *vice*.

Surely, no one can doubt, that such dreadful *ignorance* of even the common duties of society, is, as far as it extends, a most serious national injury; that every approach to it is baneful; and that the only *general*, *secure*, and permanent preventive, is, the putting of the means of instruction in the power of all.

Extend such views over the whole land, and these remarks will apply wherever ignorance and poverty and vice are found together.

Most of our laws are founded upon the laws of God, as contained in the Bible. Now unless men are instructed even from childhood in the nature of these laws, how can they know what is a crime? and if they are ignorant of God's laws, how can they know as they should, what are the nature and consequences of sin?*

With these principles of the Bible we must lay the foundation, and then a superstructure can be reared which will be the pre-eminent glory of our blessed country.

It is a subject of gratulation that this opinion is becoming popular, for it is now generally acknowledged, that if any thing is to be done, effectually to secure the happiness and permanency of our institutions, the work must begin with the children of the nation. She claims them as her own property, and she is bound to see that they rise upoin virtuous intelligence.

She has now within her bosom more than three

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*Besides, the Bible with its precepts and motives, takes cognizance of the consciences, and is the most powerful guarantee of obedience to the laws of the land.

millions of *young republicans,* over whom she is obligated to watch with parental solicitude.

These, in the course of twenty or thirty years, will be among those who shall wield the destinies of this mighty nation: —and the question for us and others to answer, *is,* whether they shall grow up friends of sound *moral, religious,* and *political principles,* or whether they shall succeed to power, with infidel (restless, anarchical) feelings, to uproot and overturn this beautiful, and well proportioned structure of civil and religious freedom, reared by the toils, and by the blood of our patriot *fathers?*

Nothing can be more certain, my friends, than the destruction of this happy confederation, if the rising race are abandoned to their ignorance and to their vices.*

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*The following sentiments of one of our most distinguished men in the republic of letters, deserves the serious attention of every lover of his country.

"A free government, like ours, cannot be maintained except by an enlightened and virtuous people. It is not enough that there be

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Who, then, with such views and considerations, can be indifferent to this subject? Who *can* be indifferent did we ask? Melancholy truth! Multitudes are indifferent. If it were not so, we should have a different account to render this night.

How many of these three millions of children are training up correctly by their parents, is not known; but from what we see around us, we may judge, that a great proportion of them are much, nay, very shamefully neglected.

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a few individuals of sufficient information to manage public affairs. To the people, our rulers are immediately responsible for the faithful discharge of their official duties. But if the people be incapable of judging correctly of their conduct and measures; what security can they have for their liberties a single hour. Knowledge is power, by whomsoever possessed. If the people would retain in their own hands that power which the constitution gives, they must acquire that knowledge which is essential to its safe keeping and rightful exercise. Otherwise they will soon be at the mercy of the unprinciples aspiring demagogue, who, for a time, may cant and flatter them—but who will assuredly seize upon the first favorable crisis to bend their necks to his yoke, and compel them to hail him as their lord and sovereign."—*Dr. Lindsley's inaugural address, Washington College, Nashville, Tennessee.*

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Believe it, fellow citizens, we have now sufficient numbers of vicious and unprincipled beings, ready to sound the alarm of disunion, and to raise the standard of unrestrained licentiousness *without* adding to the number, *the rising race.*

While we deeply deplore this tremendous evil, we should be diligent in our exertions to secure the affections and the best interests of our children.

Let every lover of his country, and of virtue, be up and doing; let him aid with all his means and talents to spread the knowledge of correct principles; let him sustain and bless the missionary cause; let him support the Bible cause; let him lend his influence to our seminaries of learning; and let him see to it, that they send forth the light of science through our land, sanctified by the softening beams of the brighter light of God's truth.

Let the voice of every Philanthropist, and of every friend of moral and religious principles, be heard, loud and distinct, speaking to all the teachers of our youth; conjuring them by all that is important to

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man, to society, to put the lamp of God's Book of Knowledge above all other lights of science in their halls of learning; and let them *understand,* that they are held most sacredly responsible for the principles of our youth whom they send forth to serve their country and their God.

And let us not forget (I had almost said) the best, the most important of all our institutions of learning, I mean our *Sunday Schools.*

On this subject, my hearers, no praise can be extravagant, no high feeling too enthusiastic. And so well persuaded am I, that your sentiments and feelings are in unison with mine, that I will not tax your time by any attempt to portray *their excellence.*

They are placed before us, with the seal of Heaven's approbation upon them; and they are the admiration of the age in which we are permitted to live and to act.

If in looking at these beneficent institutions, and

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admiring them with a glow of feeling which warms the benevolent soul, there is any thing which can have a tendency to check that delightful sensation, it is the fact, that so many little wanderers in our land are to this day without *their* holy influence.

Were we permitted to see those of them who are still beyond the precincts of these holy establishments, gathered within their enclosures, we should pronounce this land happy, and this country blessed. But it is not so.

From the appendix to the last report of the American Sunday School Union, and from some other sources of information, it appears, that in the whole United States the number of children in Sabbath Schools is about *five hundred and sixty thousand.*

So that if the number of children, of suitable age to receive instruction, is over *three millions;* five sixths of the children are yet to be gathered in.

And who will go and do this great work? There

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are now engaged in teaching Sunday Schools not many more than sixty thousand persons.

If sixty thousand are employed in teaching half a million; how many will be wanted to make up the number sufficient to teach the more than two millions now destitute of Sabbath School instruction? Oh! what a call is here for the labors and talents of competent teachers. May the call be heard and obeyed by hundreds and by thousands, who shall answer and say, here are we Lord, send us and we will go.

But we must withdraw your attention from this topic to the object of our convocation; an object in which this congregation and church are more particularly interested.

These Sabbath Schools are your own institutions. You, as a church, have adopted them as yours in a peculiar sense.

The superintendents and teachers are part of this religious association, and these children are committed by Providence to *you* for instruction. Precious

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charge! for it we should be thankful, for it we should feel deeply interested, and for its success we should ardently pray.

One hundred and forty boys and one hundred and twenty girls, in all two hundred and sixty, are enrolled on the school register, and from the number of girls, between twenty and thirty have been selected and formed into an Infant School. Many of these require some articles of clothing to enable them to attend the schools.

Our chief object in addressing you this evening is to solicit your assistance in their behalf.

That the blessing of the Lord rests upon these shcools we cannot doubt. One of the female teachers departed this life not long since, in the hope of eternal life through the merits of the Lord Jesus Christ, whose heart was visited by the grace of God while engaged in teaching. This fact shows, that although it is desirable to have pious teachers, yet that God has blessed and does still bless those who engage in this work destitute of a change of heart; and it teaches such as are pious, to treat with *tenderness* those associated with them who are not so.

The following extract from a communication made to me by one of the teachers of the male school, will be sufficient to give us all the additional information necessary at present.

"We are truly thankful to state that since our last anniversary two teachers have been numbered with the people of God, and two more stand ready to come forward at our next communion. There appears also to be more than usual attention among several of our larger boys, which encourages the hearts of the superintendent, and their faithful teachers, who earnestly labor and pray for their salvation.

"The teachers of both schools have a prayer meeting at 8 o'clock on Sabbath morning, which is pretty well attended; and many can testify to the advantage they have derived from it, not only in better preparation for the instruction of their charge, but more particularly in preparing them for a reverent and improving attention to the Word of God in his

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A Discourse on Popular Education
Charles F. Mercer
1826
[illegible]
D.A.Borrenstein: Princeton, N.J.

A broad educational perspective emphasizing many aspects of the responsibility of the state in promoting education.

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XII

CHARLES FENTON MERCER'S DISCOURSE ON POPULAR EDUCATION, 1826

I. PREVIEW AND COMMENTS

THE FOLLOWING ADDRESS on public education was given by Charles Fenton Mercer at the annual commencement of the College of New Jersey (Princeton) September 26, 1826, and was published the same year at the request of the American Whig and Cliosophic Societies.

Charles Fenton Mercer (1778-1858) was born in Virginia and was graduated at the College of New Jersey (Princeton) at the head of his class in 1797. He then studied law, volunteered for the army when war with France was threatened but declined a commission so that he could return to the practice of his profession and to civilian life. He served in the Virginia House of Delegates from 1810 to 1817 when he entered Congress, where he served for many years. His activities in the General Assembly of Virginia included efforts to promote education and transportation, and among his educational plans was one to provide for a complete system of public education in Virginia which passed the House but was defeated in the Senate in 1817. He was a brilliant advocate of popular education which he believed should be provided by the state and precede the state university. The address which follows reflects his educational views.

A DISCOURSE
ON
POPULAR EDUCATION;
delivered
In the Church at Princeton,
THE EVENING BEFORE THE ANNUAL COMMENCEMENT.
of the
COLLEGE OF NEW JERSEY
September 26, 1826.

BY CHARLES FENTON MERCER.

Published at the request of the American Whig
and Cliosophic Societies.

Princeton Press,
Printed for the Societies, by D. A. BORRENSTEIN:

1826.

TO THE
AMERICAN WHIG AND CLIOSOPHIC SOCIETIES.

GENTLEMEN,

In complying with the request contained in your flattering resolutions, of a copy for publication of the discourse which I had the honour to pronounce in your presence, by the appointment of one of your bodies, the American Whig Society, I have consumed the few intervals of uninterrupted leisure, allowed me in a long journey, not yet completed.

This will, I trust, plead my apology, as well for the delay of the manuscript, which I now forward, as for some of the imperfections of that part of the discourse, especially, which had not been preciously written.

In conformity with the wishes of your committees, (by whom I had the honour of receiving copies of your resolutions,) that portion of the discourse is also transcribed, which its unforeseen length induced me to suppress in the delivery; and an Appendix is added, in pursuance of the motive which prompted my imperfect labour, that of rendering it, if possible, of some practical utility, by making it the vehicle, not of my own immature conceptions, but of topics of reflection, to those who have the ability, leisure, and inclination, to improve upon the crudest suggestions.

Allow me, Gentlemen, to congratulate you, on your harmonious co-operation, in laying the foundation of a joint annual meeting of your members, which, if it were to be attended with no other beneficent effect, would demonstrate, that the mutual kindness, which it cherishes, between two ancient and rival institutions, may unite in social fellowship and reciprocal esteem, those, who are animated by the most ardent emulation, in seeking honourable distinction, from moral and intellectual improvement.

I am, Gentlemen,

With the sincerest respect and regard,

Your faithful friend and servant,

C. F. MERCER.

Baltimore, Md. Nov. 6, 1826.

EXTRACT FROM THE MINUTES OF THE AMERICAN WHIG SOCIETY, AT ITS ANNUAL MEETING, SEPT. 27, 1826.

Resolved, unanimously, That the thanks of the American Whig Society be given to the Hon. Charles Fenton Mercer, for the able and eloquent Address delivered by him, on the 26th inst.; and that he be requested to furnish a copy for publication.

Committee to communicate to Mr. Mercer the above Resolution:

WILLIAM C. ALEXANDER,
SAMUEL J. BAYARD, and } ESQS.
JOHN DAVENPORT,

EXTRACT FROM THE MINUTES OF THE CLIOSOPHIC SOCIETY, AT ITS ANNUAL MEETING, SEPT. 27, 1826.

Resolved, unanimously, That a committee be appointed, to present to the Hon. Charles Fenton Mercer, the thanks of this Society, for the able and learned Discourse delivered by him before the *American Whig and Cliosophic Societies*, and to request a copy for publication.

REV. DR. JOHN M'DOWELL,
THOMAS CHAPMAN, ESQ. and } *Committee.*
PROFESSOR MACLEAN,

A DISCOURSE
on
POPULAR EDUCATION.

Mr. President, Venerable Guardians, Fellow Graduates, and Students of Nassau-Hall; and my respected Audience—

WERE I to yield expression, to the many feelings that crowd at my heart, on entering again this hallowed temple, after the lapse of so many years, I should trespass on an indulgence which I have great need to solicit, and depress, as well as disappoint the generous confidence, that has called me from a remote abode, to address you on this day. I shall better fulfil, though most imperfectly at best, the useful purpose of the invitation I am honored in obeying, by recurring to some of the most important of those early lessons, that we gathered at the feet of our Alma Mater, and which all the experience of life has subsequently confirmed.

On an occasion, resembling in some respects, the present, but now, long past, a devotion to our common country of which we all alike partake, prompted me to offer to you, a vindication of the then endangered security, of her external peace; of that gallant navy which has since borne her triumphant banner on Lake and Ocean.* The occasion and the subject are, doubtless, alike forgotten, nor have I a motive for reviving their recollection, except that they have suggested to me, the topic which I now beg leave to pre-

*A Discourse delivered at the annual Commencement, in 1800, on "The policy of maintaining a Permanent Navy." Published in Philadelphia, in 1801.

sent to you, and which involves the most effectual, if not the sole safeguard of that country from internal danger.

That man cannot long remain stationary in his moral and intellectual condition, is demonstrated by universal experience. This truth may as confidently be affirmed of his social and political, as of his personal existence. It is only the more true, because the observation is so very trite, that "Nations have their Rise and Fall."—That the mightiest empires prosper or decline under the influence of the same causes which exalt or degrade the individual man. Nor could this well be otherwise, since the most extensive communities, are but associations of men, partaking of all their infirmities, subject to all their wants, and governed by their passions, or their imperfect reason.

If resplendent virtues have sometimes appeared amidst an age of general depravity—if the names of Cato and Philopoemen shine so conspicuously on the pages of ancient history, the expiring freedom of their degenerate countries furnished the occasion, and by contrast, the illustration of their glory.

It enhances the importance of the solemn admonition which this instability of human affairs teaches to nations, as well as individuals, that States which have once fallen, by corruption, become in time only more and more degraded; the analogy continuing to subsist between the individual and social condition of man throughout all the stages of his eventful history:—

"Facilis descensus Averni:
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est."

The path from freedom to despotism, through vice and anarchy, is a downward and beaten track, and many nations have travelled it. The return to freedom, by the same highway, has been made—never! Rome, now so mournful an example of this truth, once proclaimed liberty to subjugated and submissive Greece, but found her incapable of enjoying the precious boon. May the heroic struggle of these modern soldiers of the cross, with a ferocious tyranny, prove more propitious to their happiness, than the proffered gratuity of their second masters!

From these brief but monitory lessons, how important to our future happiness, is the deduction which we must infer, of the necessity of vigilantly guarding our national prosperity! Heaven has not arrested for us the wheel of revolving empire, nor nature changed her laws for our continent. The bright orb which rolls his unclouded course to the West, will leave us in a few hours amidst the darkness that now wraps the oriental world. Let us, therefore, diligently watch over the sources of our national happiness, while our day spring is on high, and the moral night of our decline may be far distant. That our country is prosperous, I will not pause to demonstrate: for, however adventurous speculation, the ordinary fluctuations of commerce, or those domestic afflictions which are inseparable from humanity, may checquer here and there, with passing shadows, the bright scene around us, a patriot throb responds with gratitude to heaven, for the unexampled extent of our national felicity.

To what pre-eminent cause, then, are we to ascribe the prosperity of our country? Is it her geographical position; her fruitful soil; her varied climate; her extensive territory; her rising arts; her rich and increasing commerce; her navigation, that already whitens with its swelling canvass, every sea? her glory in arms, of which those now peaceful fields, and that classic edifice remind us; and which was so recently reflected from another element, by her triumphs over its long acknowledged sovereign?—or, ascending higher, shall we ascribe the happiness of our country, to that political revolution, of which the first jubilee, has just sounded its rejoicing trumpet; or to her unbounded liberty, civil and religious; or that admirable constitution of government, at once their offspring and their shield?—These, in truth, are but the accompaniments, much less than the sum; a part only of the indicia of the outward and visible signs of a prosperity, which has its prolific source, under the favour of heaven, in the intelligence and virtue of the American people. Trust me, my countrymen, this is not the language of flattery. Though it were to cherish national pride, that most pardonable weakness of humanity, if weakness it be, here would not be a proper audience; this religious temple, a suitable place; the present, a fit occasion; nor I, the orator for such a purpose.—Truth, indeed, exacts the concession that other countries, if apparently less happy, surpass our own, in many of the advantages which I have enumerated. Tropical America, for example, along with many parts of Africa, and of Southern Asia, in fertility of soil. Both France and Italy, and, indeed, the entire northern shore of the Mediterranean, in climate. Russia and Great Britain, if her foreign possessions be computed, in extent of territory;—England, singly, though but part of an European Island, in agriculture, manufactures, commerce, and navigation; while her people, our ancestors and our equals in valour, are, as their antiquity should render them, as much our superiors in political power, as they unquestionably are, in wealth and numbers.

In spirit, therefore, equally remote from vain boasting at the contemplation of our advantages over other states, and from envy at their transient superiority, in some respects, over us, let us examine the foundation of our national happiness, for the laudable purpose of perpetuating its duration.

If the prosperity of our country rests, as it obviously does, on the broad and noble basis, which I have just announced, then does its ultimate security require the constant application and improvement of all the means which human wisdom has invented or can devise, for preserving, and since they cannot be stationary, for augmenting the public virtue and intelligence.

These means comprehend whatever private liberality, or public zeal, individual enterprise and sagacity, or legislation, whether state or federal, have hitherto contributed towards the cultivation and diffusion of useful knowledge. They include its humblest, as well as its proudest instruments: embracing not only the towering College and University; but every academy and humble village school already founded, or provided for in the United States or any of their wide spread territories. They comprise every literary, benevolent, and pious society; every incorporated library company, in town or country; every collection of books, whether for public or private use, every periodical review, magazine, or fleeting newspaper, as well as the press itself, that wonder-working engine of good or evil, according to its use, or its abuse—the first of human inventions, being not only the nurse and instrument of art, genius and science, but the liberal rewarder and the most durable depository and safeguard of all their labours, inventions and discoveries.—These powerful agents summon to their aid, moreover, all those internal improvements, which cheapening, expediting, and facilitating the transmission of every species of moral, political, and social intelligence, whether by books, letters, or friendly communion, supply wings to knowledge, and winnow its healthful influence over all the dwellings and pursuits of man—guiding and quickening the operations of laborious industry and ingenious art, solacing the rest of wearied diligence; supplying with thought the vacuity of suspended action; instructing and delighting the leisure of accumulated wealth; detecting the artifices of political intrigue; confounding the schemes f profligate ambition; animating the patriot's hopes, and nerving he hero's arm.

Nor does the moral influence of knowledge end with the execution of these high behests. She visits, with comfort, the lowly habitations of neglected poverty; sits by the couch of sickness; and smooths the pillow of declining age.

Penetrating the solitude of the dungeon, she carries consolation to captivity, and penitence to guilt. Led by the voice of lamentation, she enters the house of mourning, steals from affliction its cherished sorrow; calms the perturbed, heals the wounded, and binds up the broken spirit.

Returning to society, she forms and polishes the general manners; restrains luxurious, and chastens wanton appetite; and, elevating and refining the moral sense, purifies pleasure of its grossness; represses boisterous mirth, and subdues turbulent riot and dissapation; blunts the arrow, which ridicule aims at virtue; allays the spirit of angry disputation; sustains modest worth; humbles pride and discountenances effrontery: laughs, herself, at folly, and plucking from the brow of hypocrisy its vizor, banishes both, for reformation, to solitude; imparting, in fine, by her varied moral agency, to social order, with stability and strength—harmony, grace, and beauty. But who shall presume to enumerate all the beneficent offices of knowledge,*

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*Let no superficial judgment regard as illusory the beneficent moral effect here imputed to general diffusive education.

e most prevalent vice of the United States is intoxication. How many youth of bright promise—how many really amiable men of advanced age, annually fall victims to this destructive habit! Would this occur if the head of each family found in its bosom, the soothing enjoyment of intellectual converse in his hours of domestic retirement and leisure? if among his domestic circle each member could contribute something to enliven his hours of rest in the sultry mid-day heat of summer, or the long nights of winter; or, when conversation had exhausted its stores, could cheer him with agreeable narratives of biography, and histo-

or to circumscribe her boundless power! I am humbled and abashed, in thy presence, thou daughter of divinity! Yet, thou dost invite me to proceed. For, whether thou smilest on the patient labour of the solitary student, as he trims his midnight lamp to read thy lessons; or thou leadest him abroad, at early dawn, to gaze upon the charms of awakened Nature, how lovely art thou, thyself, and how glorious thy dominion! The wilderness blossoms, and the solitary place rejoices at thy presence. The traveller threads, by thy inspiration, the mazes of the gloomy forest, and discovers verdant isles and refreshing fountains, amidst the waste of the lonely desert. Thou conductest the intrepid navigator in the twilight of departed day, with vivid hope, along fields of floating ice, and the doubtful shores of unknown continents. The mountains bow their stupendous summits to thy footsteps, and earth and ocean yield to thy search, their caverned treasures. Having explored for man "this vast Globe and all that it" contains, thou lendest to him celestial wings, to visit other worlds. Sustained by thee, he traverses immensity, descries new suns and planets on the remotest verge of space, and tracing the yellow haired comet's eccentric path, through centuries of time, fixes,the moment of his approach, and welcomes his return—The sun, though "in dim eclipse behind the moon,"

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ry, of voyages and travels, or the lessons of more profitable knowledge extracted from the neighbouring newspaper and village library?

Would well educated youth, brought up to respect labour, after seeking, in vain, for lucrative employment in the crowded professions of law and physic, abandon themselves to this suicidal vice, rather than seek an honourable subsistence in rural and mechanical pursuits?

Would old men, of amiable and even polished manners, after a life of generous hospitality, or a manhood devoted to the public service, but uninspired by that religious hope, that brighten, at approaching dissolution, sink into this Lethean gulf, because they could find nothing to interest them longer, in this world; and time had become an insupportable burthen?

no longer, "sheds disastrous twilight" on the overshadowed earth, nor "perplexes" man with dread "of change." One awful being, only, remains the object of human "fear," the object, also, of our grateful love and boundless adoration. 'Tis, for him, alone, to prescribe the limits of human knowledge, and, tempering it with divine, to teach her humble votary, that, however great may be his acquirements on earth, in heaven only he can reach their ultimate perfection.

But while we are regarding the cultivation of knowledge, as the chief, if not the only means of augmenting, or preserving the general intelligence and virtue of a whole people, we are more deeply interested in its diffusion, than in the elevation, of which it is susceptible; in its extension in breadth, than, in its height, or its profundity.

Among the means of cultivating and diffusing knowledge, that which was first in the order of our enumeration, and, in its largest import, comprehends every other, is education; and our present inquiry leads us to consider that species of education which is calculated for the instruction of the great body of every society.

In devising a system of popular education adapted to a political community, wherein no privileged orders exist, it is impossible, indeed, to regard it, as the sequel of my remarks will show, apart altogether, from those loftier structures of learning and science, near one of the most distinguished of which, we are now assembled. But, for my immediate purpose, I must invite my indulgent auditors, to accompany me, in imagination, from the college, to the schoolhouse—to walk, awhile, along the foot of that lovely hill, on which, so many of you, are accustomed to stand; which Milton hath, so charmingly, described, but which, from its highest eminence, commands no prospect, so grateful to the benevolent heart, as that of national happiness, nor kindles a hope, so inspiring, as the desire, which such a spectacle awakens, to perpetuate its duration.

Do I proceed, too far, then, when I advance the position, that the most important end of education, in America, is the diffusion of knowledge, among the great body of the people? This truth is expressly engrafted upon the political constitutions of some of our states, and practically manifested by their laws. It resounds, every where, in our legislative halls; animates our popular meetings; embellishes the conversations of our drawing-rooms; and yet, perhaps, it is not unfrequently employed to aid some foreign purpose; or repeated simply to adorn a paragraph; or uttered and afterwards neglected in complacent contentment with its bare admission.

To this opinion, we shall be driven, by an examination of the systems of popular education, which this sentiment has, hitherto, produced. By reflecting, how slow has been their growth where they were first established; how late their introduction in some of our own commonwealths; how many of these yet remain without them; and how imperfect they are still in all: while their beneficent influence continues to be, as it has long been, so generally acknowledged, as to require some apology, for any attempt however feeble, to demonstrate their utility, or to reply to those open or latent objections, which counteract their establishment, where they are yet unknown, or are, at least, unfelt.

Passing from those very general views, which have been already suggested, of the importance of knowledge, there exist motives for its dissemination, in America, which the peculiar nature of our political institutions irresistably enforces, and the obvious progress of our society and manners admonishes us, to weigh, and to appreciate more seriously, perhaps, than we are prone to do.

If, in absolute monarchy, every subject has the deepest interest in the character, and, consequently, in the education of the hereditary prince who is to succeed to the throne, where is the citizen of the United States, who is either so exalted, or so obscure, as not to be compelled, if he think at all, to regard the diffusion of knowledge, by popular instruction, as the primary and indispensable object of all our literary and social institutions? Throughout our country, representative governments every where prevail; and sustained by frequent elections and widely extended suffrage, render the people, the only effective, as they are admitted to be, the legitimate, as well as nominal Sovereign. This sovereignty is every where manifest in the origin of those governments, which, springing neither from force, nor fraud, nor accident, acknowledge no other sanction, than the common consent; profess no other end, than the common happiness; and ask no other instrument, for its attainment, than fixed laws.

Law has been defined to be, "summa ratio," "the perfection of reason;" and such it every should be. It has, also, been denominated "the expression of the public will," and so in America it emphatically is. How necessary, then, to instruct and enlighten the public judgment which guides that will.

If, by their Federal and State constitutions, the American people have wisely distributed and apportioned their delegated power among different agents for a common end, this transfer, regulated by prescribed limitations, and restrained by accountability to them, is, in truth, more apparent than real.

If their freedom and prosperity have been better protected against the abuse, by the division of power, this ingenious safeguard, far from dispensing with the existence of intelligence and virtue at the source of all power, only renders their necessity the more absolute and apparent. The rights, which the people have not delegated, are to be

guarded from usurpation by a knowledge of their nature and extent, and a just sense of their inestimable value. The depositaries of their delegated power are to be kept within the circumscribed sphere of their legitimate action, and protected from mutual encroachments on each other, by enforcing their common responsibility. The interpretation of the prescribed fundamental law is neither to narrow, nor to enlarge, by the mere force of construction, the power granted by the people to their political fiduciaries; nor is that grant to be revoked or qualified by the people themselves, but in the mode provided by that law, unless when justified by an overruling necessity; of which the people are the sole and immediate legislators, judges, and executive agents. To prevent the occurrence of a necessity so direful, all abuses are to be promptly checked in the administration of the law, and its very liability to abuse, if springing from a defective constitution of the government itself and susceptible of stricter limitation, is to be corrected by conventions, deputed by the people, to alter or amend their very bond of social union.

If knowledge be requisite to a wise, faithful, and energetic administration of such a government, is not knowledge alike necessary among those who watch over such an administration?

But, in America, who constitute this administration? Who are, here, the depositaries of popular confidence? Who but the people themselves—to whom every office in their gift is open, from the lowest station that exists, to the highest that can be imagined? A people, all of whom start, from the goal of life, with an absolute equality of right; and, allowing to nature every advantage that she may claim for her peculiar favourites, regulate the course by their own usages; and award the prize of success, by their exclusive fiat. Who dares to enter upon this wide field of active competition untaught, undisciplined, and unprepared? or, if he so venture, can hope to retire from it without disgrace? And will the people, by their own act, shut themselves out from the high career of public usefulness and honorable fame? or, having denied to themselves the opportunity of fair competition, will they sink down, into a narrow and sordid jealousy of talents, and learning, and knowledge, that detestable vice of low and grovelling ambition?

It is a truth almost too common to be repeated, that nature has scattered the seeds of genius far and wide, requiring of man but common culture to cause them to expand and flourish. That culture, the people of America owe it to this liberal mother, and to themselves, to give. Who knows but that in the dark mine there still remain brighter jewels, than kings have worn, or Golconda yet has furnished?—that in the "unfathomed" depths "of ocean" there are pearls, more rich than Arabia has ever lent to Georgian or Circassian beauty? And if surpassing genius is yet destined to appear on earth, where is it so likely to arise, as in this new world of teeming wonders;—where rivers connect distant zones;—lakes spread out to seas, and pour their waters down in cataracts of thunder;—where ships first moved, by fire, and warring elements, that seemed to man, in earlier ages, most opposite in nature, unite to clothe, and feed, and give him wings to fly;—a world, whose moral wonders surpass its physical and artificial!—where, to retire from power such as monarchs might well envy, has become the habit of ambition—where Washington had scarce ceased to live, when *Bolivar appeared to cheer mankind; and the only prince that still sits upon a throne, spends his imperial leisure in framing free institutions for subjects whom he has refused to rule in Europe—the degenerate sons of those intrepid sires, who first unfurled

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*This hitherto merited compliment to the Columbian patriot preceeded the late intelligence from South America:—for the sake of humanity may prove untrue!

the Lusitanian cross beyond Afric's southern verge, and met, unappalled, the spirit of the stormy Cape.

And if in this new world, such treasure exist, yet unexplored, in what blest region is it so likely to be discovered, as where the sun of freedom first shed his orient light? and, should he, to complete his circuit, yet westward move, his last retiring ray must linger?

When the people of any one of these United States compute how large a portion of their happiness depends on the wisdom and stability of their peculiar legislation, they must feel the deepest solicitude for the general diffusion of knowledge among themselves; but they have a like interest in the popular education of every other state of their common union. This necessarily results from the absolute equality of all the states in the less numerous but more powerful branch of their general Legislature; and their contingent parity of influence, in the exercise of the high executive function cast upon the other branch, on a failure to choose a president of the United States by the electoral colleges; that power which determines, for the period of an Olympiad if not longer, the character of an entire administration. In this view, the education of the people of Delaware, or of Rhode-Island, is of as serious importance to the prosperity of New-Jersey, as that of either of her powerful neighbours; and, as regards the whole federal power of our complex political system, the diffusion of knowledge through either of the populous states of Pennsylvania, or New-York, is even more essential to the future prosperity of every other state, than the instruction of its own citizens. How often, in the history of our national legislation, brief as it is, has the fate of theemost momentous question turned upon a few votes, expressive of the sense of a bare majority of the people? Shall public credit be established, or maintained on an immutable basis? Shall foreign commerce be cherished, or suspended? The navigation which sustains it be protected or abandoned? Shall the internal trade mong the several states be facilitated, by opening new channels of intercourse, or improving the old? Shall peace be preserved?—Insurrections quelled?—War declared? These, and many other questions, alike important, may be, and some of them have already been decided in the councils of the union, by the preponderancy of a few voices, responsive to the will of a constituent assembly of the people, and that will directed by their knowledge.

It would be a curious inquiry, and not impertinent to our present purpose, to trace the final decision of those questions to its true source, in the real or putative opinion of a small portion of the American people, by whose representatives, as arbiters between conflicting interests or prejudices, the course of our national legislation has been swayed. But I will not encroach upon the province of future history, nor seek to anticipate her impartial judgment; much less would I attempt to bring into this peaceful temple, on this sacred occasion, the present or past political dissensions of our public councils, although they furnish topics of great and vital moment, not to ourselves alone, but to all mankind. Some of these remain yet undecided, and upon their final disposal the diffusion of knowledge could not fail to exert the most propitious influence.*

If, in the improvement of the moral sense of mankind, as in the inventions of art, and the discoveries of science, all nations, however slightly connected, or widely separated, have a common interest, how deep, may I not repeat, is that solicitude, which the people of these states should cherish for the diligent culture and diffusion of useful knowledge! What interest can be imagined, superior to that of the American people in the preservation and glory of their union, involved, as they are, in the wisdom of its laws, and the purity, energy, and fidelity of their administration; all

*See Appendix, Note I.

of which, again, rest on their own intelligence and public virtue.

But if the natural progress of society and manners, in every commercial nation, be attentively regarded, this interest will be awfully augmented.

The multiplication and diversity of human pursuits, combined with that division of labour, to which the arts and sciences are indebted for their improvement, have a direct tendency to occasion between the various classes, into which society as it advances in age is gradually distributed, not only a great disparity of leisure and knowledge, but a more dangerous inequality of wealth and comfort. Nor have positive institutions, without doing violence to human nature, hitherto succeeded any where, in long retarding this progress. It has been in some cases unintentionally accelerated, especially in modern times, by commercial jealousy, and the unnatural pursuit of an ideal and unattainable national independence.* Even the agrarian systems of the Jewish, Spartan, and Roman commonwealths, yielded, at length, to the force of this tendency of society; and the feudal tenures, which arose upon the prostrate ruins of the ancient world, and were, so long, guarded by the chivalry of modern Europe, have fallen, or are daily sinking, under its overwhelming influence.

The spirit of monarchy, sustained by the pride of ancestry, and that desire, so natural to man, to found a name that shall survive himself, have proved an ineffectual restraint upon this inclination of commerce to promote the alienation and division of estates. In vain has the aristocracy of France recently attempted to renew the right of primogeniture, which the short-lived republic demolished; and the princes and peers of England condescend to partake of the costly entertainments of the Bankers and Merchants of Lon-

*See Appendix, Note II.

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don, in those ancient abodes of hospitality, which were once the seats of their ancestors.

What the genius of Aristocracy ineffectually laboured to obstruct, in Europe, that of Liberty has accelerated in America. The doctrines of entails, and the rights of primogeniture, which our forefathers brought with them across the Atlantic, along with the common law of England, fell into disuse, without a struggle, in most of the American States some time before; and, among the residue, by the mere force of that revolution which detached them from their mother country.

If this process of division, by voluntary transfer and descent, were all that enlightened legislation, prompted by the spirit of commerce and freedom, had hitherto promoted, still it is apparent, that in the lapse of time, the largest states would be reduced to very small dimensions by the multiplication of families, and the smallest would soon become inadequate to the comfortable support of the proprietor and the proper education of his children. The leisure of the cultivator would decrease with his patrimony; his labour increase with his poverty; and the ignorance of his uneducated offspring be visited upon their posterity, until both ignorance and indigence would very widely spread, in every direction.

But that spirit of commerce which splits up estates by alienation, has, for its correlative, the spirit of gain which reunites, enlarges, and improves them. The progressive power of wealth surpasses even that of population; and the extemporary growth of both, favoured by the division of labour, and the extension of foreign and domestic commerce, occasions an inequality, both of property and knowledge, as apparent, and ultimately as fatal to the internal peace and prosperity of a nation, as any that the most ingenious and vicious legislation could possibly ordain. In its issue it exhibits society under the aspect of two opposite and appalling extremes. For while, at the one, man is beheld advancing daily in wealth and luxurious enjoyment, at the other, he is seen descending, with accelerated steps, to poverty, want, and misery.

The dispossessed landed proprietors, the recent bankrupts in commercial speculation, and their numerous dependants, mingle with another class of persons, who begin, as this revolution commences, to appear, and, as it advances, multiply with increasing rapidity. They are the common artificers and labourers, who are sustained by capital.

As the disparity of wealth to numbers increases in the compound ratio of its own artificial accumulation, and of the progress of population, their joint operation tends very speedily to throw the physical strength and poverty, with the majority of the community, on the one side of society, and all its wealth, collected in the hands of a small minority, on the other; without erecting any adequate barrier to guard these natural foes from collision, if the one were not dependent on the other for subsistence. How liable to accidental disturbance this security of the public peace must ever remain in such a state of society, from the ordinary fluctuations of commerce, the fickleness of the seasons, and the vicissitudes of foreign war, we need not inquire; nor is it less obvious, that, although it may be disturbed by no extraordinary event, it must prove ultimately delusive, if, in the multitude, ignorant and vicious, as well as destitute and miserable, the sentiments of envy and hatred, amidst the daily ostentation of wealth by the few, mingled with the cravings of unsatisfied appetite, and the cry of hopeless misery. The tranquillity of a society so distributed and regulated, is, to want, and despair, of little moment. The one has nothing more to lose, the other nothing more to apprehend. Ambition has only to supply them with food, arms, and a leader, and the work of desolation is finished, almost as soon as it is begun, and finally falls to the earth;

and its destroyers, knowing not how to enjoy, riot on its spoils, till despotism and the sword restore the counterpoise of wealth to numbers.

That this fatal issue of a course of events, which if left to find its own corrective is obviously inevitable, may not, even while I speak, be threatening the social order of that very people, the blood of whose ancestors beats in the veins of so many of my auditors, and so many of whose institutions we have copied, and are still copying, I most fervently pray.

While in this step of my inquiry I seek to illustrate the extent and moral effect of that inequality of wealth and knowledge, to which the commercial systems of Europe and America both necessarily lead, I cannot deny to my purpose the force of an authority the most conclusive, however painful may be the exposition of national calamity. I shall be pardoned, by the kindred feeling around me, for saying, that I love America too well, not to desire her to profit by the example and the errors of Great Britain. They will be found to demonstrate, that the accumulation of wealth, so universally regarded as the sole criterion of national prosperity, if unaccompanied by the diffusion of knowledge among the great body of the community, is not only a delusive measure of general happiness, but may, and indeed must, lead to national calamity, misery, and ruin.

To a full portrait of all that might appertain to my purpose, in the past and present situation of Great Britain, I do not pretend, nor had I time, is it necessary, for that purpose, that I should.

There are certain prominent features, in the circumstances of every people, that serve as exponents of their actual condition. The commercial and military marine of this nation; the extent of her armed and unarmed population; her manufactures, her accumulated capital, both fixed and moveable; her fleets, her colonies, and her revenue, constitute an array of power, the most imposing. Its concentration upon a single island, happily situated, and not exceeding in dimensions the territorial extent of the largest of those twenty-four states composing, at present, the American Union, augments, in a multiplied ratio, the promptitude and energy of the action of this vast power, ontthe residue of mankind. If she has not the undisputed sway of Rome, in the zenith of her glory, it is only because the rest of the world is unlike the barbarous or effeminate nations, whom Rome subdued.

If, therefore, an unparalleled accumulation of riches and power in all the forms most attracting to ordinary ambition, were a just standard of national happiness, the people of Great Britain, and especially of England, who govern the residue of this mighty empire, would be the most blessed on earth. Their present lot does indeed present the most splendid exhibition that the world has ever witnessed of the triumph of commerce in amassing wealth, but at the same time it is the most alarming evidence of the possible inequality of its distribution, and of the consequent prevalence of want, ignorance, vice, and misery.

There were returned to the British parliament in 1824, for England and Wales, but 120,000 qualified jurors out of a population which exceeded twelve and a half millions. Of the funded public debt due from the twenty-one millions of people inhabiting Great Britain and Ireland, amounting to seven hundred and thirty-seven, out of eight hundred and thirty-eight millions of pounds sterling, or to 3,275 millions of dollars, 280,000 persons are entitled to the whole, and consequently to the annually accruing interest upon it, of one hundred and fifteen and a half millions of dollars. THese classes are not composed of distinct persons, since the fundholder is often a freeholder too, and they together own the far greater proportion, not only of the funfunded debt of nearly 450 millions more, but of all the moveable property of the nation. Behold in these particulars, therefore, a part of the evidence of the overgrown wealth of the rich.

Of the number and indigence of the poor, sum up the melancholy testimony, that, at the period of the last British census, the occupants of three-fourths of all the inhabited houses in England and Wales, were unable to contribute to direct taxation:—that for a series of years, more than two-fifths of all the families who dwell in those habitations, amounting to five millions of people, were dependent for permanent or occasional relief upon the constrained charity of the residue:—that in some counties the relieved paupers comprised three-fourths of the entire population, and of the whole number of paupers provided for, more than ninety thousand families were actually in work houses.

In the eight years next preceding this census, the committals for crime among this population mounted up from six thousand five hundred and seventy-five, to thirteen thousand one hundred and fifteen, or very nearly doubled; and in 1823, or two years after that census, the total county levy for the maintance of jails, and houses of correction, approached in amount near a million of dollars.

From the prevalence of pauperism and crime in a country, in which, of an annual expenditure of near three hundred millions of dollars, not one cent is bestowed on public education; the state of knowledge among the great body of the community might be confidently inferred, if a yet more remarkable fact was not supplied in the extent and application of the only legal provision for the poor themselves. In addition to the preceding national expenditure, for a series of many years, an average annual sum amounting to near twenty-six millions of dollars, has been levied in the several counties of England and Wales, for the clothing and subsistence of their indigent poor, while of this fund no part whatever has been bestowed upon their instruction.

During this period the annual average of all the charitable donations from every other source to this ojbect, has not much exceeded three hundred and thirty thousand dollars.

It is not therefore at all surprising that the number of uneducated children in England and Wales, between the ages of five and fifteen years, computing those of the relieved poor, exceeds eleven hundred and fifty thousand, while the total number cannot fall short of two millions. *These, but for untimely deaths from accident, famine, and disease, or the fatal penalty of a bloody code of laws, would arrive at manhood untaught, and might die of age without reproof or consolation from the perusal of the oracles of God, which so much is annually expended by the same people, and so usefully too, in translating into foreign languages, and publishing to heathen lands. Amidst this scene of pauperism, ignorance, and crime, but in the absence of foreign war, or of scarcity from ungenerous seasons, in the plenitude of commercial prosperity, and after a great reduction of those taxes hitherto charged on the necessaries of life, spectacles are at this moment presented in England of human calamity more awful than the pestilence which walks unseen by day, and usually sparing the country, smites only towns and cities with death and mourning. Having filled South Britain with distress and alarm, they have extended thier awful visitation, though in less threatening forms, to hardy, laborious, and frugal Scotland.

No augmentation of mechanical power has counteracted, in the least, the dangerous consequences of this inequality of wealth and knowledge. Although the application to the arts of a single agent has superadded the effective operation of a hundred million of hands to the labour of the people of England, and diversified and cheapened the luxurious gratifications of the rich, it has not sensibly increased the leisure, nor multiplied the visible comforts of the poor.

*See Appendix, Note III.

Machinery, the joint production of wealth and ingenuity, has given new employment to accumulated capital, and much enlarged its vast acquisitions. Aided by the growth of numbers, it has cheapened the wages of labour more than it has added to the enjoyments of the labourer, by reducing their cost. By this combined agency, it has increased at the same moment the wealth of the rich, and the indigence of the poor. It has accumulated poverty in greater masses, aggravated its misery, and rendered it more terrific.

Let me exclude the possible suspicion that I design, by this faithful narrative, to discountenance, in any degree, the policy which seeks to accelerate our march to the goal of British prosperity, by bounties or premiums of any sort, on what is so often termed American industry. It is my desire at present, simply, to exclude any reliance whatever, for the diminution of the evils of pauperism, on the substitution, in the arts, of artificial for human labour.

In the period of a single life, the expense of pauperism in England has risen to a tenfold proportion, while the numbers of the people have but doubled. Although in the last twelve years, that population has continued greatly to increase in numbers, its longevity has diminished; and of those commodities, the use of which denotes the absolute or comparative comfort of the consumer, the annual consumption has remained stationary, advanced but little, or sensibly declined.

I will not long pause to demonstrate how very imperfect, as this morbid condition of society might lead us to expect, is that public sentiment in England, which, however powerful in itself, every where supplies at best but a feeble substitute for the restraints of religion and law.—Passing in silence its limited control over the morals and manners of society, the little influence which an enlightened public conscience exerts, should I not rather say, the open corruption which its absence warrants, among the people themselves in the choice of the only responsible branch of their parliament—to say nothing of the salutary check which it withholds from that body of hereditary nobles who compose another branch of the same legislature, and from the irresponsible monarch on the throne—is too forcibly illustrated by the conduct of the late elections in that splendid, but unhappy kingdom, to escape wholly unregarded in this inquiry.

In the manly admonition of one of those country gentlemen of England, in whose retired dwellings British liberty will maintain its last firm hold:—"If political reform be attempted in this country, it should begin with the electors rather than the elected; extend to the people, as well as to their representatives."*

After this brief summary, may we not exclaim, in the simple and pathetic language of one of the sweetest poets of her sister kingdom:—

Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay

Returning from this survey of the condition of a people to whom no American can ever look with indifference; but from whom we are too prone, perhaps, to expect pertinent examples for our imitation, I am solemnly impressed with the conviction, that, in the very soil from which springs our national felicity, there are already sown the seeds of future misery; and that they will not only vegetate, but arrive at fatal maturity, unless we check their growth in the germ of their existence.

We have borrowed from our great original, not only the language that we speak, the arts we practice, the fashions we imitate, the learning we cherish, and the greater part of the philosophy we delight to study; but, with these we have imbibed the same preference of commercial to all other pursuits; the same love of riches, and with a rapidity which astonishes ourselves, we are fast overtaking our instructors in wealth and luxury. Poverty will soon follow in the train of these acquirements; and may not vice, misery, and crime, fill up the rear? Labour will, it must become in time, and that time is not far remote, the lot of the far greater part of every American community. It must often be associated with poverty and indigence. Let us, therefore, inquire, if it be not practicable to combine so much knowledge with all the necessary employments of labour, as to check, if not to arrest this fatal progress of society?

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*See Appendix, Note IV.

To what extent the combination of intellectual and moral improvement with laborious occupation may be carried, without relaxing the main spring of commercial activity, the desire of gain, is a problem, in the solution of which is involved, I solemnly believe, the future happiness of our republics.

It might be regarded as an outrage on human nature, were I to strive to demonstrate that there exists no indissoluble or necessary connexion between poverty and vice, or labour and ignorance. History assures us, on the contrary, that the purest communities of the ancient and modern world, the most virtuous, intelligent, and happy, have been comparatively poor and laborious.

I need not quote from antiquity the personal examples of Cincinnatus and Fabricius; though all that I would illustrate might be enforced from the rank which they attained in their own age and country. Switzerland still affords, England, less than a century ago, and Scotland more recently, till her work-shops multiplied faster than her parish schools, furnished of this truth the most cheering assurance.

But why travel back to remote ages, or leave America, our yet happy country, to support the evidence of our daily observation?

It is not for the present that relief is asked. We seek a remedy against approaching ills, of which it may be here emphatically pronounced, with proverbial truth, that the prevention will prove much easier than the cure.

With that primeval curse, denounced on man's first disobedience, which early drove our fallen race from Eden, and condemned its children to labour, there was mingled heavenly mercy:—

"From labour health; from health contentment springs;"

and not contentment alone, but knowledge, and all the fruits of liberal art. This association points to the true Alchymy—the long sought discovery of mysterious science; buried not in the deep and gloomy mine, but exposed on the bare surface of the earth; where children find it, after philosophy has contemptuously passed it by.

To that sentiment, which regards all manual labour with disgust and scorn—whether it be of Castilian or American birth; of civilized or savage parentage; the pride of misguided learning, the error of presumptuous folly, or the suggestion of pampered appetite—I need not reason, had I leisure for the task. But had I the moral pencil, I would depict its visible effects, upon those States that have felt its influence. I would contrast impoverished Spain, the broken fragment of imperial glory, with the fertile lowlands of Caledonia; these, with their neighbouring heaths, from whence the foray used to pour its predatory clans; or, travelling back, from the country of my remote progenitors to that which gave me birth—and of which I shall ever speak, as it becomes me, with all filial reverence and love, but the more for her misfortunes—I would contrast her forsaken fields, her fallen temples, and decaying edifices—not the work of nature, who never lovelier shone than on this land—with her own cottage-covered hills and mountains, tilled by the laborious hands of hardy freemen; or, borrowing from truth impartial though stronger colouring, I would point fastidious delicacy to the green fields and spire-crowned villages of New England, where, mingled with barren rocks, swept by the piercing sea-breeze, and oft clad in wintry snows, are the works of man, discouraged by nature, and unaided, but by the providence of God. If asked how far, with these monuments of patient industry, exalted moral worth and extensive knowledge may be united, I would again reply by referring to another picture, of which this scene most forcibly reminds me.

The original sat many years ago, near that spot where I then stood. It was before the devouring flames had swept away so many of the vestiges of those we loved. I then first saw him, when, to have spoken of him as I now do, might have subjected me to the imputation I most abhor. A Roman face he had, but it spoke the cultured and gentle feelings of an American heart; for I saw the tear roll down his manly cheek as the valedictory orator of that day, the last of my happiest life, bade adieu to the venerated seat, and the companions of his past studies. Long afterwards, I was honoured with his hand. I found it hardened with labour, as he told me it had been in his early youth. It was then enfeebled with age. It was the same hand which had guided the plough in the fields of Massachusetts—which had wielded the sword in the war of American independence—the labouring axe in the forests of Pennsylvania—and that pen, in the Department of State, which so ably vindicated the insulted honour of his country, against the foul taunts of the prince of Benevento, and the aggression of misguided France.

But from this slight sketch, let it not be supposed that I expect, by any system of education, to elevate the intellec-

tual improvement of a whole people to the rank of this American Cincinnatus, or of his generous compeer in public virtue, who retired from the Senate of the United States, to take charge of the school fund of Connectiuct. I desire only to evince, how very possible it is to dissolve the association, wherever it may exist, between manual labour and human degradation; that it is much easier than to sever the fatal union which subsists, wherever they are found, between indolence and poverty, idleness and ignorance, vice and misery.

I have been asked, and will suppose it possible that the question may be repeated, whether I would engage in the vain and ridiculous effort to form a nation of philosophers? If such, indeed, could be the result of an enlarged and liberal system of popular education, then I fearlessly answer in the affirmative. So far as philosophy consists in a knowledge of what it is most useful for man to learn; how best to improve the advantages which nature and the institutions of society have placed within his reach; all men may become philosophers, as one christian society at least has shown;—a society not more distinguished for their singularity of dress and language, than for the admirable social and moral economy which marks their conduct in almost every department of life;—a society, in which, I never heard of a criminal; nor saw a mendicant; nor met with an uneducated man.

But from the same source from whence this objection emanates, remarks are frequently directed against the very spirit of the age and country in which we live;—a land of civil and religious liberty; and age, emphatically, of IMPROVEMENT.

Those schools which gather for instruction on every sabbath day the village and city children from the wayward haunts of idleness and mischief, preserving innocence untainted, and dispensing, without cost, knowledge the most useful to all who will receive it, but especially to those who can obtain it from no other source:—those benevolent and christian societies who have published, through remote and barbarous climes, to tribes and nations without a written language, and in tongues to which the art of printing was before unknown, the oracles of sacred truth:—the pious missionary, who in obedience to his master's precepts and example, forsakes his natal soil, and friends and kindred, and all that man holds dear, save "faith, hope, and charity;"—even the hitherto feeble efforts, unaided, as yet, but by a single state of this union, to rid by colonization the fairest portion of America of a part of that dire calamity, which, in a reckless hour, was brought upon our forefathers by a distant government, foreign to their true interest;*—in fine, all those evidences that man, having passed the era when an impious philosophy, usurping the name of reason, inscribed over the cemeteries of the dead, "Death is an eternal sleep," has come to the light, and kindles with the sublime hope of immortality—all are derided, as the manifestations of an uncalculating enthusiasm, or reprobated, as the suggestions and tricks of a crafty hypocrisy. Do not the authors of these taunts and denunciations forget that they are themselves the descendants of a barbarous race of men, whose history, coming after the voice of fable was hushed, is of unquestioned veracity? That those German and English ancestors, on whom they so much pride themselves, whom Tacitus depicts with his matchless pencil, though somewhatfairer in complexion, were much more ignorant than the present freedmen of Liberia? That the accomplished Britons of the present day are indebted to French and Roman missionaries for their alphabet, the far greater part of their language, their laws, their philosophy, and their religion? That no people, whose annals run back

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*See Appendix, Note V.

to their remote origin, and who reached any eminence whatever in arts or science, owed their improvement to themselves alone? That the very gods of the most polished states of antiquity were foreigners? That Asia peopled Egypt; Egypt and Asia isntructed Greece; Greece taught her Roman masters; Rome and Greece, all modern Europe; and the only living divinity, by revelation, the World?

There are individuals of no small influence in society, who think that popular education is not a proper subject of political government—that to regulate, by fixed laws, the instruction of youth, is to interfere with the exercise of parental authority. They suppose a coercion, which is not proposed; is unnecessary, as experience demonstrates; and is nowhere attempted in America.

A more plausible objection is grounded on the encroachments, which the expense of legislating for a system of public instruction must occasion among those who may be taxed for its support, without their consent. Although this argument is susceptible of various refutations, a conclusive reply to it, in the form which it here assumes, may be deduced from the simple suggestion, that it is applicablealike to all pecuniary exactions for the public good.

But in that system of political economy, which regards wealth as the measure of national prosperity, this argument puts on another aspect. It seeks to derive a countenance, to which however it is not entitled, from the opinions of those economists who, seeing pauperism increase, not only in despite but in consequence of every permanent legal provision for its relief, would leave individual want to voluntary charity; to its fate:—that is, very often, to urge its way, through despair, to guilt, infamy, and death. They would consign the indigent to punishment, for the sake of example: to deter others from becoming abject, poor, and miserable; as if poverty, although accompanied by stinted public charity, or consigned to the work-house, were not punishment enough!

But this new theory for the benefit of the poor, ingenious as it is, and possibly as true, does not warrant the attempt to extend its leading principle, from the mere sustenance of the poor to the education of their offspring—from the impolicy of any positive provision for saving the body of man from an untimely grave, to the impiety of guarding the soul, his immortal spirit from eternal ruin!

May it not be very confidently affirmed, that education would operate, if not immediately, in diminishing, ultimately, as the most powerful check upon the extension of pauperism, not only by preserving man from the thoughtless improvidence which so often leads to extreme want, but by conferring on him a species of property, the most valuable, of which no vicissitude of fortune could ever deprive him?

That knowledge is power, though varying greatly in degree with power itself, is as true of its lowest as of its highest acquisitions. The learned divine, the profound statesman, the able lawyer, the skilful physician, the enterprising merchant, the ingenious mechanic, the expert labourer, alike acknowledge this truth.

Every occupation of society has its peculiar science, simple or profound, which it may acquire from practice, or from precept and observation, but which is sooner and better learnt from a combination of all those sources of intelligence. For want of it, and of those industrious habits, with which it is usually combined, how many of the offspring of indigence in Europe annually perish in youth or manhood, who might have lived to repay in age their country with interest, for the cost of their instruction! If with the expenditure of six and twenty millions of dollars on the mere food and clothing of her poor, England has hitherto

bestowed nothing upon their education in childhood, but the pitiful sum which private charity has voluntarily contributed, her laws are indeed to blame, not for what she has profusely given, so much as for what she has cruelly withheld: not for what she has done for her poor, but for what she has, through a misapplication of her wealth, utterly neglected to do. If her enormous debt had been contracted, in whole or in part, for the purpose of disseminating useful knowledge among her people, the burthen would not have been heavier, than that which this debt now imposes on the industry that pays its annual interest: and that interest might still I neither mean that it would not that it ought to have gone into the same pockets that now receive it. If her appropriation to this beneficent purpose had been begun a century ago, in the infancy of that debt, and when her poor rates did not exceed one-twelfth of their present amount, it is more than probable nay—indeed, certain, if the experience of Scotland be trusted, where the parish school has laboured under the influence of a much sterner climate and less generous soil —that not only her paupers, but her criminals, would never have approached their present number.*

At the cost of education in the society schools of Connecticut, a moiety of her existing poor rates would provide for the education of all the youth of the United Kingdoms.

It cannot be presumed that such an appropriation would oppress the commercial spirit, or embarrass the revenue of a nation, which has squandered so many millions on fruitless wars; and which yet remains, with many symptoms of approaching ruin, the most powerful on earth. And if the industry of Great Britain would not have been paralyzed, nor its productive power even seriously impaired, by this subtraction from her total wealth, which a system of national education would have occasioned, no such danger can be apprehended from similar institutions in America, whatever be the extent to which they may be carried, or however numerous their pupils may become.

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*See Appendix, Note VI.

The immediate and necessary effect of the wide diffusion of useful knowledge is to occasion new applicants for employment in every department of society that requires improved intelligence.—to multiply competitors in every walk of life, except mendicity; and to divide among a greater number of rival candidates, the profits of successful enterprise.

If such effects were accomplished by such a system of taxation as would subtract from the rich a part of their superfluous wealth, for the education of the poor, their immediate tendency would be to draw the extremes of society nearer together, and to multiply accordingly that class between them, which, neither pressed down by the heavy hand of poverty, nor lifted up by the buoyancy of overgrown wealth, fill up the middle ranks, and constitute the bone and sinew, the real strength and stay, the true "wealth of nations."—Travel with me to the East, and behold them on the land and on the ocean.—We have already surveyed their well cultured fields.—Enter, with me, their comfortable and tasteful dwellings;—see what neatness and order every where pervades them.—Behold those intelligent children, each of whom, if old enough to have passed through the neighbouring school, can cheer the family circle, by reading, in turn, some amusing or instructive volume from the village library when the rain pours down too heavy for uncovered labour, or winter has suspended for awhile its operations. The father, and his oldest sons feel an interest in the public welfare, of which the village newspaper, that circulates through every house, bears ample testimony. Converse with him, or wait but a moment—for knowledge is inquisitive—and he will himself address

you. You will find that he knows, thoroughly, the history of his state, and country; and will astonish you, if from any part of Europe, or from certain portions of America, by his intimate acquaintance, also, with the public character of every man, who has been, or is distinguished in their service.

Is he a farmer? Talk with him on agriculture, and he will at once unfold to you his own system of cultivation; and should it differ from his neighbours, as it well may do—for knowledge is inventive—he is capable of explaining very readily his motives for every departure that he has made from long established usage.

Is he a mechanic? He will enable you to perceive that he is acquainted with the progress of his art:—How rude it once was, and how it has, by gradual accretions, grown up to be mysterious, to those, even, who practise it, without a knowledge of its principles. Is this, do you think, superfluous knowledge? Go to the patent office, at Washington, and you will there perceive that four fifths of the useful inventions, for which America is so famed, have here sprung up. Not such only as the natural productions of the adjacent soil required, in order to fit them for the inventor's use, but such as relieve the labour of distant climates, from its heaviest burthen.

Not only the fleeces of the south derive, from the inventions of the north,* cheaper instruments of manufacture, but the genius of a Whitney has saved very many thousand weary nights and toilsome days to the southern planter, and added, if wealth be the surest test of national prosperity, many millions to private income and the public revenue. Is it extraordinary that these useful inventions should centre in the East? Who invents labour-saving machines? The man who labours. Who improves the arts? He who practises them, and perceives and suffers from their imperfections. Quicken his intellect by cultivation; teach him how to think; augment his stores of thought and powers of combination; spread the history of his art before him, and he will choose expedients for himself to practise. He will derive them sometimes, perhaps, from the suggestions of accident, as Newton did the principle of gravitation; sometimes by reason, from analogy, for all the arts are sisters, and the sciences, who followed them into being, and are but their children, become, in turn, by age, their teachers and their guides; as Homer sung from nature, before Aristotle taught the knowledge of his enchanting art.

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*Giles Richards, of Connecticut, was the inventor of the ingenious machine for making wool-cards. It was afterwards improved by Whittimore, of the same state. Whitney, of New Haven, invented the cotton gin, for which the states of South Carolina and Georgia allowed him fifty thousand dollars each.

Next, follow, with me, those hardy sons of toil, from land to sea. They navigate their ships, with two-thirds of the complement of labour which England uses; that once proud mistress of the ocean, who still grasps its trident, though with more doubtful hold. Even in British harbors, as some of my auditors very well know, those ships are as readily distinguished by their peculiar structure and rigging, though motionless, as by the starry banner that often floats from their mast head. When captured in war, how many ingenious and gallant instances did those who manned them furnish of their recovery, after that flag had been struck, and they were in the hands of the foe!

The "Wealth of Nations" cannot be reckoned, as a merchant counts up his ledger. If so, at what value shall we compute the moral energy of the man, apart from his estate? Athens contained sixty thousand citizens, when, aided by the rest of Greece, she repelled the hosts of Xerxes. She had the same number when Demetrius sold them as slaves in the public market; when they had refused their

wealth to defence, and reserved it for public festivals and shows. Let your cannon be placed with silver and chased with gold, if he who points them cares not for his country's honor and his own, he will not hit the foe. Behold the eye brightened by intelligence and irradiated with the thoughts of home, and of renown,—it marks the naked side of the enemy, as he rolls on the wave, and speeds the winged messenger of death.—Every shot tells, and the prize is so shattered, as to leave to the victor no reward, but fame.

And who, let me ask, ever truly loves, and labours for his country? The man for whom his country cares. Who does honor to his country? The man whom his country honors. And does not this union of ever quickening intelligence and patriotism count among the greatest riches of a state? and are they not worth the cost of early and constant cultivation?

What I tell you is history; and if other nations cannot comprehend its truth, it is not wonderful. They knew not the institutions of which it speaks. Even the common sailor, who puts to sea from the north, is an intelligent moral agent, having the impress of his country's freedom stamped upon his heart, by her liberal instruction. He goes abroad in youth, from choice; and expects, before he quits for ever his favourite element, to own some share, at least, of a vessel, as good as that in which he sails. And why not? Thousands have done so before him. He has but to practise what he learned from the wholesome discipline and instruction of the village school, worth, of itself more than all the wealth which it enables him to acquire. Since it has taught him obedience and self-command; subjected him, in early life, to a fixed order and economy of time, and to constant restraint; repressed all his bad propensities—and few men have them not—while it cherished and expanded all the good; and, above all, added to their influence the support, and sanction, and consolations of religion, till his virtue deriving strength fromttime, and stability from habit, he neither wishes nor knows how to stray from the path in which he has been nurtured. If want and misery overtake such a man, he prefers death to disgrace or crime.

After these imperfect views of some of the advantages to be derived from popular education, before I consider the structure of a system for that object, adapted to the wants and condition of our own country, it may not prove wholly unprofitable to survey, very briefly, some part at least, of what has been effected, or proposed, by other states, for the same useful and benevolent purpose.

Stopping short of the scanty lessons of antiquity, upon this interesting subject, before we consult our own experience, let us, for a few moments, glance at that of modern Europe.

Of the share which England supplies, I have, perhaps, already said more than enough, as I should especially regret if I supposed it could be imagined, for an instant, that I could derive gratification from surveying myself, or presenting to the view of this assembly, what cannot, indeed, be novel to many of my enlightened auditors, the consequences of the neglect of the diffusion of knowledge among her people. This neglect, on the part of her monarch and her parliament, is the more extraordinary, as the splendid metropolis of this empire annually exhibits one of the most affecting evidences of the exertion of private charity, in this sacred cause.

One fourth of the entire annual amount gratuitously bestowed on popular instruction in England, is expended on the free schools of London and its vicinity.

On an appointed day in every year, the children of all those schools, exceeding seven thousand in number, arrayed in neat uniforms, and having for each school an appropriate banner, borne by one of its pupils, are conducted by their teachers to the great church of St. Paul's, and arranged on successive tiers of benches, that encircle for the height of many feet, and almost entirely enclose the spacious area, beneath the magnificent dome of the largest temple of religious worship erected by British piety. The children are of both sexes, and taught, with their other knowledge, to sing, with perfect concord, the same anthem.

More than twelve thousand spectators gather together, in the same temple, to behold this spectacle; and aid, by the price of their admission, the charitable fund, to which it owes its existence. In this promiscuous assembly, along with strangers from every country on the globe, are to be seen the wealthiest nobles and gentry of England, as well as the ambassadors and ministers of foreign nations. Even royalty itself, deigns to regard this scene with complacency, as well it may, For when the prayer has closed of the minister, who implores for the mixed multitude the mercy of their common Creator, the voices of the many thousand children, rescued by the hand of charity from the surrounding torrent of vice and misery, ascend in one choral hymn of praise and thankfulness to heaven for their deliverance. Beneath the lofty arches, and along the far stretched aisles of the vast and crowded edifice, the spacious dome reverberates the grateful music, on every listening ear of Infidel and Christian. The solemn stillness that pervades the thronged multitude speaks their deep emotion.

Travel Europe over, and if you have beheld this scene, you will unite in saying, that, in your wide circuit, you have never witnessed one surpassing it in moral interest. Alas! that any people should prefer vindictive to preventive justice; houses of correction to the village or city schools; jails, penitentiaries, instruments of punishment and the gibbet; the sighs, tears, and blood of their fellow men, to such a spectacle as that which I have but faintly depicted.

The state of popular education in Ireland may be inferred from the solitary fact, that of 1,750,000 children returned between the ages of five and fifteen, 1,400,000 are uninstructed. After the narrative supplied by the better condition of her dominant neighbour, the misery of that unhappy island, which, as it is "the land of the brave," so should it be "the home of the free," precludes the utility of farther comment.

Before her late union with England, her parliament provided by statute for the education of her poor; but the funds, destined for the object of this law, were perverted from their purpose. Can it be questioned, however, but that Ireland is yet within the reach of benefit, from a liberal system of general instruction? Under the operation of such a system, society in that wretched country, enlightened by knowledge and invigorated by hope, would start up from the stupifying influence of misery, as from a trance.

The desire of comfort would be added to that of mere animal existence; and, aided by religion and morals, in time prove powerful enough to restrain improvidence and vice. Men would not thoughtlessly acquire families, for the sustenance of which they have no rational hope of furnishing adequate means; and the preventive check upon excessive population would supersede in whole, or in part, the positive limitations of want and wretchedness. Such a revolution, although effected at the expense of overgrown wealth, would repay its sacrifices by augmenting its permanent security. The rich could not justly lament a diminution of that inequality of fortune, which not only threatens at present its own destruction, but which has been built in no small degree upon the obvious oppression of unequal taxation.*

It is universally known how much Scotland owes of her past and present happiness to her parish schools, by which

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*See Appendix, Note VII.

education used to be diffused as widely, and dispensed as cheaply, as in the most flourishing portion of our country;* but what, when I first learnt it many years ago,** filled me with astonishment, is, that to Frederick the Great, Prussia was immediately, and a great part of Germany remotely, indebted for a system of popular instruction. That monarch, who, in writing the history of his own house, confesses that he invaded his neighbour's territory because it was unprotected, and his deceased father had left along with him a replenished treasury, an army well disciplined, appointed, and equipped for war. If Silesia had to regret, that, in changing masters she buried one hundred and fifty thousand of her inhabitants, she could but acknowledge her gratitude to their destroyer, for establishing, for the benefit of the survivors, and their offspring, one of the most ingenious and efficient systems of popular education known to modern Europe. And the empress, Maria Theresa, might well think the injury repaired, which, as queen of Hungary she had sustained in the loss of an entire province of her kingdom, by receiving from her former enemy, in the example and service of the benevolent Felbiger, those means which she and her successor had the wisdom to employ, of diffusing useful knowledge throughout an empire.

The most striking peculiarity of this system, and the most interesting feature, next to its wide diffusion, was manifested in the care which its founder bestowed on the formation of those teachers who were to give effect to his whole design. These, when he began his benevolent task, were, in Silesia, "the village fiddlers." But he soon replaced them by candidates for their station previously instructed, not only in the knowledge that they were to teach, but in the mode of teaching it which they were required to practise.

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*See Appendix, Note VIII. **See Appendix, Note IX.

Having thus briefly adverted to the parish schools of Scotland, the schools of Prussia, and the Normal schools of Austria, I proceed to the primary schools of France, and the outlines of that extensive system of national education, of which they constituted the intended basis.

Whatever were the errors or the crimes of the French revolution, a neglect of popular instruction, so far as legislation could operate, was not of their number. To change, by the mere force of a political convulsion, the genius and character of a whole people, proved indeed as arduous as it ever is, by mere human power, to effect a sudden reformation of the temper and habits of a single individual. But, so far as the laws could exercise any influence in promoting the general diffusion of knowledge, their efficacy was early exerted, and steadily prosecuted, as long as the liberty of the people continued to be the object of their public councils.

Some of the beneficent effects of that plan of popular education which originated in the Normal schools of the third year of the republic, and was enlarged and systematized under the governments that successively followed the dissolution of the national convention, yet survive, to rescue that ill-fated struggle for human freedom from the unmerited denunciation of having produced no advantage whatever to France, or to mankind.

The Normal schools were designed not only to supply the place of those literary and scientific institutions which anarchy had subverted, but to be spread over France, and to regenerate the national character. They were so defectively constituted, as to flourish nowhere but in Paris; and were superseded the year after by another system of instruction, consisting of Primary, Central, and Special schools.

Before the revolution—with the exception of the academies founded in Paris, by Colbert, for the encouragement

of the arts and sciences, during the magnificent reign of Louis XIV., and those institutions, in the same capital, which almost immediately preceded the revolution—the chief purpose of the literary extablishments of France, like that which founded the colleges and universities of the rest of Europe, had been the culture and diffusion of a knowledge of the Latin and Greek languages; objects worthy, at all times, of very high, though certainly not of exclusive regard.

The primary schools of the republic were designed to teach the living languages, and to be so multiplied and distributed, as to extend to every family in France the knowledge indispensable for all her citizens.

To these succeeded, in the order of instruction, the "central schools," of the several departments, which taught, at moderate cost, to all, and gratuitously to such youth as could not afford to pay for their instruction, the higher branches of a liberal education; and each were provided with a philosophical apparatus, a public library, a botanic garden, and a museum of natural history.

Last in order, were the special schools; and among them, those established for the public service, and the application to practical use of the knowledge most essential to the internal improvement, defence, and safety of the nation. Towards the execution of this system, but for the benefit, chiefly, of the popular branches of it, an annual appropriation was early provided, equivalent to twelve hundred thousand dollars.

Six years after its promulgation, a change was effected in this plan of education, by the consular government, which, retaining the primary schools, charged the local municipalities with the obligation of providing the apartments for the schools, and the parents or guardians of the pupils, with a contribution for their instruction, to be determined by those local authorities. In this revolution, to the "primary," succeeded "secondary schools," in which were taught the Latin, as well as the French language, together with the elements of geography, history, and mathematics. The Lycées last followed, for instruction in the sciences and belles lettres.

In the last, all those children were taught at the public charge, to whom the government dispensed a gratuitous education, as a reward of their parents, for rendering eminent service to their country; or of the pupils themselves, for the genius and application by which they had been already distinguished. The number of the former was limited to twenty-four hundred; the latter might extend to four thousand, and were required to comprehend pupils selected from all the departments of the republic, with reference to their respective population.

The special schools of the original system, established by the Directory, remained unchanged, embracing the ancient College of France, which had survived the first paroxysms of the revolution. Aided by numerous academies in the metropolis, by public and private lectures on every branch of science, by numerous and splendid libraries, by models of ingenious mechanism, the national observatory, the halls and galleries of the fine arts, both ancient and modern, the extensive and diversified garden of plants, and the rich and skilfully arranged museum of natural history it completed the structure of the system of national education, provided by the French republic. The Institute of France, while it supplied the ablest professors of the Parisian schools, academies and colleges, and held its periodical lectures, constituted, of itself, the most learned assembly in the world, and crowned this vast fabric of arts, science and literature. And truly magnificent it was.

That, in its practical effects, it was not fortunate, throughout all its numerous branches, is well known. The moral sciences, politics and political economy, which are best cultivated in peace, were too much neglected. All that contributed to advance the military power of the nation was assiduously cherished, and never more zealously than while it supplied to the pride of conquest, amidst continual wars, the aliment of military renown. The elementary portion of this system, which was designed by its founders to elevate the character of the great body of the French people, never flourished; and, in its most essential provision, for that object, of gratuitous instruction, was abandoned by the consular, and not restored by the imperial government.

As early as 1798, Bitaubé, the president of the National Institute, in an address to the council of five hundred, and the Council of Ancients, referring to the report of the physical and mathematical classes, in which this system of education had its origin, tells the French legislature, that "the object of the whole institute, and of the nation itself, was, that the primary schools for the instruction of youth should be thrown open, in order that the central schools should not be deprived of their firmest foundation." "You know, fellow citizens," said he, "how important it is for the public order, the maintance of the laws, and the correction and purity of morals, that those whose fathers you are, should be early instructed, and usefully employed." "You are called on to watch" he adds, "over a garden of young plants, which are drooping, and, if not speedily revived, will fade away."

"Time," says a cotemporary professor of Denmark, the reporter of this address, who was then on a public mission to France, "will prove whether it would not redound more to the advantage of the French nation, that these patriotic views should be carried into effect, than the conquest of entire provinces."* And time, my audience, has proved it, by evidence the most unquestionable! For, what has become of the founders and finishers of this revolution?

*See Appendix, Note X.

Had the policy of the conqueror of so many states and kingdoms, just rising into renown, when this system of national education was completed, but seconded the wishes of the Institute, France, under his auspices, might have continued the form, until her character had been moulded to sustain the genius of a republic.

No unholy alliance would have combined against a power productive only of the fruits of peace and order. Or had foreign war proved unavoidable, and fortune forsaken the standard of the man who delighted to regard himself as her favoured child, the republican hero and sage of La Grange, and a new generation of Frenchmen, regarding Napoleon as the author, not of their evanescent military glory, but of their durable happiness, would have rallied around his wavering standard, and firmly planted it again on the ramparts of Paris. A miserable populace, who sung to him hosannas in the day of his triumph, would not, amidst like anthems to his conquerors, have twice bartered away his liberty, and ultimately his life, to preserve the paintings and statutes of that metropolis, which he had adorned with so many monuments, erected to the glory of France.

Unknown to fame, Elba, his temporary prison, would have escaped the eye of the historian on the map of Europe; and St. Helena, his dungeon and his tomb, would have continued, without suspension, amidst the solitude of the ocean, the salutary office of refreshing the spice-bearing ships of India. Freedom, in the old world, would not have been doomed to experience a long and sad relaps into the arms of despotism. The opening buds, which had begun to blossom with promise, on the sunny peninsulas of southern Europe, would have excaped the fell northern blast. The cruel murder of Riego, and the unredressed wrongs of Greece, would not have consigned Spain to infamy, and all Christendom to lasting reproach.

As we pass from this cursory view of the institutions for popular instruction in Europe, to a consideration of those erected in America, it is gratifying to perceive that freedom, in the New World, has rather profited than suffered from the convulsions which shook her transatlantic dominion. They have supplied her with fresh fields for culture, and furnished to her earliest votaries, if not havens for shelter from the storm, a chart to guide them, and beacons to shun.

Though an apology may be found in the first occupations of our forefathers, and their long continued dependence on Europe, for the narrow extent of American literature and science, no adequate excuse can be offered by their descendants, for a neglect of popular education.

To the honor of our country, this excuse is not every where needed. Happily for the future progress of this branch of practical philosophy, we are already supplied, by our own experience, with the means of adapting it to our peculiar institutions, and of assuring, by an immediate manifestation of its beneficent effects, its future extension and improvement.

Among the great territorial divisions of our federal republic, New-England, and of the states of New-England, Massachusetts, is entitled to the credit of affording the first great experiment of popular education in America.

Its date is as ancient almost as her earliest settlement; following it, after an interval, in fact, of but seventeen years. Connecticut, as might have been expected, from her relation to her elder sister, proceeded in this labour, next in order of time. Vermont too recently acquired a separate existence, to put in an independent claim to the honor of early aiding this useful example. New-Hampshire cannot be reproached with obstinate delay in copying it; and Maine, so lately a part of Massachusetts, partakes of the merit of her parent state.

Rhode Island, for her numbers and territorial extent, the richest member of the American confederacy, and the wealthiest commonwealth on earth, is the only one of this cluster of republics, which has failed to imitate the system of her neighbours. I mention this, not to her reproach; unless that be conveyed by the fact itself, and impartial justice forbids its suppression.*

The pious foundation of the common schools of New-England is manifest, in the preamble of that act of Massachusetts, by which she led the way in the American system of national instruction: and the date of that act, immediately following the legal establishment of the parish schools of Scotland, as well as the details of the subsequent legislation of Connecticut, upon the same subject, distinctly point to the source of their common origin.

It is thus that we behold religion, every where the friend of man when not abused by him, the faithful conservator of the learning of the world—during the Gothic darkness of modern Europe, becoming its steady conductress from the barren heaths of North Britain, to the forests of America!**

The very little progress of popular education, without the limits of New-England, till within a few years past, does not require our special notice in determining the relative claims of our own commonwealths to the credit of its early introduction.

In contemplating the present extent of general education in America, it is highly gratifying to be able to add the names of many other states, who have prepared the foundation, or commenced the superstructure, of systems similar to that of New-England.

Virginia and New-York, almost at the same moment, provided and set apart a "permanent fund" for "primary" or "common schools," as Connecticut had done very long before either, being the first state that supplied, in imi-

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*See Appendix, Note XI. **See Appendix, Note XII.

tation of the example of Scotland, this important principle in hastening the diffusion of popular education.

South Carolina, Maryland, New-Jersey, and Vermont, have united, in the order of their enumeration, in providing a similar fund.*

The contribution of Pennsylvania to education of every grade, have, till her recent act of 1824, taken the shape of special donations, extending from time to time from a very early period to her several colleges, academies, and schools; on which she has, cotemporaneously with each pecuniary grant, charged upon the school receiving it, the obligation to educate gratuitously a certain number or proportion of its pupils.

A reference to the "literary" or "school funds" of the several states, apart from the provision for public schools made under the authority of law, by coercive or voluntary taxation through the agency of small communities, derives some importance from the light which their operation affords in determining on the best mode of supplying the necessary expenses of elementary instruction. Experience has demonstrated that the pecuniary aid furnished by those funds, though not indispensably necessary, is of great utility. For more than a century after Massachusetts established by law, both her "English" and her "grammar" schools, (which was as early as 1647,) formal complaints were made by her legislature of the inexecution of this law. The imposition, frequent augmentation, and continuance to this day of heavy penalties on her incorporated towns, liable to be enforced by indictment and public prosecution in her courts, for neglecting to tax themselves for the maintenance of public teachers, manifests the defective sanction of her system, and its inaptitude for general imitation. While the unexampled rapidity of the diffusion of popular principle of governing men by rewards rather than punishments,—a principle, which, if salutary in the regulation of the conduct of individuals, would seem to be yet more applicable, if not indispensable to the government of corporate bodies as extensive as the towns of the east; where that geographical denomination, as in the language of all those states except Pennsylvania, who employ it at all, embraces large tracts of waste and cultivated lands, as well as the villages and separate dwellings of their numerous cultivators and inhabitants.

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*See Appendix, Note XIII.

The experience, however, which recommends the creation, and suggests the most efficient mode of appropriating such a fund, does not prescribe the source from which it shall be drawn; much less does it require the delay of elementary education, until it shall have accumulated to a large amount, as might be implied from the practice of several states.

Among those states, New-York, who has so recently employed her fund, does not any longer exclusively rely on it to supply the entire appropriation from her public treasury to her "common schools."*

Connecticut, very long before she had established any such fund, New-Hampshire, who has never provided one, and Vermont, who is still nursing hers for future use, devised, nevertheless, a more practicable and efficient system than that of Massachusetts, for supplying the necessary cost

*See Appendix, Note XIV.

of public instruction.* They set apart a certain portion of their current annual revenue for the maintenance of public schools, on the express condition that it should be apportioned according to a determined ratio among those societies, towns, or districts only, who should provide among themselves by taxation or otherwise a sum sufficient, when added to their respective portions of the distributable public revenue, to maintain for a certain period at least of each year a public school.

This condition is every where found to produce a compliance with the wishes of the legislature by whom it is ordained, and to super- the necessity of penalties which would be offensive, if enforced, the feelings, and must prove much more injurious, if disregarded or contemned, to the best interests of society, by occasioning a disrespect of the laws.

A permanent capital set apart for public education, however it may be obtained, if not in its origin the offspring, must be regarded in its application as the mere substitute of taxation. There is, therefore, no essential difference between the creation of such a capital, and a permanent appropriation of a part of the ordinary revenue of the state. All that is essentially necessary to perfect this provision for public schools, is, that each smaller corporation, county, town, society, or school district, shall be empowered to tax itself to the extent which may be required to defray the expense of educating all its youth; and that it be tempted to exercise this usually odious power by an adequate incentive. This incentive is found in the tender made by law to each corporation of a conditional advantage, which, if it diregard, it must entirely forfeit.

The instant a system of education founded on such a basis is begun, its diffusion is accelerated by the desire of

*See Appendix, Note XV.

every neighbourhood which beholds, to share its benefit; and this desire is quickened by the consideration that the distributable fund is the public property; supplied at the expense of the whole community entitled to share its benefit.

A better demonstration cannot be furnished of the efficiency of this simple expedient for defraying the expense of a system of popular education, than by referring to the rapid progress of that of the state of New-York. Commencing with the foundation of her "school fund" in 1812, and its nominal application by law in 1814, though, in fact, not before 1816, aided by a fund, which, when applied, yielded an annual income of but fifty thousand dollars; and which, even now, supplies, when augmented from the common revenue, but twice that amount, in the short compass of ten years from the establishment of the first school to which the fund gave birth, its beneficent operation has extended to the education of four hundred and twenty-five thousand pupils.* In effecting this noble result, it has moreover elicited from the private revenue of the people the cheerful disbursement, not only of their separate portion of the annual expenditure required in aid of the general appropriation, but of the fixed capital vested in the sites, houses, and permanent furniture of the numerous seminaries, near eight thousand in number, in which those children are instructed.

The total sum applied to the common schools of Connecticut in the last year, from her constantly augmenting school fund, was about seventy-two thousand dollars. Its effects were, that, of all her youth, comprehending eighty-five thousand between four and sixteen years of age, none were uneducated; and the cost of their instruction did not surpass an average expenditure of two dollars for each pupil.**

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*See Appendix, Note XVI. **See Appendix, Note XVII.

As this sum exceeded the ratio of the expenditure of New-York, to the number of her educated youth, enough is ascertained by the experience of those states alone, to evince, that economy in its strictest signification constitutes one of the characteristic features of the New-England system of popular education.

Contrasted with the disbursements of Virginia, for the education of the poor, the difference of the result is very striking. Forty-five thousand dollars are annually apportioned between her numerous counties, cities, and corporations, according to a ratio deduced from the respective white population; and the portion allotted to each county, or corporation, is placed at the disposal of commissioners annually appointed by their respective courts, and charged with the obligation of applying the sum received by each, to the education, by such schools as may be found to exist, of the children of those parents who are unable to pay for their instruction. The annual reports of the disbursements under this system, swell the cost of instruction for the whole commonwealth, to an average of near nine dollars per annum for each scholar; while the entire number of children benefited by the application of the fund, during certain portions of the last year, are but about ten thousand, being less than a moiety of the total number reported to be in a condition to require, for their education, public aid.

An analysis of the causes which conduce to the superior economy of the northern system of popular education, would lead to the developement of many other advantages which it possesses over the present system of Virginia.* Part of them may be comprehended briefly, in the proper distribution and permanent location of the several schools, the reduction of the wages, and better capacity and character of the teacher; and consequently, the more equal and general diffusion of the benefit, and the improvement of the quality of the instruction designed to be dispensed to all the youth of the commonwealth.

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*See Appendix, Note XVIII.

Some peculiarities of the New-England system, merit, however, if they do not require, in conformity with the end of this discourse, more particular regard. Among these are the total abolition, in the elementary schools, of the odious distinction between the children of the opulent and of the poor, together with the simplicity and utility of that distribution and organization of society, which assures to this system its certain and successful operation.

If it be one of the most salutary effects of popular instruction, to diminish the evils arising to social order from too great a disparity of wealth, it should be so dispensed as to place the commonwealth with regard to all her children, in the relation of a common mother.

A discrimination, therefore, in the same schools, between the children of different parents, which is calculated to implant in very early life, the feelings of humiliation and dependence in one class of society, and of superiority and pride in another, should be avoided as alike incompatible with the future harmony and happiness of both. And it is no more an answer to this objection, that time and necessity gradually overcome, among the poor, the natural indisposition to send their children to schools so organized, than that the same lenient effect of familiar habit, reconciles man to every other species of degradation, as it but too often does to guilt itself and all its consequences. It is one of the most beneficent effects of that education, which aims at the equal improvement of the understanding and the heart, to elevate the sentiments and character of every citizen of the commonwealth; and no distinction among its pupils should be retained in its first lessons, inconsistent with this benevolent and useful end.

A yet more powerful recommendation, however, is presented in that division of the territory of each state into townships, or school districts; and that organization of society which so happily and efficiently provides for the administration of the northern system of education, wherever it prevails.

It illustrates, in the humblest office of government, if you regard the talents of the agents that it requires—in the very highest, if you consider its useful and benevolent end, the benefit resulting from the division of labour in all the employments of society, whether mechanical, scientific, or political. The restraint which this division imposes on the abuse of power, and the diminution of its incentives by lessening the attractions of power itself, are not worthy of regard in the humble offices of engaging a competent teacher; constructing a school-house, presiding at a town or district meeting, recording its proceedings, collecting its assessed taxes, superintending the studies, and inspecting the order and discipline of a district school. But it is most worthy of the highest consideration, that, by lessening the sphere in which those humble but important duties are to be performed, the chances are multiplied of having them diligently and faithfully discharged; that they are thus brought, not only within the supervision and scope of the most ordinary intellectual capacity, but of the most moderate ability to spare the time, attention, and labour, requisite to their regular execution, with no other compensation or reward of the agent, except the consciousness and the reputation of doing good. As those, however, who are annually elected by the suffrages of their neighbours, to perform these benevolent tasks within the narrow precinct of a township or school district, are often the parents, guardians, or near relatives of some of the children to be instructed, there exists a yet stronger security for their fidelity and zeal. Nor should the moral effect be disregarded, which must result from the multiplication and diffusion of these numerous and high social obligations among men, that, while all the youth of the country are instructed, the aged are expited to watch over their progress. The laws themselves, by a new and beneficent occupation, elevate the intellect; and by a mark of public confidence, augment the honest pride and patriotism of their numerous agents. A very large community opens a field too wide and oppressive for the performance, without compensation, of these moral and political trusts. But, an entire commonwealth divided into counties, its counties subdivided into townships, and its townships into convenient school districts, conducting the periodical elections of its county, town, and district officers, by all their inhabitants who are the heads of families having a permanent abode within its bosom, presents the spectacle of so many miniature republics acting upon the maxims, imitating the practices and imbibing the generous spirit of that larger community of freemen which encircles and protects them; of which, indeed, they are the minute wheels, moving, like the smaller portions of the most ingenius clock-work, in perfect harmony with each other, and in such accordance with the will of its maker, as to ensure the exact fulfilment of his purpose. One circle, yet smaller, remains to be added—that to which every pupil joyously returns at the close of each day's instruction, to share a parent's smile, and partake a mother's tender care.

There is, in such a scene, something so attractive, that in its contemplation the judgment surrenders its function to the heart; and all sight is lost of its vast political and moral effect upon society, in the influence which it immediately exerts over our own affections.*

Let it not be imagined that the introduction of this system, alike adapted to all the purposes of internal police,** into those states whose population is less dense than that of

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*See Appendix, Note XIX. **See Appendix, Note XX.

New-England, would be at present inexpedient, or impracticable. Massachusetts did not find it premature, more than a century and a half ago, and she has, still remaining, large tracts of uninhabited country. So have not only Maine, but Vermont and New-Hampshire. It is, in truth, one of the most striking peculiarities of the organization of this system, that its administration admits of the easy extension or contraction of the sphere of its operation. The system may be offered, in its introduction, where it is now unknown, under a sanction, not coercive, but persuasive, to the separate counties, or parts of a state; to be accepted, where it is calculated to be of immediate use; where it is not, to be rejected or defferred to a future period.

To all the Atlantic states, south of Delaware, this consideration applies with peculiar force, in answer to the superficial objection to its operation at the present time, that it would be premature. But an examination of the real import and character of this objection warrants a further reply. Let it even be admitted that, in certain portions of Maryland, Virginia, and North Carolina, there are large tracts of country covered by estates which supply very few children for instruction, within a district sufficiently extensive for a single school. This is the very territory which, being the property of wealthy proprietors, least needs the aid of gratuitous instruction—where the parent either sends his child from home, for his education, or, at greater cost, engages a private tutor. In all those states, there are very large tracts of well-cultivated soil; and a numerous population; which are more than prepared, are actually suffering for want of facilities of education. If objected, that the lowland country, bordering on the navigable rivers, along the banks of which these large estates are spread, should not contribute to sustain those upland schools, which its youth do not frequent;—the objection may be met by an argument, also founded on the unequal operation of metal and physical causes upon different portions of the same country. When war and invasion threaten, and hostile fleets blockade the entrance of those defenceless lowland rivers, shall the inhabitants of the mountains say to those of the sea-coast, Fight your own battles? We are safe—Defend yourselves.

In that education which wisely diffuses useful knowledge, the whole community have a common interest, as they have in the common defence of a common country, against a common enemy.

But every objection that can be urged to the expense of a system of elementary instruction, must find a conclusive answer in that experience which demonstrates that the total expenditure which is required for the education of all the youth of a country, is found to fall far short of the actual cost of instructing in the ordinary schools the children of those parents who can afford to defray the expense of their education. And surely the sons of opulence will not complain that the children of poverty are taught at their expense, when, educated themselves at the same schools, they perceive that the total expense of their own instruction has been greatly reduced by a general system of popular education.

In closing this survey of the American system of national education, it yet remains to consider the extent of the knowledge which it is designed to impart, and the ages which it admits to the benefit of instruction.

Massachusetts, the first, as we have seen, to introduce it, cotemporaneously required of her towns the erection of a "Grammar," and an "English school!" limiting the obligation to provide the first, to such towns as contained not less than a hundred, and extending the last to every town that contained not less than fifty families. Of those which comprehended five hundred, she required two schools of each description.

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Her grammar schools were expressly designed "to fit her youth for the university," which she had already erected: and no pupil was allowed to enter one of them, without permission from the selectmen of his town, unless he could "read and write." The instruction of her English schools was, at first, confined to these humble offices, to which were added at a subsequent period, "arithmetic and orthography." The system of Massachusetts is that also of Maine.

New-Hampshire entitles her district seminaries, "English schools," and imposes on them the legal obligation of teaching "the English language, reading, writing, English grammar, arithmetic, geography, and suchoother branches of education, as," to use the language of her laws, "it may be necessary to teach in an English school."

Vermont prescribes for the course of instruction in her "common schools," "reading, writing and arithmetic."

Connecticut simply imposes on each of her school societies, as a condition on which it shall be allowed to participate in any share of her annually distributed revenue, whether derived from her school fund, or the appropriated fifth of her assessed taxes, that the society shall establish and maintain for a certain period, at least, of each year, "a school," for the instruction of its youth. But she further authorizes any school society, with the consent of a majority of two-thirds of its inhabitants qualified by law to vote, to institute "a school of higher order" for the common benefit,,in which shall be taught, "English grammar, composition, geography, and the learned languages." And, in the event of the establishment of such a school, she apportions the share of the school fund allotted to the several districts of the society, according to an equitable ratio, between the common district schools and the society school of higher order.

New-York expressly provides, as Connecticut, for nothing more than the establishment and support of "a school," during a certain period of each year, and her laws are silent as to the course of its instruction, except that an authority to prescribe it is vested in the superintendent of her "common schools." She limits, however, the extent of the power, vested in her school districts, of voluntary taxation, to the extent of raising twice the sum allotted to the district from her distributable school fund.

The references, in the laws of the several states to the ages of their children, except in the late act of Pennsylvania, is designed, simply, to fix an equitable rule of apportionment for the distributable part of their respective school funds. In the Pannsylvania act of 1824, the gratuitous instruction which it proposes to disseminate, is limited to pupils between the ages of six and fourteen.* In Massachusetts, where there is no distributable school fund, as in New-Hampshire, the laws are silent as to the ages of admission into their common schools. A rational being should be allowed the benefit of instruction, where practicable, without serious public inconvenience, at any age at which he may desire to enjoy it; and, accordingly, in the last annual report of the number of pupils received in the common schools of New-York, the number instructed exceeds by thirty thousand the portion of the entire population between the reported ages of reference, that is, by a ratio of more than eight per cent.

The very partial execution of the late acts of Pennsylvania and New-Jersey, the recent origin of that of Maryland, relative to common schools, and the absence of precise information with respect to the character and operation of the system devised for the same end, by South Carolina, denies to me the means of extending further this survey of the popular education of the Atlantic states.

I am not aware that Delaware, any more than Rhode-Island—that North Carolina or Georgia has ever passed an act with a view to this object.

To the west, Kentucky and Tennessee have, within late years, directed their attention to the higher branches of education, and the spires of their universities now rise above those primeval forests, in which, very little more than half a century ago, the untutored Indian, the panther, the bear, and the wolf, maintained a savage sway, disputed only between themselves.

Among the greater part of those states more recently admitted into the Union, an ample foundation has been laid for the future instruction of their people, by the wisdom and munificence of the national government: and Ohio, constituting in her recent origin, her almost miraculous growth, and her present improvement in useful and liberal arts, the noblest monument of American enterprise and industry, has already begun to rear a literary superstructure, on this federal basis, which will, at no distant period, reflect equal honor upon herself, and the states from which she sprung.

After this imperfect history of the origin, progress, cost, administration and extent of the popular education of the United States, but especially of New-England; and New-York, who has so judiciously and successfully copied the institutions of her northern sisters; the inquiry naturally arises, whether this system is susceptible of improvement.

The diversities among those states, in their past legislation, would render this at least probable; while it suggests to each state the expediency of an attentive examination of what its neighbours have actually accomplished, or attempted, with a view to form a more perfect system of the materials already supplied by the experience of our own country. But there are other reasons for entertaining the belief, if not for confidently affirming, that the American system is yet defective; and that it is capable of melioration without launching upon untried experiment, either by referring to examples abroad, or availing ourselves of the suggestions forced upon us by those which are nearer home.

Investigation may manifest that we have advantages to gain, errors to correct, and evils to shun, in the extension of the American system, some of which, it is hoped, have been already partially suggested; and others, with the continued indulgence of my audience, I will endeavour to present, with the highest deference to the judgment of those practical statesmen whose path it has been my highest ambition to explore, as it will be, to endeavour to extend their cherished purpose, that of preserving and advancing the prosperity of our common country.

From Massachusetts, the returns of her educated pupils are so incomplete, as to render imperfect any estimate of the expense attending popular education of that state; and even those of Connecticut do not furnish an exact enumeration of the total number taught at her schools.

New-York is the only state whose system of common schools subsists in so perfect a form in her statute book, as to admit of its easy comprehension and imitation, without investigating her antecedent laws, or the condition of her society and manners. Its recent origin has assured to it this advantage in the estimation of all, who may not be disposed to look beyond the respective codes of the several states who have legislated on this subject, in order to provide a system for their own use. New-York is, also, the only commonwealth which appears to have established a central executive power, charged with the special duty of supervising the administration of her school system, in all its parts. His authority is so great, however, his duties so numerous and diversified, as to suggest a rational doubt whether the management of her school fund, and of all the fiscal concerns of her system, had not better be confided to a distinct authority from that to which she looks for regulating and supervising its intellectual and moral department.

In the plan of education submitted to the legislature of Virginia, in 1816, and approved by its popular branch, a "Board of Public Instruction" was provided, for this latter purpose; and the care of her "Literary Fund," was left, as before, with the "President and Directors," to whom it had been confided in 1812; to be nurtured and appropriated, from time to time, as the General Assembly might ordain. The Board of Public Instruction, elected annually from various portions of the commonwealth, by the legislature, was designed to provide, under the sanction of its authority, and subject to the annual revision, the objects and modes of instruction, and the discipline to be established and maintained in the "University of Virginia," and the several "Colleges, Academies, and Primary Schools," for the foundation and construction of which, a prior resolution of both branches of the legislature had provided adequate resources.*

As a consequence of this seeming defect in the system of New-York, which is more strikingly manifested every where else, there is in no state, at present, any authority erected, competent, even were it empowered, to secure some of the most important advantages of a system of widely diffused popular instruction;—as for example, improvements in the course, discipline, and extent of the common education, and constantly increasing economy in all its necessary expenditures. Pursuing this train of thought, might not uniformity of instruction be carried so far, as to require that the same books be used in all the schools designed for the same grade of instruction; and adequate provision be made for their printing and distribution on the cheapest terms?

The inspectors of a town are required to visit all the schools of the districts which it embraces; but there are no common inspectors for a county, much less for the entire state, or any considerable portion of its territory, or number of its schools. No adequate provision can be supposed to be made, therefore, even for the uniform use and pronunciation of the common language of the country; nor any safeguard erected against those provincial phrases and dialects, which, as the population of a state becomes more and more fixed to the soil, and gathered here and there in detached masses, having little personal intercourse with each other, are likely to take root in the language of the people; and which are known to become, when too deeply planted to be eradicated, the source and channel of local prejudices and animosities.*

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*See Appendix, Note XVIII.

Many of these defects, if they may be so regarded, would be remedied in whole, or in part, by supplying another of more serious magnitude, which it is confidently believed extends at the present moment throughout the whole system of American popular education— the want of an adequate supply of competent instructors.

We have seen that in the system which Felbiger established in Silesia, under the auspices of Frederick William, preceptors were educated for their peculiar province, before they were allowed to enter upon its duties.

The revolution, which checked the employment of British capital in American commerce, obstructed in like manner, the source from whence the southern states at least derived, prior to that event, the greater part of their public and private teachers.

Massachusetts, indeed, prohibited by law the employment of foreign instructors in her schools, at a period when Virginia and the states to the south of her territory had scarcely any others, except what they drew from the East.

Among the former, however, were then to be found, for very obvious reasons, the best scholars, and ablest teachers, if not always the best men. The broad pronunciation to

*See Appendix, Note XIX.

the South, of the first letter of the alphabet, indicates how many of those were supplied by North Britain; then, as now, far in advance of the southern part of that island, in popular, if not in classical and scientific education.

This valuable class of men, for to us they were invaluable, made the education of youth the only business and pursuit of their lives.

Since we have been thrown upon our own resources, and those of our sister states, for a supply of teachers, classical learning, and domestic education have both declined. The chief cause of this misfortune, is, that the art of teaching, respectable as it is, has become in most instances a temporary pursuit, regarded as but the mere avenue to some other; a by-path, into which the American scholar turns immediately after he has quitted the course of his university or college, until he is prepared to travel the beaten high road to literary distinction and wealth in some one of the learned professions.

It would be indeed extraordinary, if very young men, however well educated themselves, should prove at once as capable instructors of youth as their seniors, whose passions age had moderated; whose knowledge continued application had enlarged, and to whom experience had taught skill in the art which they both professed and practised.

The absence of competent instructors for the multiplied schools of a system of education as expanded as the American territory, must be long very sensibly felt to the North, as well as to the South; and to the West also, whose literary institutions will shortly begin to ripen into maturity, under the invigorating aid afforded them by the general government.

The whole country is, therefore, deeply interested in the adaptation of the northern system of classical as well as popular education to the formation and improvement of this valuable class of men. Their number will undoubtedly increase with the demand for their services; but the quality of those services is not likely, while that demand is so great compared with the means of supplying it, to improve with their multiplication. It well merits serious regard, therefore, how that quality may be improved, if practicable, by defraying a part at least of the necessary expense of its production.

If learning be cherished in our universities and colleges, by fellowship and scholarships, and those institutions for the higher branches of knowledge continue to derive from their own bosom their ablest professors, let similar appendages be attached as supernumerary tutors to our several colleges; or ushers, assistants, or monitors, to our numerous academies or secondary schools; in order, more effectually, to supply the want of competent teachers in the schools of primary or elementary instruction.

As, in the system submitted to the legislature of Virginia, more than ten years ago, let the materials for forming them be chosen in imitation of the policy of one of the provisions of the national system of France, from the most distinguished pupils of the primary schools; under an obligation, however, on their part, sanctioned by the approbation of their parents or guardians, and recognised and confirmed by law, that the gratuitous instruction of the selected candidates for the office of teacher, shall be repaid to society when their course of preparatory education is completed, by their undertaking for a fixed, but liberal compensation, to instruct their successors. And if those means still prove insufficient, let schools be expressly formed like those which Felbiger established in Silesia, for the education of teachers.—If, indeed, the monitorial instruction of our Lancaster schools do not furnish the best imaginable mode of creating valuable instructors.

By such provisions, as a temporary adjunct to a general system of graduated instruction, superior aptitude, skill, and knowledge, might be made to pervade all the departments of that profession, which should be regarded as the most honourable of all the liberal pursuits of man, as it is by far the most important to his present and future happiness. Instead of being often left to youth and inexperience, it would become the object of the ambition of manhood, and the ornament of age.

That ancient and respectable state, which had the honour of leading the way in the introduction of the American system of popular instruction; who not only forbid the employment of foreign instructors in all her schools, but much earlier inhibited her own citizens from teaching without a license, may it not be hoped, will extend her patriotic efforts to multiply and improve these indigenous teachers, on whom she exclusively relies to supply the obvious imperfections of her elementary schools, and leave those states who have been so tardy in following her footsteps, without any further apology for their protracted delay.

That the system of common schools, in New-England, is susceptible of other specific improvements, a further examination of their actual condition, in reference to their avowed purpose, might perhaps demonstrate; though every candid inquirer must readily acknowledge how much easier is the task of pointing out the defects of existing institutions, than of suggesting for them adequate remedies. These, to answer their intended purpose, when applied to social and political establishments, must be in accordance with the prevailing manners and habits of thinking and acting among those whom they are designed to benefit; of which the experienced statesmen of that happy portion of our prosperous country, are doubtless the best judges. They, as well as my enlightened and indulgent audience, will find in the motive which has prompted my review of their past labours, an apology for the presumption which it might otherwise seem to indicate.

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I ardently wish that we could offer, from the south, an adequate return for the benefit which our whole country may be expected to derive, from the improvement which the more matured institutions of the north must, ere long, reflect on this branch of experimental moral philosophy. With a soil rendering to labour a more liberal return, a sun that more speedily ripens, and a shorter winter to consume its fruits, this portion of our Union will not always yield the palm of honour, in the liberal field of competition which we are invited to enter, by so many powerful appeals to interest, duty, and humanity.

The greatest improvement of which popular education is susceptible, would consist in an extension, to the greatest practical limits, of the knowledge, and industry, and virtue which the elementary schools can disseminate.

A preparatory step to this, will be the introduction of better teachers and improved methods of instruction; but its establishment supposes something more: an enlargement of the purposes of this species of education.

The vast importance which I cannot but attach to an enlargement of the system of popular instruction in America, will, I trust, plead my apology for trespassing yet longer on your indulgence, by a further developement of that scheme of National education, which, throughout this discourse, I have had steadily in view, and of which it has been my immediate purpose to supply the foundation.

Education, like all other arts, has its principle founded in its own nature, which prescribe its form, and regulate its practice, It terminates,,if at all, only with the life of its pupil; and wherever it may end, it begins its useful labour before the steps of infancy can reach the school-house path. Its first lessons are received on that bosom which lulls the infant's cares to rest; in the cradle that rocks the infant's slumbers. He first learns to lisp a mother's tongue, and catches from her delighted eyes the first ray of human love. This then is the first and universal school of man, civilized or savage; and most important is it to his future happiness, that his first teacher should be herself instructed. For here the temper receives its first impression, and the character takes that early hue, so apt to colour all the rest of life.

If feeling were our purpose, how could we loiter here, or travel back beyond the bounds of memory itself, to bless the hand that smoothed our infant brow—the voice that hushed our infant cries! But my task urges me to proceed. Among the poor, labour early arrests this parental education, and limits it not only to a short duration, but to very narrow bounds. The instruction in letters, which follows, if at all, whatever be its form, is that which is usually, if not exclusively, denominated education. Its end is both personal, and social. It has reference to time present, and to come; and is, therefore, both civil and religious, for the being who is its object, has an existence not temporal merely, but eternal.

Therpersonal end of education can be completely attained, only by the utmost practicable improvement of every faculty, bodily and mental, of its subject. Its social purpose presupposes an attention to the former, but superadds the labour of fitting its pupil for all the duties of society in this life. Its religious end is to prepare him for the life to come; but, as from the anticipation of such a life the duties of this derive their most powerful sanction, and this world its chief value, every judicious scheme of instruction, and, consequently popular education itself, embraces all these objects.

Being an experimental science, to what extent the improvement of any branch of it can be carried, it must be left to experience to determine. The forms under which it has appeared, whether of schools, academies, colleges or universities, are ascribable to its objects. They should be severally regarded as the means of acquiring knowledge, rather than as conferring it; as instituted to teach their pupils how best to exercise their various faculties; as the beginning, not the end of their improvement, since that terminates but with life itself.

The elementary schools should supply those means of intellectual and moral culture, or which no member of society should be destitute; and they should be so multiplied and distributed, as to be within the reach of every citizen. Their instruction should begin where that of the universal school of the parent ends.

The instruction of the academies should commence precisely where that of the primary schools has ceased. The grade and object of their tuition, as well as their total number, must depend on the state of society; and should be calculated to urge its further progress in improvement.

The colleges, succeeding the academies, should accommodate their course of study to the advances already made by the pupils of the academy; and fit their scholars for entering on the study of the learned professions, and of the arts and sciences in all their higher branches.

An university at the head of each system of education, should adapt its instruction to the natural and easy extension of the collegiate course, prepares its youth for the practice of the liberal professions which they have respectively chosen; and be capable of teaching, moreover, all that man can learn in the existing state of human knowledge, whatever be his intended occupation; and whether he design to enter on the theatre of active life, or to devote the residue of his days to the culture and pursuit of science. To adjust the several parts of this system to each other, it should have its organization and connexion prescribed, from its commencement to its termination, by law. Even the various edifices which its operation requires,

should have their distribution, their structure, and their appendages of every sort adapted to their intended government, discipline, and end. Over all, a competent authority should preside, vested in a board judiciously selected, and rendered as permanent as a just responsibility to the legislature would sanction. It should be charged with the duty of inspecting, supervising, and enforcing the execution of the entire system of education, in conformity with fixed rules suggested, and from time to time corrected by experience.

In a government founded on free principles, the popular quality at the foundation of the whole system, should pervade alike its entire superstructure; for the genius which its elementary instruction may chance to develope, should be allowed to partake of the incentive of literary and moral excellence, which its course of progressive improvement opens to the human mind. In its origin, such a system might seem too extended for immediate use, in a state of sparse population, or of limited dimensions. Its elementary schools would be at first, such, in fact, as we now see in our country villages: its academies, but grammar schools; its colleges, but academies; and its university, but a college to fit its youth for those schools of law, medicine, or divinity, separately scattered over the surface of the state. But, in time, each department or member of this system would rise to its just elevation in the graduated scale, of which it constituted an essential part. The elementary schools, the basis of the whole, will then begin to encroach on the province of the academy; the academy, on that of the college; and the college, on that of the university. In the interim, our present inquiry naturally leads to an investigation of the means of accelerating the first step in this march of intellectual improvement, by far the most interesting, the extension of the instruction of the primary schools.

Intellectual and moral worth constitute in America our only nobility; and this high distinction is placed by the laws, and should be brought in fact, within the reach of every citizen.

Where distinct ranks exist in society, it may be plausibly objected to the intellectual improvement of the lower classes of the community, that it will invert the public sentiment, or impose on the privileged orders the necessity of proportional exertion to protect themselves from the scorn of their inferiors. But the equality on which our institutions are founded, cannot be too intimately interwoven in the habits of thinking among our youth; and it is obvious that it would be greatly promoted by their continuance together, for the longest possible period, in the same schools of juvenile instruction; to sit upon the same forms; engage in the same competitions; partake of the same recreations and amusements, and pursue the same studies, in connexion with each other; under the same discipline, and in obedience to the same authority.

To render this practicable for a considerable period, an additional expense, it is true, must be incurred in providing suitable instructors for the primary schools. But their studies on the other hand, would approximate nearer to those of the college, if they did not supersede altogether the intermediate instruction of the academy.

One advantage of the primary schools, favouring not only their economy, but the moral improvement which they dispense, is, that their pupils reside under the paternal roof, and experience, in the appropriate and peculiar nursery of the best affections of the heart, the benefit of a parent's watchful vigilance. If the extension of the objects of their studies served only to abridge the academic or collegiate course, in saving the expense of his subsistence and accommodation abroad, and improving the moral principles of his child, each parent would be amply repaid the additional cost of the prolonged elementary instruction; and the poorest members of society would be let in to a share of this advantage, without sensibly increasing its burthen upon the rich.

Orthography and drawing, geography and history, composition, the elements of mathematics, mechanics, chemistry, and botany, sofar as they appertain to agriculture and the arts, along with the higher branches of arithmetic and algebra, added to the present instruction of the primary schools, would accomplish this desirable purpose. With this experiment, might be embraced another, calculated, if successful, (and of its success there can scarcely remain a doubt,) to save to the entire community a subsequent waste of time and expense. In lieu of those childish games and amusements, which answer at present no other useful purpose than that of healthful exercise, military instruction might be early introduced, and continued during the period of youth, so as to supersede its necessity at a more advanced age, and to save all the mischief arising from an attendance on those musters, which, except in large towns and cities, serve no other ostensible purpose than to waste the time, and impair the morals of the people.—That, from these two sources, a sum might be saved, sufficient to defray the cost of the proposed extension of the elementary instruction of youth in America, can scarcely be questioned, if reference be had to the number of days every where expended on militia duty; the amount of fine annually levied on delinquents, and the period consumed in the academy, from home, before the pupils are fitted for a collegiate course, which is usually deferred to the Sophomore, or to the Junior year.* If these suggestions seem to incline to abstract speculation, let it be repeated, that

*See Appendix, Note XXII.

education, after all, is a branch of experimental philosophy with its this difference from political government—another branch of the same science—that speculation in the one does not hazard, as it has often done in the other, the peace of society. The maxims at the foundation of our political institutions, once speculative, have now become practical; let the education which we have ever said that we deemed essential to their perpetuity, be submitted to the same test.

None of the ideas which I have presumed to suggest, in relation to this highly important subject, lay any claim to originality. They are, in truth, neither speculative, nor novel, as I have laboured to demonstrate, by carefully pointing to the success, foreign and domestic, from which they are drawn.

In regarding the public funds, from which the expense of a system of popular education in America should be derived, I have throughout looked to the revenue of the several states rather than to that of the Union. It is from no doubt of the power of the general government to supply to the states, either in land, as has been already done, or in money, as it is now proposed to do, the pecuniary aid required to give effect to such a system. It has been contended, indeed, that the federal government has no legitimate authority to aid the progress of knowledge and science, in America, by establishing a national University, or any of its natural and appropriate appendages, even in that territory, over which the constitution expressly gives to it exclusive legislation. But while I cannot concur in a doctrine so repulsive to the letter, as well as to the spirit of that instrument, I witness its support by others, with less regret, because I believe that the most essential end of education, in America, can be as effectually accomplished by state, as by federal legislation. The light, which more than twenty systems, operating at the same time, will shed upon this subject, regarding it as one yet open to experiment, will be attended with advantages that should not be disregarded, and which may be turned to profitable use. While in its continued support, taxation to a certain extent, by keeping alive the public vigilance, would be a great if not indispensable advantage.

But, I should be unmindful of one of the most honourable manifestations of the wisdom of our federal legislation, if I here omitted to notice the success which has attended one branch of American instruction, purely popular, if regard be had to the spring from which it emanates, the revenue of the whole people; or its pupils, since they are selected, with a view to their own merit, and distributed among the several states, in exact proportion to their relative numbers; I mean that military school, to which the army now looks for a constant and regular supply of military science, and which has been rendered, of late, subservient to another branch of our national defence; in exploring channels of future intercourse among the states, by which the wealth, resources, and strength of the entire union may be, hereafter, promptly combined, for the protection and safety of its several parts: a national school distinguished alike for the morality, order, discipline, and improvement of its pupils; and which owes its immediate existence to the author of the declaration of that Independence which it is, itself, calculated to aid in perpetuating.

But while a foundation has been thus wisely laid, for the patriotism as well as the efficiency of our army, are we not called on to express our deep regret at the unfortunate delay, which has so long retarded the extension of the public care to another corps, entitled, by its past exploits and the prospect of its future usefulness, to at least equal countenance and regard from the National Legislature? I mean the midshipmen, that nursery of our gallant navy.

Ye mothers of America, mingle your complaints with ours, that ye yield the persons of your children to the defence of the nation at an age when their hearts are scarcely weaned from the nurture of your unfailing tenderness, and that nation, after accepting a surrender of your sacred trust, exercises over its objects less than a stepdame's care!

If protected, by the providence of God, from wreck and tempest, while on the boisterous deep, what shall save them on shore, from dangers more fell than either, in the ports which they visit abroad, or in which they remain, on each return to their native country?

Setting aside all reference to moral culture, can it be expected that our navy will retain its high character, if we totally neglect the education of those who are destined hereafter to lead it into battle—and who even in peace will be required to conduct its squadrons, under discretionary orders, on distant service, upon remote seas, beyond the advice and control of the wisdom which might restrain their rashness, or supply their defective knowledge in matters of the highest importance to the public welfare? If the American navy has hitherto earned nought but honour, and our neglect be its only reproach, let its merit no longer constitute our silent apology, but more loudly plead for our active regard.

In the special schools of France, the same education was given to all the youth destined for the military defence of the country, until they arrived at an age, to require distinct courses of instruction, and to choose their several destinations, to the public service, by land or sea. They then entered upon separate paths of study; but even then, the future profession of each pupil was left to the bias of his natural genius.*

*See Appendix, Note XXIII.

In this respect, for the inclination of each pupil, the public interest, which he was educated to subserve, was most effectually promoted. He entered with zeal, into the civil, military, or naval service of a country, at whose expense he had been taught—to aid, by the science which he had acquired in schools of practice as well as theory, the structure of public roads, bridges, edifices, and canals, or the working of the public mines, if he preferred the occupation of peace to that of war: or, if the latter was his choice, he found the indulgence of his wishes in some one of the naval or military branches of the public defence.

If any of these objects be without the pale of the lawful authority of the government of the United States, and cannot, therefore, be provided for at the academy of West Point, a sufficient number of them are included within it, to warrant the extension of that institution. It would thus be rendered capable of supplying many of those moral and political advantages, which prompted the earnest recommendation to Congress of a national University, by that illustrious man, who, while he lived, was in peace, as in war, first in the love, as he now continues, and will ever remain, first in the memory of the American people.

Animated by the desire to render of some utility the task with which I have been honored by your appointment, I have bestowed upon the topic that I selected for this discourse, all the attention which a life divided among many cares, would enable me to withdraw from other very urgent duties. I am sensible of the many imperfections of that, which instead of being an oration, is a treatise; that it has been diffusive, where it ought to have been condensed; and that its range is already too extensive, for the reasonable compass of a public address. And yet I feel that I have not done.

When I turn to that venerable edifice, this sentiment is irresistibly confirmed—for I behold there some of the memorials of the far happiest years of a more than half spent life, and I see near me, in this assembly, many more. Along with them I behold the chief magistrate, and may I not hope, some of the members of the Legislature of a commonwealth, the protection of whose laws I long enjoyed.

Legislators of New-Jersey, in the name of the Alumni of Nassau Hall, I appeal to you, in behalf of their Alma Mater, and invite your patriotic exertion to preserve to her the high rank which she has hitherto maintained among the colleges of America. I appeal to you in the name of the living, and of the dead, whose sentiments, if living, would be mine.

I address you in behalf of the wishes of that crowd of patriot soldiers, orators, and statesmen, of learned and eloquent divines, and of enlightened private citizens, who, in times past, have been annually dispersed from those ancient and venerated retreats of learning throughout America.

Among them, have been the heads and ornaments of the Churches and Universities of other states, as well as your own; the guides of their public councils; the commanders of the armies of our common country; some of the most distinguished members of its federal legislature and judiciary; and the chief magistrate, whose learning, patriotism, and ability, so largely contributed to the formation and ratification of that constitution, which has become the firmest bond of our happy union.

Every other state has begun to adapt its literary institutions, to the advanced improvement of its own condition, and of the arts and sciences of the world. Those states, therefore, from whose bosom the pupils of the college of New-Jersey were formerly drawn, are now preparing for their instruction at home.

Yet, this need not discourage you. Economy, and discipline, the constant companions of application and improvement, will still attract to you pupils from neighbouring and

distant states, and even from foreign countries, if, in all other respects, you afford to them equal advantages for instruction.

Education is, however, now calling to its aid, facilities for acquiring knowledge, and attractions to its cultivation, which our fathers knew not on this side of the Atlantic.

It is confirming its necessary and wholesome discipline, by the charms of imagination, and all the advantages which commerce and the liberal arts supply for the pursuit of science.

Gardens filled with the productions of every soil and climate; museums of natural history stored with the treasures of the fossil, mineral, and animal kingdoms, are added to the extended apparatus of chemistry, and natural philosophy; and to those splendid libraries, in which are deposited the learning of all nations, past and present.

Painting, and sculpture, and architecture, are supplying pictures and models to form the taste, and elevate the genius of the future age; and groves and walks for exercise and recreation, adorned with the memorials of departed worth, like those which crowned of old the banks of the Ilissus, are winning the youthful student to the muses, from the noisy street, and the foul haunts of dissipation.

Nassau Hall has been long a college. We ask you to extend its classic ground, to multiply its professorships, and make it an university;—to place it at the head of that system of popular education, of which your school fund is designed to supply the basis. Why wait any longer for the growth of that fund,* in order to lay this broad foundation for the intelligence and virtue of your people? Other states have not done so! By proceeding at once to your object, you will release the citizens of your commonwealth from a heavy burthen, by cheapening their instruction:

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*See Appendix, Note XXIV.

You will arrest their emigration to other states, by attaching them to their own; and hasten, by a denser population, the progress of domestic arts.

Profit by the example of Connecticut. New-Jersey very nearly equals this flourishing state in population; closely resembles her in commercial situation; and surpasses her greatly in territorial extent, and in agricultural and mineral resources.

Yale sends forth annually a hundred graduates in a single class; more than half of which are natives of Connecticut: and so will New-Jersey, when her system of elementary education shall rival that which sustains the college of New-Haven, as it may well do with the aid of public spirit.

Am I presumptuous in the use of this freedom? Was I not once of Jersey? enrolled among the labourers upon her public highway, and that militia, on which she relies for her defence: the descendants of those gallant men, who, in the dark hour of national adversity, with notlight to cheer them but that reflected from the fact of Washington, and a trust in God, rallied around the wavering standard of the revolution; and bearing it aloft amidst wintry snows across the rapid Delaware, the plains of Trenton, and thsee classic fields, tracking their perilous path with the mingled blood of themselves and their astonished foes, planted it triumphantly amidst the rocky summits of those distant hills?

Would that every man in Jersey were here present, and I had a voice to reach the remotest ear of the assembled multitude! I would tell those freemen in the language of one, that their father's struggle is unfinished,—that it is yet left to them to perpetuate the blessings purchased by the valour of their sires; and to secure to their native state the rank in the civil history of the union, which they earned for her during the age of the revolution, in the annals of its military renown.

The old men of such an assembly, might have truly exclaimed with the Latin poet, in their youth:—

"Multa ferunt anni venientes commoda secum;"

may its youth never have cause to finish in their age this classic period, by exclaiming with equal truth:—

"Multa recedentes adimunt."

My young friends, whose affectionate voice has called me hither, yours is no minor part in the interesting purpose which we all have at heart. How many recollections rush on mine, as I think of your present occupation; and remember, not only, that it once was mine, but, with whom I shared all its delights, and all its cares! Alas! many of them are now numbered with the dead. So, sleep Forsyth,* and Watson,** who lived not to fulfil all the bright promise of their youth. Of those who survive them, how many, like your speaker, have cause to regret the wasted advantages of those early days! Days of friendly converse, and of social study, spent amidst the peaceful calm, shed over these beloved retreats of science, philosophy, and piety. Departed days! you are gone, never more to return!

Their enjoyment, my young friends, is at present yours. It is yours to improve them, as they pass away, to the best advantage; and among the means of effecting this, are the societies into which you are divided. They are the fruitful seminaries of every useful, manly, and noble quality, comprehending the precious germs of friendship, literature, and morals.

Can a spectacle be presented, more gratifying than that which they exhibit, of a body of young men assembled

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*See Appendix, Note XXV. **See Appendix, Note XXVI.

from every part of our numerous republics, governing themselves upon the model which their political union supplies, at an age when passion pleads for indulgence, and pleasure loosens restraint. As legislators, judges, and magistrates, regulating their own deportment, and the conduct of each other, by the strictest rules of order and justice, wisely framed, and impartially, faithfully, and zealously enforced. And all this accomplished, moreover, under a seal of impenetrable secrecy, stamping its self-denying control and impression upon all the habits of youth; restraining its indiscretion, its precipitancy, and even its ardent ambition?

Never, I assure you, have I felt, in the councils or prosperity of my native state, or of the union, a livelier or deeper interest, than I once experienced in the proceedings and the welfare of one of those societies, of which you are now the active members; and, trust me, the former, call for no greater sacrifices, elicit no nobler qualities of action, and confer no higher happiness than it is in your power now to render, to cherish, and to enjoy. With your patriotic love, and generous emulation, mingle mutual regard for one another.

The friendships of the world! what are they often, but a name, for the temporary leagues of ever fluctuating interests! 'Tis here, my young friends, that you may form the tenderest associations; calculated to endure not for the present life only, but may we not hope for eternity.

But parting day admonishes me to terminate this discourse, as I do, with emotions I have scarcely the voice to utter; and, among them, with a fervent wish, in terminating an intercourse which must end almost as soon it has begun, that the delight which I once experienced here, and all other blessings of this, and of the life to come, may be yours.

APPENDIX

APPENDIX.

NOTE I.

MAY I be allowed, for the sake of illustration, to advert to the slow progress of the abolition of the African Slave Trade, both in Europe and America—that frightful traffic, which very recent intelligence from abroad assures us, has been within late years augmented both in extent and atrocity. A trade which America made piracy by statute; but has twice refused to make piracy by treaty;—thus denying to humanity, the only means of effecting its utter and speedy extermination; supplying to other nations an apology for its continued prosecution, and to itself a shelter from detection, arrest, and punishment, beneath the prostituted cover of that sacred banner which Decatur, and Perry, and McDonough, have made so illustrious. If the American people understood all the bearings of this awful subject, it is impossible that any considerable portion of them would confound it with the arrogant, odious, and inadmissible belligerent claim of Great Britain to impress her seamen from our ships upon the ocean, by the mere authority of her naval officers; the very pretension to which right, however, she grounds on a state of actual war alone, and explicitly renounces in time of peace, by the concurrent voices of her monarch, her judges, and her parliament. The evidence of the first will be found in the very negotiation which led to the treaty, recently rejected by the Senate of the United States; of the second in the sentence of Sir William Scott, pronounced in the case of the French slave ship Le Louis; and of the last in the republication by the House of Commons, of a report of a committee of the House of Representatives, accompanied by high encomiums.

The motion to make the slave trade piracy by act of Congress, was grounded on the avowed hope of rendering it piracy, by universal consent; and a contemporaneous resolution adopted by the House, expressly sanctioned this hope. It could be accomplished by a single treaty; but beginning with the first state that would accede to the principle, was expected to receive in succession the support of all. It supposed nothing more to be necessary, than a simple definition of the traffic which should be treated as piracy, and an international agreement so to regard it, by the parties to the treaty quoad themselves, and all other states who might afterwards concur in the same principles.

It is but fair to add, that it has beeen objected to making this trade piratical by treaty, as the House of Representatives contemplated; that by incorporating such a principle in the law of nations, we should expose our ships to vexatious search, by the ships of other states, and render the trader himself liable to the consequences of piracy, and subject him, though a native of the United States, to trial, condemnation and punishment, by a foreign tribunal. But, on the other hand, do we not now leave the ordinary sea-robber, who in the days of Homer, as at present, stole men as well as their property, without regard to their complexion, to be tried, and if guilty, punished by every tribunal, and every government on earth, heathen or Christian? His vessel is held liable to search, though he be but a robber; while the wretch, who, through like cupidity, to the shame of one continent, lays waste another, to carry reproach and mortification to a third—who wages unauthorized private war on millions, and either murders his captives in cold blood, by imprisoning them in the pestilential atmosphere of floating dungeons, or consigns them, if they chance to survive their voyage, to interminable slavery in a foreign clime—who literally causes to wither in hopeless anguish, more than he kills—we will not expose to similar detection and punishment.

As to the apprehended abuse of this power—the probability of a resort to improper means of detecting and punishing one sort of pirates—it is not greater than that which attends the search for every other; that very power, in the exercise of which, at much national cost, we recently despatched whole squadrons to the unwholesome climate of the West India seas. This, like other piracies, (for so it truly is,) would promptly cease, if certain punishment followed its perpetration; and unlike all other piracies, when once effectually suppressed, it could never be again revived. The abuse therefore to which it is apprehended that it might give rise, would be as transient as the period required for its utter extermination.

What citizen of the United States, in the remotest corner of America, has not cause to exult, and to feel the security of his own rights augmented by the recent effusion of education throughout New York, a state which also furnishes nearly one sixth part of the delegation of the popular branch of the national legislature, and whose admirable institutions, of every kind, by binding to her her own population and attracting emigrants from her eastern sisters, must continue to augment her relative, as well as her positive power and influence.

May she remember how she construed the powers of the Federal Government, when she sought through them the means of increasing her prosperity, and not refuse to her less fortunate sister states a constitutional participation in that common fund for internal improvement which she once sought to apply to her own benefit, through the agency of her legislature and of some of her most distinguished citizens.

NOTE II.

It was once a popular doctrine in the United States, that Europe, and especially Great Britain, were dependent on America, because in the commercial exchanges between them, the former supplied the luxuries, and the latter the necessaries of life. This doctrine had mingled in the legislation of Congress, from a period preceding the ratification of the first commercial treaty with England, down to the late tariff, when it underwent an entire revolution; and it is now contended that national independence consists not in the relative equality of foreign imports, and exports; of the benefits which a nation confers, compared with those which it receives; but in not trading at all. The Chinese, who tried this system very long with all the world, and still persevere in it towards their northern neighbours, have not found their happiness or their independence even promoted by it. For it did not prevent a horde of barbarians from overrunning their territory, and subverting the existing dynasty, by planting a Tartar family on the Imperial throne.

NOTE III.

The greater part of the facts cited in the body of the discourse, relative to the condition of the population of England and Wales, is derived from a recent statistical illustration, by a society of gentlemen, of the territorial extent and population, commerce, taxation, consumption, insolvency, pauperism, and crime of the British Empire, published in London in 1825, and which with apparent truth, assumes as its motto, "Every line a moral—every page a history."

The reader is referred to it for farther evidence of the truth of the conclusions in the text, from some of its prominent facts, which more recent as well as prior intelligence from the same country lamentably confirms.

NOTE IV.

The letter here referred to was written by a country gentleman, in answer to an application addressed to him, from liberal public motives, to induce him to become a candidate for a seat in the House of Commons. The price of a British vote would seem from certain facts referred to by him, and stated in the biography, lately published of a celebrated parliamentary orator, to be as fixed in the political market, as the sum charged to the hospitals of London, for subjects of dissection by the resurrection men, who nightly prowl among the graveyards of that commercial capital. Such constitutents cannot complain that their representatives have a price as well as themselves; or that "having been bought, they were afterwards sold."

NOTE V.

The state of Virginia, the first in the Union to adopt the scheme of colonizing any part of her coloured race, has also been the first to afford direct aid from her treasury, to the American Society for colonizing the free people of colour of the United States.

This society, which has a right to claim the liberal support of all classes of the American community—of the Christian and philanthropist, since it proposes to plant, and has succeeded in planting, Christianity and civilization on a coast hitherto darkened by superstition, and desolated by the slave trade—of the abolitionist, since it removes, by colonizing the freedman, one of the strongest moral and political objections to his emanicpation—and of the southern proprietor, since it furnishes an additional security to his future tranquillity and happiness—has, by the most unaccountable prejudice, been misrepresented, condemned and persecuted by those whose solid interests, and wise, temperate, and benevolent views, it was instituted expressly to promote.

The resolution of the General Assembly, recommending its avowed and only objects, preceded the existence of the society, and originated at a date much earlier than its contemplated formation. From this resolution it is not only believed, but known, that the society itself sprung into existence; though its immediate formation has been ascribed, and perhaps with truth, to a gentleman of a different state. These remarks are added to manifest, that in its origin, its purpose was as innocent, as in its progress its operation, so far, has been beneficent; and that it is animated by no other motives, than those which its written constitution proclaims to the world.

NOTE VI.

Pauperism in Scotland was, but half a century ago, as rare as legal crime, notwithstanding the inequality of wealth then existing, and of which the last income tax of Great Britain furnished, even in this portion of the united kingdoms, such striking evidence; clearly demonstrating the practicability of sustaining national intelligence and morality, (alongside of very great disparity in the external condition of a people,) by the diffusion of knowledge through the means of elementary instruction. Of the proprietors of the entire territory of North Britain, comprehending about nineteen millions of acres, fewer than eight thousand out of two millions of people, it is believed, paid any share whatever of this tax.

If, in this country, national education has not latterly kept pace with national industry, the consequent calamity is ascribable to the neglect or indifference of that government which has supplanted the former legislature of Scotland. The same neglect has been manifested of Ireland.

NOTE VII.

Each contributor to the public revenue of Great Britain, has profited by the protection of the government, to the extent of his enjoyment of life, liberty, and property; but he has paid for that protection according to a very different ratio from the comparative sum of those enjoyments, as the late heavy taxes on the chief necessaries of life would now be considered in England sufficient evidence. The cost of the diffusion of education, and the reduction of the national debt should be defrayed by all her people, in proportion to their ability to bear it. To effect, by spunging, the latter objects, would be the height of injustice. The holders of the debt should contribute no more than their fair proportion to its discharge, with all other possessors of income, but with this modification extended alike to all, that the contributions to the public revenue should be derived from that part of this private revenue, or income, which each contributor can afford to spare. A graduated income tax, increasing in an ascending ratio, with the magnitude of the income taxed for the payment of the debt, would be founded in justice, limit the growth of the present calamity without sensibly impairing the spring of commercial activity, and, coupled with an extended system of popular education, exclude the possibility of a return, in a form so alarming as the present public distress of both England and Ireland. The very existence of the debt itself favors the growth of the extreme inequality of wealth, because the possession of any portion of that debt neither presupposes nor requires industry, knowledge, or merit in its possessor. It can be acquired by simple bequest or gratuitous transfer, or by the gambling system of stock-jobbing, and preserved without labour or intelligence. One man might own the whole, and command the power which the possession of so much concentrated wealth or labour would confer, without any other exertion of care or thought, except that of not destroying the evidences of his title to its continual possession. Its gradual discharge, therefore, would rid the nation of one of the most fruitful sources of its present inequality of condition; the existence of an immense property, which in its own nature does not provide, as most other estates do, a limit to its possible accumulation—to say nothing of its liability to great abuse in the hands of its possessors, and the powerful incentive which it offers to those who pay its interest without having its benefit, to rid themselves of its pressure by subverting its foundation.

The writer does not design to recommend an income tax, in preference to a tax on consumption, to other states, or to his own. Such a tax in America, where there is no rent roll to measure its imposition, would be inapplicable to the agriculturalists. Amidst the variety of bank and other public stocks, it would be liable to great objections, from its inequality, where apparently most easy of execution; and among the holders of stocks, as in all the branches of trade, it would prove in its practical operation the hot-bed of innumerable frauds. It is here proposed, as the prompt remedy of a dreadful disease, and for the illustration of other principles. Nor does the writer design his remarks, on the nature and tendency of a public debt, to apply to that of the United States, which bears too small a proportion to their fixed and moveable capital, to merit the objections here made to the debt of Great Britain.

NOTE VIII.

In the Appendix to the Biography of Burns, written not long after his death, by the amiable friend of his bereaved family, the late Dr. Currie of Liverpool, along with many excellent arguments in favour of popular education, from the pen of the brother of the deceased poet, may be found the following particulars of the origin of the Scottish system of national education; which the author remarks, "has escaped the notice of all the historians."

The parish schools of Scotland originated in a recommendation of the king (James VI.) and privy council of the 10th of December 1616, which was ratified in 1633, by a statute of Charles I.; which empowered the Bishop, with the consent of the landed proprietors of a parish, or a majority of the inhabitants, if the landed proprietors refused to attend a meeting for that purpose, to assess every plough of land, or farm, in proportion to the number of ploughs employed in its culture, with a certain sum for establishing a school.

Depending on the consent of the heritors and inhabitants, this provision proved ineffectual, and was superseded in 1646,* by another statute, which obliged the proprietors, and the minister of each parish to meet and assess the several proprietors with the sum requisite for building a school-house, and to elect a school-master and provide his salary. The assessment was required to be laid on the land in the same proportion as it was rated for the support of the clergy and the payment of the land tax.

But in case the proprietors of any parish failed to discharge this duty, then the persons, constituting what was called the committee of supply of the country, a body consisting of the principal landholders, or any five of them, were authorized to impose the assessment, on the representation of the presbytery in which the parish is situated.

To secure the employment of adequate teachers, the right of the proprietors to elect, by their votes, was, by a statute of 1693, subjected to the control of the presbytery of the district, who were empowered to judge of the qualifications of the teacher and of his deportment after his election.

The number of parishes in Scotland is 877, and allowing in each for the salary of a teacher £7 sterling, and, for other expenses twice that sum; the total cost of education for a population of one million and a half, did not, five and twenty years ago, exceed £18,417 sterling, or near 86,000 dollars: the legal provision, exclusive of the contribution of scholars, amounted to one third of this sum. By an act of the British parliament, the 4th of George I. chap. 6. £2000 sterling of the proceeds of the sales of the Scottish estates forfeited in the rebellion of 1715, was converted into a permanent fund for erecting and maintaining schools in the Highlands: and the Society for promoting Christian Knowledge, incorporated in 1709, have applied a large part of their fund to the same purpose. Besides the schools established by law, the lower classes of people in Scotland, where the parishes are large, unite in establishing schools of their own.

So convinced are the poor people of Scotland, by experience, of x

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*The Schools of Massachusetts were established the ensuing year.

the benefit of instruction to their children, that though they may often find it difficult to feed and clothe them, they almost always procure them some kind of instruction.

I cannot deny myself the pleasure of transcribing literally from the same Appendix the following statements, which are abundantly verified by subsequent authorities:

"The influence of the school-establishment of Scotland on the peasantry of that country, seems to have decided by experience a question of legislation of the utmost importance—whether a system of national instruction for the poor be favourable to morals and good government. In the year 1698, Fletcher of Saltoun declared as follows: "There are at this day, in Scotland, two hundred thousand people begging from door to door. And though the number of them be perhaps double to what it formerly was, by reason of this present great distress (a famine then prevailed), yet in all times there have been about one hundred thousand of those vagabonds who have lived without any regard or subjection either to the laws of the land, or even those of God and Nature; fathers incestuous by accompanying with their own daughters, the son with the mother, and the brother with the sister." He goes on to say, that no magistrate ever could discover that they had ever been baptized, or in what way one in a hundred went out of the world. He accuses them as frequently guilty of robbery, and sometimes of murder. "In years of plenty," says he, "many thousands of them meet together in the mountains, where they feast and riot for many days; and at country weddings, markets, burials, and other public occasions, they are to be seen both men and women, perpetually drunk, cursing, blaspheming, and fighting together." This high minded statesman, of whom it is said, by a cotemporary, 'that he would lose his life readily to save his country, and would not do a base thing to serve it' thought the evil so great, that he proposed, as a remedy, the revival of domestic slavery. A better remedy has been found; which, in the silent lapse of a century, has proved effectual. The statute of 1696, the noble legacy of the Scottish parliament, to their country, began soon after this, to operate; and happily, as the minds of the poor received instruction, the Union opened new channels of industry, and new fields of action to their view.

"At the present day, there is perhaps no country in Europe, in which, in proportion to its population, so small a number of crimes fall under the chastisement of the criminal law as Scotland. We have the best authority for asserting, that on an average of thirty years preceding the year 1797, the executions in that division of the island did not amount to six annually; and one quarter sessions for the town of Manchester only has sent, according to Mr. Hume, more felons to the plantations than all the judges of Scotland usually do in the space of a year. It might appear invidious to attempt a calculation of the many thousand individuals in Manchester and its vicinity who can neither read nor write. A majority of those who suffer the punishment of death for their crimes, in every part of England, are, it is believed, in this miserable state of ignorance."—[The works of R. Burns App. No. 1. Note A. London, 3d ed. publ in 1802.]

The present cost of common education in Scotland, is about two shillings and sixpence sterling a quarter, or two dollars and twenty-two cents per annum: differing very little from that of the Society schools of Connecticut.

NOTE IX.

Some account of the Silesian schools first appeared, more than twenty years ago, in a letter from an American traveller, published at Philadelphia, in a number of the Port Folio. The same letter, then first seen by the author of this note, now appears in an American volume entitled "Letters from Silesia," known to be the work of the present chief magistrate of the United States. Popular education has, of late, been an object of attention in Denmark, and many other portions of the continent of Europe, but our libraries do not supply a description of the forms which have been given to it.

NOTE X.

Travels in the French Republic, containing a circumstantial view of the Present State of Learning, &c. in that country, in 1798:—by Thomas Bygge, Professor of Mathematical Astronomy in the University of Copenhagen, &c. and translated from the Danish by John Jones, L. L. D. and published in London in 1801. See also Tayler's Statistics of the French Empire published in the city of Washington.

NOTE XI.

The only laws of this state, touching education, that the writer has been enabled to discover in her code, is one establishing her university, and one other relative to her poor, in which authority is given to bind out their children under certain circumstances, as apprentices, at home, or in Massachusetts, or Connecticut, with an obligation on the master to teach them, if males, to read, write, and cypher; and if females, to read and write, only.

This omission is the more extraordinary, since this state, next to Delaware, the least in the union, has been distinguished by land and by sea in two wars with the same enemy, and justly boasts of her Green, and her Perry.

NOTE XII.

The first act of Massachusetts respecting her schools, passed in May, 1647, being but a few months after the Scotch act of 1646, (see Note VIII.) and its first section began with this preamble:

"It being the chief project of Satan, to keep men from the knowledge of the Scripture, as in former times, keeping them in unknown tongues, that so, at least, the true sense and meaning of the original might be clouded and corrupted with false glosses of deceivers; to the end, that learning may not be buried in the graves of our forefathers, in church, and commonwealth, the Lord assisting our endeavours. It is, therefore, ordered by this court, and authority thereof, that every township within this jurisdiction, after the Lord has increased them to fifty householders, shall then forthwith appoint one within their towns, to teach all such children as shall resort to him, to read and write," &c. &c.

NOTE XIII.

Vermont established her school fund on the 17th of November, 1825, and provides that it shall not be appropriated before it shall suffice to defray the expense of keeping a free school in each district in the respective towns, for the period of two months in every year. The only tax embraced by the fund, consists of a six per cent. charge on the net profits of the chartered banks of the state, and another on peddler's licenses.

The school fund of New-Jersey is still less than two hundred thousand dollars, and an extension to it of a like principle of delay, will defer her system of education to another generation.

Maryland has for several years distributed from her fund, sums to aid her counties in the education of her people. By her act of February last, she has wisely copied all the northern provisions for popular education, almost literally from the acts of New-York. She has not availed herself of a division of her counties into township by which she has surrendered a very great advantage; and since she has introduced the division of school districts, she has omitted th beautiful link of the New England system, without any apparent reaso The final sanction of this act, awaits the approbation of the people of this state.

NOTE XIV.

By her act of the 18th of April, 1826, New-York has provided—i pursuance of a recommendation of her superintendant of common school who is also her secretary of state—that the sum annually distribute among her common schools after the present year, shall be one hundre thousand dollars. An act of the same date, further provides, that the comptroller shall supply out of the general funds of the state, any deficiencies in the common school fund, to satisfy the preceding appropriation; and, as the revenue of the fund was but seventy-seven thousand three hundred and sixty-nine dollars, this act makes an appropriation of twenty-two thousand six hundred and thirty-one dollar from the ordinary revenue, to the common schools of New-York.

NOTE XV.

Vermont is distinguished by a striking peculiarity. She authorizes her selectmen to impose a tax on their towns for their schools, i case the inhabitants do not this themselves; and in the event of a failure on the part of the selectmen, to supply this omission, they are required to pay themselves the amount of the sum which they shoul have levied. This state furnishes another peculiarity as striking. The obligation to tax by the town-meeting, or the selectmen on a failure of the former, may be avoided, by raising the amount required by subscription; and the subscribers may provide for their own assessment, and the sums respectively due on their subscriptions may be collected by the collector of the town taxes. And in this state also, the sum raised by any of the modes provided by law within any town, is withheld from any district in such town which has failed to keep a school for a twelvemonth; and the sum, in such event, paid over to those districts in the same town which have complied with the law.

A comparative view of the returns of common school in New-York, since the year 1816, inclusive, accompanies the late superintendant's report, and is as follows:

The year in which the report was made to the legislature.	Number of towns from which returns were made.	Whole number of school districts in the said towns.	Number of school districts from which returns were received	Amount of public monies received in the said towns.	Number of children taught in the schools districts making returns.	No. of children between 5 and 15, residing in those districts.
1816	338	2755	2631	$55720 98	140106	176449
1817	355	3437	2873	64834 88	170386	198440
1818	713	3264	3228	73235 42	183253	218969
1819	402	4614	3844	93010 54	210316	235871
1820	515	5763	5118	117151 07	271877	302703
1821	545	6332	5489	146418 08	304559	317633
1822	611	6659	5882	157195 04	332979	339258
1823	649	7051	6255	173420 60	351173	357029
1824	656	7382	6705	182720 25	377034	373208
1825	698	7642	6876	182741 61	402940	383500
1826	700	7773	7117	182790 09	425350	395586

NOTE XVII.

To ascertain the total cost of popular education in Connecticut, one fifth of the annual proceeds of the assessed taxes, amounting in all to but fifty thousand dollars in this frugal commonwealth, must be added to the revenue of her school fund, when that does not supply a disbursement exceeding sixty-two thousand dollars.

This revenue amounted during the last year to seventy-two thousand dollars, or the extent of the sum to which it is limited by law; so that it has no longer a claim upon the ordinary revenue of the state to supply its deficiency.

To this sum must be further added the income of the two hundred and eight school societies, (a name of religious origin,) raised by voluntary taxation upon themselves.

The total expense of education in the one thousand and forty school districts of this state, may be computed on this basis, I am assured by the most respectable authority, at about one hundred and fifty-six thousand. So, that even deducting from the number of about eighty-five thousand children in that state, returned as between the age of four and sixteen years, several thousand for those who are educated at our other schools, a number, as will be seen by reference to the experience of New-York, much too great, if any indeed should on that account be deducted, the cost of the education of each pupil does not exceed two dollars: a sum according very nearly with the cheapest education at the parish schools of Scotland, which is two shillings and sixpence sterling, or half a French crown for the quarter.

From Massachusetts, the last returns comprehended those only of one hundred and twenty-eight towns, or townships, which had expended on public education one hundred and sixty-four thousand dollars.

The returns from the residue of this state being unknown, it is not possible to determine exactly the annual cost of the education of each pupil; but it is not probable that it varies from that of Connecticut, or New-York.

NOTE XVIII.

As the economy attending the execution of the northern system of education furnishes one of its greatest recommendations, and the strongest incentive to its imitation by other states, it may not prove amiss to explain from whence that economy results.

The expense of a school arises chiefly from two causes, the cost of the site and house, and the annual wages or salary of its teacher. By a proper division of the territory of a state into school districts, and placing each house near the centre of its district, it becomes permanently fixed, and all loss to the fixed capital required for this first and heavy item of expenditure, from the frequent changes of the position of the school-house of a neighborhood, to accommodate the wishes of some influential proprietor, or to suit the interest, whim or caprice of the transient teacher, is effectually precluded.

But the reduction of the wages of the teacher, by the enhanced certainty afforded to him of continued employment at the same place, so long as he conducts himself well, is another very important advantage resulting from a fixed school-house and a permanent provision for its teacher. He is relieved from the humiliating and embarrassing necessity, and the inconvenient and expensive waste of time, in hunting up a school in the usual mode prevailing where this species of education is neglected. A higher consideration to the teacher than all these, is, moreover, that what the trustees of commissioners of the permanent school established by law, contract to pay him, he is sure of receiving as soon as it becomes due, without the trouble or charge of collection, or the loss by death or accident of a large part of what he has earned.

All those motives are calculated to operate with peculiar force in a country which has to look abroad for its teachers, and to invite them to change their abode.

A final consideration of some importance arises from the circumstance, that such a school having its house legally and permanently placed in the centre of a suitable district, and so provided with a teacher, will attract more pupils than are now commonly found in any country school-house to the south.

The improved and simple modes of teaching, has, moreover, very greatly increased the extent of the capacity of each teacher; and by allowing, without injury to the scholars, the admission of a much greater number of pupils into each school, diminished in the same proportion the cost of education to each scholar.

That this, though of itself the source of a great saving of expense in the modern system of elementary education, does not operate in the densest population of New England, to the exclusion of the other sources of economy which have been enumerated, it may suffice to remark, that the school districts of Connecticut, average in surface not more than two square miles each; and dividing the whole number of pupils who may be taught in them all collectively, by the number of schools, the average number of each school will not exceed eighty scholars, nor the whole compensation to the teacher one hundred and sixty dollars a year, including every allowance.

It is thus that, in the operation of such a system, what those who can afford to pay for the education of their children now voluntarily subscribe for that purpose in those neighbourhoods in which no legal contribution is enforced, much increases what they would have to pay in the shape of taxes levied for that object; and the same so levied would, without further cost, defray the expense of educating the children of all. All, therefore, have a common interest in its establishment.

But, under the system of Virginia, an expense is at present incurred for the education of ten thousand pupils, which would in Connecticut provide for the education of twenty-two thousand five hundrec and from this expenditure the opulent classes, who have provided it, reap no benefit whatever. Were New-York to pay for the education of her four hundred and twenty-five thousand pupils, at the rate charged to the commonwealth, and educate each through the whole year, the entire annual expense of the common schools of that state would amount to 3,825,000, or near four millions of dollars. And the actual cost of educating all the children of Virginia for a whole ye year, supposing her population to be six hundred thousand only and one fourth, as in New-York, to be at school, would amount to 1,350,000 dollars.

The first act of the legislature of Virginia, creating a fund for public instruction, passed in 1810. It was entitled, "An act to provide for the education of the Poor."

By this act the literary fund was established and placed under the care of a Board, whereof the governor was president, and the presiding judge of the court of appeals, the attorney general, and treasurer of the commonwealth were directors, authorized to guard and improve the fund. Two of these officers where annually elected, while the other two held their trust, by a tenure of good behaviour, calculated to give stability and consistency to the administration of the fund.

It proceeded, by slow accumulations, derived from fines, forfeitures and escheats, till an opportunity was afforded, by the existence of the United States debt to the commonwealth, for her expenditures for her own defence, in the late war, greatly to accelerate its growth.

The report of the committee of finance of the 15th of February, 1816, suggested to the house of delegates, that, "should it be the pleasure of the general assembly, to lay the foundation of a comprehensive system of public education, ample means for the accomplishment of this laudable purpose may be found in the residue of the debt due to the commonwealth from the government of the United States, and the provision which the committee have presumed to recommend for gradually extinguishing the debts of the commonwealth to the banks of Virginia."

This recommendation having received the sanction of the house, a resolution was, on the 24th of the same month, submitted to the house of delegates—adopted without a division—sent up to the senate, and returned two hours after with their concurrence. The bill of 1810, the report of the committee of finance, and the resolution, which followed it, were written by the same member of the house of delegates.

The resolution was in these words:—"Be it resolved by the general assembly, that the president and directors of the literary fund be requested to digest and report to the next general assembly, a system of public education, calculated to give effect to the appropriations made to that object by the legislature heretofore, and during its resent session; and to comprehend in such system the establishment of one University, to be called, "The University of Virginia," and such additional colleges, academies, and schools, as shall diffuse the benefits of education throughout the commonwealth: and such rules for the government of such university, colleges, academies and schools, as shall produce economy in the expenditures for the establishment, and maintenance, and good order and discipline in the management thereof."

The same day that this resolution passed both houses, the house of delegates passed a bill "To provide an accurate chart of each county, and a general map of the territory of the commonwealth." Both houses had, during the same session, established by law a board of public works, and a "Fund for internal improvement;" and provided, by a liberal appropriation, "for the repair, improvement and preservation of the public edifices and grounds in the metropolis of the state." The house of delegates had rejected what was designed to be a part of the same system, the collection and biennial report of statistical tables, illustrating the actual condition of the entire commonwealth.

No one of these measures originated in any suggestions without the two houses of the general assembly. They were, emphatically, the measures of a legislature, united by good feeling, and animated by the public spirit which the recent war had excited throughout an invaded commonwealth, just then relieved by peace from suffering and danger, alike encountered and resisted by all her children.

In the interval between the termination of this session of the general assembly and the ensuing, the president and directors of the literary fund, applied to various sources for information on which to ground the system they were called upon to devise for the next legislature. At its commencement they submitted a report upon the subject. It was referred to a committee of which the mover of the preceding resolution was not a member. That committee reported several bills, but not having been acted upon at a late period of the session, by invitation of the chairman of the committee, the subjoined was prepared under great pressure of time, and moved as a substitute for the several bills reported by the committee. It embodied all the suggestions which the mover had submitted to the president and directors of the literary fund, along with several which (as a comparison of their report with the bill will show) they had rejected. The substitute was adopted by a large majority of the house of delegates, and lost in the senate by an equal division of voices.

The substitute left the house of delegates very nearly in the subjoined form: the only material change having been effected with the approbation of the mover, by leaving the whole territory of the state open for the site of the university of Virginia. Its location on the line first described in the substitute, was prompted by a knowledge of the intention of a gentleman of Virginia, then much advanced in years, to devise the whole of a large estate, believed to exceed in value $100,000, to the university, if it were placed in a certain point in this line. This gentleman has since died, and left his estate to Washington college, at Lexington.

It was also believed that the health of the university its morality, the economy of its subsistence, and the general expenses of its maintenance, would be promoted by placing it west of the Blue Ridge. Its structure or plan was to be provided for by law in reference to its discipline and tranquil government.

An amendment proposed by Mr. Mercer, of Loudoun, to the bill "providing for the establishment of an University."

Strike out from the word "that," in the first line, to the end of the bill, and insert the following words:

Be it enacted by the General Assembly, That "for the purpose of digesting and carrying into effect the system of public education provided for by the last general assembly, and recommended by the president and directors of the literary fund, there shall be elected annually by joint ballot of the senate and house of delegates ten directors, who shall be styled "The board of public instruction," in which name they shall have a common seal and perpetual succession; shall be capable of suing and being sued, pleading and being impleaded, and shall have and enjoy all the rights and privileges of a corporation.

II. And be it further enacted, That the governor of the commonwealth shall be, ex officio, president of "The board of public instruction;" that any citizen of this commonwealth shall be capable of being a director of the board, but that two of the whole number of the directors shall reside westward of the Allegany mountains; two between the Allegany and the Blue Ridge, four between the Blue Ridge, and the great post road, which passing through the territory of the commonwealth, crosses the principal rivers thereof at or about the head of tide water; and the residue between that road and the sea coast. The board shall annually elect from their own body a vice president, who, in the absence of the president, shall preside over their deliberations; they shall have power also to appoint a secretary, and such officers as may be required for conducting the business of the board, who shall recieve xx

for their services such compensation as the board may allow to be paid out of the revenue of the literary fund. Each director of the board shall recieve, from the same fund, such compensation for his services as may be allowed by law, which, until otherwise provided, shall be the same mileage for travelling to and from the place of sitting, and the same pay, per diem, during his necessary attendance on the board, as is now allowed by law to a member of the general assembly. A majority of the whole number of directors shall be necessary to constitute a board for the transaction of business, but the president or a single director may adjourn from day to day, until a board is formed. The board shall have power to fill any vacancy which may occur in their own body, either from death, resignation, removal, inability, or any other cause; they shall hold an annual meeting at   or at such other place as may be designated by law, until the university of Virginia shall be erected, after which, their annual meetings shall be held therat. Their first annual meeting shall commence on the   and continue until the business of the board is transacted. At this meeting, the board shall prescribe the time of their future annual meetings: but the president of the board may at his own pleausre, or shall at the request of any three directors thereof, convene an extra meeting of the board, for the transaction of any extraordinary business which may devolve on the corporation.

III. And be it further enacted, That the board may at any time enact, alter, or amend such rules, as to them may seem proper, for the purpose of regulating the order of their proceedings; they may adjourn for any period, or when occasion may require it, to meet at any other place, than that designated by law: they shall have power, subject to the limitations hereinafter provided, to establish and locate an university, to be called the university of Virginia; and the several colleges and academies hereinafter named or described; to determine the number and title of the professorships therein; to examine, appoint, and regulate the compensation of the several professors; to appoint the trustees of the several colleges and academies; to prescribe the course of instruction and discipline of the university, colleges, academies and primary schools; to provide some just and practical mode of advancing, from the primary schools to the academies, from the academies to the colleges, and from these to the university, as many of the most meritorious children of indigence, as the revenue of the literary fund may suffice to educate and maintain, after the whole system of public instruction, which the board may devise, shall have been put in operation. In framing this system, the board shall regard the primary schools as its foundation; and in its gradual execution, care shall be taken by the board of public instruction and by the president and directors of the literary fund, that no money shall be drawn from the revenue of that fund, for the establishment of the university, or any academy, or college, so long as it is probable that such an application of the fund may leave any primary schools unprovided for. In fine, the board of public instruction shall have power to enace, repeal, alter, or amend such by laws, rules and regulations relative to the various objects committed to their trust, as to them may seem expedient; provided the same be not inconsistent with the constitution and laws of Virginia or of the United States of America; and they are further authorized to recommend to the general assembly, from time to time, such general laws, in relation to public education, as may be calculated, in their opinion, to promote the intellectual and moral improvement of the commonwealth.

IV. And be it further enacted, That there shall be established within the commonwealth as many primary schools as shall tend to promote the easy diffusion of knowledge among the youth of all classes of society, and for establishing and properly regulating such schools, the whole territory of the commonwealth shall be divided into small and convenient jurisdictions to be denominated townships and wards. For this purpose the several county and corporation courts shall, at their next May or June term, appoint three commissioners, with authority to divide their respective counties into two or more townships and their respective corporations into two or more wards; provided, that no township shall contain fewer than thirty square miles, that where any city, borough or town, does not contain more than one hundred white families, it shall be comprehended in some township; where its population exceeds that number and does not reach two hundred white families, it shall constitute one ward; and where its population exceeds the number last mentioned, it may be divided into two or more wards, according to the discretion of the commissioners. The commissioners shall give separate denominations to each other by name; and shall designate some central or convenient place in each, for the public meetings required to be held therein. They shall derive the boundaries of their townships and wards, from their county or corporation lines; and the mountains, streams of water, roads or streets intersecting their counties or corporations without regard to straight lines, and having described their townships or wards intelligibly, in writing, shall report them to their respective county or corporation courts. In performing this duty, the commissioners shall assemble at the seat of justice, in their respective counties or corporations; and shall receive, each, the sum of two dollars for every day not exceeding three in number, during which they may be so engaged in the public service. They shall sign and deliver their report, when finished, to the clerk of their county or corporation court; who shall certify the report to the court and the number of days employed by each commissioner in preparing the said report. Such certificate shall entitle the commissioner to receive such sum as it may specify, out of the ensuing county levy, and the court shall regulate the county levy, so as to provide therefore. As soon as the court shall receive the report, they shall attentively examine the same, and after making such corrections or alterations therein as they may deem necessary or expedient, they shall cause the clerk to insert the report, with the corrections or alterations if any have been made, in the record of their proceeding; and the said report, so recorded, shall be deemed and taken to be complete; Provided, That the court may, in the same manner, at any time thereafter, alter the boundary of any townships or ward: or increase the number of townships, or wards within their respective jurisdictions.

V. And be it further enacted, That whenever any person or persons, body politic or corporate, in any township or ward, shall provide a lot of ground of two acres in extent, or of the value of two hundred dollars, with a school house thereupon of the value of two hundred and fifty dollars, and convey the same to the president and directors of the literary fund, and have the conveyance therefor recorded in the proper court, and transmit a certified copy thereof to the said president and directors, said house shall be regarded as a primary school-house. The value or extent of the lot and house above mentioned to be ascertained by any three freeholders to be appointed by any magistrate residing in a neighbouring township or ward, and the valuation when made to be certified by a majority of the said freeholders to the president and directors of the literary fund.

VI. And be it further enacted, That whenever one or more primary school-houses shall have been provided in manner aforesaid in any township or ward, the court of the county or corporation containing such township or ward, shall appoint three or more discreet persons, residing within the same, to hold an election therein, of five trustees for the government of such primary school, and of all other similar schools which may be at any time thereafter established within the limits of such township or ward. The commissioners so appointed shall give as public notice as practicable, of the time of holding the election, which shall be in not less than thirty, nor more than sixty days after their appointment. The place of holding such election shall be that designated for all public meetings within the township or ward. The mode of election shall be viva voce, and shall correspond, as nearly as possible, in all respects, with that of the delegates to the General Assembly. The polls shall be opened at ten o'clock in the morning of the day of election, and closed at sunset, or sooner if there be no opposition. All free white male housekeepers within the township or ward, shall have the right of suffrage. And when the polls shall have been closed, the commissioners shall proclaim the five persons having the greatest number of votes polled, to be duly elected trustees for one year, or until the next election of the primary schools of the township or ward for which the election shall have been held: and they shall certify to the court of the county or corporation, the names of the trustees so elected, the number of votes given for each, and the date of the election; which certificate shall be recorded by the clerk. Every election after the first, in any township or ward, shall be held on the first Monday of May, under the direction of commissioners appointed as aforesaid; but should the election fail for any cause, to be made on the day appointed, the trustees in office, for the past, shall serve for the ensuing year; and until their successors shall be elected in manner aforesaid. The trustees shall have power to fill any vacancy which may occur in their own body, either from death, resignation, removal, inability, or other cause. They shall have power to elect one of their body president thereof, who with any two others may constitute a board for transacting all necessary business devolving on the trustees of the primary schools of the township or ward. Their first meeting shall be held where their election was held; every other meeting at such place as the board of trustees may from time to time prescribe.

VII. And be it further enacted, That the board of trustees of the primary schools of any township or ward, shall have power to appoint a teacher for each of the primary schools within their respective townships or wards; to fix his salary; and to remove or displace him for incapacity or misconduct. They shall have authority to prescribe such rules and regulations relative to the instruction and discipline of their schools as may seem to them expedient, so that they be not inconsistent with the constitution and laws of the state, or of the United States, or of such general rules as the board of public instruction may prescribe, in relation to the government of the primary schools of the commonwealth.

VIII. And be it further enacted, That all the free white children resident within the township or ward in which any primary school is established, or where there is more than one such school within the township or ward, resident within the precincts laid down by the trustees for any particular school, shall be entitled to receive tuition at such school free of any charge whatever: Provided, That the board of trustees who have the government of the school may demand of such parents, guardians, or masters as are able to pay without inconvenience for the education of their children, wards, or apprentices, such fees of tuition as the said trustees may deem reasonable and proper: the fees to be made payable to, and to be collected by such person as the board of trustees may appoint, and to constitute a fund for the payment of a part of the salary of the teacher, and to purchase such books as may be necessary for the instruction of those children who are admitted into the school without any charge for tuition.

IX. And be it further enacted, That so soon as the board of trustees of the primary schools of any township or ward shall have appointed a teacher for any primary school, the president and directors of the Literary Fund shall have authority, and are required, on receiving notice thereof, to allot out of the annual revenue of the Litterary Fund, two hundred dollars for the salary of such teacher, and ten dollars for the purchase of books and other implements of instruction, to be distributed, by order of the trustees, among those pupils of the school who are admitted therein free of charge, or who most need such provision. The salary of the teacher and the sum aforesaid shall be paid quarterly, by the president and directors of the Literary Fund, to the order of the board of trustees, subscribed by the president thereof, in behalf of the board, and countersigned by the clerk of the county court, who shall certify by endorsement thereon, that the president appears of record to be a trustee of the board elected for the said township or ward.

X. And be it further enacted. That the board of public instruction shall, as soon as can be conveniently done, divide the territory of the commonwealth, from reference to the last census of the free white population thereof, into academical districts, containing each one or more counties, and as near as practicable, an equal number of such population, and cause their secretary to record such partition, having first numbered the districts therein from one upwards, in the minutes of their proceedings, and to transmit a certified copy thereof to the president and directors of the Literary Fund, who shall cause the same to be, in like manner, recorded; and shall also publish it in one or more newspapers printed in the city of Richmond, for the information of the people of the Commonwealth.

XI. And be it further enacted, That where there shall exist in any such district, an academy already established by law or otherwise, the trustees or other persons in whom the property of the same is vested, are authorized to submit to the board of public instruction a report of the actual condition of their institution; in which they shall set forth its relative position to the boundaries of the district, the number and dimensions, value and state of repair of the edifices belonging to it, and the extent of the ground on which they are erected; the number and denomination of the professors and teachers employed therein, and of the pupils educated thereat, in the year next preceding the date of the report: and should it be the opinion of the board, that such academy is properly situated for the benefit of the district, and that its buildings and grounds will answer their intended purposes, they may report their decision thereupon to the president and directors of the literary fund: and upon legal conveyance being made of the said ground and edifices to the said president and directors for the use of the literary fund, the said academy which may be erected in pursuance of this act, and shall be subject to all the rules and regulations in relation to the government thereof, which the board of public instruction or the general assembly may provide for the general government of the academies of the commonwealth: Provided, That the trustees of any such academy shall continue to hold their offices and to supply vacancies occurring in their own body as heretofore authorized by law.

XII. And be it further enacted, That in case any such academy shall be chargeable with any existing debt, not exceeding one-fourth part in amount, of the actual value of its land and buildings; or the said buildings shall require repairs, or any enlargement or alteration thereof, the board of public instruction may recommend to the president and directors of the literary fund, an appropriation from any surplus revenue which may remain of the fund after providing for the several primary schools chargeable thereon, of a sum sufficient to discharge such debt, or to repair, alter, or enlarge the said buildings, so that such sum shall, in no case, exceed one-fourth of the total value of such buildings, and of the ground on which they stand. Such sum the president and directors shall have power to pay, on the recommendation of the board, to any agent of the trustees of the said academy, who may be legally authorized by them to receive the same, the said agent executing his bond to the president and directors, with approved security, to apply the sum aforesaid to the purpose recommended by the board of public instruction.

XIII. And be it further enacted, That where, in any academical district, there shall be no academy in existence, or none which the board of public instruction may deem it proper to recommend to the president and directors of the literary fund, the board may accept a lot of ground of sufficient extent in their estimation, and conveniently situated in the district for the erection of an academy for the said district: Provided, That along with the lot of ground there shall be subscribed, by one or more persons, bodies politic or corporate, or the payment thereof be otherwise assured, to the president and directors of the literary fund, three-fourths of the sum necessary to erect suitable buildings thereon for such academy, which sum shall in no case be computed at less than ten thousand dollars: and upon a legal conveyance of the said lot of ground being accepted by the president and directors of the literary fund, and their being fully assured of the payment of the sum of money aforesaid, of which they shall give information in convenient time to the board of public instruction, the board shall appoint thirteen persons residing within the said district, trustees of the academy to be erected; who shall thenceforth be deemed a body corporate, by such title as the board of public instruction may prescribe; shall have authority to elect a president and vice president from their own body, and to fill all vacancies subsequently occurring therein from death, resignation, removal from the district, inability, or any other cause; shall have authority to provide a common seal; may sue and be sued, plead and be impleaded; and shall have and enjoy all the rights and privileges of a body politic in law. They may make, alter or amend such by-laws, rules and regulations as they shall deem necessary or expedient for the government of their own body, and of the professors, teachers and pupils of the academy of which they have charge: Provided, The same be not inconsistent with the constitution and laws of this state or of the United States, nor with such general regulations as the board of public instruction may provide for the general government of the academies of the commonwealth. They shall, as speedily as possible, provide by contract or otherwise, for the erection of the necessary edifices for their academy, and shall appoint an agent who shall have authority to collect the several sums subscribed thereto, and shall be entitled to receive in virtue of their order upon the president and directors of the literary fund, from the unappropriated revenue of that fund, a sum equivalent to one third of the whole amount actually paid by the subscribers towards the erection of the said buildings, to be applied by the trustees to the same object in aid of the subscription aforesaid.

XIV. And be it further enacted, That so soon as any academy is ready for the admission of pupils, the trustees of the same may recommend to the board of public instruction any person to be a professor or teacher therein, who if approved after examination in some mode to be provided by the board shall thenceforth be regarded as a professor or teacher of such Academy, but subject to removal at the pleasure of the trustees thereof for incapacity or misconduct, or inconformity with such contract as they may make with him for his services. Any vacancy occurring from any cause among the teachers of any such Academy shall be in like manner, filled; Provided, That during the recess of the Board of Public Instruction, the trustees may make a temporary appointment, to be confirmed or disapproved by the Board at their next session.

XV. And be it further enacted, That the trustees of any academy shall have power to fix the salaries of their respective teachers, subject to the control of the Board of Public Instruction; and when any such salary shall have been fixed, the professor or teacher entitled thereto shall receive one fourth of the annual amount thereof from the president and directors of the Literary Fund, to be paid quarter yearly out of such portion of the revenue of the said Fund, as shall not be required by the claims of any primary school, as the order of the board of trustees of the academy, subscribed by the president thereof in behalf of the board.

XVI. And be it further enacted, That upon the preceding conditions relative to the admission of existing academies into the system of public instruction hereby created, or to the creation of new academies as part of such system, the Board of Public Instruction and the president and directors of the Literary Fund are authorized to accept the Anne Smith Academy for the education of females, and to provide for the erection of one or more similar institutions, provided that the whole number within the Commonwealth shall not exceed three.

XVII. And be it further enacted, That the Board of Public Instruction shall have authority to establish within the Commonwealth three additional colleges to be denominated respectively, Pendleton, Wythe and Henry: the two first shall be located to the west of the Allegany mountain, one whereof shall be placed to the north and the other to the south of the dividing ridges of mountains which separate the head waters of the Little Kanawha and Monongalia rivers from those of the rivers Greenbrier and the Great Kanawha; and the third shall be established in some one of the following counties, below the Blue Ridge, viz. Madison, Culpepper, Fauquier, Prince William or Loudoun.

XVIII. In determining on the position of any of the said colleges, the board shall take into consideration, along with a due regard to the health, plenty, and economy or cheapness of living of the county in which such college is proposed to be established, the sums of money, tracts or parcels of land or other property in possession or reversion which any individual or individuals, body politic or corporate, may actually subscribe in favour of any particular site therefor: and no place shall be selected by the board for any such purpose until a lot of twenty-five acres of ground shall have been offered, and the sum of thirty thousand dollars shall have been subscribed for the purpose of erecting a college thereupon, and the sum of five thousand dollars for the purchase of a library and apparatus for the endowment of such college, when the edifices thereof shall have been erected.

XIX. And be it further enacted, That so soon as the Board of Public Instruction shall have agreed upon a proper site for any one of the colleges aforesaid, they shall design proper plans for the structure thereof and they shall appoint twenty-five trustees of such college, who shall, at their first meeting, elect a president and vice-president from their own body and thereafter be styled the president and trustees of the college of Pendleton, Wythe, or Henry (as the case be) in which name, they shall have a common seal, and perpetual succession: shall be capable of suing and being sued, pleading and being impleaded, and shall have and enjoy all the rights and privileges of a corporation. A majority of the said trustees shall constitute a board for the transaction of business and shall have every power in relation to their own proceedings, to the erection of the public edifices of their respective colleges, the appointment and removal of their professors and teachers, and the instruction and discipline of the students of such college as the trustees of the several academies aforesaid are empowered to exercise in relation to their respective academies, and to make such rules and regulations relative to all or any of these subjects as may seem to them expedient; provided they are not inconsistent with the constitution and laws of this State or of the United States, nor with such general regulations as the Board of Public Instruction may provide for the general government of the several colleges of this Commonwealth.

XX. And be it further enacted, That as soon as the president and directors of the Literary Fund shall have received a legal conveyance of the tract or parcel of land on which the said college is about to be erected, they shall have authority, and are required to subscribe towards the erection of the necessary buildings thereupon, a sum equivalent to one fourth of that otherwise subscribed as aforesaid, to be paid out of such part of the revenue of the Literary Fund, as shall remain, after providing for the primary schools and academies aforesaid, upon condition that of the sum so subscribed, the said president and directors shall pay no greater proportion at any time than shall have been actually paid, by the other subscribers thereto of the whole sum by them subscribed in money. All sums called for in virtue of any such subscription, shall be paid to the order of the board of trustees of any such college, subscribed by the president of the board in behalf thereof.

XXI. And be it further enacted, That at the like periods and upon the like evidence with those provided by the section of this act for the salaries of the professors or teachers of any academy, the President and Directors of the Literary Fund shall pay out of the unappropriated revenue of the fund, one fifth part of the salaries of the professors and teachers of such college.

XXII. And be it further enacted, That in like manner and under like provisions in all respects the other colleges provided for by this act shall be established.

XXIII. And be it further enacted, That the Board of Public Instruction shall have authority to receive from the trustees or visitors of the existing colleges of William and Mary, Hampden Sydney, and Washington, any proposals which they may deem it proper to submit to the Board, for the purpose of having their respective institutions embraced within the system of public education to be created by this act: and in the event of such agreement being made between the trustees, or visitors of any one or all of the said colleges and the Board of Public Instruction, the former shall be entitled to the same provision for their respective professors and teachers, which this act assures to the professors and teachers of the colleges to be created in pursuance thereof.

XXIV. The Board of Public Instruction shall, as soon as practicable, fix upon a proper site for the University of Virginia, in determining which, the Board shall take into consideration along with all those circumstances which appertain to the location of the several

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colleges aforesaid, the relation of the University to the geographical centre of the Commonwealth and to the principal channels of intercourse through its territory. They shall locate the University therefore at some place between the Blue Ridge and Allegany mountains, not more than three miles from the great valley road leading from Winchester to Abingdon, nor further north on the same than Woodstock, nor south than Fincastle, having reference in choosing a position on this line to the terms which any individual or association of individuals, body politic or corporate, may offer to them as an inducement to prefer any particular point: provided, that the lot of ground on which the public edifices of the University may be erected thereupon, and contract for the building thereof; but no part thereof shall be begun until the lot aforesaid shall have been legally conveyed to the president and directors of the Literary Fund, not until one hundred thousand dollars shall have been subscribed to defray the expense of the said buildings, and ten thousand dollars for the purchase of a library and philosophical apparatus for the said University. Such subscriptions may be of lands, stock or other property held in possession, reversion or remainder, and shall be with all other subscriptions provided for by this act, made transferrable or payable to the president and directors of the Literary Fund, for such use as the subscribers shall severally make known at the time of subscribing.

XXV. And be it further enacted, That to develope the resources of the Commonwealth for the several objects provided for by this Act; the county and corporation courts within the same, are authorized and required to appoint at their next March term three or more commissioners from among the most industrious and patriotic citizens within their respective counties and corporations, to make personal application to all the inhabitants thereof for subscriptions towards the establishment of the primary schools, academies, colleges and university proposed to be created under this Act. The commissioners shall return the original subscription lists to their respective county or corporation courts, and a certified copy thereof to the President and Directors of the Literary Fund: who shall cause their secretary to make proper abstracts therefrom, showing the amount subscribed to each of the objects aforesaid, and the names of the several subscribers, and the sums respectively subscribed by them; a copy of which abstracts he shall transmit to the Board of Public Instruction for the information thereof. In the minutes of the proceedings of the Board of Public Instruction, and of the trustees of the several colleges, academies and primary schools, the names of the subscribers to the foundation thereof shall be carefully inscribed with the sums subscribed by each opposite thereto, as a perpetual memorial of the persons who shall have contributed to promote the diffusion of knowledge throughout the Commonwealth.

XXVI. And be it further enacted, That the trustees of all the primary schools, Academies and Colleges, shall annually by the first day of August of each year report to the Board of Public Instruction the actual condition of their respective schools, academies and colleges. In these reports, the name of the school derived from the township or ward; of the academy with the number of the academical districts in which it is situated: and of the college, shall be denoted also the number and denomination of the teachers or professors, the number and ages of the pupils or students in such school, academy or college, the extent of the library, if any, attached thereto, the cost or value, and state of repair of the several edifices devoted to literature, and such other general remarks as may serve to show the progress or declension of the several primary schools, academies, and colleges. Out of these reports, the Board of Public Instruction shall annually compile, and submit to the General Assembly at, or near the commencement of their annual session, a view of the state of public education, within the Commonwealth, embracing a history of the progress, or declension of the University of Virginia in the year next preceding and illustrating its actual condition and future prospects.

XXVII. And be it further enacted, That the President and Directors of the Literary Fund shall continue, as heretofore, under the protection of the General Assembly, the depositary and guardian of that fund, and to them all conveyances shall be made of property presented to or purchased for the use of the Literary Fund.

XXVIII. And be it further enacted, That all acts and parts of acts coming within the purview of this act, shall be, and the same are hereby repealed.

XXIX. This act shall commence and be in force from and after the passage thereof.

[Copied, except the sums in the blanks, from an original printed for the house of delegates of Virginia.]

The part of the former resolution, denominating and providing for the erection of the University of Virginia, has been since executed; at such cost, however, to the literary fund of the state, as to impair, very much, its ability to sustain a system of primary schools, coextensive with the territory and the wants of the commonwealth. Whatever errors may have been committed in the location of the university, and in the structure of its edifices, should give place to zeal for its ultimate success, in which every state of this union has an interest as well as Virginia. To the other parts of the present system for her elementary instruction, a hope may be rationally indulged, that when time shall disclose their defects, the wisdom of her legislature will not be backward in devising for them suitable remedies.

NOTE XIX.

The importance of detaining a child near his mother's side and beneath his paternal roof, until his moral principles are firmly established may be questioned, but will not be considered as overrated by those who have witnessed how soon their premature separation impaus the force of filial piety. Although improved, sometimes, in his understanding, as regards his future happiness, it is a poor atonement to the parent, or the child himself, that the current of domestic affection, in the latter, has been suspended or perverted. Parental and filial love constitute the best nutriment of public as well as all other private virtues.

May not these conclusions derive a confirmation from the comparative effects of the public education of the two most distinguished ancient states? If the Athenian science and literature surpassed the Roman, the public and private morality of Rome, in her purest age, surpassed still more that of Athens, where women were degraded, and the pupil was early torn from his mother's side, to be accomplished in gymnastic exercises by one teacher, and in his understanding by another, till Asiatic manners, the age of Aspasia and of corruption, perverted the influence of the sex in the moment of its enlargement.

If the study of the Greek and Roman classics could make a part of the occupation of the primary school, or if that be impracticable without too great expense, let it be deferred to a later period of life than that at which it is now pursued. The term of instruction in the elementary schools might be yet further prolonged, or made to reach the commencement of the collegiate course, and the academy could then be dispensed with altogether; or rather, each primary school would be also an academy.

Without at all questioning the utility of a knowledge of the dead languages, as comprising the chief elements of our vernacular tongue, supplying the best models of literary composition, and the best guides to universal grammar and criticism, it may be doubted, whether regarded in the latter aspects, they should be considered as furnishing, a subject of study peculiarly adapted to the first years of application, or be postponed till the further developement of the understanding, the affections, and the taste, by a knowledge more easily comprehended, and acquired in boyhood.

The experience of Greece, indeed, those very models of history, philosophy, criticism, eloquence and poetry, must demonstrate to the present, and, so long as they survive, to all future time, that the first years, or even the greater part of youth, may be usefully occupied by other studies than those of foreign, and especially of dead languages, of which Greece cultivated none; and our own experience must teach us, that there are few mental occupations so little attractive, and at the same time, so arduous, as the study of the mere grammar of any language, but especially of one of such complex structure as the Latin. May it not be asserted that the application of Latin syntax to the construction of Latin poetry, requires as much labour of memory, and reason too, as the study of Locke on the Human Understanding; its partial abridgment in the logic of Duncan, or of Blair's or Kaims' Elements of Criticism? What mere boys commonly understand of the beauties, or gather of the spirit of Horace or Juvenal, may be inferred from our own recollection, or learnt by attending to the translation of those Roman poets, by nine-tenths of those youth, in whose hands they are now thus early placed. It has been suggested, with philosophical ingenuity, by an eminent professor, that a distribution of the study of the dead languages should be made into their vocabularies and their structure, sentiment and learning, so as to give proper offices for the memory, reason, taste and judgment. The first should be the labour of childhood; the last of more advanced youth.

NOTE XX.

The division of the territory of a state into townships has been found to be as instrumental to the improvement of its roads and bridges, as to the proper administration of its schools.

NOTE XXI.

In the first section of the seventh article of the constitution of Pennsylvania, it is expressly required to provide by law for the establishment of schools throughout the state, in such manner as that the poor may be taught gratis.

The legislature accordingly passed, in 1824, a general act on this subject, to be submitted to the people for their approbation. In the event of the acceptance of its provisions, three "schoolmen" are to be elected by each township, ward or borough, to serve for three years, as soon as it can be assured by the election in the first year; of one for a single year, and another for but two years, that ever after, one vacancy only shall arise and be filled in each year. They are required to make a list of all such children, within their respective townships, wards or boroughs, as are between six and fourteen years of age, where parents or guardians are too poor to educate them, and to send them to the most convenient school, supplying them, at the same time, with books and stationary.

Although this will prove to be a defective system, inasmuch as it does not secure many of the most valuable benefits of a system of popular education, applicable alike to the children of all, it is probable that in the large cities, it will prove, in execution, better than it appears in theory

In Philadelphia, as in New-York, a laudable spirit has recently prevailed, in relation to institutions for public education. The children of the Sunday schools daily multiplying, in the former number already more than eleven thousand; and those schools are so conducted as to prove of inestimable value to the morals as well as the intelligence of the youth they comprehend among their pupils.

A house of refuge, also, exists in Philadelphia, as well as in New-York, for the reformation of juvenile offenders, who are thus humanely and wisely separated from old and hardened offenders. In that of New-York, two mistakes seem to have been committed: all delinquents are included in the class of juvenile offenders, who are under twenty-one years of age, and among them the abandoned and forlorn children of poverty, who are simply objects of humane commiseration, are classed with those, whose confinement is a punishment for crime. The institution is, in all other respects, admirably arranged and conducted; and the most interesting of all the establishments of that growing commercial metropolis of the United States.

The high schools of both these cities, in which the monitorial and Lancasterian system of education, is carried far beyond its former limits, and is aided by the prelections of able teachers, numerous tables, maps and pictures, and proper text books, are institutions calculated to put to the test of experiment many new principles, in the unsettled science, if that appellation may be allowed it, of public instruction. Over that for boys, in New-York, Doctor John Griscom presides; the author of those highly interesting and valuable travels entitled "A year in Europe;" and it is said that he is amply rewarded, both by the success and the profit attending his useful labours, for the ability with which he conducts them.

NOTE XXII.

About fifteen years ago the muster fines levied in Virginia, for the preceding ten years, were submitted in one table to the house of delegates, and printed for the use of the members. The fines of that period amounted to half a million of dollars, or $50,000 a year.

NOTE XXIII.

To the Naval Schools of practice in France, was attached a corrette, which was ordered to be annually equipped for different expeditions, with students on board, who were under a skilful naval commander, with the aid of able seamen, to be instructed in rigging anc unrigging a vessel, in repairing the ccidents of a voyage or an engagement at sea, and in all the duties of mariners.

The students were not admitted into these schools until a previous examination had ascertained their proficiency in arithmetic, algebra, geometry, statics and navigation.

It is objected to a union of the naval and military schools in one, that the pupils will quarrel with each other, and duels will be common among them. This supposes that they have been already designated for distinct professions, which, from the nature of their common studies would be unnecessary, till about to be separated fo their respective schools of practice, whenthis danger would of cour cease altogether, if it had ever before existed. It is more than probable that the very opposite result would happen, and some of the evils remedied, whichnnow occur in actual service, from the jealousie of naval and military commanders required to act in concert.

One great advantage that might be expected to result from the union of all the pupils educated for defensive purposes at West Poin would be, that they would all partake of the admirable spirit of improvement already prevalent there, which it is more easy to preserve than to create any where, but which is there promoted by that topography of the adjacent country, which cuts off from the military academy every avenue to dissipation and vice. No schools whatever, of practice, are yet provided for military or naval students. The very healthy and almost equally insulated points comprising the defences of the entrance of the Chesapeake, have been recommended for this purpose; fortresses Monroe and Calhoun; the former on the main land, at Point Comfort, the other on the recently formed island opposite to the point. Better situations could not be well chosen, because they are nearly central to the Atlantic frontier of the United States, and the strongest military fortification upon the coast, and one of the best naval stations. Yards and depots would be in the immediate vicinity of the schools, and serve as an apparatus and models to illustrate the arts of attack and defence in all their modes of operation, as well as the structure of the fortress and of the ship of war.

NOTE XXIV.

New Jersey created her school fund in 1819, of certain United States, turnpike, and bank stocks, one-tenth of the state tax of 1819, computed at $8000, the proceeds of the sale of a banking house in the city of Jersey, and of all future appropriations, gifts and legacies. It amounted, exclusive of the two last items, to about $100,000. In the last seven years something less than that amount has been added to it. Its income does not probably exceed ten thousand dollars a year, and an age must elapse before it will suffice for the accomplishment of its purpose.

There does seem in the present fluctation and uncertainty of the value of bank-stocks, some hazard in vesting a perpetual fund in such securities, if, indeed, they may be so called. Another subject of investiture, of simple management and free from hazard, would be found in the canal stocks of this and the other states. Such an investiture would be attended with this advantage, that when foreign war, or the derangements from any other cause, of external commerce, embarrassed the operations or endangered the safety of the banks, internal trade supplying the place of foreign, would render the canal more productive. This would especially apply to a canal connecting the Raritan and the Delaware.

If New Jersey, therefore, chose, at once, to create an adequate school fund, she would have only to subscribe its amount to the stock of that canal, with such shares as the states of Pennsylvania and New York might subscribe, along with the United States, being sufficient together for its prompt completion, on a scale suited to its object; and borrowing the amount of her subscription, she might provide for the annual payment of the interest, and the gradual discharge of the principal of the debt thus contracted out of her present school fund, and a part of her annual revenue; reserving the dividends upon the canal stock to lay the foundation and to commence the operation of her system of elementary instruction, as soon as the canal shall be completed, which ought not to occupy more than three years.

NOTE XXV.

Robert Y. Forsythe, the elder son of Major Forsythe, the first Marshal of Georgia, and brother of the late American Minister to Spain, died of the yellow fever at Savannah in the autumn of 1797. He was the competitor of William Gaston of North Carolina, late a member of the House of Representatives, and of Philip C. Pendleton of Virginia, late a federal district judge, for the first honor in the class which graduated at Princeton the preceding year, at the annual commencement of which he pronounced the valedictory oration.

He was the best public speaker who had been in the college of New Jersey for many years, and he has not perhaps often been since surpassed. He was also distinguished for every moral grace and virtue; and was alike esteemed and beloved by all who knew him; and by no one more truly than by him, who having been, along with the present Bishop of New York, his room-mate, has now the melancholy pleasure of rendering this poor tribute to his memory.

NOTE XXVI.

John Watson, of Pennsylvania, in the estimation of the whole college, deserved to be regarded as the first scholar in the class which graduated in the year 1797, of which Dr. Frederick Beasley of North Carolina, the present Provost of the University of Pennsylvania, Joseph Alston, late Governor of South Carolina, George M. Troup, the present Governor of Georgia, Henry Edwards, Senator of Connecticut, James Clark of North Carolina, and Thomas Bayley of Maryland, late members of the House of Representatives, and Richard Rush, late Minister to London, and now Secretary of the Treasury, were fellow students. Among these and many other competitors, the merit of Watson rose above all public distinctions; and he declined being a candidate for any college honor. It would be no easy task to do full justice to the worth, both moral and intellectual, which this gentleman possessed; who, from being a poor orphan boy, and the bar keeper of a tavern, became the president of a college in Pennsylvania, which he contributed to found, and died twenty-four years ago, literally a martyr to the learning which he cultivated. He was the Kirk White of Nassau Hall.

Born to poverty, in order to defray the expense of his education, he taught the grammar school, at the same time that he regularly recited and maintained the first standing in his class, and acquired a modern language, not included among its studies.

The homage here paid to his various and exalted worth, the object of almost universal reverence while he lived, will not seem exaggerated to those who will read the annexed letter from the president of the college of New Jersey, who knew him well from his youth, to the hour which robbed his native state, his friends and country, of his many virtues and increasing usefulness.

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xxxvi

Baltimore, Md. November 5th, 1826.

To the Rev. Dr. James Carnahan.

My Dear Sir—Having referred to my deceased class mate, Mr. John Watson, in a discourse which I had lately the honor of pronouncing in your presence, it would be gratifying to me, and I hope, not an unpleasing task to you, to add to the imperfect eulogy which I have made on our long departed friend, such further notice of the singular incidents of his early life as your recollection can supply.

Such a life, it seems to me, should be borne in remembrance, for the sake of our Alma Mater, who kindly nurtured all its excellent qualities, and as a useful example to her younger sons; for I do not think that I have, in the brief narrative to which your answer with this request will be annexed, magnified the estimation in which Mr. Watson was held by all his fellow students, as well as by the faculty and trustees of Nassau Hall.

The discourse, of which I have, not without reluctance, furnished at the request of the societies, a copy for publication, was prompted by a faint hope, that a discussion of its leading topics might prove of some practical benefit; and I am very confident that to those who may honor it with a perusal, it will present no subject so interesting as you may render the reference extorted from me, in composing it, to one who, while living, ever undervalued a merit that we delighted to honor, and which now, that he is gone, I am sure you will concur with me in thinking I have not exaggerated.

With high esteem, I am, dear Sir,
Your friend and faithful servant,
C. F. MERCER.

To the Hon. Fenton Mercer.

Dear Sir,

Agreeably to your request, I communicate to you a few singular incidents in the early life of our long departed friend John Watson illustrative of his ardent desire of knowledge, and of the difficulties he overcame in attaining his eminence in literature and science.

John Watson was descended of poor but reputable parents, west of the mountains in Pennsylvania. His parents taught him to read at an early age, and my impression is, that he never went regularly to school, or if he did, it was for a very short period. He did not recollect that he had any uncommon attachment to books, until when about six or seven years old, his father made him a present of a tale or novel, I think it was Goldsmith's Vicar of Wakefield. He immediately commenced the reading, and became so interested in the story, that, if permitted, he would have read all night. From that period, his desire to read and to obtain knowledge was insatiable. His father cherished his desire of improvement by furnishing books, chiefly on geography and history.

When our friend was about nine years of age he was deprived of his father, who lost his life by a fall from his horse. Whether his mother died before this period, or was left in such destitute circumstances that she was unable to provide for the support of her son, I do not recollect. Young Watson had no relatives west of the mountains. Of his father's family I know nothing. His mother's resided near Cranberry, in this state.

The orphan boy was taken into the family of his father's friend, fed and clothed and required to perform such services as he was capable of rendering. The lady with whom he lived, had a handsome collection of books, and especially of novels, of which she was a great reader. She soon discovered that Watson was at every leisure moment reading these fictions. Whether she thought they were improper books for a boy of his age, or that his reading occupied too much of his time, is uncertain. She forbade him touching her novels. He wished to be obedient to a lady who, in every other respect, used him kindly, but he could not resist his desire to read. He secretly took her books, and concealing them in private places read them by stealth. This stratagem was discovered, the book case was locked, and the key securely kept. Mortified and miserable, Watson lay awake whole nights thinking about the books, and devising means to obtain them. His mistress, (for so she may be called) he knew, was inexorable on this subject. To use stratagem again, he thought wrong and dangerous. When in this state of mind he found a key, and it occurred to him that it might possibly open the book-case. In her absence, agitated by fear lest he should not succeed, and by a sense of guilt, believing he was doing a wicked thing, he made the experiment, and was successful. He took out a volume, read and returned it again when he found the lady was absent, and took another. This practice he continued until he had read every book in the closet. Watson, you know, was one of the most conscientiously honest men that ever breathed, and he said (and I fully believe his declaration) that this was the only theft he ever committed. It is not distinctly recollected whether he remained in the same family where the incident related occurred, or removed to another place. I can only say that the facts which follow are substantially correct.

The gentleman with whom he lived keeping a tavern and retail store, taught him writing and arithmetic, in order that he might be a useful assistant in his business. As soon as capable of service, Watson was employed inthe store and in the bar-room, as circumstance required. Still his beloved books occupied his attention at every leisure moment. Addison's Spectator fell into his hands, and was read with great delight. But prefixed to each number he usually found a Latin sentence which he could not understand. This was a source of great mortification, and excited an intense desire to learn Latin. About this time, when perhaps he was eleven or twelve years old, he got possession of a copy of Horace and an old broken Latin Dictionary, and with these instruments, without a grammar or any other aid, he commended learning Latin. By unremitted diligence and vast labour he became able to understand a great part of that difficult author.

While he was thus employed, Alexander Addison, then President of the Court of Common Pleas in the western district of Pennsylvania, lodged at the public house were Watson lived, and returning to his lodgings one night at a late hour, after the family had retired to rest, he found the young bar-keeper reading Horace by fire light. Entering into familiar conversation with Watson, he learned with surprise the study in which he was engaged and the progress he had made. Addison expressed his delight in finding the lad so laudably employed and his regret that he was not furnished with better means of obtaining a classical education; and at the same time promised to bring him suitable books at the next session of the Court. This was the first encouraging word the orphan boy had heard respecting his studies since the death of his father. Its effect was transporting. In imagination he saw himself a learned man, able to read Latin and Greek, and every thing he wished. The ardently desired time arrived, nd the judge rode upoto the tavern door. Watson, anticipating the hostler, seized the horse's bridle, and at the same time cast an impatient look at the portmanteau. "I have brought you the books, my good lad," said the judge. "Never," said Watson, when relating this incident, "did I experience a more joyful moment. My heart was so full I could not utter a word." A Latin Grammar, AEsop's Fables, Selectae Veteri Testamento, and a good Latin Dictionary, was the treasure.

Having given some general directions respecting the manner of studying the Latin Grammar, and of applying its rules in the course of reading, the judge promised to furnish such books as would be suitable at future periods. This pledge was faithfully redeemed.

Addison furnished young Watson not only with the Latin and Greek classicks, but also with such words as he judged useful on history, Belles Lettres, Natural and Moral Philosophy, Metapnysicks, and other subjects. His own library, which was extensive and well selected, as well as those of his professional brethren, were at the service of our friend until his death. Of this kindness Watson always retained the most grateful remembrance.

After he had made considerable progress in learning Latin by his own unaided efforts, he became acquainted with a boy of the same age with himself, and of similar ardour in acquiring knowledge, This boy was a regular scholar at a grammar school in the village where Watson lived. When out of school he came to Watson and read over the lesson of the preceding day, and they prepared together the task of that which followed. After some time spent in this manner, the teacher of the school offered his assistance, and invited Watson, whenever he had a leisure hour, to come to the school and recite with his young friend. Of this privilege he availed himself when an opportunity offered. In this manner he became one of the most thorough Latin and Greek scholars that I ever knew. I must not here omit to mention an act of imprudence often lamented, and probably the cause of our friend's premature death. He and his companion became so deeply interested in their studies, that three or four hours was the longest time they usually permitted themselves to sleep each night. And that they might not feel drowsy they agreed to eat sparingly of light food. Under this severe regimen and intense application to study, at unseasonable hours, their strength began to fail. Having read in some book that the cold bath would invigorate weak constitutions, they rose at day break, gave each other a shower with cold water immediately from the pump. On Watson the effect was fatal. He was seized with a chill. A pain in his breast and a cough succeeded, from which he was never wholly exempt during the remainder of his life.

Until he was about nineteen years of age he remained in his station at the counter and in the bar room, improving himself at every leisure moment in the ancient classicks, and in various branches of literature and science. At this period his attainments and worth became known, and through the influence of the Rev. John M. Millan, D. D. he was appointed usher in the academy of Canonsburg. Here in the autumn of 1793, I became acquainted with this amiable and in many respects extraordinary man. He was my first tutor when I commenced the study of the Latin language. In this occupation he remained eighteen months. And his venerable patron believing him worthy the best advantages our country afforded, procured him a place on the Leslie Fund, in the College of New Jersey. The sum received from this fund not being fully sufficient to pay boarding and college charges, the balance and what was necessary for clothing, books, and contingent expenses, Father M'Millian. (for I know no other name more appropriate than that by which he is usually called in the West of Pennsylvania.) generously offered to pay from his own resources. Having mentioned this eminently good man, now near eighty years of age, I cannot refrain from saying, that he has aided in educating more young men than any other individual in the United States. Living in patriarchal simplicity, he has been able for more than fifty years to contribute largely to this important object. In order to relieve his benevolent and liberal patron from this expense, John Watson, as you know took charge of the Grammar school in the college, and at the same time recited in his class. I need not mention to you his standing as a scholar in the college, nor his amiable disposition, conciliatory manners, unblemished morals and unaffected piety. With his eminence in all these respects you are well acquainted. Although our lamented friend had made high attainments in literature and science before he entered college, I doubt whether any individual has derived more advantage from a college life. He was prepared to receive the benefits which the institution afforded. He formed regular and systematic habits of study. He became acquainted with his own powers. He learned perfectly many things of which, as he was accustomed to say, he had previously only a smattering. On returning to his native state, greatly improved in the opinion of all who knew him, he was immediately chosen principal of the academy at Canonsburg; and soon after by an able and powerful appeal to the Legislature he obtained the charter of Jefferson College.

To those who were not personally acquainted with this uncommon man, I would hardly dare to say how highly I estimate his literary and scientific attainments. I know he could translate with facility French, Spanish and Italian; that he was a good Hebrew and Arabic scholar; that he had collected and written in short hand copious materials for a large work which he intended, if his life had been prolonged, to prepare for the press.

Permit me to add, that to me there always appeared something very peculiar in the mental character of this man. Although his early education was so irregular, and he had read so many and so various books, there was nothing confused and heterogeneous in his mind on any subject. His knowledge was not a mere historical detail of the opinions of others. His own sentiments, which were definite and fixed, he could unfold in language simple, clear, forcible, and not unfrequently elegant. He often said his memory was very deficient and treacherous. And if by a good memory we understand the power of recollecting words that have little or no connexion, or of repeating the precise language of a speaker or writer, his remark was in some degree true. In these respects he possessed no uncommon faculty. But in remembering facts, arguments, and the substance of any thing he had read or heard, I never knew his superior. His intellectual furniture seemed to be arranged and classed in a manner so orderly, that he could without effort seize analogies fit to illustrate his meaning, and recur to principles and facts necessary to complete his argument. At about the age of thirty years our lamented friend, possessing a mind pure, vigorous and enlightened, and a heart affectionate, benevolent and pious, was removed to a better world, esteeming in death, as he had long done in life, the simple truths of the gospel of infinitely more value than all human science.

With high esteem, I am, dear Sir,
Your friend and obedient servant,
JAMES CARNAHAN

An Address
Daniel A. White
1830
Foote & Brown, Printers: Salem

"Fears have been expressed by some, that associations, so numerous and extensive may become dangerous to our civil and religious liberties, by leading to combinations, or parties, hostile to the interests of the people at large. But the design of lyceums is altogether of a beneficent and public nature. They can have no concealed plans or operations, nor any purposes whatever, which do not alike concern the whole people."

Discusses trends and improvements in education.

1. Describes the design and purpose of the lyceum.
2. Discusses features of education and improvements that would be beneficial to the system.

an
ADDRESS,
delivered at Ipswich,
before
THE ESSEX COUNTY LYCEUM,
at their
FIRST ANNUAL MEETING,
May 5, 1830.

BY DANIEL APPLETON WHITE.

"What is a man,
"If his chief good, and market of his time,
"Be but to sleep, and feed? A beast, no more.
"Sure, he, that made us with such large discourse,
"Looking before, and after, gave us not
"That capability and godlike reason,
"To fust in us unused."
SHAKSPEARE.

SALEM:
Foote & Brown, Printers—Court Street.
1830.

ADDRESS.

I CONGRATULATE you, my friends, upon the present meeting, as the result of your successful exertions to establish Lyceums in your respective towns, and to form a County Association to co-operate with them, in the noble work of mutual improvement and the diffusion of useful knowledge.

In this Introductory Address, nothing more will be attempted, than to offer some remarks upon the design of Lyceums, their leading objects and advantages, the value of knowledge, the importance of education, especially self-education; and to glance at a few of the great variety of topics, which may be usefully discussed or investigated in these institutions.

As the Essex County Lyceum owes its existance to the local Lyceums of which it is the representative, so it is especially designed to advance their interests and usefulness. This it will be enabled effectually to do, in the simple manner pointed out in its constitution; the principal object of which is to provide for keeping up a friendly intercourse between the several Town Lyceums, within the County, and for collecting from all of them, as well as from other sources, such valuable facts and information, as may be usefully transmitted, in a systematized form, to each Lyceum in return, that each may thus be possessed of a full knowledge of the means and methods of instruction, the experience, proceedings and prospects of all the rest.

Much advantage and satisfaction may result from such an interchange of information and good offices. In addition to the direct aid and encouragement, afforded to the local Lyceums by the intercommunication of Lectures and otherwise, it will serve to extend over the County the beneficial influence of a liberal intercourse and fellowship between gentlemen of different occupations, habits, and connexions in society. Among the numerous benefits to be derived from Lyceums, this is not the least important or interesting. *It is truly gratifying* to see assembled, on the present occasion, without distinction of sect or party, enlightened and liberal promoters of the public welfare. This is as it should be. Friends to the same valuable objects, actuated by the same generous motives, ought to enjoy the privilege of uniting their counsels and efforts for the general good. This enlarges the circle of their social affections and rational enjoyments, while it multiplies and extends their means of usefulness. We might well rejoice in the establishment of Lyceums, were they attended with no other advantages than bringing together, for a valuable purpose, individuals of various professions, pursuits, and opinions, and producing a cordial co-operation among those who are too apt to become estranged from each other, in consequence of different sentiments and views on some *important* subjects. All our great and essential interests, as members of society, are held in

common; and whatever associations serve to excite a common feeling of attachment to them, and common efforts to preserve and improve them, to suppress the growth of unkind prejudices, and make us think, and feel, and act, as, what we really are, brethren of one great family, must be blessings to the whole community.

Some of those who have been eminently instrumental in the establishment of Lyceums have extended their views more widely, connecting with these institutions arrangements for the promotion of popular education throughout the country, and contemplating a great American Lyceum, constituted from the various local Lyceums, as its branches. These comprehensive views *manifest* a laudable zeal in the cause of education, and it is to be hoped that the enlightened exertions, to which they may lead, will be crowned with success. But Lyceums, though sustaining a friendly connexion for their mutual benefit, are independent of each other, as to their own proceedings and regulations. The immediate and main concern of the members of each association must be with themselves, to enlighten and improve their own minds, and, in doing this, to diffuse the blessings of knowledge around them. For this purpose, they will of course adopt such measures as are suited to their own situation and circumstances, and best calculated to awaken attention to the means of knowledge which they possess, to elicit the instruction which is important and interesting to themselves, and to excite a taste and desire for it.

Lyceums are not intended to supersede, or interfere with any existing institutions or means of education, but to exert an influence in co-operation with them all; nor are they limited in their plans of instruction to particular branches of knowledge or science, or to particular descriptions of people, but the whole range of human knowledge is open to them, and all who desire solid information or rational entertainment, are invited to partake of it.

Thus are they designed to supply a pressing public want, created by the circumstances of the times in which we live; and the establishment of them is in full accordance with the spirit of our wise and practical forefathers, who were in no respect more remarkable, than for extending their views of education, as the public good required. They brought from the mother country, as to education as well as jurisprudence, such principles only as were useful and applicable in their situation here, and afterwards increased their means of instruction, as their necessities demanded, till they built up that system of free schools, which has been justly regarded as the glory of New-England. These schools, together with their cherished University, satisfied all their wants as to education. Incessantly occupied in the active duties of life, they had, in general, little leisure for intellectual pursuits, beyond what consisted in perusing the Bible. This, however, they studied so thoroughly, as not only to acquire that "wisdom and knowledge" which was "the stability of their times," and that strength of principle and moral energy, which sustained them in every exigency, but to make attainments in the knowledge of

human nature, and the practical philosophy of life, of which the superficial readers of that sacred volume of various history, and sublime sentiments and truths, can have no conception

But the times have changed, and, with them, the whole face of society. With a wonderful increase of population, and a vast accession to the objects of general pursuit and inquiry, the desire of various knowledge has abounded, as well as the number of those whose leisure enables them to indulge such a desire, or exposes them to the temptations of folly, dissipation, and vice. In such a state of things, something is required in addition to our ordinary schools and institutions of learning; something more general, various and popular, calculated to be attractive and useful to persons of every age and condition in life. We are in want of institutions for improvement, which would combine instruction with entertainment, in a manner so convenient, as to be accessible to all classes of the community, and so interesting as to engage universal attention, to satisfy the inquisitive, to rouse the idle, to teach the frivolous to think, to arrest the heedless in their career of dissipation, and draw them from inebriating pleasures and degrading amusements, to the pursuits of sober industry and intellectual enjoyment. Such institutions Lyceums are designed to be; and, as such, they claim the patronage of the public, and the cheering support of all good men. Formed by the voluntary association of those who are attracted by a love of science or literature, a desire for general information, or a wish to be agreeably entertained, uniting the studious and the active, the learned scholar and the man of the world, aided too by the presence and influence of woman, so essential to the success of good undertakings; and accustomed, in all their discussions and exercises, to the contemplation of useful and elevating subjects of thought, which furnish also rich topics for general conversation, these associations, wherever they may exist and be sustained, cannot fail to promote the well-being of society as well as the gratification and improvement of individuals. While they remain true to their principles, and pursue with vigor the objects for which they are formed, their whole tendency and influence must be, to multiply the resources for rational amusement and recreation, to introduce, among all classes of people, a higher tone of conversation, a more frank and liberal interchange of sentiments; to raise the standard of literary and moral taste, to excite a greater love of science, a deeper sense of the value of truth and virtue, to expand the social and kind affections, and to promote the growth of that practical wisdom, which is the highest prize of intelligence and learning. All these objects are embraced in the great and immediate design of Lyceums, the cultivation and diffusion of useful knowledge; that knowledge, which is conducive to our highest welfare, as intelligent, moral, and social beings.

But, before we enter upon a more particular consideration of this part of our subject, it may be proper to notice certain objections, which have occasionally been made to these institutions, though, we trust, they are disappearing, and will soon cease to exist, being founded in a misapprehension of the true nature and character of Lyceums.

Fears have been expressed by some, that associations, so numerous and extensive, may become dangerous to our civil and religious liberties, by leading to combinations, or parties, hostile to the interests of the people at large. But the design of Lyceums is altogether of a beneficent and public nature. They can have no concealed plans or operations, nor any purposes whatever, which do not alike concern the whole people. They are created, not by election under party influences, but by a voluntary association of individuals from all the various parties and sects in the community, for objects approved by all, and the members are held together, not by any secret or permanent tie, but purely by the common desire of uniting their efforts in well-doing. It must, therefore, be manifest to every candid mind acquainted with the subject, that Lyceums, in addition to all other good effects, are admirably adapted to soften party asperities of every description, to produce a sympathy of feeling for worthy purposes only, to call into exercise the benevolent affections, to promote public spirit, and to strengthen attachment to the free institutions of our common country.

Others have entertained fears, that these associations may have an injurious effect upon some of their own members, by enticing them from their ordinary occupations, interrupting their industrious habits, and giving them in return a mere smattering of learning, which is worse than useless; imagining, with the poet, that " a little learning is a dangerous thing." But, in our community certainly, there is too much good sense prevailing among the people, on this subject, to justify such apprehensions. They neither expect, nor desire, in these institutions, courses of learned lectures on abstruse branches of science, beyond their ability to comprehend or apply to a valuable purpose. The knowledge, which is most desirable to them, is that general acquaintance with the works and laws of the material world, which tends to elevate and enlarge the mind; and that perception of their own nature, duties, and means of happiness, which may assist them in improving their condition in life, and advancing themselves in moral and intellectual excellence. Is not a little of this sort of learning better than none? Is not much of it desirable? This, indeed, is conceded. Let then every institution for producing and disseminating it be encouraged. Fear not that this will tend to disturb the sober habits of industry among any portion of the people. Every acquisition of useful knowledge, every exercise of the mental faculties to obtain it, will, on the contrary, serve to confirm those habits, to give juster views of moral obligation and the duties of social life, and to prevent that heedless dissipation, which, in a greater or less degree, inevitably results from the idleness of leisure hours.

Others again, who fear no particular evil consequences from the introduction of Lyceums, affect to regard them as useless, and, like some other great societies and utopian projects of the day, little more than a vain parade, as the name itself would seem to indicate. But why are they useless? Because knowledge may be better obtained from books than from lectures, especially since books have become so cheap and abundant. But are there not many who are still unable to procure the books necessary for affording them the variety of information, which they desire, even had they time to peruse them? Are there not many, too, unaccustomed to the practice of reading, who, from the habit of listening to discourses, would derive essential benefit from lectures? Would not many, who abound in books more than in leisure for reading them, gladly accept from a lecture what might cost them many hours to find in books? Might not all receive, in this way, valuable hints, and a salutary mental excitement?* And is not the multiplicity of books, in itself, a great evil to those who cannot discriminate between the good and the bad, between those which improve and those which corrupt the mind? Has not a flood of worthless publications swept away, or buried out of sight, works of real value, on which past generations had fixed the stamp of merit? Are not many of the most fascinating volumes of the day fraught with pollution to the mind of the youthful reader? Will not the indiscriminate perusal of them vitiate the taste and imagination, prevent habits of thought and reflection, without which all reading is useless; and create a disinclination, if not a

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*The late eminent Dr. Rush says, (Essays, &c. p. 47,) "The perfection of the ear, as an avenue to knowledge, is not sufficiently known. Ideas acquired through that organ are much more durable than those acquired by the eyes."

mental disability, for that close attention and sustained effort, without which no real progress in science or knowledge can be expected? If so, may it not be among the important uses of Lyceums, to direct and assist the young in the selection of books for reading and study? May they not thus aid in promoting a more correct taste and better habits in reading, together with more improving conversation, sounder principles of morality, and higher motives of conduct? The very circumstances, therefore, which might seem to form an objection to these associations, really constitute a strong argument in their favor.

The name which they have so generally adopted might, indeed, savor of pretension, if it were supposed to be taken from the splendid Lyceums in some of the cities of Europe; but when we look back to its origin, the application of it, in the present instance, appears to be remarkably appropriate. The Lyceum, it will be recollected, was a place at Athens where ARISTOTLE and other philosophers were accustomed to discourse with their pupils on subjects of science and useful knowledge, as the Academy was where PLATO and his disciples assembled for a similar purpose. So the Athenæum and Gymnasium were places of resort, at the same celebrated city, for intellectual and athletic exercises. All these terms have been variously applied to modern institutions, but never, perhaps, more appositely than in the case before us. The design of our Lyceum is not dissimilar to that of the philosophic meetings at Athens, though its

objects of inquiry have, of course, multiplied with the advance of science and knowledge. Guided by the light which has come down to us from those ancient sages and their successors in wisdom, we may hope to arrive at results as useful and interesting, as were attained in the Grecian Lyceum or Academy.

But whatever may be thought of the name in question, and it can be of little consequence, while we find it both convenient and agreeable, the institution itself has all possible simplicity and plainness, in its design and arrangements. It aims at no quixotic undertakings. It aspires to no prizes of distinction or fame. All splendid achievements are left for more ambitious and adventurous associations. The great work of those who constitute a Lyceum, is the improvement of themselves; their loftiest ambition, to add something to the improvement of society, and their only reward is in the accomplishment of their work.

But though the design of Lyceums is thus simple, it is comprehensive, and embraces objects of the highest interest, which deserve the united and persevering exertions of all intelligent men. What can be more worthy of such exertions than the culture of the mind, the attainment of real knowledge, the pursuit of truth and moral excellence? What is it, indeed, that truly constitutes man? Is it anything which he has in common with the lower animals? What demands his constant care, his most strenuous efforts? Can it be his animal nature, the adornment of his person, or the indulgence of his senses and appetites? In these respects, will not many of the lower animals be able to surpass him, by the superior beauty of their wardrobe and a purer enjoyment of the pleasures of sense; pleasures, which to them never cloy? In such a competition he must surely fail. Taking no benefit of his own reason, and not being blest with brute instinct, how is it possible he should not sink below the mere animal? Something of a nobler nature is wanted to satisfy man. The happiness, which is worthy of him, must be suited to his higher capacities of enjoyment, must partake of mind, and be built upon knowledge and virtue. These, then, demand his chief care, his never ceasing efforts; and, with these, all his other pleasures become rational and satisfactory. This, indeed, is familiar truth; it is old truth, but momentous as it is old. In every age of the world it has been inculcated, acknowledged, and practically disregarded. A constant struggle has been kept up between virtue and vice, [illegible]nd ignorance, mind and body. Here, allow me to give you the thoughts of a celebrated Roman author, whose works have been admired for nearly two thousand years, and whose sentiments must fall upon your minds with weight.

"It is incumbent on all men, who aspire to rank above the other animals, to exert their highest powers, and not pass their lives in obscurity, like the beasts of the field, which are created to look downward and to be subject to bodily appetites. Our nature is composed of both mind and body. The former is for government; the latter for subjection.

The one allies us with the gods; the other with the brutes. Wherefore, we ought to seek the distinction which arises from exertions of the mind, rather than the body; and, since life is short, strive to live as long as possible in the memory of posterity. Beauty and riches are frail and fleeting; but knowledge and virtue are refulgent and eternal. Yet, what multitudes do we find passing through life, ignorant and uncultivated, buried in sloth, and slaves to appetite! Through a perversion of their nature, thought becomes a burden to them, and sensual indulgence is their sole gratification. Whether such creatures crawl upon the earth, or sink into the grave, is of no moment. But that man appears truly to live, and to enjoy an intellectual being, whose mind is worthily occupied, and who seeks the reputation of some useful employment, or the glory of illustrious deeds."*

Such were the sublime thoughts of this ancient sage, while the world around him was immersed in the darkness of idolatry, and his own views of a future existence had not extended beyond the mere memory of posterity; and while the human mind had not yet unfolded the one half of its native energies. What might he not have said, had the divine light of Christianity beamed upon his mind, and disclosed to him its immortality? How would his admiration of the extent and dignity of the human intellect have been raised, had he witnessed its power to penetrate into the recesses of nature, and develope the most subtle laws of the material and intellectual world; and to ascend the highest heavens, reveal the secrets of the stars, and unfold the principles which keep the universe in motion and harmony? With what enthusiasm would he have described its achievements, had he beheld the flood of light, which science has poured upon the world, or the stupendous power, which man has derived from the inventions of art, and especially that single wonderful invention, the printing press, which perpetuates, at once, the knowledge of all arts and all sciences, and spreads it through the earth, as upon the wings of the wind? Could he have had a glimpse of such glorious events, would it have been possible for him to believe that there would still be found multitudes of men, more solicitous for the body than the mind, more intent upon gratifying the senses than improving the faculties, more alive to frivolous pleasures than rational pursuits; multitudes, as before, who would pass through life ignorant und uncultivated, sunk in indolence, and slaves to sensual indulgence?

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* Sall. Bell. Cat. 1.

The lamentable fact, so contrary to what might have been hoped, only proves, however, that the profusion of the light of science, the abundance of the means and facilities for acquiring knowledge, which distinguish our age, cannot supersede the necessity of personal exertion; and that there are now, as there always have been, many who will not labor for learning, and more, perhaps, who will not believe that it is necessary to labor for virtue. But it is as fixed a law of our nature that we must labor

for knowledge, as that we must till the earth by the sweat of the brow. Neither knowledge nor virtue can be given to those who will not exert their faculties to obtain them; from their very nature, they must be wrought into the mind by its own efforts. The acquisition of knowledge, too, as well as virtue, is a duty incumbent upon mankind, to the extent of their means, in all conditions of life. But it is a duty, the performance of which involves its own rich reward. Through the beneficent goodness of our creator, we are so constituted, as naturally to receive pleasure in the acquisition of knowledge, and to find in its possession a vast increase of power in advancing our own happiness and the happiness of others.

Curiosity, or a desire for information, is as natural to the mind as hunger or thirst to the body; and, from the earliest period of life, its gratification is sought in the pursuit either of useful or trifling intelligence, as the taste of the individual happens to be directed. With what inquiring looks does the infant, before its ideas can be articulated, gaze upon a striking object, a brilliant color or beautiful flower, for instance, and exert all its little efforts to ascertain what it is? This inquisitive disposition grows with the growth, and strengthens with the strength of the child; his inquiries multiply, as his views expand, and he listens with eager delight to any one, who will undertake to satisfy his inquiries, and kindly assist in developing his powers, and storing his infant mind with thoughts. Pleasure attends upon every step of his progress. If this vigorous principle is wisely directed, it becomes a powerful instrument in advancing him in real knowlege, and guarding him against evil influences. But if his curiosity is suffered to degenerate, for it cannot be extinguished, and to be drawn to unworthy objects, the gratification it will seek affords no valuable information, the vigor of the mind is exhausted to little good purpose, perhaps to purposes worse than useless; and the man may thus become more frivolous than the child, giving his daily attention to petty inquiries and petty details, forgotten with the setting sun, or remembered only to enliven the scandal of another day. Pleasure, of a certain sort, may accompany the ephemeral acquirements, worthless as they are, of this humble class of inquirers; but it must be a transient, profitless pleasure, unworthy of an intellectual being; at the best, never rising above that of the idlers whom Paul found at Athens, "who spent their time in nothing else, but either to tell or to hear some new thing." But the pleasures, which flow from the pursuit and acquisition of real knowledge, and the successful inquiries after truth, are substantial, durable, and suited to our highest powers of enjoyment, at every period of our existence. As beautifully expressed by the great statesman and orator of ancient Rome, who enjoyed these pleasures in their fullest extent, "other pursuits are not suited to every time, to every age, and to every place; but these delight us in youth and in age, by day and by night, at home and on our travels, in the city and in the country, are the charm of prosperity, and a refuge and solace in adversity."[*]

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[*] Cicero pro Archia.

A learned prelate of the English church, who could also speak from experience, animates the clergy of his diocese, in their pursuit of learning, by reminding them of "that serene pleasure which accompanies the progress, and that happiness which crowns the end of our labors for intellectual improvement, and that pure and undisturbed delight, which flows from increasing knowledge."[*]

Such are the pleasures accompanying the acquisition of true knowledge; pleasures, which may be enjoyed, in a greater or less degree, by all of every condition in life, who have the power to think and to feel. What stronger motives can be necessary to awaken our sleeping energies, and rouse us to persevering intellectual exertions?

But motives, still more powerful, may be found in the importance, the absolute necessity, indeed, of useful knowledge to our happiness and real well-being, as individuals and as members of society. In the language of Dr. Brown, the recent philosopher of Scotland, "so essential is knowledge, if not to virtue, at least to all the ends of virtue, that, without it, benevolence itself, when accompanied with power, may be as destructive and desolating as intentional tyranny. The whole native vigor of a state may be kept down for ages, and the comfort, and prosperity, and active industry of unexisting millions be blasted by regulations, which, in the intention of their generous projectors, were to stimulate those very energies which they repressed, and to relieve that very misery which they rendered irremediable."* The whole history and present condition of Turkey afford a striking illustration of this remark of the Scottish Philosopher.

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[*] Bishop Warburton's Triennial Charge, 1761.

But a fuller illustration of the essential value of knowledge to truth, to virtue and happiness, may be found in the history of those times, which are emphatically called the dark ages. To what a depth of degradation and misery was our wretched race reduced by ignorance and her inseparable ministers of vengeance, superstition and fanaticism! What havoc was made of the noble nature of man! What a flood of errors, absurdities and delusions came over him! What crimes and cruelties sprung up every where around him! And how was he rescued from the thraldom of these ministers of vengeance, and raised from a state of moral desolation and death to intellectual life and dignity? By knowledge, and that exertion of his powers which knowledge produced. All other means for this purpose were ineffectual till the cultivation of knowledge gave them energy. Even the divine light of christianity, except through the medium of knowledge, was dim and powerless. Religious faith, to have any moral strength, must be founded upon knowledge.

But knowledge, it has been said, is power for evil as well as for good, and, like edge tools in children's hands, may do mischief, where it is not skilfully used.

Like every other human power, knowledge may, indeed, be abused. But, in most cases, where it is

supposed to be abused to the injury of its possessor, it will be found to be of the superficial and useless kind; and, of course, the evils experienced proceed not so much from the abuse of real knowledge, as from real ignorance of what ought to be known. So too we shall find, that it is not so much through want of skill in the use and application of knowledge by those who possess it, as from motives of interest or ambition, and the opportunity afforded by the ignorance of others, that knowledge has been often abused, and made the source of evils instead of blessings to society. The remedy for all such evils, therefore, is to be sought in the cultivation and general diffusion of real and useful knowledge.

In those countries, where the interests of men in authority, civil or ecclesiastical, are considered as incompatible with the diffusion of knowledge among the people, it will be withheld from them as far as practicable, and the measure will be justified, not without some show of reason, provided you admit the principle upon which it is adopted. If it be granted, that the political or religious concerns of a nation are the exclusive charge of particular orders of men, and that those in humbler occupations have no right, in any way, to intermeddle with them, it will not appear wholly absurd to confine these latter classes of men to the information, which is appropriate to their several callings. Hence, probably, the old maxim, "*Ne sutor ultra crepidam,*" keep the mechanic to his tools—the laborer to his task; a maxim, sound and useful, in its just sense; and, in that sense, is, in our country, and under our institutions, as applicable to one calling or profession as another, from the humblest up to the highest in the nation. All are alike bound to perform well the duties, which they assume. Beyond this, too, all stand on equal ground, citizens of the same free country, subject to the same duties, with the same privileges, and having the same right to knowledge and intellectual enjoyment.

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* Brown's Philosophy, v. 1, p. 13.

A different doctrine may be expected to prevail where distinct political ranks exist, and the spirit of aristocracy and family pride is cherished. It may be natural, under such circumstances, for those who succeed to honors and distinctions, as their lawful inheritance, to feel jealous of the least encroachment upon their privileges, and to combine their influence to prevent the rise of "new men" into their ranks from the lower classes. Regarding also such as are bred to manual occupation, as having nothing to do with mental labor, beyond what their particular occupations require, they may think it absurd to indulge them in a taste for literature or general knowledge of any kind. This might be injurious to the work of their hands, and, if so, it must be wrong. The convenience of all the higher orders is concerned in the manual skill of the artizan or mechanic, the servant or laborer, in which, if he never fails, he fulfils the purpose of his existence. The improvement of his mind in science or knowledge, can have respect only to the duties which he owes to God and his family. Upon the same principle it is, that the slave-holder, in a land of liberty, would shut out from the mind of his slave every ray of light, which

might disclose to him higher duties than implicit submission to his earthly master.

Thanks to our fathers, who have transmitted to us the blessings of freedom and knowledge, we live under institutions, which recognise no distinctions, but what our creator has made, or enabled us to make for ourselves. Merit, personal merit, intellectual and moral merit, is the claim to distinction, which we acknowledge. Other claims are arbitrary, and at war with nature, which has established a rotation of talents and virtues, and the distinction grounded upon them, more sure and inevitable, than any rotation of civil office, which the will of man could ever effect. While some families cease to be distinguished, others rise from obscurity and take their place, led on, perhaps, by some gifted individual, whose force and vigor of mind impel him from the humble orbit, in which he first moved, and carry him onward and upward, against all opposing obstacles, till his name becomes a fixed star in the firmament of glory.

Such are the character and effect of our free and christian institutions. Under their fostering protection and influence, if any where on earth, our race might be expected to attain, in no restricted sense, to the glorious liberty of sons of God; the liberty of mind, of truth, of virtue, of happiness, temporal and eternal. The greatest foes to this liberty are prejudice and vice; and these may be successfully opposed by knowledge, the cultivation and diffusion of knowledge, with the renovating principles to which knowledge gives energy; that knowledge, which is suited to the wants and circumstances of society, and which is calculated to improve and exalt the mind and heart of him who receives it, to enlighten and aid him in the duties of his particular calling, in the duties which he owes to his family and children, who look to him for guidance and instruction; which he owes to his country and to his God, duties, from the faithful performance of which, there can be no dispensation. In proportion as such knowledge abounds, prejudice and vice will disappear. The effect of all sound knowledge is to purify the mind from prejudice, to raise it above low desires and pursuits, to soften and subdue the passions, and to expand and refine the affections. The very exercise of the faculties in acquiring knowledge, the consciousness of intellectual power which it excites, the rational occupation and entertainment which it affords, the interesting associations which it awakens, as well as the stores of thought and contemplations which it gathers for the mind, all have a most salutary influence upon the moral sentiments and character, and lead directly to the formation of good principles, and virtuous habits.

We sometimes, indeed, see distinguished talents and attainments in science, united with depravity and vice. But this is not common, and it is still less so, that we find those whose understandings have been judiciously cultivated, and who have advanced themselves in various learning, deficient in moral rectitude. In all ages of the world, the most eminent philosophers have generally been illustrious for their virtues. But, however particular causes may operate in some instances to counteract the moral influence of knowledge upon the individual, it will be found universally the case, that the age and country, which are the most enlightened by knowledge, are also the most virtuous and happy.*

It is not because I supposed the truth of what has now been urged in behalf of knowledge would be questioned by any one, that I have thus dwelt upon the subject, but because, like many other admitted truths, it is apt to be practically disregarded; and because the deeper our impression is of the value of knowledge, the stronger will be our desire to possess it, and the more strenuous our efforts to diffuse its blessings among our fellow men. In proportion as knowledge ceases to be cultivated, the deplorable evils of ignorance and moral darkness will return. Knowledge is the true light of the mind, and as essential to it for its safety and guidance, as natural receives it, so enlighten and aid him in the duties of his particular calling, in the duties which he owes to his family and children, who look to him for guidance and instruction; which he owes to his country and to his God, duties, from the faithful performance of which, there can be no dispensation. In proportion as such knowledge abounds, prejudice and vice will disappear. The effect of all sound knowledge is to purify the mind from prejudice, to raise it above low desires and pursuits, to soften and subdue the passions, and to expand and refine the affections. The very exercise of the faculties in acquiring knowledge, the consciousness of intellectual power which it excites, the rational occupation and entertainment which it affords, the interesting associations which it awakens, as well as the stores of thought and contemplations which it gathers for the mind, all have a most salutary influence upon the moral sentiments and character, and lead directly to the formation of good principles, and virtuous habits.

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*A writer of the present day, in England, after stating that "no fact of human nature is better ascertained than that the classes of men, whose range of ideas is the narrowest, are the most prone to vice," observes of the English population that "in the narrowness of the circle of ideas and its effect upon morals, no class comes so near the lowest of all as the highest in wealth and fashion. Few individuals in that class, he says, can endure books, or have profited by the forms of education through which they have passed. being exempt from the cares of life, they have none of those ideas which the occupations of the middle classes force them to acquire. The circle of their ideas, therefore, is confined to their amusements and pleasures, the ceremonial of fashionable life, the private history of a few scores of families, which associate with one another only, which they call the world, and which in truth are the world to them. The demoralizing effect of these monotonous pleasures and this narrow circle of ideas, is the same with the

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Such being the value of knowledge, we perceive, at once, the immense importance of education; a subject, which has always interested the learned, and which now engages universal attention. Yet, after all the inquiries and speculations upon this subject, the views generally entertained of education appear to be limited and imperfect. We are apt to regard it as confined to the season of youth, or, if extended beyond that period, as belonging exclusively to those, with whose profession or occupation it is particularly connected. Juster views would lead us to consider education as the personal and practical concern of every individual, and at all periods of his life. I shall not presume, at this time, to tax your patience by entering, at large, upon this fruitful theme, but shall hope to be indulged in a few desultory remarks, chiefly respecting self-education, as more immediately applicable to the consideration of Lyceums.

Education, in the most extensive sense of the term, comprehends every thing which is conducive

to the cultivation of our nature, and to our advancement in necessary knowledge. In this comprehensive view of the subject, certain philosophers have considered education as the cause of the great difference among mankind, as to intellectual and moral attainments and character. Mr. Locke, that profound explorer of the human mind, and the first author of a systematic treatise on education, says, "That of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind;" including, as he did, in his view of education, the earliest impressions of infancy, as well as all the efforts for self-education th[illegible]e. Sir Isaac Newton relied for success, in all his [illegible]ions, upon the persevering exertion of his faculties, [illegible] than the possession of any superior endowments, and attributed his glorious discoveries in science to unwearied industry and patience of thought, not to extraordinary natural sagacity.* Though we may not adopt these opinions in their full extent, yet no one will doubt that much depends upon human exertion, and that education, if it cannot perform every thing, possesses incalculable power, and demands the attention of all who are blest with understanding and freedom, whatever may be their occupation, or condition, in society. Those who have been favored with advantages of early instruction, or even with a course of liberal education, ought to regard it rather as a good foundation to build upon, than as a reason for relaxing in their efforts to make advances in learning. The design of early education, it should be remembered, is not so much to accumulate information, as to develope, invigorate, and discipline the faculties, to form habits of attention, observation, and industry, and thus to prepare the mind for more extensive acquirements, as well as for a proper discharge of the duties of life.*

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*Lord Teignmouth says, "It was a favorite opinion of Sir William Jones, that all men are born with an equal capacity for improvement."

Life prefixed to Works of Sir W. Jones, v. 2, p. 299.

Those, who have not enjoyed the privileges of early instruction, must feel the stronger inducement to avail themselves of all means and opportunities, in their power, for the cultivation of their minds and the acquisition of knowledge. It can never be too late to begin or to advance the work of improvement. They will find distinguished examples of success, in the noble career of self-education, to animate their exertions. These will teach them, that no condition of life is so humble, no circumstances so depressing, no occupation so laborious, as to present insuperable obstacles to success in the pursuit of knowledge. All such disheartening obstacles combined may be surmounted, as they have been, in a thousand instances, by a resolute and persevering

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*"Locke, though educated within her walls (Oxford), was much more indebted to himself than to his instructers, and was in himself an instance of that self-teaching, always the most efficient and valuable, which he afterwards so strongly recommends. In a letter to the Earl of Peterborough, he observes, 'Mr. Newton learned his mathematics only of himself; and another friend of mine, greek, (wherein he is very well skilled,) without a master; though, both these studies seem to require the help of a tutor more than any other.' In another letter he says, 'When a man has got an entrance into any of the sciences, it will be time then, to depend on himself and rely upon his own understanding, and exercise his own faculties, which is the only way to improvement and mastery.'"
Lord King's Life of Locke.

determination to overcome them. Some of the most celebrated philosophers of antiquity rose from the condition of slaves; and many of the most learned among the moderns have educated themselves under circumstances scarcely less depressing, than those of servitude. Heyne, the first classical scholar of Germany, during the last century, and the brightest ornament of the University of Gottingen, raised himself from the depths of poverty, by his own persevering, determined spirit of application, rather than by superior force of natural genius. Gifford, the elegant translator of Juvenal, struggled with poverty and hardships in early life, and nobly persevered till he gained the high rewards of British learning. And Ferguson, the celebrated astronomer and mechanician, was the son of a day laborer, and, at an early age, was placed at service with several farmers, in succession; yet, without teachers, and almost without means of instruction, he attained to a high rank among the philosophers of his time, and, as a lecturer, was listened to by the most exalted as well as humblest in rank and station. By his clear and simple manner of teaching the physical sciences, he rendered the knowledge of them more general than it had ever before been in England, and through his learned publications he became also the instructer of colleges and universities. All these extraordinary men have left memoirs of themselves, detailing the struggles through which they passed, which will forever teach persevering resolution, against opposing obstacles, to all who have a love of knowledge or a

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desire for improvement.* What encouragement may they not afford to those who have no such struggles to encounter, and who can obtain without difficulty the means of instructing themselves? There would seem to be no apology at the present day, in this country at least, for extreme ignorance, in any situation or condition of life. The most valuable knowledge, that which is essential to moral cultivation, is certainly within the reach of all.

Innumerable are the instances of successful self-instruction, not only among men of bright natural talents, but among those of apparently moderate powers; not only against the force of early disadvantages, but against that of the most adverse circumstances of active and public employment. The highest honors of learning have been won amidst laborious professional duties, and the pressing cares of state. Hardy seamen, too, who have spent their days in conflict with the storms of the ocean, have found means to make themselves distinguished in science and literature, as well as by achievements in their profession. The lives of Columbus, Cook, and Lord Collingwood gloriously attest this fact. Our own country has produced her full proportion of self-taught men, statesmen and civilians, philosophers and men of science. At their head stand Washington and Franklin, neither of whom enjoyed, in early life, advantages of education equal to those which are afforded by some of our free schools to the humblest of the people. And there is not, probably, now upon the earth, a more honorable example of self-education, than our own La Place, alike profound in science, and accomplished in the practical duties of life, and whose brilliant reputation has already become national property.

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These great examples show much an individual may accomplish for himself by vigorous and persevering efforts in pursuit of knowledge and the improvement of his mind and character. The experience and observation of all who have been concerned in the instruction of others will testify, that success cannot be anticipated from any possible external advantages of education, without the pupil's own diligent exertion. Universities, professors, and public libraries have no magical power to give and to grant knowledge; it must be earned by the l[illegible] him who seeks it, must be created, in fact, by the powers of the mind which is blest with it. Difficulties, even, have sometimes a stimulating effect upon the mind, which is of more value to the student than the united aid of these splendid advantages. When facilities abound, and the pupil has his instructer and guide ever at hand, to relieve his embarrassment and lighten his labor, he is apt to relax in the vigor of his application, and to lose the main object of early education, mental discipline and strength, while the information he gains is too superficial to be of much worth. An ardent desire for knowledge will do more in its acquisition, than all that wealth and influence can effect.

Let it never be forgotten, therefore, that the various means and opportunities for improvement, for advancement in science, or proficiency in general knowledge, which are so abundant at the present day, are nothing without attention, and thought, and persevering exercise of the understanding and reason. Let no one expect to receive from Lyceums, or other institutions, any improvement or benefit, but upon the condition that he exert the powers of his mind in appropriating to himself the instruction, which is there given. Let him look there, too, for excitement and direction, in his pursuit of knowledge, still more than for knowledge itself. And let him bear in mind two of the rules adopted by Sir William Jones, that illustrious example of diligence and learning—that "whate'er had been attained was attainable by him"; and "never to neglect an opportunity of improving his intellectual faculties, or acquiring any valuable accomplishment."*

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*See prefixed to Ferguson's Lectures, and Gifford's Juvenal, the simple and affecting narratives of their respective literary adventures.

Among the numerous benefactors, who have risen up in our eventful times, to bless the human race, none will be entitled to more veneration from posterity, than those who have led the way in developing the intellectual faculties and moral affections of the young, inspiring them with a love and desire of excellence, and stimulating their exertions in the attainment of it; and in extending among all classes of people the blessings of knowledge, virtue and happiness. The name of Pestalozzi will be dear throughout all generations; dear to the friend of humanity, to the lover of truth and goodness, to the whole family of want; but, above all, dear to the

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*Life of Sir W. Jones, v. 2, p. 298.

mother, who so deeply feels her responsibility, and who will find in him a never failing guide, to cheer and animate her in the discharge of her holy duties. His principles of education, both in opening the infant mind, and in rescuing the poor from the dark dominion of ignorance, were as simple as they were profound, and as original as they were true to nature.* He found a kindred spirit in Fellenberg, whose splendid establishment at Hofwyl, in Switzerland, has given additional celebrity to the principles of Pestalozzi. On that beautiful and salubrious spot, the sons of the wealthy and the poor are educated in the most appropriate manner, by means of literary and practical institutions, a spacious farm for agricultural labor and instruction, and a manufactory of implements and machinery, in which mechanical skill may be acquired. It is ardently to be hoped, that our country may yet be blessed with similar establishments. To introduce them, if only so far as respects the poor, in the vicinity of our great cities, where they might afford employment and instruction to those thousands who are now supported, at the public expense, in idleness, ignorance, and vice, would be an object worthy of the best energies of American philanthropy.

The influence of Pestalozzi and Fellenberg extended to England, and, if it did not enkindle, served to spread the excitement there in favor of popular education. Renowned as Brougham may be, as a statesman, his fame with posterity will probably rest upon his labors in this great cause. He has gloriously led the way in providing for the British population some of those blessings of a free education, which the fathers of New England planted here. It is but about seven years since the introduction of the Mechanics' Institution in London; though something of the kind had before existed, both at Glasgow and Edinburgh. The example being thus set in London, under the auspices of Mr. Brougham, was immediately followed in the principal provincial towns, and has since extended even to Van Diemen's Land, on the opposite side of our globe; where, we are told, a mechanics' institution is in successful operation at Hobart Town. These associations appear to have excited a deep interest among all classes of people in Great Britain. The Society for the diffusion of useful knowledge are furnishing excellent treatises on scientific subjects and the various branches of knowledge, designed for the extension of popular instruction, and especially adapted to the use of all such associations.* Similar institutions have, for some time, existed in our country, and been conducted, in this vicinity at least, with much spirit and success. Proficiency in the various manufacturing and mechanic arts is advanced by a knowledge of the scientific principles applicable to each; and, therefore, the immediate design of the mechanics' institution has been to extend among mechanics and manufacturers the most necessary information of this description.

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*See Principles of Pestalozzi, &c, by C. Mayo, LL.D.; also, Journal of Education, v. 4, p. 97, 414, 548.

Lyceums, as established with us, being constituted by individuals from all the various professions and occupations, are, of course, more comprehensive in their objects. The plan of these institutions nearly resembles that of several associations, which have sprung up in London within the last five years, composed of young men engaged in commercial and professional pursuits. These, we are informed, have lectures delivered to them, once in a week, upon some branch of science or literature; and also weekly discussions upon historical, moral, and political questions, avoiding all subjects of a party or purely controversial nature.

This slight account of the plan of the London associations may sufficiently indicate the course of exercises usually pursued in our Lyceums, originating in similar views, though not adopted with any designed coincidence. In the choice of subjects for these

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The learned Committee of this Society, with Mr. Brougham at their head, proceed in their labors with energy and effect. Their first undertaking was "the Library of Useful Knowledge," commenced in 1827, being a series of treatises, published at the beginning and middle of every month, about seventy of which have already appeared, embracing subjects of Natural Philosophy, History, Biography, &c. Last year the Committee commenced, in addition to these, the publication of "the Farmer's Series," for the more immediate benefit of that class of readers; and also the "Library of Entertaining Knowledge," comprising "as much entertaining matter as can be given along with useful knowledge, and as much knowledge as can be conveyed in an amusing form." They are also proceeding with the publication of a series of ancient and modern Maps. The British Almanac, a work of great utility, is likewise published under their superintendence. All these works appear to be executed with ability, and are admirably adapted for the purposes intended. The engravings are very neat, some of them beautiful. The Preliminary Treatise is an eloquent and learned discourse by Mr. Brougham, presenting a masterly exposition of the objects, advantages and pleasures of here. It is but about seven years since the introduction of the Mechanics' Institution in London; though something of the kind had before existed, both at Glasgow and Edinburgh. The example being thus set in London, under the auspices of Mr. Brougham, was immediately followed in the principal provincial towns, and has since extended even to Van Diemen's Land, on the opposite side of our globe; where, we are told, a mechanics' institution is in successful operation at Hobart Town. These associations appear to have excited a deep interest among all classes of people in Great Britain. The Society for the diffusion of useful knowledge are furnishing excellent treatises on scientific subjects and the various branches of knowledge, designed for the extension of popular instruction, and especially adapted to the use of all such associations. Similar institutions have, for some time,

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natural science. These excellent publications, moreover, are remarkably cheap; the Library of Useful Knowledge being afforded here at the low rate of 15 cents for each number, including the plates, having 32 closely filled pages, containing in matter nearly the amount of three times that number of common octavo pages.

of useful knowledge; and all knowledge is useful, which is conducive to improvement, or rational enjoyment, or which may be applied to any valuable purpose. Philosophy, literature, the sciences and arts, the history of past ages and of the present, the affairs of nations, the occupations of society, the lives of individuals, the great works of nature and of man, the whole world, indeed, around us and within us, abound in topics, which excite inquiry and lead to interesting results. The difficulty is not in finding attractive and useful subject but in selecting, from a boundless variety, those which are proper for popular discussion, and most deserving of general attention.

The natural sciences, which embrace the objects of the material world, will always engage attention, as being not only important in their application to the useful arts, but calculated to awaken the curiosity and develope the powers of the youthful mind; and, at the same time, to inspire a taste for the beauties of nature, and a devout veneration of the almighty author, whose wisdom and goodness they exemplify. It is not easy to imagine a more interesting exercise, than to examine into the laws and operations of nature through all her works, from the wonderful objects of natural history, the curious disclosures of chemistry, or the brilliant exhibitions of electricity and optics, up to the grand and astonishing views, which are presented to us by astronomy.

All those branches of knowledge, which more immediately respect man, his physical, intellectual, and moral nature, his rights, duties, interests, and relations in society, are not less important, certainly, than the natural sciences, though some of them may be more suited to the student of maturer years. Others, however, are well adapted to interest and improve the young; and the whole of this class of subjects may be so treated and discussed, as to afford pleasure and instruction to persons of every age and condition. The philosophy of the human mind, as it now exists, cleared of the metaphysical jargon which once perplexed it, presents a rich field of inquiry, which could not be explored without benefit by those, who are desirous of looking into their own minds, and understanding more clearly the nature of the faculties they possess, and learning how each may be most effectually improved. A lecture upon any one of the mental faculties might afford, to every hearer, valuable hints for its cultivation and improvement. Who would not desire a clear perception, a sound judgment, a faithful memory, a well regulated imagination, a habit of attention, with the power of applying the mind so closely to any subject, as to be able to comprehend it, and reasoning so correctly as to arrive at the truth? All these advantages, it is the province of this science to assist us in acquiring.

Education, nearly connected with mental philosophy, and depending upon it for every substantial improvement, is a subject full of interest to the whole community; and in regard to which there is at all times a tendency to extremes, both in theory and practice. What should we think, at this day, of the sort of discipline alluded to by good old Roger Ascham, the tutor of Queen Elizabeth, in his statement of a conversation, which took place at the table of Lord Cecil, the Queen's secretary of state, a small portion of which you will allow me to introduce. In his quaint manner he relates, that after being seated at table, "Mr. Secretary saith, 'I have strange news brought me this morning, that divers scholars of Eton be run away from the school for fear of beating.' Mr. Peter, as one somewhat severe of nature, said plainly, 'that the rod only was the sword, that must keep the school in obedience, and the scholar in good order.' Mr. Haddan was fully of Mr. Peter's opinion, and said 'that the best schoolmaster of our time was the greatest beater.'"* Such a doctrine would now be shocking to most parents; but, in the opinion of some judicious observers of human nature, the extreme of the present day, which consists in stimulating the spirit of competition among children so highly as to make them overwork themselves, is not less cruel, in effect, and more dangerous in its consequences. They would admonish us, not to overlook the hearts of these little ones in our zeal to bring forward their understandings; nor to lose the precious season, which nature designed for the developement of their moral and benevolent affections and planting the seeds of all good principles, by employing it wholly in tasking their tender faculties.

The discussion of topics like these, as well as every thing relating to our schools and institutions of

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* Works of Roger Ascham, p. 187.

learning, could not fail to be interesting and useful, especially in bringing into view the results of experience, and a comparison of the observations of different authors, both ancient and modern, for some of the most just ideas of education are found among the former, and deducing from the whole the best principles and practical rules.

Ethical and political philosophy, mechanical science, civil history, and general literature, all abound in topics of lively interest and practical utility. The governments, state and national, under which we live, their various establishments, all the great interests and institutions of society, together with political economy, which has now become a science, and whatever concerns our social, civil, and political relations, are at all times deserving of inquiry, and a free and faithful discussion of them could not fail to engage and reward the attention of any portion of our people.

It has been thought by some, that there is a tendency, in the spirit of our times, to overlook the just claims of the intellectual and moral sciences, as objects of general pursuit, compared with physical and mechanical philosophy. The present age, among other characteristic denominations, has, indeed, been called the mechanical age, or the age of machinery. The brilliant discoveries and astonishing inventions, which have burst upon our view, and which so immediately affect the public affairs of business, and the accommodations of the active world, strike upon the senses and powerfully excite the imaginations of men. It is not surprising, therefore, that, when compared with such dazzling objects, those branches of knowledge, which are so much less imposing to observation, should fail of a just appreciation, however essential they may be to the growth of wisdom, and truth, and virtue, the great instruments, ordained by the author of our being, for producing human happiness, and advancing the solid welfare of society.

In estimating the comparative value of different branches of knowledge, as objects of general pursuit, it should be considered, whether the cultivation of them is necessary to all, or only to a portion of the community. There are many sciences and arts, the flourishing existence of which is highly important to society, which it little concerns any to study thoroughly, if at all, excepting those to whose profession or occupation they are appropriate. The skill of the professed artist or mechanic affords to the whole community their practical results and benefits. It might gratify curiosity, a laudable curiosity, indeed, if indulged without neglecting more substantial inquiries, to investigate minutely the scientific principles of the arts, which daily minister to our comfort or delight; but it could not add materially to the enjoyment, which their productions are designed to afford.

Those ingenious men, who have distinguished themselves by their invention or skill in the mechanic arts, are justly regarded as great public benefactors, but not so great, as those, who have been distinguished for their zeal and efficiency in advancing the intellectual and moral condition of the human race. Mankind might have better spared a Watt, an Arkwright, or a Fulton, than a Bacon or Locke, an Alfred or Washington. The beneficent influence of the labors and works of this class of benefactors is less questionable or precarious, than of the former. The mighty labor-saving machines, which have created such prodigious human power, and the want of which is so much felt, or thought to be felt, after they are once known, have not, perhaps, in all instances, added to the amount of human happiness. Had they never existed, the want of them would not probably have been felt so severely, as the want of employment now is by thousands of that class of people, whose labor they have usurped.* Even the safety-lamp, the glorious invention of Sir Humphrey Davy, the success of which in preserving human life was thought to be beyond the reach of accident, seems to have become subservient to the gains of the avaricious coal-owners, instead of saving the lives of the poor pit-men; who are compelled to work in places so much more dangerous than formerly, that, according to a statement publicly made, for the ten years immediately following the use of the safety-lamp, the number of explosions which took place in the mines, was double that of those,

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*Such machines, too, may be the occasion of great loss to the proprietors. A writer in the Edinburgh Review, (v. 50, p. 354) after remarking that, in a simple state of society, the cottage weaver, if he cannot sell his web, becomes an agriculturist, &c. proceeds to observe: "But a power-loom factory cannot be diverted from its original destination; and its proprietors continue to work it, even in the face of a falling market, and of reduced profits, in order to secure some interest, however small, on their fixed capital. The extreme delicacy of some of the machinery, used in manufactures, renders it necessary that work should be continued, even without profit, lest the machinery should perish by being left inactive. The rapid improvements in machinery, though increasing the sum of national wealth, produce for a time great pressure on individuals. An enterprising merchant may, in 1829, have invested his disposable capital in machinery, which in 1830 becomes valueless by the competition of an improved invention."

which happened during the ten years preceding its introduction. And thus this most benevolent effort of science has been converted into the means of destroying the very lives, it was intended to save.

It is no part of the design of these remarks to disparage the claims of mechanical or chemical science, but merely to lead your minds to a just comparative estimate of that knowledge, which is most important in general education, and which merits your particular attention as members of Lyceums. The boundless region of knowledge cannot be explored by any of us, and it concerns us deeply to direct our inquiries judiciously, and with a constant reference to our highest good.

On this point, however, the opinions of profound and experienced observers of human life and affairs, must be more acceptable, than any thing which it is in my power to suggest. The great intellectual philosopher, already mentioned, observes: "There are so many things to be known, while our time on earth is so short, that we must, at once, reject all useless learning. The great object of education is, to form the pupil's mind, to settle good habits, and the principles of virtue and wisdom; and to excite him to a love and imitation of what is excellent and praiseworthy; and to give him vigor, activity, and industry."*

The celebrated bishop Warburton says: "Of all literary exercitations, whether designed for the use or entertainment of the world, there are none of so

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*Locke on Ed., &c.

much importance, or so immediately our concern, as those which let us into a knowledge of our own nature. Others may exercise the understanding, or amuse the imagination, but these only can improve the heart, and form the human mind to wisdom."*

The great British moralist, in his Life of Milton, says, "The truth is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples, which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and justice are virtues and excellencies of all times and of all places; we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure." And in support of these views, Dr. Johnson appeals to Socrates, the ancient sage, who is proverbially known, as having called home philosophy from her vain and useless wanderings, to teach man the knowledge and culture of his own nature, and the practical duties of life.

Such are the intimations of these illustrious guides to wisdom and knowledge. The subjects of inquiry, which they would recommend to our chief attention, afford instruction suited to all persons, under all circumstances, and at all periods of life; instruction, too, which there could be no difficulty in finding lecturers to communicate, wherever individuals of judgment and taste, or of literary or professional leisure are to be found, who are willing to impart to others the results of their reading and reflection, aiming, as we ever ought to aim in these institutions, at usefulness rather than originality. There are many, we may hope, in our community, who would readily yield to the advice, which a learned pleader of ancient Rome gave to those of his own profession, who had quitted the busy scenes of the forum, that they could not better employ and dignify the evening of life, than in bestowing upon the rising generation the fruits of their experience and learning.*

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*See "The Friend, a Series of Essays," by S. T. Coleridge, vol. 1, 192: a work, by the way, deserving more attention than it seems yet to have received in this country. Whatever some may think of the author's estimate of Locke, as a philosopher, no one can be insensible to the powerful and elevating moral influence of these Essays.

Biography, so rich, at the present day, in those "examples which embody truth," would supply you with materials of never failing interest, whatever science or art, or branch of knowledge, or wisdom you might wish to illustrate or enforce. In tracing the life and character of a man eminent for genius or learning, you would naturally be led to a consideration of his leading objects of pursuit, as well as his virtues and talents. Important general views, even of the exact sciences, might thus be given, enlivened by historical anecdote and sketches of human life. How could instruction be more agreeably conveyed to a popular audience, as to the inductive philoso-

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*Quintil, 1. 12. ii.

phy of Bacon, the mental researches of Locke, or the discoveries of Newton or of Davy, than by exhibiting the virtues and prominent events in the lives of these great men, together with the progress and result of their scientific labors? So, too, all that is most interesting in the history and description of the useful or the fine arts might be connected with the lives of those, who have been most conspicuous in the invention or advancement of them. But it is the more peculiar province of biography to assist us in acquiring and communicating that kind of knowledge, which has been considered as of the highest value and of universal application. The "virtues of all times and of all places" are eloquent in the lives of illustrious men. The intellectual and moral developement of our nature, by others, reveals to us our own capacities of improvement and action. How could a lecturer more clearly demonstrate the ability of man for self-education, than by the life of Franklin, or, his moral power over others, than by the history of Socrates? The biography of the American philosopher has often been thus applied, and that of the Grecian sage is not less fruitful of instruction and interest. Socrates was the father of true philosophy in the ancient world, and has left an example, which will never cease to proclaim the moral energies of our nature. Such were the original and elevating views and principles, which he unfolded in his discourses, transmitted to us by Plato and Xenophon, that, although he left nothing in writing himself, no author has surpassed him in the veneration of succeeding ages. From him we might.

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learn how old are some of the most sublime sentiments of truth, and duty, and how competent we are, with or without the aids of modern science, to become wise, virtuous and happy. We might learn, too, how superior was the humble heathen, seeking the divine truths of immortality, which he could not find, to the proud skeptic, who glories in the light which surrounds him, yet blindly rejects that, which alone penetrates the veil of futurity.*

What could be more pertinent to the object of Lyceum meetings, than to introduce the wise and good of other times, uttering anew their best thoughts, and exhibiting again the virtues, which have always inspired admiration? History, it has been said, is philosophy teaching by example. Biography would thus instruct us, both by precept and example; together with finished models of excellence, she would

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*A few words may here be acceptable from the discourse of Socrates with his friend Aristodemus, concerning the worship and providence of God, as translated by Cudworth, in his great work, "The Intellectual System," (v. 2, p. 285.)

Aristodemus says, "I despise not the Deity, O Socrates, but think him to be too magnificent a being to stand in need of my worship." Socrates replies, "How much the more magnificent and illustrious that being is, who takes care of you; so much the more, in all reason, ought he to be honored by you."

Aristodemus discovering his disbelief of Providence, " as being incredible, that one and the same Deity should be able to regard all thinks at once," Socrates says to him, "Consider, friend, I pray you, if that mind, which is in your body, does order and dispose it every way, as it pleases; why should not that wisdom, which is in the universe, be able to order all things therein, as seems best to it? And if your eye can discern things several miles distant from it, why should it be thought a thing impossible for the eye of God to behold all things at once? And if your soul can mind things both here and in Egypt, and in Sicily, why may not the great mind or wisdom of God, be able to take care of all things, in all places?"

Such was the manner of Socrates, in teaching the truths of natural religion and inculcating the moral duties of man. It is worthy of remark, that in illustrating the wisdom and goodness of God from the marks of benevolent design in his works, he drew the same evidence from the structure of the human frame, that Paley has so beautifully extended and developed in his admirable work upon Natural Theology.

Xenophon's Mem. of Socrates, by S. Fielding, p. 56.

deliver to us the lessons of sound philosophy, the truths of science, the principles of art, and the results of general knowledge.

Thus, my friends, have I endeavored to discharge the duty, assigned to me on this occasion. In giving you so freely the sentiments and opinions of venerated authors, it has been my wish to add the weight of their authority to important truths, as well as to exemplify the principle, before suggested, that, in all the excercises connected with our Lyceums, we ought to aim at utility rather than originality. It has been my leading purpose to impress you with the general importance of the subject, and to give you such a view of the design, advantages and objects of these institutions, as might serve to deepen your sense of their value, and confirm your resolution to persevere in the noble cause, in which you have engaged. Higher motives to exertion cannot be addressed to intelligent, accountable beings, than are involved in the cause of human improvement; a cause, to which every thing in the condition and prospects of our country adds importance. These motives apply with peculiar science, to become wise, virtuous and happy. We might learn, too, how superior was the humble heathen, seeking the divine truths of immortality, which he could not find, to the proud skeptic, who glories in the light which surrounds him, yet blindly rejects that, which alone penetrates the veil of futurity.*

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Published by order of the Essex County Lyceum.

APPENDIX.

It has been thought that some more particular information may be desirable, respecting Lyceums, and the introduction of them in this County, than could be given in the preceding discourse, consistently with its plan or the time allotted for its delivery. The following selections and remarks, therefore, are added by way of an Appendix.

In Feb. 1829, a public meeting was held in Boston, consisting of members of the Legislature and other gentlemen, at which a committee was appointed to collect information concerning Lyceums in this Commonwealth, and report at a similar meeting to be held during the ensuing session of the Legislature. At this second meeting, held Feb. 19, 1830, his Excellency Governor Lincoln presiding, committees were appointed for the several counties, to collect and diffuse information on the subject of Lyceums, and to report at another meeting during the next winter session of the General Court. At a general meeting of these county committees, a central committee of Massachusetts was chosen of which the Hon. A. H. Everett is chairman, for the purpose of corresponding with the committees in the several counties. The first circular of this central committee has just been issued, and contains, among other things, the following authentic summary information concerning Lyceums.

"A Lyceum is a voluntary association of persons for mutual improvement. The *subjects* of their inquiries may be, the sciences, the useful arts, political economy, domestic economy, or such other matters as are best adapted to the wants, or inclination, or employments of the members, and may vary according to times and circumstances. The more frequent topics, thus far, have been, the exact sciences, in their application to the arts and purposes of life; with others of a practical nature, and such as are profitable to persons of different classes and ages.

"The *regulations* of these associations are few and simple, and resemble those which are adopted in small benevolent societies. The officers are, usually, a President, Vice President, Treasurer, Recording Secretary, Corresponding Secretary, and—Managers, who, together, constitute a Board of Directors.

"The *exercises* of the Lyceum, are, familiar lectures from men of education in the town, or from other members who investigate particular subjects for the occasion; also, discussions and debates. In some small Lyceums, or in the classes into which the larger are divided for occasional purposes, the exercises are free conversation, written themes, recitations, or mutual study. The lectures are sometimes procured at the expense of the Lyceums; more frequently they are given by the members, and in this case, are always gratuitous.

"The *persons* who associate are of any age, and from any class in society, sustaining a good character; all who are in pursuit of knowledge, more particularly the young and middle aged. The system is specially adapted to teachers of every grade; the more advanced pupils in the various schools, and enterprising young men already engaged in business, who have done with schools, but who thirst for more knowledge. Ladies are invited to be present at the lectures and discussions, not as active members, but to participate in the benefits.

"The *meetings* are in the evenings, usually at intervals of one or two weeks; but are, in most places, suspended during the busiest part of the summer season.

"It is highly important to the efficiency of a village Lyceum, that its inquiries be aided by apparatus. The more simple and cheap kinds are procured. Early foundations have also been laid, for interesting collections of minerals and other cabinets of science. Many Lyceums have valuable libraries for the use of their members. In some instances, these have been formed anew, and in others, a union has been effected with social libraries, already existing: an arrangement which, it is believed, will be found profitable to both parties.

"Associations, under the name of Lyceums, were first formed in the south part of the county of Worcester in the autumn of 1826; though some existed before on a similar principle, under other names. They have been gradually extending in this State to the present time. The number of town Lyceums reported at the public meeting was 78; in Suffolk county, 1; Essex, 14;* Middlesex, 16; Norfolk, 6; Plymouth, 4; Barnstable, 3; Nantucket, 1; Bristol, 2; Worcester, 23; Hampshire, 2; Hampden, 3; Franklin, 1; Berkshire, 2. The information received was incomplete, particularly in regard to the four western counties.—There are *County* Lyceums in Worcester, Middlesex, and Essex counties. A county Lyceum is composed of delegates from such town Lyceums as choose to unite; the union is formed for some purposes of common interest, and meetings are held once or twice a year. It is but an association of Lyceums, as a town Lyceum is of individual persons.

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*At present 18.

"A Lyceum is easily formed in almost any country village or neighborhood. It requires two or three active, enterprising, matter-of-fact men, to collect their friends together, take hold of any topic of common interest, adopt a few regulations, and go *to work*. There is nothing mysterious, nothing difficulty, in the process, if the members have only a desire for knowledge and improvement, and each resolves to do his own part in suggesting topics, promoting investigations, and solving inquiries. The social principle is brought into active operation; and where energy and promptness are the order of the day, a Lyceum becomes a most profitable school of mutual instruction.

"The advantages of this kind of association, where the experiment has been faithfully tried, are great and obvious; but they cannot here be named. The committee, however, can venture the assurance with perfect confidence, that the American Lyceum promises a very extensive diffusion of practical and useful knowledge. Their beneficial influence is soon manifest, in the improved character of schools and teachers, in the mental habits of all classes engaged in them, and in the elevation of the moral and social character. It would afford the committee peculiar gratification, to be able to announce, at the close of the year, that every town in the Commonwealth has its Lyceum in full operation, and every populous neighborhood, its branch or class in connexion with the Lyceum of the town."

In the County of Essex, public attention was not particularly drawn to the subject of Lyceums, till near the close of the year 1829, when a number of gentlemen, from different parts of the county, met at Topsfield, to consult together concerning the formation of a County Lyceum. At this meeting, it was judged proper to postpone the formation of such an institution, till Town Lyceums should be more generally introduced; and a committee was appointed to address a circular letter to gentlemen, in all parts of the county, setting forth the nature and importance of these institutions, and recommending the establishment of them in their respective towns. The committee was also authorized to fix upon the time for a meeting of delegates from such Town Lyceums as might be formed, and to prepare a constitution to be submitted to them, for the purpose of establishing a County Lyceum.

At the time appointed by the committee; which was the 17th of March last, delegates from seventeen Town Lyceums assembled at Ipswich, and were organized as a County Lyceum, adopting the constitution, which the committee had prepared. According to this constitution, the Essex County Lyceum is composed of delegates from the several Town Lyceums; and its object is to advance the interests of these local institutions, and promote the diffusion of useful knowledge through the county. The officers are a President, two Vice-Presidents, a Secretary, a Treasurer, and ten Curators, who together constitute a board of Managers. Semi-annual meetings are to be held in the months of May and November; the time and place to be determined by the board of Managers, at each of which a public address is to be delivered, previous to the commencement of business.

Each delegation from the Town Lyceums, at these meetings, is to present "a written report of the condition and usefulness, proceedings and prospects, of the Town Lyceum which it represents. Such report to specify the methods of instruction adopted by the said Lyceum, the subjects of the lectures delivered, the questions debated, the number of meetings, the times and places of meeting, the number of tickets disposed of, and, in general, all such facts and circumstances, as may be interesting and useful." No delegation is to be recognised without such a written report. The secretary is "to compile from the reports of the delegations a general report, and circulate it to the Corresponding Secretaries of of the several Lyceums, to be communicated by them to the bodies to which they respectively belong."

It is the duty of the Curators "to facilitate and provide for an intercommunication of lectures, and an interchange of civilities and accommodations between the Town Lyceums." The constitution may be altered by a vote of two thirds of the members present at any semi-annual meeting, the alteration having been proposed at the semi-annual meeting next preceding. It was determined by the delegates that the meeting in May should be considered as the annual meeting; and that an introductory Address should be delivered at the first annual meeting, to be held on the first Wednesday of May, at Ipswich.

The circular letter of the Committee appointed to prepare the constitution, contained an able exposition of the circumstances which call for the institution of Lyceums, and the benefits which would result from them.

"Every one who looks over the surface of our towns, (say the Committee), must be convinced that there are many minds among us, endowed by nature with brilliant faculties, and framed by their Creator for great usefulness and honor, which pass through their earthly existence enveloped in the darkness of ignorance, and untouched by any springs of improvement; without shedding light upon truth, without giving an impulse to knowledge, and without offering a motive to virtue.

"It is the opinion of the Committee that this lamentable waste of intellectual resources, of the treasures of mind, may to a great extent be prevented. They think that much might be done towards this end by the establishment of LYCEUMS in the several towns. Such institutions, organized with a just and careful reference to the condition and circumstances of the places in which they propose to conduct their operations, cannot fail, if supported with zeal and guided by discretion, to work out invaluable results. They will call forth latent talent, encourage a spirit of study and inquiry, and give a predominant relish for a purer and nobler kind of entertainment and recreation, than our people are at present accustomed to seek. It would not be long before it would be discovered that there is no amusement so worthy of our patronage, or, in itself, so conducive to our happiness, as that in which the curiosity of the intellect is awakened and gratified, and the mind exercised in the rational, invigorating and delightful employment of drinking in new and refreshing draughts of knowledge."

"In our most populous towns there are many gentlemen whose professional pursuits and extensive attainments would enable them to diffuse among their fellow-citizens, in the form of popular lectures, information of the most valuable kind. The exercises at Lyceums would afford opportunity to industrious, ingenious, and intelligent individuals to spread far and wide throughout the community, knowledge which, by being buried in public libraries and in ponderous volumes, is at present accessible to a few only. There is no class in society that would not be benefited by the operation of these institutions."

"The importance of scientific knowledge to persons engaged in the several mechanical and manufacturing trades, must be apparent to all. In the operations of their business, in the use of their materials, in the construction and action of their machinery, the principles of natural philosophy are to a greater or less extent continually unfolded and applied."

"There is no class of men, who stand in greater need of instruction in science, or who could make a more effectual use of it, than the cultivators of the soil. In the fields, which they are called to till, they would find occasion for all the information that can be obtained from agricultural chemistry; in their gardens and orchards they could make a most pleasing and profitable application of the knowledge of botany. An acquaintance with the principles of mechanics would facilitate the use, and quicken invention in the improvement, of their implements of labor. Indeed, from all the departments of natural science they could derive agreeable and useful information. It is impossible to conceive, much more to describe, the benefits which would result to the whole country, by the advancement that would be made in practical husbandry, in consequence of the wide and general diffusion among our agricultural population of the principles of useful science."

"The attention of our intelligent, enterprising, and patriotic citizens is at present prevailingly directed to the developement of the internal resources of the nation, by the means of surveys, canals, railroads, and other improvements. The riches and strength of a free and civilized commonwealth consist chiefly in the well informed and well cultivated minds of its citizens. The treasures that lie beneath the soil cannot be drawn forth and used, to the best effect, neither can they be discovered, unless its surface is occupied by an enlightened and ingenious population. The *internal improvement* which philanthropists and patriots should strive most earnestly to promote, is the universal diffusion of the blessings of knowledge and science."

"It cannot be doubted for a moment that there are many intelligent individuals, many who can appreciate the value of knowledge, in every town throughout the county. Let such individuals, however limited their present resources, however modest their pretensions, however small their number, associate themselves for the purpose of diffusing knowledge,,and of mutual instruction; let them allure as many as they can to co-operate with them; let them pursue their objects zealously and patiently, and, however unpromising the prospect may be at first, let them not despair. They will undoubtedly succeed in establishing an institution that will be a source of delightful entertainment and great improvement to themselves, which will spread light and knowledge around them, and operate with a sure and permanent influence in elevating the social, intellectual, and moral character of the community in which they dwell."

Though this circular address has been widely spread through our community, these portions of it will not be unacceptable, and will impress those, who have not read it, with a desire to peruse the whole. The appeal here made to those who may feel discouraged by unfavorable circumstances, from attempting the formation of a Lyceum, brings to recollection the example of Franklin; which is calculated to inspire all such with resolution to commence and persevere in the work of mutual improvement, notwithstanding apparent obstacles. He formed a Lyceum, in effect, though not in name, under more difficult circumstances than can be found, at the present day, in any of our towns. No one will doubt this, who has read the account of his arrival in Philadelphia, at the age of seventeen, and his early efforts for the improvement of himself and others. "I began, says he, now to have some acquaintance among the young people of the town, that were lovers of reading, with whom I spent my evenings very pleasantly." At the age of twenty-one, he projected his little Lyceum, which led to the institution of the splendid Library of Philadelphia, and also of the American Philosophical Society. His simple account of his proceedings in this undertaking is exceedingly interesting; besides being appropriate to the subject of this Appendix; it is, therefore, introduced here, in his own words.

"In the autumn of the preceding year, (1727) I had formed most of my ingenious acquaintance into a club for mutual improvement, which we called the Junto; we met on Friday evenings. The rules that I drew up required that every member, in his turn, should produce one or more queries on any point of morals, politics, or natural philosophy, to be discussed by the company; and once in three months produce and read an essay of his own writing, on any subject he pleased. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without fondness for dispute, or desire of victory; and to prevent warmth, all expressions of positiveness in opinions, or direct contradictions, were after some time made contraband, and prohibited under small pecuniary penalties.*

"The club was the best school of philosophy, morality, and politics, that then existed in the province; for our queries (which were read the weekppreceding their discussion) put us upon reading with attention on the several subjects, that we might speak more to the purpose; and here too we acquired better habits of conversation, every thing being studied in our rules which might prevent our disgusting each other; hence the long continuance of the club.

"At the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New-York and Philadelphia, the printers were indeed stationers, but they sold only paper, &c., almanacs, ballads, and a few common school-books. Those who loved reading were obliged to send for their books from England; themmembers of the junto had each a

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*Dr. Franklin's account of the members of this club is amusing. "The first members were Joseph Brientnal, a copyer of deeds for the scriveners; a good natured, friendly, middle aged man, a great lover of poetry, reading all he could meet with, and writing some that was tolerable; very ingenious in making little nicknackeries, and of sensible conversation. Thomas Godfrey, a self-taught mathematician, great in his way, and afterwards inventor of what is now called *Hadley's Quadrant*. But he knew little out of his way, and was not a pleasing companion, as, like most great mathematicians I have met with, he expected universal precision in every thing said, or was forever denying or distinguishing upon trifles, to the disturbance of all conversation; he soon left us. Nicholas Scull, a surveyor, afterwards surveyor-general, who loved books, and sometimes made a few verses. William Parsons, bred a shoemaker, but loving reading, had acquired a considerable share of mathematics, which he first studied with a view to astrology, and afterwards laughed at it; he also became surveyor-general. William Mangridge, joiner, but a most exquisite mechanic, and a solid, sensible man. Hugh Meredith, Stephen Potts; and George Webb, I have characterized before. Robert Grace, a young gentleman of some fortune, generous, lively, and witty; a lover of punning, and of his friends. Lastly, William Colehead, the best heart, and the exactest morals of almost any man I ever met with. He became afterwards a merchant of great note, and one of our provincial judges. Our friendship continued, without interruption, to his death, upwards of forty years."

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few. We had left the alehouse where we first met, and hired a room to hold our club in. I proposed that we should all of us bring our books to that room; where they would not only be ready to consult in our conferences, but become a common benefit, each of us being at liberty to borrow such as he wished to read at home. This was accordingly done, and for some time contented us. Finding the advantage of this little collection, I proposed to render the benefit from the books more common, by commencing a public subscription library. I drew a sketch of the plan and rules that would be necessary. So few were the readers at that time in Philadelphia, and the majority of us so poor, that I was not able, with great industry, to find more than fifty persons (mostly young tradesmen) willing to pay down for this purpose forty shillings each, and ten shillings per annum; with this little fund we began. The books were imported; the library was open one day in the week for lending them to subscribers, on their promissory notes to pay double the value if not duly returned. The institution soon manifested its utility, was imitated by other towns, and in other provinces. The libraries were augmented by donations; reading became fashionable; and our people having no public amusements to divert their attention from study, became better acquainted with books; and in a few years were observed by strangers to be better instructed, and more intelligent than people of the same rank generally are in other countries.

"This library afforded me the means of improvement by constant study; for which I set apart an hour or two each day, and thus repaired in some degree the loss of the learned education my father once intended for me. Reading was the only amusement I allowed myself. I spent no time in taverns, games, or frolic of any kind, and my industry in my business continued as indefatigable as it was necessary. My original habits of frugality continuing, and my father having among his instructions to me when a boy, frequently repeated a proverb of Solomon, *"Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men,"* I thence considered industry as a means of obtaining wealth and distinction, which encouraged me; though I did not think that I should ever literally stand before kings, which however has since happened, for I have stood before five, and even had the honor of sitting down with one (the King of Denmark) to dinner."*

The late Dr. Smith, Provost of the University of Pennsylvania, in his discourse upon the death of Dr. Franklin, alludes to the Junto in a manner, which cannot but be interesting to the promoters of Lyceums. The questions, which he has selected from those discussed in that club, are curious as a sample of the diversity of their inquiries, and may still be interesting topics of discussion in our Lyceums. "This society," says Dr. Smith, "after having subsisted forty years, and having contributed to the formation of some very great men, besides Dr. Franklin himself, became at last the foundation of the American Philosophical Society, now assembled to pay the debt of gratitude to his memory. A book containing many of the questions discussed by the Junto was, on the formation of the American Philosophical Society, delivered into my hands, for the purpose of being digested, and in due time published among the transactions of that body. Many of the questions are curious and cautiously handled; such as the following:

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*Franklin's Memoirs and Works, v. I. p. 62, 83, &c.

How may the phonemena of vapors be explained?

Is self-interest the rudder that steers mankind; the universal monarch to whom all are tributaries?

Which is the best form of government, and what was that form which first prevailed among mankind?

Can any one particular form suit all mankind?

What is the reason that the tides rise higher in the bay of Fundy, than in the bay of Delaware?

How may the possession of the lakes be improved to our advantage?

Why are tumultuous, uneasy sensations united with our desires?

Whether it ought to be the aim of philosophy to eradicate the passions?

How may smoky chimneys be best cured?

Why does the flame of a candle tend upwards in a spire?

Which is least criminal, a *bad* action joined with a *good* intention, or a *good* action with a *bad* intention?

Is it consistent with the principles of liberty in a free government, to punish a man as a libeller, when he speaks the truth?

These, and similar questions of a very mixed nature, being proposed in one evening, were generally discussed the succeeding evening, and the substance of the arguments entered in their books."

Dr. Smith proceeds to enumerate the various institutions and public improvements introduced by Franklin, as the Library, the Academy and College, the Pennsylvania Hospital, Fire Companies, Plan for cleaning, lighting and ornamenting the streets, &c., all which "he projected and saw established during the first twenty years of his residence in the City."*

What a contrast does Philadelphia now present, the abode of science, learning, taste, elegance, and refined enjoyment, to Philadelphia as first described by Franklin! Much of this change is justly attributable to his noble spirit of improvement, and the practice of those humble, but exalting virtues, which are within the reach of every class of people, in all parts of our country. Never was there a louder call for the exercise of such virtues, for the study and imitation of such an example, than at the present time.* "The whole tenor of his life was a perpetual lecture against the idle, the extravagant, and the proud. It was his principal aim to inspire mankind with a love of industry, temperance and frugality; and to inculcate such duties as promote the important interests of humanity. He never wasted a moment of time, nor lavished a farthing of money, in folly or dissipation. His inquiries were spread over the whole face of nature, but the study of man seemed to be his highest delight; and, if his genius had any special bias, it lay in discovering those things that made men wiser and happier."**

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*It must be gratifying to the admirers of this truly great man, to find that so distinguished a divine as Dr. Smith, who was intimately acquainted with Dr. Franklin and who says he speaks of him from a full and experimental knowledge of his character, bears the following testimony to the seriousness of his views, in the presence of those, too, who best knew him:

Let it be remembered, how great and extensive were the good influences of his association for mutual improvement, his spirited Lyceum for the cultivation and diffusion of useful knowledge. Let such associations be formed in every town, village, and hamlet in our community. There cannot but be found two or three persons, at least in every place, conscious of intellect, and inspired with a love of virtue and a desire for improvement. Let such unite and set the example. If they can procure nothing more than Plutarch's Lives and Mather's Essays to do Good, to which Franklin acknowledged such obligations, and Paley's Natural Theology, Bigelow's Technology, Joyce's Scientific Dialogues, or any similar works, they will have sufficient stock to begin with in their united exercises for instructing themselves in moral, practical, and philosophical knowledge. If they are unable to obtain these, let them commence with the Journal of Education, a valuable periodical, and the plain Scientific Tracts, now publishing by Mr.

"He believed in *Divine Revelation*, and the beautiful *analogy* of history, sacred as well as profane. He believed that human knowledge, however improved and exalted, stood in need of illumination from on high; and that the Divine Creator has not left mankind without such illumination, and evidence of himself, both internal and external, as may be necessary to their present and future happiness. Franklin felt and believed himself immortal!"

The Works of William Smith, D.D., late Provost, &c. v. 1, p. 80 of the Orations.

*"If these pages should fall into the hands of any one, at an hour for the first time stolen from his needful rest after his day's work is done, I ask of him to reward me (who have written them for his benefit at the like hours) by saving three pence during the next fortnight, buying with it Franklin's Life, and reading the first page. I am quite sure he will read the rest; I am almost quite sure he will resolve to spend his spare time and money in gaining those kinds of knowledge, which from a printer's boy made that great man the first philosopher, and one of the first statesmen of his age. Few are fitted by nature to go so far as he did, and it is not necessary to lead so perfectly abstemious a life, and to be so rigidly saving of every instant of time. But all may go a good way after him, both in temperance, industry and knowledge, and no one can tell before he tries how near he may be able to approach him."—*Brougham's Practical Observations.*

**Memoirs, &c. v. 1, p. 510.

Holbrook, whose enlightened zeal in this cause gives a pledge that these will be fully worthy of their attention. As their numbers and means increase, they may extend their resources. The Library of Useful Knowledge, and other publications of the same society, mentioned in a note to the preceding discourse, will afford them every variety of information, which they may desire, and the means of advancing themselves in science to any degree of proficiency, that their inclination or ability may prompt them to attain. With these it would be well to take Walsh's National Gazette, which has done much to diffuse a healthful spirit of literature, as well as sound intelligence; and to add to it, as they can, the more elaborate periodical works in literature and science. There is no section of our country, surely, where a sufficient number might not be found of those who value knowledge, to unite in procuring for their common improvement most of the works here mentioned, the expense of which, apportioned among them, they could not feel. In the more populous places, books are already found, either in the hands of individuals, or in public or social libraries, in sufficient abundance for the immediate purposes of a Lyceum. Here, the first efforts may be made in bringing forth their contents to the light, and giving them circulation. An apparatus, for illustrating the sciences, will be an early object of attention, and ultimately a library of select works, as permanent means of improvement. In all the measures taken in establishing a Lyceum, the permanence of the institution should be kept in view. Having been demonstrated to be useful, in any instance, it must always be so, if properly conducted. There never can arise a generation of men, to whose minds the light of science and truth will not be propitious. The government has wisely enacted that Lyceums may form themselves into corporate bodies for the more convenient management of their property and other concerns.* Every facility is thus afforded for increasing and perpetuating the advantages for mutual instruction, which they may be enabled to obtain. Together with a Library, Apparatus, &c., a suitable Building, containing rooms for their safe keeping; and also a Hall specially adapted for the delivery and hearing of lectures, &c., and the exhibition of philosophical experiments, must be exceedingly desirable. It cannot be difficult to procure such a building where the members of the Lyceum are numerous, and where, of course, it would be most important. Arrangements for defraying the cost of it by annual instalments would render this the most economical, as well as most effectual way of providing the necessary accommodations for such an institution. The convenience of a public Hall, constructed with a special view to the purposes of a Lyceum, would be great in various respects, besides those already alluded to. The seats might not only be arranged in the best manner for seeing and hearing the performances, but so numbered and assigned to individual members and families, that all might attend together, without confusion or embarrassment. The Hall would at all times, when not occupied by meetings of the Lyceum, be an attractive and suitable place for the debates or literary exercises of any portion of the members, associating for the purpose of pursuing together any branch of knowledge or science, in which they might feel a particular interest. It is an excellence of the Lyceum system, that it adapts itself to a greater or smaller number of associates, for all general purposes of instruction. But where the number is large, separate classes, or sub-associations, may be necessary for their more effectual progress in mutual improvement. There are many young men, too diffident to appear before the public in any literary exercise, who might by free discussions in the presence of each other, gradually prepare themselves for taking a part, with satisfaction to themselves and others, in lectures or debates before the whole society. In this manner large associations may enjoy at a very trifling expense, all the benefits of mutual instruction, together with interesting public lectures and discussions, for the more general diffusion of knowledge.

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*See statute passed March 4, 1829.

The Lyceum system of instruction seems to be regarded by many as a novelty; but the novelty consists in the name and the extension of the system, not in the system itself. Were it, however, a new institution, the experiment might be ventured upon as perfectly safe and harmless, if not certainly advantageous. Intelligent beings surely can lose nothing by assembling together for the improvement of their minds; and something, it should seem, must be gained from the exercise of social feelings and the expression of thoughts and sentiments on subjects of common interest. Much may be gained. In order to this, let those who associate to form a Lyceum, feel the importance of the object, which has drawn them together. At all their meetings, let every member be disposed to contribute his share of effort for the common good, and exert a vigilant attention for his own benefit. Let the subjects discussed, and the thoughts and sentiments communicated there, dwell in his mind after he retires to his home; and let him in conversation impart them to others, and, by further reflection and inquiry, make them more familiar to himself. Let all do this, and much will be done for their own improvement, and for spreading the spirit of improvement in the community around them. An earnest desire for knowledge and moral worth, and a determination to attain them will accomplish every thing. Attention, industry, perseverance, and self-command are in the power of all; so, consequently, are knowledge, virtue, wisdom, and happiness.

Improvements in Education
Catherine E. Beecher
1829
Packard & Butler: Hartford, Connecticut

A paper covering many features of education in early 1800s and suggested modifications.

SUGGESTIONS

RESPECTING
IMPROVEMENTS IN EDUCATION,
PRESENTED TO THE TRUSTEES
# of the

Hartford Female Seminary,

and published at their request.

BY CATHARINE E. BEECHER.

* * *

HARTFORD:
PACKARD & BUTLER.
Hudson and Skinner, Printers.
MDCCCXXIX.

It is believed that much good, which might be accomplished, remains unaffected, from the mere fact that mankind either do not know that it *can* be done, or are ignorant of the means to accomplish it. This, probably, is particularly true in the department of education.

Were the community only aware of what *might be* accomplished in those years, which, by the youth of our country, are devoted to education, could it be seen how much expense is vainly thrown away, how much time is painfully spent to no good purpose, how often the young mind is cramped and injured in some of its most noble faculties, by the discipline of the school room; could it be seen how much toil to pupils, vexation to teachers, and expense to parents, a little pecuniary aid, and improved methods of instruction would save, while the advantages of education would be increased a hundred fold, could all this be seen and realized, such effects would follow as it would now be deemed enthusiasm to pourtray.

It is believed therefore, that *teachers*, who have the best opportunity for learning and realizing these things, could not do a more essential service to the public, than by communicating the results of their experience and observation on such subjects. For until the community is apprized of the various defects of present systems of education, by those who are appointed to watch over its interests, the efforts cannot be expected which are necessary to correct them, nor that tone of public feeling which will demand such efforts.

This suggestion therefore may serve as an apology for the writer in thus communicating certain views on this subject, which have been deemed, by others, of sufficient importance to allow presenting them to the public.

Most of the defects which are continually discovered and lamented in present systems of education may be traced, either directly or indirectly to the fact, that the *formation of the minds of children has not been made a profession securing wealth, influence, or honour*, to those who enter it.

The three professions of law, divinity, and medicine, present a reasonable prospect of reputation, influence and emolument to active and cultivated minds. The mercantile, manufacturing and mechanical professions, present a hope of gaining at least that *wealth* which can so readily purchase estimation and influence. But the profession of a *teacher* has not offered any such stimulous.

It has been looked upon as the resource of poverty, or as a drudgery suited only to inferior minds

and far beneath the aims of the intellectual aspirant for fame and influence, or of the active competitor for wealth and distinction. The consequence of this has been, as a general fact, that this profession has never, until very recently, commanded, or secured the effort of *gifted minds*. These have all forsaken this for a more lucrative or a more honourable avenue; and few have engaged in it except those whose talents would not allow them to rise in other professions, or, those who only made it a temporary resort, till better prospects should offer.

In all other professions, we find *bodies of men* united by a common professional interest; we find organs of public communication in the form of periodicals, or of official reports; in all other professions the improvement of distinguished minds, and the result of their successful experiments are recorded and transmitted for the benefit of those who may succeed. The duties of all other professions are deemed of so much consequence that *years* must be spent, even after a liberal education, in preparing for these *peculiar* duties, and the public are so tenacious lest these professions should be filled by persons not properly prepared, that none may be admitted, but upon an examination before those qualified by study and experience to judge of the acquisitions of each candidate.

Even the simple business of *making a shoe*, is deemed of such importance and difficulty as to demand an apprenticeship for *years*, and mankind are usually very cautious not to hazard employing even one of this profession who is unprepared for the business he attempts.

But to *form the mind of man* is deemed so simple and easy an affair, that no such preparation or precautions are required. *Any person* may become a teacher without any definite preparation, and without any test of skill or experience. Thousands will be found who would consider it ridiculous for a child to have his foot covered by an awkward and inexperienced artisan, who yet without a moment's examination would commit the formation of his mind to almost *any one* who will offer to do the business. Were our country suddenly deprived of every artist who could make a shoe, we should immediately witness frequent *combination* and *consultation* to supply the loss. The most ingenious would be employed to communicate to others their skill, and thousands of minds would be directing their energies to restoring this useful art to its former advance toward perfection. But the *human mind*, that spark of immortality, that wonderful origin of knowledge, invention, affection, and moral power, where has been the combined effort, the patient instruction, the collected treasures of experience, the enthusiasm of interest, which should direct in clothing this emanation of Deity with all its expanded powers, its glowing affections, and undying energies? Has it not been the desultory, disunited business of a class of persons, driven to it by necessity, performing it without the enthusiasm which glows in all other professions and leaving it whenever a livelihood could be obtained in any other respectable way?

As this has heretofore been considered a profession so simple and easy as to demand little preparation for its peculiar duties, if these duties *are* arduous, and difficult, we should naturally expect it to be filled by those who are unprepared to discharge them properly.

It is to *mothers*, and to *teachers*, that the world is to look for the character which is to be enstamped on each succeeding generation, for it is to them that the great business of education is almost exclusively committed. And will it not appear by examination that neither mothers nor teachers have ever been properly educated for their profession. What is *the profession of a Woman?* Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depends?

But let most of our sex upon whom these arduous duties devolve, be asked; have you ever devoted any time and study, in the course of your education, to any preparation for these duties? Have you been taught any thing of the structure, the nature, and the laws of the body, which you inhabit? Were you ever taught to understand the operation of diet, air, exercise and modes of dress upon the human frame? Have the causes which are continually operating to prevent good health, and the modes by which it might be perfected and preserved ever been made the subject of any *instruction?* Perhaps almost every voice would respond, no; we have attended to almost every thing more than to this; we have been taught more concerning the structure of the earth; the laws of the heavenly bodies; the habits and formation of plants; the philosophy of language; more of *almost any thing*, than the structure of the human frame and the laws of health and reason. But is it not the business, the *profession* of a woman to guard the health and form the physical habits of the young? And is not the cradle of infancy and the chamber of sickness sacred to woman alone? And ought she not to know at least some of the *general principles* of that perfect and wonderful piece of mechanism committed to her preservation and care?

The *restoration* of health is the physicians profession, but the *preservation* of it falls to other hands, and it is believed that the time will come, when woman will be taught to understand something respecting the construction of the human frame; the philosophical results which will naturally follow from restricted exercise, unhealthy modes of dress, improper diet, and many other causes, which are continually operating to destroy the health and life of the young.

Again let our sex be asked respecting the instruction they have received in the course of their education, on that still more arduous and difficult department of their profession, which relates to the *intellect* and the *moral susceptibilities*. Have you been taught the powers and faculties of the human mind, and the laws by which it is regulated? Have you studied how to direct its several faculties; how

to restore those that are overgrown, and strengthen and mature those that are deficient? Have you been taught the best modes of *communicating* knowledge as well as of *acquiring* it? Have you learned the best mode of correcting bad *moral* habits and forming good ones? Have you made it an object to find how a selfish disposition may be made generous; how a reserved temper may be made open and frank; how pettishness and ill humour may be changed to cheerfulness and kindness? Has any woman studied her profession in this respect? It is feared the same answer must be returned, if not from all, at least from most of our sex. No; we have acquired wisdom from the observation and experience of others, on almost *all other* subjects, but the philosophy of the direction and control of the human mind, has not been an object of thought or study. And thus it appears that tho' it is woman's *express business* to rear the body, and form the mind, there is scarcely any thing to which her attention has been less directed.

But this strange and irrational neglect, may be considered as the result, of an equal neglect as it respects those whose *exclusive* business it is, to form the mind and communicate knowledge. To the parents of a family there are many other cares committed besides the formation of the mental and moral habits of children. Indeed the pecuniary circumstances of most parents will allow them to devote but little time to the discharge of such duties. It is therefore an exceedingly wise and needful arrangement that a class of persons should be devoted exclusively to supplying these deficiencies. And it is the *teachers of children* who are to thus co-operate with parents, and who in many cases have much the most influence in forming both mental and moral habits. But teachers have never been properly instructed in their professions, and of course they cannot properly teach *others* to perform the same duties. Year after year has witnessed vast improvements accomplished in all the various departments of arts and sciences, but *common school education* has gone on in the same beaten track, age after age, as if the acme of perfection had been attained and no improvements were to be desired. Preparation for its duties has by few been considered of any great necessity. The professional skill demanded, has amounted to little more than an ability to restrain by fear, or by emulation the buoyant spirits and activity of youth, daily to furnish a specified lesson to each pupil, and then to find out how many *words* each has learned without any assistance from a teacher in discovering the *meaning* of the language, which in most school books is employed to *lock up* ideas. To perform *these duties* does not require any great professional knowledge, and did this really include all the duties of a teacher, there would be no cause of complaint, that the profession was not sufficiently honourable and lucrative, nor that its incumbents were not properly qualified. While teachers remain unqualified, it is not to be expected that many pupils will improve upon the modes pursued by those who have had the formation of their own minds, and thus the evil is perpetuated through society in all its various interests both of family and school education.

Many of the most serious evils in education, have arisen from *the want of proper school books.* It may yet be found that no art requires so much patient observation, intellectual acuition, and ready invention, as that of *communicating by language* the various ideas which the youthful mind is to gain in the course of an education. Words are used with so many different meanings, and change so much in their signification by varieties in use; are such an imperfect organ of communication, and there are so many employed by matured minds to which children attach no definite idea, that the task of preparing books for young minds is one demanding no ordinary genius, experience, and nicety of observation. But the profession which makes such demands has until recently been forsaken by most minds of superior endowments, for more lucrative or honourable professions. Of course the books prepared for children are ordinarily made either by persons of only ordinary qualifications, or by men of superior intellect, who having *never attempted to teach*, know nothing of the difficulties of the art. The last make their school books very intelligible, clear, and well arranged for all who *already understand* what is to be taught; and they are not *unintelligible* to most *mature* minds, who have obtained a general knowledge of language. But school books made by this class of persons are, ordinarily as ill adapted to the wants of *children* as if they were written with half the words in a foreign tongue; and beside the defects occasioned by the use of language which the young mind does not comprehend, there are other defects of an equally serious nature, which need not now be considered.

The result has been an *almost entire destitution* of such books as are needed in elementary instruction, and minds of a superior order who are now entered upon the duties of this profession, have had but little time to do more than to discover the mistakes of past systems, and to *begin* some imperfect remedy. To prepare *proper* books for common schools must be a work of time, to be accomplished only by the efforts of superior minds, actively engaged in discovering by *experiment* the most successful methods of communicating ideas to the young mind. None but a *teacher* can understand the necessities of immature minds or test the suitableness of plans devised for their supply.

Another great defect in education is the habit which is so often formed of *committing to memory words*, instead of acquiring *ideas*. None but those who have made it a definite object of investigation, are at all aware, how much education heretofore has consisted in teaching mere *sounds* and *signs*, which do not recall the proper idea to the minds of the learner. This has been the most serious objection to *monitorial* schools, as ordinarily conducted. Young and inexperienced minds cannot discover whether their fellow pupils, whom they are attempting to teach, really *understand* the language they repeat, nor if they find a deficiency in this respect, do these inexperienced teachers know how to remedy the difficulty. If the right words are repeated and the right figures are made, the young teacher is satisfied. But it requires the most persevering care to *prevent* pupils from learning *words* instead of ideas, and often in our elementary branches, the utmost ingenuity, patience and invention are demanded to prevent this, and to communicate the proper ideas. Such patience, perseverance, ingenuity and experience are demanded in *teaching properly*, as few *children* can command, and as is not attained by matured minds without patient and continued efforts.

Another prominent defect in past modes of education has been owing to the common notion that the *communication* of *knowledge* is the primary and almost the sole object of instruction. To *learn a lesson*, has from time immemorial been the chief business of a school, and in this has been included merely *the acquisition of the principles or facts contained in certain books.* Of course, the *memory* has been almost the only faculty which has been cultivated. To teach children, to think, *to reason correctly*, to invent, to discover and to perform various mental operations with *speed* and accuracy, *to communicate ideas* in suitable language and with clearness and facility, these have been the objects of but little attention. So general is the feeling that education consists in *committing to memory facts and principles*, that a *great* multitude of parents and pupils would feel that following such pursuits as discipline the mind, induce habits of correct reasoning, cultivate quick perceptions, and give a ready command of language as of little value, and it is difficult for teachers to combat this not uncommon prejudice.

Another deficiency in past modes of education has been the neglect of using *objects of sight* to aid in illustrating and communicating ideas. It is stated by philosophers as a fact that impressions made upon the mind by the organ of *sight* are much more vivid and abiding than those made by any other sense, and therefore that all ideas connected with such objects are much more readily recalled by the principle of association. Teachers also can testify to the fact, that whatever can be explained and illustrated by pictures, diagrams, or other apparatus is much more readily comprehended, and more faithfully retained than if mere *language* be the only method of communication. In our infant schools, which are probably founded on more philosophical principles than any other establishments for education, this principle is extensively adopted. And those who have witnessed what the infant mind can achieve, when words are not used till they are fully understood, and where *objects of sight* are combined with language in communicating instruction, can readily conceive that the same principle applied to more matured intellects, must be of incalculable benefit in securing clear, accurate and abiding knowledge.

But how little has this principle been adopted in common schools, where all books are crowded with words which children do not understand, and where in most cases not a single object of sight is presented for their aid.

The state of Connecticut has long boasted of its munificently endowed schools, and yet in how many is there to be found even so much as a *globe*, to illustrate facts and principles which are attempted to be taught. And yet almost every Geography in the country opens with an account of the solar system, the divisions of latitude and longitude, and other subjects which no young mind can possibly comprehend without the aid of some visible object. Until very lately, one might imagine that all *apparatus* for such purposes, was sacred to colleges alone, and that it was sacrilege to appropriate them to the use of any other institutions.

Another defect in education is, that it has not been made a *definite object* with teachers *to prepare their pupils to instruct others.* For of how comparatively little value is knowledge laid up in the mind if it is never to be imparted to others, and yet how few have ever been taught to communicate their ideas with facility and propriety. That there is a best way of *teaching* as well as of doing every thing else, cannot be disputed, and this can no more be learned by *intuition*, than can any of the mechanical arts. This can be made an object of instruction as much as any other art, and a woman ordinarily, might be *taught* to converse with ease and fluency, and to communicate knowledge with accuracy and perspicuity, with far less time and effort than is now given to the acquisition of *music.* If a teacher in communicating ideas should make it a part of the *duty* of a scholar to communicate the same to a third person, either to a child already igno-

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rant, or to some friend who would give a listening ear, much would be accomplished in this way. During many recitations it is desirable to induce the pupils to ask questions and express opinions with this object in view. Nothing aids more in this art than attempting to *teach others*, and all who become teachers will probably find that in this and various other ways they *receive* almost as much benefit as they *confer*. If all females were not only well educated themselves, but were prepared to communicate in an easy manner their stores of knowledge to others; if they not only knew how to regulate their own minds, tempers and habits, but how to effect improvements in those around them, the face of society would speedily be changed. The time *may* come when the world will look back with wonder to behold how much time, and effort have been given to the mere cultivation of the memory, and how little mankind have been aware of what every teacher, parent, and friend could accomplish in forming the social, intellectual and moral character of those by whom they are surrounded.

Many defects in the present system of education, result from the fact, that *the public have no standard by which to test the character of schools*, or to determine the degree of the improvement of pupils.

Most parents and friends are influenced in their choice of schools, either by what the teachers *profess* to accomplish in their advertisements, or by the recommendation of friends, or by the wishes or caprice of their children. Few persons have any certain method of determining the comparative merit of schools, and to those who *know* what a vast difference there is in the advantages offered by different schools, it cannot but be disquieting, and sometimes discouraging, to see substantial excellence often yielding to empty parade and professions.

But parents have no sure method of knowing which are really good schools, and which furnish only *show*, instead of *substance*. This is one of the causes of the perpetual *change of schools*, which is so common, that one might suppose that all the benefit of school education was upon the *surface*, and that in three or six months, every pupil might *skim off* the advantages of each school, and then hasten to another. Whereas it is the fact that it requires nearly six months for a teacher to learn the character, habits and wants of a pupil, and thus be enabled to adopt that course of discipline most necessary and useful. A scholar will find more benefit in remaining stationary, even at an *inferior* school, than in thus gliding around from one place to another, and giving no opportunity for any instructer to become interested in the development of mind, or the progress of knowledge. This want of a standard for judging of the merit of schools occasions another evil, and that is, the necessity which teachers find of yielding their own judgment of what is for the best interests of a pupil, either to the wishes of the child, or the preconceived notions of a parent. A school *must be popular*, the pupils must be pleased, and the parents must be pleased, or else it cannot be supported. Parents send their children abroad generally not for the *substantials* of education, but for the *finish*, and if the teachers find the objects of their charges, unprepared in *every thing* most essential to a good education, yet still the study of the *higher branches* must be yielded to the wishes of parent and child, and thus though the teacher may be prepared and desirous to discharge every duty properly, it becomes an impossibility, unless the prosperity of the school is sacrificed for the prosperity of pupils, who will not understand or appreciate the sacrifice. It is scarcely to be expected that this sacrifice should often be made, and thus *superficiality* is generally inscribed on every acquisition of modern education.

Such has been the difficulties resulting from this source, that the writer can truly say that until the present season, she never felt it to be either expedient or practicable to be regulated by her own wishes and opinions in directing the studies of the pupils. This *present term*, has seen *every pupil* of the Hartford Female Seminary members of classes in Geography, Grammar, and Arithmetic, and the point has been carried with much less difficulty than was apprehended. But the writer from this single experiment is convinced, that what has been effected in this school could seldom be done in any institution but one of established reputation, until the community are more generally aware of the necessity of it. It is almost impossible to convince those who have come to *finish off* an education, that it is necessary to begin again at the very fundamentals, and that they are often very ignorant of branches, which they have been studying ever since they could read. It

is in view of such difficulties that the following plan has been adopted for this institution. A *regular course* of study is adopted. *Four* regular classes are formed, and for admission to each a *certain degree of proficiency in certain studies* is demanded. A certificate of membership to any class is given, only after a strict and thorough examination by the Principal and the Teachers in the several branches. Hereafter, the fact that a young lady has been a member of this Seminary, must be considered as no certain indication of a thorough education. But the value of the instruction in this institution may be tested by the *members of the regular classes*, as none will receive their testimonials until their proficiency is such as to satisfy their teachers. By this method the responsibility of a deficient education must rest with parents and pupils and not with the teachers. All shall be instructed in a regular and thorough manner who will permit the teachers to follow their own judgment.

Another fundamental difficulty in education, has resulted from the fact that the great principle of the *Division of Labour*, which ensures improvement and success in all the several arts and sciences has never until very recently, and only in a few instances, been introduced into *school education*.

In our *colleges*, where our elder youth are assembled, those whose minds have, to some degree, been made discriminating by discipline, and mature by age, this principle to a considerable extent, has been introduced, so that ordinarily, not more than one or two branches are committed to the care of one person. But in schools for females, and for childhood, where the mind is very immature, the powers of attention weak, the habits of discrimination and investigation unformed, no such division of labour has been thought necessary. One teacher has been considered sufficient to teach Reading, Spelling, Grammar, Geography, Arithmetic, Composition, History, Natural Philosophy, Chemistry, and the list in many cases might be extended to some eighteen or twenty different branches. Beside this, pupils have been admitted promiscuously, at every age and at every stage of advancement, so that often several classes must be formed *in each branch*. In addition to all, *one room* has been considered sufficient for every recitation, and every school exercise, as well as for the place devoted to study. As for apparatus for explanation and illustration, it has been entirely out of the question; and had it been furnished, it would have been of little avail to teachers debarred from their duty and privilege of *communicating* knowledge, and condemned to spend their *whole time* in endeavouring to discover *how much pupils have learned from books*, without the aid of a teacher.

This Institution was established to make the experiment of the benefits of the division of labour in a female school of the higher order, and though the experiment has been but a short and imperfect one, it is believed that it may be presented as an example in proof that *a division of labour* is the true principle both of *success* and of *economy* in education. But the beneficial operation of this principle

as tested in this Institution, cannot be fairly appreciated, except by a comparison with the results of former modes of instruction.

There are obvious reasons why it would be both invidious and indecorous to compare this, with other schools which have not adopted the same general plan. The only comparison which can be made is with the present and former mode of conducting this school, and a statement of the different results, so far as the writer can determine them. In attempting this the writer asks indulgence for speaking so freely of what may perhaps be called *her own affairs*. It certainly would be much more agreeable, could *facts* be stated without any allusion to any personal concern, that the writer may have had in effecting them.

This school was commenced in the spring of the year 1823 by two associate teachers. At that time it was a general feeling in the community that the excellence of a school depended in a great degree upon the *number of branches* in which the teacher professed to instruct, and also in some measure upon the *difficulty* and *uncommonness* of these branches; so that most of the popular advertisements of the day, purported that one person proposed to teach in from *ten* to *twenty* different pursuits, and these including often times various languages, and many of the studies pursued in our colleges. In compliance with custom, the teachers of this school proposed thus to teach in the various departments of literature and science.

The school increased for two or three years, till gradually the number had risen from fifteen to nearly one hundred; thus indicating that the *public* at least, considered it as good as ordinary schools of that character. Being accommodated with only one room, not more than two teachers could be employed at the same time, and it generally was the case that from eight to twelve branches were taught every day, beside the exercises in writing, reading, spelling and upon the slate. In several of these branches, owing to difference in age and capacities, one, two, or three classes were necessarily instituted, making the number of recitations so great that not more than eight, ten, or at most fifteen minutes could be allowed, even to the most difficult and important recitations.

The teachers spent their time in the following manner. Upon entering the school they commenced in the first place the business of keeping in order and quietness an assembly of youth, full of life and spirits, and many of them ready to evade every rule, were not the eye of authority continually upon the watch. To this distracting employment (enough sometimes to employ a dozen minds) was added the labour of hearing a succession of classes at the rate of one for every eight, ten, or fifteen minutes. In attending to this, no time could be allowed to explain or illustrate. The teacher must endeavour to discover as quick as possible, if the pupil could repeat a certain set of words; if so, nothing more could be expected; if not, some extra stimulous, in the form of reproof or inducement must be applied, and then all that the teacher could do was accomplished; the next class must come, and thus through the day.

By the time the duties of the day were over, the care of governing, the vexations of irregularities and mischief, the labour of hearing such a number and variety of lessons, and the *sickness of heart* occasioned by feeling that *nothing was done well*, were sufficient to exhaust the animal strength and spirits, and nothing more could be attempted, till the next day arose to witness the same round of duties. While attempting to teach in this manner, the writer felt that no single duty of a teacher could possibly be performed. The pupils could not be taught to *read* or *write* or *spell*, though many of them came most imperfectly prepared even in these very first parts of education. No study could be understood by the pupil, nor in a single branch could the teacher prepare *herself* to instruct. All was a round of haste, imperfection, irregularity, and the mere mechanical commitment of words to memory, without any chance of obtaining a clear and definite idea of a single branch of knowledge.

The review of those days is like the memory of a painful and distracting dream, and nothing but the hope of remedy and relief, when time should have gained a measure of public approbation and confidence, sustained and encouraged, while continuing the most unremitting efforts to accomplish all that *could* be done in such unfavorable circumstances. During the fourth year a communication was made to some of the leading citizens of Hartford, stating many of the evils which are the consequences of the present modes of conducting schools, and proposing a plan for a remedy. The result was the endowment and incorporation of the Hartford Female Seminary, the erection of the present convenient accommodations, and a partial supply of some of the most necessary facilities for instruction.

The following will exhibit some general outline of the method adopted, and of the success which has been the result.

The accommodations consist of one large hall, where the pupils assemble for all the general exercises of the school, and where they are expected to study when not engaged in other school duties. Beside this, there are *ten* other rooms employed for the other purposes of instruction, such as a Library, Lecture Room and Recitation Rooms. Most of these are furnished with black boards, and in some cases all the sides of the rooms are devoted to this purpose. *Eight teachers* are employed, and to each one, the care of not more than one or two branches is committed. Beside these, there is a class of *eight* or *ten assistant pupils* employed, who are preparing to become teachers, and who have the care of instructing one class an hour each day, in some particular branch. Each teacher receives her classes at regular hours, in a recitation room devoted exclusively to her use, and is allowed an *hour* for the purpose of hearing and explaining each lesson. Each teacher is considered as responsible for the improvement of all who attend to the study in which she instructs. It is expected that by reading and study, she will qualify herself to teach it

thoroughly and at the close of the term, that she conduct the public examination of her classes in this particular branch.

Beside the division of labour in the communication of knowledge, one other arrangement has greatly contributed to the best interests of the school. One teacher is exclusively occupied, as *governess*, in enforcing the rules of neatness, order, and propriety, and in administering the government of the school. She sits in the Hall which is devoted to study, to see that perfect quiet is preserved; she is the person from whom all permissions are sought; she attends to the regular departure and return of the classes to and from the recitation rooms; and in short relieves the other teachers from all care except that of communicating knowledge. No arrangement has more effectually contributed to the comfort and prosperity of the institution than this.

In *classing* the school, one great object has been to have the classes *small*, and to place in the same class only those who are equal in intellect, scholarship, and advancement in each study. By this arrangement no pupil is detained by companions who cannot equal her in progress, nor hurried forward to accommodate others, and obliged to pass over her lessons in a superficial manner. And thus when a pupil is found capable and willing to advance faster than her companions, she can be removed to another class and be placed among her equals. It has usually been found that in such studies as Arithmetic, Geometry and Algebra, from *six* to *ten* pupils are as many as one teacher can profitably instruct in a class, while in such studies as Geography and Grammar, the numbers in the classes vary from twelve to eighteen or twenty.

In giving instruction efforts have been made to use *objects of sight*, as much as possible, in every school exercise. Most operations in Arithmetic, Geometry and Algebra, are performed with chalks on the black boards around the sides of the room. The lessons in Geography are accompanied by the exercise of drawing a map of the country recited, upon the black board, by every pupil. The maps are accurately constructed, by the aid of tables and graduated measures. In teaching Grammar, Latin, Mental Philosophy, and almost every branch, the black board presents its visible signs to aid in recalling ideas. In Chemistry, Natural Philosophy, and other branches where apparatus is ordinarily used, this principle is of course adopted.

Another object aimed at is, not only to communicate ideas to the pupils, but to prepare them to *communicate them properly to others.* It is with this object in view, that the pupils are particularly required in the branch of Arithmetic (which is considered the most difficult and abstruse) to enter into a minute analysis and explanation of every process, in order that they may not only understand it themselves, but be prepared to communicate it to others. In various other school exercises, the pupils are instructed to make this a definite object of attention, as what is eminently fitted to promote their future usefulness.

It has been a prominent aim with the Principal

of this Institution, to have at least Geography, Grammar, Arithmetic, Composition, and Mental Philosophy taught *thoroughly*. The object of *Grammar* is to enable us to understand and to use language, and consequently a knowledge of this science is one of the first things demanded in a course of education where language is to be the chief medium of instruction. The object of the study of *Arithmetic* is to *discipline the mind*, and thus prepare it to receive and apply knowledge. The object of practising the art of *Composition* is, to obtain method and facility in communicating ideas to others. The object of attending to Mental Philosophy and Geography is, to gain in the *first* place a knowledge of *ourselves* and in the next place, of the world we dwell in, and of the fellow beings who inhabit it. Few will assert that (aside from instruction in our religious duties and relations) any other branches are to supersede these in importance, or attention.

It has also been an object to prevent a *superficial* knowledge of these branches. If these are not thoroughly understood, nothing is to be considered of so much importance and therefore nothing is to be substituted for them.

The *amount* of knowledge demanded for *a thorough understanding* of these branches is a point on which there would probably be a considerable difference of opinion. That the writer may not be misunderstood it may be well to state what *is* and what *is not* considered by her as a *proper knowledge* of these branches.

In Arithmetic, it is not considered sufficient for the pupil by the aid of a mere mechanical process, (the *principles* of which are no more understood than the rules of the black art,) to evolve a correct answer to the several questions proposed, nor to be able to perform a *mental operation* and give a correct answer, without being able to understand or explain the process, by which it is obtained.

In Grammar it is not considered sufficient to be able by long practice to tell the *parts of speech*, to repeat a set of definitions, and *to learn the places where it is proper to say a rule.*

In Geography, it is not considered sufficient to be able merely to repeat the political boundaries, and physical divisions of the earth, to tell the capitals, and various disconnected facts respecting certain countries, and to do this with a *tolerable* degree of accuracy.

For a *thorough* knowledge of these branches, and such a knowledge as pupils ought to have before advancing to higher studies, the writer considers the following as some outline.

In *Arithmetic*, the pupil ought to be able to perform every mechanical and mental process, which is ordinarily collected under all the different rules of this science, to perform them with *facility*, and to accompany every operation, with a statement of the several principles involved, and the *rationale* of the process adopted. It demands that the pupil should not only *understand* every operation and rule, but should learn to use concise and appropriate language to express the ideas obtained. It is often the case that the pupil may gain tolerably clear ideas on these subjects, and yet never learn *to express them;* and having never put them in such order in the mind as to be able to impart them by words, the principles and operations are much more readily forgotten, than if fastened in the mind by the aid of clear and definite language. For this reason, it seems best, that pupils in this science, after obtaining clear ideas, should *learn the language employed to express them*. It will be found that this is a most efficient aid in such a science as arithmetic. In many other branches, it seems *undesirable* that a form of words should be learned. But in a science which demands such clearness and conciseness of expression, few pupils can command the language required, and must look for aid to some mind that has made this a definite object of preparation, and can supply the best selected language.

To meet the views of the writer on the subject of *Geography*, the pupil would be required in the first place, to explain the shape of the earth, its annual and diurnal motion, and how these effect the seasons, and cause days and nights of various lengths; to point out the several artificial lines on the globe, and show their object and use; to learn to construct maps from accurate calculations, and to fill up the general outlines of the various countries on the globe, with a considerable measure of accuracy, from *memory* alone. To be able to take, at random, any country on the globe, and tell its latitude and longitude, and its comparative size; to give an account of its geological character, its coast, rivers, lakes and mount-

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ains; to give an account of the general features of its scenery, its curiosities, its climate, soil, productions, commerce, and manufactures; to describe its principal cities and their location; to give the number of inhabitants; their state of civilization; a general outline of the mode of government, the religion and the state of literature and education. When all this can be done in reference to *every country* in the world, so far as our geographics furnish the means, a *good knowledge* of *this science* would be considered as attained.

A good knowledge of *Grammar* includes a knowledge of the general principles on which *language* is constructed, and of the general peculiarities which distinguish our own, from the standard ancient languages. It demands a knowledge of the principles of *classification*, and of the subject of the *arrangement* of words, and the effect it has in determining their signification. It demands that the pupil be able to take *any* sentence in which the *signification* of each word can be definitely ascertained, and analyze it, class the words, and point out the ideas each word is intended to convey, together with the relations which exist among the several ideas expressed.

On the subject of *Composition*, it may be said, that heretofore this has seldom been made an object of *instruction*. The most common method has been to appoint a time in which a scholar must bring to the teacher *a composition*. To avoid the pains and penalties which await disobedience, the ignorant and inexperienced child

takes pen and paper, and often with many sighs and tears, succeeds in putting together various imperfect and disconnected ideas, some few of these on the appointed subject, and the remainder on any other topic that may happen to occur. But ordinarily the young mind in such cases, is unfurnished both with *ideas* and with *words* to express them and is thus tasked with more than Egyptian labour.

The principle which needs to be pursued in teaching this branch, is first to accustom the child to the *use of language*, by giving out common words, explaining their meaning, and then teaching the child to *use* them properly in composing short sentences.

After this method has been pursued till the pupil has some little command of language, a short and simple composition on any easy subject, such as a *description*, a *story*, or a *conversation*, may reasonably be expected.

When the mind becomes somewhat mature, and the child has acquired ideas on various subjects, and a tolerable vocabulary of words for use, the next process is to teach them to *think*. This can be done, by giving out leading *questions* on some particular subject and requiring the pupil to write *an opinion* in reply to these questions. After the pupil has thus collected a stock of *thoughts* the next process is to teach the proper and methodical *arrangement* of them. One method of effecting this is (after the pupil has by answering a *set of questions* collected various ideas on one subject) to give a *plan* or *regular division* of this same subject under several heads, and require the pupil to select from the stock acquired, those ideas that belong to each *division* of the subject and arrange them under it, and proceed thus till all the ideas are properly arranged.

Next will succeed the business of teaching the pupil to express these ideas in *handsome* and *appropriate* language. In accomplishing this, the writer has found one of the most successful modes to be, selecting sentences from classical and elegant writers, and requiring the pupils to imitate them, in what may be called *parodies*. A pupil in this way will soon catch the elevated style which distinguishes the experienced writer from the novice.

These particulars are mentioned to show that this can be made a regular branch of *instruction*, and though as yet the writer has not pursued it to the extent anticipated, the results of such methods, and of others similar, though but imperfectly attempted, have sometimes been such as to subject her to the imputation of some little dishonesty, in exhibiting productions from the pen of her pupils. But nothing very wonderful has been achieved in this department; nothing but what a great multitude of young minds might accomplish in a similar course of instruction. Yet still, if these exhibitions had been the results of the *common* mode of exacting compositions, there would have been no little reason to hesitate whether they were the productions of such young minds.

To obtain a knowledge of all the preceding branches, such as has been described, requires a mode of instruction very different from any the writer has

ever seen pursued, where a division of labour has not been instituted. But such an amount as this *may* be obtained at a far less expense of labour and time, than is now ordinarily devoted to acquiring a very inferior degree of knowledge.

It is believed that any pupil of no more than ordinary capacity, or habits of application, if geography, grammar, and arithmetic are taken as the *only* studies to be pursued, may in one term of *five months*, obtain such a knowledge as has been described, even if they are entirely ignorant of them at the commencement. It could not be done by pupils who are indolent, averse to study, or of inferior capacity; nor by those who are carrying forward other pursuits at the same time. But any pupil of *ordinary* intellect who will be faithful in devoting the school hours, and *two* additional hours out of school to study, may in five months, with the present modes of instruction adopted in this institution, obtain such a knowledge of geography, grammar, and arithmetic, as has been described; such a knowledge as has never yet been possessed by *any* pupils at *entering* this seminary, though few enter without turning from these studies with aversion, as what have been their almost daily task for years.

In making this statement, the writer wishes to be understood to speak of what can be effected at the *present* and in the *future* time, at this seminary, and not what could have been done at any former period. For the increase of experience with the teachers, and the increased extent of accommodations the last year, has been such as will enable much more to be accomplished in a given time, than at any former period.

These remarks may illustrate what was at first stated, that the principle of the division of labour, was that of *economy* as well as success. The progress of pupils at the present time is nearly double what it was two years since, at the commencement of the present plan of instruction, owing to the advantages gained by *experience.* And the writer fully believes, that her scholars at the present time, can gain more ideas that will be retained, in *one term* of five months, than she could have imparted in *two years*, upon the plan in which she first commenced instructing ; so that it would be cheaper and of more advantage to a scholar to attend this institution and pay *four* times the former price of tuition, than it formerly would have been, to attend her school *two years* at the ordinary charge. This is her *opinion*, and how far it may be biased by circumstances, it must be for others to judge.

The results of *examinations* in this institution, when called to class pupils, according to the *amount of knowledge* acquired, are such as would surprize every one, were it fully known how much *could* have been accomplished in those years devoted to study by the pupils, had proper methods of instruction been adopted.

As it respects *writing* and *spelling*, but comparatively a small number have formed a handsome and legible hand, but on the contrary many have formed such bad habits in this art, that it is almost impossible to overcome them. A large number of the pupils

at entrance, cannot rank as even *decent spellers*, and a still larger number, *cannot* be called accurate and thorough in this department.

In regard to *reading*, very few who enter can be called good readers, in any sense of the word, and scarcely any would rank thus, if any thing more is included in that appellation, than loud and distinct enunciation, and a regular fall of the voice at a period. A monotonous mode of reading is almost invariable among all who enter.

In *grammar*, it is usually the case, that after selecting those best prepared, including usually not *half* of those that enter, even among this select number, not *one quarter* can explain and apply the definitions of grammar, so as to indicate that they have ever attached any definite ideas to the words employed. It generally appears that the *greater part* of them, have not learned so much as to be able to *tell the parts of speech*, or to repeat all the definitions correctly. Few have any clear and definite ideas on the subject, and *none* possess such a knowledge as has been described as requisite to understanding grammar properly.

As a specimen of the careless manner in which geography is studied, it may be stated, that it is very seldom the case, that pupils, at entrance, really understand what is meant by *latitude* and *longitude*. Most would explain it thus : " They are lines drawn north and south, or east and west on the map." Some would say, " latitude is distance from the equator either north or south, and longitude is distance from any given meridian east or west." This *language* seems sufficiently correct, but when questioned as to the meaning of "meridian," "equator" and the object of drawing such lines, in most cases, it will plainly appear that their knowledge is *mere words*, to which no definite ideas are attached. It is true, however, in regard to geography, that pupils generally do acquire a knowledge of many *facts*, and that they are less deficient than in any other branch; yet it is melancholy to find how many years may be spent to almost no purpose in gaining what with proper modes of instruction, might be taught in a few weeks.

Respecting *Arithmetic*, it may be said to be a general fact, that pupils at entrance understand *nothing* about it as a *science*, and but very little as a *mechanical process*. A large number at entrance do not know the multiplication table. A still larger number have never finished what are called the "ground rules." A very few have proceeded to the "Rule of Three," and a few, by some unaccountable perseverance, have strolled beyond this almost unfrequented boundary. But as to the *understanding* any one part of arithmetic *thoroughly*, it is very seldom the case an instance can be found. In numeration, the very commencement of arithmetic, scarce any at entrance are found who thoroughly understand its principles, and are able to explain or to perform its most difficult operations. If then in an institution which receives pupils from the best families and from all parts of our country, and at an age not under twelve, such facts really exist, in regard to the very *fundamentals* of education, is there

not some *radical defect* in present systems of education which needs to be sought out for remedy, and will not the writer be excused for the freedom used making these details?

In some of the preceding statements, and in the expression of certain opinions, the writer feels that she is under peculiar disadvantages, especially with a class of individuals whose approbation and co-operation she is peculiarly desirous to secure. She feels that the sentiments and plans she urges upon public notice, are those in which all *teachers* have a common interest, and it would be a matter of deep regret, if any thing be advanced, either by matter or manner, which should awaken prejudice, or excite any painful feelings among those who ought to be united, as one, in promoting the best interests of the rising youth of our country.

The writer would acknowledge her liability to over-value improvements made under her immediate care and observation, and her liability to forget, or not to notice, that others also may be feeling and acting on exactly the same plans and principles as affect her own mind; and also that others may have accomplished *more* and *greater* improvements than have fallen under her own notice and influence. She fears that under the influence of strong interest and partiality, some things may have escaped which will produce false impressions on those whom she would desire to claim as friends and fellow labourers. Lest this might be the case, some explanations and qualifications may be allowed.

In what precedes, or what follows, the writer does not wish to have it supposed that the views she presents are *new discoveries,* which have not often occurred to the minds of others; on the contrary, she has reason to believe from conversation and correspondence with those engaged in similar pursuits, that they are not uncommon, but would meet the opinions and approbation of the majority of the best and most experienced teachers, and have often been advocated by them, though circumstances and the voice of friends have not called them to do it in so public a manner. What is communicated is not intended for the *information of teachers,* but to contribute some little aid in causing the *public* to realize what teachers must at first discover, and *feel.*

She wishes also to have it understood, that when speaking of facts that illustrate the defects of present *systems of education,* she does not necessarily include the idea that such defects are to be found in *all* schools and institutions of learning, for there are exceptions to every general assertion on almost all subjects. There are institutions where the division of labour to a greater or less extent has been adopted, where teachers are admirably qualified for their duties, and where some of the wisest and most judicious plans for improvement originate and are executed. Yet these exceptions are such a limited number that it does not forbid the idea of speaking of the great and lamentable deficiencies in the mode of conducting education, as a common fact, to which there are a few exceptions.

When speaking of the deficiencies discovered in the examinations of pupils entering the institution under her care, the writer does *not* wish it to be supposed, that it is pupils from *other* schools only that are found thus deficient. It is the most painful part of the truth, that such deficiencies are found among her own former pupils, and the fault is not that of *teachers* but of *systems.*

In speaking of mothers and of teachers as not having been in the years devoted to education, definitely prepared for their future duties, it is not intended that there are not many mothers and teachers, who by uncommon talents and good sense have accomplished more than many others might do with such advantages as are desired. But these are *exceptions;* and it is such persons who ordinarily most sensibly *feel* their deficiencies, and the want of such opportunities as they never enjoyed who would most highly value and desire such improvements for their children and successors. And these are the persons also who could best testify how much perplexity and anxious effort would have been saved, and how much their usefulness and happiness been increased, by such early advantages in the course of education, as were never bestowed.

But it is believed that before education can be brought to that degree of perfection of which it is susceptible, the principle of " the division of labour" must be carried out into some very important particulars which as yet have been neglected. It has been found by experience what a wonderful advance is gained, both in science and in the arts, by committing to the care of one person, only one or two departments, and this is the *only* way in which great improvements have been made. But in no institution of one country has it been the particular department of any person *to ascertain and correct mental weaknesses and defects*; neither has it been thus in reference to what is still more important, *the formation and correction* of *moral habits and feelings*. These things have been the business of *every body*, and thus attended to by *no one*. And while that part of education, which consists in the mere communication of knowledge, has been divided and subdivided again and again, the health of the body, the personal habits and manners, the mental defects, the moral feelings and character have not been considered worthy the *special* care of any one. Just [illegible] if mere knowledge were all that is required to form a human mind for its temptations and conflicts in this life, and for glory, honor and immortality in the life to come.

It is true that the acquisition of knowledge has an *indirect* effect in developing the mental faculties, and forming the moral character. But some more *direct* influence than this is demanded. Every mind has its peculiar defects and excellencies, and needs an experienced mind to examine, to strengthen, to repress and to direct in the developement of its powers.

It has not been from mere theory, but as the result of observation and experience, that the opinion has been adopted, that however great may be the difference of capacities in *different individuals*, yet the faculties of the *same mind*, may by proper culture be all nearly equally developed. An ordinary mind,

cannot, by any process, be made a superior one; but where we see indications of any extraordinary talent, every *other* faculty may by proper culture be brought to nearly equal perfection, *provided* the task be undertaken, before the mind is too far developed and advanced. There is no dispute on the point that some minds naturally have a strong *bias* for certain pursuits; that under the influence of this prepossession, these favorite objects occupy the mind, and thus strengthen and develope the particular faculties, which are thus kept in constant exercise; but this does not decide that if extra stimulus were applied to exercise and improve the *other* faculties, they might not advance in nearly equal proportion. The only difficulty to be apprehended is, that the natural bias may prove more powerful than any applied stimulus.

But the common and almost universal method adopted, both by parents and teachers, when any particular taste or bias has been the means of rendering some particular faculty of mind predominant and distinguished, has been, to bestow all the care of cultivation in developing it more fully, while other powers of mind which no particular predilection calls into exercise, are left to inactivity and neglect. Thus the mind becomes irregular and distorted, and all that is gained in one particular is lost in others, perhaps of superior importance.

If it be claimed that it is necessary to the *improvement of the several arts and sciences*, that *man* should turn his attention exclusively to some one particular department, and thus prevent the equilibrium of character desired, it may be granted to *one* sex, but it is not necessary for *woman*. On the contrary, *a well balanced mind* is the greatest and best preparative for her varied and complicated duties. Woman, in her sphere of usefulness, has an almost equal need of all the several faculties. She needs the discrimination, the solidity, and the force of character which the cultivation of the reasoning powers confers; she needs the refinement of taste, the chastened glow of imagination, the powers of quick perception, and of ready invention. Which of these shall we say a woman may dispense with in preparing herself for future duties.

May we not ascribe to this defect in education, the not unreasonable prejudice which has existed against *learned ladies*. Those who have been ambitious to maintain that character, by following the bias of a literary taste, too often have cultivated certain powers of mind in a disproportionate extent, and destroyed that true balance of mind which is so necessary for a woman, in forming a just estimate of her relative duties, as well as for the faithful discharge of them.

From this cause the fact has not seldom occurred, that females of only ordinary talents and deficient education, in all a woman's *true* duties and honours, have far outshone those of uncommon natural genius, aided by uncommon cultivation. Had these rare talents been properly developed, and the just balance of mind duly preserved, they might have shone with domestic honours not inferior to those too ardently desired literary distinctions.

Opportunities for experiment in this institution have been comparatively very small, but enough has been effected, to convince the writer that much more might be effected in producing a well balanced mind than has ever yet been supposed, and that in an institution for females, it is a subject of such importance as to demand the definite and particular attention of a judicious and experienced teacher, who has discrimination and interest sufficient to discover mental weaknesses and defects, and ingenuity and perseverance in attempting their remedy. Were this the prominent object of her department, she would be led to devote her energy and enthusiasm to a subject which certainly is of as much importance as any improvements in natural science.

But the most important and most neglected department in education still remains unfilled, and unsustained in all our institutions for education. We have yet to learn what could be effected, were the cultivation of the social feelings, and the formation and correction of the moral character and habits, the distinct department of one person, who should by talents and experience be suitably qualified. To fill such a station, it would indeed task to their utmost limit all the powers of intellect, the resources of knowledge and the affections of the heart.

The writer holds that it ought to be a maxim in education, that THERE IS NO DEFECT IN CHARACTER, HABITS, OR MANNERS, BUT IS SUSCEPTIBLE OF REMEDY. Heretofore it has too often been the case, that teachers and guardians of youth, when they have found bad habits and bad dispositions existing in their pupils, have felt that these were evils that they must learn to *bear with* and *control*, rather than peculiarities which must be *cured* and *eradicated*. But this is not so. Let a teacher have sufficient time and facilities afforded, let her make this a definite and express object, let her seek to learn from the experience of others the various operations of the human mind, let her study the various methods of controling the understanding, the conscience, and the natural affections, and there is scarce any thing she may not hope to effect. A selfish disposition can be made generous; a morose temper can be made kind; a reserved character can be made open and frank; an indolent mind can be stimulated to activity; pettishness and ill-humour can be changed to patient cheerfulness; a stubborn and unsubdued spirit can be made docile and tractable; vanity and heedless levity can be subdued; negligence in dress and personal habits can be remedied; uncouth or disagreeable manners or habits can be cured; *any thing* can be effected in a mind endued with reason, conscience, and affection, if proper efforts are made, and proper facilities afforded.

And this can be made to appear consistent with reason and the laws of the human mind. All intelligent beings are formed with a supreme desire for happiness, and are continually regulated by this principle. It is not because men are not all seeking happiness, as the chief aim, that so few find it, but it is because so few seek it in the *right path*. The Author of our being has so

regulated the dispensations of his Providence, and the constitution of our moral, intellectual, and physical natures, that *doing right*, on the whole, does tend to promote the happiness of every individual in all cases, even in this world, and doing wrong, does eventually lead to a diminution of enjoyment. Whenever, then, the human mind can, by reason or persuasion, be brought to feel that the path of rectitude is the path of happiness, no other motives can operate so powerfully; for happiness will be sought wherever it is believed that it can be found.

But on these subjects men are more regulated by passion, and by blind propensities, than by the dictates of reason and conscience. Men believe they can find happiness where they *wish* to find it, rather than where reason and conscience would lead. No calm observer of human nature would deny, that the wishes and feelings of the heart *take the lead* in the regulation of our conduct, and that the understanding and conscience follow.

What then should we say, reasoning *a-priori*, was the true way to influence the human mind to do right. Would it not be to gain the affections first, and then by the aid of these, to endeavour to convince the reason, that the way of rectitude was the path of happiness, and at the same time to urge the conscience with the obligations of duty? This doubtless, without experience, we should judge would be the most successful course. But we are not left to theory alone; we do find from universal experience, that *affection* can govern the human mind with a sway more powerful than the authority of reason, or the voice of conscience. Let the affections then be gained, and reason and conscience, that point out the path of rectitude as the path of true happiness, even *for this world*, will be heard and obeyed.

Let us suppose an institution where the pupils are all members of the same family, and in this establishment one teacher of suitable qualifications devoted to the formation and regulation of the moral character and the social feelings. Let it then become a prominent object with this teacher to gain the confidence and affection of the pupils. In accomplishing this it would be indispensable that all the benevolent and generous affections of her own heart should be cultivated and in active exercise. Let her endeavour to discover all the *good* and *interesting traits* in the character of her pupils that she may become *really* interested in them and thus regulated by *affection* in all her efforts for them. This is the only way to secure their confidence and to make them feel that all that is said and done is the *offspring* of kindness and intended for their happiness. Let her also endeavour to make them acquainted with *her own* peculiar characteristics and feelings, and thus gain their esteem and affection; *let her come to them with all the authority of a* teacher, the affability of a companion, and the affection of a friend, and *what might* she not accomplish in correcting bad habits and forming good ones?

In addition to this, let her be able to command the aid and co-operation of all the other teachers of the institution. *From them she can learn*

their failings and their improvement, and to them communicate her views, and direct those efforts and that moral suasion which can be used by others as well as herself in restraining and correcting faults.

Let a young person be brought into close contact with a friend to whom both obedience and respect are felt to be owed, let her perceive that her virtues are viewed with pleasure, that her faults are looked upon with forbearance, and sought out only to be corrected, let her feel that it is *expected* that she will discover her faults and correct them, let her perceive that she has gained a warm interest in the affection of her teacher so that her improvement will impart real pleasure and her negligence give pain to a friend she cannot but love and respect, and the influence of such a teacher can become almost unbounded. There is no heart so cold, no temper so bad, no disposition so untameable, but that the voice of affection, appealing to the reason and conscience and sustained by acknowledged authority can sway and subdue. It will be found that true *art of government is to gain the affections and with* these to govern the understanding and the will.

There are few, except those who have tried some experiment on this subject, who can realize how much can be done *to form a conscience* and to regulate the conduct by its dictates, even before religion regulates the soul. Continual appeals to the Bible as the standard of right and wrong, a constant recognition of the presence of God, and of our accountability to him, &c. in process of time, affect even the most thoughtless and hardened. A conscience may be formed where almost all signs of its existence have become extinct, and it is wonderful to find, when proper care and effort can be bestowed, how readily the young mind can be brought to feel the propriety and excellence of being *habitually regulated by principle.* Oh when in our schools and institutions for youth, shall such care and attention as is even now devoted to the communication of the "knowledge" which is soon to "pass away," be given to aid in the formation of that moral character which is to decide our happiness both for this and the future world.

These views may perhaps be considered by many as the result of enthusiasm, as an agreeable theory, rather than the deductions of experience. All that can be said in reply to such surmises, is, that it has been the observation of *facts* and the *success* though but imperfect, of efforts made under many of the most disadvantageous circumstances, that have *led* to the adoption of the foregoing sentiments, and the writer thinks that no one can fairly judge what can be done till they have seen the trial made. This no one will pretend as yet has ever been the case. When teachers bestow as much labour of mind, time and effort, in regulating the habits, manners, dispositions, social intercourse, and moral character of their pupils as is now devoted to giving them a knowledge of geography, grammar and arithmetic, it is probable that the community will be better prepared to judge of the practicability of such improvements as the writer believes to be attainable. Teachers when they find a pupil ignorant *expect* to

make them well informed and *exert* themselves with the expectation of attaining this object. But when they find them unamiable, self willed, unsocial, selfish, unprincipled, or disagreeable, do they as often *expect* to make them amiable, docile, affable, affectionate, conscientious and agreeable; and thus make this a definite object of interest and effort?

Another defect in education has arisen from the fact, that teachers have depended too much upon *authority*, and too little upon *the affections*, in guiding the objects of their care. It is not uncommon to see teachers in their intercourse with pupils, feeling it *necessary*, to maintain a dignity and reserve, which keeps their scholars at such a distance as prevents all assimilation of feeling and interest.

But if teachers possess such a character as, when known, entitles to respect; if they are firm and decided in making and enforcing the regulations that are necessary; if they take sufficient pains to show their pupils that every regulation has their comfort and improvement as the primary object; if they can gain their confidence and affection, the decided and dictatorial voice of authority is seldom required. A request, is the most effectual command; a kind and affectionate remonstrance, the most severe reproof. Teachers can mingle with pupils as companions, and gain a thousand times more respect and influence than could be gained at the most elevated and imposing distance. And they can cause the principles of assimilation and imitation, which are so powerful in forming the young mind, to act only in familiar contact with those committed to their care; and for this very reason every teacher of youth needs to make the cultivation of easy, affectionate and affable manners, an object of especial attention. But while alluding to this defect, it ought to be remembered, that often times teachers are so oppressed with care and responsibility, and their efforts are so constantly needed in discharging other duties, that it is *impossible* to seek a frequent and familiar intercourse with their pupils. Yet still it is believed, that if teachers generally would make this a *definite object* of attention and effort, more than double the influence could be exerted over the minds of their charge; for the *wishes* of a beloved teacher, have unspeakably more influence, than the *authority* of one who is always beheld only at a respectful distance.

For these and other reasons, it seems of great importance that the formation of the female character should be committed to the female hand. It will be long, if ever, before the female mind can boast of the accurate knowledge, the sound judgment, and ready discrimination which the other sex may claim. But if the mind is to be guided chiefly by means of the affections; if the regulation of the disposition, the manners, the social habits and the moral feelings, are to be regarded before the mere acquisition of knowledge, is not *woman* best fitted to accomplish these important objects. Beside this, in order to secure the correction and formation of intellectual and moral character which is deemed so important, it is necessary that a degree of familiarity of intercourse, at all times and places, an

intimate knowledge of feelings, affections, and weaknesses be sought by a teacher, which is not practicable or proper for one of the other sex to attain.

It may be said, and said truly, that women are not prepared by *sufficient knowledge* to become teachers in many branches. But they *can be prepared*, and where they are not so well qualified as one of the other sex, they so often excel in patience and persevering interest, as to more than counter-balance the deficiency.

The writer cannot but believe, that all female institutions, for these and *many other reasons* ought to be conducted exclusively by females, *so soon as suitable teachers of their own sex can be prepared*. And is it not an indication that such is the will of Providence, when we see a *profession*, offering influence, respectability and independance, thrown open to woman? Until this day no other profession could with propriety admit the female aspirant, nor till this day has the profession of a teacher been the road to honour, influence, and emolument. But the feelings of enlightened society are fast changing *on this* momentous subject. Men of learning, genius, and *enterprize* are entering this long neglected profession, bringing the aid of their honours, influence, and talents to render it both lucrative and respectable. The time is not far distant when it will become an honourable profession, and beneath its liberal portal, woman is gladly welcomed to lawful and unsullied honours. Here, all that stimulus of motive which animates the other sex in their several professions, may be applied to quicken and animate her energies. *She* also, can discern before her the road to honourable independance, and extensive usefulness, where she need not outstep the proscribed boundaries of feminine modesty, nor diminish one of those retiring graces that must ever constitute her most attractive charms.

Woman has been but little aware of the high incitements that should stimulate to the cultivation of her noblest powers. The world is no longer to be governed by *physical* force, but by *the influence which mind exerts over mind.* How are the great springs of action in the political world put in motion? Often by the secret workings of *a single mind,* that in retirement plans its schemes, and comes forth to execute them only by presenting motives of prejudice, passion, self-interest or pride to operate on other minds.

Now the world is chiefly governed by motives that *men are ashamed to own.* When do we find mankind acknowledging that their efforts in political life are the offspring of pride, and the desire of self-aggrandizement, and yet who hesitates to believe that this is true?

But there *is* a class of motives that men are not only willing, but proud to own. Man does not willingly yield to force; he is ashamed to own he can yield to fear; he will not acknowledge his motives of pride, prejudice, or passion. But none are unwilling to own they can be governed by *reason,* even the worst will boast of being regulated by *conscience,* and where is the person who is ashamed to own the influence of the kind and generous emotions of the

heart. Here then is the only lawful field for the ambition of our sex. Woman in all her relations is bound to "honour and obey" those on whom she depends for protection and support, nor does the truly feminine mind desire to exceed this limitation of Heaven. But where the dictates of authority may never controul, the *voice* of reason and affection, may ever convince and persuade; and while others govern by motives that mankind are ashamed to own, the dominion of woman may be based on influence that the heart is proud to acknowledge.

And if it is indeed the truth, that reason and conscience guide to the only path of happiness, and if affection will gain a hold on these powerful principles which can be attained no other way, what high and holy motives are presented to woman for cultivating her noblest powers. The *developement* of the reasoning faculties, the facinations of a purified imagination, the charms of a cultivated taste, the quick perceptions of an active mind, the power of exhibiting truth and reason, by perspicuous, and animated conversation and writing, all these can be employed by woman as much as by man. And with these attainable facilities for *gaining influence,* woman has already received from the hand of her Maker those warm affections and quick susceptibilities, which can most surely gain the empire of the heart.

Woman has never wakened to her highest destinies and holiest hopes. She has yet to learn the purifying and blessed influence she may gain and maintain over the intellect and affections of the human mind. Though she may not teach from the portico, nor thunder from the forum, in her secret retirements she may form and send forth the sages that shall govern and renovate the world. Though she may not gird herself for bloody conflict, nor sound the trumpet of war, she may enwrap herself in the panoply of Heaven, and send the thrill of benevolence through a thousand youthful hearts. Though she may not enter the lists in legal collision, nor sharpen her intellect amid the passions and conflicts of men, she may teach the law of kindness, and hush up the discords and conflicts of life. Though she may not be cloathed as the ambassador of Heaven, nor minister at the altar of God; as a secret angel of mercy she may teach its will, and cause to ascend the humble, but most accepted sacrifice.

It is believed that the time is coming, when educated females will not be satisfied with the present objects of their low ambition When a woman now leaves the immediate business of her own education how often, how generally do we find her sinking down into almost useless inactivity. To enjoy the social circle, to accomplish a little sewing, a little reading, a little domestic duty, to enjoy the pleasures of domestic life, these are the highest objects at which many a woman of elevated mind and accomplished education aims. And what does she find of sufficient interest or importance to call forth her cultivated energies and warm affections?

But when the cultivation and developement of the immortal mind shall be presented to woman as

her especial and delightful duty, and that too, *whatever be her relations in life;* when by example, and by experience she shall have learned her power over the intellect and the affections; when the enthusiasm that wakens energy and interest in all other professions shall animate in this; then we shall not find woman returning from the precincts of learning and wisdom, merely to pass lightly away the bright hours of her maturing youth. We shall not so often find her seeking the light device to embroider on muslin and lace, but we shall see her, with the delighted blow of benevolence, seeking for *immortal minds*, whereon she may fasten durable and holy impressions, that shall never be effaced or wear away. Where does the painter or the poet turn, without finding in the glowing beauties of nature materials to employ their wonder-working powers; and where can woman turn, without discovering the gems of intellect, and buds of immortality, that she may gather and train for the skies?

There are certain other defects in the present system of education which are peculiar to those large establishments in our country called *boarding schools*.

The evils which many times result from collecting together a large number of youth, of all ages, characters, and habits, in one promiscuous family, associating in an unrestrained manner, at school, in the chamber, at table, and in hours of amusement, are often much greater than any possible good which can be secured.

A boarding establishment *might* be so arranged as to become one of the safest resorts for pliant childhood and youth, and it may also become one of the most pernicious and destructive. Among the evils which have often attended boarding schools these may be mentioned. The pupils have not been sufficiently restrained by the society and constant care of teachers; they have been allowed to associate together as fancy and circumstances dictate, the evil have not been separated from the good, and no special care taken to prevent the contamination of bad example. The pupils have been herded together several in one room, and thus neither their comfort or improvement consulted. Sufficient attention has not, in many cases, been given to providing comfortable *accommodations* and a sufficiency of good and palatable food; thus occasioning ill humor, discontent, a habit of dishonesty in purloining food, and then in concealing the deed. Add to all this the fact, that the bustle, confusion and excitement of such a scene unfits the mind for the sober exercise of its powers, and for the performance of regular duty; while those opportunities for solitude and reflection which under the paternal roof almost every child can find, are necessarily and entirely precluded.

In order to have a boarding establishment such as it needs to be, the *comfort* and *happiness* of the pupils should be consulted in every thing that is reasonable. Pleasant and airy chambers, convenient and neat accommodations, good and healthy food, and a plenty of it, should not be wanting. Not more than two pupils should ever be allowed to room together, and in the selection of room-mates, the discretion

of the teachers and not the fancy of pupils sho
ulate. Whenever the wishes of pupils can h
fied by a choice of a room-mate without any
evil to either party, it is desirable; but in man
it is indispensable *that* the judgement of a t
and not the wishes of a child should decide
portant question. For in many cases the de
a whole life may be materially changed by
bits and character of a room-mate; and this
needs to be an object of especial care with te

Another consideration might be mentioned
with a *christian* mind, would have great weigh
person ought ever to be placed in such a si
as, *by* circumstances, to be debarred from ev
portunity for attending to the most interesti
important duties to an immortal spirit, which c
ally is needing wisdom and guidance from abov
the inhabitants of most boarding establishme
never find *solitude* without walking abroad
it. It is hoped that the day is *not* far distant
such establishments will be built on *christian*
ples, so that while a comfortable supply is pr
for temporal wants, it *shall not* be necessary to
the immortal part.

But in order most surely to effect that im
ment which it should be the object of all such
tutions to secure, it is important that there sh
such regulations, that at all hours of free an
strained intercourse among the pupils, their te
should always be associated with them. If te
succeed in gaining the affection *and confide*
their pupils, this would be an arrangement mu

desired by both parties, and would make the hours of relaxation prove both the happiest, and in many respects the most useful hours of the day. These are the hours of access to the heart; the hours in which character is developed, and in which opportunities for exerting beneficial influence are continually occurring.

A *teacher who knows* how to influence the human mind, and who loves the useful exercise of this power, would regret the loss of these opportunities more than of almost any other; and one who has enjoyed the pleasant intercourse which *may* subsist between teacher and pupil, would seek such opportunities merely for personal gratification, independent of higher objects.

Another defect in regard to *female* education is, inattention to those habits and employments which relate to a woman's *domestic* pursuits. There was a time when the only object of woman's education seemed to be, to prepare her for an active, economical and accomplished *housewife*, and no intellectual refinement or erudition was esteemed of any value, but rather a disadvantage. Mankind, perhaps, are now urging to the other extreme; and in regarding the *intellect* are beginning to overlook the future duties and employments of domestic life. It is true a well cultivated and well regulated mind is the *best* preparative for such duties, but it is not the *only* one. A woman needs to form habits of method, regularity, order and economy *in youth*, or she probably will not be prepared for the proper discharge of future duties. The comfort and respectability of every family depend upon the existence of these

qualities in that female mind which directs its domestic arrangements, and the habits of her who fulfils such duties, are usually to a greater or less degree perpetuated in those who fall under her influence and care.

The observation of the writer on this subject has led her to feel that there is a lamentable neglect of these particulars, in regard to female education. It is not so often the case, as could be desired, that young ladies are found, who have formed habits of neatness, order and regularity in the care of their person, room and employments. Many of those who fall under the observation of the writer, are deficient in the art of using the needle with neatness and despatch, and very seldom is it the case, that young ladies have either sufficient ingenuity or experience to cut and make those articles of dress usually made by the female hand.

This is a subject to which the writer thus alludes, from the belief that *teachers*, as well as parents, need to direct more attention to a remedy of evils which already are the consequences of such neglect. There is no doubt but that if suitable attention is given to this subject, teachers can accomplish much in the formation of such habits, and preparation for such duties, as are indispensable to domestic order and comfort.

It is now rather more than two years, since the *citizens of Hartford were called upon to test by experiment*, the advantages which would result in this Institution from a division of *labour, in that part of* education, which relates to the communication of

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knowledge. With great promptness and liberality they immediately furnished the necessary facilities, and it is believed that those who engaged in the undertaking, have contemplated the result with satisfaction, and have not felt that the expense and efforts were improperly bestowed.

But there are objects of still higher importance to be accomplished. The improvements made have hitherto related chiefly to *intellectual acquisitions.* But this is not the most important object of education, except so far as it is connected with a higher. To elevate and strengthen intellectual power, without regulating those passions, habits, and affections which are the springs of all its actions, is like forming a vast and powerful machine, without a balance wheel to save from disorder and destruction.

The formation of the personal habits and manners, the business of physical education, the correction of the disposition, the regulation of the social feelings, the formation of the conscience, and the direction of the moral character and habits, are unitedly, objects of much greater consequence, than the mere communication of knowledge, and the discipline of the intellectual powers.

But in order to accomplish these primary objects at which the writer would aim, it is necessary that all who are sent from the care of their parents, should become members of the same family with the teachers. And in accomplishing this, it is indispensable that another more spacious and more commodious boarding establishment be provided. Such accommodations are needed on *every* account. The health

and comfort of the pupils, the respectability of the school, the success of the most important plans for the improvement of the pupils, all depend upon such an arrangement, and the disadvantages which would result from farther delay, are many more than can be stated in such a communication as the present.

Another arrangement also, seems to the writer of radical and indispensable importance.

It has long been felt that the duties devolving upon the principal of such an institution, are more than can possibly be discharged by *one* mind, and they can only be shared by a person who by age, reputation, and *experience*, is qualified to become an *associate principal*, rather than an assistant teacher. The care of superintending an institution, numbering eight teachers, eight or ten assistant pupils, and one hundred and thirty scholars, in all its various departments is what, without reflection, must appear as an undertaking involving, of necessity, great cares and mental effort. But if a mention of some of the minutiæ may be allowed, a more definite idea may be gained of the *cares and duties necessarily involved* in such a station.

Among these may be noticed the business of forming classes and of regulating the general employments of the school. To do this, *some* knowledge is required of the intellectual character and education of *every individual member* of the school; and though the other teachers can aid in obtaining this knowledge, it must all be communicated to the principal to assist in determining what studies each shall pursue, what classes must be formed, and what shall be the general routine of school duties.

The number of classes is generally between *forty* and *fifty*, and to arrange these so that no one class will interfere with another, each teacher be employed each hour, every scholar be placed, so that no two recitations be demanded at the same hour, and still be *stationed* in a class among her equals in advance and in intellect, this makes no ordinary demand on the attention; especially as frequent changes become necessary in the progress of each term.

Whatever be the qualifications of the teachers in each department, *the care* of each must, *in a* greater or less degree, fall upon the principal. What books shall be used, what mode of instruction adopted, what facilities for illustration procured, how much time and attention each teacher may claim from their several pupils without interfering with the claims of the others, all these particulars must be submitted to the person who has a general knowledge of the interests of the whole.

To this may be added the great difficulties occasioned by the want of suitable school books; and these have been so great, that in two or three instances, the writer has found it less labour to *make and print* school exercises, than to attempt the proper mode of instruction with such books as could be obtained. There is no department of instruction in which the several teachers do not need the aid of the principal, in devising and executing some remedy for the deficiencies of school books.

Another serious difficulty brings a great amount of care upon the principal of this institution, and that is, the perpetual change among the teachers employed; and the difficulty of finding others qualified to take their places.

The advance of *female* education has been such the last few years, that it is almost impossible to obtain those whose *age and maturity* of mind and *character* are sufficient for the situation, *who possess* the necessary literary qualifications, and are willing to engage in the duties of a teacher.

Those who only four or five years ago would have been called *persons of superior education*, would find *among the pupils who in this institution* have been *pursuing a regular* course for the two or three years past, many who probably would be more advanced in education than themselves, and of course, *the deficiency* in education *must be counterbalanced* either by age, *or* by such superior talents and weight of character, as would *command respect*, independant of other considerations.

It has been the fact, that during the two years that have elapsed since the foundation of this institution, in repeated instances, as soon as a teacher, by experience and practice had qualified herself to discharge the duties of her department in such a way as would release the principal from *the care* of it, her reputation had become so established, that she was called to a more lucrative situation, or else was removed for other reasons. This is a source of perpetual care and anxiety. The *business of discovering* and obtaining *suitable* teachers has been no inconsiderable effort, and the *care* of directing each in succession as to the *mode* of instruction to be pursued, *has been* still more.

To this may be added the business of devising the regulations of the family and school, in all the various departments, and the duty of directing that stimulus of various motives which must be brought to operate on the minds of so large a number, in order to make them diligent, studious, orderly and regular. Then there is the care of individuals, whom their parents commit to the special superintendance of the principal, both as it regards education, dress, expenses, and all the other cares which parents generally share with a teacher, but which in some cases must be entirely relinquished.

Whatever difficulty arises in any department of the institution, or among any of its members, it must all be referred to the principal. If any are sick, or are in any trouble, it is felt to be a neglect if she does not know and attend to it. In addition, there is the business of examining school books, and of learning by various methods, the plans of improvement which are continually arising for observation. There is the charge of correspondence, which in a variety of instances none but a principal can discharge; the care of pecuniary concerns; the calls of strangers from abroad, and of parents who visit their children and have a claim upon the civilities of the principal; with many other particulars which cannot be communicated. Above all is the care of the moral and religious interests of the school, which often seem of such magnitude as to demand every moment and every thought, were there any possibility of giving them their proper place in a mind so filled with other cares.

To a person who has the charge of immortal minds, and *strives* to maintain a *realizing* sense of the connection of this life with an eternal scene, it must be trying and painful to be placed in *such* circumstances, that it is all but impossible to give the most important of duties their relative regard.

It would be a difficult matter to make the majority of mankind feel that *religion* is of more consequence than literary endowment, for this is a world where, as yet, its blessed influences are but little known or appreciated. Yet most will allow that the formation of regular habits, the correction of evil dispositions, the promotion of amiable and generous feelings, the cultivation of affable and agreeable manners, and a preparation for discharging with honour and happiness all the relative duties of life, are objects of more importance than the simple acquisition of knowledge.

But as yet the writer has never been able to give these duties their proper relative attention.

This institution was established to test, by experiment, the benefits of a division of labour in the business of instruction. In its commencement it included of necessity a great variety of interests and employments, most of which related to intellectual culture. To neglect these was to neglect the very object for which the institution was established; to neglect the very thing which was to gain public estimation and confidence.

If the literary concerns were made but secondary, and the chief efforts of the principal were devoted to other objects, with the present views of society the institution must fail, amid the competitions of a multitude of others of equal standing and reputation. The only alternative has been, to make the literary concerns the primary object, until He who orders all events in wisdom, should present the mode and the time for giving the most important interests that place in the mind and efforts of the principal which they demand.

The writer, therefore, has devoted the energies of her mind to the literary and scientific interests of the school, including also other multiplied duties, some of which have been enumerated.

But she believes the time has come when it is not right any longer to make this sacrifice. She believes that the object in establishing this institution has been gained, and that the intellectual advantages which were expected by those who aided in the undertaking, have been accomplished.

She now can no longer conscientiously relinquish the faithful performance of more important duties, which have in a great degree been left unfulfilled. She believes there is before her in the other departments of education, a field of usefulness she may no longer neglect; and though she cannot by any statement make others fully understand those views which are present to her own mind, and which seem objects of such paramount importance, and rational practicability, the proper discharge of them will not allow the continuance, to the full extent, of the other efforts and cares which have occupied her mind. She cannot even *attempt* it without the certain prostration of health, as experience has more than once exhibited.

Should it be [illegible] that the objects which are pointed out as of such importance, are the business of *all* the teachers employed, this will not be denied, but they are not the *first* duty of all, nor of any one. The teacher of geography or of arithmetic, considers this as her particular business, to which her chief attention is to be devoted, and it cannot at the same time be made her first business to become acquainted with the dispositions, tastes, habits, and pursuits of every individual in school, and direct the intellectual, social, moral, and religious influence which needs continually to operate on every mind.

There must be one mind to superintend in the other departments of education, as much as in the literary and scientific. To these objects there must be the energies of one mind devoted, and making all other things secondary, just as in each of the branches of instruction there is a teacher who makes intellectual culture the primary object of attention, and other things but secondary.

It is true every teacher must *aid*, but there must be one directing mind; one whose business it is to devise plans for others to execute, and to see that nothing is left unattempted in these more than in other departments. And none but a *principal* can take such a station in this institution, as would be very apparent to any person who knows intimately its concerns.

There seems then to be only two alternatives; either for the present principal to cease making the literary interests of this Seminary an object of such attention as has hitherto been bestowed, and thus leave them to consequent depreciation, or else to obtain an *associate*, who can share in the multiplied responsibilities of such a situation.

The last is what is greatly desired by the writer, and should it be effected, it is believed that the reputation of this institution, in a literary point of view, might be sustained and increased, and still allow the accomplishment of those objects in education which are of paramount interest.

It is hoped that such an associate can be obtained, in a lady, who unites uncommon talents with experience and reputation, *provided* the friends of education will supply such facilities as are necessary to accomplish those plans of usefulness and improvement, which would be the sole object that could influence in urging the removal of a principal from another flourishing institution, to become associated in the care of this. Could these facilities be afforded, it is believed that the efforts of two associates, united in the care of one institution, could accomplish more good than they could separately accomplish.

Should it be enquired what is the necessity of maintaining so large an establishment, that one person cannot properly sustain the duties which devolve upon a principal, it may be replied that this necessity results from two causes.

One is, that the public do not as yet appreciate the importance of the division of labour in education, sufficiently to pay a price for tuition, adequate to maintaining the necessary supply of teachers, and therefore the increased expense of multiplying teachers must be met by multiplying the number of scholars.

The other is, that our primary schools as yet are so extensively suffering from those defects in present systems of education pointed out, that the higher institutions are obliged to instruct in all those branches which belong to the primary school. When spelling, reading, writing, geography, grammar, and arithmetic, are taught as they *might* be in all our primary schools, the teachers in these branches might be dismissed from such an institution as this, and thus make both its *departments* and its *pupils* less numerous.

If therefore such an institution as this aims to furnish facilities for a *complete* education, there is no way to diminish the cares and labour of a single principal, but by so raising the price of tuition, that the necessary number of teachers can be employed with a small number of pupils. This would so increase the expense, as to limit the advantages of a superior education chiefly to the *wealthy*.

But it is believed to be of the utmost consequence, that the benefits of a good education be disseminated as widely as possible among the females of our country, and to do it by means of such institutions as this, it is necessary to make the number of pupils to correspond, in some measure, with the number of branches which require a separate teacher. Of course the labour and cares of the principal of such an institution must be increased in proportion, and whoever can discharge them *all* as they *ought* to be discharged, has more strength of nerve, and economy of time than the writer has ever supposed possible.

These remarks are made in reference to the query which may arise, in reference to the removal of a principal from the sole charge of another institution, to become associated in the care of this. The expediency of this depends upon the question, whether *one* person can properly discharge all the duties of such a situation, and if not, whether it is most desirable that *one* institution should be sustained in *all* its interests, or *two* be sustained in *only a part.*

In deciding this question, the *want of properly qualified* teachers needs to be considered. Let at least one institution become what it should be, in all its departments, and a supply of teachers could be raised up, properly qualified for *all* their duties, but leave all our institutions imperfectly sustained and such a supply ought not to be expected.

In regard to certain facilities for instruction which have been alluded to as necessary, it may be stated that the wants of this Seminary as it regards many necessaries in this respect, are yet to a great extent unsupplied.

It is believed that it will yet be discovered by the public, that there is no so economical a way to impart a given amount of knowledge, as to furnish instructers with all the necessary facilities, both for *obtaining*, themselves, a clear knowledge of what they attempt to teach, and also for *communicating* it to their pupils.

In our Colleges, where the *number* of branches taught does not exceed those taught in such an institution as this, and where the teachers are men of learning and experience, it would be thought that the business of education must *stop* were the libraries and other apparatus for instruction removed. It would be unreasonable then, that females, of less education and less experience, should be required to perform the same duties, and yet deprive them of equal advantages for accomplishing them.

Books for both teachers and pupils to consult, and *apparatus* to aid in every branch where it can be employed (and there are few where it cannot) are indispensable to speed, economy and success in communicating knowledge; and just in proportion as these are withheld, in just such proportion will the advantages of pupils and the success of teachers be diminished. But in this Institution, for want of apparatus, some very important branches are not taught at all, from the belief that the pupils receive more benefit in pursuing branches in which they can be properly instructed, than those in which they cannot be thoroughly taught.

In other branches much time is lost and much benefit left unsecured from a want of *books for the teachers.* For no single branch of education, is there such a supply of books for consultation as is needed by the teachers, and for only one or two is there even a tolerable supply of apparatus. In teaching Natural Philosophy much apparatus is needed, and that which is most important does not as might be supposed, consist in very expensive articles. Much simple apparatus is needed as indispensable in teaching young minds. In Geography and History, globes, maps, charts and pictures are needed. To present the prominent features in the scenery of different countries, their curiosities of art and nature, their principal productions, the dress and appearance of their inhabitants, illustrations of their manners and customs, the costumes of different ages and countries, the appearance of distinguished cities and edifices, or the ruins of those recorded in history, all these and many more interesting topics of instruction, could be made the subjects of *pictures* and be executed by the lithographic art, which seems to have offered its ready and economical aid, just at a time when the interests of education are demanding it.

To teach the elementary principles of Geology, Mineralogy, and other natural sciences, demands tangible objects for illustration, and there is scarce a branch of education in which teachers will not find a great economy of time and efforts secured by pictures or other objects presented to the eye.

In view of the preceding statements the writer presents to the friends of education, the following suggestions. It is found that money can be invested in a building for a boarding establishment, in such a location and of such a construction, that should it cease to be used for the *original* purpose, it could, at trifling expense, be changed into three or four tenements and always command as good a rent as other private dwelling houses in the centre of the city. It is found by calculation, that a full interest can be paid for all the necessary capital, needed in securing all the improved facilities which are desired, that no more risk will be incurred than is common in money investments, and yet that by certain methods when all the additional advantages are secured, the

expense of education at this seminary may be *diminished* rather than increased.

The minutiæ of these calculations it is unnecessary to present in this communication; it may be proper to state the following, as the methods by which such improvements can be secured, without increasing the expense of pupils.

When parents send their children abroad, especially to a city, the expense of *dress* is no inconsiderable item, and such are the demands of fashion at present, that it is a serious objection to many parents against sending their children to such an institution as this.

The vanity, competition, and extravagance often observed at boarding schools, are evils to be deprecated and avoided if possible. It is found that it will be perfectly practicable to adopt a simple, tasteful, and economical *uniform* for this institution, which will diminish the expense of dress and washing, in most cases *one third*, and in many cases more than *one half*. Several parents have been consulted, who consider the plan as entirely practicable, and not liable to any of the objections which are found in attempting such a regulation in colleges. The expense of furnishing *all that is peculiar* in dress, will be less than ten dollars a year, and the economy of the arrangement will be very great, while at the same time it will remove many evils and temptations which now exist.

Parents also are subjected to a heavy tax for the purchase of *school books*, so that in many cases the charge for this article nearly equals the expense of tuition.

Could a set of books be purchased and *attached to the Seminary*, and the pupils only pay for the *use* of them, or for their value when needlessly injured or lost, this expense would be greatly lessened. An interest of twenty-five per cent might be paid on stock thus invested, and yet the pupil pay only a *fourth* of what it would cost to *purchase* books.

It is found also that the profit which could be made on so large a number of boarders as would compose the family, should all the pupils from abroad board with the teachers, would be such that the expense of board could be considerably diminished.

It is calculated that twenty thousand dollars would purchase the land, build and furnish a boarding house, and provide the seminary with a sufficient supply for the library, apparatus and school books. Consider[illegible] the ordinary interest for money lent might be demanded from the pupils, and also the additional expense of another principal and three teachers, and yet it would not amount to the sum which would be saved by diminishing the expense of board, dress, and books.

Should this plan be effected, the following advantages might be offered to the public, in addition to those which now exist.

The pupils from abroad could be boarded in the family with the teachers, and a room furnished as a *study*, with a *bed-room* adjoining, could be given to every *two* pupils.

An associate principal and *three* other additional assistants could be employed. Two of these assistants would be devoted to the department of *female*

economy, to instruct the pupils in a ready use of the needle, and in cutting and making various articles of dress. The other would devote her time to the personal habits and manners of the young ladies, including instructions in *Calisthenics;* an accomplishment intended to promote health, graceful motion, and agreeable manners, and combining all the advantages considered as offered by a dancing school, with others more important relating to the health.

Beside this the pupils could receive the instructions of a *riding master*, and be allowed to spend an hour *every other day* on horseback, either while receiving lessons in a covered circuit, or in riding abroad with the teacher. This mode of exercise is recommended both as an elegant accomplishment, and as promoting health and activity.

The institution also could be furnished with a library for the use both of teachers and pupils, and with the necessary apparatus in all departments of instruction.

Should any hesitate in believing that all these advantages can be secured without increasing the expense of education at this institution, it is believed they will be satisfied that it may be done, by examining the calculations which have been made in reference to this statement. These calculations have been examined by a committee, appointed for the purpose by the Trustees, and are considered by them as correct.

Of course these estimates are founded on the expectation that the institution will be supplied with pupils.

This expectation rests on the fact that the number of pupils in this Seminary has regularly increased every year, and that only *ten* added to the number from abroad this season, would complete the number which it is calculated would cover all the expenses to be incurred. Such additional advantages, would, probably, more than secure this increase.

These suggestions are addressed particularly to the citizens of Hartford, whose interest, it is believed, is concerned in the success of the plan proposed. By investing twenty thousand dollars in proper accommodations, an institution would be secured which it is calculated would bring an annual income of at least twenty thousand dollars from abroad, into immediate circulation in this city.

In presenting these suggestions, the writer is encouraged by the experience of past years, in a place where the kindest sympathy and most efficient liberality have attended all her efforts to be useful, and where any project for increasing human happiness is not sent away without a hearing, nor if reasonable and practicable, without aid.

Should this plan be thus considered by intelligent and judicious minds, the writer believes *it will be done*, should it not, it would remain for her to submit to the disappointment of long cherished hopes, and if possible, without repining or discouragement.

It is probable that few females for the *first time* appear in this manner before the public without many misgivings. In this case, where so much is involved that exposes to invidious remark, and where even the protection of an anonymous covert

may not be sought, the writer has more than ordinary cause for such feelings. She is not so unreasonable as to expect that all will coincide with the views here expressed, or that she shall escape all severity of censure; she only entreats that forbearance which is usually extended to a female, a novice, and an honest attempt to be useful.

Discourse on Religious Education
Andrews Norton, A.M.
1818
Wells and Lilly: Boston

"It is religion which teaches us what we are, and on whom we depend; and which widening immeasurably our sphere of view, discovers to us by far the most important of our relations, those which connect us with God, and with eternity. It is little to say that it is most sublime, it is the most practical of all sciences. With these views of the importance of a religious education, I am about to speak upon this subject, and to state those essential truths, to which the attention of the young ought to be directed."

Purpose and value of religious education; relates the truths of religion to education and practical life.

1. Discusses the purpose and value of religious education.
2. Relates the essential truths of religion to man's practical life and education.
3. Discusses religious evidence to support his views.

DISCOURSE
ON RELIGIOUS EDUCATION;

delivered at Hingham,
MAY 20, 1818.

before the Trustees of the Derby Academy;
BEING THE ANNUAL DERBY LECTURE.

By ANDREWS NORTON, A.M.

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published by request.

BOSTON:
Printed by Wells and Lilly.
....
1818.

NOTE.

The Derby Lecture is delivered in the afternoon; and there is an Exhibition by the students of the Academy on the forenoon of the same day; which is alluded to in the commencement of the following discourse. The discourse concludes, as usual, with an address to the students.

DISCOURSE ON RELIGIOUS EDUCATION.

DEUT. vi. 6. 7.

And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

UPON such an occasion as that on which we have been this morning assembled, our first natural emotion is one of unmingled pleasure, at witnessing the display of those powers, which are just beginning to unfold themselves, and give the promise of future usefulness; and of those warm and open affections, which as yet are undisciplined indeed, but at the same time uninjured, by the accidents of the world. The poet and the moralist have both loved to trace the analogies between the first part of life, and the fine season of the year, which is now beginning to spread its beauties around us. It is delightful to contemplate human nature in its springtime, in its freshness and verdure, rich in its flowers and blossoms, and sparkling with the morning sunshine upon the dew of youth.

But this first feeling of pleasure is succeeded by a deeper and more sober interest, when we recollect that the characters of those whom we now regard but as children, are rapidly forming; and that they are fast advancing to take their places by our side, and to engage with us in the duties of life. The habit of distinctly contemplating what we certainly know concerning the future, is one of the most important to be acquired, and one of the last which we acquire. They can hardly feel or imagine, and we are too apt to forget, that in a few years they may meet us as associates and friends; that we may look to them for assistance in honourable exertion; and that in the strength of manhood they may minister to the old age of those from whom they now receive protection. The children who are present with us may, some of them, be among those who will, in our day, give a tone and character to society, and will leave the impress of their minds upon the age in which we live. They who are now so sensible to our praise, may hereafter be among those whose approbation we shall most value; and if we should leave a name behind us that men will love to cherish, they may be among the first to pay honour to our memory. In looking thus forward, our thoughts spread themselves over that future scene into which we are advancing: we anticipate the progress of that moral and intellectual improvement, which we have so much reason to hope for; and we cannot forget how much, how entirely, one might almost say, this improvement will depend upon the direction and impulse now given to the minds of the young.

It is still with another sort of feeling, that we anticipate the accidents and vicissitudes, which may, or which must, befal them in life. That eye which you have seen sparkling with animation, will be dimmed with tears of bitterness; that cheek which is now glowing with exuberant health, will be pale with sorrow; and the heart which now knows no care, will be pierced through with the sharpness of affliction. You cannot shelter that form, which gives the promise of so much female loveliness and delicacy. The winds of heaven will visit it roughly. The sensibility which trembles at your touch, will bleed beneath harsh inflictions. Those who are now the objects of so much solicitude, of the indulgent and anxious tenderness of maternal love, and of the watchful providence of a father's care, are advancing into a world, where they will find much selfishness, and suffer much neglect and unkindness; where others will take pleasure in their losses and failures; and where their affections will be often disappointed, and driven back to their own hearts, to suffer in silence. Amid the trials and deprivations of life, they may look back some future day, and regret that they knew too little of the value of parental love.

But they are advancing into a world, where they will not only meet with sufferings, but be exposed to vices; and where their characters may undergo changes, much more to be feared than the necessary vicissitude of circumstances. He who is in the habit of self-examination, must, almost at any period of life, feel some distrust of himself, and be sensible of the necessity of constant watchfulness. But the characters of those of whom I speak, though they have received impressions which will remain with them in a greater or less degree through life, are as yet not hardened into any considerable firmness. They will be subjected to much severer experiments, than those by which they have yet been tried; and who can assure us of the result? That cheerful and open countenance, where no bad feelings have as yet left a trace of their power, may be haggard with dissipation, or bloated with intemperance. Those animated, unbroken spirits, which now compel you to sympathise with their gladness, may be lost forever; and nothing may supply their place, but the extravagances of intoxication, and those wretched, occasional struggles to be joyous, which succeed only by making a conquest over shame and despair. Those passions, which you now regard with indifference, as merely the follies of a child, may strengthen into the vices of a man. You may sport with them now, as with the young of some fierce animal; but if suffered to attain their full growth, they will discover their savageness and strength. That high spirit, and somewhat unmanageable temper, which might have been formed into manly resolution, may distinguish itself only by breaking through the rules of decency and morality. Those finetalents, whose first undisciplined efforts give you so much pleasure, may, in their maturity, be wasted to attain some low object of personal gratification, or employed as instruments of extensive mischief. That strong love of praise, which now renders the character so apparently docile, and seems to give you such power over it, may lead to meanness and disingenuity, and all the despicable calculations and artifices of a restless desire of distinction. The whole mind may be corrupted; and all the more generous feelings perish through its contamination.

The interest which we feel in the young should direct our attention to all those means, by which their virtue and happiness may be secured, and by which they may be saved, as far as possible, from the evils that are in the world. The worst sufferings to which they are exposed, are those which may be avoided; for they are those which we bring upon ourselves. The best preparation which we can give them, for meeting the trials, and performing the duties of life, is religious principle.

Through the influence of this only, can a character be formed, which will lead one to act, and suffer, and resist wisely and honourably in every situation. This only can deliver man from the power of the world, and secure him from becoming the slave of circumstances and accidents. The essential truths of religion are those truths, which we know concerning God; and concerning ourselves, considered as immortal beings. It is religion which teaches us what we are, and on whom we depend; and which, widening immeasurably our sphere of view, discovers to us by far the most important of our relations, those which connect us with God, and with eternity. It is little to say that it is the most sublime, it is the most practical of all sciences. With these views of the importance of a religious education, I am about to speak upon this subject, and to state those essential truths, to which the attention of the young ought to be directed.

The foundation of all true religion is a belief of the existence and perfections of God. We must conceive of him, and represent him to the young, as the maker and preserver of all things, as a being on whom the whole creation is entirely and continually dependent; who is every where invisibly present, and knows all our thoughts and actions; from whom we receive all that we enjoy; to whom we must look for all that we hope; who is our constant benefactor, our Father in Heaven. The

feelings toward him, which should be first formed and cultivated in the minds of the young, are those of gratitude, love, and reverence. In endeavouring to impress them with these sentiments toward God, we ought to take advantage of those occasions when they are most cheerful and satisfied with themselves. It is then that his idea is to be presented to their minds. Should they be touched by the beauty or sublimity of nature, we may then endeavour to give them some just conceptions of that infinite spirit, whose agency is displaying itself on every side, and of whose presence all visible forms are the marks and symbols. When we teach them something respecting the immensity of the universe; that the portion of this earth with which they ar [illegible] ited, is only a very small part of an immense globe [illegible] eling through void space; that this globe is but [illegible]siderable thing, compared with others that are known to us; that the stars of heaven are a multitude of suns, which cannot be numbered, placed at distances from each other, which cannot be measured; we may then direct their thoughts to that power, by whom this illimitable universe was created, and is kept in motion; and who superintends all the concerns of every individual in every one of these myriads of worlds. When we point out to them any of the admirable contrivances of nature, which appear around us in such inexhaustible profu-

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sion and variety; so that we tread them without thought under our feet; when we explain to them, that each of the countless insects of a summer's day is a miracle of curious mechanism; we can hardly avoid telling them, by whose wisdom these contrivances were formed, and by whose goodness their benevolent purposes were designed. When their hearts are opened by gladness, and their feelings spread themselves out, to find objects to which to cling; you may then, by a word or two, direct their thoughts to God as their benefactor. When the occasion is of importance enough to give propriety to the introduction of religious ideas, you may lead them in their sorrows to the consolation and hope which a belief in him affords. You may thus do what is in your power, to enthrone the idea of God in their minds, so that all their thoughts and affections shall pay homage to it. You may thus do what is in your power toward forming that temper of habitual devotion, to which God is continually revealing himself in his works, and in his providence. You may thus give the first impulse to those feelings of love, reverence, and trust, which connect a good man so strongly with God, that if it were possible for him to be deprived of the belief of his existence, it would be with the same feeling of horrour, with which he would see the sun darkening and disappearin from the heavens.

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With just notions of God, we should endeavour to give the young, just notions, likewise, of their own nature and prospects. We are to teach them, that they are to exist forever; that death is only an introduction to a new state of things; that this life is intended by God to discipline and prepare us for the future; that our condition in the future life will depend upon our conduct here; and that the happiness of the good hereafter will be far more uninterrupted, and far more desirable, than any which is enjoyed on earth. Sublime and important as these truths are, so important, that all other truths not connected with religion become insignificant in comparison, they may be understood even by children. There are two purposes which we are to have in view in impressing them upon their minds. One is, to influence their conduct by a regard to the sanctions of the future life. And the other is, to produce those ennobling and joyful feelings, which are the result of habitually regarding ourselves as immortal beings, formed for continual improvement, and increasing happiness.

With regard to the first of these objects;—the rewards and punishments, the good and evil of the future life, should not be represented as in their nature of mere arbitrary appointment. They should be represented as the necessary consequences of our conduct; of the same character with those, which, under the moral government of God, follow it in this world. We should teach the young to observe the effects of their dispositions and actions, and to associate in their minds the former with the latter. We must teach them, that actions are not disconnected; that they link themselves together, and form habits, and that these habits draw us on to happiness or misery. We should endeavour to make them perceive that chain of moral causes and consequences, which sooner or later connects our condition with our character. Virtue is obedience to the will of God; and therefore it is of its nature to secure his favour; it is doing good to our fellow creatures; and therefore it is of its nature to obtain their love and respect; it is preferring in all cases a higher good to a meaner; though the former may be remote, and the latter may be present; and therefore it is our highest interest; it is the cultivation of those feelings and faculties whose objects will never be exhausted; and therefore it gives the promise of unceasing improvement. Vice, on the contrary, is a sacrifice of our taste for nobler gratifications, to a craving after those which are vile and temporary; and therefore it is a wretched miscalculation; it is doing injury to our fellow creatures; and therefore it cuts us off from their sympathy and regard; it is disobedience to God;—a preference, therefore, of the dictates of our folly to the laws of In-

finite Wisdom, and an opposition of our strength to the purposes of Omnipotence. These distinctions are essential, and will exist forever.

But in pointing out to those whom we instruct, the natural consequences of conduct, we must teach them, that these consequences, whether good or bad, are often intercepted in this world by various accidents; and that by far the most important are those which are not experienced till we enter upon the future; that we are here, gradually, by repeated acts, forming certain characters, which will fit or unfit us for happiness hereafter; that we are acting, therefore, under a much greater responsibility than that which discovers itself in the events of this life; a responsibility which is not forced upon our notice; and which we must associate by the effort of our own minds, with all our purposes of moral cond[illegible] young must be instructed, that there are various paths in this world from which we may choose; and that we shall, in all probability, experience here, very sensibly, the wisdom or the folly of our choice; but that their main difference consists in the destination to which they will conduct us. When the mind has just conceptions of the intrinsick nature of right and wrong conduct, and of their necessary effects; and when an habitual association is formed between moral purposes, and a sense of future good and ill, we may then expect the sanctions of religion to act upon the character with a constant and uniform force. They will produce their effects at all times, operating like the unseen powers of nature.

But a belief in the future life is to be established in the mind, not merely that it may govern the thoughts and conduct, but that it may bring along with it all those feelings of hope and joy, which are its proper attendants. It has then only its full efficacy, when it makes the evils of life yield before us, as immortal beings, with whom they can maintain no enduring conflict; and when it gives to all our higher pleasures, that character of imperishable permanence, which contrasts so strongly with all that the world can offer us. We believe that we are formed for endless improvement and happiness; and one main purpose of a religious education is, to give distinctness to the conceptions which this belief presents to the mind. It is not sufficient, that there should be a mere assent of the understanding to the naked truth, that the good will be happy in the future life; the imagination and the feelings must be interested. We must represent the future life of the good, not as a state of passive, idle enjoyment, and some incomprehensible sort of rapture; but as affording different kinds of happiness, suited to our different capacities. It is our main business here, to form certain characters which may fit us for happiness hereafter; and we cannot reasonably doubt, that this happiness will be

adapted to the characters which we are here required to form; to the habits, dispositions, tastes, and desires, which it is here our duty to cultivate. The future life, therefore, may, and ought to be represented, as a life of activity, full of vigour and joyful expectation; a life of constant acquisition and improvement; in which our best affections will be continually exercised, and in which our love of knowledge will be continually gratified; a life of social intercourse and delight; a life of devotion and gratitude.

One of the first truths respecting the future life of the good, which may be effectually presented to the imagination and feelings, is, that it will be free from the evils of the present;—that in the language of the Apocalypse, *God shall wipe away all tears; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain.* Another truth, most interesting to the affections, is, that we shall be united again to the friends who have gone before us. A parent, in the course of nature, will die before his child. This is a fact, to which you may direct the minds of your children, and by which, if they have any sensibility, they will be deeply affected; and they will thus be prepared to receive, with the strong grasp of their best affections, the hope which you may then give them of meeting you again in a far better world.

I have spoken of the essential truths of religion, considered independently of their evidence. For our assurance in the belief of these truths, we are indebted to Christianity; and it is under this aspect, that Christianity is to be exhibited to the minds of those to whom we give religious instruction. We believe what we are most interested to know, with firm faith and joyful hope, because it has been taught us upon the authority of God; because it has been taught us by God; for *the word which ye hear,* said our Saviour, *is not mine, but the Father's who sent me.* Creatures of yesterday, just entered into a universe, whose extent seems boundless, and of whose past duration we are wholly ignorant, we look round for something to inform us concerning our relations and prospects. Our reason goes abroad to examine the appearances which present themselves; and returns humbled, perplexed, and almost silent. When she would raise her voice, it is drowned in the babble and clamour of our meaner faculties. Whatever she might have done, if her full vigour had been exerted and unimpeded; yet if we look to the most enlightened period before the introduction of Christianity, we shall find that she had in fact taught but little, and that little to but very few. The philosopher might wait in calm, but doubtful expectation, for the uncertain destiny which impended over him, his speculations sometimes kindling into transient rapture; but the great

mass of men became unresisting slaves of their imaginations and senses. They looked up to heaven; and peopled it with beings like themselves. They cast their eyes upon the world; and regarded it as their only scene of existence. They were insensible to all that is possible or probable in the interminable futurity beyond. They saw nothing there, but, it may be, some shapes of poetick fiction, which had as little influence upon their common purposes and feelings, as the dreams of midnight. But God has had mercy upon his ignorant and erring children; and has himself made known to us, why we are here, and on whom we depend, what we are to do, and what we are to expect. He, who from the history of man, and his own experience, best knows the strength and weakness of our reason, the ground it may occupy, and the obstacles it must encounter, will feel with the strongest conviction, the necessity of revelation to give assurance to his religious belief. He will most gladly rest his faith upon the authority of God. Without the evidence of revelation, some imperfect and doubtful notions of religion might have been the luxury of a few; with it, the truths of religion are the daily bread, and common support of millions. It is that evidence, on which only the wisest rely with confidence for a most important part of their religious belief; and it is the only evidence applicable to the minds of the great majority of men.

Without it, real religion would scarce have an existence in the world.

We are then to teach the young, that Jesus Christ was a messenger from God, who gave the most decisive proof of this fact by the miracles which he performed; and who spake under the direction, and with the authority of the Almighty. We must inform them, that he taught those truths, which are our support, our joy, and our glory; that he made known to us our Father who is in Heaven; that he brought life and immortality to light; and that in connexion with this, he taught us a truth which concerns us beyond comparison more than any thing else, *that all they who are in their graves shall hear the voice of* God, *and shall come forth; they who have done good, to the resurrection of life; and they who have done evil, to the resurrection of condemnation.*

But it is not only in this point of view, that Christianity is to be presented to the minds of those whom we would instruct. It is, without express reference to the truths which it teaches, a most striking manifestation of the goodness of God. That Being, of whom we know at once so much, and so little; of whom we know nothing more certainly, than that we are entirely at his disposal; that infinite and incomprehensible Being has instructed his creatures of this earth, not merely by the signs and voices of visible nature, whose import so few were able to interpret, but by a direct and most intelligible communication. Christianity, considered as a direct revelation from God, is a very mysterious and most solemn display of the divine benevolence. The veil which hides the Invisible from his universe, has been, as it were, partially raised for us; and the ineffable glory of God has broken forth in beams of mercy and love. The past history of our race, and all that now surrounds us, assume a different character, when we believe that the Creator has had direct communication with his creatures; and that, even from the beginning, he has manifested a special superintendence over their concerns. The history of man is connected with the operations of God. It is no longer a melancholy record of inexplicable events, to be referred only to human agency. The world becomes a holy place. The truths of religion, presented in this new form, appear with a distinctness, and a character of reality, which they had not before; the narrow circle, within which sensible objects confine us, is broken; and the mind, ennobled and invigorated, rises from earth, to embrace those sublime conceptions, which before, it was unable to grasp.

But we are further to teach the young, that Christianity is a subject of high interest, on account of the exhibition of moral excellence, which appeared in Jesus Christ, and in some of his first disciples. The power of making a discriminating estimate of moral qualities, is indeed one of slow formation; and we can hardly expect the young to receive a full impression of the supernatural grandeur of character, displayed by the Saviour of the world, and by those who were worthy to be reckoned among his followers. But because this power is of slow formation, it is more necessary to commence its cultivation early; and in speaking of Jesus Christ, we are to endeavour to give those whom we instruct, some conception of the moral sublimity discovered in his complete devotion to the service of GOD, in his perfect superiority over all selfish motives, in his entire sacrifice of all the meaner passions, and in that steady and irresistible benevolence, which carried him forward in the service of man, without his turning aside for a moment on account of opposition, or insult, or terrible suffering, to the completion of the highest purpose ever effected upon earth. There was a duty laid upon him, such as no other being in this world ever had to perform; and he performed it thoroughly. In the various situations by which his virtue was tried, and which were so adapted to lay bare the mind, he discovered none of those infirmities which have clung to the best and wisest. And they who were with him, felt the influence of his spirit; and were raised by it to such high moral superiority, as to leave behind them characters worthy to be consecrated by the veneration of mankind.

With Christianity, the Jewish dispensation is inseparably connected; and the different works which compose the records of both are contained

in the Bible. In the common version of the Bible, many difficulties, and many obscure passages present themselves to a large proportion of readers. Much might be done, by introducing the use of a more correct translation, and by popular commentaries, to remove this obscurity, and these difficulties. It is not a little to be lamented that more is not done; that while we are so solicitous to circulate the Scriptures, we do not discover a little more solicitude to have them correctly understood; that we look on with indifference, and suffer them to make their way, as they can, to the understandings, and hearts of men, disguised by a very faulty translation, encumbered with difficulties, and exposed to objections. It is to be hoped, that there will be much more sensibility upon this subject. But in the mean time, some general principles may be laid down, which will afford a solution of many difficulties, and will partly explain the origin of those that remain. In the first place then, while we believe that GOD gave the Jews the knowledge of himself, and taught them some of the great truths of religion, by a miraculous revelation, and miraculously superintended their concerns; we at the same time believe, that the records of their history were composed by men. We must, therefore, warn those whom we instruct, from attributing to GOD, the *human passions, the imperfect views, the na-*

tional prejudices, and the false moral judgments of actions and character, which belong only to the historian. We must bring to their recollection that they are reading the history of remote ages,—a history, which reaching through a period of many centuries, terminates just about the time, when Socrates was beginning to teach morals and manners to the heathen world. It is the history of a rude and almost uncivilized people; and we are not to expect to find a very high standard of morals existing among such a people, or very accurate and comprehensive notions of duty generally prevailing. We believe that GOD made to his ministers under the Jewish dispensation, most sublime communications respecting his nature and works; but that the language in which these truths were expressed by them, was their own; that it was accommodated to their own previous habits of conception, and those of the people whom they were commmissioned to instruct; and that this was a people whose intellectual powers had been but little exercised, whose sphere of thought was very contracted, and to whom it was necessary, of consequence, to present abstract ideas clothed in sensible images of a kind with which their minds were familiar. Splendid and magnificent, therefore, as is much of the poetry of the Jewish Scriptures, there is much of it, at the same time, which is adapted to minds very differently modified from

our own. We may further, I think, rationally teach, that many of the particular laws of the founder of the Jewish state, are attributed to Jehovah, only because Moses was appointed and commissioned by God, as the lawgiver of that state, and might therefore be considered as acting throughout under his authority. We must in general warn those whom we are educating, from confounding in their minds the great truths, and most important purposes of the Jewish revelation, with the errours and vices of those to whom it was addressed. In travelling through a barren and rugged country, we must not lay blame upon the pure light of heaven for the objects on which it shines, and the scenes which it discovers to our view.

With regard to the New Testament, we must teach them, that much was necessarily said by our Saviour, and his apostles, which had a local and temporary reference, and is not *directly* applicable to all individuals in all times;—that the epistles were *letters*, in the common sense of the word, addressed to particular churches and individuals;—that the composition of these different letters was occasioned, in each particular case, by some existing state of things not of a permanent nature;—and that, therefore, while they express and imply the essential truths of our religion, they at the same time contain much which had immediate relation to opinions and feelings that are no longer in existence, and to controversies which are altogether obsolete.

It may be observed generally, that we are not to sit down to ancient writings, as if they were compositions of yesterday, and expect to find every thing accommodated to our habits of thinking, and the knowledge which we may happen to have acquired. There is an obscurity hanging over them, part of which cannot be dispelled. In order to understand them, as far as we are able, it is often necessary to be acquainted with manners and customs quite unlike our own, with modifications of intellectual and moral character, of which we have had no experience, with the meaning of forms of expression, with which we are not familiar, and with many particular facts, to be learnt only by patient inquiry. But the writings of the New Testament are ancient writings; and the last book of the Old Testament, though a thousand years later than the first, is still among a very few of the oldest works which remain to us. The writings of Moses precede, by an interval of several centuries, the earliest monument of profane literature, the poems of Homer. It would be wonderful indeed, therefore, if we did not find many difficulties, and many obscure passages in the sacred books; if writings which have been exposed so long to the injuries of time, had not in many places become defaced and illegible. It may be observed particularly with regard to the Jewish Scriptures, that they are the memorials and remains of a very ancient dispensation of God, the use of which has long since ceased; and much of the knowledge concerning which, has fallen into irrecoverable ruin. Vast pillars, and broken arches appear, sufficient to give us some notion of the structure, but not to enable us to form an exact plan of the whole, or to determine the uses and relations of all its particular parts.

I have thus endeavoured to point out some of the main objects of a religious education. It is quite evident, that he who wishes to make his children religious, must be religious himself. You cannot explain subjects on which you have not thought; you cannot give efficacy to truths which you do not feel; you cannot inspire hopes by which you are not animated; and it will be in vain for you to inculcate motives from which you do not act. Direct instruction is but a part of a religious education. The influence which you indirectly exert upon the minds of your children, is of more importance still. There has been little yet to withdraw them from the sphere of your attraction; and they will revolve round, and accompany you, in whatever path you are borne along. You are educating them, not so much by particular lessons of instruction, indispensable as these are, as by your daily conversation, the feelings and sentiments which you habitually express, the motives from which you act, and appear to act; the whole power of your example, the whole influence of your character.

In giving them a religious education, you will have conferred upon them the greatest blessing, which one human being can confer upon another. You will have laid them under obligations, which will never be burdensome, though they can never be repaid; but the memory and feeling of which will be an inseparable part of their minds. You will have connected them to yourselves by living bonds of affection, which cannot be loosened or snapt asunder. You will have planted and watered high principles, and honourable feelings; and if they should flourish and bear fruit, there is none to whom their best fruits will be offered more gladly. You will have blended the thought of yourself with all that is most excellent in their characters, and placed your image in the sanctuary of their affections. There is no favour, which he who has lived long enough to know its value, will remember with such unremitted gratitude. Amid all the changes to which we are exposed in life, whatever other affections may be broken down, or decay around it, this feeling will remain, imperishable and unaltered.

MY YOUNG FRIENDS,

There is much I have been saying, which, even if I may have retained your attention, you can hardly have been able fully to comprehend. I have rather been speaking for you, than to you. Yet I should be very unwilling to take leave of you, without some expression of the interest, which your appearance and performances have excited. We wish you to be happy; we wish you, therefore, to be virtuous. There is but one course of conduct which is wise, but one which is honourable, but one which leads to certain and permanent happiness. This can be attained only by forming and keeping the resolution to do *your duty*. When it is settled what that is, never propose any other question to your minds. May you habitually think of GOD, as your father, and of yourselves, as immortal beings. May you become sincere disciples of Jesus Christ. There is no higher character upon earth. There is no better wish which we can form for you.

An Address...the Peithessophian Society
William Wirt
1830
Rutgers University Press: Terhune & Letson: New Brunswick, N.J.

"the Education, moral and intellectual, of every individual, must be, chiefly, his own work."

"The business of life is conversant with moral truth, which admits no nearer approach, than that of high probability, and cannot be subjected to rigorous demonstration. You must learn therefore, to reason well for the business of life. To accomplish this, I know of no better method of discipline, than to read critically, the works, and listen to the arguments of those who are most distinguished for the power of reasoning. As, for example, among the writers Bacon, Hooker, Sidney, Locke, and a host of others to whom Fame will, by and by, direct you."

"You do not, I hope, suppose that what you are to gain here is to constitute the whole of your education. If you do, you have taken a most erroneous view of the subject. This is the mere cradle, at best, the nursery of education. ...Your first step from the walls of the college, will usher you on the stage of the world, where you will have it in your power to correct the theories of your books, by the close and constant inspection of actual life."

Education is a personal effort of character development.

1. Discusses education as a personal effort; a means of self-development; development of character, etc.

2. Not a concise presentation.

AN
ADDRESS,

delivered before the
PEITHESSOPHIAN AND PHILOCLEAN SOCIETIES
of
RUTGERS COLLEGE.

DELIVERED AND PUBLISHED AT THE REQUEST
of the
PEITHESSOPHIAN SOCIETY.

BY WILLIAM WIRT.

RUTGERS PRESS.
TERHUNE & LETSON, PRINTERS,
NEW-BRUNSWICK, N.J.
....
1830.

CORRESPONDENCE.

EXTRACT FROM THE MINUTES OF THE PEITHESSOPHIAN SOCIETY, JULY 20, 1830.

"Resolved, *That the thanks of this Society be presented to the Hon. William Wirt, for his able and eloquent Address, and that he be respectfully requested to furnish a copy for publication.*

ROBERT O. CURRIE,
WILLIAM H. COOPER,
ABM. POLHEMUS.
Committee to inform Mr. Wirt of the above Resolution.

AUGUST 1, 1830.

GENTLEMEN—*I have availed myself of the earliest leisure I could command, to write out the Address, of which the Peithessophian Society, by their Resolution of the 20th ult. have requested a copy, and regret that I had not the leisure and the capacity to make it more worthy of the indulgent terms, in which my Brethren have been pleased to speak of it.*

I thank you, Gentlemen, for the obliging expression of your own kind sentiments; and, with the warmest wishes for the fame and honor of our Society, as well as that of our generous rivals, and the complete success of your rising Institution,

I remain, very respectfully
Your obedient servant,
WILLIAM WIRT.

To ROBERT O. CURRIE,
WILLIAM H. COOPER,
ABM. POLHEMUS, Esquires,
Committee of the Peithessophian Society.

ADDRESS.

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YOUNG GENTLEMEN OF RUTGERS COLLEGE:

It is by your invitation that I am here, and to you, of course, that I am expected to address myself. Permit me, in the first place, to thank you for the honor of the invitation. You have done me justice in believing that I take a deep interest in the pursuits of my young countrymen, and that I would not, lightly, permit any consideration of personal inconvenience to disappoint the desire you have expressed to hear me. You will probably learn, from my compliance, one lesson of experience, at least—and lessons of experience cannot come too soon—which is, that in the intellecutal as well as the material world, distant objects are apt to loom larger than the life, and that you are not to trust, with implicit confidence, to the Reports of Fame, whether they relate to men or things.

Gentlemen, you do not, I hope, expect from me, an oration for display. At my time of life, and worn down, as I am, by the toils of a laborious profession, you can no longer look for the spirit and buoyancy of youth. Spring is the season of flowers; but I am in the autumn of life, and you will, I hope, accept from me the fruits of my experience, in lieu of the more showy but less substantial blossoms of spring.

Gentlemen, I could not have been tempted hither for the puerile purpose of display. My visit has a much graver motive and object. It is the hope of making some suggestion that may be serviceable in the journey of life that lies before you—of calling into action some dormant energy—of pointing your exertions to some attainable end of practical utility—in short, the hope of contributing, in some small degree, towards making you happier in yourselves, and more useful to your country. This alone could have tempted me to forego the short interval of repose allotted for my health, and to venture upon a field of speaking so far removed from the ordinary walks of my profession.

I consider the cause of education as the cause of my country: for the youth, who are now at their studies, will soon compose that country. On them, in a very few years, must rest the whole burthen of sustaining the political institutions, the liberty and happiness of the

United States. I consider the learned men, who are directing the studies and forming the character of our youth, as engaged in the noblest employment that can task the powers of man. They are, in truth, weaving the web of the future destinies of our country, and on their skill and fidelity depend, in a great degree, the texture, the strength and the color of that web. I hold it to be the duty of every American citizen who can aid them in this process, to furnish the aid: if it be only by those demonstrations of respect which are calculated to cheer them and their pupils onward, in their arduous and honorable task, this tribute should be promptly and willingly rendered.

Such, my young friends, are the sentiments which have led to my visit: such the feelings with which I have come among you. You have been pleased to think that I may be of some service; and I have been willing, as you see, to make the experiment. But you will permit me to speak for your instruction, rather than your amusement, and to leave it to younger men to play the orator.

Suffer me, in the first place, to call your attention to the power of this great magician—Education—in forming and directing the human character. It is of consequence that you should distinctly apprehend the prodigies of which it is capable, in order that you may perceive the decisive importance of the work in which you are engaged, and apply yourselves, with corresponding earnestness, to the performance of this work.

We learn, from divine revelation, a truth, which, to the discomfiture of the infidel, the discoveries of modern science are rapidly confirming—that the whole human family has descended from a single pair. With this fact before us, how wonderfully curious is it to observe the vast variety of character into which this common family has been modified: their religion, laws, manners, customs, opinions, sentiments, tastes, how infinitely diversified! How is this to be explained? Whatever share climate, accident, or caprice may be conjectured to have had in the origination of this variety, we know that from time immemorial, it has been continued among them by the force of education: and that, from the earliest period of authentic history, to the present day, they have been, and still are the mere creatures of education. But let us pass fromtthis general survey, to one more particular, in which extrinsic causes could have had no agency, but the whole phenomenon must be referred to the force of education. Those two small republics of Greece, Athens and Sparta, are, both of them, believed to have been, in their origin, Egyptian colonies: they had, therefore, the same mother country. They were nearly coeval in their settlement: they were, therefore of the same age. They were near neighbours: they lived, therefore, under the influence of the same climate. Their general political interests were the same, and their intercourse was frequent and constant. Yet were they, in their modes of thinking, speaking, and acting, as diametrically, as obstinately, and proudly opposed, as if they had inhabited the opposite sides of the globe. Nor need we leave the walls of Athens, itself, to see exemplified the astonishing power of this great moral lever—Education. The different sects of philosophers in that city were as strikingly distinguished, and the classes of men whom they threw into society, from their schools, were as strongly contrasted in their modes of thinking and principles of acting, as if they had been parted by the poles. The same is equally true in modern times. Compare France with her neighbor, Switzerland—compare the different cantons of Switzerland, among themselves—nay, compare even the different counties of the small kingdom of England: cast your eyes over the earth, in any direction, and you will see, on every hand, the most interesting and convincing proofs of the plastic temper of man, and of the infinite variety of forms into which he may be moulded by the single force of education. It is the power of the potter over the clay, which makes one vessel to honor, and another to dishonor; with this advantage in our favor, that, unlike the vessels of the potter, we have a voice, and a voice potential too, if we choose to exert it, in fixing our own destination; since, for our consolation, but, at the same time, to our fearful responsibility, it depends essentially, on ourselves, whether we will be doomed to honor or dishonor.

And this leads me, gentlemen, to another remark, to which I invite your attention. It is this: *the Education, moral and intellectual, of every individual, must be, chiefly, his own work.* There is a prevailing and a fatal mistake on this subject. It seems to be supposed that if a young man be sent first to a grammar school, and then to college, he must, of course, become a scholar: and the pupil himself is apt to imagine that he is to be the mere passive recipient of instruction, as he is of the light and atmosphere which surround him. But this dream of indolence must be dissipated, and you must be awakened to the important truth that, if you aspire to excellence, you must become active and vigorous co-operators with your teachers, and work out your own distinction with an ardor that cannot be quenched, a perseverance that considers nothing done while any thing yet remains to be done. Rely upon it, that the ancients were right—*Quisque suae fortunae faber*—both in morals and intellect, *we* give their final shape to our own characters, and thus become, emphatically, the architects of our own fortunes. How else should it happen, gentlemen, that young men, who have had precisely the same opportunities, should be continually presenting us with such different results, and rushing to such opposite destinies? Difference of talent will not solve it, because that difference is very often in favor of the disappointed candidate. You shall see issuing from the walls of the same school—nay, sometimes, from the bosom of the same family—two young men, of whom the one shall be admitted to be a genius of high order, the other, scarcely above the point of mediocrity: yet, you shall see the genius sinking and perishing in poverty, obscurity, and wretchedness: while, on the other hand you shall observe the *mediocre* plodding his slow but sure way up the hill of life, gaining steadfast footing at every step, and mounting, at length, to eminence and distinction, an ornament to his family, a blessing to his country. Now, whose work is this? Manifestly their own. *They* are the architects of their respective fortunes. The best seminary of learning that can open its portals to you, can do no more than to afford you the opportunity of instruction: but it must depend, at last, on yourselves, whether you will be instructed or not, or to what point you will push your instruction. And of this be assured—I speak, from observation, *a certain truth: There is no excellence without great labor*. It is the *fiat* of Fate from which no power of genius can absolve you. Genius, unexerted, is like the poor moth that flutters around a candle till it scorches itself to death. If genius be desirable at all, it is only of that great and magnanimous kind, which, like the Condor of South America, pitches from the summit of Chimborazo above the clouds, and sustains itself, at pleasure, in that empyreal region, with an energy rather invigorated than weakened by the effort. It is this capacity for high and long continued exertion—this vigorous power of profound and searching investigation—this careering and wide-sweeping comprehension of mind—and those long reaches of thought, that

> ————Pluck bright honor from the pale-faced moon,
> Or dive into the bottom of the deep,
> Where fathom line could never touch the ground,
> And drag up drowned honor by the locks—

This is the prowess and these the hardy achievements which are to enrol your names among the great men of the earth.

But how are you to gain the nerve and the courage for enterprizes of this pith and moment? I will tell you: As Milo gained that strength which astounded Greece: *by your own self-discipline. In hoc signo vincis:* for this *must* be *your* work, not that of *your teachers:* and, gentlemen, it is on that part which you are to bear in your own education, that I propose to address you. Your learned Professors will do their part well. Be you not wanting to yourselves and you will accomplish all that your parents, friends, and country have a right to expect.

The remarks which I am about to address to you will be founded on the hypothesis that you have it in your power to make yourselves just what you please: and of the truth of this hypothesis, to an extent quite incredible to yourselves, at this time, observation and experience leave no doubt in my own mind. You may, if you please, become literary fops and dandies, and acquire the affected lisp and drawling non-chalance of the London cockney: or you may learn to wield the herculean club of Doct. Johnson. You may skim the surface of science, or fathom its depths. You may become florid declaimers, or cloud-compelling reasoners. You may dwindle into political ephemera; or plume your wings for immortality, with Franklin, Hamilton, Jay, Jefferson, the Adams', and a host of living worthies. You may become dissolute voluptuaries and debauchees and perish in disgrace, or you may climb the steeps of glory and have your names given, by the trumpet of Fame, to the four quarters of the globe. In short, you may become a disgrace and a reproach to this institution, or her proudest boast and honor; you may make yourselves the shame, or the ornament of your families, and a curse, or a blessing to your country. Can it be doubted which of these destinies a generous and high-minded youth will choose? I cannot permit myself to doubt it; but will take for granted that you are disposed to receive, with attention, whatever my experience may suggest in advancement of that nobler course, on which you are resolved to enter: and to these suggestions I will now proceed.

Let it be your first object to form to yourselves a character suited to the country in which your lot is cast, so as to be able to play, with honor, your part in the various scenes both of public and of private life, in which you may be called to act or to suffer. If you have not yet thought of the subject, in this point of view, it is high time that you should do so: for you will soon begin your journey, and ordinary prudence dictates that you should be providing the means to render it comfortable and successful. If you had to travel through a hot and barren desert like that of Arabia, you would load your camels with water and provisions. If your way lay through a savage wilderness, or over mountains infested with banditti, you would furnish yourselves with armour for your defence. The same prudent foresight calls upon you to examine well the character of the country and of the age into which it has been the pleasure of Providence to place you; and to supply yourselves, now, with those qualities, moral and intellectual, that may best enable you to sustain, with advantage, the various parts that may be cast for you in the drama of life. Permit me to assist you in this preparatory examination, not with reference to the whole train of your duties, (for that would be beyond the compass of a discourse like this,) but with the view of discovering whether there be any leading or master quality, which the character of the country and of the age indicate as pre-eminently worthy of peculiar culture.

The duties which you will have to perform divide themselves into two classes: they are public, and private. By your public duties, I mean those which result from the political institutions under which you live: and to ascertain those duties, it is obviously necessary that you should understand well your institutions and the relation in which they place you towards society. I propose only to take a passing glance at this subject, since the nature of this discourse will bear no more.

The political phenomenon, then, on which your eyes have opened, is that of a great national government, composed of a confederacy of many states, each of these being, in itself, a separate sovereignty. This confederacy extends from north to south, through several degrees of latitude, and stretches from the Atlantic to the Pacific Ocean. The states which it embraces are various in their soil and climate, and necessarily various in their productions, in the pursuits of their citizens, and in their local interests.

All these governments, both state and federal are republics: that is to say, the whole power is in the body of the people. These governments all belong to them, were formed by them for their own good, and are administered by officers chosen by them and responsible to them. But in order to qualify the people to enforce this responsibility with effect, it is necessary that they should understand well the boundaries which part the powers of the federal and state governments, and that they should understand, also, their interests foreign and domestic; since, otherwise, it will be impossible for them to know whether those boundaries have been properly respected by their servants, and those interests faithfully and judiciously pursued.

These institutions are beautiful in theory, but they are complex: and the principal dangers which environ them are these; first, lest the people should not sufficiently understand them, and, not understanding them, should fall into the hands of corrupt and ambitious leaders who will contrive to make a job out of these governments for themselves, and, by their rival struggles for power, finally destroy both the people and their institutions; and, secondly, lest the conflicts of local interest in this widely extended empire, and the collisions between so many separate sovereignties, operating at the same time, over the same territory, should produce a concussion which may bring down the whole fabric in ruins about your ears.

Hence, it is manifest that the success of these beautiful institutions depends entirely on the illumination, the wisdom and virtue of the people. These it is the function of education to impart; and as you are soon to belong to the body of the people, in the character either of constituent or representative, you cannot but perceive that, if you mean to qualify yourselves eminently for the discharge of your public duties, and not to become "hewers of wood and drawers of water" to the ambitious, it should be your ardent and unwearied study now to acquire all that strength and power of character which may qualify you to protect and defend your institutions, and hand them down, unimpaired, to your posterity.

From this glance at the political character of the country, let us pass, for a moment, to that of the age, for the purpose of ascertaining how far the dangers which were to have been apprehended from the theory of our institutions, have been realized by practice.

This is delicate ground, and I am aware of the impossibility of treating the subject with candor, without exposing myself to illiberal and invidious criticisms. But I have undertaken a duty towards you, and, with Heaven's assistance, I will perform it, honestly. I should not expect the banditti either of the desert or mountains to thank me for warning the traveller to arm in his defence. I might expect the gratitude of the traveller himself; and even if I missed that, I should have the consolation of knowing that I had done my duty. You gentlemen, I am sure, will not suppose me capable of prostituting an occasion like this, to party-purposes. I am no party-man. I belong to no party but that of my country: to that alone do I wish you to belong. In relation to those duties on which you are soon to enter, I think it right to give you a political sketch of the age; and I shall give it on the historian's maxim.—*Ne quid falsi audeas, ne quid veri non audeas dicere.* My remarks will be general, not personal. I propose to describe the age, not the individuals who compose it: and if any one choose to make a personal application of what is intended to be general, I can only say, *qui capit, ille facit.*

The first impulse which the People have to give to their institutions, in order to set them in motion, is by the election of their public officers; and in such a number of republics, state and federal, in which all the officers, from the highest to the lowest, are elective, these elections must be continually going on. Now, according to the theory of our governments, these elections are to be made by the People themselves, on their own mere motion. They are, of their own accord, and by their own option, to call from their own body, such of their fellow citizens as they deem best qualified by their wisdom and virtue to serve them. We had a beautiful example, a fine practical exposition of this feature in our government, in the election of the first President under the federal constitution. Gen. Washington did not offer himself. All of you who have read the history of his life, by a man of closely analogous character, must have been struck by the virtuous diffidence with which he shrunk from the office, and the extreme difficulty with which it was overcome by his compatriots throughout the Union. *Sed tempora mutantur:* The importunity is now on the other side: and were that illustrious man now alive to witness the number of competitors, and the unblushing importunity with which this high and fearful office is solicited, he might well exclaim with Epaminondas, on a similar occasion, (if, indeed, he could indulge in a scarcasm on any occasion) "I rejoice that my country has so many better men than myself." One of the most striking features of the age is this avidity for office. Every man now thinks himself qualified for any office: and

> "Fools rush in, where angels fear to tread."

These elections are, at once, our glory and our shame: our glory in theory; our shame in practice. Real merit is always modest and retiring. Such was Washington's. But this is, no longer, sought after. It is only those who impudently obtrude themselves on the public notice, and clamor for their own elections, that are deemed worthy of the suffrage of the People. And at the recurrence of these elections, and the canvass which precedes them, what disgraceful scenes do we continually witness. What corrupt combination in some quarters: what vile intrigues in others; what slander and falsehood; what criminations and recriminations; what "fending and proving" throughout the land; what hollow promises made merely *ad captandum;* what coarse and vulgar flattery, and wheedling and coaxing of the Dear People. And the people themselves, who on these occasions should be every thing, what have they become? In some parts of our country, literally nothing; and the fatal leprosy is rapidly spreading throughout the union. For we learn from the mutual accusations of the parties of the day, (I speak of them all,) that among other devices, a kind of electioneering machinery is in use in some places, by which the People have become spell-bound and taught to play the part of automatons in their own elections. If these accusations be true (and I have not seen them contradicted) the people, where this machinery prevails, are no longer, in any proper sense of the term, free agents, but act by a kind of fatal necessity; and our elections are not, in truth, made by the People, but by the power of machinery. In those quarters of our country, in order to calculate the probability of the election of an individual, the question is no longer "is he honest, is he capable," but is he a good engineer, with powerful machinery? Thus, instead of permitting the People to practice on the theory of our constitution, by choosing for themselves, and of their own accord, the best and wisest of our citizens, they are constrained, by a sort of mechanical duresse, to choose the ablest juggler. And, as the success of one juggler naturally invites the competition of others, and one patent machine is sure to lead to rival discoveries, the evidences of this species of internal improvement are multiplying and thickening over the land, and, by the time that you come on the stage, your streets and highways will be beset by political mountebanks, and your whole society will be stunned and deafened by the clangour, or dismembered by the violence of this high steam apparatus.

Such, gentlemen, are the scenes which you must soon be called to witness, and in which you must play your parts according to your respective tastes; unless you shall be rescued from the disgrace by some great and glorious revulsion of public sentiment and feeling. But how is such a revulsion to be brought about? You have no longer a Washington: and it is much to be feared that it would require all the magic of the living man to touch with his wand this disgraceful scene, and force it to vanish. There is another cause that might produce it: and to this the virtuous part of the community look with hope, not for themselves, but for you. It is Education, which by pouring on the rising generation a purer and a stronger light, by investing them with more energy of character, by inspiring them with loftier conceptions of their own importance and of the honor and dignity of their country—a holier patriotism—may, at once, dispose and enable them to crush these spiders in their webs, and annihilate the whole train of their sycophants and dependants. Unless some such revolution shall take place, the whole value of your institutions is gone. Your governments are no longer republics, but corrupt aristocracies. You will degenerate into a mob. To borrow a bold figure from a deceased patriot, your People will become horses "ready saddled and bridled," to be mounted at pleasure by every bold and crafty adventurer who chooses to boot and spur himself for the occasion: and you will rush first into anarchy, and then——emerge from it in the form of a despotism.

Besides this frightful jarring throughout the land produced by the struggles of rival ambition, there is another cause which threatens us with a long succession of storms: it is the realization of the other danger which has been already noted, as seated too deeply, I fear, in the theory of our institutions; the conflict of local interest, and the collisions between the Federal and State authorities. These have already risen to such a height as to menace, openly, a rupture of the union: and, indeed, from the sharpness of the conflict and the increasing acrimony with which it is maintained, there is too much reason to fear that the spirit of mutual concession and forbearance which animated ourfathers, has been buried in their graves, and that their children will, in their wantoness, pull down the noble edifice which it cost them so much pains and anxiety to build up for our happiness.

Thus, gentlemen, you perceive that your lot has been cast in stormy times: and every political indication warns you that the quality which, above all others, you should seek to cultivate, is *strength of character: strength of character,* as displayed in *firmness of decision,* and *vigor of action.*

If, gentlemen, you were about to embark in the voyage of life, on a summer's sea, in a barge like that of Cleopatra, with zephyrs only to fan, and soft music and sweet perfumes to breathe around you, I might recommend it to you to give yourselves up entirely to the culture of those bland and gentle accomplishments which contribute to cheer and sweeten social intercourse. But I foresee, distinctly, that you will have to double Cape Horn in the winter season, and to grapple with the gigantic spirit of the storm which guards that Cape; and I foresee, as distinctly, that it will depend entirely on your own skill and energy whether you will survive the fearful encounter, and live to make a port in the mild latitudes of the Pacific. Hence it is that I recommend it to you most strenuously to devote yourselves, with unwearied zeal, to the cultivation of those bold and manly qualities, which are calculated to bear you, fearless and triumphant, through the fierce contention.

The excellence of a character consists in its fitness to the times and the service to be performed. We are disgusted with effeminacy in a man, on occasions which call for courage; and are shocked to see him play the trembling dastard, or whining sentimentalist, at a moment when he should be blazing in the front of war. Thus, when we see Henry the VIth. in Shakespeare, retiring from the battle on which his crown and life depended, and, seating himself pensively on the side of a hill, hear him exclaim,

O God! I would I were an humble swain,
To carve out dials quaintly, point by point,
Thereby to see the minutes how they pass—

how painfully do we feel his unfitness for his station, and how do we long for that bold and dauntless voice of his father, which, at the storming of Harfleur, cried out.

"Once more unto the breach, dear friends, once more."

Gentlemen, you will not confound the firm and strong character which I am recommending, with a turbulent, factious, incendiary spirit. Nothing can be more contrary. The blusterer is seldom brave. True courage is always calm, and is never so captivating as when set off by courtesy. The Chevalier Bayard, one of the proudest ornaments of the age of chivalry, was the flower of courtesy, and he was not more *without fear* than *without reproach*. No, gentlemen: every good man prefers peace. It is the only condition that accords with that brotherly love which ought to prevail among men; the only state that reason and humanity can approve. But it has grown into a maxim, that the best mode of preserving peace is to be prepared for war. That strength of character which I recommend is for armour of defence, not of offence. Heaven forbid that we should ever see the war of the Roses enacted in real life, in our own land. But if we ever should, it will proceed from that ignorance and consequent imbecility on the part of our people, which will surrender them as tools into the hands of ambition, and make them the instruments of their own destruction.

An enlightened community, who understood their rights, and possess the skill and firmness to assert them, are in no danger from the intrigues of the selfish and designing. Peace is lovely. Those moral and intellectual qualities that adorn it have charms for a virtuous mind that ought not to be resisted. But their attainment is perfectly compatible with the habitual cultivation of that firmness and energy which are the best, and, indeed, the only earthly guardians of Peace itself; and, without which, our altars and firesides will be no protection against the insidious visits of unprincipled and ruffian ambition. What I recommend to you, therefore, is to endeavor to unite in your characters the quiet but determined heroism of the patriot soldier, with that love of peace which becomes the Philanthropist and the Christian.

Gentlemen, I have hitherto urged this quality upon you with reference, only, to your public or political duties. Give me leave, now, to add that decision of character is as indispensable in private as in public life; and that there can be no success, in any walk, without it. Whether you are destined for either of the learned professions, or prefer the pursuits of agriculture, commerce, or manufactures, you will find that you can make no distinguished progress in either, without this bold and manly quality. The man who is perpetually hesitating which of two things he will do first will do neither. The man who resolves but suffers his resolution to be changed by the first counter suggestion of a friend, who fluctuates from opinion to opinion, from plan to plan, and veers, like a weathercock, to every point of the compass, with every breeze of caprice that blows, can never accomplish any thing great or useful. Instead of being progressive in any thing, he will be at best stationary, and, more probably, retrogade in all. It is only the man who carries into his pursuits that great quality which Lucan ascribes to Caesar —the *nescia virtus stave loco*—who first consults wisely, then resolves firmly, and then executes his purpose with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, that can advance to eminence on any line. Let us take, by way of illustration, the case of a student. He commences the study of the dead languages: presently comes a friend who tells him that he is wasting his time, and, that instead of learning obsolete words, he had much better employ himself in acquiring new ideas. He changes his plan, and sets to work at the mathematics. Then comes another friend, who asks him, with a grave and sapient face, whether he intends to become a Professor in a College, because if he does not, he is misemploying his time, and that for the business of life common arithmetic is quite enough of the mathematics. He throws up his Euclid and addresses himself to some other study, which, in its turn, is again relinquished on some equally wise suggestion; and thus his life is spent in changing his plans. You cannot but perceive the folly of this course: and the worst effect of it is, the fixing on a young mind a habit of indecision, sufficient, of itself, to blast the fairest prospects. No, gentlemen, take your course wisely, but firmly; and having taken it, hold upon it with heroic resolution, and the Alps and Pyreneans will sink before you. The whole empire of learning will lie at your feet, while those who set out with you, but stopped to change their plans, are yet employed in the very profitable business of changing their plans. Let your motto be, *Persevera do vinces*. Practise upon it, and you will become convinced of its value, by the distinguished eminence to which it will conduct you.

Success in life depends far more upon this quality, than on the possession of what is called genius. For decision of character is, by no means a necessary attendant upon genius. On the contrary, there is frequently allied with it, a tender and even morbid sensibility which is very apt to generate indecision, and to plunge its victim into melancholy, despondency, and lethargy. You will meet with frequent instances in life, in which this bold and hardy quality will give to an inferior mind the command over the superior. Nay, you will see it among boys, and even among girls at school. The leader of their amusements and of all their little enterprizes—the individual, to whom all the rest instinctively look to give the word of command, is frequently the inferior in point of genius to many of those who willingly obey that word. This phenomenon results entirely from superior decision of character. And you may gather from the fact this useful lesson, that if you wish, hereafter, to have influence among your neighbors, you must acquire, now, this commanding decision of character to which weaker spirits willingly bow, and find even a relief in bowing to it and obeying it.

Gentlemen, this same quality will be one of the best guardians of your virtues. Why is it that young men are so often drawn off from their studies and tempted to dissipation which their consciences condemn? It proceeds from indecision of character. They have not the firmness to say "No" to an improper proposal. They yield to the tempter and they call it *good nature* and *good fellowship*. And they soon acquire such a habit of yielding, that temptation has only to show herself, in any form, to be followed, though she beckon them over a precipice. What is the remedy for this ruinous facility of temper? Decision of character: that bracing and vigorous decision, which, having once taken the correct course, is dear to the siren voice of the tempter, and blind to her beauties.

Thus, both in public and in private life; in the learned and the unlearned professions; in scenes of business, or in the domestic circle, the master quality of man, is decision of character.

But you will not confound this *decision*, of which I speak, either with obstinacy, or with rudeness of manners. Not with *obstinacy,* because it is the character of *obstinacy* to persist in conscious error: whereas, it is the character of *decision* to renounce an error the moment it becomes manifest, and to renounce it with equal promptitude and firmness. But it is not oftens that a decided character is put to this humiliating change. Because the first step has not been rashly but wisely and deliberately taken; because having been thus taken, it is not the mere difficulty of the execution that will induce a change; for all difficulties yield to a decided character; and, because it is only the developement of after circumstances which could not be taken into the first calculation, that demonstrates the error, and demands the change. Indecision is the mere creature of caprice, "a feather for every wind that blows," and is seen continually tossing, in different and opposite currents. Obstinacy, resolves ignorantly, or rashly, and (to borrow a word from Doct. Johnson) persists *doggedly* in error, against the light of its own understanding. Decision, holds the middle course, and is the best earthly ally of wisdom and virtue. It is, indeed, the chief Executive officer of their high decrees.

Nor will you confound decision, with rudeness of manners. There is not the slightest connexion between them. Decision is calm and steady as the polar star. She must be cool and dispassionate, for any perturbation would disturb her course. Satisfied with the correctness of that course, she is no less serene than she is intense, and can smile at suggestions that would ruffle into rudeness a character less firm. We are apt to consider rough, abrupt and arrogant manners as the natural indications of a firm and decided character. Nothing is more fallacious. These manners are frequently the mere cover for pusillanimity. Gentlemen, be assured, that there is nothing graceful, or courteous, or fascinating in address that is not perfectly compatible with the most manly firmness, and even the best evidence of its existence. Nay, you find this quality frequently, in its highest perfection in the softer sex. It is this that carries them through their arduous and, frequently, painful duties, with such undeviating steadiness, and enables them to persist in the lofty course of virtue with a constancy and dignity which put us often to the blush. Yet this quality does not make *them* rude. On the contrary, you find it in company with meekness, patience, gentleness, kindness, and frequently with all that innocent gaiety of heart, and spirited gracefulness of manner which diffuse enchantment around them, wherever they go. With such bright and attractive examples before us, let it never be said that rudeness is the necessary concomitant of decision of character.

Gentlemen, I think that you are, by this time, ready to admit the great value of this quality, and that you wish to understand whether it be an innate quality which depends entirely on peculiar organization, or, whether it be one of those qualities that may be acquired by discipline? Let us attend for a moment to these questions.

If it be a quality which depends entirely on organization, it must have been born with us or we can never possess it, and, on this hypothesis, I might have spared both you and myself the trouble of this address. But this is not the opinion which I entertain. I admit that there is a difference in our organization, and that, so far as it depends on this circumstance, we do bring with us into the world different degrees of this quality. Some men are born with a firmer texture of muscle, with tougher sinews and stronger nerves, and, may be said to be, *constitutionally*, decided characters. But what, at last, is this decision but a modification of courage? and, if courage itself may be acquired, it would seem to follow, by necessary consequence, that decision, which is an emanation from it, may, also, be acquired. Now, as to courage, nature has also made a difference among men. Some men are constitutionally brave; others timid. But we know that this natural timidity may be overcome by moral considerations, and that courage may be gained and established by habit. Frederick, the Great, of Prussia, is said to have fled, with precipitation, from his first battle, and not to have taken the rowels from his horse's sides, until he had placed many leagues between his enemy and himself. Yet this man became the wonder of Europe, not more by the depth and combinations of his policy, than the coolness and firmness of his personal valour. To descend from the great things to small; we are told of an inferior officer, in our revolutionary war, who was nicknamed Captain Death, and who, in that portion of the army to which he belonged, was always singled out for the most desperate enterprizes. If a forlorn hope was to be sent out, a strong battery to be stormed, or any other peril that demanded nerves of steel, this man was always selected to head the adventure: and yet, it was remarked of him, that he was never called up to receive a proposal of this sort, that he did not turn as pale as his namesake, and tremble from head to foot. He never failed, however, to accomplish the purpose, and, I believe, that he went safe and unhurt through the war. But apart from particular examples, which might be easily multiplied, which of us that has ever looked long, with an observant eye, on the dawning character of childhood, has not seen that a boy, naturally shy, and even cowardly, may be trained by erroneous education to become a bully and to delight in battle. A better discipline would have given him all the firmness of a gentleman, without the ferocity of the ruffian.— Veteran legions are composed of men, some of whom will confess that in their first engagement, they were far more disposed to fly than to fight, and that nothing kept them in their ranks, but shame, and the fear of punishment. Yet. by degrees, they became brave, and were at length as calm and even cheerful, amid showers of bullets, as when enjoying the festivities of their tents. In short, although nature may have denied this stability and stubbornness of nerve, yet I entertain no doubt of the power, I had nearly called it the *omnipotence* of education to overcome even this infirmity, and, that both courage and decision may be acquired by well directed discipline. I am farther of the opinion, that that which we do so acquire, is of a far higher order than the brute material which organization gives, since instead of being directed to the perpetration of crimes, as is most frequently the case where it is the mere effect of native temperament, it will be always guided by wisdom and virtue to the accomplishment of good.

Assuming it now that Decision of character may be acquired by discipline, what is the best course to gain it? I answer, the firm resolve of mind to do, always, what is right, at every peril: and the knowledge which is necessary to direct our choice.

With regard to the first: the man who is so conscious of the rectitude of his intentions, as to be willing to open his bosom to the inspection of the world, is already in possession of one of the strongest pillars of a decided character. The course of such a man will be firm and steady, because he has nothing to fear from the world, and is sure of the approbation and support of Heaven. While the man who is conscious of secret and dark designs which, if known, would blast him, is perpetually shrinking and dodging from public observation, and is afraid of all around, and much more of all above him. Such a man may, indeed, pursue his iniquitous plans, steadily; he may waste himself to a skeleton in the guilty pursuit; but it is impossible that he can pursue them with the same health-inspiring confidence, and exulting alacrity, with him who feels, at every step, that he is in the pursuit of honest ends, by honest means. The clear, unclouded brow, the open countenance, the brilliant eye which can look an honest man steadfastly, yet courteously in the face, the healthfully beating heart, and the firm elastic step, belong to him whose bosom is free from guile, and who knows that all his motives and purposes are pure and right. Why should such a man faulter in his course? He may be slandered; he may be deserted by the world; but he has that within which will keep him erect, and enable him to move onward in his course with his eyes fixed on Heaven, which he knows will not desert him.

Let your first step, then, in that discipline which is to give you decision of character, be the heroic determination to be honest men, and to preserve this character through every vicissitude of fortune, and in every relation which connects you with society. I donnot use this phrase, "honest men," in the narrow sense, merely, of meeting your pecuniary engagements, and paying your debts; for this the common pride of gentlemen will constrain you to do. I use it in its larger sense of discharging all your duties, both public and private, both open and secret, with the most scrupulous, Heaven-attesting integrity: in that sense, farther, which drives from the bosom all little, dark, crooked, sordid, debasing considerations of self, and substitutes in their place a bolder, loftier, and nobler spirit: one that will dispose you to consider yourselves as born, not so much for yourselves, as for your country, and your fellow-creatures, and which will lead you to act on every occasion sincerely, justly, generously, magnanimously. There is a morality on a larger scale, perfectly consistent with a just attention to your own affairs, which it would be the height of folly to neglect: a generous expansion, a proud elevation, and conscious greatness of character, which is the best preparation for a decided course in every situation into which you can be thrown; and, it is to this high and noble tone of character that I would have you to aspire. I would not have you to resemble those weak and meagre streamlets, which lose their direction at every petty impediment that presents itself, and stop, and turn back, and creep around, and search out every little channel through which they may wind their feeble and sickly course. Nor yet would I have you to resemble the headlong torrent that carries havoc in its mad career. But I would have you like the ocean, that noblest emblem of majestic Decision, which, in the calmest hour, still heaves its resistless might of waters to the shore, filling the Heavens, day and night, with the echoes of its sublime Declaration of Independence, and tossing and sporting, on its bed, with an imperial consciousness of strength that laughs at opposition. It is this depth, and weight, and power, and purity of character, that I would have you to resemble; and I would have you, like the waters of the ocean, to become the purer by your own action.

Let me illustrate this character, by supposing it in a given situation, and contrasting it, with its opposite, in the same situation.

Some of you may be, hereafter, disposed to embark in a public life: if so, and you belong to this high order of character, you will feel that it would be unjust, and, therefore, dishonest to propose yourselves, or permit yourselves to be proposed for any office, to whose duties you do not feel that you are competent; for you would know that the assumption of any office, is an engagement, to the public to whom the office belongs, to fulfil its duties, and, you would undertake nothing that you could not perform. You will, therefore, not consider what office is most desirable in itself; but what is most desirable with reference to your capacity to discharge its duties. You will compare, not superficially, but modestly and severely, your talents and attainments with the whole range of duties that belong to the office; and you will take care to qualify yourselves, eminently, for the discharge of those duties, before you seek it or accept it. You will make yourselves masters of all the facts, historical and political, which stand connected with it. You will invigorate, by exercise, those faculties of mind which must be called into exertion in the discharge of its duties. And, above all, you will raise yourselves to the high resolve to go for your country, and to devote yourselves, on every occasion, fearlessly and exclusively, to her honor, her happiness, her glory. Your ambition will be to enrol your names among those over whose histories our hearts swell, and our eyes overflow with admiration, delight, and sympathy, from infancy to old age; and the story of whose virtues, exploits, and sufferings, will continue to produce the same effect, throughout the world, at whatever distance of time they may be read. It is needless, and it were endless to name them. On the darker firmament of history, ancient and modern, they form a galaxy resplendent with their lustre. To go no farther back, look for your model to the signers of our Declaration of Independence. You see revived in those men, the spirit of ancient Rome in Rome's best day; for they were willing, with Curtius, to leap into the flaming gulf, which the oracle of their own wisdom had assured them could be closed in no other way. There was one, however, whose name is not among those signers, but who must not, nay, cannot be forgotten; for, when a great and decided patriot is the theme, his name is not far off. Gentlemen, you need not go to past ages, nor to distant countries. You need not turn your eyes to ancient Greece, or Rome, or to modern Europe. You have, in your own Washington, a recent model, whom you have only to imitate to become immortal. Nor, must you suppose that he owed his greatness to the peculiar crisis which called out his virtues; and despair of such another crisis for the display of your own. His more than Roman virtues, his consummate prudence, his powerful intellect, and his dauntless decision and dignity of character, would have made him illustrious in any age. The crisis would have done nothing for him, had not his character stood ready to match it. Acquire his character, and fear not the recurrence of a crisis to show forth its glory. Look at the elements of commotion that are already at work in this vast republic, and threatening us with a moral earthquake that will convulse it to its foundation. Look at the political degeneracy which pervades the country, and which has already borne us so far away from the golden age of the revolution; look at all "the signs of the times," and you will see but little cause to indulge the hope that no crisis is likely to recur to give full scope for the exertion of the most heroic virtues. Hence it is, that I so anxiously hold up to you the model of Washington. Form yourselves on that noble model. Strive to acquire his modesty, his disinterestedness, his singleness of heart, his determined devotion to his country, his candor in deliberation, his accuracy of judgment, his invincible firmness of resolve, and then may you hope to be in your own age what he was in his "first in war, first in peace, and first in the hearts of your countrymen." Commencing your career, with this high strain of character, your course will be as steady as the needle to the pole. Your ends will be always virtuous, your means always noble. You will adorn as well as bless your country. You will exalt and illustrate the age in which you live. Your example will shake, like a tempest, that pestilential pool, in which the virtues of our people are already beginning to stagnate, and restore the waters and the atmosphere to their revolutionary purity. The young, will take you for their bright exampler and their guide: the old, will hail you as the resurrection of their patriot hopes; and virgins and matrons will bless you, for the benign influences you willshed on the happiness of society.

Now reverse the picture. Suppose you take for your model those little men, who, sometimes gain, by their cunning, a momentary ascendency. You will learn from them, that real virtue, and patriotism, are the mere creations of a Utopian brain: and that, although it may be very well to have *the words* often on your lips, it would be folly and madness, in the extreme of Quixotism, to have *the things* in your hearts. That your business is to act, always, coolly from the head, never from the heart. That you must take care to steel your nerves against the approach of sensibility, and keep the hearts in your bosoms as cold and as hard as adamant, lest you should be surprized into some genuine touch of sympathy, or some compunctious visiting of conscience, which may throw you off your guard, and unhinge all your plans. These men will teach you, by their example, whatever they may profess to the contrary, that every man is born for himself, and for himself only, and that, with regard to your country, you are to think of it, as Shakespeare's Pistol did of the world—"this world's mine oyster, which I, with sword, will open." In pursuance of this selfish philosophy, they will teach you that the *summum bonum* of life is your own political advancement, and, that this holy end, will sanctify all the means you may think proper to adopt for its accomplishment. They will instruct you that all other men were made for your use, and will tell you, with Jugurtha, and Sir Robert Walpose, that all men may be bribed, in some form or other; either in the form of money, or office, or promise: that, by skilful management, you may form and discipline around yourselves, such a band of devoted adherents, and give them such a location throughout the community, that, by touching the spring nearest to you, you may set the whole machine, at once, into motion and work it to your ends. That you must create as many alliances of interest, as you can throughout the community, and spread your web for rapid and extensive effect. That in forming these alliances, you are not to consider the respectability of the individual, but his fitness for your purposes. That ambition, like misfortune, must make us acquainted with strange bed-fellows: and, that, as your whole life is perfidy and treason against society, it would be foolishly nice and fastidious to object either to the company, or the services of a Judas Iscariot.

O, Gentlemen, there is that in inordinate ambition that makes the soul of an honest man sick but to contemplate it. You may talk of the corrupting power of avarice; but there is no such deadly and desolating corrupter as ill-governed ambition. How often do we see those whom the Almighty had, in his mercy, formed to bless and honor their race, leap from this noble eminence to plunge and wallow in the mire of ambition. Who can look upon such a wreck without a sinking heart! Who can look upon that eye, in which the fire of every generous virtue once burned strong and bright, on that proud brow, on which Heaven had written, only deeds of high emprize, and behold the one, blenched with conscious shame, the other, fallen, and furrowed, and haggard with guilt, without being disposed to utter curses on that ambition which had wrought this work of horror.— Gentlemen, beware of ambition; or rather beware of that virulent ambition, which begins and ends in self, and consumes, like a cancer, all the virtues of the heart. If popularity have charms for you, cultivate a taste for that popularity only which follows virtuous deeds, and whose laurels will flourish in immortal green; and despise that poor ephemeral notoriety (for it deserves no better name) which is gained by base compliances with a vicious age; which is run after, and fished for, by cunning appeals to the prejudices of the moment, by the affected adoption and flattery of vulgar errors, which, in your hearts, you despise, by diffusing error and corruption among the people themselves, and thus poisoning the whole republic, in its fountain head. Despising all parties for men, with the whole tissue of their depraved and despicable works, be it your ambition to be purely and greatly useful, and to live for your country. In a word, let your ambition be that of Washington; the only kind of ambition that can benefit the public, or find a welcome in an honest heart.

But let us pass, from this agitating view of the subject, to one more tranquil. Many of you will, probably, devote yourselves to professional, or still more private pursuits. In all of them you will find the necessity of that masculine quality which is the chief subject of my address; and in all, you will find that the firmest basis of this quality, is that pure good faith which I distinguish by the name of honesty. Do good to all men. Do harm to none. Cultivate peace and charity with all around you, so far as it can be done without giving countenance to their vices. Repress vice, both public and private, by your precept and example. Shew the world, in your own lives, the beauty of virtue. Pursue your own calling, whatever it may be, kindly and fraternally towards your competitors, justly and honorably towards all men; but with inflexible decision, with invincible perseverance. Throw indolence behind you with one hand, and dissipation with the other, press forward steadily, calmly, vigorously, always tasking your powers to their utmost strength, and resolved, so far as depends on yourselves, to reach the highest point of which you are capable. The ancients have told you that if you wish to live after death, you must die while you live. You must die, at least, to the world of sensual indulgence and voluptuous idleness. Your must dedicate your hours, whether solitary or social, to the developement and invigoration of your intellectual faculties, and to the industrious cultivation and expansion of those moral qualities, which may enthrone you justly in the hearts of your countrymen, and enable you, by and by, to read your history in a nation's eyes. Pursue this course, and your success in life is almost certain. You will become useful citizens, and, so far as may be compatible with this state of things, you will become happy men. But, by the way of final warning on this head, take no short cuts either to wealth or fame. Ne festinas locupletari; ne festinas glorificari. Beware of avarice, whose bosom friend is knavery; and of that

"Vaulting ambition that o'erleaps itself,
And falls on the other side."

Gentlemen, I have said that the discipline, which is to give you decision of character, is to be directed, first, to the firm resolve to do, always, what is right, at every peril: and, secondly, to the knowledge which is necessary to direct your choice. Of the first I have spoken. Permit me, now, to call your attention to the last.

Our knowledge is a compound of what we derive from books, and what we extract, by our own observation, from the living world around us. Both of these are necessary to a well-informed man: and, of the two, the last is, by far, the most useful for the practical purposes of life. You all know that the mere cloistered scholar is one of the most impotent and helpless of beings, when called to actual scenes of business. The worms, that feed on his books, are scarcely more imbecile. Whereas, on the other hand, the man who is wholly unlettered, but who has been from his childhood, a keen and vigilant observer of what is passing around him, will acquire a sagacity and a tact that will make him a shrewd and dexterous manager of his own affairs, and, often, a useful adviser to his neighbors. But, he will be exceedingly apt to be a cunning man, rather than a wise one: and he will be a prodigy, indeed, if he possess much of that liberality and elevation which literature is so eminently fitted to give. It is only the man who combines the teaching of books, with the strong and close observation of life, that deserves the name of a well-informed man, and presents a model worthy of your imitation. Such were Oxenstiern of Sweden, Ximenes of Spain, Sully of France, and Cecil, Lord Burleigh, of England. Such have been the most distinguished men of your own country: and such is every man who is at once the scholar, and the man of business.

But, both the acquisition of solid learning, and the sagacious observation of life, demand a clear and sound judgment. This is, indeed, an indispensable ingredient in that strength of character which is, certainly, to fix your grade in society. Hence, gentlemen, it is to the cultivation of a sound judgment that you must direct your chief mental efforts. Young men are exceedingly apt to make a sad mistake on this subject. Haud inexpertus loquor. There is a pleasure in the indulgence of the lighter faculties, fancy, imagination, wit—and there is an admiration which follows their successful display, which youthful vanity can, with difficulty, resist. But, throw this brilliant youth into the same arena with an antagonist who has gone for strength of mind, and whose reason and judgment have been the chief objects of discipline, and you will soon see the sparkling diamond reduced to carbon and pounded to dust. The genius, himself, if he possess any stamina, will speedily discover that, if he does not mean to be "set down an ass," or, at the best, a splendid trifler of but little account, he must change his battery, and learn to load with ball, instead of blank cartridge. I give you this warning, that you may not waste your time in this marching and countermarching of your minds, but, that you may take the true direction at once, and hold it with undeviating constancy. I do not mean that, if you possess wit and fancy, you should seek to extinguish them: because they are often useful auxiliaries to the strongest reasoner. But I do mean that you should not mistake the auxiliary, for the principal; ornamental qualities, for business qualities; and waste, on their culture, that precious time which should be given to the discipline of higher faculties.

My advice to you, then, is to make your reason and judgment the primary objects of your attention. All the studies that will be offered to you here, will have a bearing, more or less, on these faculties, because they will all go to increase your general stock of knowledge, the materials on which reason and judgment work, and the armour with which they fight; and, because, in the acquisition of any one of them, reason and judgment must be, in some degree, exerted. Even in Belles Lettres, the lightest and most dangerous, because the most fascinating of them all, you are compelled at every step to compare and to prefer; which is, at once, the exercise both of reason and judgment. Besides, throughout the whole empire of human knowledge, there are certain curious analogies which are of great use, not only to the writer and speaker, but to the thinker, with a mere view to private judgment; and, consequently, the more you enlarge your stock of knowledge, the more do you increase those stores of analogy and illustration which constitute an essential part of your strength. Old-fashioned economists will tell you never to pass an old nail, or an old horse shoe, or buckle, or even a pin, without taking it up; because although you may not want it, now, you will find a use for it some time or other. I say the same thing to you, with regard to knowledge. However useless it may appear to you, at the moment, seize upon all that is fairly within your reach. For there is not a fact, within the whole circle of human observation, nor even a fugitive anecdote that you read in a newspaper, or hear in conversation, that will not come into play, some time or other: and occasions will arise when they will, involuntarily, present their dim shadows in the train of your thinking and reasoning, as belonging to that train, and you will regret that you cannot recal them more distinctly.

But, while this is true of knowledge in general, there are certain branches of education, which are better fitted, than others, to strengthen your reason, and clear your judgment: and, among the initiatory studies in use in our grammar schools, the best of them, in my opinion, is that on which we are commonly first put, the study of the latin language. It is a superficial error to consider it as a mere exercise of memory. It is one of the best exercises of youthful reason, and judgment. I speak of it, as it used to be taught, not being familiar with any modern innovations which may have taken place. The application of the rules of syntax, in parsing this language, is a continual exertion of reason and judgment. The fundamental rules are, indeed, not very numerous; but the qualifications and exceptions to them, are almost infinite, and, to apply them promptly and correctly, in every case, demands an acuteness of discrimination, which compels the pupil to become a strict and severe reasoner, and a sound judge.

monstration, and, to attempt it, would be to torture and lop truth, on the bed of Procrustes. I knew, once, an astronomer, who was, also, a legislator; a learned and amiable gentleman, and, for many years, the chairman of the committee of finance in the General Assembly of the state. It was the constant effort of that gentleman's mind, to bring his favourite science of mathematics to bear on his legislative duties, and to make Euclidian demonstrations in political economy. But, he met with the fate of the traveling tutor, in one of Smollett's novels, who attempted to reclaim a libertine pupil, by demonstrating to him, on the principles of plane trigonometry, the existence of a future state of rewards and punishment; he produced only a laugh, when, in the simplicity of his heart, he looked, confidently, for conviction.

The business of life is conversant with moral truth, which admits no nearer approach, than that of high probability, and cannot be subjected to rigorous demonstration. You must learn therefore, to reason well for the business of life. To accomplish this, I know of no better method of discipline, than to read critically, the works, and listen to the arguments of those who are most distinguished for the power of reasoning. As, for example, among the writers, Bacon, Hooker, Sidney, Locke, and a host of others to whom their Fame will, by and by, direct you. Mr. Locke recommends Chillingworth as a master teacher in the art of moral reasoning: but Mr. Locke, himself, is, in my opinion, greatly the superior of the two; and I beg leave to recommend to you, in an especial manner, as immediately connected with this subject, and as supplying the imperfections of this sketch, his masterly treatise "on the conduct of the understanding." Among other golden rules which he gives us, in that work, for the guidance of our reason, there is one, to which I cannot forbear calling your attention; because I have observed that the neglect of it, is one of the mostfrequent causes of failure in our reasonings. Man, he observes, is a being of limited faculties, and, from the indolence and impatience which are natural to him, he is very apt to take short views of subjects, and to rest his conclusions on the few facts which lie immediately within his reach, regardless of those that are further off, but, which must be taken into the account, if he would avoid error. This rule is; never to percipitate your conclusion by an indolent or hasty view, but to look far and wide around you, with a scrutinizing inspection, and to be sure that nothing has escaped you which belongs to the just consideration of your subject. You are not to look at one side, only, of the case on which, perhaps, your prepossessions lie; but to dismiss all prepossessions, and to examine both sides with equal candor and fulness; and, in order that you may do so, you are to imagine yourself the advocate first of one side, and then of the other. It is only by thus stating the account, fully and fairly, on both sides, without the omission of a single unit that belongs to either, that you will be able to ascertain on which side the balance stands. This is what Mr. Jefferson calls "seeing the whole ground," and what Mr. Locke himself has called, *"large, sound, round-about sense:"* the only kind of sense worth the possession, either for the great or smaller concerns of life.

This comprehensiveness of mind is to be acquired by discipline: and, if nature has not altogether denied the germe, it is inconceivable to what an extent it may be expanded by culture. With this view, one of the best exercises is to study, with ardent and intense curiosity, the operations of other minds, particularly of those which have been distinguished for extent and power. By observing the strength with which they grasp their subject, the vigor with which they traverse the whole field of inquiry, and the energy and skill with which they winnow the chaff from the grain, your own mind will take the impulse from theirs, until the momentum becomes habitually established. You can no longer trifle with any subject that you take in hand. You will go to work with the determination *"to think it out,"* if I may borrow a phrase from a living giant; and, *delenda est Carthago,* will be your war-cry, in every assault.

In this discipline, the rival theories of eminent metaphysicians is a good study. I speak of it as a mere exercise of reason. One can feel no great confidence in the theories of these gentlemen, which are continually supplanting each other, without giving us any new foothold that promises greater security than the last. They have reduced their battle field to a perfect Golgotha, a place of skulls; and the last victor of the moment can only stand, till another champion shall make his entry to send him after his predecessors, and, then, to follow, in his turn. Their works, nevertheless, present a good study. They will teach you the valuable habit of self-observation, and shew you how the mind can turn in upon itself, and expatiate among its own powers. Their adversary discussions, will impress you with the importance of taking into the account all the facts which belong to any disquisition; and they will instruct and discipline you, by the vigor and address with which they push their arguments.

But this science, too, is not without danger as applied to the practical business of life. In this case, the danger is a propensity to overrefinement and subtilty. The man who has imbibed too much of the spirit of metaphysics, is seldom a prompt and able tactician, either in public or private affairs. In thinking, speaking, or acting, we must move forward with strong and bold steps. But the metaphysician hangs upon his point, until he has refined it to death, and his adversary has gained the goal, before he has fairly started.

Again: I have already suggested it as the duty of you all, as American citizens, whatever may be your destination in life, to understand, *well*, the constitution of the United States: and, it happens that in connexion with this study, and, in exposition of the instrument, there are, within your reach, several works which are among the finest models of comprehensiveness and cogency of argument that any country, in any age, has presented to the admiration and respect of the world. I allude to the justly celebrated essays of the Federalist, and to the constitutional opinions of Chief Justice Marshall, of the Supreme Court of the United States. These are the works of giant minds, and, it is impossible to peruse them, without being filled with wonder at the force of the human understanding, and touched with a generous desire to emulate these achievements.

These works have another great advantage for those who aspire to the study and practice of eloquence. They give you the finest models of the nervous and the manly, and will teach you to despise the worthless tinsel with which young minds are apt to be caught and dazzled. They will teach you *to think strongly,* which should be your first object: and to *express your thoughts clearly and forcibly,* which completes the crown of intellectual greatness. Some of the numbers of the Federalist, are illumined with the finest touches of beauty. But the flowers are never sought for; they spring up, fresh and spontaneous, in the track of thought, never encumbering but always relieving and illustrating the course of the argument, and, manifestly, starting, in the chasteness of their beauty, from a mind heated by its action on the principal theme.

Gentlemen, you must not despair of reaching the eminence on which these great men stand, because you cannot gain it by a single step. They gained it, as you must do, by toiling up the steep, *gradatims,* and with efforts that were frequently foiled, before their success became complete. *Omnia vincit labor.* Exert yourselves, now, in proportion to your strength, and you will find your strength to increase by every new exertion. *Feret taurum qui tulit vitulum.* Lift the calf, every day, and you will, by and by, be able, like Milo, to shoulder him, when grown to an ox.

Gentlemen, the subject of education is inexhaustible. As long as I have detained you, I have yet done little more than to touch a few of its more prominent heads. These hints (for they deserve no better name) are not intended to be limited to the time you will employ here. They look farther. They look to the time after you shall have left college; and their chief design is to recommend the tone and complexion of character which you should labour to acquire, and support, with dignified consistency, through life. You do not, I hope, suppose that what you are to gain here is to constitute the whole of your education. If you do, you have taken a most erroneous view of the subject. This is the mere cradle, at best, the nursery of education. You learn to walk here; but it is not until you shall have taken your place in the ranks of life, that you will learn to march, with the firm and well-measured step of the soldier. You will lay the foundation and acquire the rudiments of education here; you will acquire, too, I hope, those habits of systematic application, which are to operate through life; and you will, here, give that just direction to your moral and intellectual character, which it will be your passion to sustain till the hour of your deaths. But, if your ambition be not that of an ephemeron, your whole life will be one of arduous study, and of progressive improvement, and enlargement. Your first step from the walls of the college, will usher you on the stage of the world, where you will have it in your power to correct the theories of your books, by the close and constant inspection of actual life. It is on that theatre that we are to learn the use which you will have made of your time here. It will be in vain to shew us your diplomas. We shall require higher evidence. Shew us pure and steady habits: high-souled principles: and solid learning. Shew us strength of character, as displayed in firmness of decision, and vigor of action, under the constant guidance of virtue and of sound judgment. Give to your country great and bright examples of genuine patriots and honest men. Teach your children, and your children's children, how to live and how to die.

Gentlemen, I am about to take my leave of you, and, perhaps, shall never see you more. Indulge me, then, in a word at parting, without uttering which I cannot leave you with a tranquil conscience. I have endeavoured to shew you the road to worldly eminence. But I should be false to the trust, which I have assumed, of communing with you, freely, on the subject of your happiness, if I did not tell you, farther, that my own humble experience, so far as it has gone, accords with that of all men in all ages, that there is no worldly eminence, nor any other good that this world can bestow, that will not leave you disappointed and unsatisfied. Pope has described our condition, in a single line, with melancholy truth:

"Man never is, but always to be bless'd."

Our happiness is never present, but always in prospect. We are, constantly, reaching forward to some object ahead of us, which we flatter ourselves will fill

"The craving void now aching in the breast."

Thus, Hope cheats us on, from point to point, and, at the close of a long life, however successful it may have been, we find that we have been chasing meteors which have dissolved at the touch. We have, it is true, passing amusements, temporary gratifications, which satisfy us for the moment. This day, for example, is one of them. The society, the love, the applause of our friends is sweet. The admiration of the world is thrilling. But we soon collapse, and the same fearful void returns to haunt us. We strive to forget it, by plunging anew into business. We endeavor to fill our minds with new occupations, either serious, or frivolous. We start new meteors, that we may run away from ourselves, in the chase. We seize them, and they burst—and the same fearful phantom of desolation, stands again before us. And so it must ever be, until we find some object that can fill an immortal spirit with its immensity, and satisfy those vast desires with which it is continually burning. Gentlemen, all experience confirms the truth of revelation, in this: that Religion is the only pure and ever-flowing fountain that can quench the thirst of our spirits, and give us ease and contentment, even in this world. Every thing else leaves us feverish and restless and fretful; irritated with trifles; harassed with a thousand real or imaginary evils; vexed with our disappointments, and mourning like Alexander, even over our victories.

Lift up your eyes, then, to the Hills from whence cometh all our help: and may the Being, who fills the Heavens and the Earth with His Immensity, bless you with that Peace, which this world can neither give, nor take away.

Observations on the Education of Children
James Mott
1816
Samuel Wood & Son: New York

"The object of the following complation (for such it principally is) is to convey in a concise manner, some ideas on the interesting subject of education: particularly to such as have not had the opportunity of reading larger works; nor, perhaps, some of them gained much instruction from the mode in which themselves were educated; ... ."

"As soon as a child clearly understands what is said to him, he should, in a mild, gentle, but firm manner, be let know his duty;..."

"To accustom children to industry is a necessary part of education."

Moral training and development of social awareness is essential educational activity.

1. Generally, the author maintains that moral training in addition to development of social awareness is essential educational activity.
2. However, the article is not enlightening. Somewhat redundant.
3. Reading of this article to ascertain the author's view of the aims/objectives of education is useful, but the same material is covered better in other articles.

OBSERVATIONS

on the

EDUCATION OF CHILDREN;

and

HINTS TO YOUNG PEOPLE

on

THE DUTIES OF CIVIL LIFE.

BY JAMES MOTT

New York:
Printed by Samuel Wood & Sons.
No. 357, Pearl-Street,

1816.

OBSERVATIONS ON EDUCATION.

THE object of the following compilation (for such it principally is,) is to convey in a concise manner, some ideas on the interesting subject of education: particularly to such as have not had the opportunity of reading larger works; nor, perhaps, some of them gained much instruction from the mode in which themselves were educated; and therefore, though desirous of discharging their duty to the advantage of their offspring, yet find themselves at a loss how to do it. These probably will stand open at least to examine what is said. And in reading, it is hoped will make the necessary allowance for repetitions, as they could not well be avoided in making a selection from different authors.

Great, and very important is the charge of educating children. The lively sensibility of fond parents, whilst it awakens many fears of failure on their part, will also animate them to encounter difficulties. They will scrutinize their own conduct, disposition and opinions, in order to establish their own precepts. To do which, strict self-government is necessary; as every deviation from reason and justice, has a tendency to injure the temper, and weaken the integrity of the objects of their solicitude. If the child see the parent in a passion, it will naturally indulge in the like disposition. And so with respect to every other deviation from rectitude of conduct.

Reason and the nature of things, show the necessity of early restraint, as well as culture. To effect this, and to gain a proper ascendency over children, it is necessary carefully to avoid improper indulgence on one hand, and debasing severity on the other.

When a child is capable of being reasoned with, it ought certainly to be treated as a rational creature. But there is a time when habits of obedience may be formed, before the understanding is sufficiently enlarged to be influenced by reasoning. The first inclination a child discovers, is the gratification of will. The first business therefore of education is its subjection. And this may be often done earlier than most parents are aware of. An infant will reach out its hand to take something improper for it to have; if its hand is then withheld, and the countenance and expression of its parent refuse the indulgence, unmoved, by its cries or struggles, it will soon learn to yield. And by uniformly experiencing similar treatment, whenever its wishes ought not to be gratified, submission will become familiar and easy. And as children advance in age, parents, by an easy mode of conversing with them, and adapting their language to age and capacity, acquire almost unbounded influence over them. Some of the most impressive lessons children receive, are conveyed in this simple mode of instruction. And if parents were careful to cultivate the young mind from the first dawn of reason; watching every opportunity of communicating instruction; instilling correct ideas, and always careful that example corresponded with precept; at the same time seeking a divine blessing on their humble endeavours; we may safely believe, they would rarely be disappointed in having their children grow up around them, all that they could reasonably desire. How exquisite must be the delight in reflecting, that our patient superintendence has prevented errors in our offspring, which would have endangered the virtue and felicity of their whole existence.

To obtain over children an ascendency which imprints respect, and prepares obedience, is of the utmost moment. But let it be remembered, that scolding, threats, or a harsh tone of voice, do not procure it. It is gained by even, steady, firm, moderate treatment, accompanied by a disposition of mind, so master of itself, as to be governed by reason and judgment; and never to act by passion or fancy. Persevering, yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment. When, on the contrary, by improper indulgence in infancy, a child's will becomes incorrigible; and then severity is resorted to in order to bring into subjection. Consequently, the sooner a child is brought into subjection, the better for it, and easier for the parent.

As soon as the faculties of the infant mind begin to open and expand, children are curious and inquisitive. The objects around them affect their senses, and induce them to ask a variety of questions. And it is at this period that they are ready to believe every thing they hear. How much then does it concern those who have the management of them, to guard against their unsuspecting minds being imposed upon by the infusion of incorrect ideas. But do not parents too often open the way for their being thus imposed upon? For although when children begin to unfold their ideas, by expressing their thoughts in words, we listen eagerly to their simple observations, and are delighted with them; yet, it too often happens that what was at first delightful, soon becomes tiresome; and instead of meeting with encouragement for every attempt to express an idea, they are soon repulsed for troublesome talkativeness, even when they talk sense, they are suffered to talk unheard, or are checked for unbecoming presumption. Thus we deter them from communicating their thoughts, and preclude ourselves the opportunity of affording them that information they need and which it is our duty to give. Children feel this change severely; and they are apt to become shy, silent, and reserved towards their parents, and endeavour to console themselves with children of their own age, or complaisant servants, who are incapable of becoming their useful instructors. Would it not be more prudent to continue our attention, and listen to their childish inquiries, and not suffer even their frivolous prattle to interrupt us? Very different is this encourageing freedom in answering their inquiries, from gratifying their self-will and unreasonable demands.

Gratification of will, is encouraged by frequent indulgence of their improper desires, and thereby every notion of happiness becomes connected therewith; and the idea of misery with that of disappointment. Thus an over regard for personal ease, and personal gratification, is implanted in the mind, and selfishness too frequently becomes the predominant feature in the character; and anger, peevishness, and pride are the products. For, by improper indulgence, self-will grows so rapidly, that a capricious humour is its unavoidable consequence. The passions so act and react upon each other, that the frequent gratification of will, engenders pride, and pride augments the desire of gratifying the will till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers that have been formed by an education in which the will has never known subjection. For, as too much indulgence increases selfishness; so certainly does the spirit of selfishness occasion miseries in domestic life.

May we not appeal to the parents, as well as persons who have lived with a family of spoiled children, for a sanction to the assertion, that the gratification of the will, has been productive of misery?

But, in endeavouring to avoid improper indulgence, let us beware of severity. For if the first strengthens self-will, and engenders pride and self-importance; the other imbitters present existence, and strikes at the root of the most valuable social virtues; and while it spoils the temper, so enfeebles the mind, as to repress the proper spirits necessary in transactions of any consequence in manhood.

That respect to the superior wisdom of a parent, which constitutes awe, and is obtained by uniting gentleness with firmness, is a salutary feeling to keep the volatile disposition of children within due bounds. But it differs widely either from the respect accompanying the self-will consequent on uncontrolled indulgence; or a fear produced by an abject restraint, that benumbs every noble energy of the mind.

Where the dread of punishment predominates, the disposition is generally artful: and the fear which is produced by severity, prompts children not so much to avoid faults, as to elude detection by base subterfuges, that still more incurably deprave the heart. These are too often the consequences of inflicting punishment instead of inculcating the love of virtue.

Indeed, timid childhood can hardly resist the temptation terror holds out to them, of endeavouring to hide offences if possible. And though severity should extort confession, and promise of strict obedience; it is not calculated to produce sincere repentance, or awaken virtuous thoughts, nor does it implant any principle to hinder the child from committing a similar fault in our absence. Its self-will may indeed by made sullenly to submit to superior strength forcibly exerted; but it will remain unsubjected. And the odious, and much to be dreaded spirit of revenge, by this kind of treatment, is often generated. To secure comfort to parents, or real benefit to their children, obedience must flow from proper motives. And correction, to prove effectual, must be applied to the mind. To shew children we are deeply afflicted, not enraged at their misconduct, tends to awaken their feelings, and bring into action their reason, and is a much more probable means of reclaiming them from evil, than the frequent recurrence of the agitating severity of the rod, which irritates the disposition, but rarely convinces the judgment.

It may be objected, that Solomon hath said, "he that spareth the rod, hateth his son." And there is cause to believe, that many parents, teachers and masters have sacrificed their own natural feelings and tenderness, to this figurative precept, and thus caused much of the falsehood, meanness and inconsistency imputed to those who feel themselves dependant on the will of others.

A greater than Solomon hath most expressly commanded, "take no thought for your life, what ye shall eat, or what ye shall drink;" and yet no rational being literally obeys this injunction, or considers it prohibiting the necessary requisites. Let Solomon's maxim therefore be understood as a strong eastern figure, to enjoin an early and careful restraint on every bad propensity. It is instruction, not arbitrary punishment that must aid children in governing their own inclinations and emotions. Blamable actions should be rebuked, but if it is done in love, without wrath or violence, false excuses or contrivances to hide what may have been done amiss, would seldom be thought of. If parents were fully aware of the danger attendant on extinguishing the glimmering light of rectitude in their children, how conscientiously would they suppress wrath in themselves, and govern by reason and affection; for it is scarcely possible even to express displeasure with sufficient propriety, when a person is in a passion; especially to a child, whom we aim to instruct by what we say to him.

When mild, but decided measures are pursued in education, young children will seldom need greater punishment than confinement, or being deprived of some amusement or pleasure, to curb their passions. They will probably cry when this sentence is put in force, but their tears should be disregarded, till they are submissive. And they ought always to be confined in sight, and never where there is danger of their being affrighted, for this is what ought to be particularly guarded against. Fear probably is sometimes a constitutional defect; yet it is believed, is oftener an acquired one, and has a sufficient claim upon our attention, to endeavour to prevent it. To hinder children from touching what is hurtful, other means may be used than telling them it will bite them. And making it a constant rule, never to give them what they cry for, will be found a far more efficacious remedy, than to call for the old man, or mad dog, who are to come down chimney for naughty children.

And it may not be improper here, to recur to a well known fact, as a proof that impressions made on the mind in early life are generally lasting. There are many sensible persons, who are through life, slaves to the terror of darkness, from their having been unguardedly frightened when children, by the foolish stories of ghosts and apparitions being seen in the dark. Here ghosts and darkness, are associated together in infancy and forcibly impressed by the passion of fear. And though reason in riper age, has pointed out the absurdity, it has not always been able to extirpate the fear. It is therefore highly necessary to guard against children's hearing such ridiculous tales related.

Among the many disadvantages attending severe measures, in training up children, one is, parents too generally trust to the effects of chastisement, and are deficient in that uniform superintendence, mild restraints, and seasonable persuasive advice and caution, on which the forming right habits, almost entirely depends. Children when subjected to severity, often obtain more pernicious indulgences, and take more dangerous liberties, than those who are moderately curbed, and gently instructed. The keen temper that transports to harsh extremes, is often accompanied by strong affections; and when anger has subsided, the parent is sorry for having gone so far; then too much liberty succeeds, till another fault, originating perhaps in parental negligence or idleness, or both, draws on the child another unprofitable punishment. And thus the continued crossing the humours that have been indulged, can hardly fail to call forth resentment, anger, sullenness, or obstinate perverseness. And as the frequent recurrence of anger or resentment, tends to beget hatred and illwill, the disposition to benevolence is destroyed, and that of malevolence is introduced in its room. Where there no other ill consequences in austerity, than giving a disgust to home, and the probable consequence of their children's associating with company abroad, and perhaps not the most discreet; it ought to guard parents against it.

It is unquestionable, that whatever tends to debase or harden, though it may restrain in single instances, can have no good effect in regulating the conduct in general.

But some may say, are we totally to exclude the rod? No. But it should be used very sparingly, and with great discretion and judgment. Never passionately or in anger: and the instances wherein it is necessary on children capable of being reasoned with, will be very few, unless parents have been previously deficient in their duty. And will it be likely to benefit the child to whip it for the parent's neglect?

According to the wise provision of Providence, the fond endearment of parental love produces an attachment in the breast of the child; a judicious parent will take advantage of this circumstance, to lay a foundation for that entire freedom which ought ever to exist between parents and children. If confidence has been early invited, by endearing affability, and established by prudence, reserve in the child will seldom have place in maturer years.

When children are accustomed to unbosom themselves, and unreservedly reveal their wishes to the parental friend, who is most interested in their welfare, what advantages must result to them, and what pleasure to the parent! And there is no fear of losing respect by familiarity, it is by that we gain their confidence, and thus learn to cure their faults.

Young people who are treated as companions, by judicious and communicative parents, are seldom addicted to degrading practices. They will even forego many indulgences to avoid displeasing or giving them pain. And as they can freely tell their schemes to their liberal minded parents, these may thereby discover inclinations in the child to caution against, which might save it from many entanglements.

And there are few young people so void of sense, as not to avail themselves of parental advice and experience, if not discouraged by want of freedom in the parents. But let it not be forgotten, that if we would have children unbosom their thoughts to us, their confidence must be invited by kindness and condescension. Not a condescension to improper indulgences, but a kind that increases parental influence in right government.

It is by enlightening the understanding, that young persons are brought to feel the true ground of parental authority. Injunctions and restraints are necessary in youth, but if they are softened by endearment, will generally find returns of obedience. And ungrateful claims to liberty will rarely oppose parental advice, bestowed with mildness. But neglect or hard usage on the one hand, or inconsiderate liberty on the other, vitiates the heart; and unamiable propensities become habitual. Innumerable preventive cares, and small attentions, in forming good habits, are indispensable in those who superintend infancy and youth. Much misery may be prevented by successive and seemingly trivail efforts to impress the tender mind with clearly defined perceptions of right and wrong.

As soon as a child clearly understands what is said to him, he should, in a mild, gentle, but firm manner, be let know his duty, and what his parents will expect of him, and among other things, that he will never obtain his desire by ill humour, or crying; but that if he asks pleasantly for what is suitable, it will be granted him. This method steadily pursued, would tend greatly to prevent that freting, crying, importuning disposition, which we often see in children, in order to obtain what they desire. When children discover, that tears and murmurs have no effect, they soon become manageable, and acquire a habitual command over themselves.

A child accustomed to have what he cries for, will sometimes cry for things a parent may not chooses to give; and persevere in crying, till he exhausts the patience of the parent, and then he is whipped. Thus people first indulge children, and then chastise them for the natural consequence of that indulgence; and it is perhaps difficult to say which injures the temper most. Don't touch this! don't do that! are frequent injunctions of a parent, who, nevertheless, permits either to be done with impunity, till some petty mischief is done, though the child was not able to make the distinction, and then he is again whipped; and to this whipping do parents sometimes appeal as a testimony, that they do not spoil the child. By an early habit of implicit obedience, and a fixed determination not to grant a child what it cries for, in order to prevent its crying, and of course, the occasion of all this whipping; would not the parent as well as the child be happier?

By diminishing temptations to do wrong, we act more humanely than by multiplying restraints and punishments. Hence the propriety of but few prohibitions, and these judicious, but decisive; such as we can steadily persevere to enforce. If we are not exact in requiring obedience, we shall never obtain its either by persuasion or authority. Parents' word should be considered a law; and when made so from early infancy, it will not often be controverted. The will of the child will become habitually subordinate to the will of the parents, and obedience rendered natural and easy. This requires steadiness and self command: and without these, there is very little hope, that the education of a child will ever be conducted upon consistent principles.

I will here relate a circumstance as stated by a female writer on the subject of education: "One morning" says she, "as I entered the drawing room of my friend, I found the little group of cherubs at high play around their fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough; but which, on my entrance, she hushed into silence by a single word. No bad humour followed, but as the spirits which had been elevated by the preceding amusement, could not at once sink into a state of acquiescence, the judicious mother did not require what she knew could not without difficulty be complied with; but calmly addressing them, gave the choice of remaining in the room, without making any noise, or of going to their own apartment. The eldest and youngest of the four prefered the former, while the two others went away to the nursery. Those who staid with us, amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I begged to know by what art she attained such a perfect government of her children's wills and actions. By no art, returned this excellent parent, but that of teaching them from the very cradle an implicit submission. Having never once been permitted to disobey me, they have no idea of attempting it. But you see, I always give them a choice, when it can be done with propriety; if it cannot, whatever I say, they know to be law, like that of the Medes and Persians, which altereth not."

How widely different, and how much more advantageous to children, as well as comfortable to parents is this kind of treatment, than that rigid strictness which produces slavish fear; or that unwarrantable indulging the humours of children, which deprives parents of any proper control over them. Pure affection is so directed to the happiness of the child as to lead out of both these extremes. And while it endeavours by kindness and love, to prevent any thing like forced obedience, it also guards against that kind of liberty by which it loses its right authority.

But it is sorrowfully observed, that while some children do not receive a comfortable attendance, there are others who by being improperly waited upon, their humours gratified, and becoming the objects of attention to a whole family, form such an idea of their own consequence, as even to assume the arrogance of command: and, if disobeyed, neglected or disappointed, will burst into a passion, and scream with rage and disappointment. Thus have the seeds of pride and self-will been sown in the infant heart. On the contrary, if a child is occasionally made to feel its weakess and wants, it learns to accept the services of others as a favour, which inspires love and gratitude.

Great indeed is the responsibility of parents, as well as the vigilance necessary in managing their offspring: Children are liable to many irregular desires, and wrong propensities; to aid them in resisting and subduing these, must be the constant care of those who educate them.

Among other evil propensities, lying is an odious one, and every precaution should be used to prevent it. They should have the example of our own invariable regard for truth; make them no promises which we do not scrupulously perform: use no threatenings unless we intend to exact the penalty; be careful about questioning them in any circumstances, under which it is their interest to deviate from truth; nor require of them promises, which we have reason to believe they will fail in performing. But if after all our precaution, we find habits of falsehood in young children, we must endeavour to break them. Let us begin by removing the temptation to it, whatever it may be. For instance, if the child has the habit of denying things which he has done, it will be prudent not to question him about them. Proper commendation and expressions of affection when he does speak truth, will be likely to operate in breaking his habits of equivocotion, more effectually than much use of the rod.

When the propensity to falsehood is in a child more advanced, perhaps the best method to cure it, is by explaining in a few forcible words, not only the evil, but the folly of an offence, which deprives him who is guilty of it of our confidence, and debases his character: that in doing it, he commits a greater crime to hide a smaller one; that he has nothing to hope from telling a falsehood, nor any thing to fear from speaking truth.

Talebearing is a habit attended with degrading and injurious consequences, and seldom fails to produce censoriousness and falsehood. Children should be strictly guarded againit it, both by precept and example; and early taught not speak to the disadvantage of any person.

An early and deep rooted sense of justice, strict justice, is the proper soil wherein to nourish every moral virtue: and therefore should claim the constant care of parents assiduously to instil its importance into the tender minds of their children. The feelings of bevenolence will never be uniform, nor extensive in their operations, unless they are supported by a strong sense of justice. For this end, the necessity and propriety of practising on all occasions, the most scrupulous integrity, liberality, fair dealing, and honour, consistent with the rule of doing unto others, on all occasions as they would be done unto, ought to be early and forcibly inculcated, by precept and example. Far from indulging a smile at any instance of selfish dexterity, they should see that we view it with detestation. And as opportunities of inculcating the necessity, frequently occur, they ought not to be passed by in silence. When a child has received an act of kindness or generosity, an appeal ought instantly to be made to his feelings, and the duty of contributing in a similar manner, to the happiness of others, enforced at the moment when the mind is in a proper tone for the exercise of the sympathetic feelings.

To establish an habitual regard to the principles of honesty, a child should not be permitted to pick up the smallest article, without inquiring to whom it belongs. This easy rule, and asking leave before they take any thing, even when very young, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

And here I will just advert to that unjustifiable inquisitiveness that leads to listening at doors, peeping into letters, and other mean devices to gain intelligence: it ought to be positively forbidden, and they taught an abhorrence of all indirect means of satisfying their curiosity: and that they ought not even to look at the contents of an open letter without liberty: nor indeed of any other writing that does not belong to them.

They ought to be taught to set a high value upon time; to consider that it cannot be recalled, and that there is but a limited portion of that precious possession for all they have to perform. The principle of responsibility for the right use of both time and property should be carefully impressed on the youthful mind. That each was given them for the good of others, as well as their own benefit.

Whatever tends to inspire children with a high opinion of their own comparative importance, or annexes to any situation in life, ideas of contempt, will certainly counteract our designs of inspiring them with humility. The contemptible light in which some children are taught consider servants or hired laborers, and the liberty they in consequence therof take, in speaking with a commanding tone of voice, or behaving with haughtiness toward these, or incivility to others whom they consider their inferiors; will at an early age produce this high opinion of their own importance. While, on the other hand, some by an unguarded freedom and familiarity with hired people or servants of low character, and perhaps immoral conduct, suffer very great loss, if not utter ruin. Great is the difficulty of keeping children from these dangers; and still greater is the duty of parents, to obey the call of principle in their domestic regulations; first by not suffering their children any commanding authority, or imperious behaviour, nor yet a dangerous familiarity with people they employ. And then, by considering the moral qualities of people they do employ in their families, no less important than their abilities. To find such may be attended with some difficulty, and probably extra expense, but would it not be preferable for our children's sake, to endeavour to get people of good character and conduct in our families, even if less qualified for business than those of bad example and greater abilities though it should cost us some exertion, as well as sacrifice of property? But it is apprehended, that if more care were taken properly to instruct and inculcate right principles, both by precept and example, and a suitable school education given to children we take to bring up, there would be less cause for complaint of difficulty to find suitable persons to employ in our families.

Early admonish children, not intentionally to spoil the most trifling article, or waste the least property, as both may be useful to poor people. Thus they will learn to save upon a principle of benevolence, and not from selfish or sordid motives. And as commiseration and benevolence are amiable virtues, they ought early to be cultivated. To give these feelings a right direction, they should be exercised in good deeds, which require some effort. They may be taught to take care of shoes, and other clothing, when past their use, that they may relieve with them the wants of poor little boys and girls, who have only such charitable supplies to defend them from the cold. And even encouraged to give up gratification for the sake of dedicating to benevolent purposes, the money which these indulgences might have required. And it will have a much better effect on them, than large gifts obtained from parental liberality, and distributed without trouble or reflection.

To accustom children to industry, is a necessary part of education. If indulged in idleness when young, it will afterwards make application to business more irksome. But while parents use proper means to fit their children for labour, and the valuable domestic arts, they should not lose sight of qualifying them to enjoy its fruits, by engaging manners, and a cultivated understanding; and thereby prepare them for the necessary intercourse with mankind. A young woman who makes and repairs her own clothing; who has been made acquainted with every particular circumstance of a servant's duty, and takes an active part in family concerns, is careful to prevent waste, or carelessness in others; will be respectable and useful in her father's family, and particularly so in a married state; where she combines frugality with plenty, retrenching superfluous cost and decoration; and thus is fitted to meet adverse as well as prosperous circumstances. When domestic economy is viewed in this light, is there a woman that will disdain to rank it among her accomplishments? Or a sensible man who will not prize in his wife, a capacity of acting as his unassuming counsellor, and of properly managing his housefold affairs?

Competent skill in the management of a family, and in the care of children, is far more essential, than all the elegant arts, on which so much time, expense and anxiety, are by some bestowed. That part of education which prepares young people to act with readiness and decision in common affairs, is of inestimable value.

Youth who are necessitated to procure their subsistence by industry, and are thereby prevented the opportunity of much literary instruction, should be pressingly encouraged to full up their leisure hours in improving their minds, by reading well chosen books, which will not only have this tendency, but be a means of keeping them out of unprofitable company. Whatever may be our occupation in life, there is in an upright, liberal, benevolent, and cultivated mind, an inherent dignity, that will meet with esteem fromall whose opinion deserves to be regarded.

People whose circumstances or situation make it necessary, may, by giving to the eldest daughter a suitable education, have a large family get their literary instruction at a moderate expense. A thoughtful, sensible girl will double her diligence to become capable of benefiting her brothers and sisters, and, animated by affection, she will not find such exertions laborious.

When children arrive at an age suitable to have the care of their clothes and other things, to furnish each with a place for their little articles; and being often told it is disgraceful to be disorderly, they will soon imbibe these opinions, and see the propriety not only as it respects neatness of clothing, but of putting every article they use in doing their business, in its proper place when done with. Thus, regularity will become as easy, and more agreeable than irregularity. The habit of order and method is important to them, because the probability is, if early taught and prized, it will accompany them through life; and prevent the inconvience and perplexity,that people often experience for want of it in the management of their business.

A boy whilst assisting his father at work, if treated with encouraging kindness, will not soon forget the hints he may receive to direct his future conduct and dealing with mankind: a daughter treated in the same manner by her mother, will receive similar advantages in managing her domestic concerns. The advantage of interesting our children in our affairs, and discussing with them such points as are proper to be laid before them, are known only by such as have profited by the respectful suggestions of filial counsel; and enjoyed the pleasure of seeing their children improved by the exercise of their judgment.

And they ought to be admitted to table at meals; and our having company should never prevent it, provided there is room; by this privilege their manners will be improved, and they will learn from others, how to conduct themselves; and by that means get divested of that bashfulness which often produces great awkwardness.

We are apt to err in not attending sufficiently to bashful children, whilst the bold and lively are treated with smiles of approbation. Those who are too shy and backward, ought to be brought into that notice, which would convert bashfulness into becoming modesty. Frequently introducing them into the company of engaging friends and acquaintance, will tend to enable them to overcome this weakness. Indeed, the frequent introduction into company from whose conversation and manners, they may gain instruction, is of no small consequence to young people in general. For by a proper attention and desire to improve, they may attain a situation to set themselves down at ease with their superiors, and become agreeagle companions.

It is not only that bashful children are sometimes neglected, but that family affection which is the natural result of children's being from infancy educated upon sensible principles, is too often nipped in the bud, by partiality of parents. Where one or more of the children in a family are singled out as objects of particular regard, it seldom fails to produce pernicious consequences. In the favoured child, it lays the foundation for pride and self-importance. In the neglected one, it raises indignation if not hatred; unless he buries his sorrows in his own bosom, and suffers under deep discouragement. Whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrows and evils it produces. Concord in a family greatly depends on parents' management: but we have no right to expect it, where partiality is manifest. In order to promote love and harmony among children, one ought not to be praised at the expense of another. No envious comparisons must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection and gives rise to resentment and retaliation. They should be instructed to feel for one another when in disgrace, and not be prohibited from interceding. Teasing and derision should not be allowed in a family, as it tends to imbitter the best temper.

To be often chiding for trivial faults, is injurious: noticing them merely by caution and advice is far preferable. Threats and scolding tend greatly to lessen filial love, and parental authority. An important step to be taken in education, is to make ourselves loved; and teach our children virtues by examples, as well as precept. Those who teach others, should first subdue their own passions.

Never can we fulfil the divine command of doing unto others as we would they should do unto us, until we have learned to restrain the passions and desires which terminate in self; and therefore, if we would assist children in attaining such a control over the selfish passions as is necessary for the practical exercise of piety, justice and benevolence; we must begin betimes to inure them to the practice of self-denial. Is it not for want of self-denial, and from acting from the impulse of self-will, that we so often see the professors of piety void of charity, benevolence, and that justice of doing as they would be done unto.

To give the intellectual part of our nature a command over the animal, ought surely to constitute a primary object in education; for according as the one or the other prevails, will the character be formed to vice or virtue. And yet we generally act towards children, especially when young, as if the sensual part of their nature were the only object of our concern.

Hence, amongst other evil consequences, is that resulting from the mistaken conduct of pampering the appetite, and indulging the pleasures of the palate in childhood; and they are of greater moment than many parents are aware of; for thereby the idea of happiness becomes associated with the gratification of the sensual appetite; hence proceeds the degrading habit of unwarrantable self-indulgence in eating and drinking in riper years.

And is it not more than probable, that parents sometimes implant the spirit of pride in their children by the finery of dress they put on them when young? And thus they become captives to the vanity and frivolousness of fashion. The inconstancy of which is such, that it is quite sufficient if one mode of dress, however useful, has been long adopted, it must be discarded, and another, though less convenient, but having the charm of novelty, substituted in its place; even though it be so formed as almost to put modesty to the blush. Is it not then a duty we owe our children, to model their dress agreeably to that simplity which is so noble, so delightful, and in all respects so conformable to christian simplicity?

The most opulent parent ought not to be ashamed to adopt in the economical education of their children, the excellent motto, "waste not, want not." Early habits of care, and an early aversion and contempt of waste and extravagance may preserve an estate, which for the want of them might be soon lavished away. And to encourage young people in economy, they should be taught to take a family interest in domestic expenses. Parental reserve in money matters, is impolitic: as one judiciously observes, "that father who wraps his affairs up in mystery, and who views his child with jealous eyes, as a person who is to begin to live when himself dies, will probably make him an enemy, by treating him as such." A frank simplicity, and cordial dependence upon the integrity and sympathy of their children will be more likely to insure to parents their disinterested friendship. Ignorance is always more to be dreaded than knowledge. Young people who are acquainted with family expenses, and the various wants of a family, will not be likely to be unreasonable in their own expenditures. And the pleasure of being esteemed and trusted, is early felt, and the consciousness of deserving confidence is delightful to children.

Whatever is read or children hear spoken of in terms of admiration or approbation, if it shall coincide with their inclinations, must give a strong bias to their minds. Hence the necessity of guarding conversation in families; as well as excluding companions and books that have a tendency to vitiate the heart. And people should conscientiously abstain from passing encomiums on the beauty, sprightliness or other accomplishments of children, as it tends to lead to pride and self-conceit, which otherwise they might have been preserved from. To prevent children from reading improper books, parents should be careful to provide proper ones, and if we wish to inspire them with the love of the Scriptures, let them see that other books are read and dismissed, and the bible alone remains the constant companion of our serious hours, the subject of our daily meditation; they will associate the idea of superior excellence with the bible, before they are able to read. And on the contrary, if they perceive that we read it but seldom, and perhaps with seeming indifference, it will prejudice them against it.

In all our management of children and young persons, our chief object should be, the introduction of sentiments that are friendly to virtue and happiness. But in order effectually to impress these sentiments, let us bear in mind, that example has a powerful effect. For though parents concerned for the welfare of their children, caution them against anger, if they see this passion given way to in the parents, of what effect is precept? Again, we advise them against an avaricious disposition: but if they discover, that our prevailing desire is to accumulate wealth, will they be likely to act differently? We teach them the necessity of doing unto others as they would be done unto; and yet, if they detect us in conducting ourselves contrary to this rule, will they not learn by our example to do as we do? Parents who are devoted to pleasure, and self-indulgence, must expect their children to run the same course. A mother who is fond of dress and company, whose aim is to attract attention, and outshine her neighbours and friends, in the splendor of her furniture, &c. may indeed lecture her children on the necessity of humility, and caution them against the pomps and vanities of this world; such lessons may play upon the ear, but will never sink into the heart, while they are taught by her example, that these very pomps and vanities are the prime end of existence.

While esteem for goodness and piety are by parents professed in words, but contradicted by conduct; in vain will be the effects of religious or moral precepts. If we teach the love of the great Supreme with our lips, and that of mammon by our lives, we may assure ourselves, the latter only will be taught effectually. Children from the earliest dawn of reason, should be learning from the tenor of our lives, an esteem for virtue, and aversion for vice.

Upon the heart, the uniform tenor of precept and example, wrought into habit, and confirmed into principle, can alone be expected to make an effectual and lasting impression. The experience of mankind confirms this truth; and yet too many of us appear to cherish the idea of effecting wonders, by giving our children lessons of virtue, and storing their memories with facts and theories, unaided by example.

It is of the utmost consequence, that the first impressions made on children's minds respecting the Divine Being, are correct, and encouraging. They should be taught that he is the giver of every good, the author of all felicity, that he is love itself, and delights in our happiness. These impressions, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence and gratitude, and be a better foundation for a practical assent to the truths of the gospel than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrines of christianity ought to be presented in the simplest forms; divested of all incomprehensible articles of belief. It is to be feared that some pious, but ill-judging parents, by representing the deity to the imagination of children in the light of an avenging sovereign, whose service is perfect bondage, have thereby united such gloomy and unpleasant ideas with religion, as greatly to strengthen their resistance to the admission of truth.

It is by refining and exalting the motives of action that parents promote the happiness of their families. Therefore, it is very important to fix on the young mind a conviction that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintained. If ye love God, ye will avoid evil, and do good; and it is the purity of the motive which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life to act for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May the concerned parents, therefore, not suffer the lively season, when the hearts of their children are flexible, the conscience tender, and love ardent, to slide by, without impressing by example and precept, those principles, on their adherence to which their happiness in time and eternity depends.

I will here close these observations, by saying, that whatever be the evnt of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty of training their child in the way he should go. Very different must be the feelings and reflections of those parents, who, though mourning over a prodigal child, can appeal to the searcher of hearts, for having endeavoured to the best of their knowledge, to lead him in the path of rectitude, from those who, though also lamenting the evil courses of their offspring, have their own neglected duty of seasonable instruction staring them in the face.

(16)

HINTS
to
YOUNG PEOPLE
on the
DUTIES OF CIVIL LIFE.

YOU are now at that season of life when you are most susceptible of improvement. Your faculties are expanding; and exercise will increase their powers. The understanding is now inquisitive and eager for information. Let it be your aim that it be directed to the contemplation of proper objects; and the acquisition of useful knowledge. If left uncultivated, you may conceive false notions of things, and will probably imbibe such prejudices, as may hereafter give a wrong bias to your conduct through life; and, in a great measure deprive you of the satisfaction and benefit that may be derived from civil society,

Now indeed is the seed time of life; and according to what you sow, you shall reap. The direction you now give your desires and passions, will be likely to continue to govern them. Beware, therefore, at your first setting out in life, of those seducing appearances of pleasure that surround you; or other snares and temptations the world holds out. It often happens, that by a continued series of loose, though apparently trivial gratifications, the heart is thoroughly corrupted. Guard therefore against accounting any thing small or trivial, which is in hazard of introducing disorder into your hearts. Set out with intentions, that usefulness and active goodness shall direct your pursuits: thus will each in his place, contribute to the general welfare, and reap the consequent benefit of their own improvement.

A great duty of civil life, is to remember others, and fulfil the obligations we are under of doing good. Civil life is a commerce of mutual assistances. The most virtuous bring the greatest share. In seeking the good of others, you will generally insure your own.

People who live only for themselves, are despicable creatures. Self-love sometimes occasions us to commit great crimes; and in its most innocent state, it weakens the virtues and harmonies of society, and lessens to us our own faults. Which, to see in their true point of view, we must behold, with the same eyes with which we see our neighbour's defects.

By reflecting frequently upon your own failings, and showing them to yourselves without disguise, you will draw from this examination sentiments of humility towards yourselves and indulgence towards others.

On your first entering on the stage of action in the world, to keep good company, will be of great importance to you. It will give you a relish for such company; and thus you will be likely to receive proper impressions: and early impressions, whether right or wrong, are often decisive as respects future conduct in life. Associate, therefore, with those from whose conduct and conversation, you may by proper attention, gain instruction and useful knowledge. Depend upon it, you will sink or rise to the level of the company you keep. People will judge of you, and not unreasonably by that. Bad company is often very fatal to young people. If you associate with those whose habits of life are immoral, and irregular, you can hardly fail of being corrupted by the pernicious influence of their example; and by the destructive tendency of their sentiments, which last they will endeavour to insinuate into your minds, to the exclusions of the better ones you may have possessed. Cautiously avoid the company of such persons.

Even if the company you keep be not of the libertines or vicious kind, yet if they withdraw you from that attention to yourselves and your domestic concerns which becomes a good man, they are unprofitable, and may prove very injurious.

There is a class of young men, who think to distinguish themselves by an air of libertinism; but it degrades them in the opinion of sensible persons. It proves, not a superiority of mind, but depravity of heart. Purity of manners, and respect for religion, are necessary to those who would wish to be respected by worthy people. Virtue exalts the condition of man, as vice degrades it. The basis of happiness is peace of mind, resulting from the testimony of a good conscience.

It is our duty as well as interest, to endeavour to promote intellectual and moral improvement in conversation, and to bring into a disposition to bear with others, and to be watchful over ourselves. Seek not to shine. Remember, that simplicity, accompanied with a pleasing mildness, and proper regard for others' feelings, is the first charm in manner, as truth is in mind. Remember also, that this mildness, and regard for others' feelings ought not to be an occasional ornament, but an every day habit: not put on merely when you go into company, and laid aside when at home, where it may be most needed. If people would always observe it at home, it would prove an efficacious prevention to the frequent recurrence of those jars and wrangles by which the happiness of many families is destroyed.

If a due regard for the feelings of others were properly cherished both at home and abroad, that gentleness, and strict civility which are one of the virtues of society, and which give securiwhich give security and pleasure to our social intercourse, would in all companies, and on all occasions, be maintained. Civility and true politeness, are near of kin; and consist not in the adherence to the unmeaning forms of ceremony; but an exquisite observance of the feelings of others; and an invariable respect for those feelings. To express (without an indispensable necessity) what you suspect may wound the feelings of any present, whether it respects themselves, profession in life, religious opinions, or indeed on any other account, is uncivil, and not a trait of a good education, or an improved mind. If any present possess a particular weakness or infirmity, genuine civility will not admit to exercise your wit by inventing occasions which may lead to expose or betray it: but will dictate to give as favourable a turn as you can to the weakness of such.

To treat the frailties of our fellow creatures with tenderness, to correct their errors with kindness, to view even their vices with pity, and to induce by every friendly attention, a mutual good-will, is not only an important moral duty, but a means of increasing the sum of earthly happiness.

Polite or well behaved people discover a modesty without bashfulness; a candour without bluntness, a freedom without assurance. They do not rudely contradict one another. They are attentive to what is said, and reply with mildness and condescension. They neither intermeddle unnecessarily with the affairs, nor pry into the secrets of others. Thus their conduct being easy, agreeable and consistent with sincerity, they command respect. In short, true civility or politeness, is that kind of behaviour which unites firmness with gentleness of manners, accompanied with a disposition to please, but never at the expense of integrity.

But there is a description of people who style themselves plain dealers; they speak what they think with a rough bluntness, and uncontrolled freedom, without respect to time or place. They openly reprove the faults of others, and throw out their satire indiscriminately. Such persons, however unexceptionable their morals, and however true their remarks, are notwithstanding unpleasant companions.

In conversation, mark well what others say or do. A just observance and reflection upon men and things, give wisdom. Those are the great books of learning too seldom read. Be always on your watch, but particularly in company. Interrupt none. Be swift to hear, slow to speak. This gives time to understand, and ripens an answer. Aim not to use fine words, but rather to convey good sense; and chiefly to be pertinent and plain. Truest eloquence is plainest; and brief speaking, that is, in as few words as the matter will admit of so as to be clearly understood, is the best. Never change simplicity of manners, speech or behaviour, for that which is the effect of false taste, or servile imitation. Banish art and affectation, for you will not make yourselves agreeable by either. Strict sincerity with unassuming manners, will gain you the esteem and confidence of your acquaintance.

Do good when you can, speak evil of none, is an important lesson; the latter should be so indelibly imprinted on the mind, as to keep you on your guard in all company, and on every occasion, to avoid saying any thing of an absent person yourselves, or countenancing it in others, that will tend to lessen his reputation. For although evil speaking too frequently forms a considerable part of common conversation; this does not lessen its criminality nor palliate the injury done to the reputation of our neighbour. Avoid therefore and discourage every kind of detraction. Listen not to slander. Never judge with rigour, nor condemn any person unheard. Remember, there are things resembling truth, that are not true. In private judgment we should imitate the equity of public. Judges never decide without examining the grounds of accusation, and hearing the defence of the accused. It would indeed be great injustice if they did.

And let me impress it upon you, that a sense of justice be the foundation on which you act. In your most early intercourse with the world, and even in your youthful amusements, permit no unfairness to be found. Despise that gain which cannot be obtained without mean arts. Stoop to no dissimulation, for it will sink you into contempt. Engrave on your minds that sacred rule of doing all things to others according as you wish they would do unto you.

And as justice is due unto man, so is tenderness to the brute creation; since both originate from the same principle. To torment any living creature, even the least insect, is an act of inhumanity. They are alike subject to pain with ourselves. The All-wise Creator, whose mercies are over all his works, did not give us dominion over the beasts of the field, that we should exercise it with cruelty. Yet how often do we see them treated with the most unfeeling barbarity? particularly that useful animal the horse; how he is lashed and driven, as if he were void of sensation, or a capability of suffering by extreme fatigue. And the faithful dog, how frequently is he kicked about and abused.

Endeavour so to have the mastery of your temper, and be governed by reason, as not only to avoid abuse to brutes, but to possess such coolness of mind, and serenity of countenance, as to bear to hear disagreeable things from your fellow men without anger, and agreeable ones without sudden bursts of joy. If from some cause you feel a hasty rise of passion, resolve not to utter a word, while you feel that emotion within you. Determine to keep your countenance as unmoved, and as unembarrassed as possible. People are sometimes led into great inconsistencies by giving way to anger. By silence, or an answer in meekness or gentleness, the offending person will sooner be convinced of his error, than by a return of angry expressions. Passionate persons often make others unhappy, and themselves miserable. Indeed people when angry are not themselves. And therefore silence to passion is the best answer; and will frequently conquer what resistance inflames.

Never give the least place to the feelings of hatred and vengeance. To revenge is mean. If any one has injured you, seek satisfaction by manifesting greater moderation, than he who attacks you has of malice. By forgiving an offence, you will in some measure disarm your enemy, and perhaps convert his enmity into friendship. Indeed, the christain has but one mode of obtaining satisfaction, that of doing good to those who injure him. This is the most delicate, effectual, and only allowable retaliation. He that pardons, feels a satisfaction as much above what vengeance affords, as pleasure exceeds pain.

And be assured, that the greatest errors, or most erroneous principles in religion possible for men to embrace, will never warrant in us the exercise or indulgence of a malevolent disposition towards them. From every view of perfection, the idea of ill-will is totally excluded. And every degree of kindness, or a disposition to do good, becomes a proportional source of happiness to the benevolent mind. To cultivate feelings of benevolence and love towards our fellow creatures of every description, is a trait in the christian character. And were the true spirit of christian charity to become, as it ought, the distinguishing characteristic of professing christians, the despicable principles of bigotry and superstition which have caused those bickerings and animosities that have so debased the character of the professed followers of Christ, would be banished from among them.

Be faithful to your promises: but that your word may obtain entire confidence, be careful how and what you promise. Observe truth even in trifling things. It is wicked as well as contemptible to wound it.

Be humble without being bashful. Bashfulness is sometimes a secret pride. The medium between a kind of improper bashfulness, and disgusting forwardness, marks the well-bred man. He feels himself firm and easy in company; is modest, without being bashful, and steady without being impudent. Is not disposed to engross the conversation to himself, but gives to others an opportunity of being equally free and unrestrained. When he converses with strangers, he does not incautiously condemn their customs and habits, by arrogantly holding up those of his own native place as much preferable. This man converses with his superiors with ease and respect; with his inferiors without insolence, and with his equals with that becoming freedom and cheerfulness, so grateful and pleasing in conversation.

The vain man is so full of himself, that it is I at every turn that does this or that. Tell him any thing, and he has known it long ago: he outruns information, or else proudly rejects it. Whereas, the greatest understandings are most ready to learn, and generally least arrogant.

Self-conceit, presumption and obstinacy tend greatly to lessen those possessed of them in the view of sensible persons; and in youth, blast the prospects of future improvment and usefulness. "Seest thou a man wise in his own conceit; there is more hope of a fool than of him."

In relating what has happened, omit every circumstance that is not material. And beware of digressions; otherwise you may render useful communications tiresome.

Avoid whispering in company; it bespeaks ill breading; and is in some degree a fraud, conversation being a joint and common stock.

Mimicry is the common and favourite amusement of little, low minds: practise it not yourselves, nor applaud it in others.

As I am pointing out traits in conduct that are merely unpleasant, as well as those more offensive and blamable, I will mention the too prevalent habit of loud laughing; which to say the best we can of it, is a disagreeable one. It is generally excited by low jests, or silly accidents, which people of reputation and good sense should show themselves above. Sensible conversation gives a cheerfulness to the countenance, but seldom provokes loud laughter. And some people accustom themselves to laugh when speaking. These habits, though not criminal, are unpleasant, and aught to be avoided.

When you are in company, try to bring the conversation to some useful subject. Points of history, literature, the customs of particular countries, &c. are surely better subjects than conversing about other people to their disadvantage, or about dress, or relating such kinds of stories as afford no information. Beware of relating marvellous things, that may require proofs to be believed.

Be cautious of entertaining company with your own personal concerns, or private affairs: though they are interesting to yourselves, they are generally tedious to others.

Never say a word that can be construed as fishing for applause. Do not imagine that any thing you can say respecting yourselves, will either varnish your defects, or add lusture to your perfections. Indeed discreet, well educated persons, rarely find opportunity to speak much of themselves, they are better employed. Those who speak little of themselves: but who set other people's merit in its true light, make a favourable impression upon the minds of their hearers, and acquire their love and esteem. They who are less anxious to obtain the approbation of others than to merit it, generally do both.

Never maintain an argument with heat and clamour, though you are confident of being in the right: but give an opinion cooly and modestly, which is the best way to convince. And if that does not do, try to change the conversation in a gentle easy way: for truth often suffers more by the heat of its defenders, than from the arguments of its opposers. If you would convince others, stand open to conviction yourselves, and if you would please others, do as you would be done by. To acknowledge a mistake when convinced of it, indicates an ingenuous mind. But obstinately to adhere to our sentiments when convinced of an error, bespeaks stubbornness, pride, and self-importance.

It is the high opinion people entertain of themselves, that leads them to be inattentive to what others say, and to assert their own opinions, and supposed rights, with so much haughtiness, and to assume so much over others. A daring confidence is mean and disgusting, while that becoming modesty that generally accompanies true merit, engages the minds of people in our favour. Reflect what a disagreeable impression an inattentive behaviour, an imperious manner of speaking make upon you at first sight in a stranger. What pleases or displeases you in others, be persuaded, that in general the same thing will please or displease them in you.

To escape the accusation of being desirous to be thought learned, or passing for scholars, abstain from any display of your learning, how great soever it may be. Seek not to appear wiser or more learned, than the company you are with. And whatever you converse about, let it be in an easy, natural and unaffected manner. The manner of doing things, is sometimes more important than the things themselves. If you have occasion to contradict any body or set them right from a mistake, avoid bluntly saying, "that is not so," "I know better;" but rather express a belief that it is a mistake, or misinformation: or ask the question, is it not thus or so? For though you may know a thing better than other people, yet it is displeasing to tell them so directly without something to soften it. And may you who have this superior learning or other useful qualifications, or possess riches or power, bear in mind, that these can only render the possessor happy in proportion as he employs them to increase the happiness of others. They are instruments in his hands: the wants and helplessness of mankind are the objects to which they are to be applied. Of their use an account is to be rendered. To what end designed, how they have been used and what reckoning awaits them, are solemn reflections.

A taste for useful employments and literary instruction tends to solidity of judgment. Those who can cheerfully relieve the wearisomeness of domestic concerns by a well chosen book, will escape from many of the follies and indiscretions to which those are liable, whose resource is dissipated or gossiping parties; or the chit chat of visiting acquaintance. The lovers of industry and books, will generally visit others, or be visited themselves, from affection and esteem: and their object be improvement, as well as pleasure. And their home will be secured from dullness, by a mind invigorated by useful information. By reading books judiciously chosen, the understanding is enlarged, useful precepts and examples are learned; a knowledge of the customs, manners, government and laws of different nations is obtained, reflection and meditation are promoted. And though I shall not attempt to point out a cource of reading, yet suffer me to urge that the Scriptures have the first place. Read them frequently, and with minds desirous of being benefited: then you will find them both delightful and instructing. The old Testament for history chiefly; the Psalms for meditation and devotion; but the New Testaments for doctrine, faith and practice. And here, dear young people, permit me to entreat you, as you value your best interest, not to spend your precious time in reading novels, plays, tales of wonder, and such other books, as your best feelings, if attended to, will tell you are calculated to corrupt, by leading the mind into vanity, and unprofitable pursuits, if not into erroneous principles. They often fill the minds of those who indulge in reading them, with visionary notions; and hence their conversation is frivolous and trifling, and they rendered unfit for the useful intercourse of society.

And although history affords much necessary and useful information, yet, in many of the histories, both of ancient and modern times, such are frequently the representations of the crimes and the virtues of historic heroes, that the feeling mind is shocked on reading them. History often presents a disgusting, terrible list of crimes and calamities. Murders, assassinations, battles, revolutions, are the memorable events of history. The historian makes the love of glory atone for military barbarity; treachery and fraud are frequently dignified with the names of prudence and policy. Yet desirous to appear moral, he makes out an inconsistent, and ambiguous system of morality. If you are not careful when reading such histories to maintain correct ideas of right and wrong, I mean such as christianity inculcates, and not suffer yourselves to be deceived by the gloss the historian puts on heroism, and the unchristian conduct attendant on war to justify crimes; you may be led into great and fatal error. Therefore, when you read those astonishing accounts of military barbarity, and other dreadful consequences of war, cherish the just astonishment and sorrow you feel, as arising from that spirit of love and tenderness that the gospel inculcates, and which characterizes the christian.

And although it may be considered a digression, I will invite the attention of young men to the subject of war. For, although war, for wise purposes, doubtless, yet to us inscrutable, was permitted to the Jews, we are under the gospel; a dispensation widely different from that of the law; as Christ has taught us by his precepts and doctrine, and particularly pointed out, in his memorable sermon on the mount; and has confirmed by his example of love, self-denial, and doing good on all occasions, and to every description of people, even to his greatest enemies, who sought his life, and finally crucified him: how he manifested his kindness, and disposition to forgive injuries; by healing the wounded ear of one, and praying for the forgiveness of them all; Father, forgive them, was his meek language. I wish you to examine the nature and design of christianity, as set forth in the New Testament; and judge for yourselves, whether the spirit of love, meekness and forbearance that the Saviour practised and strongly inculcated; and which his apostles so forcibly recommended as the main pillar on which christianity is founded, is or is not in direct opposition to the ambitious, revengeful, cruel spirit that generates and supports war. If so, do not suffer yourselves to be led into error, by publick opinion or common practice. For remember, to be a christian is to be of a disposition like unto Christ; forgive injuries, love and pray for enemies, do good to those that hate us, and resist not evil. He has set us an example that we should follow his steps, says the apostle Peter.

Now, leaving the subject of war, accept of a few more hints on the employment of the early years of life. While you are young, form your reputation; increase, by your prudent conduct, respectability: put your affairs in proper order; be careful in your expenses; let them be governed by moderation and economy. Retrench superfluous ones, in order to enable you to bear those which propriety, friendship and charity demand. Make a fund of your frugality that you may draw thereon for the service of the needy. In a word, to squander away no time in idleness, but to employ it to some good purpose, and to waste nothing that may be useful to others, should be a conclusion strictly adhered to; because we are accountable to the bountiful giver, for the right use of both time and property. There can be no excuse (even where wealth abounds) that will justify waste and extravagance; neither can any justifiable plea be offered for hoarding up riches, while there are so many deserving poor, that are in want of the necessaries of life.

By industry and economy, we are enabled to be charitable, and sometimes liberal. And where charity keeps pace with gain, we may hope for a blessing on diligence. But to slave to get, and keep it sordidly, is a sin against Providence.

Liberality differs from charity in this; that she has sometimes other objects; she not only relieves the poor, but also casts her eye on those who do not absolutely want. She finds out virtue in a low degree, and exalts it. She eases their burden who labour hard to live; many kind and generous turns those find at her hand, who do not quite want. The decayed, and the widow and the fatherless partake of her kindness. She takes one child and puts out another to lighten the loads of overcharged parents. True liberality is plentiful, but not superfluous; and is a noble principle in man. By it the enjoyment of prosperity is redoubled.

Never listen to the cravings of vanity. We wish to be like others. But this desire extends a great way, and is seldom satisfied. Among other cravings of vanity, listen not to that which dress demands. Excess in apparel is a costly folly. The more simple clothes are, the better. Neither unshapely nor fantastical. For use and decency, and not for pride. Nature requires not studied ornaments. A plain manner is in general the greatest ornament. A modest dress has been considered the shield to virtue. In simplicity of attire, we commonly see a becoming neatness; and a uniform neatness, is certainly preferable to that careless, and sometimes not very cleanly attire in the morning, with a splendid display of finery in the afternoon, which some women are found in. The imputation of want of neatness and delicacy is a great stigma on the female character. If young people contract a slovenly manner, they will seldom acquire a habit of neatness, when advanced in years. On the contrary, if whilst young, they are habitually neat and clean, they will rarely if ever, be seen otherwise.

The world talks much of fortune, riches and greatness, while wisdom says, "lower your desires to things simple." Lay aside unnecessary expenses, and learn to be satisfied in a plain, simple, temperate way of living: the real comforts of life are far from being lessened thereby. Remember but little is wanted for the necessaries of life, but much for those of opinion and imagination.

In expectation of greater happiness and enjoyment, mankind aspire after situations in life above, or different from those they are in; but when attained, how are they disappointed? New wants and desires arise; new objects are required to gratify them; dissatisfaction continues, and the void which was to have been filled, remains as great as ever. Seek not therefore, to be rich or great, but happy: and if you would be happy bring your minds to your condition; and have an indifference for what is more than sufficient. Contentment and resignation will find comfort, even in an humble and low situation. Be humble and you will learn contentment, and cheerfully accommodate yourselves to that station of life, in which you may be placed.

And as the friendships you form, may materially affect your happiness; let your intimates be few, though your acquaintance may necessarily be large. And be not hasty in the choice of confidants. Let prudence and discretion accompany you in the selection. In true friendship there is a mutual regard, accompanied with a desire to improve each other, void of all motives of self-interest. A proper sense of virtue and honour, are necessary qualifications in an intimate. Where these prevail, attended with a free, sincere kind and obliging disposition, the conversation of such friends will be pleasing and instructive, and they will be likely to strengthen each other in virtue.

Thus likewise with regard to the solemn engagement of marriage, be not hasty in fixing. Keep in mind the importance of the undertaking, and act with great caution. Enter not unadvisedly into it. An attachment hastily formed, or founded merely on personal charms; is seldom lasting: and if riches are the motive, it is very doubtful whether real happiness in enjoyment will be its consequent. Matrimonial union and felicity must have something more solid for their basis. To be well acquainted with the principles, temper and habits of the person before you fix, is very necessary. There is but little probability, that a married state will be happy or free from many disquietudes if it is not founded on virtue. And even where there are traits of virtue, yet if not a coincidence of religious sentiment, there is still less probability, that even a comfortable harmony will be maintained; especially in educating a family of children. When marriage has been entered into without previous circumspection, repentance comes too late.

As entering into the married state is serious, so the duties of it are very momentous; and if duly attended to, will teach the wedded pair to contribute as much as possible to each other's ease and contentment; both in prosperity and adversity. The same assiduity should be used to preserve an affection, as to gain it. If you would preserve love, endeavour to acquire those happy dispositions which are attractive and durable; bearing in mind, that between man and wife, nothing ought to rule but love. Authority is for children and servants, yet not without sweetness. A meek and quiet spirit, cheerful conversation, tenderness, accompanied with a due allowance for, and disposition to overlook and cover each other's failings, will tend greatly to establish and preserve matrimonial happiness and cordiality. But on the contrary, if a little self-will in one, should meet with anger in the other; or some trifling misconduct with upbraiding; or if there should be reproach instead of forbearance, and sullenness and indifference, in the place of good humour and kindness; or if while the wife is prudent and economical at home, the husband is squandering away time and property in diversions and extravagance abroad; or if on the other hand, the wife runs into costly finery, and other superfluous expenses which the industrious husband with all his exertions cannot afford to pay, conjugal felicity must be greatly lessened, if not destroyed.

Among other duties, may you not forget the obligations of love and gratitude due to those who gave you birth. To honour our parents is a divine law. To assist them when they need assistance, if in our power, is a debt we owe them. It manifests great want of filial duty, not to provide for those in the infirmities of old age, who so amply provided for us in the helpless state of childhood. Indeed much of the happiness of parents frequently depends on the conduct of their children: it is from them that they expect to derive comfort in the decline of life. How strong are the ties which unite affectionate parents to their children, when they repay their tenderness by kind attention, care and assistance?

As a family is the common consequence of marriage, and servants or hired people generally make part of the family; permit me to remind you, that servitude being established contrary to the natural rights of man, it ought to be softened as much as possible, and servants made to feel their condition as little as may be. Do not bear hard upon them; it bespeaks littleness of spirit to behave with loftiness to those who are subject to us. Mildness of command begets love in children, and respect in servants; and tends greatly to preserve domestic enjoyment, as well as to enforce obedience. But when commands are arbitrary and imperious, they are destructive to social harmony. Never use illiberal words; these are what a polite and delicate person should always avoid. Have we a right to expect domestics without faults; we who show our own so often? It is our duty to inspect their moral conduct, as well as their labour; and in particulars of which they are ignorant, we should instruct them. And when they find us ready to assist, and advise them, and to promote their welfare, and render them easy in their situation, they will it is probable, respect and be unwilling to offend us, as well as feel an interest in our concerns. Whatever virtues you wish to find in servants, let them find the same in you. A good example will be the likeliest means of preserving them in a uniform course of regular life. But a bad one, may corrupt the best inclinations.

It is a common saying, that "Despatch is the life of business." And nothing tends more to despatch, than method. Lay down a method for every thing, and stick to it invariably, as far as unexpected incidents may allow. "Do one thing at a time," is an excellent maxim. By strict attention to the object in view, and never putting off till to-morrow, what may done to-day, you will accomplish more, and it will be better done, than by hurry, bustle and agitation. And bear in mind, that whatever is worth doing at all, is worth doing well. It facilitates business much, for people to have the implements for doing it regularly put in their proper places, that when needed, they know where to find them. Some people often spend as much time in looking for their tools, as it takes to do the work they want them for. A proper example of regularity, in the husband, in his department, and of the wife in hers, will soon teach their family. Do every thing in its own time, keep every thing in its own place, and have every thing for its own use, is a salutary rule. The want of attention to this rule, and not methodically arranging business, is frequently to be seen in those persons, who, though they have much to do, get but little done; frequently in a bustle, many things begun, but none finished. The man of order avoids two extremes, the multiplicity of mixed affairs, which often produces hurry and confusion; and the total want of business; and thus steers clear of idleness, that most fruitful source of crimes and evils.

And now in order both to adopt, and reap the advantages of regularity and method, I would encourage early rising. But to do this, it will be necessary to avoid a practice which has become too fashionable; at least in many places, and that is late hours in retiring to rest. The night is properly adapted to sleep; because the darkness with which we are then surrounded is less favourable to business, and particularly auspicious to rest. When the light of day withdraws, how naturally do the brute creation retire to their repose! This solemn stillness of the night, invites us to do the like. But too many seem at present to reject the invitation; and to confound as it were the system of Providence, by the unnatural practice of devoting much of the night both to business and pleasure, and of the day to sleep. Thus, that part of the day spent in sleep, will be to such a perfect blank, and for whom the sun will almost shine in vain. Early rising contributes to health, and invigorates the faculties; as well as enables to appropriate each part of the day to its respective purposes.

Too few people are good economists of time, though so very precious. The young are apt to think that they have so much time before them, that they may squander it away as they please; and yet have enough left: like as great estates have frequently seduced to a ruinous profusion. Fatal mistake! always repented of, but generally too late. Thsoe half hours, and hours, in the course of the day, which people think too short to deserve their attention; would at the end of the year, amount to a considerable portion of time; and might be usefully employed in various ways, particularly by taking up some good book.

The principle of being accountable for time, if once fixed in the mind will lead the conscientious person into an inquiry, whether he spends his time as he ought; whether some of his recreations or amusements, which, though not condemnable in themselves, do not encroach upon hours which ought to be dedicated to better purposes; and therefore ought at least to be abridged. He is not contented to spend large portions of time harmlessly, it must be spent profitably also. And it will not even be enough, that his present pursuits be good, if he is convinced they might be still better. Thus he will be making continual progress in turning time to account. And his love of frivolous amusements will decrease, in direct proportion to the increase of his relish for those pleasures which religion enjoins and bestows. And as his views become new, so his dispositions, tastes, and pursuits are new also.

You will doubtless perceive that one object in the preceding remarks, has been, to encourage industry, and a regular and careful attention to business; in the pursuit of which, and indeed in all your doings, permit me to call your attention to that comprehensive passage of an apostle, "Let your moderation be known unto all men; the Lord is at hand." As if he had said, look to your ways; have a care what you do; for the Lord is near you, he sees you, he marks your steps, and he will judge you accordingly. Let this excellent, this home and close sentence live in your minds, and influence all your actions; thereby the world will be properly estimated, and no extremes prevail. And frequently to examine not only your conduct, but your motives; not merely what you do, but why you do it; will have a very salutary effect.

Having thus endeavoured to point out some of the duties of social life, and the requisites to qualify you for agreeable companions; I will now give it as my fixed belief, that with every other accomplishment, without religion, and being governed by its principles, you cannot be happy, even in this life. The happiness of man depends more upon the state of his mind, than upon any other circumstance; nay more than upon all external things put together. Therefore, unless we possess, what real religion produces, a conscience void of offence, and a well-governed mind, the highest prosperity and worldly enjoyments will not afford substantial happiness. Expectations of bliss which rest on earthly possessions and pleasures, will end in disappointment.

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Lecture on Moral Education
Jacob Abbott
1831
Hilliard, Gray, Little and Wilkins

"It is not moral instruction chiefly at which we are to aim, but moral education. That is to say, our object is not to teach our pupils what their duty is, but to induce them to do it. They know what their duty is already. I do not mean that they need no instruction, but that instruction is not the main point. The difficulty with the whole human family is not ignorance in regard to right and wrong, but a want of moral principle, to resist the temptation to do acknowledged wrong. The virtuous - in whose cases the temptation has been weakened by protracted resistance, and moral principle strengthened by long continued cultivation, - are often inclined to imagine that to know duty distinctly will ensure its performance. They do not understand how completely conscience may be seared, and how imperious are the demands of propensities and passions which have long been indulged."

1. Discusses the degree to which moral training should be part of the elementary school curriculum.
2. Defines the manner in which to motivate children in school work and in moral duty.
3. Discusses the contribution of moral training to good and harmonious social relations.

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LECTURE
on
MORAL EDUCATION,

DELIVERED IN BOSTON,
before the
AMERICAN INSTITUTE OF INSTRUCTION,
AUGUST 26, 1831.

BY JACOB ABBOTT.

BOSTON:
HILLIARD, GRAY, LITTLE AND WILKINS.

1831.

MORAL EDUCATION.

It will probably be generally acknowledged, that in our schools the department of moral education is in the rear of all the others. It is not that the principles by which the conscience and the heart are to be reached, are less sure or less attainable than those which we obey in cultivating the intellect; but that they are less generally understood, and have a much slighter influence in regulating the practice. Every teacher feels that it is his *direct business* to secure the progress of his pupils in the arts of reading, writing and calculation; but we leave the affections and dispositions of the heart to grow as they will, and it is to be feared that the atmosphere of the school-room withers and blights, as often as it protects and sustains.

Suppose that some lover of statistics were to go through the families among whom we respectively teach, with the view of collecting from them authentic information in regard to the *intellectual* and also to the *moral* progress of their children.

Under the first head we may imagine the enquirer to ascertain precisely what progress in the various branches of *school instruction* has been made. He may enquire into the state of the intellectual powers of the pupils when they entered school,—and learn whether any, and if any, what progress in reading, spelling, writing and arithmetic, has been made from month to month, and year to year. The result of such enquiries would unquestionably be the evidence in almost every case of a steady, though perhaps slow advance. The boy who enters ignorant of his letters, does, in process of time, somehow or other, learn to read. There is no school so entirely unsuccessful but that its pupils do, as months roll on, acquire the power of writing. They do by some methods, good or had, learn to add a column of figures, and to calculate, slowly and awkwardly perhaps, the sums, they receive and pay. A school is in these respects never a failure. The children may advance slowly, and in a rather zigzag direction. Still they do advance.

But suppose our enquirer were now to open his budget of questions relating to the *moral* progress of the pupils. He would in most cases, we think, obtain a very different result. Let us imagine such questions as the following to be addressed to the parent.

"Has any apparent change taken place in the *character* and *conduct* of your child since he began to go to school?"

"Has he become more *amiable* and *gentle*, or more *rude* and *selfish* and *ungovernable?"*

"Has his regard for truth been increased or diminished by the influence of the school?"

"Is he more or less docile at home?"

"Has he acquired bad language, or bad habits of any kind, or have previous faults of this character been gradually corrected?"

"Do you find that, on the whole, his connexion with the school is a means of moral improvement,—or is it chiefly a source of temptation from which you find it difficult to protect him?"

It would certainly be a very interesting experiment, if an individual would visit the families of some intelligent district, with a list of such questions, both on intellectual and moral improvement, more full and methodical indeed than these, but having the same general object, of ascertaining *through parents themselves*, the actual operation of the school upon the minds and hearts of their children. If such an enquiry should be made, we presume that in ordinary instances, the result would prove far more favorable in the former case than in the latter. The *minds* of that immense mass of human beings which, while we speak, are assembled in the thousands, and tens of thousands of school-rooms of our land, are advancing—steadily advancing. Some with greater and some with less degrees of rapidity, but on the whole, this vast amount of mind is expanding under the influence which surrounds it. In particualr places it may be stationary for a time—in almost all its progress may be far too slow—useless difficulties may obstruct and unnecessary friction may irritate and impede. But the work,is, notwithstanding this, going,on, and inten or twenty years, these beings will have been raised from the imbecility and ignorance of childhood, and will constitute the strength and the efficiency of this great community.

In regard however to the other great department,—the *cultivation of moral principle,* there may be great doubt what is on the whole the influence of the school-room. We fear there is no such universal, though slow progress in *virtue*. Boys perhaps acquire at school as often a love of contention as a love of peace. The heart is in innumerable instances hardened,—the selfish propensities strengthened and advanced by the various influences which are brought to bear upon childhood and youth. The teacher may coerce the external conduct—he may suppress the exhibition of vice, but if there is any way by which, throughout the schools of our country, there may be a steady and sure advance in virtuous principle, as well as in knowledge, it is a way which we have yet to explore.

There may perhaps be some question how far the cultivation of virtuous principle is a proper object of direct attention in schools. Some one may contend that in the division of labor upon whose principles society acts, the school is for intellectual, and the *pulpit* for moral instruction. This question I shall not discuss. The assignment of the subject is an expression of opinion on the part of the Government of this Institute, that the means of moral influence which are placed so extensively in the hands of our profession, ought to be employed for a useful purpose, and I shall accordingly turn my attention immediately to what may be of directly practical tendency.

1. The first step which a teacher must take, I do not mean *in* his course of moral education, but before he is prepared to enter that course, is to obtain the entire, unqualified submission of his school to his *authority*. We often err when designing to exert a moral influence, by substituting throughout our whole system persuasion for power; but we soon find that the gentle winning influence of moral suasion, however beautiful in theory, will often fall powerless upon the heart, and we then must have authority, to fall back upon, or all is lost. I have known parents, whose principle it was, not to require any thing of the child, excepting what the child could understand and feel to be right. The mother in such a case, forgets that a heart in temptation is proof against all argument; and I have literally known a case where the simple question of going to bed, required a parental pleading of an hour, in which the mother's stores of rhetoric and logic were exhausted in vain. Teachers sometimes too, resolve that they will resort to no arbitrary measures. They will explain the nature of duty, and the happiness of its performance, and lead their pupils to love what is right without bringing in the authority of arbitrary command. But the plan fails. However men may differ in their theories of human nature, it is pretty generally agreed by those who have tried the experiment, that neither school nor family can be preserved in order by eloquence and argument alone. There must be authority. The pupils may not often feel it. But they *must know that it is always at hand*, and the pupils must be taught to submit to it as to simple *authority*. The subjection of the governed to the will of one man, in such a way that the expression of his will must be the final decision of every question, is the only government that will answer in school or in family. A

government not of persuasion, not of reasons assigned, not of the will of the majority, but of the will of the one who presides.

The experiment has been tried of a republican form of government in schools, and has been in some instances highly successful. But let it be observed it is the republican *form* of government alone. I donnot believe that the experiment of a government republican in reality, was ever tried in any school. I mean by a really republican government the relinquishment of the concerns of the school into the pupils' hands—so that the teachers may stand entirely aloof—feeling no responsibility except in the duties of instruction. A republican *form* may succeed where the teacher has the genius to govern the school himself *through* all the machinery of the forms. In such cases the forms may do much good; but the real, honest, bona fide surrender of a literary institution into the hands of its pupils is an experiment which I believe no projector has yet been bold enough to try.

Although the principal of the school must thus really have full control, I do not mean that the *tone* and *manner* of authority are to be generally employed in the management of the school. They doubtless ought very seldom to be employed. What I contend for is that the authority itself should exist—and be appealed to frequently enough to show its existence and its power. All the ordinary arrangements of a well regulated school will go on without it. A request will be complied with, as implicitly as a command obeyed. But in order to feel safe and strong, the teacher must always possess a power to which he knows he can at any time appeal. And it is not useless while it lies [illegible]. The government of the United States employs its hundreds of workmen at Springfield and at Harper's Ferry in the manufacture of muskets. The inspector examines everyone as it is finished, with great care. He adjusts the flint—and tries it again and again until its emitted shower of sparks is of proper brilliancy,—and when satisfied that all is right, he packs it away with its thousand companions, to sleep probably in their boxes in quiet obscurity forever. A hundred thousand of these deadly instruments form a volcano of slumbering power, which never has been awakened, and which we hope never will. The government never makes use of them. One of its agents, a custom-house officer, waits upon you for the payment of a bond. He brings no musket. He keeps no troops. He comes with the gentleness and civility of a social visit. But you know, that if compliance with the just demands of your government is refused, and the resistance is sustained, force after force would be brought to bear upon you, until the whole hundred thousand muskets should speak with their united and tremendous energy. The government of these United States is thus a mighty engine, working with immense momentum, but the parts which bear upon the citizens conceal their power by the elegance of the workmanship, and by the slowness and apparent gentleness of their motion. If you yield to it, it glides smoothly and pleasantly by. If you resist it, it crushes you to atoms.

Such ought to be the character of all government. The teacher of a school especially must act upon these principles. He will be mild and gentle in his manners; in his intercourse with his pupils he will use the language and assume the air, not of stern authority, but of request and persuasion. But there must be authority at the bottom to sustain him, or he can do nothing successfully, especially in attempting to reach the hearts of his pupils. As to the means of obtaining the proper ascendancy I am not now to speak. I speak only of its absolute necessity in order to enable us to do any thing efficiently in cultivating the heart.

The reason why it is necessary is this. First, the man who has not the full, unqualified, complete control of his scholars, must spend his time and wear out his spirits in preserving any tolerable order in his dominions; and secondly, he who has not authority will be so constantly vexed and fretted by the occurrences which will take place around him, that all his moral power will be neutralized by the withering influence of his clouded brow. To do good to our pupils, our own spirits must be composed and at rest:—and especially if we wish to influence favorably the hearts of others, our own must rise above the troubled waters of irritation and anxious care.

There is one point more to be considered before I come to the direct means of exerting moral influence.

It is not moral *instruction* chiefly at which we are to aim, but moral *education.* That is to say, our object is not to teach our pupils what their duty *is,* but to induce them to *do it.* They know what their duty is already. I do not mean that they need no instruction, but that instruction is not the main point. The difficulty with the whole human family is not ignorance in regard to right and wrong, but a want of moral principle, to resist the temptation to do acknowledged wrong. The virtuous,—in whose cases the temptation has been weakened by protracted resistance, and moral principle strengthened by long continued cultivation,—are often inclined to imagine that to know duty distinctly will ensure its performance. They do not understand how completely conscience may be seared, and how imperious are the demands of propensities and passions which have long been indulged.

A few weeks since a man was carried to a hospital in this vicinity—convulsed and maddened with *delirium tremens,*—the frequent penalty of long continued intemperance. He spent, as is usual in such cases, several days in agony, mental and bodily, gnashing his teeth and lacerating his tongue in the violence of the paroxysms. Time however, and the remedies applied prevailed, and in a few days, he lay weak and exhausted upon his bed,—but convalescent. At this time another patient was brought into the room, raving in the same dreadful malady, and as is not uncommon, some ardent spirit was once or twice administered by his physician. The convalescent man said, and no doubt sincerely, that he wished he had *delirium tremens* again, that he might take spirit as a medicine.

Suppose this man to go forth into the world, can he be restrained from yielding to temptation, by being instructed in the nature of intemperance and the greatness of the sufferings which it brings upon its victims? This case is indeed a strong one, but it illustrates the universal nature of guilt. It is all infatuation. We do what, at the time we do it, we know to be wrong, and consequently we want not *light*, not *information*, but the growth and the strength of moral principle to sustain us in a path already plain. Let me not be understood to say that instruction is not important,—it is highly important as an auxiliary, I only say it is not the main thing. Children must be taught their duty; the consequences of guilt of every kind must be plainly pointed out; but, after all, if this instruction is given in a cold and speculative manner, boys will go on, in the very face of it. Our aim must be to reach the heart—not to enlighten the intellect, but to build up and sustain conscience and moral principle.

But how shall we reach the heart? It is easy to *instruct* but how shall we *influence to action?*

The true theory of moral discipline seems to be this. When the human heart is assailed by temptation, if conscience and moral principle triumph, they are strengthened by the victory. If they yield, they are weakened, and prepared to be vanquished more easily on a subsequent attack. If then we would train up moral principle, we bring the individual into circumstances of temptation, strong enough to *try* that principle, but not to overwhelm it. The scenes of trial should increase in difficulty as the plant we endeavor to cherish increases in vigor. For each conquest renders the succeeding one more easy. The heart advances from victory to victory, or, as a writer of high authority, very forcibly expresses it, "from strength to strength." If however temptation should once be too strong, and moral principle should yield, a great injury is done. Conscience is seared, the moral sense is blunted, and the pilgrim is thrown back in his course, to take his weary steps anew. Virtuous principle is a growing plant, whose roots and stem the winds of heaven strengthen. When pressed by the breeze, (unless it is pressed too strongly), every fibre clings more closely—and at every weak point, a shoot puts forth to give greater firmness to the support. All this is well, but let the gale rise beyond this degree, and the thriving stem is strained,—branches are broken,—and perhaps the plant is torn with all its roots from the ground.

It is surprising how much the question of growing better or worse, depends upon the *strength of the temptation.*

One teacher leaves a class of little boys saying, "I am going away a few minutes. Do you think if I allow A. to take the slate and read these figures the rest can copy them upon their slates?" "Yes Sir." "But do you think you shall preserve good order?" "Yes, sir, we will try." "You may try then, but it will be difficult, for you are not accustomed to take care of yourselves, and it is by no means an easy art. But I think you may succeed, by following these directions. A. is to read very distinctly, and slowly, and the others are to pay careful attention,—write every figure as soon as it is named, and not ask any questions unless it is absolutely necessary."

The teacher then leaves them, and with the precautions he has taken, the temptation to disorder is not too great to be overcome, and that class will be more easily managed after such an experiment than before. And by a repetition of similar experiments, it can acquire habits of perfect self-control.

Another teacher in a school, not previously trained to self-government, leaves twenty of his rude boys in the school-room during the intermission, charging them to be still and quiet, and not to be guilty of any impropriety. In half an hour after he is gone, the stranger who walks along the street is arrested by the noise and uproar which fill the room. The temptation afforded by the time and place was overwhelming. A few might have formed a feeble resolution to comply with their teacher's wishes, when they were expressed, but such resolutions could be no adequate defence. They are borne away as by a whirlwind, and I need not say that being thus conquered, they were just prepared to be conquered easily again. The repetition too of such an experiment will give to momentary feeling an habitual and impetuaous control over conscience and moral principle. These two experiments are alike in every respect but one. In both cases there was to be temptation; in both liberty,—in both there must be a struggle. But in the one, the circumstances were so adjusted that duty was to conquer; in the other it might easily have been perceived that she must fall.

Our rule of moral education then is this. *Keep virtuous principle always in the field of battle, but be sure so to fortify and encourage and protect her that she shall always conquer.* She must be exposed. Without exposure there can be no healthy and vigorous growth. But do not force her to too rough or sudden an exposure, or you rend the roots of the stem which you wish to strengthen and mature.

Suppose then that a teacher enters upon his duties in an unruly and irregular school, what are the particular steps which he shall take in order to exert in it a powerful moral influence? The first thing to be done, as has already been urged, is to obtain complete and unqualified command of the school. This is to be done with as much gentle dexterity as possible, but it must in some way be *done*. The pupils must understand that the will of the teacher is there the supreme law. This will must indeed be founded on just and equitable principles, but the teacher is not accountable to his pupils for those principles. He may when he thinks it best, and doubtless he often should, explain his reasons, but he ought to guard against their supposing that their obedience is to be founded on their conviction of the propriety of the teacher's requirements. The school must learn to submit to *authority*. No community of children that I have seen are capable of being governed by argument and persuasion. These methods may *generally* succeed, but we cannot *rely upon them*. They will do upon a smooth sea in pleasant weather, but we must have very different ballast in a storm.

Although then this authority must exist, it must not, in its repulsive forms, be often appealed to. If a school is governed openly and habitually by harshness or by force, there will be such an atmosphere diffused over it, that the teacher will have little hope of success in reaching the hearts of his pupils. If however by his adroitness rather than by his physical force, he has obtained an unquestioned ascendancy—and all is quiet, and order, and submission, the way is opened for another preparatory step. I mean securing the confidence and affection of the pupils. This is indispensable. The man whom we dislike will not easily allure us to his principles.

A distinguished teacher once made this remark: "To make your pupils like you, all that is necessary is for you to like them." This is absolutely necessary. Empty professions of interest and attachment will not succeed; children will not be deceived by them. If we do not feel a strong spontaneous interest in the characteristics and the progress of childhood, such an interest must be awakened, or all will be in vain. The teacher who endeavors to mould the heart without entering into its feelings, and sympathizing with its joys and sorrows, will have a hopeless task—all will be cold and lifeless.

Suppose then these preliminary steps to have been taken. The school is entirely under the command of the teacher, and, by the interest which he has taken in the pupils, he has secured their confidence and attachment as well as their obedience,—what shall be his first step in training up the hearts of his pupils to duty? It is obvious, from the principle which I have laid down above, that the first lesson must be an *easy* one. The school as a school has been very slightly accustomed to make any moral effort.—A little temptation will overwhelm them. The first exposure then, by which moral principle is to be strengthened, must be a *gentle* exposure. Perhaps the most suitable effort to be first made is to form among the pupils habits of self-control in regard to the general order and stillness of the room. To illustrate the manner in which the teacher's influence may be exerted we will imagine the following conversation:—

Teacher. "Suppose I were to tell you, boys, that you were to have either a holiday to-morrow or two holidays next week, and that you might decide which you would have; could you decide easily?"

Boys, all together, "Yes Sir."

"Which would you have?"

Boys in confusion, "Tomorrow." "Next week." "Tomorrow."

"Some say one and some the other. Now suppose I were to request you in the next recess, to talk over this subject and decide it;—could you do it?"

"Yes Sir."

"I think you could not. You would all be talking about it in confusion;—You could not tell how many were in favor of one and how many of the other. The recess would pass and nobody could tell me the decision. There would not be any decision."

James, one of the oldest boys, replies, "We might take a paper and go around and ask each one, and mark it down."

"Who might take the paper?"

"Any body."

"But who should decide, which person should do it. If it was left for any one to do it, several would probably commence, and thus there would be confusion."

"Besides," continues the teacher, "suppose the boys were almost equally divided, I fear that some of those who were in the minority would be dissatisfied and find fault; and talk harshly and angrily against the others. How many of you think it would be so?"

Many hands are raised.

The teacher, in the same free and colloquial manner, shows that men are able to decide all questions in regular quiet assemblies, where all are still, and adhere closely to the rules necessary for preserving order.

"Did you ever hear it said," continues the teacher, "that some nations are not fit for a republican government?"

Boys, "Yes Sir."

"One great reason is, they cannot have quiet and orderly assemblies to discuss and decide questions. When those people come together they all talk at once, and make confusion. They are all very eager to have their own wishes prevail, and are unwilling to acquiesce in the decision of the majority. They are like most boys in a school-room. If the teacher leaves them a moment, there is an end of all quiet and regularity. Is it not so generally in schools?"

Boys, "Yes Sir."

A pause.

"I presume it would, Though still I think it probable that if I were to give you an opportunity to try, many would endeavor to keep themselves in order without any one to watch them. How many of you would like to try?"

Probably many hands would be raised, and if from the peculiar circumstances of the school, and from the character of the principal boys, it should appear judicious to do it, at some time when the teacher is called away by business, the room might be left for five minutes, for the purpose of giving an opportunity to practise this self-control.

Once when I made this experiment, a conversation like the following ensued on my return.

"I am going to ask some questions which I should like to have those answer who please. I have no idea that the school has been perfectly still. It is not possible that you should acquire perfect self-control by one single effort. I should like however to know how well you have succeeded."

"In the first place, probably some of you did wrong deliberately; or at least you did something which now you know was wrong, and which you would not do again. Now if there are any such, and if they are frank and honest enough to acknowledge it, I wish they would rise.

Several slowly and hesitatingly arose. I observed that others looked perplexed, and I added, as they were rising one after another, "I wish none to rise who are afraid—none but those who are cordially willing to acknowledge that they have done wrong."

Several others stood while I was speaking; after a moment's pause I continued, "Those that are now standing have done wrong and are willing to acknowledge it. Probably there are others who wish to conceal it. They of course remain sitting."

"How many of those who are now standing are willing to tell what they have done?"

Nearly are all the hands were raised.

"I have not time to enquire now. You may therefore sit; and all those who can honestly say that they did not do any thing improper while I was out may rise."

About half the school immediately rose.

"You think that you have done nothing wrong, but perhaps you have forgotten something. How many are willing that if the others noticed any thing wrong in your conduct that they should state it?"

All the hands were raised and the enquiry was accordingly made. Several particualrs were stated—and slight but not intentional irregularities were discovered. By such a mode of enquiry the true state of the school during my absence was easily and pleasantly ascertained, and the subject was dismissed by remarks indicative that I was satisfied and pleased with the result, and considered them as having made one successful experiment in the art of self-control. In a few days the experiment was repeated and the process continued, until in a few months I could at any time leave the school with perfect confidence that all would be regular and quiet until my return. I assumed throughout the whole the attitude of assisting them to acquire an art which they were desirous to acquire, and though I always ascertained and noticed every thing that was wrong, I took much more notice of the cases of success than of failure. In securing obedience slight transgressions must receive special but not severe attention; but in endeavoring to exert a moral influence upon the motives of the heart it is much easier and pleasanter to allure to what is right than to drive from what is wrong.

When such an experiment as this has been tried, if it has been successful, a great point has been gained. The pupil has tasted a new pleasure—the happiness of voluntary effort in doing duty. From acting as he had heretofore been accustomed to act, in entire dependence on the watchfulness and care of his teacher,—he has advanced to dignity of self-control. He begins to feel that it is degrading to him to be watched like an infant, and to be regarded incapable of moral effort. If the succeeding steps in the series are skilfully taken—and the process is not urged too fast—the pupil will soon find a new pleasure in the voluntary discharge of duty,—in meeting and resisting temptation,—in receiving proofs of confidence and showing himself worthy of the trust. When these feelings are once made prevalent in a school, they may easily be turned to the attainment of any moral object. The taste for moral improvement and the feeling of moral power is formed, and all that is now necessary is for the teacher to go steadily forward, presenting one duty after another, and bringing his pupils into circumstances where they have opportunity to perform the duties, and to resist the opposing temptations. He must watch them in all their course. No general directions can supply the place of ingenuity on his part—or of untiring fidelity.

I have selected interest in the good order of the school as one subject, and as perhaps the most favorable one for the commencement of the teacher's efforts to inspire his pupils with a love of moral effort and self-control. The interest of the pupils may, on this subject, by skilful cultivation, be carried to a great extent,—so that nearly all the arrangements of the school may be delegated to them, and entrusted to their care.

If this is done however it must be the distinct understanding that the power is from the teacher; that he and not the pupil is the fountain of power, and he can at any time resume all that he has conferred.

In my own practice this system is pursued. Almost every question which occurs in the administration of the school is referred to the scholars for decision. They however very distinctly understand that whatever power they thus exercise is power delegated from me to them; that I can at any time resume it, or suspend it, and alter, annul or reverse their decisions. The manner in which the business is arranged is this. During the day any pupil is at liberty to write upon a slip of paper, any proposal for new regulations in any respect, or a modification of those already existing,—or to express her dissatisfaction with of any of the arrangements of the school, or of any practice prevailing in it. These *propositions*, as they are technically called, are at the close of the school brought to me. They are read aloud. The questions are answered,—motions are put,—plans suggested are approved or condemned, either by myself or by referring them to a general vote, according to the nature of the case. This simple practice has more effect in making me acquainted with the state of opinion and feeling in school, in interesting the scholars in the successful operation of my plans, and in preserving order and regularity, than all which I do beside.

That the audience may the more fully understand the practical application of the system, I will read the Propositions which came before the school on the day when this paragraph was penned. That it may be fully understood, that this is a specimen of the *ordinary operation* of the system, I ought to state that these remarks were written in the morning, with the resolution of inserting the Propositions of that day before I knew what they were to be.

Proposed, That a committee be chosen out of the first class of composition, to correct the compositions of the second class.

Mr. Abbott, Will you please to explain to us how the attraction of the moon can make tides.

Proposed, That a new pasteboard be placed in each stationary desk bearing the label, Miscellaneous Questions, or something of the kind; for some of the shcolars have frequently wished to ask questions on philosophical and other subjects, but as they seemed hardly appropriate to the proposition paper, they have omitted to make enquiries of this nature.

Mr. Abbott, How can I do any thing to prevent my little sister telling lies?

Proposed, That a new class be formed in geometry, as some would like to begin.

Some individuals will undoubtedly think that in reading these papers I go into unnecessary details. Perhaps it is so. But when I sit listening to the lectures of the other gentlemen, I always welcome with peculiar interest every approach to circumstantial detail. I hunger and thirst after practical and particular information. I want to look through the lecturer into his school to see and to hear what transpires there—what his plans are in their detail, how they operate and what is their success; and I am of opinion that such particularity, if we will but adopt it, will be far more interesting and profitable than any general speculations however important and just.

The number of papers is usually much greater each day. It varies from five to twenty. Twenty minutes is regularly appropriated to reading them, and disposing of the business brought up.

This general subject—interesting the pupils in the regular and orderly operation of the school—I have thus dwelt upon, because I have considered it as the easiest field to cultivate, the one by which the pupil may most readily be led to *commence the habit* and to taste the pleasure of self-control. If the scholars can become really interested in the success and prosperity of the school, so as to feel that a part of the responsibility rests upon them, and to be willing to make effort, and submit to self-denial spontaneously—for the promotion of the general good—they are prepared for higher moral efforts, in more difficult spheres. The teacher has obtained possession of the reins by which the heart, the conscience, the moral principle is to be guided.

The progress of this discussion leads us very evidently now to enquire into the particular means of carrying forward the pupil to the possession of the various virtues which ought in early life to be cherished. Love of truth, justice, kindness, decision and firmness, courage, both physical and moral, filial affection, industry, are all to receive their special attention, and there are special plans appropriate to each. These particular topics, cannot however, in this first lecture on moral education before this body, be discussed. It is to be hoped that they will each hereafter receive a separate and thorough consideration, by being assigned to other hands. I will however before dismissing the subject describe a method which has been pursued with great advantage in my own and in some other schools. My pupils call it, from the day on which it occurs, the Saturday exercise. It was briefly described some months since in the Annals of Education.

Some subject of a moral nature is assigned, and at the appointed hour small strips of paper of uniform size are distributed among the scholars, upon which those who choose write a sentence or two relating to the subject in hand. One makes a remark,—another relates an anecdote,—a third asks a question, —a fourth states a fact,—and thus for ten minutes almost every pen is busy. These brief productions are then all collected, brought to me and read aloud, with such remarks upon each as may seem proper.

This method makes the teacher more fully acquainted with the condition of his school, and the real faults and temptations of his scholars than almost any other mode. Perhaps disobedience to parents is the subject. If so, disobedient acts of every possible variety are presented. Practices not before known to be prevalent, are mentioned by many independent writers. Deception at school may be the topic, and if the scholars have before voted to be frank, and if the teacher, by his mildness of character and interest in his scholars, has secured their affection, almost every artful contrivance or subterfuge will be brought to view. Once I took bad management by teachers for the topic, inviting the pupils to scan my administration with the same severe scrutiny as that to which their conduct is subjected. The following list of topics which have come up in discussion in this way will show the extent to which the plan may be carried. Bad conduct at home. Generosity. Decision. Diffidence and forwardness. Management of younger brothers or sisters when intrusted to our care. Biting thee the nails, and plans to correct the habit. Order. Selfishness, Flattery. Games and plays. Quarrelling. It will be at once perceived that the catalogue might be carried to any extent among the list of vices and virtues—of traits of character and personal habits.

But I must bring these remarks abruptly to a close. No one would expect in a single lecture a full detail of the system of measures to be pursued to form the moral habits of the pupils of a school. If my remarks shall be the means of inducing those teachers, who have not hitherto made this a subject of direct attention, immediately to commence some plans for the accomplishment of this object, it is all which I can expect or desire. The work can only be advanced in various schools by the individual genius and skill of the teachers.

There must be in the generation which is to come upon the stage, a greater portion of social virtue than will come spontaneously, or the dangers which even now threaten our country will thicken into deeper and deeper gloom. To be mild and gentle in spirit, kind and conciliatory in temper and conduct, and submissive to proper authority, are not the natural characteristics of Americans. The stern unbending spirit of freedom which prevails in this land is with difficulty retained in union with the gentler and more peaceful virtues of social life. We must then earnestly exert ourselves to sustain the latter, or else this extended government over our immensely varied country will soon become a very unstable equilibrium of the fierce elements of whirlwind and storm.

I ought not to close without saying that the superstructure of social virtue ought in my opinion to stand on the foundation of religious principle, by which I mean strong personal affection for the great Creator. This however is not the only foundation. The minds of our pupils may be influenced by love of excellence—by elevated and enlarged ideas of the superior happiness of virtue in this life,—and conscience may be so awakened, and its voice grow so strong, as to exert a most powerful control. These principles too can be brought much more easily to have influence in a school, than real, sincere, unaffected piety,—by which I mean *communion with the Supreme Being and love for him.* Moral education and religious education are therefore distinct, and it was the former subject which was assigned to me. I could not however close my remarks without expressing the sentiment which is unquestionably common to us all, that the members of the great human family will be most just and benevolent to each other, when they are bound most closely to their common father above.

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A Father's Advice to a Son Leaving for Study Abroad
John Mason
~~1856~~ 1791
Robert Carter & Bros.: New York

"Read these advices once a month, carefully preserve them as a memorial of me. They may be of use to you, even in old age. Don't be discouraged when so much work is cut out for you. Method, perseverance, due exercise and, above all, Divine assistance, will enable you to do much more, with great ease."

Provides a parent's view of a good education.

1. Presents a sketch of the educated, cultivated cleric-gentleman of the day.
2. Advises the study of specific material as it is the methof of succesful education.

society, to attend the best of theological lectures at the university, and to develop his pastoral training on the soundest Presbyterian models.

Upon his return home, John Mitchell Mason succeeded his father as pastor of the Cedar Street Church in New York and later distinguished himself by aiding in the establishment of the first theological seminary in the United States (Union Theological Seminary), where he served as a professor. In 1811 he became provost of Columbia College, and he was appointed president of Dickinson College, Carlisle, Pennsylvania, in 1821.

As you are about to leave your native land for some time, and perhaps I may never see your face again in this world, a sense of duty and tender regard for you, impel me to give you a few advices, which by the blessing of God will be useful to you in future life.

I wish you to have the air and address of a gentleman; not of an affected, but a real gentleman, in whose character, good sense, sincerity, discretion, affability, condescension, an obliging temper, and easy behaviour, are principal traits.

Go freely into every respectable company when you can be introduced with propriety, and esteem such an introduction into large and mixed companies a very great favour. Be modest and attentive in company. Equally avoid loquacity and silence. Beware of impertinent staring, but keep an open countenance. Do not flatly contradict any person present, nor be engaged in angry controversy. Never speak to the disadvantage of any absent person; this would be mean, ungenerous, impolite, wicked. Be very attentive to ladies, who will give a polish to your manners. Every part of your conversation towards them should be marked with the most refined delicacy. Do not repeat any little stories or anecdotes, but such as you have reason to think none present may be supposed to be acquainted with, but take notice of such as are mentioned by others, even of such as you know, without giving any hint that you have heard of them before. Respectfully turn your face to any person you speak to, or who speaks to you. Be fond of instructive conversation, but do not altogether disregard small-talk, some proportion of which is rendered necessary by the present state of society. Never give a decisive opinion about anything in the presence of your superiors, without pressing necessity; which will seldom happen. Say little about yourself, and never vex your friends with gloomy narratives about your little ailments. Be always cheerful, but be always grave. Avoid loud laughter and smile gracefully. Be careful not to hurt the feelings of any person present. If you begin to speak about anything, and the company do not take notice of you, do not make a second attempt unless you are desired.

While in Britain, say little about your own country. Speak respectfully of the British government, avoid controversy about the late contest between Britain and the United States, and do not directly or indirectly advise mechanics or farmers to leave the British dominions.

Accommodate yourself to the habits of people, and their way of living in any place you may visit. Do not discover any niceness of palate, but make the best of homely fare. Plain people do not study cookery, and you will hurt them much by showing any contempt of the provision they may set before you. Be not noisy when you stop at a tavern, be polite to the landlord and servants; a real gentleman gives little trouble; he is easily pleased.

Carefully observe the state of society, the customs and manners, the progress or decline of religion, or of the arts and sciences, in any place to which providence may lead you. Be very curious. Study mankind wherever you go.

I need not guard you against vulgar companions, but be very kind to pious poor people and converse familiarly with them. Have few intimate friends, and be nice in choosing them. Draw a narrow circle enclosing some about your own age, some of middle, and some of old age, and give the preference to those who are most eminent in piety, learning, and politeness. Depend most upon the advices which are the dictates of experience.

Have stated times for visiting your friends, unless they are in affliction. Let your complimental visits be always affectionate and short. Never suffer your presence to be painful to any person.

Be faithful to your friends. Be a punctual correspondent; keep secrets; be affable to all men. Be not overcome of evil, but overcome evil with good, praying for and seeking opportunities to promote the happiness of all who injure you.

Never give unnecessary trouble to any family where you may lodge. Be polite to children and servants. Observe family rules, and beware of being abroad at a late hour.

Consider manly exercise as an important duty in which you may serve God. This will contribute much to the preservation of your

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John Mason **1791**

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The letter below contained more than the usual personal and solicitous advice from a father to son setting out for graduate studies overseas. John Mitchell Mason was carefully instructed not to become involved in British politics and not to refer to the late unpleasantness between the United States and the former mother country. He was instructed to pay attention to female

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A letter from John Mason in New York to his son, John Mitchell Mason, in Edinburgh, Scotland, April 27, 1791; in Jacob Van Vechten, editor, *Memoirs of John M. Mason, D.D., S.T.P., with Portions of His Correspondence* (New York: Robert Carter and Brothers, 1856), pp. 31–38.

health, and will defend you against hypochondriac affections, which destroy the spring of animal spirits, and make one useless and ridiculous.

Let it be your principal care to be able to state the doctrines of religion in a simple and perspicuous manner; this you will find to be the most effectual means of enervating objections, and opposing error. Do not embarrass yourself with a great variety of systems, nor with speculations about things which cannot be understood in this world, and perhaps will remain mysteries in the world to come. Make as great progress as possible in your systematical reading during the first year after your arrival in Scotland, and review what you shall have read in the second. Study systems in a practical manner. Remember that you are deeply interested in every doctrine of Christianity, and that even Divinity will be useless to your own soul, and the souls of others, if it is considered only as an object of speculation.

In your first year at Edinburgh, prepare twelve short, practical sermons, twenty in the second.

Observe the method of the ablest, the most pious and accurate preachers. Write the substance of their discourses when you are at home; but beware of a servile imitation of any preacher.

Be very intent on the study of the Hebrew language, for three or four months, and make yourself well acquainted with its grammar. When you shall be able to understand the Hebrew Scriptures with some ease I wish you to attend as the professor directs to the Arabic, Syriac, and Chaldaic, especially the Arabic, as much at least as will enable you to make progress in the study of them, after you shall leave the University. While you are engaged in these exercises, it will be proper to read Leusdeni Philologus.

Do not, however, neglect the Latin, Greek, and French languages. Be a classical critic. Read some of Plato's works, and make notes on what you read. In a particular manner attend to the purity of your own language. Lay in a store of classical words, that you may be able to express your sentiments on any subject, and on any occasion, with propriety and ease. In order to do this, labour to have clear ideas of things. Endeavour to acquire the habit of speaking in a plain, neat, unaffected style. Avoid bombast and vulgarity. Seldom let the proud monosyllable I, have the place in your compositions or discourses. Accustom yourself to read aloud, as one of the best means to fit you for public speaking. Be accurate in all your compositions.

Read with great care the Fathers of the three first centuries, and the Apostolical Constitutions. In these you will find many jewels, mixed with much rubbish. Observe the exposition they give of the Scriptures and what views they had of the doctrine of the Trinity, and of the person and office of the Redeemer. Write your remarks upon them; this will save much time in the future periods of life.

Make much use of Prideaux Connections. Be very exact in reading the history of the Church, till you come to the destruction of the Exarchate of Ravenna. Read with attention, but not with explicit faith, the Ecclesiastical Histories of Eusebius, Socrates, Evagrius, Mosheim, and Spanheim, to which you may add Sigonius de regno Italiae, de Occidentali Imperio, and Ockley's History of the Saracens.

As a relief from severe study read some books of rational amusement, and make the tour of the world, in some short and well written General Geography.

That you may not fall into confusion, and give unnecessary fatigue to your mind, make a prudent distribution of your time. If you sleep only seven hours in one day, you will have seventeen hours for devotion, for study, and for exercise. Let me again recommend to you the strictest attention to exercise. It may sometimes be necessary to lay aside study for a week or two, and to make an excursion into the country on horseback.

Let it be your care to acquire authority over your own mind, that with ease you may be able to apply yourself to any branch of study.

If God shall be pleased to put you into the ministry, prepare your discourses with great accuracy. Let this be the principal business of the morning of every day. Do not put it off till the end of the week. This would be to trifle with the Gospel and the souls of men; persevere in accurate preparation till the 40th or 45th year of your age. Superficial study and writing, in youth, make a poor old man. Be not however a slave to your compositions; exercise, but do not overcharge your memory. Go to the pulpit so far possessed of your notes, as to be able to speak with dignity, propriety, and ease.

Fill your discourses with useful matter. A multitude of words without sentiments, or with sentiments not adapted to the pulpit, insult a grave worshipping assembly. Let the peculiar doctrines of the Gospel be your principal subjects. Do not however neglect morality, but see that you enforce it chiefly by arguments drawn from redeeming grace. Give faith and obedience their proper places. Reason closely, but with as little appearance of reasoning as is possible for you: give a practical turn to your arguments, and never abuse those who are of a contrary opinion.

Have short introductions. State the sense and connexion of the text with great precision. Let your method be natural, arising out of the subject. Be concise in the doctrinal part, that you may not be hurried in the application. Never depart wantonly from our translation, and if at any time you shall find it necessary to alter it, do it with great modesty, and without amusing the hearers with Latin, Greek, or Hebrew words. Do not meddle with the exposition of the Scriptures, which we commonly call lecturing, for two years at least after you have appeared in a public character. Meanwhile prepare yourself for it, by a diligent reading, and close attention to the connexions of Scripture. When you begin it, select such passages as have a peculiar fitness for fixing impressions upon the consciences of the hearers. Let this be your practice for one year. After that you may expound a chapter, or a book, as you shall think will be most for edification.

Endeavour to acquire the command of your voice. Never speak louder than is necessary, unless some Divine impulse lay a necessity upon you. Screaming and bawling disgrace the pulpit. Despise theatrical airs. Let your actions be easy and natural. Hate affectation.

Rise above the frowns and applause of men. Consider your hearers as your fellow sinners, and your fellow mortals, and realize the presence of the searcher of hearts. Be serious and pointed, and you will command attention. Preach to yourself, and you will preach well to others.

Often read the Epistles to Timothy and Titus. Travail as in birth till Christ be formed in souls.

When settled in a congregation, begin your ministry with great modesty, affection, and faithfulness. The first days of a man's ministry have frequently been found to be his best days. Endeavour to grow, that your profiting may appear to all.

Be very circumspect in your life. Let your conversation on all occasions proclaim the sincerity of your heart, and exemplify the salutary tendencies of the doctrine you deliver to others.

Be very solemn in speaking to persons who desire baptism for their children, or admission to the Lord's Supper; and never dispense those privileges to any, without the advice of your Session.

Consider that faithfulness in catechising young people, who are the hope of the Church, and visiting the poor and the afflicted are some of the most important duties that will be incumbent upon you.

Never attach yourself to any party in your congregation, nor suffer any differences among the people to come before the Session till every previous means of composing them shall fail. Whatever unfavourable opinion you may have of any of your hearers, keep it locked up in your own mind. If any of them shall treat you in an unbecoming manner, take no notice of it, but pray for them, and do your duty to them, as though they had not displeased you. Discourage tale bearers, and never point your discourses at individuals.

As the general interests of religion are much influenced by judicial proceedings, let it now be your care to prepare yourself for acting your part therein. Attend the meetings of the General Assembly, the Commission of the Assembly, Synods, and Presbyteries of the National Church, and also the Judicatories of the Seceders, as you shall have opportunity. Consider Church discipline as an important subject of study. Buy the Acts of the General Assembly and the Acts of the Synod of Dort; you have the Act of the National Synod of France in the Library. When you shall be called to act as a member of a Church Judicatory, do not speak often, nor make long speeches, but be decisive when you speak. When differences happen among ministers, be a peace-maker. Never be a party-man. Durham on Scandal will contribute much to make you a good disciplinarian.

Thus I have given you a few advices. I wish my time had permitted me to polish and extend them. Receive them as they are. They are an effusion of the heart of an affectionate parent. More will be occasionally sent to you, if life and health are preserved.

I commend you to God, and to the word of His grace; may His good spirit instruct you, and you will be happily directed. Your best interests are near the heart of your father.

JOHN MASON

Read these advices once a month, carefully preserve them as a memorial of me. They may be of use to you, even in old age. Don't be discouraged when so much work is cut out for you. Method, perseverance, due exercise, and, above all, Divine assistance, will enable you to do much more, with great ease.

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A System of Education
Amos Eaton, A.M.
1828
Websters and Skinners: Albany 1829

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Elementary schools could be made more efficient if certain improvements were made.

1. Discusses physical and curricular improvements in elementary schools -- toward efficiency.

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Prof. [illegible]

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A

SYSTEM OF EDUCATION

PROPOSED

FOR THE IMPROVEMENT

OF

COMMON SCHOOLS.

ADDRESSED TO

THE BUFFALO SCHOOL ASSOCIATION.

BEING

AN ANSWER TO A CIRCULAR,

ISSUED DECEMBER 26, 1828.

BY AMOS EATON, A. M.
SENIOR PROFESSOR OF THE RENSSELAER-SCHOOL.

ALBANY:
PRINTED BY WEBSTERS AND SKINNERS,
At their Bookstore, in the White House, corner of State and Pearl Streets.
1829.

TO JOSIAH TROWBRIDGE,
HEMAN B. POTTER,
EBENEZER JOHNSON,
DYRE TILLINGHAST,
LEWIS F. ALLEN.
A Committee, appointed by the Directors of the BUFFALO SCHOOL-ASSOCIATION.

HAVING been frequently requested by respectable patrons and teachers of Common Schools, to exhibit, in a pamphlet form, those views of education which have been deduced from a long course of experience, I avail myself of your circular as a convenient occasion for the following brief remarks.

It is pretty extensively known, that the Hon. Stephen Van Rensselaer, of Albany, set up a school in Troy, N. Y. for the purpose of having trials made, with a view to ascertain, as far as possible, what improvements could be made in the general plan of education. He had previously employed two agents,* with four assistants,** to make trials of the same nature, at his expense, by a kind of itinerating course, in the western part of the state. He has since established this school and continued it between four and five years. He has expended many thousands with a view to accomplish that object; not for the purpose of favoring this particular location. For he proposes making an application to the Legislature for annexing the school to the Institute at Albany, as soon as the object, for which he established it, is accomplished***

Last summer he offered an experimental term of fifteen weeks to one person from each county in the state, on condition that he should return to the same county and lend his aid towards improving the plan of education. This proposal was made with a view to bring into the field a body of zealous young men, who would act in concert in the great cause. Several counties availed themselves of the proposition; and some of the young gentlemen have been successful in their efforts. But some did not feel full confidence in their qualifications for conducting an experimental course.

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*Prof. L. C. Beck and myself.

**Messrs. J. Smith, Geo. White, T. D. Eaton and H. H. Eaton.

***A plan has not yet been matured for effecting this object. As three departments are now united by law, under the general head, called The Albany Institute, to wit: 1, the Department of Physical Science and the Arts; 2, the Natural History Department; 3, the General History and Literary Department; perhaps the Rensselaer School may be united to the Institute under the head of Education Department. There might be numerous acting branches in various parts of the state, the professors of which might constitute a legal board, meeting annually at the Institute.

Mr. V. R. has now offered to add the experimental part of two terms for the farther improvement of those who attended last season; also to admit to the same privileges another young gentleman from each county, to be appointed by the county clerks. Notices of such appointments have already been received from several counties; and it is presumed that every county clerk, who is desirous to improve the state of learning, will endeavour to search out and select a suitable candidate before the fifteenth of April—the time for commencing the course. It is therefore to be hoped, that a sufficient number of experimental teachers will be furnished to the counties to assist school associations in their laudable efforts.

With this introduction, I shall attempt to answer your five very comprehensive queries. But it will not comport with the plan I had proposed to myself, to follow them in their order. I will therefore insert them, with a very short answer to each; to be followed with my general views on the subject of education, without again referring to your queries.

1. Question. "What is your opinion of the Monitorial System of education, generally?"

Answer. Excellent, under judicious regulations—pitiful mummery on the usual clamorous application of it. Children thereby acquire loose, careless, vulgar habits, which require to be unlearned at the expense of much time and severe discipline.

2. Q. "If approved, to what age and to what branches would "you extend that system of instruction?"

A. It is most profitably applied among students of mature years, while engaged in studying the experiemntal sciences. I would never select a monitor under twelve or thirteen years of age, and he should always act under the immediate eye of a superintendent.

3. Q. "What, in your opinion, is the best present, practical "system of education, beginning with the rudiments, and extend"ing through a classical and scientific course?"

A. Begin with a system which requires the exercise of the senses and memory, now in all their strength; and which does not require much from the judgment, now feeble and immature. Natural and artificial bodies, with their appropriate names, should occupy the young mind. Such as plants, minerals, maps, &c. The English language should be learned by reading plain familiar works, containing matters which require the exercise of the memory and which will be useful later in life. Such as interesting selections from history, important epochs in chronology, &c. The memory should never be burdened with fictions, as novels and romances. The learned languages may be studied by the aid of literal translations; whereby the idioms will become familiar and the meaning of words deeply fixed in the memory. But the grammar of any language should not be studied at this early age.

As the faculty of judgment approaches maturity, grammar, rhetoric, logic, mathematics, the natural sciences, &c. may be introduced in turn. Always illustrate every department by experiments and specimens; whereby the fancy and imagination will be enlisted in aid of the memory. But there is a limit in this mode of instruction, beyond which the exhibitions themselves become worse than useless. For example: a student will understand the celestial machinery by referring to a few plain things, as a hoop, an apple, &c. in a fourth part of the time which it will require to understand the mere machinery of an orrery or planitarium, set before him for its illustration. Pestalozzi's model plan is useful to a certain limit. But it becomes a ridiculous farce, as extended by some teachers, professing to adopt his method.

The numerous extravagant plans proposed or attempted in this country would seem to imply, that all the old institutions of learning were so many nuisances or sinks of ignorance. I would adopt the modern improvements in science, and give them a practical direction to the concerns of life. I would also introduce those facilities in aid of classic studies, which experience has justified. But I give as an answer to your third question, that most of those new institutions which have attracted so much notice, have in my opinion, *no plan* but that of increasing their number of pupils and accumulating wealth. They are therefore harmless, excepting so far as they discourage the zealous patron of improvement, who is disappointed in finding the morals of his son degenerated and his mind not improved.

4. Q. "What is your opinion of a weekly course of scientific "lectures, generally, to the whole school, accompanied with illus- "trations by proper apparatus?"

A. A course of general lectures to the whole school, both scientific and literary, would be of inestimable value. But the lectures should be given daily, or at least four or five in each week.

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5. Q. "What is your opinion of educating the two sexes in "the same institution, but in separate apartments and under separate instructors—admitting them equally, under the care and inspection of their several instructors, to the weekly scientific "lectures?"

A. Should always be educated together. The usual separation arose in the Monkish policy of the dark ages, and has been continued, with some other absurdities of our colleges and boarding schools. Young ladies are always either under the care of their parents or guardians at home, or are placed under the care of the mistress of a family in whom the parents have full confidence. And I can conceive of no greater exposure of female delicacy at a school, than at church. A change in this particular would greatly improve the state of society. It would tend to excite emulation, to soften the manners of both sexes, and to change that kind of attachment which savors rather of appetite than esteem, into rational and durable friendship.

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SYSTEM OF EDUCATION, IN ACCORDANCE WITH THE PRECEDING ANSWERS.

Extensive innovations should not be attempted. I would propose no change at present for winter schools. Experimental and demonstrative science, should be introduced, with their application to the concerns of life. But while fostering these, literature should not be neglected.

I would establish an Experimental School at some central or convenient place, for the accommodation of several other schools. Beginning with populous villages and towns, I would there demonstrate the utility of the plan; then extend it to places whose population is less dense, until every individual in the state should feel its influence.

The schools to be benefitted by the experimental school, whether district schools, select schools, or whatever they might be named, should constitute a circuit. The number of circuit schools may be from three to ten or twelve. In these schools, I would propose no change; excepting that during the summer season, while the experimental school is in operation, they should commence earlier in the morning, and close at four o'clock in the afternoon; so as to be ready to enter the experimental school at half past four. The teachers of circuit schools would naturally accommodate their daily exercises to the course of the experimental school, when it should appear to be advisable.

I would limit the exercises of the experimental school to the summer season, both on account of the length of the days and to save the expense of fuel. The first term should commence on the twelfth of April, and end the fourth of July. The second term should commence on the twenty-sixth of July and end on the eighteenth of October. During this period, the full light of each day would always be continued, in this latitude, more than fourteen hours. Therefore commencing at half past four, P. M. two and a half hours at the experimental school might be employed daily, and in some part of the season it might be conveniently extended to three hours. But two hours would generally be a sufficient length of time for the whole exercises.

As I propose to leave the circuit schools to their own usual course, I shall confine my observations to the experimental school.

BUILDINGS.

It will be more convenient to my purpose, to commence with a description of the buildings. In describing these I wish to be understood, that other forms of buildings may be used. Old buildings may be fitted up, which were originally constructed upon very different plans. But by explaining what I deem the best plan, my opinion would be better understood in relation to fitting up old buildings. The principal objects to be kept in view are:

1. To have the upper ceiling of the laboratory high, for the ascent of suffocating gases; to have the laboratory on the lower floor for the convenience of carrying in and throwing out water; and to have the place of the furnaces and forges secured against endangering the buildings.

2. To have the natural philosophy room about thirty-six feet long and at the south part of the building, for the convenience of using a megascope, solar microscope, and other optical instruments.

I should recommend the erection of buildings of the following dimensions for an experimental school, conducted by one professor and two assistants, where the circuit consists of about six schools, averaging thirty pupils to each.

One building to be called the Philosophy House, two story high; another building, to be called the Chemical House, one story high.

Let each building be fifty-four feet long, extending north and south, and twenty feet wide. The lower room of the philosophy house ten, and the upper 9, feet between the floor and upper ceiling. The walls of the chemistry house thirteen feet high, and the upper ceiling arched, so that the highest part of the arch shall be fifteen feet above the floor.

Cut the chemistry house into two laboratories—the south one thirty-six feet, leaving the other eighteen feet. Make a chimney in the partition with a large fire place and oven-like forge in each room, back to back. Make a broad hearth extending six feet into each room. In these fire-places and forges, the air-furnaces, bellows, lead-pots, &c. are always to be used.

Both rooms are to be ventilated by an opening around the chimney with an outer case, or wall, of brick, arising at the top of the arch and extending as high as the chimney; so as to leave an open space six inches thick between the brick walls.

The large laboratory is to be occupied as a lecture room for chemistry, mineralogy and geology, when lectures are given to the whole school by the professor, or the assistant professors. The small laboratory is to be occupied by forenoon students as a lecture room, under the direction of the assistants.

Cut the lower story of the philosophy house into three rooms, for the afternoon exercises of students of the circuit schools. Let these rooms be numbered from the south end, No. 1, No. 2, No. 3. The numbers 1 and 3, to be twenty feet each, leaving number two but fourteen feet. Cut the upper story into two rooms, leaving the south room thirty-six feet long, the north room, of course, eighteen feet long. The south room is to be occupied as a lecture room for experimental philosophy, mathematics, philosophy of the mind, moral philolophy, rhetoric, logic, geography, history, national economy, botany and zoology, when lectures are given to the whole school by the professor or the assistant professors. The north room is to be occupied by forenoon students, as a lecture room, under the direction of the assistants.

FURNITURE OF THE ROOMS.

Lower story of the Philosophy House.

No. 1. THE CABINET. Collections of minerals, plants, shells, insects, fish, &c. Also, historical specimens, maps, charts, globes, &c.

No. 2. THE SURVEY-ROOM. Compass, chain, quadrants, levels, cases of small instruments, guaging rods, board measures, &c.

No. 3. THE ASSAY-ROOM. Forge, furnace, bellows, argand's lamp, anvil, vice, hammer, crucibles, ladles, assay glasses, test glasses, florence flasks, scales, suit of tests and reagents, iron and wedgewood mortars, &c. This room should be furnished with numerous varieties of soils, ores, mineral waters, &c. for exercising students in the various manipulations of chemical analysis.

Upper story of the Philosophy House.

These rooms should both be furnished with simple apparatus, sufficient for illustrating the principles of natural philosophy. As plain, coarse wooden apparatus for the mechanical powers, a megascope and other simple optical instruments, an air pump, hydraulic instruments, simple electrical and magnetic apparatus, &c.

Chemical House.

Both rooms should be furnished with the simple chemical apparatus, now coming into general use, throughout this state. Lists of the articles may be found in the common Text Book, prepared for Rensselaerean Schools, third edition.

EXERCISES AT THE EXPERIMENTAL SCHOOL.

Forenoon Exercises. All forenoon students should devote their whole time to the experimental and demonstrative course. No one should be admitted to this course until his mind is well disciplined to habits of study. If he has not received the degree of bachelor of arts, he ought to pass an examination in the elementary principles of natural philosophy, chemistry, the practical problems in geometry, geography, history, rhetoric and logic. If he has made considerable proficiency in Latin and Greek, he will be prepared to make much better progress for such acquirements. Some of these branches of learning may be dispensed with however, if the student possesses genius and is very persevering.

Forenoon students ought to pay for reagents and tests, fuel for the furnaces, argand's lamp, &c. which will amount to about $10 per term. They should be exercised by giving extemporaneous lectures, illustrated by their own experiments, or by demonstrative exhibitions, under the guidance of an assistant professor. The subject should always be the same with that of the professor's lecture on the preceding afternoon.

As the forenoon exercises are to be conducted upon the Rensselaerean plan, and as this plan is before the public, I shall not give any further account of it.

Afternoon Exercises. The afternoon should be occupied in preparing for the professor's lecture, and in teaching the students of the circuit schools.

At 4 o'clock, P.M. all the circuit schools should be dismissed. At precisely half past four, the professor should commence his lecture before all the circuit students, the forenoon students, and those gentlemen and ladies who attend no exercises but the professor's lectures. He should limit his lecture to precisely one hour, excepting in cases where the nature of the experiments requires a little extension so the time.

After the professor's lecture, the circuit students should be directed to rooms, according to a previous arrangement of them. The circuit teachers, male and female, should aid the assistant professors, according to the arrangement of the professor.

Circuit students should be distributed into three divisions.

No. 1, to include those who are engaged in the circuit schools, in reading, writing, common arithmetic, Botany, Latin, Greek, French, &c.

No. 2, to include those, who are studying geometry, mechanical philosophy, including astronomy, engineering, &c.

No. 3, to include those who are studying chemistry, mineralogy, zoology, rhetoric, logic, philosophy of the mind, &c.

Students of No. 1, to enter the room No. 1, and there be arranged in sections, and be taught, by labels and the *dictum* of teachers, subjects of the botanical, mineralogical, and zoological sciences. Also to be instructed demonstratively in the works of art, in geography, history, &c. by charts, maps, globes, &c.

By pursuing this course diligently, even young children will store up a valuable stock of names and facts, to be of vast importance when the judgment becomes sufficiently matured for making applications to the concerns of life, or for using them as subjects of scientific arrangement. These students should be encouraged to collect, preserve, and label, plants, minerals, &c. for future reviews.

Students of No. 2, to enter the room No. 2, and be distributed as in No. 1. Some divisions to be led into the field, and there exercised in land surveying and engineering; others should remain at the room to plot, calculate, &c. surveys previously taken; others should be employed in taking the latitude, longitude, moon's parallax, &c.

Students of No. 3, to enter the room No. 3, and be distributed as in No. 1. As there will generally be the smallest number in this division, the whole should work by turns, at the analysis of soils, minerals, mineral waters, animal and vegetable matter, &c.

FEMALE STUDENTS.

Those who belong to the circuit schools should all attend in the cabinet, No. 1. They should, however, have one part of the room allotted to them, and be distributed into sections. I can see no objection to this, which would not apply with equal force to attending church. But those who are under the influence of such scruples can construct a separate cabinet.

Females will not wish to attend the hardy exercises of the survey-room or of the assay-room. But all will, of course, attend the professor's lectures. And ladies of mature years, who are desirous to obtain an experimental knowledge of the natural sciences or who may be designed for teachers, may be admitted to the exercises of the forenoon course. They may read lectures, sitting, while their female companions perform the experiments as assistants. A respectable lady, of a suitable age, should preside at these exercises, assisted by an assistant gentleman, who should aid in the manipulations. Probably some ladies would prefer attending to those exercises at a different time in the day from that assigned to gentlemen. In this they might be indulged, without deranging the daily course.

EXPENSES.

Those school associations, which abound in funds, may expend thousands very pleasantly in purchasing splendid apparatus. But it will be more useful to community to instruct the rising generation with apparatus whose cost will be within the means of every village or town. Principles of science and their application to agriculture, the arts, domestic economy, and all other concerns of life, are best taught by simple means.

Three hundred dollars will be sufficient to purchase chemical and philosophical apparatus, with which every known principle appertaining to those sciences can be illustrated. A little may be added yearly; but I would prefer encreasing the library, to adding much to such an apparatus.

The cabinet may be supplied by the contributions of students, exchanges, private donations, &c. with all the most important specimens. A very small well selected cabinet will enable the professor to give an instructive course.*

A permanent fund for the support of one professor, is all that is necessary, after the buildings are erected and furnished. For one,

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*The Troy Lyceum obtained an excellent mineralogical and geological collection by sending out an experienced agent, on a tour of four weeks. He was furnished with a strong carriage and team, one assistant, and some local minerals for exchanging. The whole cost amounted to but three hundred dollars.

two, or three, assistants may always be obtained for no other compensation than board and tuition, on account of the great value of such an opportunity to review the course.

The success of this plan, like that of all others, depends much on the skill, good sense, and prudence, of its earliest patrons and agents. A failure for want of talents in the teachers would be ascribed to the inefficacy of the system, at the outset of its application. But after the utility of the system has been proved, future failures will be ascribed to the true cause. In your hands, gentlemen, I most ardently hope, that the experimental system of education will receive an impulse which may long be felt, and widely diffused. Learning will then be directed to its proper object—the amelioration of the condition of man.

Most respectfully,
Your humble servant,
AMOS EATON.

Rensselaer School, Troy, April 3, 1829.

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An Address Delivered to the Members of the York Mechanics Institute
C. Wellbeloved
1828
Hargrove, Gawthorp, Hargrove, Herald-Office, Pavement.

"Valuable as knowledge must be to every one who possess it, it cannot either prevent or satisfy the natural wants of man. The human frame cannot subsist on the most abundant supply of intellectual food. Life must be supported by something of a grosser kind, to be obtained, by the larger portion of mankind, only by the labour of their hands."

"The subjects of human knowledge are the Creator and His Works."

"Let us, then, conclude, that the pleasures of Science go hand and hand with the solid benefits derived from it; that they tend, unlike other gratifications, not only to make lives more agreeable, but better; and that a rational being is bound by every motive of interest and of duty, to direct his mind towards pursuits which are found to be the sure path of virtue as well as of happiness."

A general discourse on the important features of curriculum.

1. A very general discourse on knowledge and the subjects of education...the Creator, His works, the earth, and man.
2. It is not particularly enlightening or interesting.

THE LARGE EXTENT OF THE SUBJECTS OF KNOWLEDGE, A MOTIVE TO DIFFIDENCE AND HUMILITY.

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an

ADDRESS,

delivered to the

MEMBERS

OF THE

YORK MECHANICS' INSTITUTE,

on Thursday, the 27th of March, 1828.

By C. WELLBELOVED,
one of the Vice-presidents.

PUBLISHED AT THE REQUEST OF THE COMMITTEE.

YORK:

Printed by Hargrove, Gawthorp, and Hargrove,
Herald-Office, Pavement.

1828.

ADDRESS, &c.

HAVING finished our regular Monthly business, I now beg leave to congratulate the Members of the York Mechanics' Institute, on their having obtained the use of the premises in which we are assembled this evening for the first time:—premises so reputable and convenient as to their situation; and in respect of the number, size, and arrangement of the rooms—so well suited to the purposes to which I hope they will be long applied. Had the first friends and founders of the Institute conceived it possible that so great an interest would be so soon excited in its favour, they would not have engaged the house which it has hitherto occupied. But they anticipated indifference rather than zeal, and opposition instead of encouragement. Happily their fears have proved groundless; and the institution has flourished beyond all that even the most sanguine could have hoped. Some very important objects of the institution have been unfortunately impeded by the inconveniences of the house in the Bedern, from which we have removed; and it may now be presumed that the whole plan which has been formed for securing the great ends to be answered by the Institute, will be carried into effect. The evening classes will assemble in this commodious building, with redoubled zeal and in larger numbers; and such of the members as have it in their power to impart instruction to their fellow-members, by occasionally reading scientific papers, or portions of scientific or literary works, or by delivering Lectures on some branch of useful knowledge, will, it is hoped, kindly undertake this important and not very arduous labour.

Several of my present audience are young; yet probably the youngest of them have lived long enough to perceive the justness of the common proverb, "Many men, many minds." No project was ever formed, however wisely, that met with universal approbation; no scheme was ever devised, however useful and benevolent its design, that has not been vehemently opposed; no institution has ever yet been established, necessary as may have been the purposes to which it was applied, and judicious as may have been the means employed to effect them, that has not been censured by some, as needless, foolish, or dangerous. We cannot therefore be surprised, if the novel projects of imparting to the working classes of society, instruction in various branches of science, hitherto considered as accessible to the members of the learned professions, or to men of leisure or of wealth only—should be viewed by many with jealousy and fear: that prejudice and misapprehension should endeavour to thwart the labours of the friends and patrons of Mechanics' Institutes. No one indeed who has any knowledge of human nature, or any experience of human life, will hesitate to acknowledge that there may be some ground for fear; though not more than is afforded by every human project. It is an indisputable truth, that no good ever yet existed in this world wholly unmingled with evil: no plan was ever adopted, no scheme pursued, no institution established, in every respect unexceptionable, in no respect and in no degree perverted by folly. Absolute wisdom and perfection belong not to anything human; and no skill or caution that men can exercise, will be sufficient to prevent results which they are most anxious to avoid. We must, in all cases, balance fairly the evil and the good; and not refuse the latter,

because it cannot be obtained without some portion of the former. I am persuaded that Mechanics' Institutes will outlive the prejudices and the fears which they now excite in the minds of many wise and benevolent, as well as of many weak and selfish persons; and that they will be productive of such beneficial effects on the moral condition, and the happiness of society, that although they may not meet with universal approbation, the number of those who will disapprove of them and discountenance them, will be continually diminishing, and at length sink into insignificance.

Among the objections which we have all of us, probably, heard advanced, and most confidently and loudly urged, one is, that the extending of scientific and literary knowledge to the working classes of the community, tends to give them notions inconsistent with their station, to make them discontented with the lot assigned them by Providence, and to render them unfit for those employments in which the exigencies of society require that the majority should continue to engage. It has been frequently said to me, "By these Institutes you give to labouring mechanics, and others of the same rank, such notions of their self-importance, you raise in their minds such aspiring thoughts, you add so much incitement to the natural pride of the human heart, that you endanger the due balance of society: you encourage inferiors and servants to become principals and masters; since we cannot expect that they will long be satisfied to be submissive and to obey, who have obtained the knowledge that qualifies them to direct and to command." I do not mean at this time to enter largely into the refutation of this common objection. I mention it rather as a justification of the observations which, it is my chief design, on this occasion, to address to you. I would, however, briefly remark, that if such be the real and inevitable tendency of the establishment of Mechanics" Institutes—and of the various measures pursued, in our times and in our country, to diffuse scientific information amongst the working classes, these measures, we may be assured, will not be prosperous; they will be defeated by the Great Ruler of the world; who in his wisdom and goodness has so disposed his rational creatures in this globe, that a gradation of ranks, and a diversity of occupation, must for ever exist, as essential, not only to the general welfare and comfort, but even to the very being of human society. If such be the tendency of these institutions and these measures, Providence does counteract them, by varying so wisely and so constantly in every successive generation, the natural talents of mankind, that with all the culture that can be bestowed upon the mass of the human race, and with all the advantages for obtaining knowledge that can be presented to them, there will be such inequality of attainments as shall necessarily preserve inequality of rank and services in the social state. But, if it were not so, there would still be no danger that the universal diffusion of science should produce the universal disorganization of society. Valuable as knowledge must be to every one who possesses it, it cannot either prevent or satisfy the natural wants of man. The human frame cannot subsist on the most abundant supply of intellectual food. Life must be supported by something of a grosser kind, to be obtained, by the larger portion of mankind, only by the daily labour of their hands. And He, who at first in wisdom and in kindness decreed that man should "eat bread by the sweat of his face," will not reverse that decree, or suffer any human institutions to annul it. So long as the great mass of society shall be compelled to consume almost all their working-hours in gaining the means of subsistence, there must be subordination of ranks; insurmountable obstacles must be placed in the way of such an acquisition of knowledge, as shall be detrimental to the social union; and the general formation of habits incompatible with a state of inferiority and dependence, rendered utterly impossible.

But whatever may be the consequences, the general diffusion of knowledge, to a greater or less extent, cannot now be prevented. The population of this country has become a reading population; and it can never be reduced to its former state of ignorance. Sunday schools, and schools of mutual instruction, and many other powerful causes, which have been, during several years, in active operation, have excited and cherished an almost universal desire of knowledge; and it would be as easy to "clothe the heavens" in perpetual darkness, as to extinguish or to subdue this strong desire. Let those who are afraid of the effects, lend their wisdom to the regulation of the causes, which they find themselves unable to destroy or suspend. And above all, if the higher ranks feel alarmed at the progress of knowledge in the lower, let them diligently attend to the culture of their own minds; and relinquish those frivolous and degrading pursuits, which will render them more and more the objects, not of admiration and envy, but of contempt and ridicule, to their inferiors. They who are not under the necessity of labouring in the field, or at the loom, or of ministering to their own necessities by their own personal labour, will always enjoy advantages for mental cultivation sufficient to maintain nearly the same relative distance, in respect of intellectual endowments, that has subsisted in past times between the rich and the poor; the higher and the working classes. In all ages, natural talent has, by its own intrinsic force, often emerged from the deepest obscurity, and elevated many far above the rank in which they were born; and good instead of evil has been the result to society at large. And in this age, and in ages to come, natural talent, though placed in much more favourable circumstances, and aided by increased and increasing means of cultivation, will, in all probability, do but little more. Suppose ten instead of one be induced to seek and enabled to attain stations far superior to those, to which by the circumstances of their birth, they seemed to be destined, no harm, no derangement in society will follow. Such an encrease, or even a greater, will probably be no more than proportionate to the advancing state of society, and the ever-growing demand for energy and skill. Besides it is obvious, that the more generally knowledge is cultivated, the necessities of nature still continuing, as they must continue, the same, and requiring for their supply the same exertion of manual labour, the danger of which they are apprehensive, who would discourage the instruction of the working classes, is much diminished. When the whole mass is raised, aspiring individuals are checked. When only a few are able to gain knowledge, and all others of the same rank are left in ignorance, high notions are much more likely to be generated in the minds of the educated few, by the contrast which they cannot fail to draw between themselves and their neighbours, than when no such broad distinction exists. When all of the same rank enjoy the same means of mental improvement, no such flattering contrast can be drawn; and self-conceit, vanity, and discontent, are checked if not prevented.

Although, for these and other reasons which I cannot stay now to point out, I consider the fears that are commonly expressed in respect of the influence of Mechanics' Institutes, as groundless, I must allow there is some danger, and that not inconsiderable, that they who have not in early youth enjoyed the advantages of a liberal education, when they are placed in circumstances which enable them to gain more knowledge than those with whom they have associated possess, may fancy themselves much more wise and knowing than they really are, and be led to entertain higher notions of their talents and acquirements than are just or becoming. On very

high authority, it has long ago been declared, that "knowledge puffeth up:" and the dignity of learning is not uncommonly debased, its lustre tarnished, and its value deteriorated by pride, and arrogance and superciliousness, amongst those, whose infancy was nourished on the lap of science, and who have passed all their days in her sacred and most favoured seats: I hope then, that they whom I now address, will not be offended, or consider me as presumptuous, if I endeavour to put them upon their guard against a danger to which they are peculiarly exposed; and to preserve them from an evil that will prove as unfavourable to their own character, as to the reputation of the Institute to which they belong. And I know not how I can more successfully endeavour to obtain this very desirable end, than by placing before you as comprehensive a view as I am able, and as our time will allow, of the subjects of human knowledge, from which you will be able to judge how very little of all that is to be known, can be known even by persons of the greatest leisure, of the most splendid talents, and of the most persevering industry; and consequently, how very limited and imperfect must be the attainments of those who can devote only a small portion of their time and attention to intellectual pursuits.

The peasant boy, whose feet have never strayed beyond his native village, views with admiration the structure, humble as it may be, that is consecrated to the service of religion; and has no idea of a mansion more spacious, or of an equipage more splendid than those of the village squire. The brook that murmurs by his lowly cottage is to him a mighty stream; the village-green on which he pursues his youthful sports, is, in his imagination, a wide, extensive plain; and the mound on which he gambols, is, in his eyes, a lofty mountain. His first visit to the next market-town corrects his views, and enlarges his conceptions. Carry him to the county-town; show him the metropolis; place him in a cathedral; let him see the halls of nobles, and the palaces of kings, and all his delusions vanish, and he returns home prepared to form a just estimate of the objects of his youthful wonder, and astonished that he ever thought of them otherwise than they now appear to him.

So it happens in the intellectual world. The man who by the diligent employment of the little leisure he can redeem from bodily toil, and by the steady use of such means as may come within his reach, attains to some good degree of acquaintance with any branch of science, or to some superficial knowledge of several branches, is too apt to imagine that his acquirements are exceedingly great; and comparing himself with those with whom he usually associates, he grows proud of the eminence to which, by his own steady exertions, he has raised himself in the midst of them. He regards his achievements as something wonderful; and because he converses with those only who are more ignorant than himself, he can scarcely conceive that there are any more wise, or more knowing than he. So extensive does his sum of knowledge appear to him, that he flatters himself he can have little more to gain.

It was on the observation of this too natural and common propensity, it is probable, that the Poet grounded his maxim,*

"A little learning is a dangerous thing;"

and the advice which he adds, in the words that follow,

"Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

Although I cannot altogether approve of this advice, being persuaded that even a very little knowledge is better than utter ignorance; yet I am equally convinced that shallow draughts of knowledge too frequently occa-

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*Pope's Essay on Criticism, l. 215.

sion mental intoxication, and that a little learning is too commonly attended with self-conceit. More copious draughts are undoubtedly the best means either of preventing such mental intoxication, or of restoring the mind to a sober state; but where these cannot be enjoyed, the mere consideration of the depth and copiousness of the spring, may produce very beneficial effects. When any man feels proud of his knowledge, it is evident, that whatever may be his attainments, he knows not what knowledge means; and that in one branch of it, perhaps the most important of all, the knowledge of self, he is lamentably deficient. The remaining lines of the passage I have just cited, from the Essay on Criticism, may be fitly applied to the case of those who are in danger of thinking too highly of themselves, on account of some slight attainments in knowledge.

"Fir'd at first sight of what the Muse imparts,
In fearless youth, we tempt the heights of arts;
While from the bounded level of our minds
Short views we take, nor see the lengths behind;
But more advanced, behold, with strange surprize,
New distant scenes of endless science rise.
  So pleas'd at first the towering alps we try,
Mount o'er the vales, and seem totread the sky;
Th' eternal snows appear already past,
And the first clouds and mountains seem the last:
But, those attained, we tremble to survey
The growing labours of the lengthened way;
The increasing prospect tires our wandering eyes,
Hills peep o'er hills, and alps on alps arise."

My object, at this time, is to assist you, my friends, in contemplating the widely-spread hills, and the towering alps of knowledge, and to set before you the distant scenes of science, that, contrasting these with the lowly vales and the bounded level of with any branch of science, or to some superficial knowledge of several branches, is too apt to imagine that his acquirements are exceedingly great; and comparing himself with those with whom he usually associates, he grows proud of the eminence to which, by his own steady exertions, he has raised himself in the midst of them. He regards his achievements as something wonderful; and because he converses with those only who are more ignorant than himself, he can scarcely conceive that there are any more wise, or more knowing than he. So extensive does his sum of knowledge appear to him, that he flatters himself he can have little more to gain.

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*Pope's Essay on Criticism, l. 215.

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the character of all who have truly deserved those honourable appellations.

The subjects of human knowledge are THE CREATOR and HIS WORKS.

I. And what, my friends, is comprehended in the knowledge of THE CREATOR? Much more than any human mind can grasp. It was long ago asked by one who had evidently paid no little attention to the important subject, "Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection?" And since the days of Zophar no one has had the presumption to stand forward and to avow, that in this vast and arduous enquiry, he had been successful. Yet who can be uninterested in this great subject? Who does not feel that his happiness is deeply concerned in his obtaining some knowledge of the existence, the perfections, the natural and moral government of Him who made and who rules him? Who is not bound to learn what He requires from his creatures; and what He encourages them in return to expect? And whence is the knowledge of the Almighty Creator and Ruler of man, to be obtained, but from his works, his ways, and his word? Supposing that we have ability and leisure to apply to these sources; to ask of every part of creation, of every act of Providence, of every page of revelation, what it teaches concerning God, (a supposition, however, which cannot for a moment be entertained,) yet much more would remain to be sought after, and to be known. For how could we be sure that we had heard and interpreted the answers of these oracles aright? that we had perceived and solved every difficulty and every objection that stood in the way of the conclusions to which we have advanced? Can we, or ought we, to be satisfied with these conclusions, before we have examined those which have been drawn in the same process of enquiry, by others, and well weighed the difficulties which may have occurred to them? But what life is long enough for such an investigation? What mind is equal to such labour? Time would fail me if I were to attempt, even in the most cursory manner, to describe the subjects comprised in the department of knowledge of which I am speaking. The knowledge of the Great Creator is religious knowledge: and when I remind you that this comprehends an intimate acquaintance not only with Natural, but with Revealed Religion; that it is the knowledge of God; of our duty in all the various relations we sustain, and in all the circumstances in which we can be placed; and of our expectations; of the evidence of the divine origin of Judaism and of Christianity, of the objections of scepticism or infidelity, and of the arguments by which these objections may be repelled; of what has, in different ages, and by different sects, been believed as religious doctrine, and of what we are warranted by the sacred oracles, to believe, I shall have suggested enough to convince you that this subject is as extensive as it is important, and that the proficiency, even of the most studious and the most wise, in this first branch of human knowledge, must necessarily be very limited and imperfect.—In all ages there have been many who either "by wisdom" or by folly "knew not God"; who have "worshipped and served the creature rather than the Creator" and dishonoured Him, and debased themselves by their idolatries. The mythologies of Greece and Rome, of Egypt and of Hindostan: of the eastern and the western worlds; with all the various rites and ceremonies, by which learned priests and untutored savages have sought to propitiate their numerous deities, are matters of knowledge, unimportant indeed in comparison with many other things, yet not destitute of interest or utility. Many more particulars might be mentioned as comprehended in religious knowledge; but I feel that I am treading upon tender ground, and having said enough

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to answer the purpose I have in view, I pass on to the next division of my subject.

II. Turning from the Creator to his works, what an immense field of enquiry opens before us! boundless in its extent, and in every part crowded with objects to engage the attention, to excite the curiosity, and to exercise the powers of the human mind.

1. Let us look first to the starry heavens. "The brilliant objects which there meet our wondering eye, are too distant" you will say, " too inaccessible to be known by man." Their distance is indeed almost inconceivably great. The nearest of them, according to the most accurate calculations, is above 80,000 times further from our earth, than our earth is from the sun, that is, about 80,000 times ninety-five millions of miles; and such is the distance of others, that their light, travelling at the rate of 200,000 miles in a second of time, has been 300,000 years in reaching the earth. Of each individual star, therefore, we can know little more than that it is a luminous body, shining with unborrowed light, and placed in a certain situation relative to other similar bodies. But these very distant stars, distinguished by the name of fixed stars, have been objects of attentive observation to philosophers of all ages; and, in modern times, by means of telescopes, many curious and wonderful phenomena respecting them, have been discovered. The detail of these phenomena, and all the speculations and theories to which they have given birth, are things to be known, and in a very high degree interesting. But to become acquainted with the results of the observations and the labours of Halley and Maskelyne, of Bode and La Lande, of Bradley, and of Herschell, of Brinkley and of Pond, to say nothing of those of a multitude of other celebrated astronomers, both ancient and modern, whose works are in our hands, would require not only long and

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persevering study, but no mean proficiency in several of the highest branches of science.

2. Among those luminaries of the heavens which shine by their own unborrowed light, there is one much nearer to us, and apparently, but perhaps not really, much larger than the rest. This is our Sun, around which twenty-nine bodies, consisting of primary planets and satellites, or moons, all illuminated by it, are unceasingly, and with various degrees of velocity, revolving. These form what we call our solar system, and the phenomena which these bodies, singly or collectively considered, display, are very interesting subjects of knowledge. In this system the Sun alone is fixed; since besides a revolution on its own axis, it is thought to have a motion round the centre of gravity of the solar system, and a progressive motion in absolute space. The secondary planets or moons move round the primary planets, and all these, in certain periods of time, move round the Sun. The form and extent of the orbit in which each of these bodies revolves, and the time occupied in the revolution, are with the greatest certainty ascertained: the distance of each from the common centre, the Sun; and the position of each in reference to the Sun and to any other of the heavenly bodies, whether fixed or wandering, at any given moment, can be precisely and unerringly determined: the magnitude and the density of each, with a great variety of other curious particulars respecting them, have been discovered by astronomers, and may be easily, and are very generally known. With the mere facts of astronomy, it is not a matter of much difficulty, to become familiarly acquainted. Any one may learn to say that the orbits in which the planets move, are elliptical; that the planets move through equal areas in equal times; that the mean distance of the nearest planet, Mercury, from the Sun, is thirty-two millions of miles, while that

of the Herschel, the most remote, is *eighteen hundred millions* of miles; that the one revolves round the Sun in about 88 of our days; and the other in nearly the same number of our years*: that Mercury moves in its orbit at the rate of 110,000 miles in an hour, or 30 miles in a second; while the Herschel moves only four miles in a second. Any one may be able to say, that the Sun has 329,630 times the quantity of matter which our globe has; and Saturn 93 1/2 times; and that the quantity of lead which on our earth weighs exactly one pound, would at the Sun weigh 22lbs. 15 oz. 16dwts. 8 3/4 grs.; and at Saturn, 1 lb. 3 oz. 8 dwts. 20 1/11 grains.** But the knowledge of astronomy, or of our solar system, consists not in a mere acquaintance with such truths as discovered by others, but with the facts and principles on which these truths depend. It is not by looking at the heavenly bodies, even with the aid of the most powerful telescopes, that we canlearn these truths. We may receive them with perfect confidence, from patient and scientific observers, and with this second-hand knowledge, the generality of men must be content; but he only can be said properly to know them, who has formed an accurate acquaintance with the laws of matter and of motion; and with all those abstract sciences which are essentially necessary to enable the astronomer to calculate with such unerring certainty, the movements of bodies so vast and so distant.

3. Bringing down our thoughts from the heavens above us, and confining them to the globe which the Creator has appointed to be our dwelling-place, how numerous are the subjects of knowledge that present themselves to us!

Our attention is first of all naturally directed to the *atmosphere*, by which our globe is every where sur-

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*83 1/2 years.

**See Discourse on the Objects, &c. of Science, p. 47.

rounded, abounding with many striking phenomena; the region of clouds and rain, of mist and dew, of snow and hail, of lightning and thunder, of winds and tempests. Is the height of this atmosphere limited? How is that limit to be ascertained?—Has it any weight? How is that to be found? What is its amount? Is it in all places, in all circumstances, and at all times the same? If it varies, what are the causes—and what the effects of the variation? What resistance does it offer to bodies moving through it? How is that resistance to be calculated? And what influence does it produce on the path described by such bodies. What is the substance of this subtile, yet powerful fluid? If compound, of what is it composed? Whence does it derive the power it evidently possesses of supporting life and flame? How is the waste of that power perpetually renewed? How are we to account for the numerous changes which bodies exposed to its influence, undergo? What are the laws which light and sound observe in their transmission through the atmosphere? Curious and wonderful effects, varying according to seasons, and times, and place, are continually exhibited in the atmosphere, what are the causes of these, and how do they operate?—Such enquiries as these, and they might be greatly increased, naturally suggest themselves to a contemplative and searching mind; but the answers must be the result of long personal observation, of an extensive acquaintance with the observations and experiments of scientific observers in different periods and in different regions of the globe, of an accurate knowledge of Electricity, Magnetism, Galvinism, and other branches of Natural Philosophy.

Turn we next to *the Earth* itself: concerning which it is natural to ask, What is its magnitude? What is its form? What is the extent of the orbit which it annually describes round the sun? In what position, and with what velocity does it move in that orbit, and what are the consequences of its form and its position? And how are these things to be ascertained? These and similar questions are answered minutely and confidently by astronomers, but how are we to be assured that they are answered correctly? Such assurance cannot be obtained without extensive scientific knowledge. What is the nature of the internal structure of the earth? Far below the surface our knowledge cannot extend; yet even on its surface, and in the trifling excavations we are able to make, we find enough to astonish and perplex us. We observe a succession of strata, occupying, all over the globe, the same, or very nearly the same relative position, each distinguished by a peculiar mineralogical character, or by peculiar remains of animals or vegetables. Whence this stratification, in general so orderly; and whence the irregularities that occasionally occur? The examination of that little portion of the substance of our globe to which we can gain access; the collection of the results of such an examination by others; the deducing of principles, on which we may safely judge of the original formation of the earth, and of the changes which it has successively undergone; in other words, the study of Geology, is of itself a work to which the powers of man, and the limits of his little life are scarcely equal.—But the unorganized substances which we find on or below the surface of the earth, claim to be examined in a different manner, and for somewhat different purposes. We cannot give to these substances even a slight degree of attention, but we must perceive that they are exceedingly various in their appearance, in their forms, and in many other circumstances. To what are these differences owing? Can all these multitudinous bodies be brought within any orderly arrangement, so that each may take its proper place, and be known by its appropriate name? Can all the different substances which enter into their composition be detected and separated? Can any satisfactory account be given of their formation, of their different hardness, shape, lustre, or taste? He who undertakes to solve such enquiries, that is, who pursues the study of Mineralogy, need seek for no other occupation of his talents and his time, if he would gain any sound and extensive knowledge of this interesting science. To know what others have discovered, what theories they have formed, what classification they have adopted, requires no trifling labour; and by actual observations and analysis to verify or to disprove their conclusions, and to gain for ourselves the knowledge that shall be satisfactory to an inquiring and independent mind, will render necessary long continued and indefatigable exertion.

The extended surface of the earth presents another interesting subject of human knowledge. But what time and labour, and how large an acquaintance with mathematical science would be required, in order to gain a complete knowledge of the earth's surface, will be readily understood by any one who will attempt to represent any portion of it on a tablet; in other words, to be a Geographer, and construct a map. To assign to the land and water their proper places, and their just measurements; in the ocean to fix rightly, and in their due proportion the islands with which it is studded; on the land to range in right order the various chains of mountains, and to ascertain their heights; to trace out the course of almost innumerable rivers, with all their tributary streams; accurately to define the limits of different nations; and to mark the precise spot which every city, town, or village, in every district occupies, will be found a task not of easy accomplishment; if indeed it can be, at present, accomplished at all. The real figure and size even of this our native island, have not, till very recently, been exactly ascertained: and the actual situation and relative distance of the most remarkable natural objects, and of its cities; the heights of its mountains and its hills, the course of its rivers, and other circumstances belonging to the geography of England, have been determined only by means of long continued scientific observations and measurements, carried on by learned and experienced mathematicians. How many observations are to be made, how many voyages and travels of discovery are to be performed, how many scientific operations are to be effected, before a correct picture of the earth can be drawn, before the latitude and longitude of every place on the surface of the globe can be known; before all the mountains can be measured, and every lake, sea, and ocean sounded; before all the phenomena of currents and of tides can be learned; before a correct picture of the earth's surface can be drawn; that is, before a perfect knowledge of geography can be obtained. And let me further observe, that supposing we did know most accurately the measure of every continent and island, of every ocean and sea, every lake and bay; the soundings of every part of the mighty deep, the height of every mountain, and the latitude and longitude of every spot, with every other fact relating to the surface of the earth, we could not yet be said to know geography, unless we also understood the principles by which all these facts are ascertained.

Look we next to the vegetable covering of the earth. How numerous are the varied tribes of trees, and shrubs, and plants, that are spread over its surface! What are their distinctive characters? What affinity do they bear to each other? What are their names? What is the nature of their structure and the final cause of its peculiarities in different plants? Wherein consists their life? What is the arrangement, what is the office of the different vessels which even the most minute and the simplest contain? Of what elements are they composed? To what purposes useful to man or beast may they be applied? Whence do they derive their taste, their fragrance, or their colouring? How are they nourished? To what diseases are they liable? What purposes do they answer in the general economy of nature?—How extensive the knowledge that is necessary to the solution of these and many other questions of a similar kind which might be proposed! How numerous the experiments, how minute and persevering the observation required for the explanation of many curious and interesting phenomena, exhibited in the vegetable world! The extent of this world indeed is not yet fully discovered; many regions of our globe have hitherto been either not all or only partially explored by the botanist; the depths of the ocean have not been searched; and without doubt, a large addition is yet to be made to the 60,000 species of plants now known to exist. If any one were to pursue the science of Botany alone, he would find in that pursuit enough to employ all his time and thoughts.

But the surface of the earth is not only adorned with a great variety of vegetables, it is the abode of myriads of living creatures, each fulfilling his part in the great family of nature, and rejoicing in existence. But who will enumerate the tribes that move on the face of the earth, that exist beneath it, that people the air, or fill the mighty deep and its tributary waters? Who will arrange the countless animals comprising the larger divisions of quadrupeds, birds, fishes, reptiles, insects; call them all by their names; tell us where they live, and how they live; describe to us their infinitely varied structure, and show us how wisely in every instance it is adapted to their situation and wants; and make us acquainted with their habits and manners? Who will detect and describe those animalculae, those minute living creatures, which elude the most piercing unassisted eye of man, which swarm in every drop of almost every liquid; who will rehearse to us the wonders of their little frame, and explain to us their office in the economy of animated nature? In almost every age and in every region in which knowledge has been valued and cultivated, there have been minds of no ordinary powers sedulously occupied in the investigation of the interesting subjects to which the questions I have now proposed relate; and very large and valuable are the stores of information on these subjects that have been thus collected; but equal, if not yet greater treasures remain to be amassed, to reward the patient industry of future labourers in this pleasing part of the field of science, and to add to the stock of human knowledge. More than 12,000 species of living creatures are furnished by our own island alone, to the student of Natural History; how immense, how inconceivably great the number of those that people the earth, in all its varied regions! How comparatively little can be known of all this living world, by the most laborious, skilful, and persevering enquirer!

Lastly, let us glance, for we can do no more, at the numerous and important subjects of knowledge connected with the nature and circumstances of MAN; to whom it is given to walk erect amidst these works of the Creator, and to exercise dominion over them. This highly favoured creature appears eminently distinguished by being composed of two parts, body and mind. The bodily part of man is a collection of wonders; not altogether peculiar to the human frame. The general structure of the body, its bones, its muscles, its nerves, its vessels, with all the purposes they respectively serve, and the manner in which they accomplish them; the mechanical contrivances which appear in every limb, in every joint, and in the viscera; the means adopted to maintain the good order of the whole and of every part; the occasional derangement of the curious, complicated system, the causes which produce it, and the methods by which it may be remedied and order restored, are matters in which we are all deeply interested, but which require many continued observations, many well conducted experiments, and no little acquaintance with various branches of science. To obtain the knowledge of these things, and to apply that knowledge to the benefit of their fellowmen, many devote a very considerable portion of their lives; and after all, are obliged to confess that there is much yet to be learned. The sciences of Anatomy, Physiology, and Medicine, are not yet perfect.

But the intellectual part of our frame, as it is of far higher importance than the corporeal—so it presents more and more interesting, and more difficult subjects of knowledge. What constitutes mind, and how it is united with the body, are points on which men have in all ages busied themselves, but hitherto to little purpose; the theories which have been formed on these curious subjects, and the arguments by which they have been either refuted or maintained, form no unimportant part of knowledge. We know nothing more certainly than that we have a mind. To that mind various powers belong, and so wonderful are these powers in their operation, so wholly dependent upon them is the business and the comfort of life, that they naturally and necessarily become objects of deep interest and minute investigation to man himself. But how much may fairly be said to be comprised in the knowledge of the human mind! What patient and accurate observation does it require to collect all the phenomena of sensation, reflection, association, imagination, of the memory, the will, the motions, the passions, the affections! What skill, what care, what time are necessary to arrange these phenomena, and to deduce from them the laws to which all the operations of the mind, and all the affections of the heart are subject! And thence again, as a most important part of the knowledge of the human mind, to devise rules for the conduct of the understanding, and the government of life! Supposing the knowledge of whatever is comprehended in mental philosophy, to be obtained; supposing that we have fully learned how the bodily senses convey ideas to the mind, by what means the mind is enabled to retain, to arrange, and to combine them, and to renew them at pleasure; supposing that we can satisfactorily explain all the phenomena of the intellectual and moral faculties, many very important subjects of knowledge, which owe their existence to the exercise of the various mental powers, would next claim our attention: the science of pure mathematics, for instance, that is, the science of number and of figure, which, "having nothing to do with matter, nor depending at all upon matter," is at once the creation of the human mind, and a magnificent exhibition of its astonishing energies. As resulting from the exercise of the same energies, and the application of pure mathematics to matter, the various branches of mixed mathematics may here be mentioned as subjects of human knowledge; such as mechanics, hydrostatics, hydraulics, acoustics, optics, astronomy, and some others. To render yet more complete our acquaintance with the results of the operations of the powers of the human mind, we ought further to know what the particular faculty of imagination has produced. But what does this imply? No less than an acquaintance with the works of poetry and fiction belonging to every civilized nation of the world; and also with the productions of the sister arts of sculpture, painting, and music. What individual can gain access to all the works which the human imagination has conceived and executed? They are scattered over a large portion of the globe: the works of poetry and fiction are composed in a great variety of languages, and are too numerous to be brought together; far too numerous

to be even superficially known; by the most industrious reader. Many of them it is true, are not worth knowing; but of those which are, the number is by no means small.

There are many other things to be known respecting Man; more indeed than I can now enumerate. Men are endowed not only with the power of thinking, but with the faculty of speech, by means of which they can communicate their thoughts to each other. But the terms in which they clothe their ideas are exceedingly various; or if originally the same, so changed by various circumstances, that it is in numberless instances impossible or very difficult to discover the common origin. Even in our own little island, by what various names in different places, are the same things called. The language of a Welchman is unintelligible to an Englishman, while an Englishman would speak in an unknown tongue to a Scottish highlander. Extending our views, we perceive that there are nearly as many different languages, as there are nations and tribes on the face of the globe; and also, that many languages once spoken, are spoken no longer. The methods by which men impart their thoughts to others, furnish a very curious and important subject of knowledge: but where is the man whose memory could retain a hundredth part of the languages now spoken, even if he could form vocabularies of them all? Add to these the works which have come down to us in languages which have long ceased to be spoken; and this single branch of knowledge, language, will readily be seen to surpass the talents and the industry of the most highly gifted mortal. Sounds may be made manifest to the eye as well as to the ear; and have in almost all ages, and by all peoples, been in some manner or other written down. But how great the variety of characters invented by human ingenuity! Who is there that can, in a long life, make himself master of them all?—Man was evidently formed for society, and in societies he has always lived. But the social state necessarily implies an establishment of some form of government; the enactment of some code of laws; and the practice of some system of jurisprudence. These have varied in different nations—and in the same nation in different ages, but in all their varied forms and characters, are interesting subjects of knowledge. But what a depth of research, and what an extent of reading would it require, to gain an accurate acquaintance with the constitution of every state that exists, or has existed on the face of the earth?—The individual and the general wants of men united in society, have led to the discovery and the cultivation of various arts, to various manufactures, and to the application of science in numberless ways, to human convenience and comfort. Hence has arisen the science of architecture; hence, mining, and the working of metals, both for utility and ornament; hence bleaching, dyeing, spinning, weaving, and the invention of complicated and powerful machinery; hence the building of vessels, and commerce; hence an endless variety of operations, the principles, the process, and the results, of which, are curious and important subjects of knowledge. There is scarcely one article of daily use produced by the ingenuity of man, but it may suggest a thousand enquiries, which it would require a large extent of knowledge to answer. Take any thing that has passed through the hands of the manufacturer or the artist, and trace all the processes it has undergone, and all the combinations into which it has entered, since it existed only in the raw materials, and you will find that in order to understand them all, you must be well acquainted with many branches of Mechanical and Natural Philosophy.—Again, the existence of man upon this globe, can be traced back through nearly six thousand years. And during a considerable portion of that long period, monuments have been erected, or records have been kept,

to preserve the memory of the most important changes that have taken place in society; and of the transactions in which different tribes and nations have been engaged. We have the means of tracing the history of all the civilized portions of the human race, through a long succession of ages. But what individual could fully avail himself of these means; and derive from the genuine original sources, his knowledge of all past events, in every region of the world? Consider for a moment what is comprehended in a knowledge of the history of our own country, or even of the county or the city in which we reside, and then judge of the time and study that would be required in order to gain an acquaintance with the whole course of events, in every nation on the face of the earth. A very superficial knowledge of universal history is all that the most laborious student can obtain. It is not in the power of any individual to search for himself the original records of all past time; to trace the causes, the progress, and the consequences, of all the revolutions in the state of society that have taken place, or to retain in his memory more than an inconsiderable portion of the transactions which make up the history of the world.—It should also be observed, that history cannot be read with profit, without a previous knowledge of the science of chronology, which is itself dependent upon astronomy: nor without some good degree of acquaintance with the kinds and the value of money in different ages and nations; and with the principles of political economy.—In the study of modern history, it is necessary to pay particular attention to ecclesiastical history also; since the affairs of the church and the state have been, almost ever since the introduction of Christianity so intimately united, that no person can gain a complete knowledge of either, without attending to both. But ecclesiastical history is so extensive, and so complicated, that it would of itself afford matter for investigation, sufficient to occupy the life of any individual.—Nations have differed as widely in habits, manners, and customs, as they have in situation, and in forms of government; and no one can properly attend to the history of mankind, without gaining an accurate acquaintance with these.——Lastly, although in the history of every nation, we meet with particular and pretty full accounts of many individuals, who have been distinguished as rulers, statesmen, or warriors, yet multitudes of others, eminent for virtues and talents—for their love of learning and science—for their zeal to promote the arts of peace, and the best interests of mankind, are barely, if at all, noticed by the general historian, and owe their deathless fame to the pen of the biographer. And eminently pleasing and instructive it is thus to study human character; many and important are the lessons of wisdom which biography inculcated; but it would be little less than the business of a whole life, to learn all that deserves to be known of those who have lived before us.

Thus, my friends, I have attempted to set before you in one view, the principal subjects of knowledge. I have executed my design, I am fully sensible, very imperfectly; owing partly to the great extent of matter it embraced, and the extreme difficulty of bringing such a matter within a narrow compass; and partly and chiefly to my own want of information and of ability, suitable to the execution of such a design: for you must be aware, that it requires no common share of knowledge, fully to describe all that is to be known. Yet, I trust, I have not failed to produce the end at which I aimed. It must surely be impossible for any one to contemplate even this very defective sketch of the subjects of human knowledge, without feeling how small, how almost imperceptible a portion of the field of knowledge, the most judicious, the most laborious and persevering, the most richly talented can investigate; and consequently without feeling deeply humbled by

contrasting what he may have obtained, with what, if he had sufficient powers, and a sufficient length of time allotted to him, he might acquire. Employ all your leisure moments, my friends, as carefully as you can; apply all your faculties with the greatest diligence you can use, and with all the success that can be imagined, still, you must be convinced that the proficiency in knowledge, which in your circumstances you can make, must be very limited. And under this just conviction, surely you cannot allow yourselves to be proud or vain of what you may possess. If I produce or strengthen this conviction by what I have now said; if I happily check any tendency to self-conceit in the mind of any member of this institution, I shall not have addressed you in vain. Some may perhaps feel disheartened at the view which I have opened before them, but they may be assured that there is no cause for despair. The portion of knowledge, which the most studious can obtain, may be comparatively small, but by persevering diligence, we may all of us learn enough to gratify every reasonable desire, to provide largely for our individual enjoyment, and to qualify us for usefulness in our respective stations.—Although I have drawn so largely upon your patience, I must beg you to allow me, before I conclude, to add one or two reflections necessarily arising out of the preceding remarks.

1. If the subjects of knowledge be so numerous and interesting, who would lead an idle life? He who endowed us with the intellectual faculties which, in a greater or less degree of perfection, we all possess, and placed us in a world abounding with objects to attract attention, and excite enquiry, certainly did not intend these high faculties to be in any case dormant and unimproved. He who made every man capable of knowledge, designed, undoubtedly, that knowledge should be acquired by every man, according to his capacity and station in life. They who have to depend upon their

bodily labour, for the subsistence of themselves and their families, must make it the first business of their lives to provide for their daily wants; but this business needs not to occupy every moment of their time, nor can it. In a life of the severest bodily labour, there are "fragments of time," which ought to be carefully "gathered up, so that none be lost": and these fragments diligently employed, will enable the most industrious tradesman or mechanic to acquire a rich store of useful information. The hours that remain when the work of the day is over, if redeemed from listlessness, frivolity, or intemperance, will furnish the artisan and the labourer opportunities of cultivating the powers of their mind to a very considerable extent, and of obtaining a perpetual source of satisfaction and delight, such as no gratification of the bodily senses can impart. And this diligent improvement of their leisure hours, I would recommend, as conducive not only to real enjoyment, but to self-interest. A man who is solicitous to gain information, certainly has a much better chance of thriving in the world, than he who is contented to remain in ignorance; whether we consider the advantage he must find in superior knowledge, or in the habit of regularity, fixed attention, and perseverance, which the cultivation of his mind generates and confirms.

As the subjects of knowledge are so numerous, and the attainment of any thing like perfection in any single branch of science requires so much time and attention, it will certainly be wise and necessary to select from these subjects, for your most earnest and persevering pursuit such as your situation and engagements in life point out to you as most useful, most intimately connected with your respective occupations, most suitable to the peculiar powers and habits of your mind, or most likely to promote your respectability and happiness. A little reflection, and a little self-knowledge, aided by the advice of those who

are wiser and more experienced than ourselves, will enable any one of us readily to determine which of all the objects that crowd the wide field of science, prefers the strongest claims to our attention, and will certainly and most largely reward our industry. That some selection must be made is evident. The active duties of life leave even to those who are least extensively engaged in them, comparatively little leisure for contemplation: the calls which society and their family urge upon their attention and their time, keep within comparatively narrow limits the acquisitions of the most studious: and they who are unavoidably compelled to pass the greater part of every day in the operations of manual labour, even in the course of the longest and the best-spent life, and with the most regular and economical use of their time, will find that with many subjects of science, they can form only a very slight and superficial acquaintance, and that to many they must be for ever and entirely strangers. It becomes every one, therefore, and especially those who have but a few hours out of the four-and-twenty at their command, to make a prudent choice amongst the numerous subjects of knowledge, and to devote to these, if not their whole—yet their chief and most persevering attention. My advice to you, my friends, is, 'Do not attempt too much: Seek for information of subjects most intimately connected with your daily business: Let this information be as extensive and as perfect as possible; and labour to acquire such additional knowledge, as your talents and your opportunities may bring within your reach.' Again,

2. If the subjects of knowledge be so numerous, and the acquisition of knowledge so important, who would lead a vicious life? Vice is extremely unfavourable to the investigation of any kind of truth. To the pursuit of religious and moral truth, it is an insuperable bar and it greatly impedes, if it does not altogether arrest those

are enslaved by it, in their pursuit of truth of a scientific or literary character. If not in the simplest cases, yet certainly in all that are complicated, it is only by attentive observation, patient thinking, and cool discrimination, that we can be lead to conceive justly, or to decide aright. But the capacity for these can hardly subsist with vicious habits. Besides, no one can fail to have observed, that vice tends to weaken and destroy the powers of the mind, to render men incapable of serious attention, as well as averse from it, and to reduce the finest original talents to a level with mere animal instincts. Nor is there a greater consumer of time than vice. Its almost constant effect is to shorten the natural term of human existence, and the little portion of life it may spare, it renders almost totally unproductive of any benefit, either to the individual or to society. If it ever unfortunately happens, that a man devoted to the pursuit of science, is a lover of vicious sensual pleasure, his attainments and his enjoyment, we may confidently rely upon it, are far less than they would have been had he also devoted himself to virtue: but if any one who has only a few hours or moments of leisure to employ in scientific pursuits, suffer passion to usurp the just authority of reason and of virtue in his breast, no attainments in knowledge can be made by him; in little more than in form will he excel the beast of the field. And if such be the natural consequence of vice, what an enemy is it to self-enjoyment, as well as self-improvement! Speaking of the pleasures of science, that zealous and enlightened advocate for the universal diffusion of knowledge, whose professional engagements alone prevent him from being present with us on this occasion, strikingly observes, "Let any man pass an evening in listless idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep or gets up next morning, with its state some other day when he has passed a few hours in

going through the proofs, by facts and reasoning, of some of the great doctrines in Natural Science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others, that they are true, he will find as great a difference as can exist in the same being; the difference of looking back upon time unprofitably wasted, and time spent in self-improvement; he will, himself, in one case, be listless and dissatisfied, in the other, comfortable and happy; in the one case, if he do not appear to himself humbled, at least he will not have earned any claim to his own respect; in the other case, he will enjoy a proud consciousness of having, by his own exertions, become a wiser, and therefore more exalted creature."*—If such be the different feelings arising from reflections on an evening occupied by scientific pursuits, and on one spent in mere listlessness or in idle reading, what must be the feelings of that man, whose evenings are, with little interruption, devoted to dissipation, in the haunts of intemperance and profligacy!

And what a serious loss do they incur, who disqualify themselves by vicious indulgencies, for the contemplations of science. For to use the concluding words of the admirable treatise from which I have just borrowed, and with which words I also will conclude, "We are raised by those contemplations to an understanding of the infinite wisdom and goodness which the Creator has displayed in all his works. Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill every where conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we can feel no hesitation in concluding, that if we knew the whole scheme of Providence, every part would be in harmony with a plan of absolute benevolence. Independently, however, of this mos consoling inference, the delight is inexpressible of being able to follow, as it were, with our eyes, the marvellous works of the Great Architect of Nature, to trace the unbounded power and exquis- skill which are exhibited in the most minute, as well as the mighti parts of his system. The pleasure derived from this study is unceasing, and so various, that it never tires the appetite. But it is unlike the low gratifications of senses in another respect: i elevates and refines our nature, while those hurt the health, debas the understanding, and corrupt the feelings; it teaches us to look upon all earthly objects as insignificant, and below our notice, except the pursuit of knowledge and the cultivation of virtue—that is to say, the strict performance of our duty in every relation of society; and it gives a dignity and importance to the enjoyment of life, which the frivolous and the grovelling cannot even comprehend.

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*See Object, &c. &c. of Science, p. 46.

"Let us, then, conclude, that the pleasures of Science go hand in hand with the solid benefits derived from it; that they tend, unlike other gratifications, not only to make our lives more agreeable, but better; and that a rational being is bound by every motive of interest and of duty, to direct his mind towards pursuits which are found to be the sure path of virtue as well as of happiness."

YORK:
PRINTED BY HARGROVE, GAWTHORP, & HARGROVE,
HERALD-OFFICE, PAVEMENT.

Observations on the Growth of the Mind
Sampson Reed
1826
Cummings, Hilliard and Company: Boston

"The science of the mind itself will be the effect of its own development. This is merely an attendant consciousness, which the mind possesses of the growth of its own powers; and therefore it would seem, need not be made a distinct object of study. Thus the power of reason may be imperceptibly developed by the study of the demonstartive sciences. As it is developed the pupil becomes conscious of its existence and its use. This is enough. He can in fact learn nothing more on the subject. If he learns to use his reason what more is desired?"

"There is then another power which is necessary to the orderly development of the mind; the power of the Word of God. This indeed has been implied in all the preceeding remarks."

Links aspects of curriculum to the design of providence; discusses the interrelationship of knowledge.

1. Discusses various aspects of curriculum and links them to the "desigh of Providence."
2. Defines subject matter and highlights the interrelationships of knowledge.
3. A short section on instructional method, and often implying this in curriculum discussion.

OBSERVATIONS

on the

GROWTH OF THE MIND.

BY SAMPSON REED.

So build up the Being that we are;
Thus deeply drinking-in the Soul of Things
We shall be wise perforce; and while inspired
By choice, and conscious that the will is free,
Unswerving shall we move, as if impell'd
By strict necessity, along the path
Of order and of good. WORDSWORTH.

BOSTON:

Cummings, Hilliard and Company.
True and Greene, Printers.
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1826.

OBSERVATIONS
ON THE
GROWTH OF THE MIND.

NOTHING is a more common subject of remark than the changed condition of the world. There is a more extensive intercourse of thought, and a more powerful action of mind upon mind than formerly. The good and the wise of all nations are brought nearer together, and begin to exert a power, which though yet feeble as infancy, is felt throughout the globe. Public opinion, that helm which directs the progress of events by which the world is guided to its ultimate destination, has received a new direction. The mind has attained an upward and onward look, and is shaking off the errours and prejudices of the past. The gothic structure of the feudal ages, the ornament of the desert, has been exposed to the light of heaven; and continues to be gazed at for its ugliness, as it ceases to be admired for its antiquity. The world is deriving vigour, not from that which is gone by, but from that which is coming; not from the unhealthy moisture of the evening, but from the nameless influences of the morning. The loud call on the past to instruct us, as it falls on the rock of ages, comes back in echo from the future. Both mankind, and the laws and principles by which they are governed, seem about to be redeemed from slavery. The moral and intellectual character of man has undergone, and is undergoing a change; and as this is effected it must change the aspect of all things, as when the position-point is altered from which a landscape is viewed. We appear

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to be approaching an age which will be the silent pause of merely physical force before the powers of the mind; the timid, subdued, awed condition of the brute, gazing on the erect and godlike form of man.

These remarks with respect to the present era are believed to be just, when it is viewed on the bright side. They are not made by one who is insensible to its evils. Least of all are they intended to countenance that feeling of self-admiration, which carries with it the seeds of premature disease and deformity; for to be proud of the truth is to cease to possess it. Since the fall of man, nothing has been more difficult for him than to know his real condition, since every departure from divine order is attended with a loss of the knowledge of what it is. When our first parents left the garden of Eden, they took with them no means by which they might measure the depths of degradation to which they fell; no chart by which they might determine their moral longitude. Most of our knowledge implies relation and comparison. It is not difficult for one age, or one individual, to be compared with another; but this determines only their relative condition. The actual condition of man, can be seen only from the relation in which he stands to his immutable creator; and this relation is discovered from the light of revelation, so far as by conforming to the precepts of revelation, it is permitted to exist according to the laws of divine order. It is not sufficient that the letter of the Bible is in the world. This may be, and still mankind continue in ignorance of themselves. It must be obeyed from the heart to the hand. The book must he eat, and constitute the living flesh. When only the relative condition of the world is regarded, we are apt to exult over other ages and other men, as if we ourselves were a different order of beings, till at length we are enveloped in the very mists from which we are proud of being cleared. But when the relative state of the world is justly viewed from the real state of the individual, the scene is lighted from the point of the beholder with the chaste light of humility which never deceives; it is not forgotten that the way lies forward; the cries of exultation cease to be heard in the march of progression, and the mind, in whatever it learns of the past and the present, finds food for improvement, and not for vain-glory.

As all the changes which are taking place in the world originate in the mind, it might be naturally expected that nothing would change more than the mind itself, and whatever is connected with a description of it. While men have been speculating concerning their own powers, the sure but secret influence of revelation has been gradually changing the moral and intellectual character of the world, and the ground on which they were standing has passed from under them, almost while their words were in their mouths. The powers of the mind are most intimately connected with the subjects by which they are occupied. We cannot think of the will without feeling, of the understanding without thought, or of the imagination without something like poetry. The mind is visible when it is active; and as the subjects on which it is engaged are changed, the powers themselves present a different aspect. New classifications arise, and new names are given. What was considered simple is thought to consist of distinct parts, till at length the philosopher hardly knows whether the African be of the same or a different species; and though the soul is thought to continue after death, angels are universally considered a distinct class of intellectual beings. Thus it is that there is nothing fixed in the philosophy of the mind; it is said to be a science which is not demonstrative; and though now thought to be brought to a state of great perfection, another century under the providence of God, and nothing will be found in the structure which has cost so much labour, but the voice "he is not here, but is risen."

Is then every thing that relates to the immortal part of man fleeting and evanescent, while the laws of physical nature remain unaltered? Do things become changeable as we approach the immutable and the eternal? Far otherwise. The laws of the mind are in themselves as fixed and perfect as the laws of matter; but they are laws from which we have wandered. There is a philosophy of the mind, founded not on the aspect it presents in any part or in any period of the world, but on its immutable relations to its first cause; a philosophy equally applicable to man, before or after he has passed the valley of the shadow of death; not dependent on time or place, but immortal as its subject. The light of this philosophy has begun to beam faintly on the world, and mankind will yet see their own moral and intellectual nature by the light of revelation, as it shines through the moral and intellectual character it shall have itself created. It may be remarked also that the changes in the sciences and the arts are entirely the effect of revelation. To revelation it is to be ascribed, that the genius which has taught the laws of the heavenly bodies and analyzed the material world, did not spend itself in drawing the bow or in throwing the lance, in the chase or in war; and that the vast powers of Handel did not burst forth in the wild notes of the war-song. It is the tendency of revelation to give a right direction to every power of every mind; and when this is effected, inventions and discoveries will follow of course, all things assume a different aspect, and the world itself again become a paradise.

It is the object of the following pages not to be influenced by views of a temporal or local nature, but to look at the mind as far as possible in its essential revealed character, and beginning with its powers of acquiring and retaining truth, to trace summarily that development which is required, in order to render it truly useful and happy. It is believed that they will not be found at variance with the state of the public mind on the subject of education, whether of the child or the man.

It was said, *the powers of acquiring and retaining truth,* because truth is not retained without some continued exertion of the same powers by which it is acquired. There is the most intimate connexion of the memory with the affections. This connexion is obvious from many familiar expressions; such as remember me to any one, by which is signified a desire to be borne in his or her affections—do not forget me, by which is meant do not cease to love me—get by heart, which means commit to memory. It is also obvious from observation of our own minds; from the constant recurrence of those subjects which we most love, and the extreme difficulty of detaching our own minds or the minds of others from a favourite pursuit. It is obvious from the power of attention on which the memory principally depends, which if the subject have a place in our affections requires no effort; if it have not, the effort consists principally in giving it a real or an artificial hold on our feelings, as it is possible if we do not love a subject, to attend to it because it may add to our fame or our wealth. It is obvious from the never fading freshness retained by the scenes of childhood, when the feelings are strong and vivid, through the later periods of life. As the old man looks back on the road of his pilgrimage, many years of active life lie unseen in the valley, as his eye rests on the rising ground of his younger days; presenting a beautiful illustration of the manner in which the human mind when revelation shall have accomplished its work, shall no longer regard the scene of sin and misery behind, but having completed the circle, shall rest as next to the present moment on the golden age, the infancy of the world. The connexion of the memory with the affections is also obvious from the association of ideas; since the train of thoughts suggested by any scene or event in any individual, depends on his own peculiar and prevailing feelings; as whatever enters into the animal system whenever it may arise, seems first to be recognized as a part of the man, when it has found its way to the heart, and received from that its impulse. It is but a few years, (how strange to tell,) since man discovered that the blood circulated through the human body. We have perhaps, hardly learned the true nature of that intellectual circulation, which gives life and health to the human mind. The affections are to the soul, what the heart is to the body. They send forth their treasures with a vigour not less powerful, though not material, throughout the intellectual man, strengthening and nourishing; and again receive those treasures to themselves, enlarged by the effect of their own operation.

Memory is the *effect* of learning, through whatever avenue it may have entered the mind. It is said the *effect;* because the man who has read a volume and can perhaps tell you nothing of its contents, but simply express his own views on the same subject with more clearness and precision, may as truly be said to have remembered, as he that can repeat the very words. In the one case, the powers of the mind have received a new tone; in the other, they are encumbered with a useless burthen—in the one, they are made stronger; in the other they are more oppressed with weight—in the one, the food is absorbed and becomes a part of the man; in the other it lies on the stomach in a state of crude indigestion.

There is no power more various in different individuals, than the memory. This may be ascribed to two reasons.

First, this partakes of every power of the mind, since every mental exertion is a subject of memory, and may therefore be said to indicate all the difference that actually exists. Secondly, this power varies in its character as it has more or less to do with time. Simple divine truth has nothing to do with time. It is the same yesterday, to-day, and to-morrow. The memory of this is simply the development of the mind. But we are so surrounded by facts of a local and temporal nature; the place where, and the time when, make so great a part of what is presented to our consideration; that the attribute is mistaken for the subject, and this power sometimes appears to have exclusive reference to time, though strictly speaking it has no relation to it. There is a power of growth in the spiritual man, and if in his progress we be able to mark as in the grain of the oak the number of the years, this is only a circumstance; and all that is gained would be as real if no such lines existed. The mind ought not to be limited by the short period of its own duration in the body, with a beginning and end comprising a few years; it should be poised on its own immortality, and what is learned, should be learned with a view to that real adaptation of knowledge to the mind which results from the harmony of creation, and whenever or wherever we exist, it will be useful to us. The memory has in reality, nothing to do with time, any more than the eye has with space. As the latter learns by experience to measure the distance of objects, so the consciousness of the present existence of states of mind, is referred to particular periods of the past. But when the soul has entered on its eternal state, there is reason to believe that the past and the future will be swallowed up in the present; that memory and anticipation will be lost in consciousness; that every thing of the past will be comprehended in the present, without any reference to time, and every thing of the future will exist in the divine effort of progression.

What is time? There is perhaps no question that would suggest such a variety of answers. It is represented to us from our infancy as producing such important changes, both in destroying some, and in healing the wounds it has inflicted on others, that people generally imagine, if not an actual person, it is at least a real existence. We begin with time in the primer, and end with reasoning about the foreknowledge of God. What is time? The difficulty of answering the question, (and there are few questions more difficult,) arises principally from our having ascribed so many important effects to that which has no real existence. It is true that all things in the natural world are subject to change. But however these changes may be connected in our minds with time, it requires but a moment's reflection to see that time has no agency in them. They are the effects of chemical, or more properly perhaps, of natural decompositions and reorganizations. Time, or rather our idea of it, so far from having produced any thing, is itself the effect of changes. There are certain operations in nature, which depending on fixed laws, are in themselves perfectly regular; if all things were equally so, the question how long? might never be asked. We should never speak of a late season, or of premature old age; but every thing passing on in an invariable order, all the idea of time that would remain with respect to any object, would be a sort in instinctive sense of its condition, its progress or decay. But most of the phenomena in the natural world are exceedingly irregular; for though the same combination of causes would invariably produce the same effect, the same combination very rarely occurs. Hence in almost every change, and we are conversant with nothing but changes, we are assisted in ascertaining its nature and extent, by referring it to something in itself perfectly regular. We find this regularity in the apparent motions of the sun and moon. It is difficult to tell how much our idea of time is the effect of artificial means of keeping it, and what would be our feelings on the subject, if left to the simple operations of nature—but they would probably be little else than a reference of all natural phenomena to that on which they principally depend, the relative situation of the sun and earth; and the idea of an actual succession of moments, would be in a measure resolved into that of cause and effect.

Eternity is to the mind what time is to nature. We attain a perception of it, by regarding all the operations in the world within us, as they exist in relation to their first cause; for in doing this, they are seen to partake somewhat of the nature of that Being on whom they depend. We make no approaches to a conception of it, by heaping day upon day or year upon year. This is merely an accumulation of time; and we might as well attempt to convey an idea of mental greatness by that of actual space, as to communicate a conception of eternity by years or thousands of years. Mind and matter are not more distinct from each other than their properties; and by an attempt to embrace all time we are actually farther from an approach to eternity than when we confine ourselves to a single instant—because we merely collect the largest possible amount of natural changes, whereas that which is eternal approaches that which is immutable. This resembles the attempt to ascend to heaven by means of the tower of Babel, in which they were removed by their pride from that which they would have approached, precisely in proportion to their apparent progress. It is impossible to conceive of either time or space without matter. The reason is, they are the effect of matter; and as it is by creating matter that they are produced, so it is by thinking of it that they are conceived of. It need not be said how exceedingly improper it is to apply the usual ideas of time and space to the Divine Being; making him subject to that which he creates.

Still our conceptions of time, of hours, days or years, are among the most vivid we possess, and we neither wish nor find it easy to call them in question. We are satisfied with the fact, that time is indicated on the face of the watch; without seeking for it among the wheels and machinery. But what is the idea of a year? Every natural change that comes under our observation, leaves a corresponding impression on the mind; and the sum of the changes which come under a single revolution of the earth round the sun, conveys the impression of a year. Accordingly, we find that our idea of a year is continually changing, as the mind becomes conversant with different objects, and is susceptible of different impressions; and the days of the old man as they draw near their close, seem to gather rapidity from their approach to the other world. We have all experienced the effect of pleasure and pain in accelerating and retarding the passing moments; and since our feelings are constantly changing, we have no reason to doubt, that they constantly produce a similar effect, though it may not be often noticed. The divisions of time then, however real they may seem to be, and however well they may serve the common purposes of conversation, cannot be supposed to convey the same impression to any two minds, nor to any one mind in different periods of its existence. Indeed, unless this were the fact, all artificial modes of keeping it, would be unnecessary. Time then, is nothing real so far as it exists in our own minds.

Nor do we find a nearer approach to reality, by any analysis of nature. Every thing as was said, is subject to change, and one change prepares the way for another; by which there is growth and decay. There are also motions of bodies both in nature and art, which in their operation observe fixed laws; and here we end. The more we enter into an analysis of things, the farther are we from finding any thing that answers to the distinctness and reality which are usually attached to a conception of time; and there is reason to believe that when this distinctness and reality are most deeply rooted, (whatever may be the theory) they are uniformly attended with a practical belief of the actual motion of the sun, and are indeed the effect of it. Let us then continue to talk of time, as we talk of the rising and setting of the sun, but let us think rather of those changes in their origin and effect, from which a sense of time is produced. This will carry us one degree nearer the actual condition of things; it will admit us one step further into the temple of creation—no longer a temple created six thousand years ago, and deserted by him who formed it; but a temple with the hand of the builder resting upon it, perpetually renewing, perpetually creating—and as we bow oursleves to worship the "I am," "Him who liveth forever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein," we may hear in accents of divine love the voice that proclaims "that there shall be time no longer."

It is not the living productions of nature, by which the strongest impression of time is produced. The oak over which may have passed a hundred years, seems to drive from our minds the impression of time, by the same power by which it supports its own life, and resists every tendency to decay. It is that which is decayed, though it may have been the offspring of an hour—it is the ruined castle mouldering into dust, still more, if the contrast be strengthened by its being covered with the living productions of nature—it is

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the half consumed remains of some animal, once strong and vigorous, the discoveries of the undertaker, or the filthy relics of the catacomb, by which the strongest impression of time is conveyed. So it is with the possessions of the mind. It is that which is not used, which seems farthest in the memory, and which is held by the most doubtful tenure; that which is suffered to waste and decay because it wants the life of our own affections; that which we are about to lose because it does not properly belong to us—whereas that truth, which is applied to the use and service of mankind, acquires a higher polish the more it is thus employed, like the angels of heaven, who forever approximate to a state of perfect youth, beauty and innocence. It is not a useless task then, to remove from our minds the usual ideas of time, and cultivate a memory of things. It is to leave the mind in the healthy, vigorous and active possession of all its attainments, and exercise of all its powers—it is to remove from it, that only which contains the seeds of decay and putrefaction; to separate the living from the dead; to take from it the veil by which it would avoid the direct presence of Jehovah, and preserve its own possessions without using them.

Truth, all truth is practical. It is impossible from its nature and origin, that it should be otherwise. Whether its effect be directly to change the conduct, or it simply leave an impression on the heart, it is in the strictest sense practical. It should rather be our desire to use what we learn, than to remember it. If we desire to use it, we shall remember it of course; if we wish merely to remember, it is possible we may never use it. It is the tendency of all truth to effect some object. If we look at this object, it will form a distinct and permanent image on the mind; it we look merely at the truth it will vanish away, like rays of light falling into vacancy.

Keeping in view what has been said on the subject of time then, the mind is presented to us, as not merely active in the acquirement of truth, but active in its possession. The memory is the fire of the vestal virgins, sending forth perpetual light; not the grave, which preserves simply because annihilation is impossible. The reservoir of knowledge should be seated in the affections, sending forth its influence throughout the mind and terminating in word and deed, if I may be allowed the expression, merely because its channels and outlets are situated below the watermark. There prevails a most erroneous sentiment, that the mind is originally vacant, and requires only to be filled up; and there is reason to believe, that this opinion is most intimately connected with false conceptions of time. The mind is originally a most delicate germ, whose husk is the body; planted in this world, that the light and heat of heaven may fall upon it with a gentle radiance, and call forth its energies. The process of learning is not by synthesis, or analysis. It is the most perfect illustration of both. As subjects are presented to the operation of the mind, they are decomposed and reorganized in a manner peculiar to itself, and not easily explained.

Another object of the preceding, remarks upon time, is that we may be impressed with the immediate presence and agency of God, without which a correct understanding of mind or matter can never be attained; that we may be able to read on every power of the mind, and on every particle of matter the language of our Lord, "My Father worketh hitherto, and I work." We usually put the Divine Being to an immense distance, by supposing that the world was created many years ago, and subjected to certain laws, by which it has since been governed. We find ourselves capable of constructing machines, which move on without our assistance, and imagine that the world was constructed in the same way. We forget that the motions of our machines depend on the uniform operation of what we call the laws of nature; and that there can be nothing beyond, on which these depend, unless it be the agency of that Being from whom they exist. The pendulum of the clock continues to move from the uniform operation of gravitation. It is no explanation, to say that it is a law of our machinery that the pendulum should move. We simply place things in a situation to be acted upon by an all-pervading power—but what all-pervading power is there by which gravitation is itself produced, unless it be the power of God?

The tend[illegible]dies to the earth, is something with which from o[illegible]d we have been so familiar; something which we [illegible] regarded so much as a cause, since in a certain sense it is the cause of all the motions with which we are acquainted; that it is not agreeable to our habits of thinking, to look at it as an effect. Even the motions of the heavenly bodies seem completely accounted for, by simply extending to these phenomena the feelings with which we have been accustomed to regard the tendency of bodies to the earth; whereas if the two things were communicated at the same period of life, they would appear equally wonderful. An event appears to be explained, when it is brought within the plea of those youthful feelings and associations, which in their simplicity do not ask the reason of things. There is formed in the mind of the child, from his most familiar observations, however imperfect they may be, as it were a little nucleus, which serves as the basis of his future progress. This usually comprises a large proportion of those natural appearances, which the philosopher in later periods of life, finds it most difficult to explain. The child grows up in his Father's house, and collects and arranges the most familiar operations and events. Into this collection, he afterwards receives whatever history or science may communicate, and still feels at home; a feeling with which wonder is never associated.

This is not altogether as is should be. It is natural for the mature mind to ask the cause of things. It is unsatisfied when it does not find one, and can hardly exclude the thought of that Being, from whom all things exist. When therefore we have gone beyond the circle of youthful knowledge, and found a phenomenon in nature, which in its insulated state fills us with the admiration of God; let us beware how we quench this feeling. Let us rather transfer something of this admiration to those phenomena of the same class, which have not hitherto directed our minds beyond the fact of their actual existence. As the mind extends the boundaries of its knowledge, let a holy reference to God descend into its youthful treasures. That light which in the distance seemed to be a miraculous blaze, as it falls on our own native hills may still seem divine, but will not surprise us; and a sense of the constant presence of God will be happily blended with the most perfect freedom.

Till the time of Newton, the motion of the heavenly bodies was in the strictest sense a miracle. It was an event which stood alone, and was probably regarded with peculiar reference to the Divine Being. The feeling of worship with which they had previously been regarded, had subsided into a feeling of wonder; till at length they were received into the family of our most familiar associations. There is one step further. It is to regard gravitation wherever it may be found, as an effect of the constant agency of the Divine Being, and from a consciousness of his presence and co-operation in every step we take, literally "to walk humbly with our God." It is agreeable to the laws of moral and intellectual progression, that all phenomena, whether of matter or mind, should become gradually classified; till at length all things, wherever they are found; all events, whether of history or experience, of mind or matter; shall at once conspire to form one stupendous miracle, and cease to be such. They will form a miracle, in that they are seen to depend constantly and equally on the power of the Lord; and they will cease to be a miracle, in that the power which pervades them, is so constant, so uniform and so mild in its operation, that it produces nothing of fear, nothing of surprise. From whatever point we contemplate the scene, we feel that we are still in our Father's house; go where we will, the paternal roof, the broad canopy of heaven is extended over us.

It is agreeable to our nature, that the mind should be particularly determined to one object. The eye appears to be the point, at which the united rays of the sun within and the sun without, converge to an expression of unity; and accordingly the understanding can be conscious of but one idea or image at a time. Still there is another and a different kind of consciousness which pervades the mind, which is coextensive with every thing it actually possesses. There is but one object in nature on which the eye looks directly, but the whole body is pervaded with nerves which convey perpetual information of the existence and condition of every part. So it is with the possessions of the mind; and when an object ceases to be remembered. The memory therefore, as was said, is not a dormant, but an active power. It is rather the possession than the retention of truth. It is a consciousness of the will; a consciousness of character; a consciousness which is produced by the mind's preserving in effort, whatever it actually possesses. It is the power which the mind has of preserving truth, without actually making it the subject of thought; bearing a relation to thought, analagous to what this bears to perception of the senses, or to language. Thus we remember a distant object without actually thinking of it, in the same way that we think of it, without actually seeing it.

The memory is not limited, because to the affections viewed simply as such, number is not applicable. They become distinct and are classified, when connected with truths, or from being developed are applied to their proper objects. Love may be increased, but not multiplied. A man may feel intensely, and the quantity and quality of his feeling may affect the character of his thought; but still it preserves its unity. The most ardent love is not attended with more than one idea, but on the contrary has a tendency to confine the mind to a single object. Every one must have remarked, that a peculiar state of feeling belongs to every exercise of the understanding; unless somewhat of this feeling remained after the thought had passed away, there would be nothing whereby the latter could be recalled. The impression thus left exists continually in the mind; though as different objects engage the attention, it may become less vivid. These impressions go to comprise the character of an individual; especially when they have acquired a reality and fixedness, in consequence of the feelings in which they originated, having resulted in the actions to which they tend. They enter into every subject about which we are thinking, and the particular modification they receive from that subject gives them the appearance of individuality; while they leave on the subject itself, the image of that character which they constitute. When a man has become acquainted with any science, that state of the affections which properly belongs to this science, (whatever direction his mind may take afterwards) still maintains a certain influence; and this influence is the creative power by which his knowledge on the subject is reproduced. Such impressions are to the mind, what logarithms are in numbers; preserving our knowledge in its fulness indeed, but before it has expanded into an infinite variety of thoughts. Brown remarks "we will the existence of certain ideas, it is said, and they arise in consequence of our volition; though assuredly to will any idea is to know that we will, and therefore to be conscious of that very idea, which we surely need not desire to know, when we already know it so well as to will its actual existence." The author does not discriminate between looking at an object and thence desiring it, and simply that condition of feeling between which and certain thoughts there is an established relation, so that the former cannot exist to any considerable degree without producing the latter. Of this exertion of the will, every one must have been conscious in his efforts of recollection. Of this exertion of the will the priest must be conscious, when (if he be sincere) by the simple prostration of his heart before his maker, his mind is crowded with the thoughts and language of prayer. Of this exertion of the will, the poet must be conscious, when he makes bare his bosom for the reception of nature, and presents her breathing with his own life and soul. But it is needless to illustrate that of which every one must be sensible.

It follows from these views of the subject, that the true way to store the memory is to develop the affections. The mind must grow, not from external accretion, but from an internal principle. Much may be done by others in aid of its development; but in all that is done, it should not be forgotten, that even from its earliest infancy, it possesses a character and a principle of freedom, which *should be* respected, and *cannot* be destroyed. Its peculiar propensities may be discerned, and proper nutriment and culture supplied—but the infant plant, not less than the aged tree, must be permitted, with its own organs of absorption, to separate that which is peculiarly adapted to itself; otherwise it will be cast off as a foreign substance, or produce nothing but rottenness and deformity.

The science of the mind itself will be the effect of its own development. This is merely an attendant consciousness, which the mind possesses of the growth of its own powers; and therefore it would seem, need not be made a distinct object of study. Thus the power of reason may be imperceptibly developed by the study of the demonstrative sciences. As it is developed, the pupil becomes conscious of its existence and its use. This is enough. He can in fact learn nothing more on the subject. If he learns to use his reason what more is desired? Surely it were useless, and worse than useless, to shut up the door of the senses, and live in indolent and laborious contemplation of one's own powers; when if any thing is learned truly, it must be what these powers are, and therefore that they ought not to be thus employed. The best affections we possess will find their home in the objects around us, and, as it were, enter into and animate the whole rational, animal and vegetable world. If the eye were turned inward to a direct contemplation of these affections, it would find them bereft of all their loveliness; for when they are active, it is not of them we are thinking, but of the objects on which they rest. The science of the mind then, will be the effect of all the other sciences. Can the child grow up in active usefulness, and not be conscious of the possession and use of his own limbs? The body and the mind should grow together, and form the sound and perfect man, whose understanding may be almost measured by his stature. The mind will see itself in what it loves and is able to accomplish. Its own works will be its mirror; and when it is present in the natural world, feeling the same spirit which gives life to every object by which it is surrounded, in its very union with nature it will catch a glimpse of itself, like that of pristine beauty united with innocence, at her own native fountain.

What then is that development which the nature of the human mind requires? What is that education which has heaven for its object, and such a heaven as will be the effect of the orderly growth of the spiritual man?

As all minds possess that in common which makes them human, they require to a certain extent the same general development, by which will be brought to view the same powers however distinct and varied they may be found in different individuals; and as every mind possesses something peculiar, to which it owes its character and its effect, it requires a particular development by which may be produced a full, sincere and humble expression of its natural features, and the most vigorous and efficient exertion of its natural powers. These make one, so far as regards the individual.

Those sciences which exist embodied in the natural world, appear to have been designed to occupy the first place in the development of all minds, or in that which might be called the general development of the mind. These comprise the laws of the animal, vegetable, and mineral kingdoms. The human mind, being as it were planted in nature by its heavenly Father, was designed to enter into matter, and extract knowledge for its own purposes of growth and nutrition. This gives us a true idea of memory, or rather of what memory should be. We no longer think of a truth as being laid up in a mind for which it has no affinity, and by which it is perhaps never to be used; but the latent affections as they expand under proper culture, absolutely require the truth to receive them, and its first use is the very nutriment it affords. It is not more difficult for the tree to return to the seed from which it sprung, than for the man who has learned thus, to cease to remember. The natural sciences are the basis of all useful knowledge, alike important to man in whatever time, place or condition he is found. They are coeval with our race, and must continue so long as the sun, moon and stars endure. Before there were facts for the pen of history to record, or vices for the arm of law to restrain, or nations for the exhibition of institutions for the government of themselves, and intercourse with each other; at the very creation, these were pronounced good in the general benediction—and when history shall have finished her tale of sin and wo, and law shall have punished her millions of offenders, and civil society shall have assumed every possible form, they will remain the same as when presented in living characters to the first parents of the human race. Natural philosophy seems almost essential to an enlightened independence of thought and action. A man may lean upon others, and be so well supported by an equal pressure in all directions, as to be apparently dependent on no one; but his independence is apt to degenerate into obstinacy, or betray itself in weakness, unless his mind is fixed on this unchanging basis. A knowledge of the world may give currency to his sentiments and plausibility to his manners; but it is more frequently a knowledge of the world that gives light to the path and stability to the purposes. By the one he may learn what coin is current, by the other what possesses intrinsic value. The natural world was precisely and perfectly adapted to invigorate and and strengthen the intellectual and moral man. Its first and highest use was not to support the vegetables which adorn, or the animals which cover its surface; nor yet to give sustenance to the human body—it has a higher and [illegible] object, in the attainment of which these are only means. It was intended to draw forth and mature the latent energies of the soul, to impart to them its own verdure and freshness; to initiate them into its own mysteries; and by its silent and humble dependence on its creator, to leave on them when it is withdrawn by death, the full impression of his likeness.

It was the design of Providence, that the infant mind should possess the germ of every science. If it were not so, they could hardly be learned. The care of God provides for the flower of the field, a place wherein it may grow, regale with its fragrance, and delight with its beauty. Is his providence less active over those, to whom this flower offers its incense? No. The soil which produces the vine in its most healthy luxuriance, is not better adapted to the end, than the world we inhabit to draw forth the latent energies of the soul, and fill them with life and vigour. As well might the eye see without light, or the ear hear without sound; as the human mind be healthy and athletic, without descending into the natural world, and breathing the mountain air. Is there aught in eloquence, which warms the heart? She draws her fire from natural imagery. Is there aught in poetry to enliven the imagination? There is the secret of all her power. Is there aught in science to add strength and dignity to the human mind? The natural world is only the body, of which she is the soul. In books science is presented to the eye of the pupil, as it were in a dried and preserved state; the time may come when the instructer will take him by the hand, and lead him by the running streams, and teach him all the principles of science as she comes from her maker, as he would smell the fragrance of the rose without gathering it.

This love of nature, this adaptation of man to the place assigned him by his heavenly Father, this fulness of the mind as it descends into the works of God, is something which has been felt by every one, though to an imperfect degree; and therefore needs no explanation. It is the part of science, that this be no longer a blind affection, but that the mind be opened to a just perception of what it is, which it loves. The affection, which the lover first feels for his future wife, may be attended only by a general sense of her external beauty; but his mind gradually opens to a perception of the peculiar features of the soul, of which the external appearance is only an image. So it is with nature. Do we love to gaze on the sun, the moon, the stars and the planets? This affection contains in its bosom the whole science of astronomy, as the seed contains the future tree. It is the office of the instructer, to give it an existence and a name, by making known the laws which govern the motions of the heavenly bodies, the relation of these bodies to each other, and their uses. Have we felt delight in beholding the animal creation, in watching their pastimes and their labours? It is the office of the instructer to give birth to this affection, by teaching the different classes of animals with their peculiar characteristics, which inhabit the earth, air, and sea. Have we known the inexpressible pleasure of beholding the beauties of the vegetable world? This affection can only expand in the science of botany. Thus it is that the love of nature in the mass, may become the love of all the sciences; and the mind will grow and bring forth fruit from its own inherent power of development. Thus it is that memory refers to the growth and expansion of the mind; and what is thus, as it were incorporated into its substance, can be forgotten only by a change in the direction of the affections, or the course of conduct of the individual analogous to that in his physical man, by which his very flesh and bones are exchanged for those of a different texture; nor does he then entirely cease to remember, inasmuch as he preserves a sense of his own identity.

It is in this way the continual dendeavour of Providence, that the natural sciences should be the spontaneous production of the human mind. To these should certainly be added, poetry and music; for when we study the works of God as we should, we cannot disregard that inherent beauty and harmony in which these arts originate. These occasion in the mind its first glow of delight, like the taste of food as it is offered to the mouth; and the pleasure they affordw,is a pledge of the strength and manhood afterwards imparted by the sciences.

By poetry is meant all those illustrations of truth by natural imagery, which spring from the fact that this world is the mirror of him who made it. Strictly speaking, nothing, has less to do with fiction, than poetry. The day will come, and it may not be far distant, when this art will have another test of merit than mere versification, or the invention of strange stories; when the laws by which poetry is tested, will be as fixed and immutable as the laws of science; when a change will be introduced into taste corresponding to that which Bacon introduced into philosophy, by which both will be confined within the limits of things as they actually exist. It would seem that genius would be cramped; that the powers of invention would be destroyed; by confining the human mind, as it were, at home, within the bounds which nature has assigned. But what wider scope need it have? It reaches the throne of God; it rests on his footstool. All things spiritual and natural are before it. There is as much that is true as false; and truth presented in natural imagery, is only dressed in the garments which God has given it.

The imagination was permitted for ages to involve the world in darkness, by putting theory in the place of fact; till at length the greatest man revealed the simplest truth, that our researches must be governed by actual observation. God is the source of all truth. Creation, (and what truth does not result from creation?) is the effect of the Divine Love and Wisdom. Simply to will and to think with the Divine Being, result in creating; in actually producing those realities, which form the ground-work of the thoughts and affections of man. But for the philosopher to desire a thing, and to think that it existed, produced nothing but his own theory. Hence it was necessary that he should bring his mind into coincidence with things as they exist, or in other words with the truth.

Fiction in poetry must fall with theory in science, for they depend equally on the works of creation. The word fiction however is not intended to be used in its most literal sense; but to embrace whatever is not in exact agreement with the creative spirit of God. It belongs to the true poet to feel this spirit, and to be governed by it; to be raised above the senses; to live and breathe in the inward efforts of things; to feel the power of creation, even before he sees the effect; to witness the innocence and smiles of nature's infancy, not by extending the imagination back to chaos, but by raising the soul to nature's origin. The true poetic spirit, so far from misleading any, is the strongest bulwark against deception. It is the soul of science. Without it, the latter is a cheerless, heartless study, distrusting even the presence and power of Him to whom it owes its existence. Of all the poetry which exists, that only possesses the seal of immortality, which presents the image of God which is stamped on nature. Could the poetry which now prevails, be viewed from the future, when all partialities and antipathies shall have passed away, and things are left to rest on their own foundations; when good works shall have dwindled into insignificance from the mass of useless matter that may have fallen from them, and bad ones shall have ceased to allure with false beauty; we might catch a glimpse of the rudiments of this divine art, amid the weight of extraneous matter by which it is now protected, and which it is destined to throw off. The imagination will be refined into a chaste and sober view of unveiled nature. It will be confined within the bounds of reality. It will no longer lead the way to insanity and madness by transcending the works of creation, and as it were, wandering where God has no power to protect it; but finding a resting-place in every created object, it will enter into it and explore its hidden treasures, the relation in which it stands to mind, and reveal the love it bears to its Creator.

The state of poetry has always indicated the state of science and religion. The Gods are hardly missed more, when removed from the temples of the ancients, than they are when taken from their poetry; or than theory is when taken from their philosophy. Fiction ceases to be pleasing when it ceases to gain credence; and what they admired in itself, commands much of its admiration now, as a relic of antiquity. The painting which in a darkened room only impressed us with the reality, as the sun rises upon it discovers the marks of the pencil; and that shade of the mind can never again return, which gave to ancient poetry its vividness and its power. Of this we may be sensible, by only considering how entirely powerless it would be, if poetry in all respects similar were produced at the present day. A man's religious sentiments, and his knowledge of the sciences, are so entirely interwoven with all his associations; they shed such light throughout every region of the mind; that nothing can please which is directly opposed to them--and though the forms which poetry may offer, may sometimes be presented, where this light begins to sink into obscurity; they should serve, like the sky and the clouds, as a relief to the eye, and not like some unnatural body protruding on the horizon, disturb the quiet they are intended to produce. When there shall be a religion which shall see God in every thing, and at all times; and the natural sciences not less than nature itself, shall be regarded in connexion with Him—the fire of poetry will begin to be kindled in its immortal part, and will burn without consuming. The inspiration so often feigned, will become real; and the mind of the poet will feel the spark which passes from God to nature. The veil will be withdrawn, and beauty and innocence displayed to theeye; for which the lasciviousness of the imagination and the wantonness of desire may seek in vain.

There is a language, not of words but of things. When this language shall have been made apparent, that which is human will have answered its end, and being as it were resolved into its original elements, will lose itself in nature. The use of language is the expression of our feelings and desires; the manifestation of the mind. But every thing which is, whether animal or vegetable, is full of the expression of that use for which it is designed, as of its own existence. If we did but understand its language, what could our words add to its meaning? It is because we are unwilling to hear, that we find it necessary to say so much; and we drown the voice of nature, with the discordant jargon of ten thousand dialects. Let a man's language be confined to the expression of that which actually belongs to his own mind; and let him respect the smallest blade which grows and permit it to speak for itself. Then may there be poetry which may not be written perhaps, but which may be felt as a part of our being. Every thing which surrounds us, is full of the utterance of one word, completely expressive of its nature. This word is its name; for God, even now could we but see it, is creating all things, and giving a name to every work of his love, in its perfect adaptation to that for which it is designed. But man has abused his power, and has become insensible to the real character of the brute creation, still more so, to that of inanimate nature, because in his selfishness, he is disposed to reduce them to slavery. Therefore he is deaf. We find the animal world, either in a state of savage wildness, or enslaved submission. It is possible that as the character of man is changed, they may attain a midway condition equally removed from both. As the mind of man acknowledges its dependence on the Divine Mind, brutes may add to their instinct submission to human reason; preserving an unbroken chain from our Father in Heaven, to the most inanimate parts of creation. Such may be supposed to have been the condition of the animal, on which the King of Zion rode into Jerusalem; at once free and subject to the will of the rider. Every thing will seem to be conscious of its use; and man will become conscious of the use of every thing.

It may be peculiar, and is said with deference to the opinions of others, but to my ear, rhymes add nothing to poetry, but rather detract from its beauty. They possess too strongly the marks of art, and produce a sameness which tires, and sometimes disgusts. We seek for them in vain in nature, and may therefore reasonably presume that they spring out of the peculiar state of the public taste, without possessing any real foundation in the mind itself; thay they are rather the fashion of the dress, than any essential part. In the natural world we find nothing which answers to them, or feels like them—but a happy assemblage of living objects springing up, not in straight lines and at a fixed distance, but in God's own order, which by its apparent want of design, conveys the impression of perfect innocence and humility. It is not for that which is human to be completely divested of the marks of art; but every approach towards this end, must be an approach towards perfection. The poet should be free and unshackled as the eagle; whose wings, as he soars in the air, seem merely to serve the office of a helm, while he moves on simply by the agency of the will.

By music is meant not merely that which exists in the rational world, whether in the song of angels or men; not merely the singing of birds and the lowing of cattle, by which the animal world express their affections and their wants—but that harmony which pervades also all orders of creation; the music of the harp of universal nature, which is touched by the rays of the sun, and whose song is the morning, the evening and the seasons. Music is the voice of God, and poetry his language, both in his word and works. The one is to the ear, what the other is to the eye. Every child of nature must feel their influence. There was a time, when the human mind was in more perfect harmony with the Divine Mind, than the lower orders of creation; and the tale of the harp of Orpheus, to which the brutes, the vegetables and the rocks listened, is not altogether unfounded in reality—but when the selfish and worldly passions usurped the place of love to our God and our neighbour, the mind of man began to be mute in its praise. The original order was reversed. The very stones cry out, and we do well to listen to them.

There is a most intimate and almost inseparable connexion between poetry and music. This is indicated by the fact that they are always united. Nothing is sung which has not some pretensions to poetry; and nothing has any pretensions to poetry, in which there is not something of music. A good ear is essential to rhythm; and rhythm is essential to verse. It is the perfection of peotry, that it addresses two senses at once, the ear and the eye; that it prepares the affections for the object before it is presented; that it sends light through the understanding, by forming a communication between the heart of man, and the works of God. The character of music must have always harmonized with that of poetry. It is essential to the former that it should be in agreement with our feelings; for it is from this circumstance, that it derives its power. That music which is in unison with the Divine Mind, alone deserves the name. So various is it found in the different conditions of man, that it is hardly recognized as the same thing. There is music in the war-song of the savage, and in the sound for battle. Alas! how unlike that music which proclaimed peace on earth and good will towards men. Poetry and music like virtuous females in disguise, have followed our race into the darkest scenes to which the fall has brought them. We find them in the haunts of dissipation and vice; in the song of revelry and lewdness. We meet them again kindling the fire of devotion at the altar of God; and find them more and more perfect, as we approach their divine origin.

There prevail at present two kinds of music, as diverse as their origins; profane and religious. The one is the result of the free, unrestrained expression of natural feelings; the other, of a kind which indicates that these feelings are placed under restraint. In the one, there is often something of sensuality; in the other of sadness. There is a point in moral improvement, in which the sensual will be subdued, and the sorrowful disappear; which will combine the pleasure of the one, with the sanctity of the other. When a sense of the presence of God shall be coextensive with the thoughts of the mind, and religion shall consecrate every word and action of our lives; the song of Zion will be no longer sung in a strange land. The Divine Love, the soul and essence of music, will descend, not in the thunders of Sinai, but will seem to acquire volume, as it tunes the heart in unison with itself, and the tongue in unison with the heart. The changes in the character of our music, which may be the effect of the gradual regeneration of the world, are hardly within the reach of conjecture.

Enough has been said to illustrate generally, the influence of the natural world in the development of the mind. The actual condition of society operates to produce the same effect, with hardly less power. In this, are comprised the religious and civil institutions of one's own country; that peculiar character in which they originate; and a knowledge of the past, as by disclosing the origin and progress of things, it throws light on the prospect actually before us. As the philosophy connected with the natural world, is that in which the mind may take root, by which it may possess an independence worthy a being whose eternal destiny is in his own hands—so the moral and civil institutions, the actual condition of society, is the atmosphere which surrounds and protects it; in which it sends forth its branches, and bears fruit. The spiritual part of man is as really a substance, as the material; and is as capable of acting upon spirit, as matter is upon matter. It is not from words of instruction and advice, that the mind of the infant derives its first impetus; it gathers strength from the warmth of those affections which overshadow it, and is nourished by a mother's love, even before it has attained the power of thought. It is the natural tendency of things, that an individual should be brought into a situation, in which the external condition of the place, and the circle of society in which he is, are particularly adapted to bring forth to view his hereditary character. The actual condition of the human mind, is as it were the solid substance, in which the laws or moral and intellectual philosophy and political economy, (whatever may be their quality) exist embodied, as the natural sciences do in the material world. A knowledge of those laws, such as they exist, is the natural consequence of the development of the affections, by which a child is connected with those that surround him. The connexion of mind is not less powerful or universal than that of matter. All minds, whatever may be their condition, are not unconnected with God; and consequently not unconnected with each other. All nations, under whatever system of government, and in whatever state of civilization, are under the Divine Providence, surely but almost imperceptible advancing to a moral and political order, such as the world has not yet seen. They are guided by the same hand, and with a view to the same destiny. Much remains to be done, and more to be suffered; but the end is certain. The humblest individual may, nay *must* aid in the accomplishment of this consummation. It is not for time or space to set limits to the effects of the life of a single man. Let then the child be so initiated into a knowledge of the condition of mankind, that the love at first indulged in the circle of his father's family, shall gradually subside into a chaste and sober love of his country; and of his country, not as opposed to other countries, but as aiding them in the same great object. Let the young mind be warmed and cherished by whatever is chaste and generous in the mind of the public; and be borne on to a knowledge of our institutions, by the rich current of the disposition to preserve them.

Thus it is that the child is no sooner brought into this world, than the actual condition both of the world itself, and of society, acts powerfully to draw forth the energies of his mind. If mankind had retained that order in which they were created, this influence in co-operation with the Divine, would have been sufficient, as it was designed to have been, for all the purposes of God. Nature, the very image of divine loveliness, and the purest affections of the heart, which approach still nearer the same origin, acting together on the infant mind; it would seem as if the effect would be almost as certain, as any process of growth which is witnessed among the productions of the natural world. But man is fallen—and the operation of this influence in different conditions of society, may produce different results; but in none is sufficient to capacitate him for that life of usefulness and happiness, for which he was designed. The influence of society cannot be sufficient, since this cannot raise a man above its own level; and the society of earth is no longer the society of heaven. This influence may bring forward all the warlike energies of the young savage, and direct them in their utmost vigour to the destruction of his enemies and of the beasts of the forest; and he may look onward with rapture to the happy hunting grounds beyond the grave. What disappointment awaits him in the other world, all of us may easily imagine. This influence may bring forth and gratify the unchaste and beastly passions of the Turk; and he may look forward, with his Koran in his hand, to a heaven of sunsuality and crime. It need not be said how widely different will be found the reality. Christians generally are standing in expectation of a happiness as boundless in extent, as it is undefined in its nature; and with an infinite variety of passions in whose gratification alone they have experienced delight, are expecting a heaven in which simple useless enjoyment will rise like flood and immerse the mind. The result must of necessity be as various, as the condition of the individuals by whom it is anticipated. Still there is a society, yet in its coming, unseen though not unseeing, shrouded from the rest of the world by the very brilliancy of its own light, which would resist the impulse of every evil affection, and look for heaven simply in the delight of that which is chaste, pure and holy; which by removing that which renders duty undelightful, would draw nigh to the only source of real enjoyment; which would find its happiness and its God, in the very commandments which have been the terrour of the world; to which the effect is no longer doubtful, since it is made acquainted with the cause, and which as it anticipates no reward, will meet with no disappointment. When this society shall be fully established on the earth, the voice of the Lord will be no longer obstructed as it descends from above the heavens;—*"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."*

The influence of the natural world however beneficial it may prove, is not such as it was designed to have been. Man has ever sought a condition in nature, which should correspond with the state of his own mind. The savage would pine and droop, if too suddenly removed to scenes of civilization, like grass which had grown in rank luxuriance under the shade of the oak, if the branches were cleft and it was at once exposed to the power of the sun. The character of all the lower orders of creation has suffered a change in consequence of that in the condition of man, the extent of which cannot be measured. That the sun was darkened at the crucifixion of our Lord, was no miracle. It was as much the natural consequence of that event, as its present lustre is of His glory. It is not then for these the objects of nature, to restore to us that moral order, the want of which has wrought such changes on themselves.

There is then another power which is necessary to the orderly development of the mind; the power of the Word of God. This indeed has been implied in all the preceding remarks. No possessions and no efforts of the mind are unconnected with it, whatever may be the appearance. Revelation so mingles with every thing which meets us, that it is not easy for us to measure the degree to which our condition is affected by it. Its effects appear miraculous at first, but after they have become established, the mind as in the ordinary operations of nature, is apt to become unconscious of the power by which they are produced. All growth or development is effected from within, outward. It is so with animals; it is so with vegetables; it is so with the body; it is so with the mind. Were it not for a power within the soul, as the soul is within the body, it could have no possibility of subsistence. That the growth of the material part depends on the presence of that which is spiritual, is obvious from the fact, that at death the former falls to decay. If it were possible for God to be detached from our spiritual part, this would decay likewise. The doctrine then of the immortality of the soul is simply, "I in my Father, and ye in me and I in you." It is the union of the Divine, with the human—of that from which all things are, and on which they depend the Divine Truth. It is the tendency of the Bible to effect this union, and of course to restore a consciousness of it. It is a union which God desires with all, therefore even the wicked who reject it, partake of his immortality, though not of his happiness. When in the process of regeneration, this union is accomplished, the fear of dissolution will be as impossible in this world as in the other; and before this is effected, the fear of dissolution may exist there, as well as here. It is not the place where a person is, but the condition of mind which is to be regarded; and there is no antidote against the fear of death, but the consciousness of being united with the fountain of life. But it is asked, how can the fear of death exist after it has actually taken place? The separation of the spiritual and material part so far as the nature of their connexion is understood, can produce no fear. Were it not for evil in ourselves, it would rather wear the appearance of a state of uncommon quiet. There is upon no subject a more powerful tendency to instinctive knowledge, than upon that of death. The darkness with which it is veiled, presents buta lamentable picture of our present condition. It is its own dissolution of which the mind is afraid; and that want of conjunction with God which renders this fear possible here, may render it possible any where. It is the sole object of the Bible to conjoin the soul with God; and as this is effected it may be understood in what way the Holy Spirit operates interiously to produce its development. It is not a mere metaphor, it is a plain and simple fact, that the Spirit of God is as necessary to the development of the mind, as the power of the natural sun to the growth of vegetables and in the same way. But let us remember, that as in nature the heat and light may be converted into the most noxious poison; so the Spirit of God in itself perfectly pure and holy, may be converted into passions the most opposite to its nature. It is left to us to open our hearts to its influence, by obeying its commandments. "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another comforter that he may abide with you forever." "He that believeth on the Son hath everlasting life;" and he will become conscious of living and growing from God.

It is not consistent with the nature of things, that the full practical effect of a subject should be at once revealed to the mind. The child is led on to a knowledge of his letters, by a thousand little enticements, and by the tender coercion of parental authority, while he is yet ignorant of the treasures mysteriously concealed in their combinations. The arts have been courted merely for the transient gratification they afford. Their connexion with religion and with the sciences is beginning to be discovered; and they are yet to yield a powerful influence in imparting to the mind, its moral harmony and proportions. The sciences themselves have been studied principally as subjects of speculation and amusement. They have been sought for the gratification they afford, and for the artificial standing they give in society, by the line of distinction which is drawn between the learned and the vulgar. The discovery of their connexion with the actual condition of man, is of later origin; and though their application to use it yet in its infancy, they are beginning to throw a light on almost every department of labour, hitherto unexampled in the annals of the world. Religion too has been a subject of speculation, something evanescent, a theory, a prayer, a hope. It remains for this also to become practical, by the actual accomplishment of that which it promises. It remains for the promise of reward to be swallowed up in the work of salvation. It remains for the soul to be restored to its union with God—to heaven. Christianity is the tree of life again planted in the world; and by its own vital power it has been, year after year, casting off the opinions of men, like the external bark which partakes not of its life. It remains for the human mind to become conformed to its spirit, that its principles may possess the durability of their origin.

Such are the effects to be anticipated from the Bible in the development of the mind. It has begun the work, and will perfect it in each individual, so far as by a life according to the commandments he becomes willing that it should. There is within it a secret power, which exerts an influence on the moral and intellectual world, like that of the sun on the physical; and however long and successfully it may be resisted by some, not the less certain in its effect on the ultimate condition of society. I am aware that in these remarks, I am ascribing to the spirit of God, to the spirit of the Word, a power which some may be unwilling to allow to it. The Bible is thought to resemble other books, and to be subject to the same laws of criticism; and we may be sometimes in danger of becoming insensible to its internal power, from the very mass of human learning, with which it is encumbered. "Is not this the carpenter's son?"

There is one law of criticism, the most important to the thorough understanding of any work, which seems not to have been brought sufficiently into view in the study of the Bible. It is that by which we should be led by a continued exercise of those powers which are most clearly demonstrated in an authour; by continued habits of mind and action; to approximate to that intellectual and moral condition, in which the work originated. If it were desired to make a child thoroughly acquainted with the work of a genuine poet, I would not put the poem and lexicon in his hand and bid him study and learn—I would rather make him familiar with whatever was calculated to call forth the power of poetry in himself, since it requires the exercise of the same powers to understand, that it does to produce. I would point him to that source from which the author himself had caught his inspiration, and as I led him to the baptismal fount of nature, I would consecrate his powers to that Being from whom nature exists. I would cultivate a sense of the constant presence and agency of God, and direct him inward to the presence chamber of the Most High, that his mind might become imbued with His Spirit. I would endeavour by the whole course of his education to make him a living poem, that when he read the poetry of others, it might be effulgent with the light of his own mind. The poet stands on the mountain with the face of nature before him, calm and placid. If we would enter into his views, we must go where he is. We must catch the direction of his eye, and yield ourselves up to the instinctive guidance of his will, that we may have a secret foretaste of his meaning—that we may be conscious of the image in its first conception—that we may perceive its beginnings and gradual growth, till at length it becomes distinctly depicted on the retina of the mind. With out this, we may take the dictionary in our hands and settle the definition of every word, and still know as little of the lofty conceptions of the author, as the weary traveller who passes round in the farthest verge which is visible from the mountain, knows of the scenery which is seen from its summit. It has been truly said that Johnson was incapable of conceiving the beauties of Milton. Yet Johnson was himself a living dictionary of Milton's language. The true poet, when his mind is full, fills his language to overflowing; and it is left to the reader to preserve what the words cannot contain. It is that part which cannot be defined; that which is too delicate to endure the unrestrained gaze; that which shrinks instinctively from the approach of any thing less chaste than itself, and though present, like the inhabitants of the other world, is unperceived by flesh and blood, which is worth all the rest. This acknowledges no dwelling-place but the mind. Stamp the living light on the extended face of nature, beyond the power of darkness at the setting of the sun, and you may preserve such light as this, when the mind rises not to meet it in its coming.

If it were desired to make an individual acquainted with a work in one of the abstract sciences, this might be best effected by leading him gradually to whatever conduced to the growth of those powers on which a knowledge of these sciences depend; by cultivating a principle of dependence on the Divine Being, a purity and chastity of the affections, which will produce a tranquil condition, of all things the most favourable to clear perceptions; by leading him to an habitual observation of the relations of things, and to such continued exertion of the understanding, as calling into use its full powers without inducing fatigue, may impart the strength of the labourer, without the degradation of the slave; in a word, by forming a penetrating, mathematical mind, rather than by communicating mathematical information. The whole character and complexion of the mind will be gradually changed; till at length it will become (chemically speaking) in its very nature an active solvent of these subjects. They fall to pieces as soon as they come in contact with it, and assume an arrangement agreeable to that of the mind itself, with all the precision of crystallization. They are then understood—for the most perfect understanding of a subject is simply a perception of harmony existing between the subject and the mind itself. Indeed the understanding which any individual possesses of a subject might be mathematically defined $\frac{\text{the subject proposed,}}{\text{the actual character of his mind}}$; and there is a constant struggle for the numerator and denominator to become the same by a change in the one or the other, that the result may be unity, and the understanding perfect.

There is an analogy, (such as may exist between things human and things divine) between that discipline which is required in order to understand a production of taste or science, and that which is necessary to a clear perception of the truths of the Bible. As it is requisite to a full sense of the beauties of poetry, that the individual should be himself a poet, and to a thorough knowledge of a work of science that he should not merely have scientific information, but a scientific mind; so it is necessary to a knowledge of the Bible, that the mind should be formed in the image and likeness of God. An understanding of the Word is the effect of a life according to its precepts. It requires, not the obedience of the rich man who went away sorrowful, but the obedience of him who holds every other possession, whether it consist in the acquirements of the mind or in earthly property, in subjection to the Holy Spirit within him. "If ye will do the will of God, ye shall know of the doctrines" is a law of exegisis, before which false sentiments will melt away like frost before the rising sun. Thereis within the mind the golden vein of duty, which if followed aright will lead to an increasing brightness, before which the proudest monuments of human criticism will present an appearance like that of the dark disk of this world, as the eye of the dying may opens on the scenes of the other.

The world is beginning to be changed from what it was. Physical power instead of boasting of its deeds of prowess, and pointing with the tomahawk or the lance to the bloody testimonies of its strength, is beginning to leave its image on the rugged face of nature, and to feel the living evidence of its achievements, in the happy circle of domestic life. It remains for intellectual strength to lose the consciousness of its existence in the passions subdued, and to reap the reward of its labours, not in the spoils of an enemy, but in the fruits of honest industry. It remains for us to become more thoroughly acquainted with the laws of moral mechanism. Instead of making unnecessary and ineffectual exertions in the direct attainment of truth, it remains for us to make equal efforts to cleanse our own minds and to do good to others; and what was before unattainable will become easy, as the rock which untutored strength cannot move, may be raised by a touch of the finger.

The Bible differs from other books as our Lord differed from men. He was born of a woman, but His Spirit was the everlasting Father. It is humble in its appearance, as nature is when compared to art; and some parts which Providence has permitted to remain within the same cover, have often attracted more attention than that which is really divine. From the very nature of perfect innocence its presence is unnoticed, save by him, by whom it is loved. Divine Love, in its perfect thoughtlessness of itself, enters the atheistical heart, unperceived. Such an one thinks meanly of those who think humbly of themselves, and with perfect humility the last vestige of reality disappears. To him, both nature and the Word are like a deserted building, through which as he passes, he is conscious of nothing but the sound of his own footsteps; but to him whose heart opens to the Divine Influence, this building appears to assume from the internal cause of its creation, the symmetry of perfect proportions, till at length as he becomes more and more conscious of the presence with which it is filled, he sees no temple, "for the Lord God Almighty, and the Lamb are the temple." The Word resembles the hebrew language in which much of it is written. To him who knows not its spirit, it is an empty form without sound or vowel; but to him who is alive to the Divine Influence it is filled with the living voice of God.

The Bible can never be fully understood, either by making it subservient to natural reason, or by blindly adopting what reason would reject; but by that illumination of the understanding and enlargement of the reason, which will result from a gradual conformity to its precepts. Reason now, is something very different from what it was a few centuries past. We are in the habit of thinking that the mode of reasoning has changed; but this appears to be merely an indication of a change which has taken place in the character of the mind itself. Syllogistic reasoning is passing away. It has left no permanent demonstration, but that of its own worthlessness. It amounts to nothing but the discernment and expression of the particulars which go to comprise something more general; and as the human mind permits things to assume a proper arrangement from their own inherent power of attraction, it is no longer necessary to bind them together with syllogisms. Few minds can now endure the tediousness of being led blindfold to a conclusion, and of being satisfied with the result merely from the recollection of having been satisfied on the way to it. The mind requires to view the parts of a subject, not only separately but together; and the understanding in the exercise of those powers of arrangement by which a subject is presented in its just relations to other things, takes the name of reason. We appear to be approaching that condition which requires the union of reason and eloquence, and will be satisfied with neither without the other. We neither wish to see an anatomical plate of bare muscles, nor the gaudy daubings of finery; but a happy mixture of strength and beauty. We desire language neither extravagant nor cold; but blood-warm. Reason is beginning to learn the necessity of simply tracing the relations which exist between created things, and of not even touching what it examines lest it disturb the arrangement in the cabinet of creation—and as in the progress of moral improvement, the imagination (which is called the creative power of man) shall coincide with the actively creative will of God, reason will be clothed with eloquence as nature is with verdure.

Reason is said to be a power given to man for his protection and safety. Let us not be deceived by words. If this were the particular design, it should be found in equal perfection in every condition of the mind; for all are in equal need of such a power. It is the office of the eye to discern the objects of nature, and it may protect the body from any impending injury; and the understanding may be useful in a similar way to the spiritual man. Reason is partly a natural and partly an acquired power. The understanding is the eye with simply the power of discerning the light; but reason in the eye whose powers have been enlarged by exercise and experience, which measures the distance of objects, compares their magnitudes, discerns their colours and selects and arranges them according to the relation they bear to each other. In the progress of moral improvement no power of the mind, or rather no mode of exercising the understanding, undergoes a more thorough and decisive change than this. It is like the change from chaos to creation; since it requires a similar exercise of the understanding in man to comprehend creation, to what it does in God to produce it; and every approach to Him by bringing us nearer the origin of things, enables us to discover analogies in what was before chaotic. This is a change which it is the grand design of revelation to accomplish; reason should therefore come to revelation in the spirit of prayer, and not in that of judgment. Nothing can be more intimately, and necessarily connected with the moral character of an individual, than his rational powers, since it is his moral character which is the grand cause of that peculiar classification and arrangement which characterizes his mind; hence revelation in changing the former, must change the latter also.

The insufficiency of reason to judge of the Bible, is obvious on the very face of revelation from its miracles. The laws of Divine Operation are perfectly uniform and harmonious; and a miracle is a particular instance of Divine Power, which for a want of more interiour and extended knowledge of the ways of God, appearing to stand alone, and to have been the result of an unusual exertion of the Divine Will, creates in the minds of men, what its name implies, a sensation of wonder. That there are miracles in the Bible, proves that there are laws of the Divine Operation and of the Divine Government, which are not embraced within the utmost limits of that classification and arrangement, which is the result of natural reason. While therefore human reason professes to be convinced of the reality of revelation from its miracles, let it humble itself before them. Let it bow itself to the earth, that it may be exalted to a more intimate acquaintance with these heavenly strangers. Let it follow the Lord in the regeneration, till the wonderful disappear in the paternal. Miracles are like angels who have sometimes been visible to men—who would much more willingly have introduced them to an acquaintance with the laws and society of heaven, than have filled them with fear and consternation. They are insulated examples of laws as boundless as the universe, and by the manner in which we are affected by them, prove how much we have to learn, and how utterly incompetent we are to judge of the ways of God, from that reason, which is founded on our own limited and fallacious observation. The resurrection of our Lord must have been a very different miracle to the angles at the sepulchre, from what it was to Mary. They saw it from the other side of the graves with a knowledge of the nature of that death which they had themselves experienced; she saw an insulated fact not at all coincident with her views on the subject of which it was an illustration. They saw the use and design of that which had been accomplished; she saw the sepulchre and the linen clothes lying. As they gazed intensely at the same subject, the veil of heaven was withdrawn, and they beheld each other, face to face. She was filled with fear; they with love and compassion. If Mary were to persist in judging this subject from her own reason; from a knowledge of those laws with which she was previously acquainted; how could her views ever become angelic? How could the dark cloud of admiration be ever filled with the rich light of the rising sun?

Man alone of all created things, appears on his own account to want the full measure of his happiness; because he alone has left the order of his creation. He stands even at the present period half-convinced of the reality of the future state. It is the design of revelation to restore to him that moral condition, in which he will possess as necessarily the consciousness of immortality, as the brute does that of existence—for a consciousness of existence united with that of union with God, is a consciousness of eternal life. Let us come to the Bible then, with no hopes of arbitrary reward, and no fears of arbitrary punishment; but let us come to it, as to that which if followed aright, will produce a condition of mind of which happiness will be the natural and necessary consequence.

It is often said that the Bible has nothing to do with metaphysics or the sciences. An individual, whatever he his condition, always retains to a certain extent, a consciousness of his moral and intellectual character, and the more this character is exalted, the more minute and discriminating will be this consciousness. Who is it that formed the human mind, and who is here endeavouring to restore it to its true order? The Bible has the mind for its subject, that condition of mind which is heaven for its object, and the Father of mind for its author. Has it nothing to do with metaphyscis? It has indeed nothing to do with that metaphysics which we shall leave with our bodies in the graves; but of that, which will shine with more and more brilliancy, as the passage is opened, not through distant regions of space, but through the secret part of our own souls to the presence of God, it is the very life and being. Can omniscience contemplate the happiness of the mind, without regard to its nature? Were we disposed to improve the condition of the savage, what course should we pursue? Should we not endeavour to change his habits of mind and body, by teaching him the arts of civilization; instructing him in the sciences; and gradually introducing him to that portion of social order which is here attained? And are not all these most intimately connected withoour own condition of mind? Are they not merely the expression of its countenance? In the same way is it the endeavour of the Divine Mind in the Bible, to restore all to his own image and likeness—and to say that the Bible has nothing to do with metaphysics, is to say that the present condition of the mind has nothing to do with what it should be, and that present metaphysics have nothing to do with religion. It is said that the Bible has nothing to do with the sciences. It is true that it does not teach them directly, but it is gradually unfolding a condition of mind, out of which the sciences will spring as naturally, as the leaves and blossoms from the tree that bears them. It is the same power which acts simultaneously to develop the soul itself, and to develop nature—to form the mind and the mould which is destined to receive it. As we behold the external face of the world, our souls will hold communion with its spirit; and we shall seem to extend our consciousness beyond the narrow limits of our own bodies, to the living objects that surround us. The mind will enter into nature by the secret path of him who forms her; and can be no longer ignorant of her laws, when it is a witness of her creation.

I have endeavoured to illustrate generally, in what waythe natural sciences, the actual condition of society, and the Word of God are necessary to the development of all minds, in a manner analogous to that in which the earth, the atmosphere and the sun combine to bring forth the productions of nature. I shall say but a few words with respect to that particular development, which is requisite to the full manifestation of the peculiar powers possessed by any indidual.

It is well known that at a certain period of life, the character of a man begins to be more distinctly marked. He appears to become separated from that which surrounds him—to stand in a measure aloof from his associates—to raise his head above the shadow of any earthly object into the light of heaven, and to walk with a more determined step on the earth beneath. This is the manifestation of a character which has always existed, and which has, as it were been accumulating by little and little, till at length it has attained its full stature.

When a man has become his own master, it is left to himself to complete his own education. "He has one Father, God." For the formation of his character thus far, he is not in the strictest sense accountable; that is, his character is not as yet so fixed, but that it is yielding and pliable. It is left to himself to decide, how far it shall remain in its present form. This is indeed a period of deep responsibility. He has taken the guidance of a human being, and is not the less accountable, that this being is himself. The ligament is now cut asunder by which his mind was bound to its earthly guardian, and he is placed on his own feet, exposed to the bleak winds and refreshing breezes, the clouds and the sunshine of this world, fully accountable to God and man for his conduct. Let him not be made dizzy from a sense of his own liberty, nor faint under his own weight; but let him remember that the eye of God is now fixed full, it might almost be said anxiously upon him.

It is with the human mind, as with the human body. All our race have those limbs and features, and that general aspect, from which they are denominated men. But on a nearer view we find them divided into nations possessed of peculiar appearance and habits, and these subdivided into families and individuals, in all of which there is something peculiarly their own. The human mind (speaking in the most general sense) requires to be instructed in the same sciences and needs the same general development, and is destined to make one common and universal effort for its own emancipation. But the several nations of the earth also, will at a future period, stand forth with a distinctness of character which cannot now be conceived of. The part which each is to perform in the regeneration of the world, will become more and more distinctly marked and universally acknowledged; and every nation will be found to possess resources in its own moral and intellectual character, and its own natural productions, which will render it essential to the well-being and happiness of the whole. Every government must find that the real good of its own people precisely harmonizes with that of others; and standing armies must be converted into willing labourers for the promotion of the same object. Then will the nations of the earth resemble the well organized parts of the same body, and no longer convert that light which is given them for the benefit of their brethren, into an instrument by which they are degraded and enslaved.

But we stop not here. Every individual also possesses peculiar powers, which should be brought to bear on society in the duties best fitted to receive them. The highest degree of cultivation of which the mind of any one is capable, consists in the most perfect development of that peculiar organization, which as really exists in infancy, as in maturer years. The seed which is planted, is said to possess in miniature the trunk, branches, leaves and fruit of the future tree. So it is with the mind; and the most that can possibly be done, is to afford facilities by which its development may be effected with the same order. In the process of the formation of our minds, there exists the spirit of prophecy; and no advancement can create surprise, because we have always been conscious of that from which it is produced.

We must not seek to make one hair white or black. It is in vain for us to attempt to add one cubit to our stature. All adventitious or assumed importance should be cast off, as a filthy garment. We should seek an employment for the mind, in which all its energies may be warmed into existence; which, (if I may be allowed the expression) may bring every muscle into action. There is something which every one can do better than any one else; and it is the tendency and must be the end of human events, to assign to each his true calling. Kings will be hurled from their thrones and peasants exalted to the highest stations, by this irresistible tendency of mind to its true level. These effects may not be fully disclosed in the short period of this life, but even the most incredulous must be ultimately convinced that the truth is no respecter of persons, by learning the simple fact that a man cannot be other than what he is. Not that endless progression in moral goodness and in wisdom are not within the reach of any one; but that the state will never arrive, when he may not look back to the first rudiments—the original stamina of his own mind; and be almost able to say, I possessed all at the time of my birth. The more a person lives in singleness of heart, in simplicity and sincerity, the more will this be apparent.

It becomes us then to seek and to cherish this *peculium* of our own minds, as the patrimony which is left us by our Father in heaven—as that by which the branch is united to the vine—as the forming power within us, which gives to our persons that by which they are distinguished from others—and by a life entirely governed by the commandments of God, to leave on the duties we are called to perform, the full impress of our real characters. Let a man's ambition to be great, disappear in a willingness to be what he is; then may he fill a high place without pride, or a low one without dejection. As our desires become more and more concentrated to those objects which correspond to the peculiar organization of our minds, we shall have a foretaste of that which is coming, in those internal tendencies of which we are conscious. As we perform with alacrity whatever duty presents itself before us, we shall perceive in our own hearts, a kind of preparation, for every external event or occurrence of our lives, even the most trivial, springing from the all-pervading tendency of the Providence of God to present the opportunity of being useful wherever there is the disposition.

Living in a country whose peculiar characteristick is said to be a love of equal liberty, let it be written on our hearts, that the end of all education is a life of active usefulness. We want no education which shall raise a man out of the reach of the understanding or the sympathies of any of his species. We are disgusted with that kind of dignity which the possessor is himself obliged to guard; but venerate that which, having its origin in the actual character of the man, can receive no increase from the countenance of power, and suffer no diminution from the approach of weakness—that dignity in which the individual appears to live rather in the consciousness of the light which shines from above, than in that of his own shadow beneath. There is a spiritual atmosphere about such an one, which is at once its own protection, and the protection of him with whom it is connected—which while it is free as air alike to the most powerful and the most humble, conveys a tacit warning that too near an approach is not permitted. We acknowledge the invisible chain which binds together all classes of society, and would apply to it the electric spark of knowledge with the hand of tenderness and caution. We acknowledge the healthy union of mental and bodily exercise, and would rather see all men industrious and enlightened, than to see one half of mankind slaves to the other, and these slaves to their passions. We acknowledge that the natural world is one vast mine of wisdom, and for this reason it is the scene of the labours of man; and that in seeing this wisdom, there is philosophy, and in loving it, there is religion. Most sensibly do we feel that, as the true end of instruction is to prepare a man for some particular sphere of usefulness; that when he has found this sphere, his education has then truly commenced, and the finger of God is pointing to the very page of the book of his oracles, from which he may draw the profoundest wisdom. It was the design of Providence that there should be enough of science connected with the calling of each, for the highest and holiest purposes of heaven. It is the natural world from which the philosopher draws his knowledge; it is the natural world in which the slave toils for this bread. Alas! when will they be one? When we are willing to practise what we learn, and religion makes our duty our delight. The mass of mankind must always labour; hence it is supposed that they must be always ignorant. Thus has the pride of man converted that discipline into an occasion of darkness and misery, which was intended only to give reality to knowledge, and to make happiness eternal. Truth is the way in which we should act; and then only is a man truly wise, when the body performs what the mind perceives. In this way, flesh and blood are made to partake of the wisdom of the spiritual man; and the palms of our hands will become the book of our life, on which is inscribed all the love and all the wisdom we possess. It is the light which directs a man to his duty; it is by doing his duty that he is enlightened—thus does he become identified with his own acts of usefulness, and his own vocation is the silken chord which directs to his heart, the knowledge and the blessings of all mankind.

An Address Delivered at the Opening of Eames and Putnam's English and Classical Hall
Theodore Eames
1831
Sleight & Robinson, Printers: New York

"These surely, are considerations sufficiently momentous to rouse the most careless and indifferent to action. Know, then. that for every son whom God has committed to your charge, you owe to those who may hereafter reside in his immediate vicinity - so far as your instructions, guidance, example and influence extend - a quiet and peaceable neighbor, a kind and liberal friend, and a ready helper in every time of need; to his country, an active, intelligent, well-informed, and useful citizen, capable of sustaining with credit and reputation any office of honor or trust in the gift of his fellow-citizens; to the present and future generations, so far as he shall become known to them, a bright and blameless example for thier imitation; to the visible church, a pious engaged and zealous Christian, an active and steady cooperator in all her enterprises of benevolence and charity; and to crown the whole, an heir of glory to the kingdom of heaven. In view of these high responsibilities you may exclaim, "Who is sufficient for these things?"and how is this more than Herculean labor to be accomplished? The answer is ready, direct, and conclusive: It is by a judicious and well-directed course of education, commenced as early as the movement of the intellect can be discovered, and continued till the mental powers are so far expanded and the judgement so far ripened and matured as to enable the subject to engage in some active pursuits of life."

A discourse on general education.

1. A discourse on general education. It is not terribly informative, philosophically or practically.
2. Perhaps of some use as a supplement.

AN ADDRESS

delivered at the opening of

EAMES AND PUTNAM'S
ENGLISHEAND CLASSICAL HALL,

BROOKLYN, LONG ISLAND,

March 24th, 1831.

BY THEODORE EAMES.

Published by request of the Patrons of the school.

NEW YORK:
SLEIGHT & ROBINSON, PRINTERS.
1831.

ADDRESS.

THE great and still increasing interest which is felt at the present day, in the subject of education, will furnish, it is presumed, a sufficient apology for inviting the attention of the inhabitants of this village to the founding of a new school among them, and to the dedication of a building erected for its accommodation. The splendid provision which has recently been made, in this place, for the instruction of females in all the useful and ornamental branches of knowledge, bears an honorable testimony to the enlightened views, the elevated feelings, and the correct taste of the citizens of Brooklyn, and furnishes an unequivocal proof of a generous liberality of spirit in the cause of sound learning. It gives an earnest which is confidently relied on; that those who have thus begun a good work, will not suffer themselves to become weary in well doing, but will perseveringly carry it forward to its full completion. It is not to be supposed that those who have discharged their duty towards one part of their offspring, in a manner so meritorious and praiseworthy, will diminish their zeal or slacken their efforts in behalf of the other. It is not to be supposed that, having amply provided the means of rendering their daughters the grace and ornament of society, they will neglect the culture of their sons, who are destined to compose its strength and stability. To stay their hands in this stage of the work, and to withhold all further exertions in the prosecution of it, would justly expose them to the censure of having "put their hand to the plough and looked back." In vain would they plead the great and truly commendable exertions which they have already made in the cause of education as an excuse for neglecting to bestow any further labor upon that object. The reply of reason and impartial justice would be, "These things ought ye to have done, and not to have left the other undone."

But, it may be asked, is this an enterprise in which an enlightened and christian community will engage with reluctance? Can no motives be presented, sufficient to induce them to embark in it? The benefits arising from expenditures in this concern do not appear, it is true, in the shape of dollars and cents, and therefore it presents but few attractions to such as have no other mode of estimating advantages, and of calculating profits; but to those who are parents, this objection is of little weight. To them the subject is fraught with motives and inducements to engage in it, of the most interesting and momentous character, whether we regard considerations of duty, or feelings of personal gratification. The love of our offspring may justly be considered as only a second edition of self-love; and like other second editions, it is usually so much enlarged and improved as to lead us to make much greater efforts, and to submit to much greater privations and sacrifices for its gratification, than it could have done in its original form. Most parents, it is well known, feel more solicitude for the respectability and welfare of their children, than for their own, and are much more anxious to discharge their duty faithfully to them, than to secure personal advantages to themselves. This is a wise and happy constitution of our nature, and is one of the strongest ties that hold society together. It is one of those first principles implanted in the human heart by the hand of our Creator, to teach us that we are social beings; that we are not born for ourselves alone, and that we cannot live to ourselves alone, without failing to accomplish the proper end of our existence. The very condition of human society is, that each is bound to all, and all to each, for mutual good. The precepts of religion, too, require that we should do good to all men as we have opportunity. Who, then, can withhold his aid from the great work of meliorating the condition of mankind? who can stand aloof from all the splendid and magnificent enterprises of benevolence that so strongly characterize the age in which we live, and wrapping himself up in his own selfish individuality, look with cold indifference on the vast and expansive movements that are making in the moral and religious world, all calculated and intended to diffuse the blessings of knowledge, of virtue, of religion, and liberty, through every land, without forfeiting all claim to the rewards of social virtue, and dying in debt to mankind? Few, it is to be hoped, of this description can be found in the community to which we belong; but in reference to the general subject, we may justly and pertinently adopt the strong and expressive language of the poet, and say,

"If such there breathe, go, mark him well;
For him no minstrel raptures swell:
High though his titles, proud his name,
Boundless his wealth as wish can claim—
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung."

The discharge of this inherent and pervading duty can no where be commenced so favorably as well as naturally by parents, as in the persons of their own beloved offspring. Starting from this point, as from a centre, the circle of their benevolent feelings and exertions will continually and spontaneously enlarge and widen, till it embraces within its broad circumference the whole family of mankind. Equally obvious is it, that the first step in this work of social and parental duty towards the rising generation, must necessarily be taken in the morning of their days. That season of life is by far the most favorable for incipient operations. The young and tender shoot is easily made to bend and to assume whatever shape or direction may be desired; but the full grown tree will scarcely yield to any force that can be applied to it, and will ordinarily break before it will bend.

From this consideration it becomes exceedingly important that a right direction be given to the youthful faculties, as soon as they begin to be developed. The knowledge we possess of the nature and destiny of man, leaves no doubt upon the mind, that these faculties will continue to enlarge forever, and to make endless advances in the acquisition of knowledge. The process of education, therefore, may be compared to a line of unlimited extent, the commencement only of which is in our view, while the grand and ultimate object to which it leads, like one of the fixed stars in the firmament, is visible indeed to the mental eye, but placed at an unmeasured distance from us; and as in drawing a line from any part of the earth's surface to such a star, the variation even of a hair's breadth from the true direction, at the point of departure, would carry the line millions of miles aside from its object, so a very slight deviation from the right course, at the commencement of the process of education, may cause a total failure of attaining its chief end and object, and instead of bringing the subject of it to the desired haven of honor, of virtue, and of happiness, may plunge him into the gulf of destruction and misery. There is no danger, then, that the work of education will be begun too early, or that too much care will be bestowed upon a subject so vitally important. It is a part of our religion to train up a child in the way he should go; and in addition to this high and authoritative injunction of Holy Writ, remember, ye who are parents, that your children are destined, in the ordinary course of nature, to sustain relations of incalculable importance, both to the community to which they may immediately belong; to their country at large; to the present and future generations of men; to the church of our common Lord and Savior, and even to eternity itself; and that these relations devolve responsibilities upon you, of the most solemn and commanding import—responsibilities which must be fully and directly met—which no artifice can shun, no sophistry evade—responsibilities that are incorporated into your very constitution, and attach themselves to you by an irreversible law of your nature.

These, surely, are considerations sufficiently momentous to rouse the most careless and indifferent to action. Know, then, that for every son whom God has committed to your charge, you owe to those who may hereafter reside in his immediate vicinity—so far as your instructions, guidance, example, and influence extend—a quiet and peaceable neighbor, a kind and liberal friend, and a ready helper in every time of need; to his country, an active, intelligent, well-informed, and useful citizen, capable of sustaining with credit and reputation any office of honor or trust in the gift of his fellow-citizens; to the present and future generations, so far as he shall become known to them, a bright and blameless example for their imitation; to the visible church, a pious, engaged, and zealous Christian, an active and steady co-operator in all her enterprises of benevolence and charity; and, to crown the whole, an heir of glory to the kingdom of heaven. In view of these high responsibilities, you may well exclaim, "Who is sufficient for these things," and how is this more than Herculean labor to be accomplished? The answer is ready, direct, and conclusive: It is by a judicious and well directed course of education, commenced as early as the movements of the intellect can be discovered, and continued till the mental powers are so far expanded, and the judgment so far ripened and matured as to enable the subject to engage in some of the active pursuits of life. A steady, undeviating adherence to this course will effectually accomplish the great and important work, so far as human means can ever accomplish it. In any event, the parent who pursues it will be exonerated from all the blame and criminality that may subsequently be incurred, by deviations from the paths of rectitude, on the part of an undutiful and ungrateful son.

With respect to the general plan, and the particular conduct of such an education, much may undoubtedly be said. The present age has so often been denominated "an age of improvement," and its claim to that honorable and flattering appellation, in many particulars, rests on so solid a foundation, that it requires no small degree of moral courage to question the propriety of its application, in any case. There is a chord in the human heart that vibrates in perfect unison with the accents of praise, and responds in tones of sweetest harmony to the voice of commendation. Individual self-love, likewise, is so easily, and at the same time so covertly gratified, when thus wrapped up in the indiscriminate praise of a whole generation of men, that he who denies the strict justice of the designation above mentioned, in any particular, exposes himself to the charge of uncharitableness, and even downright moroseness of disposition. Indeed, the astonishing improvements that have in fact been made in the useful arts, and in practical science; the magnificent monuments of human skill and genius, as exhibited in the various departments of natural philosophy applied to the common and ordinary operations of life, and the vast and varied schemes in agitation for the improvement of the civil, the physical, the moral, and intellectual condition of the world, may confidently and safely be appealed to, as undeniable proofs of the active benevolence and the successful enterprise of the present day. But notwithstanding all this, in regard to the subject of education, we must confess that "we are not the people, and that wisdom will not die with us." The public attention has, indeed, within a few years past, been very much awakened on the subject, and many changes and some improvements have been made in the mode of imparting instruction; yet the great variety of conflicting opinions respecting the relative value and importance of particular branches of study, to be met with in publications professedly devoted to the cause of school instruction, shows conclusively that no system has yet been devised that meets the approbation of all those who are engaged in that employment, or of the public at large. A wide field for speculation is opened by the present unsettled state of the subject, and it would hardly be in accordance with the general course of human affairs, should not much false reasoning and groundless theory be found among the multitude of publications, on a theme so prolific, with which the press is daily teeming. It has been happily observed, however, that "from the collision of sentiment the truth is elicited," and there is certainly reason to hope and believe that the attention which has been excited, and the efforts that are making, will eventually result in some valuable and permanent improvements in this highly important public concern. The movements already made have had the effect to agitate the waters of the fountain of learning, and we wait in the confident expectation that the purifying process is rapidly going on, and that streams, rendered more clear and sweet, more healthful and fertilizing by the very agitation which the fountain has undergone, will soon issue from it, to cheer and gladden the face of our community, to raise and dignify its literary character, and spread their benign and happy influences through every part of the body politic. Much, also, may doubtless be expected from the numerous associations and meetings among the friends of education, of which we hear in various parts of our country, aided, as their deliberations have been and will continue to be, by the views and opinions of learned professors, and the practical wisdom of experienced teachers.

This we consider to be the right shape for the subject to assume, and the proper attitude in which it should be met, discussed, and settled.

Our own views of the proper end and object of education have already been sufficiently indicated by the remarks we have made. It is to fit men for existence,—for the whole of their existence,— not merely for the short and uncertain term of human life, but also for that never ending state which awaits them beyond the grave. It would be absurdly unwise and irrational to grasp exclusively at that good whose usefulness is bounded by the narrow limits of an earthly existence, however specious and attractive it may be in appearance, to the neglect of that whose influence reaches forward into futurity, and will be felt through interminable ages. A primary regard must unquestionably be had to the concerns of this life, in every well devised system of education, because its first operations will necessarily be conversant with them. The subjects of it should by all means be properly qualified to live as men, among men, and be ready to meet every emergency, and to discharge every duty that may result from that relation; still their education should be conducted upon principles in entire subserviency to the cause of virtue and sound morals. Without these fundamental principles, as a balance to the mind, knowledge will only serve to puff up its possessor, and engender conceit and arrogance in his bosom. He will be like a ship, with a full lading upon its decks, but no ballast in the hold; like a mariner with a strong wind and rapid current, but neither chart nor compass to direct his course. A deep and habitual reverence for the name and attributes of the Supreme Being; an undeviating adherence to truth in all our communications; the constant practice of the law of kindness, as well as an invariable regard for the principles of integrity and honor, in all our dealings; and an unceasing effort to attain higher and still higher degrees of moral excellence, by making the Divine Founder of our holy religion our pattern and exemplar, are duties common to all men in every state and condition of life, and cannot be too early, or too frequently, or too earnestly, inculcated upon the young and tender mind. They form the only basis on which an education and a character truly useful and valuable can rest; and when universally diffused and united with extensive acquisitions in the various departments of literature and science, they will infallibly secure that virtue and intelligence in our citizens, which constitute the "ark of safety" to the political compact under which we live. They are, in truth, the foundation stones on which the main pillars of the fabric rest; and if these are neglected, or loosely laid, the building cannot stand; it must and will inevitably crumble to the dust. We are not ignorant that in some parts of our country there is a morbid sensitiveness on the subject of teaching any thing that bears even the semblance of religion in schools and seminaries of learning. Even the Bible has, in some places, been banished from the schoolhouse, as an unsuitable book for children to read or to hear read. That a school is not the proper place to inculcate sectarian principles, or to disseminate the peculiar tenets of any religious party, is readily conceded, and will never, we trust, be the object or employment of the founders of this school; but that children in such institutions should not be taught to reverence the Deity; to obey their parents; to speak the truth; to deal kindly and justly; in a word, to love and practice virtue for virtue's sake, is a point that will not be conceded by them to any human authority whatever. On the contrary, it will be their daily endeavor to imbue the minds of their pupils with these fundamental principles of religion and morality; and they desire nothing more ardently than that they may hereafter see the legitimate fruits of these teachings exemplified in the lives and conversations of their charge. A contrary practice would present an exemplification, as exact as it would be lamentable, of that maxim of Divine wisdom, that the children of this world are in their generation wiser than the children of light. The deluded votaries of heathenish superstition employ all the means and resort to every artifice which human ingenuity can devise, in order to incorporate a false religion into almost every act and circumstance of life. A most minute and rigorous course of training is adopted, from early infancy, to secure an adherence to their senseless ceremonies, and to inspire a superstitious dread of the slightest omission or deviation from the established ritual; so that a Hindoo would cut off his right hand, or pluck out his right eye, rather than forego his appointed ablutions, or fail of one jot or one tittle of his prescribed, though merely formal and heartless, devotions to some modern Moloch or Belial; and shall we be scarcely less assiduous in our endeavors to prevent the principles of the only true religion under heaven from taking up their abode in the hearts of the young, and from exerting any visible influence upon their lives and conduct? Shall they believe and blindly obey the absurd and revolting requirements of their fabulous shasters, and shall we practically reject and disobey the injunctions of Divine Truth? Shall they implicitly follow the false and feeble glimmerings of a taper; and shall we close our eyes upon the noon-tide blaze of the sun of righteousness? If so, they will assuredly rise up in the judgment against us and condemn us; but let not this reproach rest upon our humble names; may these walls, now for the first time exhibited to public view, preparatory to their being applied to their proper use, and solemnly consecrated to the cause of piety and learning, never be profaned by sentiments so unchristian, by practices so unholy. Here may the Spirit of the Gospel and the Genius of Learning meet together in sweet and sacred union; long may they continue to hallow this place with their presence, and cherish it as one of their most favored haunts: here may they love to dwell: here may they walk, hand in hand, conducting the young and interesting groups who may, from time to time, resort hither, along the delightful paths of virtue and of science, cheering them with their smiles, aiding them with their light, and animating them to continued, persevering exertion, by pointing to the rich and glorious rewards that will infallibly crown their labors at the end of their course. Thus may they bear an equal, an undiminished and perpetual sway within this Hall, shedding a rich and heavenly influence upon all its exercises, and causing it continually to resound with their mingled and harmonious voices.

It is upon this foundation that we shall endeavor to erect the superstructure of a solid and useful education, and these are the leading principles which we purpose to instill into the minds of our youthful charge; and we are fully persuaded that these ought always to be the outlines of the course to be pursued, whatever may constitute the filling up of the plan. The comparative utility of the different branches of knowledge usually taught in schools, is a subject involving some inherent difficulties, but which often presents itself in the way of a teacher, encumbered with additional embarrassments, arising from the various and discordant views of his employers. It not unfrequently happens that what is strongly objected to by one, as useless, insignificant, or impracticable, is warmly urged and insisted upon by another, as an indispensable and most valuable part of an education. Scarcely a subject stands upon the catalogue of school exercises, that has not thus found its advocates and its opposers; even common arithmetic, geography, history, and the principles of our native tongue, have not escaped the random shots of this literary warfare. Another difficulty in the way of an instructor is, that an almost rabid hankering after what is merely and exclusively practical in education extensively prevails in our community; so that every moment of time which is not employed in teaching pupils something which they will actually be called upon personally to perform in after life, is hastily regarded by some as misspent and lost—as if their future lives were destined to be all action and no reflection. Were it possible to foresee precisely the future situation, circumstances and pursuits of an individual, his preparatory education might be so regulated and conducted as to correspond to those circumstances, and pursuits, in such a manner that he might be enabled to enter upon them with advantages that would lead to a greater degree of success and excellence in them than might otherwise be attained. Yet, upon a careful consideration of the subject, it appears to us extremely questionable whether such a course, with all its supposed advantages, would not suit a state of society in which trades and occupations are hereditary, or like the Hindoo castes, fixed by the condition in which the individual happens to be born, better than it would our free and unfettered institutions, where not only every species of employment, but every grade of civil office, rank, and dignity, are open to every individual, however obscure his birth or humble his origin. In addition to the natural incapacity of man to pry into futurity, and ascertain the lot and destiny of a human being, with such a degree of exactness as to form the basis of a satisfactory calculation respecting him, there is, in our favored country, the further uncertainty arising from the unlimited field of operation opened to all by those principles of liberty and equality, that form the groundwork of our political compact. We cannot predict what the future situation of an individual in life will be, nor which of the numerous departments of learning will be most useful to him. There is, therefore, among us, a manifest necessity for a broader and deeper foundation, a more enlarged and extended plan of early education than can be required under absolute and despotic governments. Wherever the great body of the people are sunk into a confirmed and hopeless state of servitude; where a knowledge of their natural and inherent rights would only serve to aggravate their sufferings, and render the yoke of bondage still more galling and intolerable, there, if any where, "ignorance is bliss;" but every native American inhales the air of freedom from the moment of his birth; his first breath is drawn in the atmosphere of liberty, and he possesses an indisputable claim to an education that will fit him to assume the rank and discharge the duties of an active and intelligent citizen of a free republic. This is his birthright, and no parent can willfully deprive his offspring of this invaluable inheritance, without robbing him of his dearest political privilege, and forfeiting his own allegiance to the government under which he lives. From this view of the subject it follows, as a necessary consequence, that the course of education suited to the meridian of our country, and to the circumstances and prospects of an American youth, takes a wide and comprehensive range. It embraces whatever has a tendency to elevate and enlarge his general views of things: whatever will enable him to judge correctly of public men and public measures; whatever will enable him to understand the reciprocal rights and duties of those who rule and those who are ruled; whatever will render him a more active, intelligent, and useful citizen, a more judicious counsellor, an abler statesman, a brighter example to others in all that is virtuous and praiseworthy, a more instructive companion, more prompt and capable in business; in a word, whatever will qualify him to sustain all the relations of public, social, and domestic life, in a more complete and efficient manner than he could otherwise do, is clearly within its sphere. This being the case—and of the correctness of these veiws we entertain no doubt—then it is a mistaken policy to restrict an education to the limits of any one particular profession or calling. It ought not to be circumscribed within so narrow a compass, for its demands, when properly understood, are co-extensive with the whole circle of the arts and sciences, were they attainable. Scarcely a single department of learning can be named that would not contribute something towards the attainment of one or more of the objects we have enumerated. There must however, from the shortness of human life, and the multiplicity and variety of claims of a different kind upon our attention, be a great disparity between what is desirable in this respect, and what is actually attainable. No man has ever yet been able to boast that he had completed the rounds of knowledge; that he had compassed the great circle of learning. Those who have made the greatest advances, and taken the widest survey of the fields of science, have universally placed the most modest estimate upon their acquisitions, because, from their more extended views and greater light, they have perceived more clearly than others how small a proportion what they had already acquired bore to what still remained to be acquired. We must bear in mind, also, that the youthful intellect is not sufficiently expanded to receive this mighty mass at once: that though capable of enlargement to an unlimited extent, it ought never to be strained with an intensity disproportioned to its actual powers. In order to be safe and salutary, its increase must be gradual. It must be made to grow, like the body, by receiving its proper aliment in just proportions, and with a due regard to its digestive powers. Unreasonable and unnatural expectations are often indulged with regard to the growth of the understanding while under a course of instruction; as if it must necessarily be rapid; as if the only requisite for making a learned man, or learned boy, were to cause him to read books as fast as possible, This would be just as good philosophy, and no better, than to place before a child a table piled with nutritious food, and expect him to swell up into the perfect stature of a man, in the space of a few moments, merely by devouring it. Knowledge is doubtless the proper food of the mind, and the mind may be made to grow by the reception of it, as the body does by partaking of natural food; but, like the body, it must digest what it receives, in order to be benefited by it. The secretive powers of the understanding must act upon it, before it can become assimilated to the substance of the intellect, and prepared to give out its nutritious qualities, and contribute to the general growth and increase of its dimensions. The parallel will hold still further; for as it is not the greatest quantity and variety of food that causes the speediest and most healthy increase of the body, but the proper operation of the digestive powers upon that food; so it is not the greatest number and variety of subjects communicated to the mind in a given time that secures the greatest and most rapid development and enlargement of its powers, but the clearness, distinctness, and completeness with which it comprehends those subjects. In the process of instruction the mind is never merely passive. Whenever knowledge is usefully acquired, it is always by the action of the understanding upon the subject presented to it. Hence the great secret of teaching is, to secure the co-operation of the pupil with the efforts of the teacher. He should follow the lead of his instructor, whose business it is to so explain the subject of every exercise, when necessary, that the pupil shall fully comprehend the principles involved in it, and clearly see the application of those principles in the case before him. It will then be comparatively an easy task to enlarge his views, so as to enable him to apply the same reasoning to other subjects of a kindred nature, and thus to rise from the comprehension of a particular, individual instance, to a general knowledge of all that belongs to the subject.

It should carefully be kept in view, that the main object and design of early education is to teach the young mind to think: to feel that it possesses powers and faculties that are capable of investigating subjects of a complicated nature, of analyzing, discussing, and comprehending them in all their relations and bearings. The moment it ascertains that it can do this, it feels a confidence in itself till then unknown; becomes conscious of its native dignity, and boldly and manfully claims affinity with intellectual being. Nothing inspires the youthful mind with so much courage, nor fills it with such high and exquisite delight, as triumphing over difficulties which at first appeared insurmountable, by dint of persevering and untiring industry; nor can the whole phenomena of animated nature present a spectacle more beautiful and interesting than the brightening countenance, the sparkling eye, the glowing cheek, and the quickened breath, that speak the gushing tide of inward joy felt by the youthful champion, as he stands erect, in all the pride of recent victory. Much as it often costs of pains and toil to bring the pupil to this most enviable point—and it is in truth a work of time, and demands a degree of patient, unceasing labor, of almost endless repetitions of "line upon line; line upon line; precept upon precept; precept upon precept; here a little and there a little;" of which none but those who know it by experience can form any adequate conception, and to the irksomeness of which the monotonous and wearisome operations of the tread-mill bear the only tolerable resemblance in nature, yet it is worth the whole, to be enabled at last to arrive at such a crowning consummation. Results thus gratifying and encouraging refresh the spirits of the care-worn teacher, and strengthen his hands. They animate him to renewed and persevering exertion. They are rays of light which shed a cheerful brightness on his path; beams of hope which gladden his fainting soul, and serve to cheer him on his way, as the Oases of the Arabian deserts give new strength and vigor to the exhausted traveler. Success makes men brave, and there never was an instructor or a scholar who did not feel in every fibre of his heart, the invigorating influences of vanquishing opposing difficulties—of carrying the war into the enemy's country: of attacking one strong hold after another, and taking by storm every post that refuses to surrender at the first summons. Let the young recruit in this holy war against ignorance and error, once feel that he has gained a decided advantage over even one of the obstacles that oppose his progress towards the temple of science—let him once realize that he possesses mental powers sufficient to beat down any one of the obstructions that lie in his way, and ultimate success is certain; a flame is enkindled in his bosom that will not easily be extinguished; an appetite for further acquisitions in knowledge is excited, whose keenness will not soon be appeased;

a motive to industry and exertion is thus brought to bear upon his mind with mighty power, and will not fail to form a habit of inestimable value in his future operations: it will almost necessarily lead to a course of mental discipline, that will infallibly call its latent energies into action, and give them new force and elasticity, nor will he be persuaded to relinquish his efforts, till he has gained admission into the temple of learning, and secured the reward of his victories.

The mind, in order to be healthy and vigorous, must be employed; action is its natural state, and all experience shows, that if useful and profitable subjects be not presented, on which it may exercise itself, others of an opposite character will force themselves upon its attention, in its hours of vacancy; and thus the garden that with proper culture would have yielded fragrant flowers and wholesome fruits, will be overrun with barren and noxious weeds. A habit of employment, of regular, stated application, is the lever by which the busy world is moved, and it is of immense importance that this habit be formed and fixed in early life; that it should grow with the growth, and strengthen with the strength of the individual, till action, both mental and corporeal, becomes as natural and easy as the pulsations of the heart; and happily there is no lack of means for vigorous and profitable occupation. Besides the countless multitude of professions, trades, and pursuits, that engross the attention and swallow up the time of our ever active and enterprising countrymen, the stores of general literature furnish an inexhaustible supply of useful and interesting subjects for mental effort. Many of these subjects derive new value and importance from the unparalleled ardor with which the several departments of trade are prosecuted among us. The wide sea of business can never be at rest, nor its surface ever stagnate, while such multitudes are perpetually plunging into its tide, and buffeting its waves with hearts of controversy, in the pursuit of fortune. The skill and hardihood of American navigators have become proverbial. Neither the scorching heat of a tropical sun, nor the frost and "thick-ribbed ice" of the polar regions, are sufficient to repress their zeal in the pursuit of fair and honorable traffic. With an industry that never tires, and a courage that never quails, they whiten every sea with their canvas, and wind their way to every corner of the globe, accessible by man. The competition with each other, and with the trading world at large, which grows out of this restless spirit of enterprise and activity, produces a necessity, greater than ever existed before, for enlarged views and extensive information on topics connected with the commerical intercourse of nations. A short-sighted, ill-informed man, never would make his way to wealth or competence, by his own exertions, through such impetuous justling crowds as throng the streets of the great metropolis in our neighborhood. Those who are destined to this department of life, must possess a knowledge of the various and ever shifting channels in which the streams of mercantile business flow, or they cannot avail themselves of the advantages they afford in the prosecution of their favorite plans, nor take the tide of their affairs at flood, and so lead on to fortune. They must also possess an intimate acquaintance with the causes and events which check and control these streams, and give them, from time to time, new directions, or they will run the hazard of being plunged into irretrievable ruin, or of being doomed to see thier frail barque, in the midst of her apparently successful course, suddenly wrecked upon some of those "shallows and miseries" with which the voyage of life abounds. A merchant, for example, cannot plan a voyage judiciously, without a knowledge of the situation of the various countries of the world, and of their chief articles of traffic, both of import and export. This single circumstance suggests the value, and evinces the great practical utility, of the study of Geography; nor is it confined, even in a commercial point of view, to the knowledge of the situation, extent, climate, and productions of foreign countries; it applies to the wide extent of our own with almost equal force and propriety as to the world. But its utility, as a branch of general knowledge, and its indispensable necessity to the scholar and man of reading, give it high and undisputed claims to a place among the subjects that constitute a polite course of education. Without it the historian and the traveler are almost unintelligible, and even a common newspaper can scarcely be read without profit or pleasure. We naturally wish to know the scene of the events of which we read, and always feel the strongest interest in those with whose locality we are best acquainted. In truth, there is an indistinctness and obscurity attending those incidents which are merely represented to us as having taken placesome where or other on the face of the earth, that give them an air of improbability and fiction, and we actually experience some difficulty in bringing ourselves to admit and realize the existence of facts, of whose "whereabout" we have no distinct and definite idea. There is also a restless curiosity in man, an irrepressible desire to be informed of what is passing in distant portions of the globe. We wish to know the prevailing manners, customs, habits, and employments of the men of other climes: what is their local situation, their means of subsistence, the facilities they enjoy for intercourse with other nations, their religious rites and ceremonies, their forms of government, their literature and arts, and even their personal appearance and complexion. The practical utility as well as personal gratification to be derived from these particulars, render them proper subjects of attention and investigation. They open to the mind a wide field of observation, and store it with a rich variety of interesting topics of remark and conversation, that will serve the valuable purpose of keeping the mental powers in wholesome exercise, and of preventing that stagnant sluggishness of mind, which is the necessary consequence of inaction. An additional recommendation to this interesting branch of study, is derived from the enlarged and comprehensive views which it gives us of the power and goodness of the Deity. It is always a profitable exercise to contemplate the works of nature, and to look through nature, up to nature's God, with exalted and adoring views of his greatness and majesty. A survey of the surface of the earth is eminently calculated to impress the reflecting mind with a deep sense of the wisdom and benevolence of the Creator, as displayed in the manifest adaptation of the several parts of its surface to the nature and condition of their respective inhabitants; and an observant eye can see, in these dispositions and arrangements, much of that tender regard for the welfare of his creatures which has been beautifully represented as "tempering the wind to the shorn lamb." There is something, likewise, sublime and elevating to the feelings, in the contemplation of the vast oceans, seas, mountains, and rivers, that diversify and checker the surface of our world. The apparatus used in the prosecution of this study, places the pupil, as it were, upon the summit of a lofty mountain, and shows him all the kingdoms of the earth, at a single glance. The delineations of his maps bring the remotest portions of it together, and give him a much clearer comprehension of their relative situations, bearings, and connections, than he could possibly obtain by actually traversing those regions. The wide circumference of the globe is spread out before him in a perfect plain, and the entire whole lies spell-bound within the magic circle of his map, and subjected to his inspections in the most complete and perfect manner of which the subject is capable. And with the world thus all before him, can a youth of intelligence fail to view with intense interest, even these imperfect outlines of the grand divisions and features of the earth? Can he ascend, without emotion, even in imagination, the lofty summits of the Alps, the Andes, and the mountains of Himmaleh? Can he look unmoved into those emblems of the infernal pit, the burning craters of Vesuvius, of AEtna, and of Cotopaxi? Can he behold them unawed when in their "magnificent wrath" they vomit forth flames and smoke, and deluge the surrounding country with floods of liquid fire? Can he behold the everlasting rolling of the ocean, the incessant heaving of its billows, and listen to its eternal roar—can he follow with his eye the innumerable rivers, as they course over the surface of the earth, and, like the veins and arteries of the human frame, convey streams of life to every region, and impart freshness, and vigor, and beauty, to the face of nature? Can he do all this, and not feel his soul enlarged, his heart expanded, his thoughts elevated, and his mind instructed and improved by the exercise? Impossible! The warm, the generous and enthusiastic character of the youthful mind, and even the nature of man itself, must be sadly changed, before he can contemplate all these wondrous works and operations, without raising his thoughts to their Divine Author; and without feeling himself more closely allied to the great family of man, and consequently more sensible of his social duties. Surely a study of so much practical utility, and of such moral influence, is entitled to a place among the subjects of pursuit in every literary institution.

Upon the catalogue of studies that go to make up a polite and finished education, the Latin and Greek languages hold a conspicuous place. From their inherent excellence, they have, for ages, been regarded as indispensably necessary to the formation of a sound judgment and correct taste on literary subjects, upon the same principle that the master pieces of ancient sculpture, painting and architecture are still appealed to as standards in those departments, and made the criterion by which to judge of symmetry and elegance in modern works of the same classes. But in the indiscriminate zeal which has recently prevailed for decrying every thing old in the system of education, these languages have been assailed with a full share of obloquy and virulence. They have been represented by their opponents as possessing nothing of a practical nature to recommend them, and as being confined to the humble abecedarian office of teaching mere words, without any practical or useful application. Compared with mathematical science, they have been depreciated, as having no applicability to the mechanical arts and operations of life; as having no tendency to teach men how to live, or how to conduct in the various situations in which they may be placed. The press has groaned under the loads of labored philippics which have been composed and published for the purpose of disparaging them, of denying their claim to constitute a part even of an academical and collegiate education, and as meriting perpetual banishment from the halls of literature and science. These denunciations have gained a limited and temporary currency, and it is believed to be only a temporary one, partly from the influential names with which they have been in some instances unhappily and unnaturally associated, partly by the respectable and popular character of the publications through which they have found their way to the public; but chiefly, it is believed, from the confident air with which they have been uttered, and from that rage for innovation which has spread so widely over our country, and which, under the specious name of improvement, has infected so large a portion of the community, that the friends of classical learning have been almost afraid to avow their fondness for it, or to insist upon its salutary and invigorating influences upon the mind. But is all this censure just? Is there no mixture of prejudice and partial haste in these sweeping condemnations? Are they the result of actual experiment? Is it true, in point of fact, that we can attentively and understandingly peruse the Iliad of Homer, or its younger sister, the Odyssey, possessed of even greater interest, of milder and more attractive charms, and learn no lessons of practical wisdom from the experience of Nestor, or the cautious prudence of Ulysses? Can we drink in the pure and limpid stream which Virgil drew from the Castalian fountain, without feeling our intellectual spirits refreshed and invigorated by the draught? Can we follow the majestic march of Tully's mind, as he thunders in the capitol, making even Caesar tremble by the impetuous bursts of his eloquence, or listen to the sound and deep-toned morality of his offices and other ethical works. without deriving from them principles of action which may daily and almost hourly berreduced to practice? We feel constrained to say, that many of the most inveterate opposers of this department of learning know, by their own experience, that it cannot be so; and could they be persuaded to speak dispassionately on the subject, they would acknowledge themselves to be indebted to those very languages for all the force and vigor which their fulminating declamations possess. This is making a most ungrateful and unhallowed use of the gifts of learning. It is sacrilegiously setting fire to the temple of the Muses with a torch lighted at their own altars. But the truth is not as is thus represented, to the inquiry of classic lore. Its pages abound in the soundest maxims of practical wisdom; they abound in the most valuable lessons for the conduct of life; they furnish an exhaustless store of just and noble sentiments; of sentiments that "give ardor to virtue and confidence to truth;" they are illuminated with elegant and sparkling thoughts, with felicitous and finely turned expressions which form an invaluable treasure to the mind; they give strength and vigor to the judgment, vivacity and sprightliness to the imagination, correctness and purity to the taste, and a polish, refinement, and brilliancy to the whole intellectual man, which are seldom if ever obtained from any other source. As specimens of sublime and elevated conceptions, of graphic and natural description, and of refined and cultivated taste, the compositions of the ancient Greeks and Romans stand unrivaled in the literary history of the world. This superiority, indeed, might naturally be expected from them. They wrote for fame—they lived for fame—and they died for fame. Unacquainted with the life and immortality brought to light by the gospel, they labored for an immortality of their own creation, founded upon individual, personal distinction and aggrandizement, and as their characteristic discernment taught them that the achievements of the mind would long outlast the most durable monuments that physical power could raise, they devoted their utmost efforts to the perfecting of their intellectual labors, and spent their days and nights in giving them all the precision, spirit and energy of which they were capable, and the highest polish they could possibly impart. We have, therefore, in their writings, the best thoughts of their most learned men, clothed in the most appropriate, expressive, and elegant terms which their language afforded; and as no people ever excelled the Greeks and Romans in genius and intellect, they have left, as was to be expected from all these concurrent causes, specimens in every species of writing, that have served as models for imitation to all succeeding ages, and no competitor has yet been found who has ventured to claim a decided superiority over them. They are still invested with the authority of oracles in all questions of elegant literature. They are still studied and read, with a view to train the mind to just conceptions, and correct and rational conclusions, and the testimony of all experience conclusively proves that their genuine influence is, to enrich the understanding with a vein of correct and chastened thought; to give its conceptions a ripe and mellow consistency, and to impart to its productions a raciness and pungency that are not found to be the result of any other culture. In addition to this, the Latin language is the parent of all the living languages of the south of Europe, and a thorough knowledge of it forms the best possible preparation for the acquisition of them; and as these languages are becoming more and more important every day, in a commercial point of view, and begin to be regarded as essential, both to the scholar and the man of business, a new and powerful argument in its favor is derived from this circumstance. Our own language, too, claims kindred with those of Greece and Rome. They are both so largely incorporated into it, that a complete and thorough acquaintance with its principles and philosophy can scarcely be attained without them. The Greek, in its meridian glory, was doubtless the most perfect language that ever was spoken. Its flexibility and capacity for expressing the nicest shades of meaning are unparalleled, and its character for simple dignity is so strongly marked as to justify the apophthegm which is reported to have been uttered respecting it, that "if the gods should condescend to speak to men, they would use the language of Plato." We regard it as an auspicious circumstance, that a copious and beautiful Greek and English Lexicon has recently been presented to the American public, by one of the first philologists and classical scholars of the country. The Lexicon, published in Boston by the Hon. John Pickering, to which we refer, is with great care and judgment adapted to the use of schools and colleges in our country, and is in all respects worthy of the high reputation of its author, and of the confidence and patronage of the literary public. Its copiousness as a vocabulary, and the precision and accuracy of its definitions, render it a most valuable acquisition to the Greek student, who cannot fail to give it a cordial welcome, as affording a direct and easy access to that rich and elegant language, and as supplying a desideratum which has too long existed in that department of literature. The study of language in general appears to us to be one of immense advantage to the youthful understanding. When judiciously conducted, it brings the mental faculties into constant and highly beneficial exercise. It keeps up an invigorating and healthful motion in the mind, without tasking it beyond its capabilities. Its demands are just enough to call its powers into wholesome action, without wearying and exhausting them. In selecting from the various shades of meaning which the leading words of a sentence bear, that which will best suit the general scope and design of the passage under consideration, the discriminating faculties, the judgment, and the taste, will all be put in requisition; and thus the study of philology will combine with the solid advantage of mental discipline, the gratifying acquisition of several languages, and by enabling the pupil to look abroad into the fields of foreign literature, will enlarge his sphere of intellectual vision, and raise him above the dead level of a single tongue. It will enable him also to breathe the literary atmosphere of other lands—to inhale the breezes of "delightful France," and the soft and classic airs of Italy and Spain, braced and strengthened by the cooler and more invigorating currents of central and northern Germany. In connection with this subject it may also be remarked, that the absolute necessity there will be, of comparing the several clauses of a sentence with each other, and with its context, of studying the words merely as the vehicles of thought, and of ascertaining their true sense and meaning, in order to select the phrases and expressions most proper to convey that meaning in his own language, will give the student a clearer, more comprehensive, philosophical, and accurate knowledge of the idioms, etymologies, and general principles of his mother tongue, than could be acquired by studying that tongue exclusively for the same length of time.

But it must be entirely useless and unnecessary to insist further upon this topic, or to proceed to a direct and particular recommendation of such branches of education as history, rhetoric, moral philosophy, the higher parts of arithmetic, algebra, geometry, astronomy, the construction of maps and charts, and various other branches, which are intended to be pursued in the school, as soon as the several classes shall have reached them, through a regular course of elementary instruction in the preparatory studies. These will all be found to be valuable and profitable subjects of attention, both from their intrinsic importance, and as means of disciplining the mind, and of contributing to the increase and strengthening of its faculties; but we are fully convinced of the pernicious consequences of hurrying pupils forward into departments with high sounding names, without a competent knowledge of what ought always to precede those studies. It will be our object to make correct and thorough scholars in whatever is attended to in the school, rather than showy proficients in a large number of pursuits, convinced as we are, that it is much better to understand a few things well, than a great many superficially. In order to secure the desired degree of thoroughness on the part of the scholar, the co-operation of the parent or guardian is necessary. Indifference and want of interest on their part respecting the proficiency and standing of the pupil, is always understood by him to be an indication that the subject is not one of much importance. He naturally infers, that if his father and his mother and those whom he knows to be most interested in his welfare in other particulars, make no inquiries, and manifest no solicitude to know how he is advancing in his studies, it cannot be a matter of great concernment —and in this he reasons correctly—and comparing this indifference respecting his education, with the deep and lively interest which he sees them take in his other pursuits and accomplishments of a merely personal and exterior character, he is strengthened in his opinion, and can hardly fail eventually to arrive at the conclusion that of all acquisitions, those of the mind and understanding are of the smallest consequence. Upon a mind thus biased, thus prepossessed, the exhortations, reproofs, and admonitions—and even the most assiduous efforts of the most faithful and conscientious instructor,—can make but little if any impression. After his best exertions have been used to excite in his pupil an ambition to learn, there is still wanting the charm of a parent's interest and approbation to crown his labors, and to incite to greater vigor and activity. It ought to be distinctly understood, that the responsibility of a parent does not end with barely sending his child to school, and furnishing him with the requisite books and apparatus to enable him to pursue his studies advantageously. These provisions, though indispensably necessary, are not of themselves sufficient to shift the burden entirely from the parent to the instructor. An important agency in aid of the instructor is still due from the parent. He must not fail to make direct and particular inquiries into the pupil's diligence and success in his studies, and to award him a just measure of applause or censure, according to his merits or demerits. We apprehend that parents are not generally aware, how much influence, and how salutary, is thus exerted upon the scholar. We know, from observation and experiment, that it is very great, and worth vastly more than all the trouble it can cost to make the requisite investigations. To assist in securing the benefits of this course, a record of every exercise is here kept, and at the close of the week the result of its operations is sent home with the scholar, together with his standing in his class, and a memorandum of his deficiencies and irregularities in conduct and attendance; and thus the parent is enabled to see, at a glance, the degree of success which has attended his efforts during that time. The gratification which the scholar feels in presenting to his beloved and honored parents, whose approving smile he wished to secure, the welcome and expected testimonial of his good conduct, punctuality, and proficiency, from the hands of his instructor, must and does stimulate him to greater exertion than he would otherwise use, to attain an elevated rank among his youthful competitors. For these reasons it is particularly desired that all those parents and guardians who may place their respective charges at this school, would feel and manifest a lively interest in their improvement, that they would always examine their records, and inquire into the station they occupy among their classmates; that they would especially notice the columns that mark the degree of punctuality with which the pupil has attended the school during the period embraced by the record. This item of the account is a very important one. Much greater evil results from interrupted attendance on school, and even from habitual remissness and tardiness, than is generally supposed. The loss of the particular exercises attended to in the scholar's absence, is by no means the whole extent of the injury sustained; though that, of itself, is a serious one; for it breaks the connection which exists between the several parts of a subject, and which should always, if possible, be kept up in the mind of the pupil; it is leaving out one of the links of the chain which ought to be preserved entire, in order to give him a clear and comprehensive understanding of the subject of his lessons; but a still more injurious influence is felt in another particular: it withdraws the attention of the pupil from his studies, and fixes it, for the time, upon something entirely foreign from them, and it often requires much effort to regain the same degree of interest and engagedness in them which was previously felt. There is something also in the very atmosphere of a school congenial to improvement. Intelligence seems often to dart from one countenance to another, like rays of light, while a class are engaged in an interesting recitation, and mind appears to impregnate mind with ideas, by an agency similar to that which is exerted by the pollen in a field of corn, which, though it would never render its original stalk productive, yet by passing through the air to another, it communicates by its mysterious operations a prolific influence to that stalk, and causes it to bear. All the advantages which these causes are calculated to yield, together with the remarks, explanations, and illustrations of the instructor which accompany each exercise, are of course lost to the absent pupil; and, what is still worse, his mind is rendered less susceptible of impressions from these sources, by every instance of omission. That domestic arrangements will render an occasional, and in some cases a stated, absence or tardiness, unavoidable, we are fully aware: but we wish to impress upon parents the great importance of avoiding them, so far as they can be avoided, and in every instance when they occur, to certify their knowledge of the fact by a written note. Parents may also materially strengthen the hands of the instructor, by enjoining upon the pupil a strict regard to all the rules and regulations of the school; even those minute points of order which may appear, perhaps, to be little more than mere forms, but which in reality, when taken in the aggregate, preserve the equilibrium of the school, and, like the springs, and wheels, and balances of a watch, serve to regulate its movements, and to give precision, uniformity, and efficiency to all its operations. All good resolutions in the pupil ought invariably to be encouraged and commended, while every indication of a refractory disposition, of a disposition to infringe or evade the rules of wholesome discipline, should be promptly discountenanced, and decisively repressed. A school without a just and reasonable system of discipline, would resemble a commonwealth without laws. Experience shows that even men cannot be trusted to live in a state of society without the restraints of laws and penal statutes; and are children expected to be more considerate, more discreet, more capable of self-government, than men? Should we feel our persons safe from aggression, and our property secure from plunder and depredation, were all the penalties against assaults and batteries, and thefts, and robberies, struck from the statute-book? Let the atrocious Salem murder, and the unexampled robbery recently committed upon one of the banks in the neighboring city, answer the question. No matter how imperative and severe the terms of the prohibition may be—"Thou shalt not strike"—"Thou shalt not steal"—may stand recorded in letters of fire upon the pages of the legal code, and may be uttered in a voice of thunder from the judgment-seat—still, if there be no sanction, no pain nor penalty annexed to transgression; instead of being a terror to evil doers, the law will inevitably become an object of scorn and derision. In such a community,—if it could exist at all,—the right of the strongest would soon become the supreme law of the land, the only title by which property and even life could be held. If men, therefore, who have arrived at the age of full maturity, and with all their ripened faculties in unobstructed exercise, cannot be restrained from violence and crime, by mere verbal prohibitions, is it reasonable to expect that children of tender age, of little experience, and often of limited views of right and wrong, should be withheld from improprieties of conduct, by a restraint so weak and powerless? It is vain to expect it. It would be ruinous to trust it for the order and discipline of any school. From the very nature of man there must be in every well regulated community, whether political or literary, a judicious system of restraints and punishments for wrong doers; and although we most heartily deprecate the necessity of resorting to them on any occasion, yet we cannot consent to announce the absolute and unqualified banishment of them from this Hall, as a previous measure, except upon the express and indispensable condition, that we shall have none but faultless children committed to our care. We do, however, indulge a hope, that they will be banished from this place by an agency far more acceptable and gratifying than any formal announcement of the fact from us—we mean, by the manly, dignified, and unexceptionable deportment of the members of the school; a deportment founded upon a just sense of the importance of a right improvement of time, and of the value of their opportunities for the acquisition of learning, and from a fixed determination to derive the greatest possible advantage from both. This is indeed a consummation most devoutly to be wished; and, in conclusion, let me ask you, my young friends, on whom does its accomplishment depend? You have heard much of the responsibilities which rest upon your parents, and your own observation, we doubt not, has already convinced you that responsibilities scarcely less solemn and momentous devolve upon your instructors. The well known warmth and tenderness of parental love is a sufficient guaranty that your parents will fully and faithfully meet the responsibilities which rest on them, and you have daily evidence of the manner in which your instructors endeavor to meet theirs. But is there nothing for you to do? Does all the kind and affectionate solicitude for your advancement in learning, manifested by your parents and instructors, lay you under no obligation? And all the zeal and labor bestowed upon the cultivation of your minds, do they merit no return of gratitude? no correspondent exertion to improve, on your part? Can you witness the unremitting efforts that are daily making to impart instruction to your understandings; to teach you the extent, capacity, and proper use of your intellectual powers; to soften and refine your manners; to instill into your young and susceptible minds, just and noble sentiments, elevated, and honorable, and generous principles of action, and pure and irreproachable morality? Can you realize that all this effort is for your good; that your welfare and future happiness are the great and only objects which it aims to accomplish, and not feel your bosoms expand with grateful emotions? Not so. We believe your dispositions are too generous, your youthful hearts too warm, and your desire of honorable distinction too pure and elevated, to allow you to be thus reckless and indifferent. We believe that you are, and must be, fully sensible, that, in a very important sense, the completion of this great moral and literary enterprise depends upon yourselves; that after all the care and solicitude of your parents, and the most assiduous and faithful labors of your instructors, it still remains for you to put the finishing hand to the work; and that it is your duty, and ought to be your daily study and endeavor, to make the most acceptable return in your power for these services, by striving to profit by the instructions given you; by endeavoring to grow wiser and better each day of your lives, and by endeavoring to treasure up useful knowledge, and to fix in your minds principles of action which will make you respected and beloved by all who know you; which will make you ornaments to the society in which you may reside, and blessings to the world. Such is our belief—and such our hopes respecting you. It is honorable to you that we can avow such sentiments towards you, for they can have sprung only from a persuasion that the general course of your conduct hitherto has been intended to be correct, and that such deviations from correctness as have been noticed in it are capable of being explained and accounted for, without essentially derogating from that character for moral rectitude, and strict propriety of manners, which it ought always to be the object of young gentlemen to attain. Our hearts desire and most earnest wish is, that we may be in some degree instrumental in preparing you to be good and great, as well as learned men; good, by the virtuous and Christian principles which we shall labor to instill into your minds—great, by the magnanimity and superiority over low and groveling pursuits, which we trust you will manifest in all your conversation and deportment—and learned, by the acquisitions you will here make in all those departments of literature and science, which will enlighten and enlarge your understandings, and fit you to act well your parts when you come upon the stage of life. Exerting this salutary influence upon you, and upon those who may hereafter be placed under our care, and witnessing such fruits of our labors, we shall feel as if we had not lived in vain; and that even when dead, we shall continue to live and speak through you, and through those who shall be influenced by your conduct and example, even to remote generations; and we are happy, even now, in the pleasing hope and anticipation, that we may thus be communicating the electric spark of vital piety, intelligence, and virtue, to a circle of immortal beings of such unlimited extent; and may God grant, that when our work is done, when our heads shall lie low in the earth, and the grass shall be waving over the sods that cover us, you may long continue to be profited by the instructions and counsels we may give you, and that a happy experience of their salutary influence may lead you to cherish with sentiments of affectionate regard, the memory of those who imparted them to you.

Review...Subject of Schools...
E. Bailey
1828
Bowles & Dearborn: Boston

"...- a system, which has been advancing towards perfection, under the fostering care and wisdom of successive generations; and which if it has not produced many Franklins, has, at least, imperfect as it would seem to be, diffused a good share of useful knowledge among all classes in the community, and rendered the population of Boston proverbial for their love of order and for their general intelligence."

"The extent to which instruction should be carried, at the public expense, is a question fairly open for discussion, on general principles; and one on which intelligent and patriotic men may very honestly entertain different opinions."

Discusses structure and finance of public education and presents a plan.

1. Can eliminate most of this.
2. Structure of educational institutions is argued.
3. Basis for public finance of education is discussed.
4. Discusses the success and advantages of liberal high school education for women.
5. A lot of extraneous material, however!

REVIEW
# of the
MAYOR'S REPORT
on the
SUBJECT OF SCHOOLS,

so far as it relates to the
HIGH SCHOOL FOR GIRLS.

BY E. BAILEY,
Late Master of that School.

Cette belle institution ne peut manquer de réussir, et nous verrons bientot qu'en Amérique du moins, les femmes sont élevées pour être les compagnes et non les inferieures de l'homme. LA REVUE AMERICAINE.

BOSTON;
BOWLES & DEARBORN, 72, WASHINGTON STREET.
1828.

REVIEW.

The Report of the Mayor, in behalf *"of a sub-committee of the School Committee, recommending,"* in the words of the title-page, "various IMPROVEMENTS in the system of Instruction in the Grammar and Writing Schools of this City," which has been distributed among the citizens, by order of the Common Council, is very generally regarded as an extraordinary document;—extraordinary for the changes proposed, for the reasons assigned for those changes, and for the circumstances under which they are presented to the consideration of the community. It is, certainly, a very important document; for it recommends a radical and total alteration in the system of public instruction, established in this City; it expresses the views of the chairman of the School Committee,* by whom it was written; and it comes before us with the sanction of that board, in which the accompanying resolutions, at least, have been adopted with singular unanimity. The proposed alterations, there-

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*Perhaps it is not generally know, that Mr. Quincy annually *assumes* this office, which he retains by *suffrance;* although the first Article in the Regulations of the School Committee directs that, "At the first meeting in each year, the board shall organize itself *by appointing a chairman,* a secretary, &c." It is true, the Mayor is *ex officio* a member of the board; but is there any provision in the City charter which makes him, *ex officio,* its chairman? Who can doubt that the School Committee, as "a co-ordinate branch of the City Government," are by law "required to organize their body" in the manner prescribed? Whenever this has been attempted, however, Mr. Quincy has cut the matter short by means of his "official relations to the City." Common courtesy dictates that the Mayor should be chairman of the School Committee, while he is a member of the board; but common sense requires that he should hold the office by election.

fore, recommended by such a weight of authority, deserve to be candidly and thoroughly examined. They ought not to be rejected because they are *new;* for no one can doubt that many improvements might be introduced into our schools: neither ought they to be adopted on account of their novelty; for, be it remembered, *all* innovation is not reform.

The people of Boston have been accustomed almost to *venerate* their public schools; for they have regarded them as a rich inheritance, bequeathed to them by their ancestors: they have *loved* these institutions; for they have seen them exerting a salutary and lasting influence upon the minds and manners and general characters of their children, and of others in whose prosperity and welfare they take an interest: and, although they have never supposed their schools perfect, they have still been *proud* of them; for they have paid liberally, and with a willing hand, for their support, and have felt that they are noble monuments of an enlightened policy. Nor has this feeling been confined to citizens of Boston. Their system of free schools has commanded the approbation of intelligent strangers, not only from different parts of our own country, but from Europe, by whom it has been regarded as a model, well worthy of being attentively studied. It is not generally known, except to their teachers, how often the public schools of this City are visited by persons from abroad, interested in the subject of education. While the *High School for Girls* was in operation, it was thus visited almost daily. It happened, not unfrequently, that many gentlemen were present, at the same time, who had come from different and often from distant parts of the country, for the single purpose of examining the methods of education pursued in this city. Not only the Northern, but also the Middle, Southern and even Western States, were thus represented; and often by the accredited agents of public institutions. This circumstance is named as a simple matter of fact, which may serve to indicate the degree of reputation which the school-system of Boston has acquired abroad.

Knowing these things, it was with a feeling of mortification,—of astonishment,—that we read the report of Mr. Quincy. We were not prepared to hear, from the chairman of the School Committee, that our whole system of public education is radically wrong,—that we are vastly behind the age in this respect,—and that our schools are so essentially defective, that their present arrangements must be torn up, root and branch, to make room for a new organization. No one will deny that these schools have some defects, which demand a remedy;—the houses are not so well adapted as they might be, to the purposes for which they were intended,*—they are too much crowded, both for the health and the improvement of the pupils,—and the regulations of the Committee, relating to the third and fourth classes, in the Grammar schools especially, appear to be very injudicious. But these are merely accidental faults, which can be removed without destroying the integrity of the whole system,—a system, which has been advancing towards perfection, under the fostering care and wisdom of successive generations; and which, if it has not produced *many* Franklins, has, at least, imperfect as it would seem to be, diffused a good share of useful knowledge, among all classes in the community, and rendered the population of Boston proverbial for their love of order, and for their general intelligence.

It is true, the free schools of Boston are very liberally supported, and the people wish them to be so: *they* do not complain of the expense; for they do not want a *cheap* education for their children, but a *good* one. No doubt, they wish their rulers, by a prudent and economical course of policy, to husband well the resources of the City, and not to squander them upon extravagant schemes and doubtful speculations; but they have yet demanded no retrenchment in the expenses incurred for education. I speak now of the great body of the people, upon whom the public burdens fall with the heaviest weight; for I am not ignorant that there are some individuals, who think too much money is expended for the schools. I have heard such an opinion avowed by more than one member of the City Government,—*and by no one else.* In that quarter, it has been said, that the public schools should be merely *eleemosynary* establishments, where nothing but the lowest elements of learning should be doled out to the children of poverty. The municipal officer, who openly avows such a sentiment in *this* community, must be respected, at least, for his fairness and candour. From such a man the friends of a liberal system of education have nothing to fear; for they always know where to find him. But it is from those who hold the same opinion, but have not the courage to avow it,—from those who would reduce the schools from their present rank *"by indirection,"*—that real danger is to be apprehended. And that this is the design of the present project of the Mayor, however it may be disguised and glossed over, is but too evident. He talks, indeed, much about "raising the standard of

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**Their internal arrangements are awkward and inconvenient beyond example. In most of them, none of the teachers can command a general view of the pupils, without leaving their desks; and in the Grammar room of the house last erected, a man of ordinary stature cannot look through the windows, on one side, without stooping, as his head is above the highest lights!

our common schools;" but how does he propose to do it? Why, simply, by adding a splendid list of new studies, dismissing half the present teachers, and *making them like the monitorial schools of New York!* Nothing could be easier. Did our "worthy Mayor" ever see those same monitorial schools, which he is holding up to our view as models? or did he suppose no person in Boston ever had seen them? They, who are acquainted with the state of public education both in New York and Boston, *from personal observation,* will comprehend the full force of these questions without any comment.*

It may here be remarked that Mr. Quincy is very prone to speak of the *expenses of the public schools,* not only in his official papers, but on all occasions, in swelling round numbers, calculated to prepare the community for a *cheaper* system, if not to alarm them into it. In his late address to the City Council, for instance, he says the City "already expends *sixty thousand dollars* annually on its public schools,"—that it "has a capital of certainly not less than *two hundred thousand dollars* invested in school-houses *alone,*"—and that its "expenses, under this head, must, from the increasing nature of its population, unavoidably increase every year." This last consideration has often been presented; as if the means of supporting new schools would not increase in a similar ratio with a demand for them. If the City, with its present population, wants ten schools and can support them, when its population shall be doubled, it will want twenty schools, of course,——and will then be equally able to support them.

Is it a fact that the City "expends sixty thousand dollars

*Since the above remarks were written, I have seen the late able "Address of the Trustees of the Public School Society in the City of New York," in which they urge, with great eloquence and force, the importance of making a radical alteration in their system, and recommend the "noble institutions" of Boston as the model for a new organization of their schools. The low condition of public instruction in that City, compared with what it is here, may be inferred from the following extracts from the Address:—

"There is no part of our state which has the means of more ample endowments for public instruction; nor is there any part of it where the common welfare, not to say the common safety, so imperatively demands them—and yet we are compelled to confess, that there is not within the state a single district of any magnitude, with which we could institute a favorable comparison." p. 3.

Again, "The removal of this impediment, by receiving compensation from such as choose to make it, has doubtless been attended with beneficial consequences. Public instruction has been, to a considerable extent, freed from in degrading associations with poverty and charity. Still these consequences have not been so extensive as was hoped." p. 10.

It does not appear from the report, however, that any change in the method of teaching, is contemplated in New York, but only in the arrangement and extension of the public schools.

annually on its public schools?" In a report made by the School Committee in 1826, to the Secretary of the Commonwealth, the whole expense of these Schools for tuition, fuel, &c. "as taken from the Auditor's books," is stated to be fiftyfour thousand four hundred and seventeen dollars. Since the date of that report, no new schools have been established, with the exception of five Primary schools, and no higher salaries have been paid to any of the teachers.* If we add to the above sum, one thousand two hundred and fifty dollars,—the annual expense of the new Primary Schools,—we shall have fiftyfive thousand six hundred and sixtyseven dollars, instead of the amount named by the Mayor. But from this we should subtract four thousand one hundred dollars,—namely, the salaries of two Latin School Ushers, of two Grammar School Ushers, and of the Master of the High School for Girls, whose services have been dispensed with, since the date of the above report,—when there will remain fiftyone thousand five hundred and sixtyseven dollars for the present annual expense of the school establishment. Here, then, is a mistake, in one of the estimates, of eight thousand four hundred and thirtythree dollars, or enough to support liberally two High Schools for Girls, if two were wanted.

Again, has the City "a capital of certainly not less than two hundred thousand dollars invested in school-houses *alone?*" I am not competent to answer this question, as I have not access to the necessary data. There are, however, but ten of these buildings, in which schools are kept, the largest and best and most modern of which, with the land they are built upon, have cost the city about twenty thousand dollars apiece,—the sum usually appropriated for this purpose; but have they cost any thing like this sum upon an average, including the Eliot, and Mayhew, and Adams, and Boylston, and South Boston houses? But if it be granted that the Mayor's estimate is about correct, we would ask if *all* this sum should be charged to the account of the Schools "alone?" One entire story, in several of these buildings, is appropriated by the City to other purposes, to ward-rooms, watch-houses, and engine-houses. Do these constitute a part of the school-establishment? One would naturally think so from the emphatic language—"alone."

From this propensity to exaggerate the expenses of the public schools,—and many instances like the above might be adduced,

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*If a gratuity of two hundred dollars granted to Mr. Fox, Master of the Boylston Grammar School, be excepted;—merely a little gilding for the monitorial pill, to render it less offensive to the other teachers: that's all.

—every man will draw the legitimate inference for himself. We have not been accustomed to see the *general* disbursements of the city augmented, after the same manner, in the financial reports, usually published a few days before the annual election of municipal officers. It may here be remarked, that the Mayor appears to have overrated the expense of the "experiment,"—as he delights to call it,—of the High School for Girls, some fifteen or twenty per cent. He says the school was taught *eighteen* months for about four thousand five hundred dollars, p. 11. The school was in actual operation *nineteen* months, and all the necessary expenses were incurred for *twentythree* months. The masters salary, for that time, was two thousand eight hundred and seventyfive dollars,—the fitting of the room cost nine hundred and thirtysix dollars,—fuel, seventyeight dollars; and if we call the other incidental expenses one hundred and twentyone dollars,—a large allowande,—there still remains an excess of five hundred dollars, which is not accounted for; to say nothing of the error as to the time during which the school was kept.

The *avowed* object of Mr. Quincy's report, is to improve the system of instruction in the Grammar and Writing Schools; its *real* object will appear in the sequel. The history of the document is understood to be as follows. After I had tendered to the School Committee my resignation, as Master of the High School for Girls,—of which more will be said hereafter,—a sub-committee was raised, to take into consideration the expediency of continuing the school. This committee made a report early in the month of December, which recommended that the school should be sustained. Upon the question for accepting this report, the members of the board were equally divided; and *Mr. Quincy shrunk from the performance of his official duty, as chairman of the Committee, and declined giving his casting vote!* This fact is worth being remembered. The fate of the school was then thrown wholly into his hands,—it hung on his individual decision. By raising his finger he could have saved it, and he would not. He had been opposed to the institution,—if his sentiments may be inferred from his measures,—from its very commencement; but hitherto he had been able to exert an influence hostile to its interests, which had been rather felt than seen. Now, however, he was called upon to act openly and decidedly, and he shrunk back: his cherished feelings of hostility to the school would not permit him to sustain it; and at *that particular juncture*, he might have found it inconvenient to incur the responsibleness of putting it down;—for it was a popular institution, and *during the month of December* there was not a little excitement on the subject. It was finally moved to refer the report to the next School Committee. On this question, the members were again equally divided, and *the Mayor gave his casting vote for postponement*. Soon after the organization of the present board, the subject was again taken up and referred to a sub-committee of which Mr. Quincy was the chairman; and the result of their labors,—or rather of *his* labors,—will be found in the report now before the public.

From this sketch it will be seen that the *real* object of the report, is to discontinue the High School for Girls, and that the proposed *improvements* in "the common schools," are merely accidental. It has somehow happened, however,—for good and sufficient reasons no doubt,—that the *accidental* circumstance has given a name to the document, to the exclusion of its *main* object and design; for, so far as we can judge from the *title* of their memorable production, the committee appointed to examine into the expediency of continuing the High School for Girls, have reported on another and quite a different subject. Mr. Quincy, however, has forgotten neither this school, nor his settled determination to put it down; but he could not venture upon this measure, openly and distinctly,—even after he had secured his election for another year,—without informing the public that he was about to substitute something better in its place. Hence it is, that he has brought in review the whole system of Grammar, Writing and Primary schools,—with an ominous scowl, by the way, at the Latin and English High schools,—all of which he proposes to *improve* and *elevate* to the rank of the monitorial schools of New York!

I have elsewhere recorded my sentiments on the subject of monitorial instruction. That this method, under judicious limitations, possesses some great and peculiar excellencies, I am well satisfied; and that more of its spirit might be introduced into the public schools, advantageously, if the houses were better fitted for its reception, can scarcely be a matter of serious doubt. But they deceive themselves, who think there is any magic in it; and it does seem to me that we shall make, at best, but a questionable bargain, if, to obtain its benefits, we abandon that principle for which our schools are so eminently and peculiarly distinguished,—I mean the *division of labor* in the business of instruction. This may be regarded as the most important characteristic in the system of education established in this City,—as the prominent and beautiful feature, which distinguishes it from all other systems.*

The report of Mr. Quincy consists of three parts, as it relates to the High School for Girls,—the Grammar and Writing schools,—and the Primary schools,—each of which would afford matter for copious remark, perhaps for severe animadversion. It is no part of my plan, however, to examine his project, so far as it relates to what he calls, by way of emphasis, "the common schools." But having been appointed by the School Committee, to conduct the "experiment" of the High School for Girls,—having devoted my time and strength and all my energies to this service for nearly two years,—and having been intimately acquainted with the whole history and progress of the institution, I feel myself called upon to expose the fallacy of Mr. Quincy's arguments, by which he would satisfy the public that *"the result of the experiment has been an entire failure."* Very many of those friends, too, whose opinions I am accustomed to respect, have urged this measure as a duty which I owe the community. For myself I need not say, that I *can* be influenced by *no* interested motive in this matter. My present situation is far more eligible, than any which the School Committee have it in their power to bestow, and my arrangements are of a permanent character. If, therefore, I have *any* personal interest in the affair, it is that the High School for Girls should be discontinued.

The subject requires that I "use great plainness of speech;" but I would not willingly forget the respect due to one, who "has done the State some service,"—more especially, as I have no personal animosity towards Mr. Quincy. In this discussion he is regarded only as a public man, intrusted with important interests by his fellow-citizens, and exerting an active and powerful influence upon the institutions of the City. His motives will not be impugned, unless *facts* shall impugn them; and for such a consquence the writer cannot be held responsible, while he adheres strictly to the truth, although it be plainly and fearlessly uttered. The extent to which instruction should be carried, at the public expense, is a question fairly open for discussion, on general principles; and one on which intelligent and patriotic men may very honestly entertain different opinions. Whether, in particular, it was expedient to institute the High School for Girls,—and whether, after it was instituted, it ought to have been sustained,---are questions worthy of a free investigation; but they ought to be met in a manly, open and ingenuous manner. I do not complain of Mr. Quincy that he has been adverse to that school, from the very day when it was first proposed; he had an unquestionable right to be opposed to the "experiment;"---but I do complain of him, because he has not been an *open* and a *generous* enemy to it; because he has not pursued a course worthy of the institution,---of himself,---of the city over which he presides.

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*I will venture to suggest, that the character of the schools would be improved and elevated by a more extensive application of this principle; and the experiment might be easily tried. There are now four teachers in two rooms,—in one of which are taught Reading, Grammar, and Geography; and in the other, Writing and Arithmetic. These rooms might be divided without inconvenience. In one might be taught, Reading, Spelling, Grammar, Rhetoric, Composition, &c. In the second, Geography, with the projection and drawing of Maps and Charts. In the third, Writing, Book-Keeping, Linear Drawing, &c. In the fourth, Arithmetic, Practical Geometry, Mensuration, &c. Each teacher would thus be confined to one kindred class of studies, and all the scholars would come under his particular instruction in rotation,—one fourth part at a time. All that is valuable in monitorial instruction, might be introduced on this plan; and the ushers,—who are now responsible to nobody,—would be placed in a more eligible and useful situation. Not only the mechanical arts, but the sciences, also, have attained to the highest degree of perfection, where the principle here recommended has been the most thoroughly introduced. Why may it not be applied, with equal advantage, in conducting the business of education?

Grant that the High School for Girls was nothing but an "experiment;" it will not be denied that it was a very important "experiment," and one peculiarly calculated, both on account of its novel character and the imposing circumstances under which it was commenced, to excite a lively interest in the public. This interest was not confined to our own country, much less to this vicinity; in England, and even on the Continent of Europe, the establishment of this School was honorably noticed in some of the public journals. It was the *first* institution of the kind; and many other schools, of a similar character, either have been established or are contemplated, in different places. It is highly important, therefore, to the general interests of female education, that the true result of this "experiment" should be known. If it were, indeed, a "failure,"---that is, if our own experience has made it certain, that it is either impracticable or inexpedient to extend to females a liberal course of instruction,---it should warn others not to make the attempt. But if there were any fallacy, either in conducting the "experiment," or in drawing the conclusion, it should be exposed, that the great cause of female education may suffer no detriment wrongfully. In this point of view, the subject assumes a degree of interest and importance, vastly greater than it could derive from the fate of a single school; and it is in this light, chiefly, that I regard it. Now I would ask any fair-minded and dispassionate man, who has read the late report, if that document seems to contain a full and candid exposition of all the circumstances connected with this "experiment," whether favorable or the reverse? Does it not rather seem a tissue of *ex parte* testimony, industriously collected and artfully arranged, to justify the conclusion finally drawn, that *"the experiment was an entire failure?"*

Mr. Quincy remarks, that when the High School for Girls was instituted, "serious doubts were entertained, whether the tendency would not be essentially to injure the other schools, and deprive *them* of the means of introducing into *them* the monitorial system, by taking away annually the class of females, out of which monitors must be selected." p. 4. By whom were these doubts entertained? By whom were they expressed? I have been assured that no one breathed them in the School Committee; and, to the present day, I have never heard them started by any person, but the Mayor himself,—not even by the public teachers, with most of whom I am well acquainted, if two or three be excepted who responded to his dictation. Whoever might have *entertained* such doubts, when the school was projected, no one thought of *expressing* them, in either department of the City government. So far was this from the fact, that one of the leading arguments for establishing the school,—an argument dwelt upon by the School Committee, the Common Council, and the City Council in the report of a joint committee,—was, *that the institution would facilitate the introduction of the monitorial system into the Grammar and Writing schools*. The following extract, in proof of this assertion, is from a report which was *unanimously* adopted in the School Committee, June 22, 1825:—

"Your Committee think a school such as is proposed, particularly expedient to this City, in regard to the experiment that might be made in it, of the practicability and usefulness of *monitorial or mutual instruction;* or, at least, of so much of that system as, *on experiment,* would be found to accord with the genius and habits of our community."——"Your committee are persuaded that, under the control of a master of judgment and genius, so much of that system might be profitably introduced into a female High School, as would prove to the public, in this City, that the same might be carried into the *Grammar* and *Reading* schools, at least, with great advantage."

A joint committee of the City Council, in a report which was accepted in the board of Aldermen, Aug. 22, 1825, recommended the establishment of the High School, to be conducted on the plan of monitorial instruction, and added that "if the female school, now proposed, should be successful, the other schools would gradually, and very naturally, fall into this system, if found, on experiment, to be the best." And similar sentiments are found in a report, which was accepted in the Common Council, Sept. 26, when the appropriation for establishing the school was granted.

Now, when this "very unanimous opinion was expressed," in every department of the City government, that the High School would be the means of introducing the monitorial system into the other schools, can it be supposed that "serious doubts were entertained," whether it might not produce a result directly the reverse? Such a supposition would place the gentlemen concerned in an awkward attitude before the public eye, to say the least. That the High School might have the tendency annually, to take away from "the common schools" the most advanced class of girls, could not be a matter of "serious doubt;" for it was instituted for that very purpose. It was, however, no part of the original plan, to take them away before they had accomplished all the studies taught in those schools; and is it the policy of the School Committee to keep them there, after they can learn nothing more themselves, for the benefit of their services in teaching others? Have there never been any "serious doubts" whether the Latin School and the other High School would not, in the same manner, prevent the introduction of the monitorial system into the boys' departments of "the common schools?" or is this system to be reserved, as a special luxury, for the use of the ladies only? Mr. Quincy proposes to introduce this system into all the Primary schools. Will he not soon begin to "entertain serious doubts," whether the Grammar schools are not also pernicious, as they "take away," *monthly*, "the class of pupils, out of which monitors must be selected?" Or has he ascertained that the best scholars left in the Primary schools, although not more than seven or eight years of age, may make very good and efficient monitors, while those left in the Grammar schools, fourteen or fifteen years old, are not to be trusted? The sober truth is, the influence of the High School for Girls was precisely such as was expected by every department of the City government, maugre all these "serious doubts;" and the amount of monitorial instruction in "the common schools," instead of being diminished, since it was instituted, has been vastly increased.

The Mayor remarks, that "the actual result of that school, considered as an *experiment*, has not been generally understood; nor the predicament, in which the School Committee found itself, in relation to it, realized. It seems proper therefore that no obscurity should be left upon the subject." p. 3. From this fair beginning, one might reasonably expect a full and candid exposition of *all* the circumstances,—whether "favorable" or "adverse,"—necessary to a correct understanding of the "experiment." But how stands the fact? The benefits of the school are pithily summed up in a single line,—"it effectually proved the advantage of the system of monitorial and mutual instruction;"—while its mischievous tendency is dwelt upon through an elaborate argument of many pages! Truly this is quite an original method of clearing away the "obscurity" of a subject,—and one "ne'er dreamt of in philosophy."

Can an "experiment" be said to have "failed," in any correct acceptation of the term, when it has fully answered all the purposes for which it was instituted? That this has been the fact, with respect to the High School for Girls, may be easily shown. The views and motives of the School Committee, in undertaking the "experiment," were long since presented to the public, both in the newspapers and in a pamphlet; and a brief abstract of them will be found on the fifth page of the report before us.

1. On principles of general expediency it was intended to make more liberal provisions for female education in the City, by furnishing the girls with a school, "similar to the High School for boys, as an object of ambition, and profitable employment of three years of life, now inadequately occupied."

As to the success of the school, so far as the proficiency of the scholars should be taken into the account, it is not for me to express an opinion. This point is left willingly for the decision of the public voice. Even Mr. Quincy has attribtued the "failureoof the experiment," neither to the mismanagement of the master, nor the negligence of the pupils; for he has graciously allowed that "the conduct of the school was very satisfactory both to the parents of the children and to the School Committee." And that, as an "object of ambition," its influence was even greater than had been anticipated, is evident enough from the whole tenor of the Mayor's report. In these respects, then, the expectations of the School Committee were fully realized: there was no "failure" here.

2. The Committee thought "it would have a happy effect in qualifying females, to become instructers in our public schools."

That it had this "happy effect" is manifest from the fact, that several of the young ladies, educated in the High School, are now successfully teaching Primary schools. Many others, thoroughly qualified for the business, would gladly be thus employed; and others are doing much good, in different parts of the City, where they have opened cheap private schools for small children. In this respect, also, it seems that the expectations of the School Committee were fully realized: there was no "failure" here.

3. The Committee supposed "it would put to test the usefulness of *monitorial* or *mutual instruction*, and the practicability of introducing it into our public schools."

Mr. Quincy himself says, "it effectually proved the advantage of the system of monitorial and mutual instruction;" and that it also proved "the practicability of introducing it into our public schools," may be safely inferred from the strenuous efforts he is now making to accomplish that purpose. Were not the expectations of the School Committee fully realized in this respect? Surely there was no "failure" here.

It is thus proved by testimony, whose weight and authority Mr. Quincy will not gainsay, that the *predictions* of the School Committee, relative to the influence of the High School for Girls, have now become matters of sober *history;* and that their expectations have been realized to the full. To what, then, is the "failure of the experiment" to be attributed? In what did it consist? The report states several circumstances,—*all connected with the necessary accommodations for the School,*— in respect to which the project of the Committee is supposed to have failed; all of which shall be examined in their order. A few preliminary observations will be necessary.

The High School for Girls was instituted with the view of extending "to *females* all the advantages of the higher branches of English education, which are derived to *male* scholars in the English High School." It was determined that the course of studies should occupy three years, that candidates for admission should be *eleven* and not more than *fifteen* years of age,—"allowance, in particular cases, to be made according to the discretion of the School Committee." Of course, it was supposed that *a house* for the accommodation of the school, would eventually be wanted; though, as stated in the original report, not "for *the first year* of its operation." For *one year*,— one class,---an unoccupied story in the Bowdoin school-house would be sufficient. There the "experiment" might be tried; and, if successful, further provisions for the other two classes would be made, as they were needed. Who for a moment dreamed, that the incapacity of that *one* room to accommodate the *three* annual classes, would be construed into a "failure" of the project? Yet this circumstance, amplified and presented in various forms by means of time-serving votes in the School Committee,---votes which a neglect to make seasonable and proper provisions for the school had rendered necessary,---forms the basis of Mr. Quincy's arguments, by which he would prove that the "experiment has been an entire failure."

As it was desirable, on all accounts, that there should not be any vacant seats the first year, *no degree of proficiency in their studies was prescribed to the candidates, to entitle them to an examination.* The consequence was, that 286 offered themselves, of whom 135 were admitted and 151 rejected.

In view of the fact that so many were rejected, Mr. Quincy observes "that the anticipations of the School Committee had completely failed, in this respect, that so far from *one schoolroom being sufficient for those entitled to admission the first year,* probably two rooms of the same size with that prepared, would have been insufficient for that purpose, had the principles of admission been regulated by other considerations than those of *the accommodations provided."* And just below is added, "An arbitrary principle, unavoidable in the case, was adopted whereby many were excluded, who were entitled to admission." p. 7.

It will be observed that Mr. Quincy has taken it for granted, that all or nearly all the candidates were qualified for admission; whereas nothing could be further from the truth. It is evident that a High School is not wanted for the same branches of education which are taught in "the common schools,"---it should begin where they end. This idea is distinctly presented in the original regulations of the school. Now in the Grammar and Writing schools may be acquired a thorough knowledge of Reading, Writing, English Grammar, Geography, and Arithmetic; and it is no hardship to a parent that his daughter cannot be taught these things in a High School, so long as the City furnishes other schools in which she may be well instructed in them. No reasonable man would think of complaining for such a cause.

The candidates for admission into the High School for Girls, were examined patiently and thoroughly in these *five* branches. The sub-committee devoted three and the master four entire days to this service. She who appeared to be *perfect* in any *one* study, was marked *four;* if she were perfect in *all* the branches, of course her aggregate would be 20. If, on the other hand, she was wholly unacquainted with some one of the studies, under that head she was marked 0. Intermediate degrees of proficiency were indicated by the numbers 1, 2, &c.

Strictly speaking, therefore, no candidate whose aggregate was less than 20, was entitled to admission; for she had not perfected herself in the studies of the Grammar and Writing schools. But, *in order to fill the room*, the Committee admitted all who had 13 1/2 and upwards! And now, for the sake of popular effect, it is represented that the 151 excluded, were entitled to admission! I am well aware that equal justice could not have been done to all the candidates in their examination. There can be no doubt that many were rejected, who were better qualified than some who were received,---many who would have been ornaments to the school. But these were exceptions, arising from mistakes, which should not affect the general result.

Females offered themselves from *the lowest classes of the public schools;* and one girl presented herself for examination, *who could not even read a word*, and another, *who could not read without spelling many of the words*. Fifty eight of the candidates were marked 0, in one or more of the studies, having never attended to them; and there were about *eighty* whose aggregates were less than 10. One scholar, if no more, was admitted from the *second class* of one of the Grammar Schools; and in the High School, there were nearly forty below her in rank. If none but those candidates who were properly qualified, had been received, the first year, there would have been many, very many vacant seats in the room; but, *to fill them all*, some pupils were admitted who were wholly unacquainted with English Grammar, and others who were equally deficient in Arithmetic and Geography. And now, after all this, it is *officially* communicated to the public, that 151 candidates, *qualified for admission*, were excluded, because, forsooth, "the principles of admission were regulated by the accommodations provided!" And this has been done by the Chairman of the School Committee, who ought to know the facts,—and who *does* know them, unless his memory is either very treacherous, or very convenient; for they have been communicated to him, and, on a former occasion, he saw fit to use them in his official capacity.

The result of the examination of candidates, was reported to the School Committee, in a tabular form, at a meeting held on the 28th of February; when, to obviate some difficulty in determining who should be admitted, it was voted, *"That all between eleven and twelve years of age be stricken from the list of applicants."* With reference to this fact, Mr. Quincy remarks that the "project of the School Committee had also failed in another respect, *all who were above eleven and not more than fifteen, who were candidates and qualified, were not admitted."* p. 7.

Has Mr. Quincy forgotten the fact, or did he not find it in his "thorough examination of the Records of the School Committee," that this obnoxious vote was rescinded? Another investigation would probably convince him that it was so; and the records of the school, which are now the property of the City, will show, as the consequence of it, that *seven misses under twelve years of age were admitted,*—being the whole number of that class, "who were qualified." In *this* instance, therefore, as in the *former,* it seems that it is the Mayor's statement of facts which has "failed," and not "the project of the School Committee."

At the same meeting of the School Committee, which had adopted the retroactive rule last noticed,---a rule so evidently unjust and useless that it was never reduced to practice, but was abolished at the next meeting of the board,—it was voted, "That no scholar shall be admitted, hereafter, into the High School for Girls, who is not *twelve* years of age." "This vote," adds the report, "presents a *third* case of disappointment in the anticipations of the School Committee, on which this school was founded. The girls of *eleven years of age,* which were one of the prominent objects of its institution, were excluded, and the time and opportunity for admission, of course, proportionally limited." p. 8.

Was the High School instituted for the especial benefit of "girls of *eleven* years of age," as the Mayor intimates, with equal force and fairness? or has he seized upon an accidental circumstance, of little moment or importance in itself, that one more item may be added to his list of "failures?" The original regulation, which required that a candidate should be of a specific age to entitledher to admission, was little better than absurd, and this vote made the matter worse. No limit of age should ever have been fixed, *under* which a miss might not be a candidate for admission. No restriction should have been prescribed, excepting that of scholarship. If a candidate could pass a thorough and satisfactory examination in all the branches of education, taught in the Grammar and Writing schools, she ought to have been received, however young she might be. To exclude a girl who is well qualified in other respects, because she is too young, is to inflict a penalty on industry and talents. This remark applies with equal force to the English High School, and, perhaps, to the Latin School also. I know not on what principle the rule in question can be defended, unless it be the true policy to deter children from making a rapid advancement in knowledge. Abolish this arbitrary rule,—let scholarship alone be required for admission into the higher schools,—and their influence would be more strongly felt in every part of the system; especially, if children were permitted to remain in these schools until a given age, and not for a definite period. From Colleges and other institutions, in which the pupils are withdrawn from the watchful care of their parents, and exposed to various temptations and pernicious influences, all recommended by the charm of novelty, those who are very young should unquestionably be excluded. But no such objections can be urged against the schools in this City, since the scholars are subject to the daily inspection and control of their parents and friends. Besides, a child would incur less danger of contamination from the vicious examples of his companions, in the higher schools, than in those of a lower order; and for very obvious reasons.

But, besides these three instances, in which the project of the School Committee is supposed to have failed, it seems there were "others of similar character." What these "others" were, it is difficult to conjecture. We may guess, however, that they were circumstances of little consequence, otherwise they would have been marshalled forth in due order; for Mr. Quincy is too skilful a logician to specify all his weak arguments, while his more weighty considerations are masked under the mere make-weight expression,—"others." Besides, these *nameless* instances of disappointment and failure, being "similar" to those which have been adduced, the public will judge correctly enough of their importance.

In the remarks which have been made, I have purposely abstained from raising any formal objections to the manner in which Mr. Quincy has used the word "experiment," in relation to the High School for Girls. I have been willing that he should have all the benefit to be derived from his peculiar and novel construction. I will now ask what would have constituted a *successful* "experiment," according to *his* ideas upon the subject? An answer to this question will be found in the whole scope and bearing of his report, to which I will refer the reader. If the school had excited little public interest,—if few parents had wished to send their daughters there,—if the mode of government and instruction had been unpopular,—if those who entered the school had left it in disgust "before their time,"—in a word, if its members, from any cause, had been so few, that a single room would have furnished the necessary accommodations for the three annual classes,—he would have regarded the "experiment" as completely successful! Should any one think this a distorted picture of Mr. Quincy's sentiments, I beg him to read the report again, and judge for himself of its truth. But as the school happened to be the reverse of all this,—as the public voice was loud and emphatic in its favor,—as parents were anxious to secure its benefits for their daughters, —as the pupils would not vacate their seats, until they were driven from them, a full year before the time, in violation of an official pledge, by an arbitrary act of retroactive legislation,---in a word, as the strongest testimony possible was heard in every section of the City, and from almost every class in the community, that such a school was wanted and demanded, the "experiment" is denounced as "an entire failure!" and the establishment is to be annihilated, "as bodies perish through excess of blood!"

To show that other gentlemen of the board,---those gentlemen who, from their intimate connexion with the school, were best acquainted with its objects and condition and prospects,---entertained very different views, both as to the nature of the "experiment" and its result, I insert the following copious extracts from a communication made by the sub-committee of the school to the School Committee, Aug. 8th, 1826.

"The Sub-Committee of the High School for Girls ask leave to call the attention of this board to the present state of that school, and to the subject of such further provision for its enlargement and accommodation as may enable it to meet the wants and fulfil the expectations of the public.

"It is known at this board, and by the community, that the first appropriation was asked for this school as matter of EXPERIMENT, that the question might be practically settled, whether, among us, a school, in which the higher branches of literature and science should be taught, could be successfully conducted on the system of mutual instruction. A small appropriation was, at first, asked by this board, for various reasons. The school was to be opened as an experiment; and, though there was, at this board, a general confidence in its success, it still might fail, and it was, therefore, demanded by prudence that no more of the common property of the city should be set apart for this object, than was indispensable to make the experiment under favorable circumstances; in order that, should it fail, but little would be lost. It was, moreover, uncertain whether the citizens would so far interest themselves in its favor as to encourage it by filling it with their own daughters: and, still further, it was uncertain whether a High School, conducted on the principleoof mutual instruction, would so far engage the scholars themselves as to make them desirous of continuing in it, after they had been subjected to its labors and restraints.

"The experiment has now been carried so far as to leave no doubt upon either of these points, in the mind of your Committee, or, as we believe, in the mind of any one, who has made the subject a matter of close, personal observation. For, so general was the feeling of the community in its favor, that more than twice as many misses presented themselves for examination as could possibly be received. Of those who were admitted, the interest has been so much excited, and the attendance so constant, and the desire of continuing in the school so strong, as to lead them often to a great personal sacrifice of ease or pleasure, rather than forego the benefits of the school: and, as to their progress in their studies, no one, who will spend a day in the school, and personally witness the order, the universal air of business, the general style of their reading, their nice discriminations in grammar, their accuracy in geography, and the rapidity and correctness of their mathematical operations,—can leave it with a doubt.

"So far the experiment has succeeded. It has not only met, it has gone beyond, the most sanguine expectations of those to whose particular care it has been entrusted. The school has not only established itself in the confidence and affections of our fellow-citizens; it has excited an interest abroad. It has been visited by teachers of schools, either open or about to be opened, not only in various parts of our own Commonwealth, but in Maine, New Hampshire, Vermont, Connecticut, and New York; and scarcely a day passes that it is not visited by some one, or more, desirous of carrying away something of its spirit and details, for the benefit of some other part of our country.

"In this state of things, the question occurs,—What is to be done? It cannot be supposed that, after an experiment of the monitorial system of instruction in the higher departments of education has been made with such signal success, the school in which it has been made, and with it the system itself, is to be abandoned by the very community by whose encouragement, and for whose benefit the experiment has been made. It cannot be supposed that the city of Boston will permit a school to go down, or even to be so restricted in its operations as to confine its advantages to a very small proportion of those citizens who are desirous of availing themselves of the opportunities furnished by it in favor of their own daughters;—and that, too, when a considerable number of the members of the school are desirous, and, when their course shall be finished, will be thoroughly qualified, to enter the service of the city as teachers of the Primary Schools.

"The school will, undoubtedly, be sustained; and sustained with that enlightened liberality which will give it still further opportunity to unfold, by continued experiment, the capabilities of the system on which it is conducted, in regard both to raising the character, and reducing the expense of public education.

"But if the school is to be continued after the present year, it appears to your committee indispensable that measures should be immediately taken to that effect. The year is passing away, and the time is approaching when another class must be admitted. There is no room for another scholar in the room appropriated for the first year's operation of the school. A single alternative presents itself to the mind of your committee; either to displace a part of the present class, leaving their seats to be taken by others, at the commencement of the next scholastic year in December, or to make provision for the accommodation of the two classes which must yet come in, in order to complete the school.

"To the first part of this alternative there are objections which to your committee, appear insurmountable, and will probably appear so to others when but briefly stated. There will be difficulties in excluding a part of the present class; and there will be difficulties after they are excluded.

"In the first place, what proportion shall be excluded? Is it answered, one third? We ask, *Which* third? Shall we exclude the *highest* third, and thus deny those any further advantages who have best improved the advantages they have had,—to say nothing of thus denying the city the benefit of its own providence, by stopping in their course those who are now earnestly preparing themselves for its service? Shall we exclude the *lowest* third,—and thus shut the doors of the school against those who most need its advantages?—Shall the *oldest* third be thrust out? In this third are some of those who, by reason of their age, as well as of their attainments, would be soonest qualified to take charge of the Primary schools. Shall we dismiss the *youngest* third, and compel their parents to find instruction for them elsewhere, during the years which will thus be cut off from their course? Shall we take out a third *by lot?* We trust that the moral sense of the community has been too long under the influence of good schools, to allow the provision it makes for the literary and moral culture of its children to depend upon chance, or to suffer the generous purposes of its daughters to be blasted, or the blessings which it has itself conferred upon them to be taken from them, by their ill luck in a lottery.—Which third of the present class, then, shall vacate their seats?"

* * * * * * * * * *

"But, suppose this difficulty removed: another presents itself that is of a practical nature, and is absolutely insuperable. The two parts of the school, constituted in the manner now in supposition, will be so unequal in numbers, so different from each other in their studies, and so distant from each other in their attainments, that, even on the system of monitorial instruction, they cannot profitably if they could possibly, be instructed by one teacher; and if they should have more than one teacher, it would be utterly impossible to carry on their operations in one room: so that *the school, even if it should continue a feeble existence during the second year, would be so entirely prostrate, the third, as to make it too deep a humiliation for any man of character, or of a manly spirit, to have any share in the instruction of it.*

It appears, therefore, to your committee, that if the High School for Girls is to be continued, no course remains open for the city, but to make further provision for its accommodation, and for its regular and systematic operations.

"The Sub-Committee of the school in question have that confidence in the enlightened views and liberal sentiments of their brethren at this Board, as well as of the gentlemen of the Common Council, which does not suffer them to doubt that the measure, which they have thought it due to themselves, the school, and the city thus to recommend, would be at once approved, and that the work would be taken hold of promptly, and with a strong hand, were it not for the consideration of the *expense* that must attend it.—But, the grant that was made, last year, for the experiment, may, we believe, be regarded as an earnest of such further support from the city as the institution would require, should the experiment prove successful.

"It may be remembered that, in the original Report on this subject, in which the establishment of this school was first recommended, the same confidence was expressed in an enlightened policy towards the school, should the experiment be found to succeed, as we express and feel now; and that the request, which we now make, was then contemplated, and held up as a thing in prospect. To this room"—is the language of that Report—"the experiment may be confined, till the public voice shall have pronounced upon its success. If that decision shall be adverse to the school, it will be dropped of course: if it be favorable, the same enlightened community that decides in its favor, will, doubtless, make proper provision for its future accommodation. Your committee do not feel, therefore, that they are coming suddenly, or unexpectedly, before the guardians of the public treasury; nor will they readily believe that their call will be unwelcome. We are not unaware of the sensibility of the public in relation to expenditure for public objects: —and, on that point, we should be sorry to see an *insensibility* in the community. We are aware, however, that, with this sensibility, there has hitherto been, and we believe that there still is, in *this* community, that prudent forecast by which an approaching evil may be avoided, or a prospective good secured, though it be done by assuming a temporary burden, or making a present sacrifice.

"Your Committee would, therefore, ask the attention of this Board, as well as of the immediate guardians of the public wealth in the Common Council, to the *small expense* at which a high education may be given to the daughters of the City, in the High School for Girls, when placed upon the ground proposed, compared with that for which a similar, or an inferior education could be given them in private schools, or compared with what is paid in New York for instruction in the "Female High School" there, or with what is paid even by this city for the highest public education that is given to its sons.

"In those private schools where girls are taught the same branches which are taught, and to be taught, in the High School for Girls, tuition ranges from twelve to twenty five dollars a quarter, for each scholar. But we will place the average instruction at sixty dollars a year,—the same as it is even in the "Monitorial School" in this city. In the Female High School "in New York, there are, in three departments, six teachers; and, in the highest department, in which the studies do not range so high as in our High School for Girls, tuition is, for all the branches taught in it, ten dollars a quarter, or forty dollars a year. Our "English High School" has three teachers, at an average expense of three thousand four hundred dollars, and contains now* one hundred and twenty scholars. Our Latin School is supported at an average annual expense, for teachers, of five thousand three hundred dollars, and contains, this year, an average of one hundred and seventy scholars;—making tuition, in the former, twenty eight, and, in the latter, thirty one dollars a year for each scholar.

"Now, for the current year, tuition, in our High School for Girls, is but a fraction over eleven dollars each per year: and, supposing the provision that we ask for made, and the school furnished with a master and two sub-masters, and suppose the classes full, or one hundred and fifty in each class, the annual expense of tuition for each scholar will sink below ten dollars:—one third of the average expense in our Latin and English High Schools,—one quarter of the expense of similar instruction in the Female High School in New York,—and one sixth part, only, of the price paid for the instruction of Girls in similar branches, in the private schools of this city."

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*July, 1826.

"These considerations seem to your committee to show that money, appropriated by the City to the continued support and the better accommodation of the High School for Girls, would be prudently and profitably invested. They would, therefore, beg leave, in closing this exposition of their views, in relation to the school entrusted to their particular charge, to offer the following resolution for the consideration of the board.

"*Resolved*, that a committee be raised to take into consideration the subject of making further provision for the support and enlargement of the High School for Girls,—to report at the next meeting of this Board."

Signed, JNO. PIERPONT,
J. BELLOWS,
B. B. WISNER,
GEO. HAYWARD.
Sub-committee of the High School for Girls.

This communication,—which proves that the committee of the school, for the *first* year, were faithful to the trust reposed in them,—was referred to a sub-committee, of which Mr. Quincy was the chairman. And, although the exigencies of the school were pressing, as the time was drawing nigh when a new class was to be received, for which no provisions had been made, he deferred taking any measures on the subject until the 3d of October, when he made a report to the board *in his own hand writing*. This is the document quoted on the 9th and 10th pages of his late report. Of course, the suggestions there made and the measures there recommended, are rather those of Mr. Quincy himself, than of the School Committee. His design was apparently to delay making any preparations for the new class, until so late a period that nothing could be done; and thus another instance of "failure" would occur. After starting various "doubts," as to the influence of the High School for Girls upon the interests of the Grammar and Writing schools of the City, he recommends the following *ingenious* scheme, which deserves to be made public. "Touching future provisions for the support and enlargement of the High School for Girls, your sub-committee are of opinion that a *decision should be postponed until after the result of the next examination of candidates shall be known!"* In other words, he takes it for granted that young ladies would leave their several schools,—submit to the trouble and anxiety of an examination,—risk the mortification of being found deficient in their qualifications,—and all, with the certainty before

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them, that under no circumstances whatever, could any of them be admitted into the school!

This report was referred to another committee,—nearly the same as the last,—with instructions to make the inquiries suggested in it, as to the influence of the High School for Girls upon the other schools. Of this committee, also, Mr. Quincy was the chairman; in which capacity he addressed the following circular to the several Grammar and Writing masters of the City. The letter from which I took my copy, was *in his own hand writing.*

Mayor's Office, 16th October, 1826.

GENTLEMEN,—Suggestions having been made that the effect of the High School for Girls has been disadvantageous upon the character and prospects of the other schools in this metropolis:*

1. By diminishing the zeal of the generality of the other females, in those schools:**

2. By taking away from them their most exemplary scholars:***

3. By disqualifying the masters from a gradual introduction into those schools, of the monitorial system, by thus removing from them the class of females best qualified to become monitors:****

4. By reducing the other schools from the highest to a secondary grade, by early depriving them of those scholars, in whom they have the greatest pride, and who are of the highest promise. I am directed by the School Committee to inquire whether, as far as your experience extends, there is any foundation for these sug-

*By whom had these "suggestions" been made? Who was the author of them? They certainly were not a matter of general notoriety. I had never heard of them before,—not even from the public teachers, many of whom were among my familiar friends. Why was not the same alarm sounded with respect to the Latin School and English High School, which must produce a similar "effect?"

**On what "known principle of human nature" could this "effect" be produced? Would "the zeal" of the best scholars be diminished, by the prospect of an admission into the High School, as a reward for their exertions? Would "the zeal" of the "other females" be diminished, when the honors of their respective schools were placed within their reach, by the removal of those with whom they could not hope to struggle successfully?

***Was not the High School established, expressly, for this purpose? If it had not taken away "the most exemplary scholars" from the Grammar schools, the "experiment" would have been regarded, and justly, as a "failure."

****Did not the chairman of the School Committee know that the High School for Girls, so far from preventing the introduction of Monitorial instruction into the other schools, had given it an unusual currency there, either directly or indirectly?

gestions, and if not, then, whether any, and what effect had been produced by the establishment of the High School for Girls, on the character and prospects of your school.

An early answer is respectfully requested to this communication, accompanying which, I am also directed to request that you would state the number of females in your school, who are qualified,* and who intend to offer themselves, as candidates for admission to the High School for Girls the present year.

Respectfully your humble servant,
Signed, JOSIAH QUINCY.

No one, who understands the spirit, can mistake the object of this remarkable circular. Let it be observed that it was addressed to all the masters of the Grammar and Writing schools, to whom "suggestions" were communicated, "that the effect of the High School for Girls had been disadvantageous" to the schools under their immediate care, which would well prepare them for an emphatic expression of opinions, unfavorable to this institution. Then follows an artful series of *leading* questions, which we should not have expected from a lawyer and a magistrate, and which every intelligent member of the committee was perfectly competent to answer. And, finally, the masters are reminded,—all in sheer good-nature and simplicity of purpose, no doubt,—that this odious establishment had reduced their own "schools from the *highest* to a *secondary* grade." Let it be remembered, too, that the occasion for this circular was created by Mr. Quincy himself,—that it was a thing of his own prompting,—and that the original letter was written by his own hand. The inference from all these facts is irresistible,—namely, that it was his object to draw from the several Grammar and Writing masters such a united and strong expression of opinions, unfavorable to the High School for Girls, and such representations of its "disadvantageous effect," as should seal its fate! *His* purpose would thus be accomplished, while upon *them* would fall the odium and the responsibility of the measure. I am well aware that, both here and in other passages, it is my misfortune to represent the character of Mr. Quincy, as a plain, frank, high-minded magistrate, in a questionable attitude, to use no stronger language. But for this I am not answerable. The *facts* are not of my making;—I find

*The masters could have given the information demanded, with more certainty, if the Mayor had defined the word *"qualified,"* by telling them what would be required. As it was, they had no means of forming a correct opinion; they could not even give a rational guess,—for they did not know how many seats were to be furnished!

them on record. If the *inferences* are either improbable or unwarranted, they will be rejected of course. The opinion of an humble individual will not give them currency.*

But, if Mr. Quincy wrote with these views, he mistook his men. The answers of two or three were, indeed, such as he probably wished and expected; but the testimony of a majority of the teachers was, upon the whole, in favor of the High School, notwithstanding it "deprived them of their best scholars," and reduced their own schools "from the *highest* to a *secondary* grade." The writers of the following letters, expressed their sentiments in much stronger terms than the other masters.

Mayhew School, Oct. 19, 1826.

DEAR SIR,—In order to afford an answer to the inquiries in your communication of the 16th instant, we first submit the following facts:

There are present today of our first class in the Reading department, thirtyone. Of these there are above the age of twelve years twentytwo. Inquiry being made how many of these design to offer themselves for the High School, there are ten. It so happens that these ten are the first ten in the school in point of scholarship and merit; and among the first eleven in point of scholarship, considered alone. On being asked where they will go, if not admitted to the High School, nine out of the ten, express an intention to return to the Mayhew school; and the remaining one says she shall only be prevented from returning by having past the age of fifteen.

The suggestions mentioned in your letter are therefore true. The High School *does* take away our best scholars,---those best suited for monitors.* Their removal damps the ardor of those left behind and the operation of the High School upon the character and prospects of the Mayhew school is positively injurious.

The girls, who will leave us, will be instructed in the higher branches by other girls, possibly the very same, who left us last year, while we shall be instructing children under twelve years of age, in such branches as they are able to learn.

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*In this connexion, I would ask Mr. Quincy how many of the public masters he has personally addressed, since November last,—each with a complimental air of confidence and particular respect,—as to the expediency of discontinuing the High School for Girls? To how many of them has he intimated that, in such an event, their salaries would be raised?

Three scholars from the Mayhew School entered the High School for Girls, and no more. These were girls of excellent talents and fine promise; but being in the lower sections of the school, on account of their deficiency in the preparatory studies, they were seldom, if ever, called upon to perform the duties of teachers,—never, it is believed, but to answer some temporary purpose.

We would not detract from the ability with which the High School is conducted. It has been eminently successful, we believe; and we claim to ourselves a portion of the credit of its success; for many of its members came from the public schools.* Some of the girls there, were *fitted* for that school in ours, although, unintentionally, no doubt, some of them are reported on the catalogue from private schools.

We regard the High School as a well conducted institution; but we do not perceive its *necessity* to the public interest. We profess to be able to teach all the branches taught there, upon their system or upon any other system, which our last year's pupils are capable of using.

We have expressed our opinions thus freely, because, considering the general tone of your communication, we regarded it as rather inviting a free and independent expression of our opinions, on the subject. The injury done to the common schools, may be compensated by some advantage, of which we are ignorant. Our opinions, as above expressed, are founded on what falls within the sphere of our daily observation. Perhaps they may be outweighed by considerations apparent only to you, who have the advantage of surveying the whole system of free instruction from a higher ground.

Signed, JOHN FROST
BENJAMIN HOLT.

Boylston School, Oct. 23, 1826.

Hon. Josiah Quincy,—Sir, in answer to the first suggestion, contained in the communication with which you honored us, permit me to say that I am uncertain whether the zeal

*Three from the Mayhew school, as stated in the last note. After the publication of the first catalogue, Mr. Frost intimated to me, that full justice had not been done in it to his school. I expressed my regret for the circumstance, and requested him to point out the errors, that they might be corrected. He examined the catalogue and found one scholar, and no more, that he claimed, reported from a private school. The young lady said she had once attended the Mayhew school, but that she had acquired most of her education at private schools, and that she left a private school, when she entered the High School for Girls. However, she was reported from the Mayhew school in the next catalogue.

In justice to Mr. Frost, the writer of this letter, it should be stated that he had been absent from his school several months, having taken a foreign voyage for the benefit of his health. As a gentleman of amiable manners, and a scholar of extensive attainments and correct taste, he is generally esteemed and respected; and by no one more highly than by myself.

of the generality of the other females in our school in increased of diminished by the removal of those scholars, who are of a high grade.*

As it respects the second suggestion, I have no doubt that the removal of the most exemplary scholars is prejucicial to the interests of the school. These scholars are regarded as superiors by the other pupils. They are the scholars, among whom a laudable competition for the honors of the school principally exists. Their example is imitated by the ambitious; and when they are removed, the benefit and influence of their example, of course, go with them.

Of the lamentable effects of the third suggestion we have abundant evidence. After the fatigue and exertion of a summer's term, we anticipate some little relaxation in our labors by the aid we expect to receive from our elder scholars the ensuing year, exercised in a way that contributes to their own improvement, as well as to the general interests of the school. As it respects our own school, we teach upon the monitorial plan as far as we think it practicable and useful:** and when, by the exercise of much patience and labor, we have qualified scholars to take an active part in this system of instruction, we find ourselves deprived, by the sudden removal of these scholars, of the means for carrying this system into operation. To require us to teach upon the monitorial plan, and at the same time to take away the materials of which our monitors are to be made, places us in a situation similar to that of the Israelites, who were ordered to make bricks without straw. Allow me, Sir, to say, that the injurious tendency of the present arrangement, if not visible at the next examination, will, I am confident,

*How could Mr. Fox be certain of this or any other "effect" of the High School for Girls, as he had been a teacher in the City but a few months, when it was established? This letter is inserted for various reasons,—for its pathetic appeal to the sympathies of the School Committee,—for the manly and independent spirit it breathes,—and for the notoriety which the writer has acquired, by his famous monitorial experiment on Fort Hill; in which, according to the testimony of his "Honor" the Mayor, "his success has been complete, satisfactory to the committee of that school; to his pupils; and to himself!"

**This letter was written while Mr. Fox conducted his school according to the old system, with the help of an usher; are we to infer from this testimony of his, that, since his usher was removed and a new order of things instituted, he has conducted his school on the monitorial plan farther than he thinks it "practicable and useful?" It may be noticed, as a "remarkable coincidence," that the only Grammar masters,—who, in 1826, denounced the High School for Girls,—were deprived of their ushers, in 1827, and introduced the monitorial method into their respective schools. For consequent extra-services Mr. Fox has been allowed two hundred dollars; and the same sum must, of course, be granted to Mr. Frost.

be seen, in the course of a year or two, in all the public schools of the city.

The fourth suggestion, in your Honor's letter, is well grounded; it contains too much truth to be denied. Well may it be said that our schools "are reduced from the highest to a secondary grade," when we are annually "deprived of those scholars in whom we have the greatest pride." Well may we complain of the misery of famine, when the richest part of our sustenance is borne away, as often as it is presented to our views. We have ten females, who consider themselves as candidates for the High School, and are considered qualified for admission. Your Honor will excuse me from offering any further suggestions; and permit me to subscribe the name of your humble servant.

Signed, CHARLES FOX.

Hancock School, Oct. 30, 1826.

DEAR SIR;---In answer to the suggestions made to the gentlemen of the School Committee of this City intimating "that the effect of the High School for Girls has been disadvantageous upon the character and prospects of the other schools of this metropolis:"—

We have the honor to state, that by said establishment the zeal of the females in our school, is very greatly increased; that the High School for Girls has precisely the same effect upon the females of the Hancock school, as is produced in our school upon the boys by the High School for Boys:—

That, as it respects the second particular mentioned in your communication, though we lose our most exemplary scholars, when they are promoted to the High School for Girls, we have reason to believe, that their places will be supplied by others, who may enter from time to time from private schools, and by those females already members, who, by taking the highest seats left vacant by such promotion, will feel themselves compelled to set a good example to those, who may be below them. One reason for this opinion is, that promotion of boys to their High School has never yet occasioned any such injury to the male department, as is referred to in this particular in relation to the females:—

That we expect always to be able to continue so much of the monitorial system, as may be found useful, notwithstanding the annual removal of those, who, at the time of their promotion, are best qualified to act as monitors. Last year's removal of someoof our best scholars has not prevented us from having very excellent teaching monitors the present Summer term. The promotion to the High School for Boys of nine of our best scholars, has not compelled us to abandon any part of the monitorial system, as far as that system has been adopted. And in relation to the females, if there is any difference, the teaching monitors of this season, are better than those of the last, whom we lost by the promotion of the last year. Besides, we consider the best scholar of any class perfectly well qualified to instruct those of the same class, or who are, in any degree, inferior in acquirements.

Our school is, *of course*, reduced from the highest to a secondary grade, by the establishment of the High School for Girls, and the High School for Boys has reduced the male department of our school to the same grade. But our being *early* deprived of those scholars, "in whom we have the greatest pride, and who are of the highest promise," is a consequence, perhaps, not so much of the existence of such High Schools, as that the qualifications for admission to the same, are, compared with what they may be, quite too low—And, if it is the wish of the School Committee to continue to us girls of the highest promise, it is only necessary to raise the qualifications, and add to the present age for admission of the candidates, and it will probably elevate the character and cheer the prospects, not only of the High Schools, but of those of a secondary grade.

We are of opinion that there is no foundation for the suggestions referred to in your Honor's letter of the 16th instant; but that the effect produced on the character and prospects of our school, by the establishment of the High School for Girls, is precisely the same with that produced by the establishment of the High School for Boys;—that this effect has been great and good, and that this is evident in the greater zeal evinced by the females in the pursuit of their studies, in their improved behaviour, and in their reciting longer lessons, and in a prompter manner, than ever before.

In reply to the last inquiry, by which we have been honored, we have ascertained that six females intend offering themselves as candidates for admission into the High School, and we think, that, according to the requisitions of last year, the same number are *qualified* for admission.

All which is respectfully submitted by,

Signed, N. K. G. OLIVER,
Gram. Mast. Hancock School.

Hon. Josiah Quincy.

The result of this correspondence was the famous report of 17th Nov. 1826, which is now quoted by the Mayor with no small degree of emphasis and evident satisfaction, as having given, in effect, a death-blow to the High School for Girls. It is unquestionable authority; *for Mr. Quincy wrote it himself.* The report first gives the opinions of the several masters as to the influence of that institution upon their own schools; it then alludes to the *melancholy* and *unexpected* fact, that another class would demand admission in a few days, whereat the reporter seems not a little puzzled,---as he cannot readily contrive how to bestow 130 girls in 130 seats already occupied.

The report then proceeds, "Your sub-committee are not *prepared* to recommend that it [the High School] should be abandoned, considering its apparent *past success and the general satisfaction of those, who have enjoyed its benefits."* Mr. Quincy, as the chairman of the committee and the author of the report, after this declaration, recommended certain measures, which were adopted by the board, and for a commentary upon which I must be indebted to Mr. Quincy himself.

"So far as it respects all the great features, which constituted the character of the original plan, the result of the experiment has been an entire failure. *The operation of the last vote of the School Committee,* [adopting the measures he had recommended in the above report,] *was to change every one of those features.* Instead of a High School, as originally projected, for the admission of girls between eleven and fifteen years of age, who were to continue three years, it was changed into a school, into which none should be admitted until they were fourteen, and in which none were to continue for more than one year. Instead of a school embracing the whole possible circle of female instruction, open to all, and giving all time to take advantage of it, it is reduced to a mere one year's instruction, dependent for its attainment on being thoroughly versed in all the branches now taught in the schools." p. 11, 12.

Now in the face of all these facts and many others like them, some of which *will* be given, and all of which *shall*, if necessary,---after all these contrivances by which the "failure" of the High School was compassed, *"et quorum pars magna fui,"* Mr. Quincy may well say,---in the very next paragraph, he talks about the "perfect fairness" with which "the experiment was conducted!"---"for the most part under the same auspices" of Mr. Quincy himself, and they have been effected by his influence and authority and management,---yes, *management;* for he has, in *every instance,* it is believed, when a committee was to be raised on the subject of the High School, or on any thing relat-

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ing, to it, either assumed the office of chairman himself, or appointed as chairman a person supposed to be hostile to the institution. If there be any exception to this remark, it has not come to my knowledge, familiar as I am with the history of the school. At any rate, the assertion is confidently and fearlessly made. If injustice is done to him, it can easily be shown, and it will give me pleasure to be convinced of my error.

I have already intimated that it is no part of my plan, to discuss the question whether it is or is not expedient for the City to support a High School for Girls. Mine has been a very different object,---namely, to wipe off the imputation of "failure" from the late "experiment." But it may be remarked that Mr. Quincy's apprehensions, relative to the expense of such an establishment, are quite groundless. In another community it might prove a convenient and effectual way, to bring a valuable literary institution into disrepute, to magnify its expense. This would seem to be the policy of the Mayor's report; for the number of girls, that would probably claim admission into a High School, is augmented almost as often as it is named. Thus in the *original* report of Nov. 1826, Mr. Quincy says, "the additional number to be provided for, this year, will be *one hundred and thirty* at least. So that, as not one seat will be vacated this year, and as the school now consists of one hundred and thirty scholars, it follows that there must provision be made the present year, *for two hundred and sixty* scholars at least." In his *printed version* of the same report, he represents the Committee as saying, that "the new candidates would be *one hundred and eighty*, which with one hundred and thirty now in the school, all of whom were expected to continue, would leave the number to be provided for the next year, *upwards of three hundred*." p. 10. And in page 13, the number becomes *"from three to four hundred!"* ["———— men in buckram!"]

Again. Having referred to the comparative number of pupils then in the High School from the public and private schools of the City, the Mayor syas, "It was understood that the proportion of the number about to offer for the second examination had the original principles of admission continued, would have been far greater from the private schools." p. 14. What *facts* could Mr. Quincy have, as data upon which to found such a supposition? The *probabilities* in the case were all opposed to it. Those candidates who were not successful at the first examination, with many of their friends and companions in different parts of the City, left their private and entered the public schools in such crowds, that the number of girls in the Grammar and Writing schools was probably twenty per cent greater, last year, than it had ever been before. This fact was distinctly presented to the Mayor's view, by many of the masters, in their answers to his circular.*

Mr. Emerson, the master of the Boylston Writing school says, "I think it proper to mention, in this place, that we have, the present year, received, into the Boylston school, a greater number of females from the more cultivated and better classes of population, than has been received any previous year. And I am led to attribute this accession to the incidental credit given to the Grammar and Writing departments, in the publications and other measures respecting the establishment of the High School for Girls."

The masters of the Eliot school "mention as an evidence of the increasing popularity of the public Grammar schools, since the opening of the High School for Girls—that a number of misses of different ages from ten to thirteen, have been admitted to that school the present season who were formerly members of private schools."

The masters of the Bowdoin school write, "We are comfident, that the institution of the High School for Girls, has, as yet, had no injurious effect on our school;** for we are induced to believe that many parents, wishing hereafter to avail themselves of the privileges of that school, and supposing their daughters might be as well fitted at the public expense, have sent us pupils, who heretofore have been taught by private instructers."

The masters of the Franklin school say, in their letter, "The number of females admitted into this school, during the present year, has exceeded that of the last by about fifty. We have heard similar statements relative to the other Grammar schools. There are, this day, present in our school more than fifty females, who have never availed themselves of the privilege of the public shcools, until the present year; but have hitherto been at the expense of private instruction."

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*Perhaps it may be said, that this circumstance goes to show the inexpediency of sustaining the High School for Girls, as it would "bring back to our common schools a class of children, from the education of whom they are now relieved by the predilections, or pecuniary ability, of parents." p. 16. Be it so,—if sound policy would deprecate such a result as an evil.

**The Bowdoin school furnished nineteen scholars for the High School for Girls,—a greater number than entered from any other school in the city;—and yet the masters, whom Mr. Quincy justly ranks "among our most efficient instructers," complain of no "injurious effect." Let their testimony be compared with that given by those gentlemen, who were so miserably impoverished, according to their own account, by the loss of three scholars! Were the effects of the High School upon the common schools "unquestionably injurious,"—"positively injurious?"

But we have not yet come to the climax of the report, in this matter. "In this connexion it may be proper to state, in order to indicate the degree of preparation and expense to which the establishment of such a collegiate course of studies, under the name of a High School, would necessarily lead, that the whole number of girls, in our present Grammar and High Schools between eleven and fifteen years of age, is about seven hundred, that the number of girls, between the same ages, receiving their education within the city, in private schools and families, must be unquestionably far greater. Supposing only that the number of this class be equal, then it is apparent that there will be a *great total of nearly fourteen hundred girls in every year,* ["it is so nominated in the bond!"] to whom the benefits of this collegiate course, at the expense of the city, would be proffered, upon the single condition of becoming fit to enter this school within that period of age. It cannot be questioned that the proffer of so unexampled a privilege would awaken the strong desire of every parent, and female of the admitted age, in the city, to become partakers of it." pp. 14, 15.

Assuredly, the school which produces such an excitement both among parents and children,---such an eager urging and pressing forward in the pursuit of knowledge,---must be a most pestilent and pernicious thing for the community! But how happens it that the Mayor did not comprehend this direct influence of the High School for Girls, which "cannot be questioned," before he "questioned" the public teachers, to ascertain whether it did not produce the opposite effect in their schools? It was almost unkind in him to animadvert so severely upon the testimony of those gentlemen, who declared that its influence, in "damping the ardor" or their scholars, was "positively injurious."

The grand mistake in all the Mayor's estimates,---which would prove that "two High School-houses with suitable preparations," would be necessary the first year, "with a certainty that the numbers and expense must annually increase,"---may be easily detected. He has taken it for granted that every girl, who makes an application, is entitled to an admission into the High School, whether she has made any progress in her education or not. If this were the fact, would not the examination of candidates be a mere mockery? No doubt the school would be *unwieldy,* if no conditions for admisssion were prescribed, but it would not be a *High* School. Nothing is more certain, than that the School Committee, by judicious regulations, might confine the operations of the High School for Girls to a *single* *house*, "for all coming time." They have only to keep the required qualifications sufficiently high,---always regarding this fundamental principle, that the course of studies should begin there, where it ends in the Grammar and Writing schools.

But Mr. Quincy replies, "In proportion as the qualifications for admission are raised, the school becomes *exclusive*. Though nominally open to all, it will be in fact open only to the few, and shut to the many." pp. 16. This is an idea upon which he has dwelt, with great apparent complacency, in his late communications to the public. It is distinctly presented in his last speech to the City Council, and is brought to view several times, in the course of the present report. That public school must have a strong hold upon the public confidence, which does not become unpopular and odious, when the chairman of the School Committee, in his official capacity, proclaims openly the *favoritism"* and *"selection"* and *"exclusion"* of the principles upon which it is established.* Ought such epithets as these to be applied to the High School, because it was not designed that *all* the girls in Boston should acquire *all* their education iniit? Is there either "selection," or "exclusion," or "favoritism," in furnishing to every girl in the City exactly that kind and degree of instruction, which she needs most? She, who has perfected herself in all the studies taught in the Grammar schools, can enter the High School of course; if she has not thus perfected herself, the Grammar schools are open to her, and are precisely fitted to supply her deficiencies. In this view of the subject, and I know of no other, our whole school-system is one of "selection" and "exclusion." Children under four and over seven years of age are *excluded* from the Primary schools,---under seven and over fifteen, from the Grammar schools,---under nine, from the Latin, and under twelve, from the English High School. So, too, the best scholars in the Primary are

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*In his report of Oct. 3, 1826, as made to the board, Mr. Quincy remarks "that if it be the intention of the School Committee to carry the present High School for Girls into full operation according to its original scheme, it is their duty to adopt such measures as shall preclude the examining officers from all temptation, or suspicion of temptation, to regulate their admissions by considerations relative to the capactiy of the school, rather than by the real qualifications of the candidates. It is not to be concealed that such suggestions, although wholly groundless," is omitted! In the former instance, Mr. Quincy was expressing his own sentiments to the School Committee, in the latter, the sentiment is given to the public, not as his own, but as the deliberate and settled opinion of that board.

selected for the Grammar schools; and an annual *"selection"* takes the best scholars from these schools, in their turn, into those of a higher rank. This argument,—if it should not rather be called a popular appeal,---proves too much; it would derange the whole policy of society. The office of Mayor, for instance, being in the words of the Mayor, "provided for out of the funds of the whole community, should be received by the whole community." But as only one man can hold this office,---no matter how useful it may be in other respects,---it should be abolished; for it is an office of "selection" and "exclusion" and "favoritism!"

To obviate this difficulty of "an exclusive character," and to extend this "collegiate course of studies" to all, the Mayor proposes "to arrange all our Grammar and Writing schools so as that the standard of education in them may be elevated and enlarged; thereby making them all, as it respects females, in fact High Schools, in which each child may advance according to its attainments to the same branches recently taught in that school." p. 18.

This is a summary process for manufacturing High Schools, to be sure; and is not very unlike the ingenious method by which an eccentric trader declared he had made a thousand dollars before breakfast,---namely, by cutting down his yard-stick and marking up his goods. The amount of instruction,---the number of teachers,---is to be diminished, and the schools are to be called by a higher name! Much may be gained, I am well aware, by a systematical use of the assistance of monitors; but if this plan is a practicable and good one, "as it respects females," why is it not equally feasible with respect to males? The object is, to extend a knowledge of the higher branches more freely to all. One would like to know how the children in the lower classes are to be benefited, by having the time and attention of the master withdrawn from them, while he is teaching some six or eight superior scholars in studies wholly beyond their comprehension? Or is it a part of the plan, that they shall learn Rhetoric, Geometry and Algebra, before they are acquainted with Reading, Grammar and Arithmetic? The author of a communication, made to the School Committee in November 1826, after recommending that a thorough acquaintance with all the studies taught in the Grammar and Writing schools, should be required for admission into the High School for Girls, adds, "by an adherence to this system, it cannot be doubted that the High School will, in one or two years,---after those who were, without sufficient anticipation of the effects, admitted the last year, shall have been dismissed,*---become, *what it ought to be,* a school for the instruction in parts of science, *to which the common Grammar and Writing schools, are from their constitutions inadequate, and for which they were not intended."* This writer, it would seem, thought that the High School "ought to be" of a high and "select" and "exclusive" character; and that "the common schools were not intended" to furnish instruction in the higher branches,---nay, that they, from "their constitutions," were "inadequate" to this purpose. To what weight these opinions are entitled, and to what extent they should have been respected by the writer of the late report, are points for others to determine. I will merely remark, that the author of the communication was Mr. Quincy himself!

So far, my remarks have been principally confined to topics suggested in the report; though the order in which they are there presented, has not been followed in all instances. What remains of the task which I have assigned to myself, will be more difficult, because the facts to be used have a *personal* bearing; and it is ever difficult for a man to speak of his own grievances, without being tedious, or even without exciting distrust. But the same motive which induced me to undertake this exposition, requires that it should be fully and thoroughly accomplished. It is an ungracious and a thankless office for a private individual, under any circumstances, to point out the errors and the mismanagement of men in power; but if it happens, in any way, that he has been personally interested in their measures, his motives, however conscientious, may and will be misconstrued by many. But I shall not shrink from the performance of what I regard as a *duty,* for these or any other selfish considerations; and it is right and proper that the public should know *the truth and the whole truth,* on this subject. I would gladly leave the task to other hands; but no other hands can rest upon the facts and the documents in my possession. I will only add that I can *hope* for nothing, from the result of this exposition; for I have no wrongs to be redressed: I may *lose* much,--the esteem of many friends. Against Mr. Quincy, *as a man,* I, *as a man,* make no complaint. In all our *personal* intercourse, he has treated me with marked politeness and attention; perhaps even more might be said. Regarding *self-interest* only, I ought to thank him heartily for the measures which have been taken, under his "auspices," in relation to the High School for Girls. But all *private* considerations are thrown aside; and, in behalf of a *public institution*, I speak of him as a *public man*.

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*Reference is here had to another passage in the same communication, which is as follows:--"On inquiry it has been found that very many admitted the last year, were very deficient both in Arithmetic and Geography; and that many now in the High School, might, very profitably to themselves, be returned to the Grammar and Writing schools." This statement, made by Mr. Quincy, during the first season of the school's existence, may serve as an apt illustration to his late account,--from which it would seem that some 150 candidates all qualified for admission, were excluded for the want of room!

The High School for Girls, though not in operation, is still in existence. Having been established by the City Council, of course it cannot be discontinued but by the same authority. It is true, "the omission to fill the vacancy, occasioned by the resignation of the former master," has rendered the intentions and vote of the City Council nugatory. How far the School Committee may be justified for this "omission," is a very grave question. Is that board competent to dismiss all the public teachers, neglect to appoint others, and thus shut up all the school houses in the city? It should not be forgotten, that Mr. Quincy alone is responsible for this "omission;" for it was occasioned by *his casting vote*.

The School Committee will not complain that they hadnnot abundant time, to make a seasonable provision for the continuance of the school. My intention to resign at the end of the then current year, had been known for manymmonths; and the letter, which will be found on a subsequent page, shows that my purpose was officially communicated to the board, early in November. Besides, I informed Mr. Quincy and some other gentlemen of the Committee, that they might command the best services I could render, until the first of January, if a suitable master could not sooner be procured.

It is not my intention to weary the public with a minute detail of all the grievances and allthe causes of chagrin, which I experienced while in the High School for Girls; but a statement of some additional reasons which *compelled* me, from motives of a proper self-respect, to abandon that interesting "experiment," at so early a period, is due both to the community and to myself. A few facts will be stated, therefore, without much regard to order, to illustrate more fully the spirit manifested towards that school, and the kind of mortifications to which the master was required to submit. The teachers of large public schools, even under the most favorable circumstances, meet with so many trials and vexations, that they may feelingly say, "sufferance is the badge of all our tribe;" but when to these is added the marked hostility or the almost contemptuous neglect of their employers, their duties must become all too irksome to be endured, unless they are either more or less than men.

In a former part of these remarks, I have referred to the official influence which Mr. Quincy has exercised, in the selection of committees on matters relating to this school. A few additional examples might serve to illustrate the "perfect fairness," with which, as he says, "the experiment was conducted," by "faithful and intelligent public agents;" but one instance, however, will be given at present. *Many others are reserved for a future occasion, should they be needed.* It may be remarked, by the way, that Mr. T. Welsh, jr.---the same gentleman that uttered the courteous exclamation, *"What a farce!"** on entering the room to witness the late exhibition,---was chairman of the sub-committee for that school, the last year, by the nomination of Mr. Quincy; and many of the communications which I have made to the board, from time to time, have been honored so far, as to be transferred into the hands of the same gentleman.

It was at first determined that, from April to October, the High School should be kept from 8 to 12 A. M., and from 3 to 6 P. M. But this arrangement was soon found very inconvenient, not only to those pupils who lived in the more distant parts of the City, but to many others, who wished to take lessons, during the afternoons, in branches of appolite education not taught in that school; to say nothing of the trouble it occasioned the teacher, in assigning the exercises for different days in a systematical manner. These circumstances, together with the frequent complaints of parents and the habitual absence of many pupils, from the afternoon school, induced me to request the attention of the Committee to the subject. The plan of having but one session,---namely, from 8 A. M. to 2 P. M. was therefore suggested; by which all these difficulties would be obviated, and the school be kept the same number of hours in a week as before. Before this alteration was proposed to the Committee, the scholars were directed to ascertain the wishes of their parents on the subject, and communicate them in writing. The change was desired by *one hundred and seven.*

As soon as my letter, giving a minute account of all these circumstances and requesting an alteration in the hours, had been read at the board, Mr. Quincy hastily forestalled the remarks of other gentlemen, by expressing his decided disapprobation of my "very extraordinary proposition," as he was pleased to call it.

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*This speech came with peculiar propriety from the chairman of the committee for the High School, and was the only one delivered on that occasion! There was a slight mistake, however, in making it before the exercises commenced. If Mr. Quincy regarded the "experiment" as an "entire failure," why did he not say so at that time,—at its closing scene,—when the attentive and crowded assembly,—numerous beyond all precedent, in this City, on a similar occasion,—could have borne testimony to the wisdom and correctness of his decision?

One other member of the Committee was equally opposed to the change, and two others were doubtful as to its expediency; it was, therefore, determined to refer the subject to a committee. Was it, as both usage and decorum required, referred to the sub-committee of the school? By no means; for they were in favor of the change, being well acquainted with the facts. Mr. Quincy nominated a select committee for the purpose, *consisting of those three gentlemen who were not friendly to the measure proposed!* The two who were doubtful as to the expediency of the change, upon further inquiry, became satisfied that it was necessary, and reported accordingly. On the question for accepting their report, Mr. Quincy proposed the vote in nearly the following words, which were communicated to me at the time,--- "Gentlemen, if it be your minds to adopt this resolution, *which goes to change the usage established in all our public schools,* you will please to manifest it." The vote was nearly unanimous for accepting the report.

In the whole of this affair the merit of consistency at least, cannot be denied to the Mayor; for when it was first intimated* to him that a change of hours in the High School was contemplated, he emphatically declared *it should not take place!*—and that, before he knew any of the reasons, which rendered such a change necessary! If these circumstances be correctly stated,—and they rest on the authority of gentlemen, whose words are not to be questioned,—the public will decide whether the charge of *management* in the selection of committees, was made either rashly or without sufficient grounds.

It has also been intimated that *the High School was neglected* by those members of the committee, whose duty it was to watch over its interests and concerns. During the first year of its existence, the gentlemen to whose particular care it had been intrusted, were ever vigilant and attentive; but, *for the last year, it was not honored by a single visit from the sub-committee.*** Mr. Welsh, the chairman, was in the room but twice; once, when he introduced some members of the Legislature; and again when he came to witness the "farce!" How many times did he call together the sub-committee during the year of his administration? When Mr. Quincy wrote to the masters of *all the other public schools,* demanding of them how often they had been visited by their respective sub-committees, was it merely accidental that he omitted the master of the High School for Girls? "I pause for a reply."

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*This intimation was given by a gentleman opposed to the contemplated change, from the very natural apprehension that, to remain so long in school, would be injurious to the health of his daughter and the other pupils. This would have been a most serious objection to the measure, had not all the exercises of the school been conducted with an especial reference to the comfort and health of the scholars. This was done with so much success, in various ways, and particularly by a regular succession of exercise, study and recreation, that any indications of fatigue or of exhausted spirits, were seldom seen in the school-room.

**I would not be understood as casting any censure upon the sub-committee of the school as a body. Several of the gentlemen, individually, visited the school during the year; but if their chairman would not call them together, it was not their fault.

One more instance shall suffice on the subject of neglect. When the High School was instituted, a course of studies for three years was prescribed; but the text-books, for the first year only, were determined. The higher sections of the school, having read and reviewed all these, several times, even before the close of the year, they became impatient to commence the next studies in order, as the lower sections were pressing close upon them. All verbal applications to the proper officer having proved of no avail, a letter was addressed to Mr. Quincy, urging, in strong terms, the necessity of an immediate attention to this subject. The letter was passed into the hands of Mr. Welsh, *and nothing more was done in the matter.* After pressing my request and waiting in vain, for a long time, I took upon myself the responsibility of introducing such text-books, as seemed best adapted to the course of studies marked out by the Committee; *otherwise the girls in the High School would not have had a book to study, during the whole of the last year!* The amount of the responsibility, which I was thus obliged to assume, may be learnt from the printed Regulations of the School Committee, which are put into the hands of all the public teachers for their government:---

"*The books used,* the studies pursued, and the general classification established, in all the public schools, *shall be such and such only* as shall have met the approbation of their respective sub-committees, or have been introduced by a special committee, and in due form authorized by the board." Sect. ii. Chap. i. Art. 5.

"*Any instructer,* who shall intentionally violate any of the regulations of this board, made for his observance, or shall counteract any of their orders, duly promulgated to him, *shall immediately, on proof of the fact, be dismissed from his office.*" Sec. ii. Chap. i. Art. 13.

The High School for Girls, in the significant language of the report, *"being considered on all sides to be an experiment, if favorable to be continued, if adverse, to be dropped of course,"* was it not natural to suppose, that the institution would be an object of peculiar interest and care with the School Committee?

that its progress would be carefully watched,—its wants, supplied,—and its influence, noted? Otherwise, how could the "experiment" be fairly conducted, or the result correctly ascertained? How far the school did share the diligent attention and care of the Committee, may be inferred from the facts already stated. It has been seen that their visits were, in *one* respect at least, "like angel's visits, *few* and *far between!*" and the only written communication from the board with which I was honored for more than a year, was a letter from the Mayor, reprimanding me "in good set terms,"—because the young ladies, of their own free will and motion, had agreed among themselves to wear black silk aprons at the exhibition!

I shall notice one more instance of neglect,—if it merit not a harsher name, indeed,—and leave it for others to decide, whether the concerns of the school have received that attention which they deserved. The following letter was addressed to Mr. Quincy, *personally*, at an early period of the school's existence, as is indicated by its date; and although it was intended as a *private* communication, the extraordinary course which has been pursued with respect to it, demands that it be given to the public. The arrangements proposed in it were not such as I then wished, nor such as I now think the interest of the community requires; for they were not sufficiently liberal. But I had witnessed the fate of the able communication made by the sub-committee of the school, and had been told by gentlemen in the government of the City, that the building of a house was a measure not to be thought of. The plan I proposed seemed the next best way,—the only other way, indeed,—to preserve the High School from dissolution. The destiny which was apprehended, has fallen upon it; and, as one deeply interested in the success of the "experiment," I hope it may never be opened again, unless it be established on that broad and liberal foundation which was originally contemplated, and which the interest and the character of the City demand.

Boston, Dec. 2, 1826.

TO THE HON. JOSIAH QUINCY.

Dear Sir,—I rely on the interest you manifest, and the exertions you make, in the cause of public improvements, to excuse the liberty I take in suggesting, for your *private* consideration, some alterations in the present arrangements of the Derne street school-house. I say for your *private* consideration, because I would not be understood as making, through you, an *official* communication on the subject, to *any* department of the City government. If, however, the measure suggested should approve itself to you, as an expedient and a good one, I need not say it would gratify me, to see it carried into effect.

The alterations, which I would respectfully recommend, are, to close up the present entrance to the school rooms from Derne street,—to appropriate each of the stories in the body of the building, *entirely*, to the respective schools kept in them,—and to build, on the western side, a projection, similar to the one in front of the new Franklin school house, *thirty six* feet long and *eleven* wide, to furnish the necessary entries, staircases, and dressing rooms. My leading object is, to obviate, *in an easy and cheap manner*, the difficulties which have been, and must continue to be, encountered, relative to the accomodation of the High School for Girls; but I apprehend that other circumstances, of great importance to the cause of public education in the City, might result from the changes suggested.

To render my views and explanations more intelligible, and to show the practicability and advantages of the alterations proposed, I have sketched the enclosed *plans*.* I would remark, that they are formed with a particular regard to *accuracy of proportion*, in the several parts:—

No. 1 is a ground view of the school house, with the land belonging to it.

No. 2 is a representation of the High School rooms, as they are now arranged. This arrangement, which appears to be the best of which the house will admit, on its present plan, affords accommodations for one hundred and twentytwo scholars.

No. 3 is a ground view of the house with the proposed alteration.

No. 4 represents the High School rooms, on the plan proposed, with accommodations for one hundred and sixtyeight scholars. To admit of this arrangement of the rooms, it would be necessary to appropriate to this school, the *third* instead of the *second* story of the building.

The considerations, which induce me to recommend the alterations, indicated in these *plans*, to me seem weighty and important; and I trust you will excuse me for referring to some of them more particualrly.

At this time, the members of all the schools, and of *both sexes*, use a common entry. By estimation, from two thousand five hundred to three thousand individuals have passed through this thoroughfare daily, the past season. By the proposed alteration, the boys and girls would each have an entry and stairs. And by placing the boys' as indicated in *plan No. 3*, their present back staircase might be converted into *studies* in all the stories. Each instructer would thus be furnished with a small private room,—an appendage of such use and value in the operations of a school, that no house should be constructed without it.

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*Copies of these drawings cannot be given conveniently; nor are they necessary, indeed, as a sufficiently accurate idea of them, may be obtained from the descriptions given above.

It is understood that the Grammar and Writing masters of the Bowdoin school, are ready and willing to introduce the *Monitorial system*, whenever the School Committee shall make such arrangements for that purpose, as are necessary and proper. Now, it is well known that monitorial schools require peculiar arrangements;---they could not be conducted with any reasonable chance of success, in rooms fitted up as the school rooms in Boston generally are. Among other things, more space for each scholar is required, that the operations may proceed without disorder and confusion. As, in the application of the mechanical powers, we lose in time what we gain in energy, so, in the use of mutual instruction, we, in a measure lose in room what we gain in power and despatch. By the alteration proposed, more than two hundred and sixty square feet would be added to the Grammar school room; and, with this addition, I suppose that school might be made to accommodate, on the monitorial plan, about as many pupils as it now contains.

An opportunity would thus be furnished of making trial of monitorial instruction, in the Grammar and Writing schools under circumstances peculiarly favorable; and, under such circumstances, I am as sure the experiment would be crowned with all the success the Committee could require, as I am that it would fail, if attempted prematurely in rooms not properly prepared.

As the ushers would no longer be wanted in the Bowdoin school, the whole expense of the alteration would be saved to the City, in two years, in their salaries. I will here take the liberty of adding, that, when the the steps in Derne street should be removed, a large room might be finished in the basement, on the corner of Temple and Derne streets, which, if it were not wanted for any public purpose, would make a very commodious grocery shop with a cellar annexed, and command, as such, a valuable rent.

If these views are correct, the alteration recommended, when regarded only in its bearing on the Bowdoin school and the *general* interests of the City, would seem to be both expedient and proper. But it is principally in reference to the school under my immediate care, that I have ventured to bring this subject before you.

If I understand the views of the School Committee, they wish to continue the advantages of the High School for Girls to *all* qualified to receive them, without so enlarging the sphere of its operations, as to render a new house and a system of sub-masters and ushers necessary. I have supposed, I know not how correctly, that the late regulation, limiting the attendance of the pupils to *one* year, instead of *three* years, was, in part at least, a measure of necessity, adopted to prevent the number of scholars becoming so great, as to require a new house or an additional school for their accommodation. Regarding it in this light,---as the choice of two evils,---I know not that it will be indecorous to remark, that the measure seems liable to many serious objections. I will merely allude to the following:—

1. The result of this regulation, is to make a *new* school every year. At the commencement of every season, the master will be obliged to perform the same irksome and laborious task. A new set of scholars will come to this hands, wholly unacquainted with the regulations of his school, destitute of the spirit with which they are administered, ignorant of the principles of mutual instruction, and restless under the restraints of monitorial discipline. It will readily be conceived, that, from such *materials*, to organize a school that shall be faithful in self-government and skilful in self-instruction, cannot be an easy task. It is, in fact, a long and a laborious undertaking; but with the assistance and example of a class already instructed, the labor would be comparatively light. Besides, if I may be permitted to use a *personal* argument, a man would toil through the year with but a sorry spirit, when *such* was to be the reward of his labors. I am sure no master could endure the drudgery long.

2. The course of studies, which could be effectually accomplished in a single year, would be very limited,---much too limited for those, who wish to prepare themselves to engage in the business of instruction; and many of my present scholars have that object in view.

3. It may be doubted whether so short a term will satisfy the wishes of the public.

4. The girls, who enter at the youngest age, will be obliged to leave the school at the age of fifteen; whereas the regulations of the Committee allow that they may spend another year, at least, profitably at school. I have now among my pupils two girls, who have been educated at the public schools, and, although they are but little more than *twelve* years of age, who would pass a *thorough* and *strict* examination in all the studies now required for admission into the High School, and in some

branches not required. By the present regulation these girls would be obliged to remain two years longer in the public Grammar schools, where, by the constitution of those schools, nothing could be taught them. It is believed that the age of *fourteen* is, however, as early as girls will *generally* be qualified for admission to the High School. Would it not be well to let them enter as soon as they can pass a close and critical examination in all the branches taught in the other schools, without specifying any age *under* which they shall not be candidates?

5. Another weighty objection to the regulation in question, is the fact that the master will be deprived of the assistance of scholars already taught, in teaching those who shall be in the younger class. I could name individuals among the present members of the High School, who would render the City quite as good service, in teaching a younger class, as any assistants that could be given me.

All these objections seem to me to be entitled to some consideration; but none of them will have weight against a provision, which shall permit the girls to continue *two* years in the High School; and this can be effected, without any additional expense to the City, by the alteration in the school house, which I have ventured to propose.

By an inspection of *plan No. 4*, it will be seen there are *fifteen* sections of *eleven* seats each, which, with *three* monitor's desks, make one hundred and sixtyeight seats. By putting *twelve* seats in a section, as in the present room, there would be accommodations for one hundred and eightythree scholars. But with this number I should be able to hear only half of the school at once, as there would be no space for *drafts* on the western side of the room; but there are some exercises, in which it is desirable that all the school should engage at the same time; and I have found, by experience, that from forty to fifty minutes maybe saved every day, by accommodations for this purpose.

The room fitted up to contain one hundred and sixtyeight scholars, would accomodate *two* classes of eightyfour each. But as scholars would leave the school from time to time, for various causes, it is safe to estimate that a class of one hundred could be admitted every year into such a room. And I do not think a greater number of candidates, *qualified* for admission will ever present themselves, if the requisitions are kept as high as they ought to be. This consideration, by the way, suggests another difficulty relative to the present arrangement; for after the first year, there will always be some twenty or thirty *vacant* seats in the room, unless a *selection* be made from the old scholars, to fill them.

By the arrangements proposed, it is believed the school would be of a higher and more useful character, and that the wishes of the public respecting it would be more fully realized. As the master would need no *hired* assistance, the City would incur no additional expense, excepting the small sum necessary to make the alterations in the building. While these were going on, the masters of the Bowdoin school, could take their scholars to the old house in Common street; and as my seats are not *fixtures*, they might be removed to any hall, which the Committee could procure.

I am sorry and mortified to trouble you with so long and so badly written a communication; but haste must be my apology for the one, and a desire fully to explain my views, for the other, fault. I am aware, too, sir, that I presume much upon your kindness, in writing my sentiments so freely. Had I been writing *for the public*, instead of your own *private* eye, I suppose I should have chosen my expressions with more care. But conscious that my motives are good,---that I aim only to promote the public interest, so far as the school under my care is connected with it,---and that this same interest, in all its departments, lies near your heart, I trust you will excuse whatever is informal or unusual in this communication.

I have the honor to be, with much respect, your friend, &c.

EBENR. BAILEY.

It will be observed that this was a *private* letter addressed to Mr. Quincy, and that I distinctly declared, *"I would not be understood as making, through him, an official communication to any department of the City government."* It was addressed to him *personally*, not as Mayor or as chairman of the School Committee; and, that there might be no mistake, it was left, not at his office, but at his house. For adopting this course, instead of presenting my suggestions directly to the board, I had what I then thought, and still think, good and sufficient reasons; but if I had been influenced by caprice only, the communication would have been none the less *confidential*. But, notwithstanding these explicit declarations of my intention and wishes, Mr. Quincy took it upon himself to convert my *private* letter into an *official* document, by bringing it before the School Committee. Under such circumstances, if it had been submitted to the board in the usual manner, I should have had just grounds of complaint; although he might have thus indicated a disposition to make the plan known, and to have it maturely considered. But this could not have been his object; for it was introduced as "a long communication from the Master of the

High School for Girls," *and was not even read.* It was referred to the sub-committee, of which Mr. Welsh was the chairman, and that was the end of the matter. *No report was ever demanded, or rendered.* The gentlemen composing the committee, were never called together, to deliberate upon the subject referred to them; nor was the board ever made acquainted, in any way, with the nature of the plan proposed! The communication remained thethe hands of Mr. Welsh from January 12th to October 23d, 1827, when it was returned to me at my own request. No reason has ever been assigned either by Mr. Quincy or Mr. Welsh, so far as I know, for this very unusual procedure. If the letter was worth being communicated to the board, in violation of the expressed injunctions of the writer, one would think it was worth being read, at least, if it were not worth a passing notice from the gentleman into whose hands it had been put.

While the Mayor was making an array of instances, in respect to which the original intention of the Committee, relative to the High School for Girls, "had failed," he might have added to his list one case of *real* "failure," which was of some importance to the master, at least;---he might have said that the board "failed" to pay the salary, which had been virtually promised, and which I had a right to expect. I would not be understood, however, to cast any censure upon Mr. Quincy in this matter; for whatever might have been his individual wishes and opinions, they are wholly unknown,to me: unless, indeed, they may be gathered from the sentiments of those gentlemen, to whom, as chairmen of committees, the subject was referred, at different times.

In the report of the sub-committee, which led to the establishment of the High School for Girls, and which was *unanimously* accepted by the full board, the intention was distinctly expressed, that the master should be placed "in respect to his salary, *upon a level with the respective masters of the Latin and English High Schools;"* who, it is well known, receive two thousand dollars a year. This report formed the basis of all the proceedings in the other departments of the City government, relative to the establishment of this school; and an appropriation of the specific sum requested in it, was promptly made by the City Council. This document was published in some of the newspapers of the day; and when I became a candidate for the situation, it was in the full assurance, thus given, that the master of the school was to receive two thousand dollars per annum for his services. The vote, fixing the salary at one thousand five hundred dollars, was passed.

and I was honored with an election to that office, at the same meeting of the board. The arguments urged by those gentlemen, who were in favor of *beginning* with a less salary than had been contemplated, were understood to be,---that the school was a novel experiment,--that it might not meet the public approbation,---and that the number of scholars might be small. In addition to these suggestions of common prudence, they urged that it would be much safer to *begin* with a salary too small, than with one too large; since, should the circumstances of the school, after it was opened, require any alteration, it would be easier to increase than to diminish the compensation of the master. These considerations were so plausible that they prevailed at the board; and I was satisfied to accept the appointment, with the expectations which they fairly presented.*

After the school had been in operation a few months, and when the usual time for fixing the annual stipends of the public instructers approached, I requested the Committee to place my salary on the basis originally proposed. I thought the request would be granted, almost of course; as the doubts, which occasioned its reduction, no longer existed. My letter was referred to a sub-committee; and, after a mature deliberation, on their part, of two or three months,—during which period I continued my labors, without knowing whether I was to have *any* compensation, as mine had been excepted when the other salaries were voted,—it was returned to the board, with a very laconic endorsement upon it, signifying that the request should not be granted! No reason was given for this very *flattering* and *satisfactory* decision. Indeed, I have never yet heard a reason assigned, why the master of the High School for Girls should have been allowed one quarter less, or any less, salary, than is paid to the principals of the Latin and English High Schools. Valuable as are their services, his cares and labors were, at least, equal in degree to theirs. Excellent as are their talents and acquirements, his attainments *should have been* as diversified, and of as high a character, as theirs. The school, undeniably, *deserved* as valuable a master as any other in the City. If the incumbent was not competent to dischange the duties of his office, it was a misfortune that might have been easily remedied.

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*These arguments were communicated to me, at the time, by the Rev. Mr. PIERPONT, who was then Secretary of the School Committee; and who, having first proposed the High School for Girls to that board, was indefatigable in his exertions to render the institution what it ought to have been—liberal and permanent.

I am unwilling to speak of my services in the High School; and yet I may be excused for doing so, as I shall refer only to their *amount* and not to their *value*. The masters of the Latin and English High Schools have under their immediate care, respectively, but about *thirty* or *forty* pupils; and each of them has several ushers, to share with him the general superintendence of the school and lighten the weight of responsibleness. I had, under my sole care, more than a *hundred and thirty* pupils; and in all circumstances of sickness or health, I was obliged to depend upon my individual resources for conducting the affairs of the institution. Shall I be told that I had the assistance of scholars? So may every master have. But if the school had been badly conducted, would the scholars have been held responsible? If there had been no improvement, would the odium have been divided between the master and his monitors? I am well aware how commonly the erroneous notion is entertained, that the teacher of a monitorial school has little to do, but to stand like a guidepost in the highway of instruction, and point out paths to his pupils, in which he never leads them. The system, when properly administered, can do much; but no system can be profitably substituted for the active instruction of a master.* At least, if there be a "royal road to learning," which requires neither study on the part of the pupil, nor exertions on the part of the teacher, I have not yet been so fortunate as to discover it.

But all these considerations were of so little weight in the minds of the committee, to whom my petition was referred, that they did not even think a reason necessary for withholding *five hundred dollars* of the salary which had been virtually promised! And when I again brought my *claims* before the board, last year, the subject was referred, as usual, to a committee, at the head of which was placed a gentleman, universally respected, but avowedly opposed to the school. This committee had the *grace* to make a report; but, instead of examining into the me-

*I regard the method of monitorial instruction as profitable, so far as the services of intelligent scholars,—whose manners are correct, and whose minds and dispositions are well disciplined,—are used to assist the master, under his personal inspection and control. But I have no faith in the system, which delegates the authority of the master to mere children with untamed passions, and substitutes the instruction and discipline of such monitors for his personal services. An instructer ought to be exactly acquainted with the difficulties and progress and dispositions of all his pupils; and they, on their part, ought to be conscious that he has this intimate acquaintance with them. How is all this practicable in a school, where a single master has the superintendance of many hundreds? It would seem to be little better than sheer quackery and an outrage upon the common sense of mankind, to pretend that such a school can be a good one.

rits of the case, they were governed by the decision of the last year as a precedent,—supposing the former committee knew and did what was right and proper,—and they rejected my petition, of course.

All who have had the patience attentively to read this recital of facts, will agree, I think, that but one course remained for me to pursue,---the course indicated in the following letter.

Boston, Nov. 6, 1827.

Hon. JOSIAH QUINCY, *Chairman of the School Committee.*

Sir,—It has become my duty,—and a *painful* duty it is,—to notify you of my intention to withdraw from the service of the City, as master of the High School for Girls, on the first day of next December. I say *painful*, because my affections and professional ambition have been, and still are, strongly enlisted in favor of that institution; and I had hoped to remain in it, as long as I should be able and willing faithfully to perform the interesting but laborious duties of my office. It is presumed that the reasons which *compel* me, most unwillingly, to retire from the situation, with which the School Committee have honored me, are already well known to that board; as they have been suggested in former communications to you, Sir, and to them. They need not, therefore, be repeated on this occasion.

I have the honor to be, Sir,
Respectfully, &c.
EBENR. BAILEY.

In concluding this review, which has been written at such detached moments, as could be commanded amid pressing avocations, which require all my time and attention, it becomes my duty to repeat that I was not moved to undertake it, either by personal interest or private feeling. It will be readily conceived that the hostility to the High School for Girls, manifested by some of the most influential members of the School Committee, on all occasions, must have been a source of deep mortification and regret, to a man, whose hopes were all centred in the success of the institution, and who laboured, regardless of fatigue and health and the pleasures of society, to satisfy the wishes and expectations of its friends, so far as his limited abilities would permit. But all these things would have been silently borne, if it had not been proclaimed, with the sanction of official authority, that "the experiment was an entire failure,"—if an attempt had not been made to satisfy the community, that such an institution is, from its very nature, impracticable in this City. It then became a solemn duty to disabuse the public, by showing the other side of the picture; and to let them know that the "experiment" had been conducted with a determination, on the part of some leading men, *that it should not succeed.* They may be right in their views,—it may not be expedient to support a High School for Girls; but it *is* expedient that the citizens be correctly informed on the subject,—and it is *not* right, that the institution should be put down by "indirection."

Facts have been produced to prove that Mr. Quincy had been uniformly opposed to the High School. In some circumstances, not of personal knowledge, it is possible I may be mistaken; but I confidently believe that every thing which has been stated, can be substantiated either by official documents, or by the testimony of responsible men. The fact of his hostility to the school is manifest, and his unfavorable account of the experiment will be respected accordingly. The integrity of his motives has not been questioned. Doubtless, they have been pure and conscientious;—a difference in opinion is no proof of dishonesty. But while it is granted that his opposition to the school may have been founded in a sincere belief, that the interests of the city do not require such an institution; it cannot be denied, that, in his zeal to put it down, he has suffered himself to pursue a course of measures, which we should not have expected from an intelligent and high-minded magistrate.

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world. The course to promote both objects, it is acknowledged, is nearly, if not quite, the same; but as men are too disposed to consider their own a separate interest, and are prompted by selfishness to act in exclusive reference to that interest, the only safe course is, to provide for the education of youth, in direct reference to the wants of the world. Thus every desirable object will be secured; for although a fatal error may result, from consulting only what *appears* to be the interest of the individual himself, yet he cannot be educated wrong, for *any* of the purposes of life, who is judiciously educated in reference to the public good. Hence, in establishing an institution of learning, and especially one of a high order, reference should be had, chiefly, to the condition and general interests of the great family of man:—and next in importance, in fixing upon the site and principles of organization, for any *particular* institution of learning, the materials which it will be able to command, in its proposed operations, should be carefully noted. Then, having the work, and the means of accomplishing it, in full view, aided by the light of past and existing experiment, it will be less difficult to form the plans and direct the operations of such an institution. In the remarks which may follow, I propose to notice the points here alluded to, and show how far they have been regarded by the founders of the Wesleyan University.

1. I have said, that, in establishing a literary institution, reference should be had, chiefly, to the condition and interests of the world. This, it is true, is rather a principle of Christianity, than of worldly policy. It is founded, however, on the true philosophy of our being, and is as much a dictate of individual as of general interest. And since it is obviously the leading principle on which every Christian community should act, I shall spend no time to prove its correctness; but proceed to inquire,—What are the condition and wants of the world? In discussing this question, it is evident that, so far as the cause of education is concerned, what might have been proper or improper, at one age of the world, has no certain and definite bearing, at the present day. The world has had its infancy, its gradual development of character, its different stages of improvement in the arts and sciences, and its great varieties in political governments and national ascendencies. Neither have these changes themselves been uniform, nor always for the better. Instead of a regular advancement of light, 'shining more and more unto the perfect day,' there has been an alternation, if not of night and day, at least of comparative light and darkness. It needs but a slight attention to the subject to see, that these changes and varieties must require a corresponding modification, not only in the modes and means of instruction, but also in the course and character of the studies pursued. We must look, then, upon the world as it now is, and not as it has been. Not forgetting to take in, also, the prospects of the future. Our Saviour reproved his disciples for not being able to discern 'the signs of the times.' No philanthropist, engaged in an enterprise of permanent interest to future generations, is qualified for his work, unless he can make accurate calculations for the future, as well as for the present. In many respects, the present condition and future prospects of the world differ from all its past history. And here I will notice, First, the extensive and increasing intercourse which is maintained between different and distant parts of the earth. This is owing chiefly to the interests of commerce; and is one instance, out of many, in which the spirit of *enterprise, for earthly gain* and individual wealth, is subservient to the great interests of humanity. The merchant, aided by the great improvements in navigation, and other facilities of intercourse, penetrates every sea, bay, and harbour, and visits almost every clime. With him he takes, at a comparatively small expense, travellers of all descriptions,—adventurers, men of leisure and of wealth; as also philosophers and men of science, who note the laws, and character, and literature of the people, and the geography and natural history of the country. From these and other causes, the principal parts of the world are frequented by foreigners. In this way, intelligence is communicated readily and constantly, and those who are separated from us, by half the circumference of the globe, become as it were our neighbours, and dwell among us.

Discussion of necessity for international education

This leads us to another thought, closely connected with the foregoing, and that is the common bond of interest, by which the different and distant nations are connected together. In consequence of some of almost every nation having visited foreign countries, in consequence of the dispersion of friends and acquaintances, for the purposes of commerce and other objects; in consequence of the investment of property abroad, and from various other causes, numerous connecting links bind distant nations together by a strong association. Thus local prejudices are subsiding, the improvements of one nation are becoming the property of all, and the strong national barriers that have so long retarded the progress of civilization and improvement, are fast melting down. This bond of union is greatly strengthened by *the interests* of commerce. For by commerce a mutual check is laid upon the encroachments of nations on each other; and thus a ground of national, as well as of individual intercourse is formed, and the different parts of the great human family are connected by official and national alliances. The general interests of learning, and the mutual alliance of the friends of literature, also greatly increase this general union. These, though scattered over the world, form a republic of themselves, and are drawn together by cords that no distance can attenuate, and bound by connections that no varieties can sever. They all drink of the same fountains without jealousy, and climb up the same intellectual elevations without envy; for the attainments of each are the property of all. True philosophy has in it nothing of *party* and *caste*. Its votaries sit together at the feet of their great Teacher, the God of nature, humbly and patiently pushing the inquiry, 'What is truth?' and the *eureeka*,

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eureka, of one individual or nation rings round the earth with the rapidity of the winds, and is speedily re-echoed from every enlightened land in responsive acclamations.

continued

The religious enterprises of the Christian church, give another striking feature to the character of the present age. The facilities of intercourse already alluded to, connected with other circumstances, have given a great impetus to these enterprises; and the influence of this religion, in return, adds much to the *strength* of those increasing ties by which different nations are bound to each other. The first principle of this religion is, to count every man a brother. It looks abroad through the earth and says, 'I am debtor, both to the Greeks and the Barbarians, both to the wise and to the unwise.' Its plans of benevolence, therefore, are bounded by no national lines or distinctions. It recognises a kingdom of a character and extent to comprehend and consolidate all other kingdoms, peoples, and tongues; 'a kingdom that shall never be destroyed.' This kingdom is gaining strength, and enlarging its operations; and wherever it goes, it spreads the harmonizing influences of its own spirit. Nor is the introduction of Christianity a mere assault of moral power on the one side, and of resistance on the other. In many places the way of the Lord is prepared before the messengers of salvation have arrived; and even now, so great is the call and so inadequate the supply, the fulfilment of ancient prophecy is witnessed, 'The isles of the sea *wait* for his law,' and 'Ethiopia,' as if impatient of the delay, 'stretcheth forth her hand unto the Lord.'

To the preceding characteristics of the present age, we may add the peculiar state of the political world. The advancement of political reform, the general movement among the people, in different nations, to assert their rights and secure their liberties, the increasing light on these subjects, are so much the topics of daily remark and of constant poetical and rhetorical declamation, that I need here only allude to them, for the sake of showing their relation to the varied subject before us: for the sake of showing, that in the political as well as in the religious world, 'the fields are white already for the harvest:' yea, 'the harvest is great, and the *skilful* labourers are few.'

And here, before we advance farther, let it be observed, that whether we view the subject by the light of history or by the light of revelation, or whether we consider the energetic character of those principles that are now in operation, we are in every case led to the same conclusion, that the march of the principles alluded to is onward, and if the proper *means* are used, will continue to be onward until the final renovation of our world.

role of Educ.

But what has all this to do with education? Much every way. Education is to be second only to Christianity itself, in carrying on this work. By this the youthful mind is disciplined; the arts and sciences are improved; the world is enlightened; and above all, by this an army of faithful, intelligent, enterprising, benevolent men

are trained up, and sent forth to be leaders in the great enterprises of the day. I speak not now of one profession merely; ministers and merchants, lawyers and physicians, teachers and statesmen, farmers and mechanics, authors and artists, all are wanted in this work, and wanted in greater abundance than can be supplied. But they should be men of suitable attainments, and of a proper mould; and these depend much, very much, upon their *education*.

It has been supposed, that there are too many in the learned professions already, and that, therefore, there are too many who obtain a liberal education. But this opinion is founded upon two errors. One is, that every liberally educated man must be above manual labour, and must therefore enter one of the learned professions; and the other is, that all who do enter those professions, with the exception of the Gospel ministry, do it, and have a right to do it, from personal or family interests, and not for the public good. Whereas, a liberal education ought not to unfit a man, either in his *physical constitution*, or his *feelings*, for active business in any honest employment; and neither ought men, who enter *any* of the learned professions, to excuse themselves from labour and privation for the good of the world. There is a great and pernicious error on this subject. It is supposed, indeed, that ministers of the Gospel enter their profession with the leading motive to serve the world; and that for this they ought to make sacrifices, and, if need be, forego the comforts of home, and the pleasures of kindred and of country, to spread the Gospel in foreign lands. But those who enter the other professions, it is thought, may have in view, chiefly, their own worldly advancement; and this secured, they are excused from farther service. This, I say, is a pernicious error, and ought speedily to be corrected: it is robbing the world of its due, and those who are deceived by it, of their reward. Who has confined the sacrifice of ease, and of country, and of worldly pleasure, and wealth, to one calling only? Do the wants of the world need to be extensively consulted by none but ministers of the Gospel? It is a shame that this sentiment so generally prevails. The world wants farmers and mechanics for missionaries; it wants teachers and physicians for missionaries; it wants statesmen and lawyers, yes, do not smile at the idea, it wants lawyers for missionaries. It has become customary, when a nation is at war, especially, if they are contending for liberty and their political existence, for gentlemen of the military profession to flock to the aid of such a nation, and volunteer their services in the bloody conflict. This is in some instances, doubtless, owing to the love of liberty, but more generally to personal and worldly ambition. The merchant and the mariner can expatriate themselves for years, and take up their abode in foreign countries, and expose their healths and lives, and endure hardships, but this is to procure wealth and personal aggrandizement. But, with the exception of the missionaries of the cross of Christ, who are they

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that endure all this, in the great cause of humanity and of universal philanthropy? Who even thinks of this? And is there not something deficient, and something to be rectified, in that system of education that has given countenance to this error, up to the present hour? What if, at this time, there were several hundreds of missionary statesmen in Poland, visiting the different parts of the country, and the different cities, lecturing on the great principles of the rights of man, teaching the science of good government, and inculcating wholesome principles of just subordination? Would they not be heard? Doubtless they would; and it might save a nation, who, though they should prove victorious in the field, may afterward be divided and enslaved by their own errors and ignorance. For the want of such instruction, France, in a former revolution, flowed in blood, and settled down in despotism. For the want of this, South America and Mexico have had revolution on revolution, and are still unsettled. Where are our men of leisure and of wealth, who, because they have got money enough, have retired from the field of active duty? Are not their services needed? Who then gave them this furlough from service? Who gave them this discharge from the war? An erroneous education. The same may be said of all our supernumerary professional men, who, in unprofitable redundancy, hover around every actual or expected vacancy, contending for places, and scrambling for employment. Have their minds been properly directed? Have they taken early and enlarged views of the wants of the world? Has theirs been a truly liberal education? We could never expect to revolutionize the world with such men. Their minds are too limited, their feelings are too selfish. Men must be educated with a different spirit, before the desired object can be obtained?

liberal education

I stated that next to the consideration of the condition and wants of the world, in fixing upon the site and principles of organization for any particular institution of learning, reference ought to be had to the materials for supplying those wants. By this was meant, not so much the funds and accommodations for conducting the institution, as the *intellectual materials* to be fashioned and fitted for the great purposes proposed. Where can the materials of this kind be furnished, in the greatest abundance, and of the best quality? This is an important inquiry; for as colleges and universities have no influence in forming the mind, in its earliest stages, their success in educating youth for any given purpose, will depend very much upon the bent of the mind, when it comes into their hands, as well as upon the character of the community where they are educated. I answer this inquiry, then, in a few words. Youths of the greatest promise for extensive usefulness, must be taken from a Protestant community; and from a community too where the principles of the Christian religion have taken deep hold on the habits and morality of the people,—a community temperate and industrious,—the citizens of a free government,—where the means

Promise—advantage of American Education

of education are brought within the reach of the poor,—and where there is a surplus population of intelligent and enterprising men. Now, though other countries may afford some of the foregoing advantages, yet where, permit me to ask, are they so extensively and generally found as in these United States? and especially, as within the limits of the conferences patronizing this university? Probably in no other part of the world is there so large a proportion of the population pursuing a liberal education, as here;—and yet, perhaps, none where the learned professions are already more liberally supplied. All this is particularly true of the section above alluded to. Out of about 3500 under-graduates in the different colleges of the United States, 1216 are from New-England alone; so that, with less than one-fifth of the whole white population of the Union, we have nearly three-eighths of the college students. This arises from the habits of economy among us, and the facilities of self-education, by which any enterprising young man can obtain a collegiate education, with no other resources than those supplied by his own industry. And a young man thus educated is prepared for active life. He has learned to rely upon himself; his habits of industry and economy are formed; and he, of all others, is the man for the great interests of the world. Vigorous in his constitution, accustomed to serve himself, and acquainted with the business of common life, as well as with science, he is, emphatically, a practical man. And if, withal, he has received a suitable intellectual and moral training, he is prepared for 'every good word and work.'

To the foregoing advantages of our location, we may add the healthiness and invigorating influence of the climate, so favourable to the vigorous exercise and manly growth of the intellect.

Such are the intellectual resources from which we expect to derive our materials for moral culture, and such are the physical and moral influences of the country where our institution is located. Influences that will affect, not merely the natives of the immediate neighbourhood, but all who resort here for the purposes of education. With these advantages, and with abundance of such materials at command, a well constituted system of education, and a competent board of instruction, can scarcely fail of success.

Having taken this cursory view of the present and prospective wants of the world, and of the materials and advantages at our command for supplying these wants, it will be in the order of a connected discourse, and in accordance with my plan, to inquire what tone and character ought to be given to the mind of the pupils, and what knowledge ought to be imparted, to secure the great objects we have in view. In other words, in what does a good education consist?

An education has a twofold object, viz. the perfection of the physical, intellectual, and moral powers of man, and the imparting to him a knowledge of the laws of his being. Each of these parts may be divided into general and particular. Education is *general*, while it regards its subject merely as a being susceptible of improve-

aims of Education

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ment, and capable of receiving knowledge; and *particular*, when
its instructions are imparted, to qualify the pupil for some particular
station and specific duties in life. It is plain, that a portion of the
education of all, especially in its earliest stages, must be general;
but it is equally evident that a greater portion must be particular;
and this is especially true of that part of education which consists
in the imparting of knowledge. Life is so short, and man's power
of acquiring and of retaining is so limited, that it would be a vain
attempt to aim at making each know every thing. Indeed, life is
too short to master *one* science, or to become perfectly acquainted
with *one* profession; and it is therefore much too short to master
all; and yet much more too short to know all that can be known,
and also to do all that ought to be done. The great object which
we propose to ourselves, in the work of education, is to supply, as
far as we may, men who will be, both willing and competent to
effect the political, intellectual, and spiritual regeneration of the
world. We think the signs of the times, and the present character
of the world, demand this. Hence, *now*, whatever may be the state
of things hereafter, it is criminal to acquire knowledge merely for
the sake of knowing. The man must be disciplined and furnished
according to the duties that lie before him. A few of the princi-
ples to be kept in view in this work, will now be briefly noticed.
An education should be such as to give energy and enterprise
to the mind, and activity to the whole man. This depends, in part,
upon the physical constitution. Hence the necessity of preserving
a sound state of bodily health. To secure this, temperance and
proper exercise are requisite. But what exercise is best, as a part
of a student's education, is still unsettled. Without stopping to
discuss that point at large here, in my opinion, the best kind of
gymnastics are the exercises of the field and of the shop, in some
kind of useful labour. The moral as well as physical effect of such
exercises is every way superior to that of others which have been
introduced, to say nothing of the addition they make to the wealth
of the community. And if such exercises are objected to because
they are deemed, by many, as derogatory [illegible] they
ought so much the more to be insisted on. It w[illegible] designed
that fashion and inclination should give rules for education; but
education ought to direct fashion, and regulate the inclination.
But whatever may be *the* mode of doing it, the strictest attention
ought to be paid to the health of the student. This alone however
will not be sufficient; the *mind* also should be cultivated, in direct
reference to the object of making the pupil a man of enterprise and
activity. Every thing that is calculated to call forth such a spirit
should be cherished, and every thing which discourages it should
be discountenanced. The student cannot be too much impressed
with the idea, that to be a mere man of letters is not the way to be
the most useful man. We want men who will take the field, and
whose souls are fired with a zeal for active duties, in the service of
the world.

Closely allied to this spirit of enterprise, and eminently productive of it, are the principle and habit of self-dependence, which should imbue the minds of youth at an early age. Nothing is more important, in the formation of an enterprising character, than to let the youth early learn his own powers. And in order to this, he must be put upon his own resources, and must understand, if he is ever any thing, he *must make* himself; and that he has within himself all the means for his own advancement. It is not desirable, therefore, that institutions should be so richly endowed, as to furnish the means of education free of expense to those who are of an age to help themselves. Nor is it desirable that any man, or any society of men, should furnish an entirely gratuitous education to the youth of our country. All the necessary advantages for educating himself ought to be put within the reach of the young man, and if, with these advantages, he cannot do much toward it, he is not worthy of an education. If it be said that self-support, in part or in whole, is a tax upon time, and a great drawback upon the students' acquirements; I answer, that in the general, facts show that such students are in advance of others, in knowledge as well as in enterprise; and if they were not, still it is better that they should know less *and* do more, than that they should know more and do less.

The course above recommended will aid also in forming another trait of character and habit of life, which is very important in this miscellaneous and changing world. I mean a facility in passing from one employment to another, and a ready adaptation of feeling to the various duties and changing circumstances of life. The intellectual and corporeal habits of most men are too inflexible, and the transition from one *train* of thought and from one class of exercises to another, altogether too difficult. They can move in straight lines, and in their old courses, to some purpose; but change their direction and employments, and they become almost useless to the community *and to themselves*. The amount of public and private loss sustained in this way, is very great, and also very unnecessary. In most of these cases, the mind might have been so trained, that, like a ship in good trim, it would answer to its helm, and adjust itself to its circumstances, however variable the winds and the currents, in the stormy sea of life.

But of all the effects to be produced upon the mind, by a proper course of training, nothing *is more* important than the spirit of benevolence,—of an enlightened and universal philanthropy. Without the aid of *education*, even religion itself seems hardly sufficient to make a *thorough* and an enlightened philanthropist. Hence, if all the world could now be brought to possess a truly devotional character, they still might not have those enlightened principles of benevolence, which are necessary for the general happiness of the world. The truth is, from the first dawning of reason to its maturity, mankind are trained to look each on his own things, and not on the things of another. The lessons of the nursery, the general course of domestic training, the policy of the common schools, and the rewards and honours of the colleges, all tend to beget and foster a criminal selfishness. And this is a principal cause why, even in the Christian church, there is so little genuine Gospel benevolence. The education which leads to such a state of society, is radically defective. Is there no way by which this selfish bias of the heart can be lessened, if not prevented? Far be it from me to teach that we are to be indifferent to our own interest. This is a kind of benevolence which may look well in theory, but it exists nowhere else, either in heaven or on earth,—either in the bosom of Deity, or in the breast of his holiest creatures. In all God's works, he hath consulted his own glory, and hath required of all his creatures to consult their own happiness. But in doing this, they are to take into consideration the interests of both worlds; and they are to identify with their own, the happiness of their fellow men. They must understand that their own eternal happiness will be increased, in proportion as they contribute to the felicity of others; and that, therefore, no temporal privations or labours, which are necessary for the happiness of others, should be dreaded or avoided. This is the whole mystery of loving our neighbour as ourselves,—a grace which the mere worldling supposes unattainable, and incompatible with the principles of our nature, but which, in the above view of it, is perfectly consistent with the laws of our being. And if this should be as assiduously taught to our youth, and as constantly enforced on their minds, as the opposite principle now is, with the aid in the work which the Gospel affords, there would soon be a most surprising change in the character of the world. But until this is done, a great portion of the earth will grope in darkness, and groan in anguish;—until this is done, the dissemination of knowledge will add but little to the happiness of the world. Benevolence, therefore, should be incorporated into every system of education, not as a separate and an independent science, but as the seasoning of all, and the final cause of all attainments.

In noticing the tone and character which are to be imparted to the mind, by the hand of education, I have purposely omitted all those principles which are the most commonly insisted on, in training the young student, and have touched on those only which are less frequently urged, and which seem, nevertheless, of vital importance to the accomplishment of the proposed object—educating men for the good of the world.

Although the proper training of the mind, in all its parts and relations, is a primary object of education, yet, as has been stated already, it has another object,—the imparting of useful knowledge. And, happily for short-lived man, these two objects may be promoted by the same course, and at the same time;—for, in general, the mind is suitably disciplined by being exercised in those studies that are the most essential to our happiness and usefulness. The wisdom of our Creator is seen in this, as also in the fact already noticed, that the health and the vigour of the body are best pro-

moted by those exercises that are in other respects the most useful. Since this is so, we ought skilfully to select those branches of science, and those studies in literature, which, while they call out and discipline the powers of the mind, will also enrich it with stores of useful and practical wisdom. But what are those studies? This is a question, the answer to which depends upon circumstances. No very specific rule can be given. The pupil ought to be instructed, principally, in those branches that will best fit him for the duties to which he is destined in future life. This rule, it is granted, is far from being definite, and leaves much of the difficulty untouched,—and therefore leaves much to the decision of a sound judgment in each specific case. There are certain studies, however,—the elementary principles of modern literature, and the sciences, for example,—which are necessary for all. Here, therefore, there is little chance for error. And if it be a general truth that the necessary studies, for any and all the duties of life, are suited to the requisite mental discipline, there is very little occasion to err in the more advanced stages of a useful education.

The question to be answered is not, What will be of *some* service to the pupil? or what will tend to increase his intellectual enjoyment? or what will give him the reputation and eclat of being a learned man? but simply, What will best fit him for usefulness in his destined sphere of duties? The field of inquiry on this subject may be narrowed still more, by other propositions less general than the former. Modern literature, the natural and exact sciences, and the application of the sciences to the useful arts, are first in importance in a useful education. Next in order I would place mental and moral philosophy, and the kindred sciences; last, and least in consequence for the great portion of students, I would bring in ancient literature, the graces of learning, and the fine arts. The fine arts may aid in the improvement of society, and in the reformation of the world, but if we except music and poetry, they do much less toward this, in my opinion, than they have the credit of doing. Look at the history of those nations where they have been most cultivated; and, if I mistake not, it will be seen that they have led to excessive refinement, luxury, and licentiousness. Of the most celebrated ancients among the Greeks,—authors, artists, and men of erudition,—whose names have come down to us, a list has been made out by the Baron de Sainte Croix, amounting in the whole to 863. Of these, 595 were statuaries, sculptors, poets, painters, and musicians. And of these 595, by far the greater portion were doubtless painters and sculptors. In Rome, the proportions were nearly the same. Thus we find, that there were more than double the number who excelled in the fine arts, of all the other scientific and literary men. This, I have no doubt, hastened the corruption and final overthrow of these states. And probably this same cause contributes much to the present dissolute state of morals in Italy. But not to insist here upon the absolute danger of cultivating the imagination and taste, so much beyond the under-

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standing and judgment, I would ask, if any one can believe that it is of as much importance to the best interests of the community, that nature in some of her external appearances should be imitated, for this is the perfection of the arts of sculpture and painting, as it is that the structure, organization, and laws of the natural world, should be explored and revealed? The question is easily answered, and the answer will oblige us to assign the fine arts, courtly and fascinating as they are, a subordinate rank in the great work of moral and intellectual improvement.

ntinued

My views on the importance of the study of the ancient classics, are briefly these:—Ancient literature ought always to find an honourable place in our colleges and universities. If a knowledge of the ancient languages were of no other importance than to preserve the purity of the Holy Scriptures, and secure a correct translation of them into other languages, this would of itself keep these languages in credit, and make a critical study of them necessary. But such is the character of modern literature and of the sciences, that a few only need devote themselves to ancient literature, in comparison with the many who can be better employed in other studies. Too much stress is now laid upon a knowledge of the ancient classics. It is still deemed heterodoxy to call any man learned, who is not skilled in the Greek and Latin languages. The tone and character of our present system of education were formed at the revival of letters after the dark ages. But though the causes which led to the present system have passed away, yet, by an unprofitable adherence to the traditions of the fathers, we *must* have it still, that what was once necessary to constitute a scholar, is still indispensable for the same character. But the state of literature, and the character of the sciences, are greatly changed. At the revival of letters in the fifteenth century, almost all the learning in the world was locked up in two languages then out of popular use. Hence, to be a scholar, it was necessary to be acquainted with the Latin and Greek, and with the Roman and Grecian literature. And, indeed, at that period the world had so far deteriorated from what it once was, the only ready way to restore it to its former character, was to reclaim the literature that had been buried for ages in the archives of antiquity,—to consult the manuscripts and symbols of ancient learning, and bring forth to light the obscured and forgotten truths of ancient research and labour. It was this which made the change of that day from darkness to light, so sudden and glorious. "We behold," says a learned author, speaking of these times, "a flood of noon-day bursting all at once over every quarter of the horizon, and dissipating the darkness of a thousand years." The fact was, the world had not to pass through another pupilage without text-books or teachers. It had not to serve another apprenticeship without patterns or masters. In the relics of former times there were rules, and patterns, and instructions in abundance. As soon, therefore, as a spirit of inquiry and a thirst for knowledge were excited, a great proportion of the light of antiquity burst at once upon the world. This was the new sun that shone almost in meridian splendour at its first appearance. It had never been put out, but only obscured by the murky clouds of barbarism from the Scandinavian forests, and eclipsed by the smoke of superstition that went up from the pit of the *beast* and the *false prophet*. When this obscuration passed away, the sun of ancient science shone in its full-orbed glory. The attainments of antiquity were soon mastered. The art of printing, which was invented about this time, gave a ready circulation to this knowledge in all the countries where it was sought. Literature and science were no longer foreign plants, but had become indigenous in all places were they were cultivated. Neither were the treasures of science long locked up in an ancient and dead language, but were spread out in the vernacular tongue of every enlightened land. Large additions also were constantly made to the original stock; and vast treasures of wisdom and knowledge have been brought to light, which the eye of antiquity never saw, which the ear of the ancients never heard, and of which, indeed, they had never formed any conception. Hence the fact now is, and it is a fact that cannot be denied, that there is very little left in the fields of antiquity to be explored. All that is important in ancient science, except what is peculiar to the languages themselves, have not only been clothed in a modern dress, but have been incorporated with, and made constituent parts of, modern text-books. Modern literature, therefore, should be counted the great field of literary enterprise and study. If it be necessary that the antiquarian should still make his pilgrimage to the East, and dig after learned hieroglyphics in the ruins of the Acropolis, and in the subterranean depositories of Herculaneum and Pompeii; or if it be necessary, as undoubtedly it is, that some should devote themselves to a critical investigation of the ancient languages; so let it be: but from such a tedious pilgrimage, and such an endless study, the great body of students should be excused, that they may devote themselves more immediately and more effectually, to the great and pressing wants of the world. It may indeed be proper that most students, who have an opportunity of commencing an education early, and of pursuing it without embarrassment, should obtain some general knowledge of the Greek and Latin languages; especially as there is an age, in the development of the youthful mind, in which language perhaps can be pursued to greater advantage than any other study. And if at that age a good foundation can be laid for a knowledge of etymology, of philology in general, and for a more ready attainment of the modern languages, this would be advantageous to the pupil.

With these general remarks relative to the kind of knowledge to be imparted to the pupil, I must dismiss this part of the subject, and pass to notice, briefly, some general principles necessary to be observed in the constitution of a high literary institution.

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A seminary of learning, is a collection into one place of the materials and means of instruction, and of suitable teachers; and the whole accommodated with suitable edifices and fixtures, and arranged in proper order for combined, systematic, and efficient operation in training and enriching the youthful mind. The parts then are, apparatus, books, buildings, officers of instruction, and pupils. But these, however extensive, are all insufficient, without suitable arrangement; and this arrangement is what may be called, the *constitution of a literary seminary.* For the sake of method, I shall notice this arrangement under four general heads. The first relates to the arrangement of the buildings, fixtures, apparatus, and books. The second relates to the organization of the board of instruction. The third to the course of study. The fourth has reference to the government, classification, and graduation of the students.

(1.) It is easier to arrange matter than mind. I will pass the first head, therefore, because it is a subject of no great difficulty, and involving no great interest, with but a single remark. It has been seriously questioned of late, especially by those who are fond of introducing the system of the German universities into ours, whether it is necessary to erect college edifices to an extent, and with accommodations sufficient, to lodge the students on the college premises. The remark I would make is to this point, and decidedly in favour of such accommodations. Whatever may or may not be necessary in a mere *professional* school, where the students are of mature age, it strikes me that the age and circumstances of most of our college students require, that they should be placed under the immediate supervision of the Faculty. And this supervision should not be merely nominal, but it should be exercised effectually, and with parental care, over the whole college life of the student. But more of this hereafter.

(2.) The proper organization of the board of instruction, is a matter of great moment, and of difficult attainment. All agree that they should be united among themselves; that they should be men of learning, apt to teach, unimpeachable in their life, gentlemanly and winning in their manners, industrious in their habits, energetic and enterprising in their character, interested in their work, and faithful in the performance of their duties. But how to obtain such, how to keep them such after they are put in place, and how to get rid of them readily if they prove not to be such, are questions that have never been satisfactorily settled. After the greatest precaution, improper persons may be introduced into the board of instruction. But it is probable that more failures result from a defective organization, in the tenure and emoluments of office, than from the appointment of incompetent officers. The following are supposed to be some of the defects of the existing systems among us.

First, there is no legal provision by which the Faculty, for the time being, can have any voice in filling the vacancies in their board, or in removing an uncomfortable associate. There is no copartnership whatever that so imperiously requires union and confidence among the partners, as an association for the government and instruction of youth. And yet there are few associations, *even for the ordinary purposes of life*, in which there is not greater precaution used to secure that union and mutual confidence, than in our literary seminaries. Again: When a person is elected to a seat in a college Faculty, it is generally considered to be, at his own option, an appointment for life; except in those strong cases of immorality, or dereliction from official duty, which will authorize formal charges and an impeachment. At any rate, under existing usage, an attempt to get rid of a president or professor is generally attended, not only with unpleasant consequences, but with serious injury to the institution. The effect therefore is as might be expected—Incompetent and inefficient men often hold those offices for years, and not unfrequently for a long life. In this way, the funds of the institution are wasted, the benevolence of its patrons is abused, the department languishes, the students not only lose their time and money, but what is incomparably worse, there is a gap in their education which is never repaired. Add to these, the reputation of the institution itself sinks, the general literature of the country is depressed, and the world suffers an incalculable loss.

A third evil is, the salary and other rewards for the services of college officers do not depend at all, or to any adequate extent, upon the extent of the services rendered. The salary is fixed and limited. Whether the officer is energetic and enterprising, or otherwise; whether he gives good satisfaction to his pupils, and draws many to his instructions or not; whether he does all he can to elevate and sustain the character of the institution, or leaves the whole weight and responsibility of its reputation upon others; in short, whether the institution flourishes or declines, *his* income is the same, and his pay is sure.

If an officer should exert himself beyond his associates, or has health and mental energies which enable him to tower above the rest, he has not only no adequate compensation for his services, but he often has the mortification of seeing others, in comparative idleness, living upon the credit of his labours. Under such circumstances, it can scarcely be expected that any great enthusiasm would be excited to keep up the credit of a college, or advance the interests of learning. If men are actuated by the love of science, or are impelled by pure benevolence, neither, nor both of these influences can induce them to make extra exertions for the world, when the fruits of those exertions are consumed by their incompetent or unenterprising associates.

It is probably owing to some or all of these causes, both in England and America, that there is less enterprise *in* the colleges than *out* of them. While the universities of France, of Germany, and Scotland, have been contributing largely to the literary and scientific wealth of the day, what has been done for a half century in the universities of England? What in those of this country?

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Something, it is true, but little in comparison. We have in some cases abridged, compiled, and translated, but what have we added to the original stock? Our citizens have enterprise, but, with a few honourable exceptions, they show it every where else more than in our colleges and universities. This is not the result of accident. There must be causes, and these causes should be removed. If what we have just been noticing be the causes, the remedy is plain. Human minds need excitements to action and duty. This is evident not only from experience, but also from the course pursued by the all-wise Governor of the universe, in the economy of nature, of providence, and of grace. He has made it for the *interest* of man to obey his laws, and to perform painful and laborious duties. Now, the perfection of philosophy is to carry out, into all the departments of human life, the economy of God. In all human enterprises, therefore, we should show our wisdom, maugre all speculations to the contrary, by doing as God does,—make it for the interest of those employed to be vigorous and faithful, let their gifts make way for them, so that they shall receive a remuneration to themselves, and produce advantageous influences upon the community, commensurate with their talents and exertions. To be more specific in reference to the case before us:—

Let the Faculty have a voice in the choice of men to fill vacancies in their board. Let suitable provision be made to remove inefficient men from office. Stated and thorough examinations of the classes should be had, under the direction of an impartial examining committee; and the proficiency of the students should be noted, in direct reference to the competency of their instruction, as well as to determine the standing of students. A college corporation ought to have a committee to examine into the standing of their officers of instruction, as regularly as one to audit the account of their treasurer. And to do this it is not necessary to examine these officers. Their official character will be written on the mind of their pupils, and may be known and read of all men. It has been well said, that he, 'who cannot put *his mark* upon a student is not fit to have one.'* Examine this *mark*, and by its dimensions and character you shall judge of the hand that made it. Let it therefore be well understood, as a condition of office, that when a teacher's pupils are deficient, he must give place to another.

That each instructer may have the credit and avails of his own labour, let his permanent salary be fixed at a bare competency for his support, and let all beyond, depend upon the general prosperity of the institution, and especially upon the extent and success of his own labours. These general principles, judiciously applied, will, it is thought, be a great improvement upon the prevailing course in our colleges, and increase the enterprise and success of our collegiate institutions.

(3.) When I commenced, I intended to advance some thoughts on the third general division; viz. the course of study, comprehending the *character* and *order* of the studies, the *text-books*, and the *modes* of instruction. But as this would lead me too much into detail, to be interesting in a public address, and especially as I have already spoken at some length on the most important of those points, in the remarks made on the character of the knowledge to be imparted to youth, I shall waive this part altogether, and hasten to my last general division of a college constitution.

(4.) The *government*, *classification*, and *graduation*, of the students.

The government of a well regulated literary seminary is not a monarchy, an aristocracy, or a republic; but it is *patriarchal*. The nearer it approaches to this character, the more perfect it is.

Like a household, a literary institution should have but one head, and that head should have ability to govern, or he is unfit for his office. In this government, it is true, he ought to be assisted by the subordinate officers; but the government itself should be a unit, and receive its direction and influence from a common head.

The government of a seminary of learning, like that of a household, admits of no interference from abroad. A code of statute laws from a board of trustees, for the officers to execute among the students, will never be respected. Such a course, had not custom sanctioned it, would be deemed an insult to the immediate government, and an outrage upon its authority. The student should feel that he is offending against his father and friend, and against the peace and prosperity of the community, in which he has a common interest. Like a family, the intercourse between the student and the president and professors should be of an affectionate and familiar character. Faculty meetings, before whom the young transgressor is arraigned, with all the sternness of a public prosecution on the one hand, and with all the cunning and duplicity of a studied defence on the other, should be avoided.

I cannot feel justified to close my remarks on the subject of government, without giving my decided testimony in favour of a moral and religious influence to aid in the government of youth. This is of paramount importance. Several years' experience in the government of a literary institution, has convinced me that there is nothing like it. With such an influence, government is easy; without it, good government is impossible.

On the subject of classification, there has of late been much said, and much to the purpose; but there are still different opinions. The question in dispute is simply this: Ought scholars to be classed by the year, as they now are in most of our colleges; or ought they to be classed according to their advancement in their respective studies, without reference to time? The arguments in favour of the latter method, in my opinion, abundantly preponderate. Indeed, I know of no plausible argument in favour of the prevailing course, except it be the lessening of the labour of instruction. *And this* method was originally adopted, doubtless, *not for the good of the* pupil, but for the ease of his instructer. But what reason is there

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* Dr. F. Wayland.

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why college teachers should not labour as much as others? In our High schools and academies, as also in our primary schools, teachers labour six and seven hours in the day; but in our colleges, not half that time, even in term time, and yet the officers have vacation one quarter of the year! Is there any good reason for this? Let him that enters upon the care and education of youth, make up his mind for responsibility and labour, and then he will be prepared to adopt a system of classification which, while it only doubles the duties of the teacher, will increase the advantages of the student tenfold. Yes, I believe in many instances it will add to the student's advantages tenfold. He will not be obliged to hasten over his studies without knowing them, in order to keep up with his class; neither will he be retarded in his progress, to accommodate the dull or the feeble. If he loses any time by sickness or necessary absence, or if for want of quickness of apprehension, in any particular branch, he falls in the rear of his class, he will not, as is the case in most of our colleges, either lose a year for the want of a few weeks or months, or, what is more common, and still worse for the student, be dragged on to a disadvantage, and carried through *in name*, without, *in fact*, knowing the science. In the proposed method of classification, the arbitrary and pernicious distinctions of superior and inferior grades, will also be done away; and this will have a favourable bearing in more respects than one. It will open the way for the honourable introduction of a very promising portion of youths into the college classes, who wish the advantages of the college for a course more or less extended in the sciences and modern literature, to the exclusion of the classics; and who, though most of the colleges have of late opened their classes for their reception, have not entered them, undoubtedly because they would have to do it under circumstances of inferiority, which American youth cannot readily submit to. And this will always be the case, probably, so long as the present mode of classification is kept up. But this point will be more fully elucidated in the next topic of discussion, which is, the graduation of students.

critique of higher education.

[Academic degrees are signs, true or false, of certain literary and scientific attainments. But according to general usage with us, the first of these degrees requires a four years' course in college, and, nominally at least, a knowledge of the Greek and Latin languages, and ancient literature; and the course to this degree is subdivided into the yearly classification already alluded to. The second degree also depends upon *time*, without even an inquiry into the candidate's literary advancement. So that, when the first degree is conferred, the second might be added at once, with the proviso that it should not take effect under three years, and all the purposes of the degree would be answered. These leading features of college and university constitutions, were adopted at Cambridge and Oxford, in England, at an early period in the revival of learning; and from them the patterns have been furnished for our American institutions. It would be difficult, I think, to give a

satisfactory reason at any period, for this *annual classification*, and for making a given period of years an essential qualification for a literary degree; but there certainly was a reason, as we have shown, for making the Greek and Latin an essential part of a college course; and the same reason would require that literary degrees should be conferred on such only as understood these languages. But those reasons have passed away, and the whole system is now evidently defective. The evils are twofold: First, these degrees are often conferred on the undeserving: and, Secondly, they are often withheld from those who deserve them.]

It is important that the world should know what to depend upon, when a man presents a diploma from a literary institution. But it is a notorious fact, that, as these are now distributed, they afford no satisfactory evidence that those who hold them are learned men. And is this treating the cause of literature with respect, or the world at large with common honesty? The patrons of learning have, in this way, lowered themselves and their institutions down to a reproachful level. They respect not their own literary standards and honours, and therefore the world at large will not respect them. These honours have been exposed in the market, and have been struck off, not indeed to the highest bidder, but to almost any one who would reside within the college walls, and pay the college bills, for a given number of years. It is true, if the student would get through without much study, he must be skilled in one art,—that of deception and lying. One day he must be sick; another time he must mistake his lesson;—then again he must oversleep himself by mistake; and the next time get a friend to write his exercise for him; and occasionally, especially where the author is treating upon a part of the science easy to be understood, he must appear in the recitation room, and make a great display in the exhibition of what he knows. If he does not understand these arts, when he enters, he soon gets this part of his education, and readily qualifies himself for a degree, in all the college arts of deception and falsehood. The fact is, the youth wants the honour of a degree, and is too lazy, or perhaps too dull, to obtain the requisite qualifications in the given time; or his father or guardian has determined that his son or ward shall have the honours of a graduate;—in either case, the object of the boy will be to get on, and get through, without being denied his diploma. And, unfortunately, this is not difficult. *Time* having been fixed upon as one of the principal criteria of his advancement, this, at length, has come to be almost the only requisite; including perhaps what a youth would naturally acquire by being in a literary atmosphere, and mingling with books and students. If he is a little deficient the first year, it is a pity to put him back a whole year, and therefore he is allowed to go on; and so he drags himself on, falling in the rear a little more every year, to the last; and now, although he could not perhaps, on a fair examination, turn round and re-enter freshman, still, as he has gone through his *years*, and paid his bills, the least that can be done is, to give him his degree and let him go. Hence, scores of *uneducated graduates* go forth yearly, from our literary institutions, with their diplomas signed and sealed, and their names splendidly enrolled as admitted *ad primum gradum in artibus*, in due and ancient form. Now all this is a kind of legalized farce, of which the republicans of America ought to be ashamed. It may do better for those governments and institutions where *his majesty*, and *my lord*, receive their authority, and honours, and income, on any other principle than that of merit. But such a course is very discordant with the genius of our republican institutions, as well as very injurious to the interests of learning.

By this I do not mean that none get a good education in our colleges. The greater proportion, perhaps, are well educated. I only mean that many are graduated, and have the *testimonials* of education, who have not the *character*.

On the other hand, the present principle of conferring degrees excludes from these testimonials all who have not, professedly at least, become acquainted with the ancient classics; whereas, if these honours are of any value, they ought to be given to the proficient in modern literature and in the sciences, as well as to the classical scholar. I do not say the same degrees should be given to both classes. If the present degrees are sanctioned and consecrated for particular attainments, I have no desire to see them changed, provided they are not prostituted, to confer a deceptive honour on heads 'that do not know, and will not learn.' But I insist that public and official testimonials ought to be given to the mere English scholar. In short, let the diploma of a college tell the truth, and nothing but the truth, respecting the literary and scientific attainments of the graduates, so far as this can be ascertained by a thorough and critical examination; and let it be denied to none who deserve it.

Having passed over the proposed field of discussion, I take the liberty to add, that the leading principles here proposed are such as the official board of the Wesleyan University, so far as they have digested and matured their plan, have adopted as the basis of their institution. They are aware that some may be startled at what may seem to them hazardous innovations on old systems. But it should be understood, that these principles, though unpractised among us, are not new. Most of them have been adopted, and successfully practised upon, by the most flourishing European institutions; and some of them have been recently incorporated into several collegiate institutions of this country, and are strenuously advocated by some of the most enlightened men of the nation.

We cannot but congratulate ourselves that we enter upon this enterprise at so auspicious a period. If we rightly understand the signs of the times, we stand upon the threshold of a new dispensation in the science of education, and especially in the history of American colleges and universities. And we hope to grow up and spread out with the increasing improvements of the age; and

collect into a luminous focus every additional ray that emanates from the sun of science.

The denomination more particularly patronizing the Wesleyan University, have long been accustomed to follow the leadings of Providence in their plans of usefulness. That eminent scholar and venerable man of God, whose name this university bears, was, next to his attachment to the Bible, which was always to him paramount authority, emphatically a *disciple of Providence*. Indeed, whatever is peculiarly excellent in our ecclesiastical institutions, is rather of providential origin than the result of human contrivance. As the philosophers of the school of Bacon sit at the feet of the God of nature, to learn the laws of the physical world; so the philosophers of the school of Wesley sit at the feet of the God of providence, to mark the signs of the times, and study the prudential duties of life. In this way they have been waiting for an opening to found a university. Their attention in this country was early directed to the subject of education, and the establishment of literary institutions. But other more pressing calls, together with the destruction of Cokesbury college by fire, in 1795, after it had been founded about ten years, and the failure of a subsequent attempt in the city of Baltimore, from the same cause, prevented their accomplishing much in the cause of education, until within a few years past. Within that period, from twelve to fifteen literary instutions, including three or four with college charters, have been founded, under the patronage of the Methodist Episcopal Church; *most of* which are now in successful operation. It was nevertheless found that an institution of a more extensive character was needed, to be located in some eligible position. To this several of the annual conferences, in the northeastern section of the Union, had been turning their attention for some years, until finally, encouraged by some undefined and unofficial offers, the New-York conference, with which the New-England conference became associated, held out to the respective places, where offers had been made or might be made, the privilege of competing, by local subscriptions, for the location of such an institution. The result is well known. Influenced by the liberal offers of the proprietors of the buildings and property lately occupied by the American Literary, Scientific and Military Academy in this city, of presenting the whole as a gratuity, for the use of a university for ever, on condition that a liberal endowment could be raised in addition,—seconded by the very generous public and private subscription of eighteen thousand dollars, pledged by the citizens of Middletown and its vicinity,—the conferences concerned decided, that a favourable opening was now presented, and that the finger of Providence pointed to Middletown, as the site for their university.

Thus far every thing appears favourable. The readiness and liberality with which our own denomination come up to this work; the cordiality with which others bid us God speed in our enterprise; the truly liberal spirit with which the legislature of the state, almost without even individual dissent, granted our charter, all combine

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to encourage our hearts and strengthen our hands. The healthiness and beauty of the site; the facilities of access from every part of the Union; the appropriate character of the population; and the welcome with which we are greeted by the inhabitants, all exhibit the most cheering presages of success.

But this work cannot go on without the farther aid of a benevolent public. Much remains to be done. Libraries, apparatuses, mechanics' shops, agricultural implements, a botanical garden, a geological and mineralogical cabinet, are wanted immediately. And we hope to provide these in no stinted measure. They should be appropriate and extensive; and few permanent funds besides will be necessary. The enterprise of the officers, and the reputation of the school should supply the rest. But these conveniences will cost money. Two hundred thousand dollars ought *now* to be at the disposal of the trustees. It has been thought, that ages [illegible] necessary to raise up such an institution. But in this enterp[illegible] must make no such tardy and distant calculations. The wo[illegible]g, the cause demands haste, and we must throw oursel[illegible]ur resources at once. How easy to raise two hundred th[illegible]dollars, if we enlist in the cause with spirit and zeal! An[illegible]can lack zeal in the cause of a benighted and a perishing wo[illegible] Our own communion, especially, ought to feel their obligations to engage in this work. Without this, or similar institutions, we can neither do justice to ourselves, nor discharge the obligations we are under to the world. We should engage in it, not for mere sectarian purposes, but for purposes of general interest. Not as rivals, much less as enemies, to kindred institutions, but as co-workers together with them in the common cause. We will not contend, unless it be *for a place to stand on*, and an equal chance with others to bring our influence to bear on this ignorant and wicked world. We see this world lying in wickedness, and we hear the church called upon, to 'come up to the help of the Lord against the mighty.' We see also many great and effectual doors open for the salvation of our race. But none open wider, and n[illegible], save the direct influence of the Gospel itself, more effectual, [illegible]an that of education,—especially an education of a high order, such as will fit men to educate others, and to exert an extensive and a wholesome influence in the community. Such an education we hope to give here. We burn with inexpressible desire to contribute something toward changing the current of this world's fashions and maxims, toward purifying its spirit, and elevating its moral and intellectual character. Small as our influence may be, we hope to make a movement in the great ocean of intellect, that shall be felt over our world in extended and successive vibrations. In the name and strength of the Lord, we can do it. And we here declare, in the presence of this audience, that we dedicate to God, whose blessing and aid we implore most devoutly, and expect most confidently, this enterprise; His are the first fruits, and His, be it great or small, shall be the full harvest.

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AN

ADDRESS, upon William Wilberforce

DELIVERED BEFORE

THE LITERARY SOCIETIES

OF

THE WESLEYAN UNIVERSITY,

MIDDLETOWN, CONNECTICUT,

JULY 31, 1848.

BY WILLIAM B. SPRAGUE, D. D.,
OF ALBANY.

ALBANY:
JOEL MUNSELL, PRINTER,
1848.

Remarks on Education.....A System of Liberal Education
Samuel H. Smith, A.M.
1798
John Ormrod: Philadelphia

"The two great objects of correct education are to make men virtuous and wise."

"It only requires a zealous disposition to embrace what ought to be, instead of clinging to what is, to disarm this objection of all its force."

"Let us, then, condider a moderate increase of the hours of reflection, and a small decrease of those of labour, as a leading feature in a system of republican education. He, who thinks frequently, imbibes a habit of independence, and of self-esteem, which are perhaps the great and the only preservatives of virtue. Let us consider this feature as new, and as one which would be happily distinctive."

"Philosophy which is but another word for experience..."

"It is a question with any man whether our liberties are secure? Let him know that they depend upon the knowledge of the people, and that this knowledge depends upon a comprehensive and energetic system of education. It is true that some nations have been free without possessing a large portion of illumination; but their freedom has been precarious and accidental, and it has fallen as it rose."

1. This is a remarkable overview of the necessity and advantages of public education — viewing both individuals and society. Contains a summary statement of many issues in education.
2. Includes:
    a. Statements of philosophy of education.
    b. Political, social, moral basis for universal education.
    c. Proposals for structure and function of public education.
    d. Presents a pragmatic position on the role of education.
    e. Includes curriculum advice.
3. One of the best in the selections.

REMARKS ON EDUCATION:

illustrating the close connection between VIRTUE AND WISDOM

to which is annexed,

A SYSTEM of LIBERAL EDUCATION.

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which, having received the premium awarded by the American Philosophical Society, December 15th, 1797, is now published by their order.

By SAMUEL HARRISON SMITH, A. M.

member of the Am. Phil. Society.

PHILADELPHIA:
PRINTED for JOHN ORMROD.

M,DCC,XCVIII.

ADVERTISEMENT.

THE American Philosophical Society offered last year, among other premiums, one of an hundred dollars "for the best System of liberal Education and literary instruction, adapted to the genius of the Government of the United States; comprehending also a plan for instituting and conducting public schools in this country, on principles of the most extensive utility"—They reserved to themselves, however the right of giving, in all cases, such part only of any premium proposed, as the performance should be adjudged to deserve; or of withholding the whole, if it should appear to have no merit above what may have been before published on the subject. But candidates were assured that the Society would always judge liberally of their several claims.

VARIOUS communications having, in consequence, been received, the Society, at a stated meeting held on the 15th of December 1797, proceeded to the adjudication of the premium. Although none of the Systems of Education then under review appeared to them so well adapted to the present state of Society in this Country, as could be wished; yet considering the superior merit of two of the performances, the one entitled "An Essay on Education;" the other, "Remarks on Education: Illustrating the close connection between Virtue and Wisdom: To which is annexed, a System of liberal Education;" the Society adjudged to each of the authors a premium of 50 dollars, and ordered the Essays to be published. On opening the sealed letters accompanying these performances, it appeared that the former was written by the Revd. SAMUEL KNOX *of Bladensburg, Maryland;* and the latter by SAMUEL H. SMITH *of Philadelphia.*

Extract from the minutes.

JONATHAN WILLIAMS.

One of the secretaries.

Philadelphia, December 15th, 1797.

PREFACE.

THE following pages were written in the summer of 1796. They are presented to the public with only a few verbal alterations, as they were then written. New ideas have since occurred to the author, and those which are contained in the essay might, in many instances, have been better expressed. But as the production, as it now appears received the premium, it was thought improper to make any substantial additions.

AS this performance may be read by some persons unacquainted with the author, it may be proper to state that he neither claims the reverence due to age, nor the respect attached to established reputation— The fewness of his years precludes the former, while his moderate attainments withhold the latter. If the efforts which he has made shall excite the genius of his fellow-citizens, and he shall prove, in a degree however limited, the instrument of attracting the public attention to a subject of all others the most momentous, he will be rewarded to the extent of his wishes.

REMARKS ON EDUCATION.

THE man, who aspires to the honour of forming a system of education adapted to a republic, should either possess the capacity of original reflection, or that of improving, without adopting, the ideas of others. His hatred to vice, and aversion to error, should be as strong, as his attachment to virtue, and love of truth. He should look upon the sentiments of the dead with distrust, and oppose with intrepidity the prejudices of the living. As the tribuna to which he appeals may be shrouded in delusion, he must have the courage to rend the veil that intercepts the light of truth. He must consider the first suggestions of his own mind as treacherous; nor suffer them to form a link in his chain of reasoning, till they shall have passed the ordeal of reiterated investigation. Having undergone this trial unimpaired, he will dare to hold them forth to truth, as her legitimate offspring, and to prejudice, as her merited scourge. No motive can bear him through this arduous performance, but a supreme sense of duty, which, feeling ample retribtuion from the consciousness of doing good, neither solicits nor despises general applause.

THE two great objects of a correct education are to make men virtuous and wise.

THE terms virtuous and wise, do not seem susceptible of absolute definition. Accordingly, as applied to different persons, and varying circumstances, they present different aspects; though it be possible, nay probable, that the elements or first principles of each, however modified by endless combination, are the same. This hypothesis derives some confirmation from the great affinity of one virtue to another, and the close alliance between the several departments of science and literature.

WITHOUT attempting precise definition, it may be sufficiently correct, so far as it regards the objects of this essay, to style VIRTUE that active exertion of our faculties, which, in the highest degree promotes our own happiness and that of our fellow-men; and WISDOM, that intelligent principle, which improves our faculties, affords them the means of useful exertion, and determines the objects on which they are exercised.

WHILE wisdom and virtue have united, time immemorial, to panegyrise each other in reference to the general good they produce in the world, two

questions of great importance have remained undecided; viz.

I. WHETHER wisdom and virtue are in any degree necessarily connected; and if they are, whether universally, or partially?

II. WHETHER wisdom, in its greatest practical extension, would, if universally diffused, produce the greatest portion of general happiness?

IT will be acknowledged that these points deserve a patient discussion, as their decision will determine the definite objects of education; and as it is absolutely necessary that man should know the *objects* he desires to accomplish, before he can apply, with the prospect of a successful result, the *means* adapted to secure them.

I. THE first enquiry is, "Whether wisdom and virtue are, in any degree, necessarily connected; and if they are, whether universally, or partially?"

IT has been the opinion of some distinguished philosophers that virtue and instinct are the same; and that a wise providence has not left the direction of the moral principle under the capricious and feeble influence of reason: while others have contended, that although man be by nature ignorant and entirely destitute of moral principle, yet that he possesses faculties capable of high improvement, if not of perfection itself. Both these systems, notwithstanding their numerous votaries, are probably founded in error.

IF instinct and virtue be synonimous, it is clear, that where there is most instinct, there should be most virtue, and that, as the brute creation possess instinct in a much higher degree than man, they must likewise possess virtue in a higher degree. This result will not be seriously contended for by any one. For, however ferocious and ignorant man may be, he is infinitely surpassed in these qualities by every animal that has the capacity of being ferocious. In this contrast too, it is proper to observe, that, however the instinct of the brute may withhold him from doing injury, it seldom, if ever, inspires him with the ardour of doing good.

WERE instinct and virtue the same, it would be clear that the infant would be more virtuous than his sire, and the savage inhabitant of the forest more virtuous than the offspring of civilization and science. For the ears of the infant are open to the voice of nature alone, while those of its parent are not altogether regardless of the dictates of reason. A precise analogy exists between the infant and its parent, and the savage and civilized man; the mind of the savage is still in its infancy, while civilization, if the expression be allowed, imparts manhood to the mind.—If this point remain still undecided in the mind of any, let it be asked, if the ideot or the lunatic are ever esteemed virtuous? It will then be seen that virtue without reason is a phantom which never existed.

THOSE, who would ascribe every thing to reason and nothing to nature, probably adopted their ideas,

more from a conviction, that the rival system was false, than from any distinct conviction of the truth of their own; and from that disposition of the mind, which makes us readily, if not eagerly, embrace the reverse of that which we have found to be erroneous.

TO affirm that because education does much, it can therefore accomplish every thing, is to pronounce a maxim refuted by universal experience. Every circumstance in this life partakes of a finite nature; and the power of education, however great, has doubtless its limits.

HOWEVER difficult, if not impossible, it might be to gain the assent of some philosophers to the system of natural inequality in reference to virtue or capacity; they will, without hesitation, agree, that the physical part of man is infinitely modified by nature; they will also grant, that an infinite variety seems to be delighted in by the author of nature; and that this variety is most displayed in those works, which abound, in the highest degree, with qualities that excite our admiration or regard. Both these instances, borrowed from material objects, furnish striking analogies, illustrative of the existence of variety of morality and intellect in different minds uninfluenced by education. Is it to be believed that an object so important, as variety appears to be in the estimation of the author of nature, should be left to the controul of causes, operating so unequally, and in so contracted a sphere, as reason and civilization? Were it to depend entirely on these accidental circumstance, might it not be highly endangered? Might it not be lost?

THERE are some things, which, however controverted by the refinements of philosophy, will always continue to be held in secure belief by the good sense of mankind. Such is the conviction of natural biass; of one person possessing genius; another, fancy; a third, memory; &c.—

THE deductions from this concise and necessarily superficial view of a subject, in some respects intricate, are, that nature is neither so liberal, nor education so omnipotent, as the rival systems affirm; that man is indebted to both; that certain passions are born with him, which he cannot exterminate, but may control; that a varied capacity is imparted to him, which, by education he can weaken or improve. But, that still the traces of nature are visible in his thoughts and actions; and that her voice never ceases to be heard amidst all the refinements of art.

BUT even granting, what is far from being the truth, that man, unenlightened by education, has engraven upon his heart certain great principles of duty, and is possessed of the means necessary for their discharge, it yet remains uncontested, that these principles are few and undefined; and that they do not comprehend half the relations in which men stand towards each other. It follows, of course,

that they must be extended and improved, before they can answer the great purposes for which they were originally implanted in man, and submitted to his guidance, modification and extension.

BESIDES, it should never be forgotten in discussions similar to this, that man is already in a great degree civilized; and that though it may be possible for the savage to resist the force of improvement, and remain unshaken in his attachment to his original state, yet that man, once civilized, has it not in his power to return to his natural condition. He may overturn all the trophies of the arts, he may consign to the flames every vestige of science, he may extinguish every spark of genius; but he is still unable to reduce himself to the savage state. We behold him more debased, perhaps, than the barbarian, but without his ferocity. The world abounds with scenes in which the triumphs of science have been succeeded by the most brutal ignorance; over which fear, meanness, and indolence have spread their gloomy features; features the very opposite of those which characterize the savage life.

WE cannot, therefore, err in assuming it as a fact that virtue and wisdom are in some degree necessarily connected; that the crude wisdom which nature bestows is unequal to the production and government of virtue, such as man in his pursuit of happiness discovers it to be his interest to practice; and that to insure this desirable object, it is necessary that the original faculties of the mind should be vigorously exercised, extended, and strengthened.

IT still remains to be considered whether wisdom and virtue are partially or universally connected.

IT is generally agreed that no being can be perfectly good without being perfectly wise. Such is the sublime idea we form of deity. It will be observed that perfect goodness is not here made to depend solely on the *intentions* of the agent, but also on the *good effected;* as we now consider virtue an efficient principle exerting all the energies of its nature.

THE assertion that the man, who, without equalling this character, approaches it the nearest, would partake in the highest degree of the divine excellence, might be deemed correct, were not the world full of examples of men, who, though possessed of comprehensive powers of mind, are not only deficient in the exercise of virtue, but actually famed for the most profligate indulgence in vice. This enigma, however, admits of easy solution. Great endowments of mind are so rare, that they are seldom displayed without exciting more envy than attachment. He, who not only admires but esteems another for his talents, must possess no inconsiderable portion of talent himself; just as the best evidence of a supreme love of virtue is a high regard for the source of all virtue. The class of men possessed of these qualities being small, and that possessed of different, if not hostile qualities, being very numerous, it is not surprising that resentment and malice should be active in their efforts to crush so formidable an adversary. Thus the most unworthy means are unfed to nip in the bud talents qualified to enlarge the sphere of human happiness.

HUMAN virtue has its limits. To be the object of unceasing calumny and detraction, without sighing for vengeance, would argue an apathy of heart by no means mortal. The subject of oppression, has now, in his turn, recourse to those means, which had been so successfully applied to his ruin; and finding them successful, he throws away the crutch of truth for the staff of deception. Ceasing to feel an interest in that virtue which he had just seen so much despised, his ambition grasps objects which bring with them immediate gratification, and lull the conscience to a dangerous repose. Wealth, power, and pleasure, throw out their gay and splendid solicitations, and virtue is exiled from the heart in which it lately delighted to dwell.

THIS would not be the case, if virtue and talents were as common as vice and ignorance. The moment a majority enlist themselves on the side of the former marks the aera of their eternal reign. This aera is that which all good and great men should unite to hasten.

FROM a review of history, it will appear, that just in proportion to the cultivation of science and the arts has the happiness of man advanced in the nation which cultivated them. And this arose in a great measure from this consideration. The wants of nature are few in its unimproved state. Man of course is exempt from the necessity of making any great efforts for his support. He is therefore indolent. Not dependent on another, for any thing which his heart holds dear, he is reserved, distant, unaccommodating in his deportment. He scarcely merits the epithet of a social being. Of course, if his vices are not numerous, his virtues are still less so.

THE very reverse of this takes place as society improves. The dearest part of man's happiness, in this stage of his existence, is connected with a supply of articles, which depend on the industry of one, who is alike dependent on him. Hence a reciprocity of wants! Hence the origin of new and permanent regards, the parents of a thousand new virtues! From what source do these proceed, but from the developement of reason, suggesting to man the improvement of his situation? This improvement seems susceptible of endless extention. Hence the conclusion, that reason in alliance with virtue admits of progression without termination, and that the purity of the last is best secured by the strength of the first.

WE proceed to consider,

II. WHETHER wisdom itself, in its greatest extension, would, if universally diffused, produce the greatest portion of general happiness.

THE affirmative side of this question will be illustrated by considering;

THAT the diffusion of knowledge actually produces some virtues, which without it would have no existence, and that it strengthens and extends all such virtues as are generally deemed to have, in a limited degree, an existence independent of uncommon attainments. And that,

THE exercise of these virtues is the only certain means of securing real happiness.

THE virtues, which are the exclusive and appropriate offspring of an enlightened understanding, are those which are disconnected with any particular time, person, or place. Existing without reference to these, a spirit of universal philanthropy is inspired, that views the whole world as a single family, and transfers to it the feelings of regard which are indulged towards the most amiable of our acquaintance. This sentiment, free from the alloy of personal consideration, or national attachment, lifts the mind to an elevation infinitely superior to the sensation of individual regard, superior to the ardent feelings of patriotism, and rivals, in a measure, the enjoyment of the sublime ideas we connect with the apprehension of the divine mind. This tone of mind must acknowledge congeniality with the noblest virtues. The mind is full and yet tranquil. The turbulence of passion is subdued into a reverence of reason. Man feels himself too ennobled to do a base or a mean thing. He yields to an irresistible enthusiasm to atchieve whatever unites the highest portion of greatness with the largest portion of goodness. Language is inadequate to the description of the feelings of a man thus inspired; it hastens to his actions, which can receive only a feeble delineation.

IT will be found still more unequivocally, that a diffusion of knowledge strengthens and extends all such virtues as have in a limited degree an existence, independent of uncommon attainments. This class of virtues comprehends those which are created by the relation in which one man stands to another, and which are the basis of what may be denominated common duty.

THE discretion with which man is vested implies the necessity of some knowledge. Were it not for this possession, he would be the sport of casualty and accident. He would nominally be his own master, but really a slave to some unknown power.

NATURE appears to have been liberal in its endowments to most of her offspring, as far as respects the preservation of each species; but to have been least liberal in this respect to man; doubtless because she has lavished her bounty in imparting to him alone the capacity of gradual and large improvement.

THE doctrine of original depravity here affords a forcible illustration. It is not material to decide

whether this belief be correctly true in the extent to which some writers have carried it; or whether the alleged depravity be a crime, or only a defect. It is sufficient that such a belief almost universally prevails, and that all mankind acknowledge the vast intermediate space that lies between the barrenness of the state of nature, and the improvement effected by a liberal education. This general opinion of mankind is alike authoritative in regard to virtue as well as reason. If it has any superior application, it tends more to establish, in the natural state, the absence of virtue than of intellect.

ALL agree that virtue can never be carried too far. But does not the truth of this remark depend entirely upon the manner in which virtue is directed, or more properly, perhaps, on an accurate definition of it? If this be true, will not the greatest portion of virtue be ascribed to the man, who, with given means, accomplishes the most good? And is not this the same with saying that virtue in its highest exercise requires the greatest attainments? If it be enquired what these attainments should be, it may be replied that, as all knowledge is susceptible of practical application, and is abused when it does not receive such application, it is improper to fix any limits to the improvement of the mind, which in proportion to its extension is qualified to effect general good.

"IN general and in sum, says lord Bacon*, certain it is, that *veritas* and *bonitas* differ, but as the "seal and the print; for truth prints goodness, and "they be the clouds of error, which descend in the "storms of passion and perturbation."

THE duties of men are precisely co-extensive with their knowledge. If that be granted, which cannot be denied, that every man is bound to do all the good he can, then follows clearly the obligation of every one to enlarge the powers of his mind, as the only means of extending the sphere of his usefulness.

IT has been observed, in refutation of these remarks, that half the knowledge of which philosophy boasts, withdraws the mind from useful employment, by occupying it with considerations of idle curiosity and unproductive speculation. But if it be enquired by whom this observation has been made, it will appear that literature and science disclaim it; that it has generally arisen from the indolence and envy of ignorance, or sprung from the malice of blasted pretensions. It is true that he whose years revolve in acquiring, without using, learning, is even more selfish and criminal than the miser, as he hoards from society a greater good; and, in this view of the subject, what Bacon says is strictly just;

*Bacon, vol.2 p. 447.

"AS for the philosophers, they make imaginary "laws for imaginary commonwealths, and their "discoveries are as the stars, which give little light, "because they are so high."*

BUT has that science been ever named, the prosecution of which is entirely unconnected with the general good? Has not astronomy, now acknowledged to be the most sublime of studies, which unites whatever is great and astonishing both on the moral and physical scale, been the theme of unconscious ignorance and folly? Has not chemistry been assailed by the too successful satire of illiterate wit? That satire which now fastens on the departments of Natural History and Botany? Has not superstition attempted to identify astronomy and profanity; and for a time succeeded? And yet astronomy [Note A.] now holds, by an undissenting voice, an elevated rank among the sciences; and chemistry, notwithstanding the philosopher's stone, unfolds, every day, its high practical importance; and discoveries, which, at first, promised only cold speculative truth, have produced the greatest practical good. [Note B.]

IT is worthy of remark, that all kinds of knowledge are intimately allied, and that the perfection of one department if science depends as much on the advancement of other departments, as it does on the accurate developement of its own peculiar principles [Note C.] An exclusive devotedness of

*Bacon, vol. 2. p. 537.

the mind to one brance of knowledge, instead of enlarging, will impair it. Instead of furnishing it with truth, it will burthen it with error. Of this tendency Locke relates several whimsical instances.

" A METAPHYSICIAN," he says, "will bring plowing and gardening immediately to abstract notions; "an alchymist will reduce divinity to the maxims of "his laboratory, and allegorise the scriptures into "the philosopher's stone. And I heard once a man, "who had more than ordinary excellence in music, "seriously accommodate Moses's seven days of the "first week, to the seven notes of music, as thence "had been taken the measure and method of creation." He, therefore, who grants it to be necessary that one science should be deeply explored, yields more than the superficial observer imagines. He acknowledges the propriety of applying all the necessary means, and these will be found to embrace a considerable acquaintance with almost every branch of knowledge.

WERE a specification to be made of those circumstances most closely connected with the happiness of man, it would appear in how eminent a degree they are promoted by a cultivated understanding.

UNDER the head of morals, it would appear, that the virtues appropriate to a family would be secured as well as rendered more captivating; secured by the enlightened conviction of the intimate convection between duty and interest: rendered more captivating by their borrowing a new character from the liberal spirit inspired by reason. To the natural tie of parental regard would be added the grateful sensation excited in the mind of a child from the communication of new ideas, and the production, of course, of new pleasures. To the magic of instinct would be superadded the charm of reflection.

THE sense of justice and honesty would be confirmed by the folly of injustice and dishonesty. Supposing a general illumination of mind to prevail, the means of detecting, and the consequences of exposing, dishonesty, would be to easy and serious, that every rational being would see his interest inseparably connected with justice and honesty.

PATRIOTISM, a virtue which has fertilized the barren rock and given the greatest expansion to the mind and the heart, would become a steady and a rational principle. Founded on an unprejudiced attachment to country, we should cease to glory in error, solely because it proceeded from our ancestors. Love of country would impel us to transfuse into our own system of economy every improvement offered by other countries. In this case, we should not be attached so much to the soil, as to the institutions and manners, of our country.

IN physics, it would appear, that in proportion to the extension of philosophical research, new connections and relations are discovered between natu-

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ral objects, which result in discoveries of high practical use; promoting whatever tends to the convenience and comfort of social life, enlarging the sphere of harmless gratification, and giving birth to new, and frequently ingenious occupations.

IT remains to be considered, whether the exercise of the enumerated virtues, be not the only mean of securing real happiness.

NO necessity is believed to exist, to prove, that a system of pure selfishness is hostile in the highest degree to happiness. If this system should find any advocates but those whose object it is to dazzle by ingenuity and wit, instead of convincing by argument, I would appeal to the universal odium attached to an indulgence of those passions which centre entirely in selfish enjoyment. Avarice, drunkenness, monastic seclusion, are all now the objects of impartial execration, while the practiser of these selfish indulgencies holds in as great contempt the world which despises him, and feels himself independent only in wretchedness.

I SHALL not dwell longer on this subject, but assume, from what has been already said, and from that which must obviously suggest itself to every mind, that the exercise of feelings which lead to beneficent actions is the surest pledge of internal happiness.

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WHETHER reason itself would be fertile in the production of virtue need not be decided. It is probable that reason is only that power which directs the passions to their fit objects, and determines the force with which they ought to be applied. Rousseau says, "It is by the "activity of our passions, that our reason improves; we "covet knowledge merely because we court enjoyment, and "it is impossible to conceive, why a man exempt from "fears and desires should take the trouble to reason. "The passions, in their turn, owe their origin to our "wants."*

THE passions, as imparted by nature, are few, but impetuous. The whole energy of the soul here speaks in every word and action. The conduct of one individual to another, in proportion as man obtains a more correct knowledge of duty, becomes the subject of a certain portion, often a moderate one, of praise or blame, of reward or punishment. And, accordingly, civilized man is as cautious in pronouncing an opinion on the conduct of the person who invites his strictures, as unbridled passion is impetuous and rash. The last knows no gradations between virtue and vice, and of course loves or hates in the extremest degree. The consequence is, that man is miserable perhaps from the consciousness of ill directed vengeance or misapplied regard, as from the sense of undeserved resentment.

*Rousseau on Inequality of mankind, 8th Edit. p. 40.

IN proportion to the advancement of the arts and sciences, the passions are increased in number, and abridged in force, by the diversity of objects which solicit their exercise. Man, reduced from a sullen state of independence, becomes the subject of innumerable wants, the centre of innumerable pleasures. Avarice, so congenial to ignorance and indolence, is robbed of more than half its violence by the love of pleasure, and a regard to popular opinion. It never fails to be as much weakened in the vortex of activity, as it is cherished in the listlessness of seclusion. In large commercial towns there are few misers. In monasteries they abound. Besides the ambition of acquiring more keeps afloat immense riches, which circulate till they become the inheritance of an heir, who seldom feels a disposition to hoard them.

PITY is said by some writers to be the strongest passion of nature. But how does it operate?—Upon every object it meets. Accident accomplishes every thing. Entirely mechanical, it as frequently encourages vice, as it relieves virtue. Whereas knowledge produces discernment and discrimination. The benevolence of an improved mind is virtue, because it aids merit in distress; natural pity is often vice, because it is blind, and as frequently assists the wicked as the good; perhaps oftener, as virtue is more averse to solicitation than vice.

LET us consider the different effects of pity and benevolence, as here distinguished, on the person who exercises them. Pity is a mere natural impulse; there is no merit in obeying its voice; the good which it does is forgotten as soon as accomplished; all the happiness it affords is confined to a moment, and this is an unreflecting happiness; it is the happiness of an infant.—Benevolence, on the contrary, is never practised without reflection. It chooses its objects with care, which when chosen it is liberal in rewarding. It does not give to depravity the debt due to virtue, and thereby generate self-reproach. Virtue and merit are its creditors, to whom it ever struggles to be just. Gratitude, almost unknown to the dispenser of pity, is the offspring of benevolence. Remembrance recals, perhaps heightens, the pleasures excited by the good effected; and he, who is actuated by enlightened benevolence, is amply rewarded by his own feelings, independently of the treatment he may receive from the object of his bounty, or the propitious influence of his actions on his future peace.

THE same remarks, illustrating the difference between the passions of the ignorant and the wise, might be extensively applied with but little variation. Suffice it in addition to say that with the wise, inclination is supplanted by duty, caprice by consistency. Emulation and competition too come in with all their forces, and, perhaps, produce more virtue in the world than they found in it. [Note D.]

HE who has been accustomed to feel within himself the resource of reflection, and the capacity of

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improvement, delights in abstracting his attention from grovelling pursuits, and in disengaging himself from the sordid cares of low occupation. However impossible it be for him entirely to withdraw himself from these engagements, yet he always possesses an unexhausted treasure, on which he may draw, when oppressed with them. Neither the mind nor the body seem designed for one uniform employment. The more extensive the objects, therefore, within the reach of man, the larger is his circle of enjoyment. History enforces the truth of this remark. Who more happy as well as distinguished, than they who alternately eachanged the plough for the closet; who now procured food for the body, and now sought food for the mind? Who more unrivalled in tranquil pleasure, in unambitious retirement, in splendid consideration, than Cincinnatus?

THAT man seems, on the whole, to be the most happy, who possessed of a large stock of ideas, is in the constant habit of encreasing them, and whom every hour of his existence renders more informed. The energy of such a mind is almost without limits; it admits of constant activity; for when fatigued with one train of ideas, it finds repose in another. A rich variety of enjoyment is ever before it, the bare consciousness of possessing which is sufficient of itself to make it happy.

SOME notice is due to the objections to the connection between knowledge and happiness. It is said that a refinement of ideas disinclines the mind

to an attention to common objects, to which a very moderate degree of reflection is equal. This objection, if it has any present force at all, would be wholly removed by that knowledge becoming common which is now rare. We now find it to be the general exclamation that prosperity is altogether owing to accident, and this remark is sanctioned, in some measure, by the concurrence of the wise as well as the uninformed. This arises from the imperfection of human knowledge, whereby men obtain a good desired, not through the fit means as discovered by reason, but as suggested by accident. Hence the inclination is so often repugnant to availing itself of the means of acquiring a desirable object, that it is frequently coerced into them, contrary to its wishes. Hence the affairs of the world are called a lottery, where fortune presides, and reason is blind.

AS, however, every effect is inseparable from its cause, and as the events of this life, which men most covet, depend upon causes, which the improved mind without doubt possesses the power of discovering, the time may and probably will arrive, in which by far the greater part, if not the whole, of those things, at present the gift of accident, will be the reward of virtue and reflection. It will then be as great a phenomenon for wisdom not to be succeeded by prosperity, as it is now to be connected with it, even in reference to those objects which it ever will deem subordinate.

ONE philosopher of great distinction, it is granted, has said that were man to consult his real happiness, he would never reflect; intimating that the act of reflection is injurious to health. This aspersion on science can be traced, as it regards Rousseau, to no better origin, than that of a mind, inconsistent with itself, and discontented with every present enjoyment. The mind of Rousseau was, without doubt, a great one; it emitted, as copiously as genius or fancy could desire, the sparks of a noble intellect, which dared to disdain the shackles of prejudice, and break the chains of ignorance. But it must be allowed, that in those cases which admitted of personal application, he grosly erred, and generally suffered his strong sense to be overruled by his inexplicable feelings. Complete refutation, however, will be the portion of this injurious remark, by considering the persevering zeal, which has characterized the conduct of the cultivators of science; by considering their unanimous opinion that the moment which gives birth to a new thought is a period of unrivalled enjoyment, which has been compared to the feelings of deity at the creation; [Note E.] and lastly, by considering that longevity has, in a remarkable degree, been the reward of those, who have cultivated science. Let any one, who doubts this fact, consult a biographical dictionary, and all the prejudices he ever possessed on the subject must vanish; he will grant that as the mind depends on the exercise of the body for its vigor, so the health of the body, in its turn, is promoted by the active employment of the faculties of the mind.

ONE great objection cannot be here overlooked; its discussion is highly important from its connection with numerous prejudices, and particularly with the passion of avarice. It will be said that though refined happiness be intimately connected with virtue and knowledge, yet that this kind of happiness was never designed for the mass of any nation, as their subsistence depends entirely on labour, and the productiveness of labour depends on the time devoted to it.

IT only requires a zealous disposition to embrace *what ought to be*, instead of clinging to *what is*, to disarm this objection of all its force. It is granted that a small portion of that time, which is at present occupied by the labour of the body, will, should these ideas be adopted, be absorbed in the exercise of the mind. But it should be observed;

1. THAT it is not true, as implied in the objection, that the mind and body are incapable of contemporaneous employment. So far is this from being a fact, that some activity of body is absolutely necessary to vigorous reflection. The more severe the reflection, the more likely is the student to be involved in even involuntary exercise. Viewing this objection with the greatest partiality, it can only apply to those studies that require the highest abstraction of mind, which will forever be confined

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to a few. Those trains of thought, which are connected with practical improvement, will be aided rather than impaired by labour, if it be not uncommonly severe.

2. THE actual labour necessary to subsist man is much less than that which occupies the whole of his time. The hours at present devoted to labour are about twelve. Let us suppose these to be abridged by bringing them down to ten. A question occurs whether this diminution of time will lessen the mass of articles of necessity or convenience fabricated?—The solution of this question either affirmatively or negatively is of little consequence, though from the first suggestions of the mind it would seem important. It is not probable it would produce the diminution supposed; because ten hours of active labour may in their result be equal to twelve; as there is a protraction of labour destructive of all energy. This is so abundantly illustrated in the case of slaves, compared with freemen, that the fact needs only to be mentioned to be decisive; but yielding for a moment that ten hours of manual labour will not produce so much as twelve, will not more be gained by improved modes of labour, than is lost by this dereliction of two hours? Will not the habit of reflection and progressive improvement continually devise new means of accomplishing a given object? Have not the powers of machinery already given a new creation to manufactures? And is not agriculture equally susceptible of improvement?

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BUT granting that this abridgment of labour would diminish the articles of use, is it unequivocal that this effect would be an evil? The necessaries of life would still be produced in abundance. The conveniencies of life produced would be fully equal to a moderate indulgence of its pleasures. The only deficiency existing would apply to articles of luxury. And whether these ought to be encouraged or repressed cannot be a question in a state of society in which every man is a candidate for equal happiness. An indulgence in luxury is a selfish enjoyment, which may be said to seduce every one from his duty. The less, therefore, it prevails, the better for virtue and general happiness.

3. THE relative wealth of individuals, under this arrangement, would remain the same with that under the old one, as far as it applied to the citizens of the United States. Some small difference might be produced between the relative wealth of the United States and that of foreign nations; but its effects seem too unimportant to be dwelt on.

LET us, then, consider a moderate increase of the hours of reflection, and a small decrease of those of labour, as a leading feature in a system of republican education. He, who thinks frequently, imbibes a habit of independence, and of self-esteem, which are perhaps the great and the only preservatives of virtue. Let us consider this feature as new, and as one which would be happily distinctive. Let us consider it as the prerogative of political virtue to ennoble man, as much as it is the assumption of political vice to degrade him.

A REVIEW of what I have written convinces me that I have entered a field which seems to acknowledge no limits. Points of morality and expedience occur in profusion, whose elucidation still demands the highest talents, after having employed, for ages, the deepest powers of research.

IN the subsequent part of my remarks, I shall, to avoid prolixity, aim at the most rigid concisemess, and trust almost entirely to the reader for an examination of what I state.

THE diffusion of knowledge, co-extensive with that of virtue, would seem to apply with close precision to a republican system of education, because;

1. AN enlightened nation is always most tenacious of its rights.

2. IT is not the interest of such a society to perpetuate error; as it undoubtedly is the interest of many societies differently organized.

3. IN a republic, the sources of happiness are open to all without injuring any.

4. IF happiness be made at all to depend on the improvement of the mind, and the collision of mind with mind, the happiness of an individual will greatly depend upon the general diffusion of knowledge and a capacity to think and speak correctly.

5. UNDER a Republic, duly constructed, man feels as strong a biass to improvement, as under a despotism he feels an impulse to ignorance and depression.

WE have now reached the goal of the preceding speculations. The necessary limits to an essay of this nature have prohibited minute illustration; but it has, we hope, been made to appear, with sufficient perspicuity, that human happiness depends upon the possession of virtue and wisdom; that virtue cannot be too highly cultivated; that it is only secure when allied with knowledge; and of consequence that knowledge itself cannot possibly be too extensively diffused. It follows that the great object of a liberal plan of education should be the almost universal diffusion of knowledge.

BUT as knowledge is infinite, and as its complete attainment requires more time than man has at his command, it becomes interesting to assign;

I. THE time fit to be devoted to education.
II. THE objects proper to be accomplished; and
III. THE manner of accomplishing them.

I. *THE time fit to be devoted to education.*

PHILOSOPHY, which is but another word for experience, has decided the happiness of man to depend upon the labour of the body and the exercise

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of the mind. It had been well for mankind, had the human race in its earliest age been under the control of principles of legislation, which by a judicious apportionment of the hours of reflection to those of labour, had produced in infancy and youth habits destined from their strength to remain unimpaired in advanced age. Had the voice of philosophy dictated such a system, it would have been established on these principles. Bare subsistence requires certain articles, which are the product of labour. These are necessaries of life, and must be obtained by labour. Convenience demands a further supply, the furnishing of which would occupy an additional period of labour. This convenience is essentially connected with happiness, mental as well as corporeal. Labour would, therefore, have been called upon to satisfy the claims of necessity and convenience; it would have been unseduced by the allurements of luxury.

UNFORTUNATELY for mankind no such system has been adopted. It has scarcely even been thought of. The novelty of the plan forms no objection to its truth. If it possess decided advantages, let us dare to believe human virtue equal to its accomplishment.

WE have seen that in a nation, in which the hours of labour should be abridged, and those of reflection increased, no injury would be sustained by individuals, and little, if any, by the nation itself.

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IT were a vain attempt, however, instantaneously to inspire with a love of science men from whose minds reflection has long been alienated. The improvement proposed must be the effect of a system of education gradually and cautiously developed.

PREVIOUSLY to any prospect of success, one principle must prevail. Society must establish the right to educate, and acknowledge the duty of having educated, all children. A circumstance, so momentously important, must not be left to the negligence of individuals. It is believed, that this principle is recognised in almost all our state constitutions. If so, the exercise of it would not be contested. Indeed, whether at present acknowledged or not, it would produce such beneficial effects, as well in reference to the parent as the child, that a general acquiescence might be relied on [Note F.]

HAVING contemplated in reference to man an abatement of two hours of labour, the next object of enquiry is what time should be devoted to the education of youth. It should unquestionably be much larger; as during this period the mind is unimproved; as impressions of the greatest strength are rapidly made; and as the future biass of the mind entirely depends upon the improvement of these impressions. The period, however, should have its limits. Study should never be continued after it becomes oppressive. The preceptor should be as cautious in using every mean necessary to prevent dis-

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gust, as he ought ot be zealous in exciting a thirst of knowledge. Without aiming at rigid precision, in considering the claims of labour and study, we shall not, perhaps, materially err in assigning four hours each day to education.

II. *THE objects proper to be accomplished.*

IT is necessary that the principle of an universal diffusion of knowledge should be in the highest degree energetic. This is a principle which cannot be too extensively embraced; for it is too true, that all the efforts of an enlightened zeal will never make a whole nation as well informed as its interests would prescribe.

BUT this necessary limit forms no objection to every practicable extension of it. We shall be furnished with irrefragable evidence of its beneficial tendency, on considering that knowledge has only produced injurious effects, when it has been the subject of monopoly. The efforts of ignorance to oppress science have excited a spirit of retaliation, which we must not be surprised at beholding, in its turn, its own avenger. The moment, however, which marks the universal diffusion of science, by withdrawing the temptation to, as well as the means of, injury, will restore knowledge to its original purity and lustre. It is with knowledge, as with every other thing which influences the human mind. It acts precisely in proportion to the force of the object acted upon. As the beggar cannot corrupt by gold the beggar; so neither can opulence corrupt opulence. In the same manner, equality of intellectual attainments is a foe to oppression; and just as mankind shall advance in its possession, the means as well as the inducement to oppress will be annihilated. We are correct, therefore, in declaring a diffusion of knowledge, the best, perhaps the only pledge of virtue, of equality, and of independence.

LET us, then with mental inflexibility, believe that though all men will never be philosophers, yet that all men may be enlightened; and that folly, unless arising from physical origin, may be banished from the society of men. [Note G.]

THE ideas already expressed, and those which succeed, must be understood as applicable to a system of general education. They only prescribe what it is necessary every man should know. They do not attempt to limit his acquisitions. Wealth and genius will always possess great advantages. It will be their prerogatives, if properly directed, to carry improvement to its highest eminences.

IN forming a system of liberal education, it is necessary to avoid ideas of too general a character, as well as those which involve too minute a specification. Considerable latitude must be allowed for the different degrees of natural capacity, and the varying shades of temper and biass. It seems, therefore, fit to lay down principles which possess properties common to every mind, and which will, of course, in their application, admit of few, if any, exceptions.

THE first great object of a liberal system of education should be, the admission into the young mind of such ideas only as are either absolutely true, or in the highest degree probable; and the cautious exclusion of all error.

WERE man able to trace every effect to its cause, he would probably find that the virtue or the vice of an individual, the happiness or the misery of a family, the glory or the infamy of a nation, have had their sources in the cradle, over which the prejudides of a nurse or a mother have presided. The years of infancy are those in which the chains of virtue or of vice are generally forged. First impressions are almost omnipotent. Their reign is silent, but not on that account the less secure. The mind no sooner begins to unfold itself than it grasps with eagerness every new idea. Intoxicated, as it were, with pleasure at its reception, it surrenders itself more to enjoyment than reflection. Indeed, it has now the capacity to enjoy, but not to reflect. In proportion to the length of time any idea occupies the mind, does it acquire strength and produce conviction. And no sooner have these ends been accomplished, than it constitutes itself the judge of every other resembling or opposing idea. Hence it tyrannizes with despotic authority.

IF this view be correct, should it not be thought treason against truth and virtue, to instil prejudice and error into the young mind? If this be treason against truth and virtue, what shall we say of those who inculcate principles which they know to be false, and attempt in this way to establish systems that only exist in the midst of human carnage and destruction?

WHETHER we consider man's existence as terminated by the grave, or view him, as he doubtless is, the heir of a future life, we must consider his happiness as altogether dependent on the observance of certain moral principles. The universality with which these have been received may be considered as the test of their truth. These principles are few and simple. As the mind expands they should be explained. They require no other aid than clear illustration. The unperverted understanding acknowledges their truth as it were by intuition. [Note H.]

LET then those truths in which all men agree be firmly impressed; let those which are probable be inculcated with caution, and let doubt always hang over those respecting which the good and the wise disagree. Above all things let the infant mind be protected from conviction without proof.

BUT it will be said that in almost all the departments of a general plan of education, the perusal of approved books must be chiefly relied on. The indispensable economy of arrangements which are to pervade a whole society, will prohibit the employment of preceptors of either great or original talents. It will therefore be fit that the preceptor, instead of inculcating his own immature ideas, should be guided by prescribed works. It is asked, where performances explaining and enforcing plain and undeniable truths, and avoiding prejudices or falsehoods, are to be found? Such productions are acknowledged to be rare. It is also granted that this difficulty presents one of the most serious obstacles to successful education. But it is now insurmountable. It is attempted to be removed, as will appear hereafter, by offering large rewards for books of this nature, and by inciting the learned by other inducements to embark in so noble a service. At present we must be satisfied in giving the preference to those works which abound most with truth and are the most exempt from error.

THE elements of education, viz. reading and writing, are so obviously necessary, that it is useless to do more than enumerate them.

OF nearly equal importance are the first principles of mathematics, as at present almost universally taught.

A TOLERABLY correct idea of Geography would seem, in a Republic especially, to involve great advantages. The interest of the mercantile part of the community is closely connected with correct geographical knowledge. Many important departments of science include an accurate knowledge of it. But the most important consideration is that which contemplates the United States as either allied in friendship, or arrayed in hostility, with the other nations of the earth. In both which cases, it becomes the duty of the citizen to have just ideas of the position, size, and strength, of nations, that he may as much as possible, confide in his own judgment, in forming an opinion of our foreign relations, instead of yielding his mind to a dangerous credulity. A most interesting part of Geography relates to a knowledge of our own country. Correct information on this subject will always conduce to strengthen the bands of friendship, and to dissipate the misrepresentations of party prejudice.

THE cultivation of natural philosophy, particularly so far as it relates to agriculture and manufactures, has been heretofore almost entirely neglected. The benefits, however, which it would produce, are great, both as they regard the happiness of the individual, and as they regard national wealth. Many of the labours of the farmer and the mechanic, so far from forbidding reflection, invite it. Thus the constant developement of new beauties in nature, and the almost as constant production of new wonders in art, extort admiration from the most ignorant, and even impress their minds with considerable delight. And yet how little do they know of the energies of nature or art? Lost in the contemplation of effects, the tribute of a grateful mind finds vent in simple wonder.

IF we reverse the scene, and behold the farmer enlightened by the knowledge of chemistry, how wide a field of reflection and pleasure, as well as profit, would acknowledge his empire?

THE ingenuity of the mechanic would not long remain passive. Repeated efforts at improvement would often prove successful, and be the source of new and rapid wealth. At any rate in all these cases, whether prospered with the expected success or not, an adequate compensation would be conferred on the mind thus employed, whose thoughts generally bring with them their own reward.

THE circumscribed advantages, attending Geographical knowledge, will be greatly enlarged by a liberal acquaintance with History. In proportion as this branch of education shall be cultivated, men will see the mighty influence of moral principle, as well on the private individuals of a community, as on those who are called to preside over its public concerns. It will be distinctly seen, that ambition has generally risen on a destruction of every sentiment of virtue, and that it much oftener merits execration than applause. Power, long enjoyed, will appear to be hostile to the happiness, and subversive of the integrity, of the individual in whom it centres. Fanaticism and superstition will appear surrounded with blood and torture. War will stand forth with the boldest prominence of vice and folly, and make it, for a while, doubtful, whether man is most a villain or a fool. In short the mirror which

history presents will manifest to man what, it is probable, he will become, should he surrender himself up to those selfish pursuits, which centering in his own fame alone, have ennabled him without horror to wade through the blood and the tears of millions.

THIS horrid truth, confirmed by every page of history, will restrain, as it undoubted has restrained, the indulgence of furious passion. The immortal admiration attached to great and disinterested virtue, the immortal detestation inseparable from great and selfish vice, will furnish the mind at once with the strongest incentives to the one, and the liveliest abhorrence of the other.

THE second leading object of education, should be to inspire the mind with a strong disposition to improvement.

IT is acknowledged that science is still in its infancy. The combination of ideas is infinite. As this combination advances the circle of knowledge is enlarged, and of course, the sphere of happiness extended. At present science is only cultivated by a few recluse students, too apt to mingle the illusions of imagination with the results of indistinct observation. Hence the reproach that theory and practice oppose each other. But no sooner shall a whole nation be tributary to science, than it will dawn with new lustre. To adopt a physical illustration, its rays may be expected to meet with little absorption from ignorance, but to be reflected with additional lustre, from every object they strike.

THE most splendid discoveries have not been made by philosophers of profound erudition and abstracted reflection, but by men of moderate attainments and correct observation. They have proceeded from steady and patient observation.

WERE the progress of a mind to improvement attended with no other effects than internal delight, it would still deserve the highest rank among those objects which produce happiness. Banishing from the mind all those sensations of indifference, ennui, and vacancy, which produce effects the more cruel from their being almost wholly without remedy, it would give to existence a thousand new charms; not fleeting, but constant and always at command. The periods of youth and of active life would be invigorated, the close of existence would become a blessing instead of a burthen. Is there any thing in existence more interesting than an old man, whose mind is stored with wisdom, and whose heart is full of sensibility?

WERE it supposed probable that any objection would be made to a vigorous spirit of research, an appeal might be made to the words of Dr. Clarke, alike eminent for distinction in virtue and science: "A free and "impartial inquiry into truth is far from being repre- "hensible. On the contrary, it is a disposition which "every man ought in himself to

"labour after, and to the utmost of his power en- "courage in others. It is the great foundation of "all our knowledge, of all true virtue, and of all "sincere religion."

THIS progressive improvement would be promoted, in the third place, by inspiring youth with a taste for, and an attachment to, science, so firm, that it should be almost impossible to eradicate it in the subsequent periods of life.

FOR this purpose studies which address themselves to the heart, as well as those which require strong mental attention, should invite the exercise of their thoughts. Rewards should be liberally bestowed, as well those which furnish the means of moderate pleasure, as those which confer distinction. Coercion should be seldom, if ever applied. [Note I.]

BUT this great object would be assisted, more than by any other consideration, by—

RENDERING, in the fourth place, knowledge as highly practical as possible.

THIS idea has been already noticed. But it merits a more extensive discussion. Next to the first object it claims the greatest notice.

ALL science ought to derive its rank from its utility. The real good which it actually does, or is capable of doing, is the only genuine criterion of its value. Man may indulge himself in sublime reveries, but the world will forever remain uninterested in them. It is only when he applies the powers of his mind to objects of general use, that he becomes their benefactor; until he does this he is neither entitled to their gratitude or applause.

HE is the best friend of man, who makes discoveries involving effects which benefit mankind the most extensively. Moral truths are therefore of importance but little short of infinite. For they apply to numbers which almost evade enumeration, and to time which loses itself in eternity. These truths, all agree, are not to be sought in the cloister. They are only acquired by uniting the calm and patient reflection of retirement, with the bold and penetrating observation of active life.

IN physics, the happiness of mankind is in the highest degree increased by discoveries and improvements connected with agriculture and manufactures. These two occupations employ nine-tenths of most communities, and a much larger proportion of others. Does it not then become an interesting enquiry, whether it be not expedient in infancy and youth to communicate to the mind the leading principles of nature and art in these departments of labour, not only by a theoretic expolition of them, but also by their practical developement.

IF almost the whole community be destined to pursue one or other of these avocations from necessity,

and if it be the duty of an individual to support himself, whenever he can, by an exertion of his own powers; and if these can only yield a sure support from an ability to be acquired in youth to prosecute a particular branch of agriculture or mechanics, does it not seem to be the duty of society to control education in such a way as to secure to every individual this ability? If this ability existed, how much misery would be annihilated, how much crime would be destroyed? Even under a government,* in which the happiness of men does not appear to have been the leading object, the nobility were obliged to be instructed fully in the principles, and partially in the practice, of a particular trade.

SHOULD, however, the justice of abridging natural right in these cases be doubted, and its expedience denied, the propriety of a union of practical with theoretic instruction will not be contested in reference to those who are designed for agriculture or mechanics.

NAKED speculation is either unintelligible or uninteresting to the young mind, while it delights in examining external appearances, and often in searching after their causes. Those objects which have engaged our earliest, and surely in some respects our happiest days, are cherished and pursued by the mind with increasing delight in advanced and old age. From this plain view of the subject, it appears that in youth the addition of practical to theoretical knowledge would add to its charms; while in maturer age the blending theoretic with practical knowledge would render labour more agreeable and engaging.

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* In France.

AS the period of education will, it is probable, in most instances, be protracted till the child shall be engaged in preparing himself for some employment in life, it would be important to confine his attention, in a considerable degree, to the acquisition of that kind of knowledge which would be of the greatest practical use in the profession for which he is destined. Give the mind an object worthy of its efforts, and you may rely upon their being made. In this case tha child would realise the connection between its present pursuits, and its future prosperity, and this impression could not fail to kindle new ardour in its youthful breast.

THE fifth object should be the inspiring youth with an ardent love for mankind. To accomplish this end, the preceptor should cautiously avoid instilling into the mind of his pupil a mean idea of human nature. The pages of the moralist by debasing man have aided that degeneracy which they deprecate. We should not even convey a suspicion of the honesty of him whom we wish to be virtuous. Those who have led the public mind, so far from attending to this maxim, have almost universally pourtrayed the heart and conduct of man as infinitely depraved; and we have often beheld the gloomy spectacle of a misanthropic infant. If we examine the tendency of the unperverted principles of nature, we must acknowledge their hostility to that suspicion and jealousy which have proceeded from the force of education. The delight which we all feel on contemplating the absence of suspicion, is an evidence of the triumph of virtue and nature. The child has no doubt of the honesty of those about him, until his mind has received an artificial biass. Having received this unfortunate biass, and looking upon his fellow-beings as hostile, as he enters on life, he treats them with suspicion; and perhpas, on the supposition that they would pursue their own interest even to his injury, he hesitates not to pursue his to theirs. This aggression, on his part, cannot fail to produce from them that conduct which he has been taught to expect; and thus irrationally is strengthened a conviction dictated by prejudice.

WE know, in our intercourse with the world, that confidence is the parent of friendship, which forbids its subject to do an act base or dishonourable. On the other hand, it is alike evident that distrust produces enmity, and that enmity will often dictate, in the paroxysm of resentment, a mean and disgraceful action.

IN whatever light this subject is viewed by reason, it will appear that men are the creatures of sentiment, and that their virtue is often greatly,

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sometimes altogether, dependent on the opinion entertained of them by others. Let us then embrace the sentiment so forcibly expressed by Sullivan, "It is "not possible," says he, "for a sane mind, for any "continuance, to look upon mankind, either as emmets, "below his serious attention, or as monsters, more "worthy of his hatred than his regard."

III. *THE manner of accomplishing the objects of education.*

THIS branch of the subject may, in many respects, claim superior importance to the other branches. It involves a more detailed statement, and more minute and specific ideas, than those which have been already discussed.

IT is to be feared, however, that the necessary specification of small objects which it requires to render it clear or useful, may lessen, in the minds of some, the dignity of the subject, and expose it to the edge of ridicule. But it should be considered that as education itself altogether consists in a vigilant attention to small objects, and would be wholly defeated without such attention, so that system of education, other considerations being equal, must be the best, which, in these small objects, leaves the least to error, negligence and caprice. As in the natural world the boundless ocean takes its source in innumerable petty springs, so the mind, invigorated with extensive acquisitions, acknowledges its dependence on the humblest ideas.

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BEFORE we proceed to adjust the several parts of the system, two interesting enquiries present themselves for solution.

I. AT what age education should commence?

II. SHOULD education be public or private?

I. EVERY correct view of human nature shews the young mind, though tender, to be capable of great improvement. The injury it so often sustains from yielding to superstitious notions, by being sacrificed to unmanly fear, and by being wedded to numerous prejudices, abundantly attests the influence of certain ideas on the mind, which had it been honestly directed, would have embraced truth instead of delusion, and courage instead of pusillanimity. Mark the first dawnings of the mind, and say if the infant exhibit any evidence of attachment to falsehood? On the contrary, with the most engaging simplicity, you behold it giving expression to truths the most obvious. Regard the interesting credulity with which the child hears a marvellous story, until its mind labour under the oppressive burthen of a tissue of supernatural incidents. We may then assume it as an undeniable fact that an attachment to truth is the property of the unperverted mind.

WHILE this principle is in its vigour, it is infinitely important that the mind should be as highly exercised as possible. But, it is said, that it should not be fatigued, much less oppressed. Granted.

But, let it in reply be remarked, that at no period of our life, as at the earliest, are we, in some respects, so capable of a constant exercise of our faculties. Every object around, every idea within, is then new. Novelty is the source of our highest enjoyment; of course not an object impresses the senses, not an idea is formed in the mind, which does not yield the most exquisite delight. Why is the remembrance of the scenes of childhood so dear to us, but from the interesting recollection of scenes

"Forever varying, and forever new."

ON this branch of the subject, we may gather correct ideas, by attending to the remarks of a writer of antiquity, who has for the most part united with masterly skill philosophy and a knowledge of human nature. Quintillian says,
"Some have thought that none should be instructed in letters
"who are under seven years of age, because that early period
"can neither comprehend learning nor endure labour.

"BUT what can they do better from the time at which
"they are able to talk? For something they must do. Or
"why should we slight the gain, little as it is, which
"occurs, before the age of seven? For certainly, however
"little that may be which the preceding age shall have
"contributed, yet the boy will be learning greater things
"in that very year, in which he would otherwise have been
"learning smaller. This, extended to several years,
"amounts to a sum; and whatever is anticipated in infancy, is an acquisition to the period of
"youth.

"LET us not then throw away even the very first
"period; and the less so as the elements of learning re-
"quire memory alone, which is not only found in little
"boys, but is very tenacious in them."

IT is true, that the measure of knowledge which infancy will receive is small. But in most systems of education it has been injudiciously restricted. The mind has lost half its vigor by being oppressed with the nomenclature of science. Languages have been exclusively forced upon it; and it has been compelled to believe legitimate science to be as unmeaning and as barren as the words which it has acquired.

HAD a different plan been pursued; had our native language only occupied the attention until well understood; had the simple elements of morals and physics received concurrent inculcation, intellectual strength might have been secured instead of being spent. The mind, engaged in objects intimately connected with its own happiness, and the happiness of those around it, would have imbibed a love of knowledge, which would probably never have been lost. [Note K.]

THESE remarks are forcibly illustrated by a luminous observation of Montesquieu. "Another "advantage," says he, "their (the Ancients) education had over ours; it never was effaced by contrary impressions. Epaminondas the last year of "his life, said, heard, saw, and performed the very "same things, as at the age in which he received "the first principles of his education."

ONE consideration may deserve some attention, though it is not known hitherto to have received any; and as it flows from a general law of nature, its truth is confided in. All animals excepting man are submitted almost wholly to their own efforts as to subsistence and welfare, as soon as they have acquired physical strength sufficient to protect them from the invasion of force. No animal is known to exist which does not require a certain portion of sagacity to guide it. This sagicity, it may therefore be fairly supposed to possess as soon as it attains its physical manhood. Man alone, in his present state, passes a course of years in corporeal manhood, and mental infancy. May not the idea be hazarded, that this has arisen from false education, which has retarded the progress of the mind, and protracted the period of mental infancy beyond the limits assigned it by nature.

FROM these considerations, it appears, that the earlier the mind is placed under a proper regimen, the greater is the probability of producing the desired effects. Some years must be surrendered to the claims of maternal regard; some will elapse before the child is able to attend to any thing but

those external objects which irresistibly force themselves on its notice.

MAKING an allowance of five years, for these unavoidable sacrifices, and for the acquisition of those elements of knowledge which are with facility acquired in any situation, we arrive at the period of life most proper for commencing a system of general education.

IT is acknowledged that there is something arbitrary in fixing the period of commencing the education of youth, as the mind varies in different persons. Still however, it seems necessary that age should decide the time fit for beginning education, which on the whole, with perhaps few variations, will be found the least exceptionable mode of giving to this part of the system a feature definite and certain; a feature which shall not be under the control of parental weakness or ignorant caprice. If at the age of five, the mind, in some children, be too tender to receive much, an intelligent instructor will be satisfied with imparting little. No danger need be apprehended from intense application at this period of life. Every idea formed in the mind will be simple, and it is only in the combination of ideas that much mental vigor is required.

II. *SHOULD education be public or private?*

THE most distinguished talents have been engaged in the discussion of this subject; and here, as in most controversies of a speculative cast, we find a great diversity of sentiment. Quintillian and Milton are warm in their eulogium on a public, while Locke is equally animated in his praise of a private system of education. The great argument, which may be called the centre of all others urged, is the production of emulation by a public education; while the great objection made to public education, is the sacrifice, alleged to be produced, of morality and honesty.

AS there is, undoubtedly, truth on both sides, it becomes necessary to consider what weight the alleged advantages and disadvantages ought to possess in determining the preference of the judgment to one over the other system. It will, perhaps, be possible to reconcile the apparently conflicting ideas, in such a way, as to make the result of benefit produced infinitely larger than the risque of injury sustained.

THE early period of life is under parental and especially maternal control. The solicitude of a mother is now the best, the only protection, which the child can recieve. Some years elapse, before the mind seems capable of being impressed with true or false knowledge in a degree sufficient to influence its future expansion, and during this period, it is fortunate that we have not occasion to regret the unenlightened state of the female mind. But though these years do not mark much strength of mind, yet they rapidly unfold and form the dif-

position, which seldom fails to receive a virtuous bias from a mother, who, however vicious herself, feels deeply interested in the virtue of her offspring. Hence those amiable affections are excited which are the ornament of human nature. Before the age of five the child seldom feels a disposition to do an immoral thing; and even if it should exhibit such a symptom, the temper is so flexible, that it easily yields to a more virtuous direction.

THE young mind, having passed five years of its existence, free from much corruption, and a plan of education being now commenced, it becomes an object of consideration whether the child should remain with its parents, or be separated from them.

AS a large portion of parental solicitude still exists, which alone seems capable of securing a vigilant attention to those little indications of temper and mind which now so profusely appear, it seems highly important that the child should still remain under the immediate control of parental authority. That affection which, on the part of the child, is but half formed, will have time and opportunity to gain strength, a love of domestic tranquillity will be produced, and both these principles will form a firm shield to virtue.

ON the other hand, the daily attendance at school will withdraw the mind of the child from an *entire* dependence on its parents; will place it in situati-

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ers demanding the exercise of its faculties; and will strengthen, instead of weakening, its attachment to domestic scenes. To be deprived of that which we love is in some degree painful to us all; to children it is painful in the highest degree. Yet a habit of voluntary or cumpulsory abstinence from pleasure is absolutely necessary to human happiness.

THE child, in this situation, having its time divided between school, the hours of diversion, and those spent in the house of its parents, will, perhaps, remain as free from a prostration of morals, as can be expected in infancy. This, indeed, is the plan, which universally prevails in the civilized world, and its universality is certainly some argument in its favour.

LET this plan, partly domestic and partly public, be pursued till the mind begins boldly to expand itself, and to indicate an ability and an inclination to think for itself. The commencement of this capacity of combining ideas takes place about the age of ten. We have now reached the period which claims the closest attention. The mind now feels its vigour, and delights in displaying it. Ambition is kindled, emulation burns, a desire of superiority and distinction are roused.

THIS, then, appears to be the era, if ever, of public education. The indulgence of parental tenderness should now be exchanged for the patient and

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unobstructed exercise of the mental powers. Let us attend to the advantages of the two rival systems at this period.

WITH regard to the plan of public Education;

1. EMULATION is excited. Without numbers there can be no emulation. It is founded on the love of distinction. In a private family this distinction cannot be acquired.

2. AN attention to study, when the child is removed from the house of its parent, may be uninterruped; whereas while it resides with him a thousand trifling, menial, avocations, will always take precedence. From this results the conviction in the mind of the child that study is altogether subordinate to the objects to which it is compelled to attend.

3. BUT, above every other consideration, the system of public education, inspires a spirit of independent reflection and conduct. Removed from a scene, where it has little occasion to think, and less to act, the child now finds itself placed in a situation free from rigid parental authority. [Note L.] Placed in the midst of objects of pursuit, its preference of one object to another, is often determined by its own volition. Hence reflection is excited; and with children there is certainly no danger of too much thought;—the only apprehension is that there being too little.

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LET a spirit of independent reflection animate a large number of even youthful minds, and the acquisition of useful truths will soon be rapid. This spirit, aided by the instruction of enlightened precepts, must give an undeniable ascendency to the public over the private plan.

ERROR is never more dangerous than in the mouth of a parent. The child, from the dawn of its existence, accustomed to receive as undoubted every idea from this quarter, seldom, if ever, questions the truth of what it is told. Hence prejudices are as hereditary as titles; and you may almost universally know the sentiments of the son by those of the father. [Note M.] Now by education remote from parental influence, the errors of the father cease to be entailed upon the child—Still farther, the child, having acquired true ideas, very often, from the superior force of truth, dissipates the errors of his parent by the remonstrances of reason.

AS education professes to improve the state and character of men, and not barely to oppose their declension, it must follow that domestic education is improper, as it does no more, even if successful, than secure the last at the expence of the first.

WHEN we consider the argument urged against public education (for only one is urged with any tenacity) we shall find that the evil it deprecates arises from the imperfection of human nature, more than from any appropriate and exclusive property of public education.

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"WHEREVER there are numbers of children assembled together, there will be mischief and immorality." This is true; but is it so extensively true as to countervail the numerous advantages which have been but partially stated? Is it equal to the injury sustained by the mechanical adoption of parental error or vice? More mischief, more immorality, have sprung from this source, than from the one complained of. On the other hand does not the conduct of children, in a public institution, in a considerable degree, resemble the actions of men in the world? The knowledge, therefore, thus acquried, though sometimes at the expense of honesty and truth, must be deemed of some importance. It is probable that it arose from the spirit of their plans of education, that Sparta was the last nation that fell a prey to the Macedonians, and Crete to the Romans. The Samnites, Montesquieu observes, had the same institutions, which furnished those very Romans with the subject of four and twenty triumphs. Indeed, though it be probable, that no plan can ever be devised, which shall admit all the advantages of an honorable and zealous competition, and exclude all the injuries heretofore so closely allied as to be deemed inseparable, yet some improvement ought not to be despaired of, amidst the universal tendency of every thing to amelioration.

THE discussion of this subject appears in some measure superseded, and the preference unequivocally established of the public over the private plan, by the small expence of the first, compared with the impracticable expence of the last. If parents educated their children, the hours withdrawn from business would alone impoverish them.

BEFORE a detail is given of the course of education proposed, it may be proper concisely to state the points, which it has been the object of the preceding remarks to establish.

IN THE FIRST PLACE, virtue and wisdom have been deemed to possess an inseparable connection, and the degree and efficiency of the one has been decided to depend on the measure and vigor of the other. From this proposition the inference is deduced that a nation cannot possibly be too enlightened, and that the most energetic zeal is necessary to make it sufficiently so for the great interests of virtue and happiness.

SECONDLY. That it is the duty of a nation to superintend and even to coerce the education of children, and that high considerations of expediency not only justify, but dictate the establishment of a system, which shall place under a control, independent of, and superior to, parental authority, the education of children.

THIRDLY. The preference has been given at a certain age to public education over domestic education.

FOURTHLY. The period of education recommended has been fixed at an age so early, as to anticipate the reign of prejudice, and to render the first impressions made on the mind subservient to virtue and truth.

GUIDED by these principles it is proposed;

I. THAT the period of education be from 5 to 18.

II. THAT every male child, without exception, be educated.

III. THAT the instructor in every district be directed to attend to the faithful execution of this injunction. That it be made punishable by law in a parent to neglect offering his child to the preceptor for instruction.

IV. THAT every parent, who wishes to deviate in the education of his children from the established system, be made responsible for devoting to the education of his children as much time as the established system prescribes.

V. THAT a fund be raised from the citizens in the ratio of their property.

VI. THAT the system be composed of primary schools; of colleges; and of a *University*.

VII. THAT the primary schools be divided into two clases; the first consisting of boys from 5 to 10 years old; the second consisting of boys from 10 to

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18.—And that these classes be subdivided, if necessary, into smaller ones.

VIII. THAT the instruction given to the first class be the rudiments of the English Language, Writing, Arithmetic, the commission to memory and delivery of select pieces, inculcating moral duties, describing natural phonomena, or displaying correct fancy.

IX. THOUGH this class is formed of boys between the age of 5 and 10 years, yet should rapid acquisitions be made in the above branches of knowledge at an earlier age than that of 10, the boy is to be promoted into the second class.

X. THE most solemn attention must be paid to avoid instilling into the young mind any ideas or sentiments whose truth is not unequivocally established by the undissenting suffrage of the enlightened and virtuous part of mankind.

XI. THAT the instruction given to the second class be an extended and more correct knowledge of Arithmetic; of the English language, comprising plain rules of criticism and composition; the concise study of General History, and a more detailed acquaintance with the history of our own country; of Geography; of the laws of nature, practically illustrated. That this practical illustration consist in an actual devotion of a portion of time to agriculture and mechanics, under the superintendance

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of the preceptor. That it be the duty of this class to commit to memory, and frequently to repeat, the constitution, and the fundamental laws of the United States.

XII. THAT each primary school consist of 50 boys.

XIII. THAT such boys be admitted into the college as shall be deemed by the preceptor to be worthy, from a manifestation of industry and talents, of a more extended education. That one boy be annually chosen out of the second class of each primary school for this preferment.

XIV. THAT the students at college so promoted be supported at the public expence, but that such other students may be received, as shall be maintained by their parents.

XV. THAT the studies of the college consist in a still more extended acquaintance with the above stated branches of knowledge, together with the cultivation of polite literature.

XVI. THAT each college admit 200 students.

XVII. THAT an opportunity be furnished to those who have the ability, without interfering with the established studies, of acquiring a knowledge of the modern languages, music, drawing, dancing, and fencing; and that the permission to cultivate these accomplishments he held forth as the reward of diligence and talents.

XVIII. THAT a National University be established, in which the highest branches of science and literature shall be taught. That it consist of students promoted from the colleges. That one student out of ten be annually chosen for this promotion by a majority of the suffrages of the professors of the college to which he may belong.

XIX. THAT the student so promoted be supported at the public expence, and be lodged within the walls of the University; remaining so long as he please on a salary, in consideration of his devoting his time to the cultivation of science or literature, in which last case he shall become a fellow of the University.

XX. THE number of professors in the College, and the University is not fixed; but it is proposed that the last contain a prefessor of every branch of useful knowledge.

XXI. IT is proposed that the professors be in the first instance designated by law; that afterwards, in all cases of vacancy, the professors of the college chuse the preceptors of the primary schools, and that the professors of the University chuse the professors of the colleges.

XXII. FOR the promotion of literature and science, it is proposed that a board of literature and science be established on the following prinicples:

IT shall consist of fourteen persons skilled in the several branches of, 1. Languages. 2. Mathematics. 3. Geography and History. 4. Natural Philosophy in general. 5. Moral Philosophy. 6. English Language, Belle Lettres, and Criticism. 7. Agriculture. 8. Manufactures. 9. Government and Laws. 10. Medicine. 11. Theology. 12. Elements of taste, including principles of Music, Architecture, Gardening, Drawing, &c. 13. Military Tactics. And in addition, 14. A person eminently skilled in Science, who shall be President of the board.

THE persons forming the board shall, in the first instance, be determined by law, and in case of vacancy, a new election shall be held by the remaining members of the board.

TWENTY years subsequent to the commencement of the established system, all vacancies shall be supplies by a choice made in the first instance by the professors of the University, which shall be then approved by a majority of colleges, the professors of each college voting by themselves; and finally sanctioned by a majority of the fellows of the University voting. No person under 30 years of age shall be eligible.

THE persons, so elected, shall hold their offices during life, and receive a liberal salary, which shall render them independent in their circumstances. No removal shall take place unless approved by the suffrages of three-fourths of the colleges, three-fourths of the professors of the University, and three-fourths of the fellows of the University.

IT shall be the duty of this board to form a system of national education to be observed in the University, the colleges, and the primary schools; to chuse the professors of the University; to fix the salaries of the several officers; and to superintend the general interests of the institution.

AS merit and talents are best secured by liberal rewards, a fund shall be established and placed under the control of this board, out of which premiums shall be paid to such persons as shall, by their writings, excel in the treatment of the subjects proposed by the board for discussion, or such as shall make any valuable discovery.

IT shall further be the duty of this board to peruse all literary or scientific productions submitted to them by any citizen, and in case they shall pronounce any such work worthy of general perusal and calculated to extend the sphere of useful knowledge, it shall be printed at the public expence, and the author rewarded.

IT shall be the especial duty of the board to determine what authors shall be read or studied in the several institutions, and at any time to substitute one author for another.

AS the extensive diffusion of knowledge is admirably promoted by libraries, it shall be in the power of the board to establish them, wherever it shall see fit; and to direct all original productions of merit to be introduced into them.

IT is not concealed, that on the establishment of this board, the utility, the energy, and the dignity of the proposed system are deemed greatly to depend. It will therefore be proper to exhibit with some minuteness the reasons which render such an institution expedient, or in other words to state the advantages which may be expected to be derived from it.

OUR seminaries of learning have heretofore been under the management of men, either incompetent to their superintendance, or not interested in a sufficient degree in their welfare. Voluntary and disinterested services, however honorable, are but rarely to be obtained. The zeal, which embarks a man of talents in the promotion of any object, will cool, unless sustained by some substantial benefits, either received or expected. It is almost impossible in this country for the case to be different. Affluence is so uncommon that few are to be found who possess it in union with intellectual attainments. Independent of this consideration, it is generally conceded that more knowledge is to be expected from men in a subordinate sphere of life, who are constrained to cultivate their minds, than from those who can live, without such cultivation, in ease and affluence. From this combination of acknowledged facts, it must clearly appear that every

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advantage will flow from the institution of the proposed board, which either does or can proceed from those formed on the existing plans, and that great and exclusive additional benefits may be expected.

THE high responsibility of this board will insure its fidelity. Every member of it, being distinguished by eminent attainments in some department of learning, will be constrained by the powerful obligations due to character, to superintend with zeal and honesty those concerns specially delegated to him. No branch of science or literature will flourish at the expence of another, as they will all be represented at this board. This board being the source from which all inferior appointments proceed, if it be governed in its choice of persons by incorrupt and intelligent motives, the several stations of professors and preceptors will probably be filled with men equally eminent for knowledge and industry.

SO far the advantages connected with the establishment of such a board have been contemplated in their immediate relation to the education of youth. Benefits, equally great and more splendid, will flow to society, from the security given to morals, and the impulse given to science. To this board, if liberally endowed with funds, talents will look for sure protection and encouragement. Not only talents previously existing will be rewarded and animated to the noblest efforts, but talents which had never otherwise existed, will trace their creation to this institution. The reliance on having publicity given to their discoveries and researches, and the being rewarded by fame and some share of pecuniary assistance, will encourage all those who feel conscious of possessing great powers of mind, to give them activity and expansion.

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AS it may be relied upon that a body of men, well known, and possessing a full sense of the value of character, will guard with peculiar circumspection, the interests of virtue, and will only reward talents when exerted in its cause, we may expect that authors, as they regard the approbation of this board, will be careful to promote and not attack morals. Hence it may be inferred that fewer vicious productions will issue from the press, than at present disgrace it.

WHEN it is considered how slow literary merit is at present in receiving its reward, and that post-humous is more frequent than living fame; when it is considered how detrimental this circumstance is to the acquisition of knowledge; when it is further considered that poverty is almost always the sure lot of devotion to science; it becomes difficult to assign limits to the advantages which science would derive from always knowing where to meet with protection, and receive both reputation and pecuniary reward. Every work recommended to general acceptance by this board would surely go into a rapid circulation, which of itself will generally amply recompense the author.

IF any one circumstance be more connected with the virtue and happiness of the United States than another, it is the substitution of works defining correctly, political, moral and religious duty, in the place of those which are at present in use. The radical ideas we have already established, and which are in a great measure peculiar to us, claim a new and entirely different exposition from that which they have yet received. Every new work, therefore, which comes from the pen of a citizen, may be deemed an important acquisition, a stay to our virtue and a shield to our happiness.

EXCLUSIVELY of the enumerated advantages, which science may derive from this board, great advances in knowledge may be expected from the individual contributions of its several members. Inured in the early period of their lives to close application, having acquired the habits of patient and persevering study, and at length being placed in independent and easy circumstances, we need not fear disappointment in expecting from them performances and discoveries of the first order.

IN considering the objections likely to be urged against embracing the plan of education here proposed, only two of much importance are foreseen. The first is its extensiveness, the second its expence.

AS the extensiveness can only be objectionable in reference to the expence, this alone seems to require examination.

TO give a fair trial to this system, liberal compensation should be allowed to the preceptors and professors. Their offices should be esteemed as honorable as any employments, either public or private, in the community; and one sure way of rendering them so is to attach to them independence. Without this appendage we shall in vain expect that exclusive attention to science and professional duty, which can alone accomplish the ends desired.

THE necessary expence must, then, be submitted to without reluctance. On an enquiry into the sources of taxation we shall find more encouragement than discouragement. When it is stated that the wealth of the state of Pennsylvania alone may be estimated at more than 400 million of dollars, it will at once be seen how little the most liberal sum, raised for the purpose of education, would partake of burthen or oppression. When on the other hand the greatness of the object is correctly estimated and truly felt, all prejudices ought at once to be annihilated; and it is only doing justice to the patriotism of our citizens to believe that they would be annihilated.

TWO subjects connected with a general system of education, viz. female instruction, and that which has been called ornamental, have been avoided. Both of these certainly involve very important considerations. But in the existing diversity of opinion respecting the nature and extent of the first, such coincidence and agreement as to produce a system

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must absolutely be despaired of. It is sufficient, perhaps, for the present that the improvement of women is marked by a rapid progress, and that a prospect opens equal to their most ambitious desires.—With regard to ornamental instruction, it would seem to rest more on principles of expediency than of necessity. It may, also, be considered as a kind of mental luxury, which like that of a grosser nature, will imperceptibly, but surely, by the allurements and pleasures which its cultivation holds forth, insinuate itself into general acceptance. But as it is of some consequence, that a plan of instruction in the polite arts should be devised, which so far from being imcompatible with, might aid the promotion of branches of knowledge more immediately necessary, it is proposed, that a limited opportunity be offered in the colleges, and a full one in the university, to become acquainted with the principles as well as execution of every polite art. The effects of these elegant pursuits on the mind and temper are of the most beneficial nature. [Note N.] They may be emphatically denominated the finished offspring of civilization and refinement. Besides, a system of sufficient comprehensiveness should contain a department for every species of genius. Every spark of mental energy should be cherished. The mind should be left free to chuse its favourite object, and when chosen should find the means of prosecuting it with ardour.

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SUCH is the system proposed. Its imperfections are beyond doubt numerous. Of this fact, no man can be more sensible than their author. In the discussion of a subject, which has ably employed the pens of the most distinguished writers, without producing a general conviction of the preference of one plan over another, it became the writer to exercise as much diffidence as consists with the exposition of truth. If he has manifested in any part of the preceding speculations the appearance of arrogant confidence in his own sentiments, he trusts it will be ascribed to his impressions of the importance of the subject, and not to a vain attachment to his peculiar ideas. He who is solemnly impressed with interesting truths, will think with energy, and express his thoughts with decision.

NOTWITHSTANDING the universal agreement of all men in this country as to the necessity of a reform in education, so essentially do their professions disagree with their actions, that nothing short of the commanding eloquence of truth, without cessation thundered on their ears, can produce that concurrence of action, that unity of effort, which shall give efficiency to a wise system of education. Let then the voice of the good man mingle with that of the wise in announcing the necessity of speedily adopting such a measure. Instead of one party denouncing another for equivocal political crimes, let all parties unite in attesting their patriotism by their co-operating efforts in so great a cause. Is it a question with any man whether our liberties are secure? Let him know that they depend upon the knowledge of the people, and that this knowledge depends upon a comprehensive and energetic system of education. It is true that some nations have been free without possessing a large portion of illumination; but their freedom has been precarious and accidental, and it has fallen as it rose.

THE two things which we are most interested in securing are harmony at home, and respect abroad. By calling into active operation the mental resources of a nation, our political institutions will be rendered more perfect, ideas of justice will be diffused, the advantages of the undisturbed enjoyment of tranquillity and industry will be perceived by every one, and our mutual dependence on each other will be rendered conspicuous. The great result will be harmony. Discord and strife have always proceeded from, or risen upon, ignorance and passion. When the first has ceased to exist, and the last shall be virtuously directed, we shall be deprived of every source of misunderstanding. The sword would not need a scabbard, were all men enlightened by a conviction of their true interests.

HARMONY at home must produce respect abroad. For the aera is at hand when America may hold the tables of justice in her hand, and proclaim them to the unresisting observance of the civilized world. Her numbers and her wealth vie with each other in

the rapidity of their increase. But the immutable wisdom of her institutions will have a more efficient moral influence, than her physical strength. Possessed of both she cannot fail to assume, without competition, the station assigned her by an overruling power.

SUCH is the bright prospect of national dignity and happiness, if America give to her youth the advantages of a liberal and just education. On the other hand, should avarice, prejudice, or malice, frustrate this great object, and should a declension of knowledge, gradually, but not the less decisively as to a future period, be suffered to triumph, the prospect is gloomy and dreadful. Gigantic power misapplied, towering ambition unsatiated with creminal gratification, avarice trampling poverty under foot, mark but a few of the dark shades which will, in all probability, envelop our political horizon. On such an event, we must expect the miseries of oppression at home, and conquest abroad.

IT may interest the attention, as it certainly will amuse the fancy, to trace the effects of the preceding principles of education on a future age. It has been observed that however virtuous, enlightened and vigorous our first efforts to aggrandize the human character, it were, notwithstanding, folly to expect the celerity of preternatural agency. A system founded on true principles must gradually and cautiously eradicate error, and substitute truth. The period, will, therefore, be remote before the world is benefitted by its complete developement.

LET us contemplate the effects of a just system,

I. ON THE INDIVIDUAL CITIZEN.

II. ON THE UNITED STATES.

III. ON THE WORLD.

I. THE citizen, enlightened, will be a freeman in its truest sense. He will know his rights, and he will understand the rights of others; discerning the connection of his interest with the perservation of these rights, he will as firmly support those of his fellow men as his own. Too well informed to be misled, too virtuous to be corrupted, we shall behold man consistent and inflexible. Not at one moment the child of patriotism, and at another the slave of despotism, we shall see him in principle forever the same. Immutable in his character, inflexible in his honesty, he will feel the dignity of his nature and chearfully obey the claims of duty. He will look upon danger without dismay, for he will feel within himself the power of averting, or the faculty of disarming it. With Lucretius, he may say,

"IT is a view of delight to stand or walk on the "shore side and to see a ship tossed with tempest "upon the sea, or to be in a fortified tower, and "to see two battles joined upon a plain. But it is

"a pleasure incomparable for the mind of man to "be settled, landed and fortified in the certainty "of truth, and from thence to descry and behold "the errors, perburbations, labours and wanderings "up and down of other men."

THE love of knowledge, which even a moderate portion of information never fails to inspire, would at the same time shut up many sources of misery, and open more sources of happiness. The love of wealth would cease to be the predominant passion of the heart; other objects would divide the attention, and perhaps challenge and receive a more constant regard.

THE acquisition of knowledge is open to all. It injures no one. Its object is disinterested. It delights in distinction only so far as it increases the mass of public good. Here then is an object which all may pursue without the interference of one with another. So far from producing interference, it will constantly tend to destroy it;for the more men think, the more they will resemble each other, and the more they resemble each other, the stronger will their mutual attachment be.

II. VIEWING the effects of such a system on the United States, the first result would be the giving perpetuity to those political principles so closely connected with our present happiness. In addition to these might be expected numerous improvements in our political economy.

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BY these means government without oppression, and protection without danger, will exist in their necessary strength.

POLITICS are acknowledged to be still in their infancy. No circumstance could so rapidly promote the growth of this science as an universal illumination of mind. The minds of millions centering in one point, could not fail to produce the sublimest discoveries. Hence the prospect that our political institutions would quickly mature into plans as perfect as human happiness would require.

IF all the genius of a nation could be impelled into active exertion, philosophy, both moral and physical, would soon present a new face. Every new discovery would probably tend to abridge the labour of the body, and to allow opportunity, as well as inspire inclination, to cherish reflection. Man would feel himself in possession of two extensive sources of enjoyment, the exercise of the body, and the reflection of the mind; and he would soon find the last as submissive as the first.

THIS state of things could not fail to elevate the United States far above other nations. Possessed of every source of happiness, under the guardianship of all necessary power, she would soon become a model for the nations of the earth. This leads in the third place to,

III. THE consideration of the effects of such a system on the world.

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NATION is influenced as powerfully by nation, as one individual is influenced by another. Hence no sooner shall any one nation demonstrate by practical illustration the goodness of her political institutions, than other nations will imperceptibly introduce corresponding features into their systems. No truth is more certain, than that man will be happy if he can. He only wants a complete conviction of the means, to pursue them with energy and success. This conviction the United States may be destined to flash on the world.

INDEPENDENT of this necessary effect, other effects will be produced. Many of the most enlightened of our citizens will traverse the globe with the spirit of philosophical research. They will carry with them valuable information and an ardent enthusiasm to diffuse it. Its diffusion will be the aera of reform wherever it goes.

BUT more important, still, will be the example of the most powerful nation on earth, if that example exhibit dignity, humility and intelligence. Scarcely a century can elapse, before the population of America will be equal, and her power superior, to that of Europe. Should the principles be then established, which have been contemplated, and the connection be demonstrated between human happiness and the peaceable enjoyment of industry and the indulgence of reflection, we may expect to see America too enlightened and virtuous to spread the horrors of war over the face of any country, and too magnanimous and powerful to suffer its existence where she can prevent it. Let us, then, with rapture anticipate the aera, when the triumph of peace and the prevalence of virtue shall be rendered secure by the diffusion of useful knowledge.

NOTES.

NOTE A.—p. 23.

"ASTRONOMY is not merely a speculative sci-
"ence; its use is as extensive as its researches are profound.
"To it, navigation owes its safety; to it, commerce is in-
"debted for its extension, and Geography for it improve-
"ment. But, what above all, speaks its praise, is, that it
"has led the way to the diffusion of knowledge, and to
"the civilization of mankind."

Sullivan, vol. I. p. 426.

NOTE B.—p. 23.

"What benefits do we receive from the celebrated deeds
"of an Alexander or a Caesar? But Pythagoras gave us
"our commerce and our riches; if it be true, that he in-
"vented the 47th proposition of the first book of Euclid,
"which is the foundation of Trigonometry, and conse-
"quently of Navigation."

Sullivan, vol. 6. p. 303.

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NOTE C.—p. 23.

"Generally let this be a rule, that all partitions of knowledge, be accepted rather for lines and veins, than for "sections and separations; and that the continuance and "entireness of knowledge be preserved. For the contrary "hereof hath made particular sciences to become barren, "shallow, and erroneous, while they have not been nourished and maintained from the common fountain."

Bacon, vol. 2. p. 478.

NOTE D.—p. 29.

"And it is without all controversy, that learning doth "make the minds of men gentle, generous, amiable, and "pliant to government; whereas ignorance makes them "churlish, thwarting and mutinous: And the evidence of "time doth clear this assertion, considering that the most "barbarous, rude and unlearned times have been most subject to tumults, seditions and changes."

Bacon, vol. 2. p. 421.

NOTE E.—p. 32.

"Is not such the delight of mental superiority, that "none on whom nature, or study, have conferred it, would "purchase the gifts of fortune by its loss."

Sullivan, vol. 6. p. 110.

NOTE F.—p. 39.

"It is proper to remind parents, that their children belong to the state, and, that in their education, they ought "to conform to the rules which it prescribes."

Preliminary speech of Cambaceres, on a
plan of a Civil Code for France.

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NOTE G.—p. 41.

"Let no man, upon a weak conceit of sobriety, or an "ill applied moderation, think or maintain, that a man "can search too far, or be too well studied in the books "of God's word, or in the book of God's work; divinity "or philosophy; but rather let men endeavour an endless "progress, or proficience in truth."

Bacon's works, vol. 2. p. 417.

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Bacon's works, vol. 2. p. 417.

NOTE H.—p. 43.

"The savage receives divine truths carelessly, hears them "with indifference, apprehends them confusedly, and suf- "fers them soon to be obliterated from his memory. But a "*Newton* listens to them attentively, weighs them delibe- "rately, comprehends them accurately, and keeps them in "careful remembrance. *In short nothing can secure the mind "from error and imposture, but the precision arising from a can- "did philosophical spirit, which admits no terms that are not "clear; no premises that are not evident; and no conclusions "that do not intuitively follow premises well ascertained."*

Sullivan's view of Nature, vol. 2. p. 231.

NOTE I.—p. 49.

"The end of masters in the long course of their studies "is to habituate their scholars to serious application, to "make them love and value the sciences, and to cultivate "such a taste as shall make them thirst after them when "they are gone from school." Rollin.

(89 concluded)

NOTE K.—p. 57.

"There is nothing to hinder a child from acquiring "every useful branch of knowledge, and every elegant ac-

"complishment suited to his age, without impairing his
"constitution; but then the greatest attention must be paid
"to the powers of the body and the mind, that they nei-
"ther be allowed to languish for want of exercise, nor be
"exerted beyond what they can bear." Dr. Gregory.

Further,

"He, who in his early age, has been taught to study
"and revere the characters of the sages, heroes, statesmen,
"and philosophers, who adorn the annals of Greece and
"Rome, will necessarily imbibe the most liberal notions.
"He will catch a portion of that generous enthusiasm,
"which has warmed the hearts, and directed the conduct,
"of the benefactors and ornaments of the human race."

Knox, p. 172.

NOTE L.—p. 63.

"Too long have we been accustomed to consider as an
"authority, a duty of protection engraved by nature in our
"hearts. Contrary to the eternal order of thing, a power
"of administration has been turned to the exclusive advan-
"tage of those by whom it was exercised. This mistaken
"idea originated in the opinion long implicitly received,
"that man can belong to man, an atrocious system which
"the Romans modified in the days of their refinement,
"and which we propose totally to overthrow, by reducing
"the relations between father and child to kindness and be-
"nefits on the one side, and to respect and gratitude on the
"other."

Preliminary speech of Cambaceres, on a
plan of a civil Code for France.

NOTE M.—p. 64.

These are the sentiments of Juvenal, whom justice forbids us solely to regard as a poet. His character is only duly appreciated by considering him as one of the most enlightened and inflexible moralists of antiquity.

"There are many reprehensible things which the parents
"themselves point out and hand down to their children—
"So nature orders it; the examples of vice which we see at
"home corrupt us sooner than any other—One or two,
"whose hearts Titan has formed of better clay, and with a
"partial hand, may, indeed escape the influence of such
"example; but the rest are led into those footsteps of their
"fathers which ought to be shunned; and the path of
"some habitual vice pointed out for a long time, by a pa-
"rent, draws them into it."

NOTE N.—p. 78.

"A just taste in the fine arts, by sweetening and harmo-
"nizing the temper, is a strong antidote to the turbulence
"of passion. Elegance of taste procures to a man so much
"enjoyment at home, or easily within reach, that, in or-
"der to be occupied, he is, in youth, under no temptation
"to precipitate into hunting, gaming, drinking; nor, in
"middle age, to avarice. A just relish of what is beauti-

(91 concluded)

"ful, proper, elegant, and ornamental, in writing or "painting, in architecture or gardening, is a fine preparation for discerning what is beautiful, just, elegant or "magnanimous in character or behaviour." Lord Kaims's elements of criticism.

"The truth is, that polite learning is found by experi-"ence to be friendly to all that is amiable and laudable in "social intercourse; friendly to morality. It has a secret

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"but powerful influence in softening and meliorating the
"disposition. True and correct taste directly tends to
"restrain the extravagancies of passion, by regulating that
"nurse of passion, a disordered imagination."
Knox's plan of a liberal Education, p. 8.

THE END.

Two Parties Then Do Exist
Notes on Christoph Daniel Ebeling's letter of July 30, 1795 and other letters in:
The Essential Jefferson

"It is highly interesting to our country, and it is the duty of its functionaries to provide that every citizen in it should receive an education proportioned to the condition and pursuits of his life."

"At every of those schools shall be taught reading, writing, and common arithmetick, and the books which shall be used therein for instructing the children to read shall be such as will at the same time make them acquainted with Graecian, Roman, English, and American history. At these schools all the free children, male and female, resident within the respective hundred, shall be intitled to receive tuition gratis, for the term of three years, and as much longer, at their private expence, as their parents, guardians, or friends shall think proper."

*****there are many long passages marked in this group of letters which should be checked too.

1. #8 is especially good on public education.
2. #17 is also -- some repeats of 8, but often clearer in form.
3. Explanation of early two party system as evidenced in newspapers and periodicals of the time.
4. Discusses effect of Jay Treaty on early two party split in American political life.
5. Politics and public education.

of my observation and information extends, everybody has lost sight of them, and views the abstract attempt on their natural and constitutional rights in all its nakedness. I have never heard, or heard of, a single expression or opinion which did not condemn it as an inexcusable aggression. . . .

Two Parties Then Do Exist

Notes on Christoph Daniel Ebeling's letter of July 30, 1795

Ebeling, a German scholar, was collecting data for his treatise (later published in five volumes), Geography and History of North America. *He consulted a number of prominent Americans, among them Ezra Stiles, Joel Barlow, Jebediah Morse and Noah Webster, and then asked Jefferson to evaluate their statements. Ebeling's request gave Jefferson an opportunity to set down his reflections on the conflict of political parties in America.*

. . . The people of America, before the revolution-war, being attached to England, had taken up, without examination, the English ideas of the superiority of their constitution over every thing of the kind which ever had been or ever would be tried. The revolution forced them to consider the subject for themselves, and the result was an universal conversion to republicanism. Those who did not come over to this opinion, either left us, and were called Refugees, or staid with us under the name of tories; and some, preferring profit to principle took side with us and floated with the general tide. Our first federal constitution, or Confederation as it was called, was framed in the first moments of our separation from England, in the highest point of our jealousies of independence as to her and as to each other. It formed therefore too weak a bond to produce an union of action as to foreign nations. This appeared at once on the establishment of peace, when the pressure of a common enemy which had hooped us together during the war, was taken away. Congress was found to be quite unable to point the action of the several states to a common object. A general desire therefore took place of amending the federal constitution. This was opposed by some of those who wished for monarchy, to wit, the Refugees now returned, the old tories, and the timid whigs who prefer tranquility to freedom, hoping monarchy might be the remedy if a state of complete anarchy could be brought on. A Convention however being decided on, some of the monocrats got elected, with a hope of introducing an English constitution as nearly as was attainable. In this they were not altogether without success; insomuch that the monarchical features of the new constitution produced a violent opposition to it from the most zealous republicans in the several states. For this reason, and because they also thought it carried the principle of a consolidation of the states farther than was requisite for the purpose of producing an union of action as to foreign powers, it is still doubted by some whether a majority of the people of the U.S. were not against adopting it. However it was carried through all the assemblies of the states, though by very small majorities in the largest states.

The inconveniences of an inefficient government, driving the people as is usual, into the opposite extreme, the elections to the first Congress ran very much in favor of those who were known to favor a very strong government. Hence the anti-republicans appeared a considerable majority in both houses of Congress. They pressed forward the plan therefore of strengthening all the features of the government which gave it resemblance to an English constitution, of adopting the English forms and principles of administration, and of forming like them a monied interest, by means of a funding system, not calculated to pay the public debt, but to render it perpetual, and to make it an engine in the hands of the executive branch of government which, added to the great patronage it possessed in the disposal of public offices, might enable it to assume by degrees a kingly authority. The biennial period of Congress being too short to betray to the people, spread over this great continent, this train of things during the first Congress, little change was made in the members to the second. But in the mean time two very distinct parties had formed in Congress; and before the third election, the people in general became apprised of the game which was playing for drawing over them a kind of government which they never had in contemplation. At the 3d election therefore a decided majority of Republicans were sent to the lower house of Congress; and as information spread still farther among the people after the 4th election the anti-republicans have become a weak minority. But the members of the Senate being changed but once in 6 years, the completion of that body will be much slower in its assimilation to that of the people. This will account for the differences which may appear in the proceedings and spirit of the two houses.

Still however it is inevitable that the Senate will at length be formed to the republican model of the people, and the two houses of the legislature, once brought to act on the true principles of the Constitution, backed by the people, will be able to defeat the plan of sliding us into monarchy, and to keep the Executive within republican bounds, notwithstanding the immense patronage it possesses in the disposal of public offices, notwithstanding it has been able to draw into this vortex the judiciary branch of the government and by their expectancy of sharing the other offices in the Executive gift to make them auxiliary to the Executive in all its views instead of forming a balance between that and the legislature as it was originally intended and notwithstanding the funding phalanx which a respect for public faith must protect, though it was engaged by false brethren. Two parties then do exist within the U.S. they embrace respectively the following descriptions of persons.

The Anti-republicans consist of

1. The old refugees and tories.

2. British merchants residing among us, and composing the main body of our merchants.

3. American merchants trading on British capital. Another great portion.

4. Speculators and holders in the banks and public funds.

5. Officers of the federal government with some exceptions.

6. Office-hunters, willing to give up principles for places. A numerous and noisy tribe.

7. Nervous persons, whose languid fibres have more analogy with a passive than active state of things.

The Republican part of our Union comprehends

1. The entire body of landholders throughout the United States.

2. The body of labourers, not being landholders, whether in husbanding or the arts.

The latter is to the aggregate of the former party probably as 500 to one; but their wealth is not as disproportionate, though it is also greatly superior, and is in truth the foundation of that of their antagonists. Trifling as are the numbers of the Anti-republican party, there are circumstances which give them an appearance of strength and numbers. They all live in cities, together, and can act in a body readily and at all times; they give chief employment to the newspapers, and therefore have most of them under their command. The

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Agricultural interest is dispersed over a great extent of country, have little means of intercommunication with each other, and feeling their own strength and will, are conscious that a single exertion of these will at any time crush the machinations against their government. As in the commerce of human life, there are commodities adapted to every demand, so there are newspapers adapted to the Anti-republican palate, and others to the republican. Of the former class are the *Columbian Centinel*, the Hartford newspaper, Webster's *Minerva*, Fenno's *Gazette of the U.S.*, Davies's Richmond paper &c. Of the latter are Adams's Boston paper, Greenleaf's of New York, Freneau's of New Jersey, Bache's of Philadelphia, Pleasant's of Virginia &c. Pleasant's paper comes out twice a week, Greenleaf's and Freneau's once a week, Bache's daily. I do not know how often Adams's. I shall according to your desire endeavor to get Pleasant's for you for 1794, and 95 and will have it forwarded through 96 from time to time to your correspondent at Baltimore. . . .

2.

A Burst of Dissatisfaction

To James Monroe, September 6, 1795

The Jay Treaty, discussed here cursorily, was signed on November 14, 1794, presumably to end Britain's interdiction of American trade and impressment of American seamen. But when its provisions became known in June, it provoked an uproar. Republicans construed it as a surrender to Britain dictated by Northern mercantile interests. As much as any single event, it crystallized party differences in America.

. . . Mr. Jay's treaty has at length been made public. So general a burst of dissatisfaction never before appeared against any transaction. Those who understand the particular articles of it, condemn these articles. Those who do not understand them minutely, condemn it generally as wearing a hostile face to France. This last is the most numerous class, comprehending the whole body of the people, who have taken a greater interest in this transaction than they were ever known to do in any other. It has in my opinion completely demolished the monarchial party here. The Chamber of Commerce in New York, against the body of the town, the merchants in Philadelphia, against the body of their town, also, and our town of Alexandria have come forward in it's support. Some individual champions also appear. Marshall, Carrington, Harvey, Bushrod Washington, Doctor Stewart. A more powerful one is Hamilton, under the signature of Camillas. Adams holds his tongue with an address above his character. We do not know whether the President has signed it or not. If he has it is much believed the H. of representatives will oppose it as constitutionally void, and thus bring on an embarrassing and critical state in our government. . . .

agents to corruption, plunder & waste. And I do verily believe, that if the principle were to prevail, of a common law being in force in the U S, (which principle possesses the general government at once of all the powers of the state governments, and reduces us to a single consolidated government,) it would become the most corrupt government on the earth. You have seen the practises by which the public servants have been able to cover their conduct, or, where that could not be done, delusions by which they have varnished it for the eye of their constituents. What an augmentation of the field for jobbing, speculating, plundering, office-building & office-hunting would be produced by an assumption of all the state powers into the hands of the general government. The true theory of our constitution is surely the wisest & best, that the states are independent as to everything within themselves, & united as to everything respecting foreign nations. Let the general government be reduced to foreign concerns only, and let our affairs be disentangled from those of all other nations, except as to commerce, which the merchants will manage the better, the more they are left free to manage for themselves, and our general government may be reduced to a very simple organization, & a very unexpensive one; a few plain duties to be performed by a few servants. But I repeat, that this simple & economical mode of government can never be secured, if the New England States continue *to* support the contrary system. I rejoice, therefore, in every appearance of their returning to those principles which I had always imagined to be almost innate in them. In this State, a few persons were deluded by the X. Y. Z. duperies. You saw the effect of it in our last Congressional representatives, chosen under their influence. This experiment on their credulity is now seen into, and our next representation will be as republican as it has heretofore been. On the whole, we hope, that by a part of the Union having held on to the principles of the constitution, time has been given to the states to recover from the temporary frenzy into which they had been decoyed, to rally round the constitution, & to rescue it from the destruction with which it had been threatened even at their own hands. . . .

3.

I Have Sworn upon the Altar of God . . .

To Dr. Benjamin Rush, September 23, 1800

During an electoral campaign of unrestrained calumny against his "atheism," Jefferson explained his ideas on religion only to Dr. Rush, the Philadelphia doctor and philosopher. The "letter on Christianity" to which Jefferson refers below, was not to be written for several years (See letter to Rush, April 21, 1803).

. . . I promised you a letter on Christianity, which I have not forgotten. On the contrary, it is because I have reflected on it, that I find much more time necessary for it than I can at present dispose of. I have a view of the subject which ought to displease neither the rational Christian nor Deists, and would reconcile many to a character they have too hastily rejected. I do not know that it would reconcile the *genus irritabile vatum*[1] who are all in arms against me. Their hostility is on too interesting ground to be softened. The delusion into which the X. Y. Z. plot showed it possible to push the people; the successful experiment made under the prevalence of that delusion on the clause of the Constitution, which, while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the United States; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians and Congregationalists. The returning good sense of our country threatens abortion to their hopes, and they believe that any portion of power confided to me, will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me: and enough too in their opinion. . . .

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[1] The angry tribe of poets.

4.

A Haven for the Oppressed

To Mazzei, December 30, 1801

To his old Republican friend and erstwhile neighbor, Jefferson presents a good summary of what his administration accomplished in its first year.

. . . You cannot imagine what progress republican principles have made here. Business is conducted calmly, and with unanimous consent in both Chambers. The Tories are generally either converted or silenced by rational evidence or by prudence.

All the excess expenditures which were turning the ship of state toward monarchy are being rapidly abolished, and the fundamental principles of 1775 once more assert themselves vigorously. Briefly, there is every proof that people are enjoying life, although none have exclusive privileges, nor are there proscriptions for any except those guilty of infamous conduct.

Our country will be a haven for the oppressed, without fourteen years being necessary for qualification, and we have found a way of carrying on affairs without any need for an Act of Sedition. The appointments made by Mr. Adams to the District Courts, will, necessarily, have to be abandoned; the '94 taxes on press and other things will be abolished; the '94 taxes are suppressed; and, finally, all that is oppressive will be removed, and every encouragement will be given to naturalization, to commerce, to industry and to right conduct. You would really be surprised by the change which followed your departure. Those who wanted to burn the Jacobins now confess that the present government clearly shows a better knowledge of what is most salutary for this country than any which preceded it. . . .

Implications for role of education in early republic

5.

To Restore to Man All His Natural Rights

Reply to a Committee of the Danbury, Connecticut Baptist Association, January 11, 1802

The Danbury Baptist Association had asked Jefferson to declare a day of Thanksgiving. Denying the request, Jefferson used the opportunity to publicly reaffirm his belief in the complete separation of church and state. "I know," he wrote Attorney-General Levi Lincoln, who had advised against the message, "it will give great offense to the New England clergy; but the advocate of religious freedom is to expect neither peace nor forgiveness from them."

Gentlemen: The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.

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that the one part shall feed both, and the other part furnish both with clothes and other comforts. Would that be best here? Egoism and first appearances say yes. Or would it be better that all our laborers should be employed in agriculture? In this case a double or treble portion of fertile lands would be brought into culture; a double or treble creation of food be produced, and its surplus go to nourish the now perishing births of Europe, who in return would manufacture and send us in exchange our clothes and other comforts. Morality listens to this, and so invariably do the laws of nature create our duties and interests, that when they seem to be at variance, we ought to suspect some fallacy in our reasonings. In solving this question, too, we should allow its just weight to the moral and physical preference of the agricultural, over the manufacturing, man. My occupations permit me only to ask questions. They deny me the time, if I had the information, to answer them. Perhaps, as worthy the attention of the author of the *Traité d'Economie Politique*, I shall find them answered in that work. If they are not, the reason will have been that you wrote for Europe; while I shall have asked them because I think for America. Accept, Sir, my respectful salutations, and assurances of great consideration.

Proofs of My Great Respect for You

To Mrs. John Adams, September 11, 1804

Mrs. Adams revealed why she was angry with Jefferson: his administration had removed her son, John Quincy Adams, from an office to which one of the midnight judges—himself removed—had appointed him. Jefferson here exonerates himself from what he admits was a wrong done to her son and also justifies not having prosecuted the Sedition Act. This attempt to renew the old friendship between Jefferson and the Adamses failed. It would be eight years before another attempt would be made.

Your letter, Madam, of the 18th of August has been some days received, but a press of business has prevented the acknowledgment of it! perhaps, indeed, I may have already trespassed too far on your attention. With those who wish to think amiss of me, I have learned to be perfectly indifferent; but where I know a mind to be ingenuous, and to need only truths to set it to rights, I cannot be as passive.

The act of personal unkindness alluded to in your former letter, is said in your last to have been the removal of your eldest son from some office to which the judges had appointed him. I conclude then he must have been a commissioner of bankruptcy. But I declare to you, on my honor, that this is the first knowledge I have ever had that he was so. It may be thought, perhaps, that I ought to have inquired who were such, before I appointed others. But it is to be observed, that the former law permitted the judges to name commissioners occasionally, only for every case as it arose, and not to make them permanent officers. Nobody, therefore, being in office, there could be no removal. The judges, you well know, have been considered as highly federal; and it was noted that they confined their nominations exclusively to federalists. The Legislature, dissatisfied with this, transferred the nomination to the President, and made the offices permanent. The very object in passing the law was, that he should correct, not confirm, what was deemed the partiality of the judges. I thought it therefore proper to inquire, not whom they had employed, but whom I ought to appoint to fulfil the intentions of the law. In making these appointments, I put in a proportion of federalists, equal, I believe, to the proportion they bear in numbers through the Union generally. Had I known that your son had acted, it would have been a real pleasure to me to have preferred him to some who were named in Boston, in what was deemed the same line of politics. To this I should have been led by my knowledge of his integrity, as well as my sincere dispositions towards yourself and Mr. Adams.

You seem to think it devolved on the judges to decide on the validity of the sedition law. But nothing in the Constitution has given them a right to decide for the Executive, more than to the Executive to decide for them. Both magistrates are equally independent in the sphere of action assigned to them. The judges, believing the law constitutional, had a right to pass a sentence of fine and imprisonment; because the power was placed in their hands by the Constitution. But the Executive, believing the law to be unconstitutional, were bound to remit the execution of it; because that power has been confined to them by the Constitution. That instrument meant that its co-ordinate branches should be checks on each other. But the opinion which gives to the judges the right to decide what laws are constitutional, and what are not, not only for themselves in their own sphere of action, but for the legislature and executive also, in their spheres, would make the judiciary a despotic branch. Nor does the opinion of the unconstitutionality, and consequent nullity, of that law, remove all restraint from the overwhelming torrent of slander, which is confounding all vice and virtue, all truth and falsehood, in the United States. The power to do that is fully possessed by the several State Legislatures. It was reserved to them, and was denied to the General Government, by the Constitution, according to our construction of it. While we deny that Congress have a right to control the freedom of the press, we have ever asserted the right of the States, and their exclusive right, to do so. They have accordingly, all of them, made provisions for punishing slander, which those who have time and inclination, resort to for the vindication of their characters. In general, the State laws appear to have made the presses responsible for slander as far as is consistent with its useful freedom. In those States where they do not admit even the truth of the allegations to protect the printer, they have gone too far.

The candor manifested in your letter, and which I ever believed you to possess, has alone inspired the desire of calling your attention, once more, to those circumstances of fact and motive by which I claim to be judged. I hope you will see these intrusions on your time to be, what they really are, proofs of my great respect for you. I tolerate with the utmost latitude the right of others to differ from me in opinion without imputing to them criminality. I know too well the weakness and uncertainty of human reason to wonder at its different results. Both of our political parties, at least the honest part of them, agree conscientiously in the same object—the public good. One side believes it best done by one side of the governing powers; the other, by a different one. One fears most the ignorance of the people; the other, the selfishness of rulers independent of them. Which is right, time and experience will prove. We think that one side of this experiment has been long enough tried, and proved not to promote the good of the many; and that the other has not been fairly and sufficiently tried. Our opponents think the reverse. With whichever opinion the body of the nation concurs, that must prevail. My anxieties on the subject will never carry me beyond the use of fair and honorable means, of truth and reason; nor have they ever lessened my esteem for moral worth, nor alienated my affections from a single friend, who did not first withdraw himself. Whenever this has happened, I confess that I have not been insensible to it; yet have ever kept myself open to a return of their justice. I conclude with a sincere prayer for your health and happiness, that yourself and Mr. Adams may long enjoy the tranquility you desire and merit, and see in the prosperity of your family what is the consummation of the last and warmest of human wishes.

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7.

Their Minds Keep Pace with Their Bodies

To Dr. Benjamin Rush, August 17, 1811

Jefferson descants on the pleasures—and problems—of returning to his books and thoughts.

Dear Sir,—I write to you from a place ninety miles fro Monticello, near the New London of this State, which I vis three or four times a year, and stay from a fortnight to a month at a time. I have fixed myself comfortably, keep som books here, bring others occasionally, am in the solitude of a hermit, and quite at leisure to attend to my absent friends. I note this to show that I am not in a situation to examin the dates of our letters, whether I have overgone the annu period of asking how you do? I know that within that tim I have received one or more letters from you, accompanied by a volume of your introductory lectures, for which acce my thanks. I have read them with pleasure and edification, for I acknowledge facts in medicine as far as they go, distrusting only their extension by theory. Having to conduct my grandson through his course of mathematics, I have resumed that study with great avidity. It was ever my favorite one. We have no theories there, no uncertainties remain on the mind; all is demonstration and satisfaction. I have forgotten much, and recover it with more difficulty than when in the vigor of my mind I originally acquired it. It is wonderful to me that old men should not be sensible that their minds keep pace with their bodies in the progress of decay. Our old revolutionary friend Clinton, for example, who was a hero, but never a man of mind, is wonderfully jealous on this head. He tells eternally the stories of his younger days to prove his memory, as if memory and reason were the same faculty. Nothing betrays imbecility so much as the being insensible of it. Had not a conviction of the danger to which an unlimited occupation of the executive chair would expose the republican constitution of our government, made it conscientiously a duty to retire when I did, the fear of becoming a dotard and of being insensible of it, would of itself have resisted all solicitations to remain. I have had a long attack of rheumatism, without fever and without pain while I keep myself still. A total prostration of the muscles of the back, hips and thighs, deprived me of the power of walking, and leaves it still in a very impaired state. A pain when I walk, seems to have fixed itself in the hip, and to threaten permanence. I take moderate rides, without much fatigue; but my journey to this place, in a hard-going gig, gave me great sufferings which I expect will be renewed on my return as soon as I am able. The loss of the power of taking exercise would be a sore affliction to me. It has been the delight of my retirement to be in constant bodily activity, looking after my affairs. It was never damped as the pleasures of reading are, by the question of *cui bono?* for what object? I hope your health of body continues firm. Your works show that of your mind. The habits of exercise which your calling has given to both, will tend long to preserve them. The sedentary character of my public occupations sapped a constitution naturally sound and vigorous, and draws it to an earlier close. But it will still last quite as long as I wish it. There is a fulness of time when men should go, and not occupy too long the ground to which others have a right to advance. We must continue while here to exchange occasionally our mutual good wishes. I find friendship to be like wine, raw when new, ripened with age, the true old man's milk and restorative cordial. God bless you and preserve you through a long and healthy old age.

the debate; but he was denounced as an enemy of his country, & was treated with the grossest indecorum. From an early stage of our revolution other & more distant duties were assigned to me, so that from that time till my return from Europe in 1789, and I may say till I returned to reside at home in 1809, I had little opportunity of knowing the progress of public sentiment here on this subject. I had always hoped that the younger generation receiving their early impressions after the flame of liberty had been kindled in every breast, & had become as it were the vital spirit of every American, that the generous temperament of youth, analogous to the motion of their blood, and above the suggestions of avarice, would have sympathized with oppression wherever found, and proved their love of liberty beyond their own share of it. But my intercourse with them, since my return has not been sufficient to ascertain that they had made towards this point the progress I had hoped. Your solitary but welcome voice is the first which has brought this sound to my ear; and I have considered the general silence which prevails on this subject as indicating an apathy unfavorable to every hope. Yet the hour of emancipation is advancing, in the march of time. . . .

Every Branch of Science

To Peter Carr, September 7, 1814

Jefferson was given the chance to return to a favorite project, a school system which would accept men of talent and virtue, with the establishment in 1813 of Central College in Charlottesville, the President of whose Board of Trustees was Peter Carr, his nephew. Gathering advice from many friends, Jefferson drew up the plan given below. The plan was soon after printed in the Richmond Enquirer. *In consequence, the state legislature incorporated Central College, appropriated $600,000 for it, and ordered a formal plan drafted on the lines of Jefferson's recommendations. It thus became the basis for the establishment of the University of Virginia in 1819.*

Dear Sir,—On the subject of the academy or college proposed to be established in our neighborhood, I promised the trustees that I would prepare for them a plan, adapted, in the first instance, to our slender funds, but susceptible of being enlarged, either by their own growth or by accession from other quarters.

I have long entertained the hope that this, our native State, would take up the subject of education, and make an establishment, either with or without incorporation into that of William and Mary, where every branch of science, deemed useful at this day, should be taught in its highest degree. With this view, I have lost no occasion of making myself acquainted with the organization of the best seminaries in other countries, and with the opinions of the most enlightened individuals, on the subject of the sciences worthy of a place in such an institution. In order to prepare what I have promised our trustees, I have lately revised these several plans with attention; and I am struck with the diversity of arrangement observable in them—no two alike. Yet, I have no doubt that these several arrangements have been the subject of mature reflection, by wise and learned men, who, contemplating local circumstances, have adapted them to the conditions of the section of society for which they have been framed. I am strengthened in this conclusion by an examination of each separately, and a conviction that no one of them, if adopted without change, would be suited to the circumstances and pursuit of our country. The example they set, then, is

Public
Educ'n

authority for us to select from their different institutions the materials which are good for us, and, with them, to erect a structure, whose arrangement shall correspond with our own social condition, and shall admit of enlargement in proportion to the encouragement it may merit and receive. As I may not be able to attend the meetings of the trustees, I will make you the depository of my ideas on the subject, which may be corrected, as you proceed, by the better view of others, and adapted, from time to time, to the prospects which open upon us, and which cannot be specifically seen and provided for.

In the first place, we must ascertain with precision the object of our institution, by taking a survey of the general field of science, and marking out the portion we mean to occupy at first, and the ultimate extension of our views beyond that, should we be enabled to render it, in the end, as comprehensive as we would wish.

1. Elementary schools.

aim of democ. education

It is highly interesting to our country, and it is the duty of its functionaries, to provide that every citizen in it should receive an education proportioned to the condition and pursuits of his life. The mass of our citizens may be divided into two classes—the laboring and the learned. The laboring will need the first grade of education to qualify them for their pursuits and duties; the learned will need it as a foundation for further acquirements. A plan was formerly proposed to the legislature of this State for laying off every county into hundreds or wards of five or six miles square, within each of which should be a school for the education of the children of the ward, wherein they should receive three years' instruction gratis, in reading, writing, arithmetic as far as fractions, the roots and ratios, and geography. The Legislature at one time tried an ineffectual expedient for introducing this plan, which having failed, it is hoped they will some day resume it in a more promising form.

free, locally controlled, public educ.

2. General schools.

At the discharging of the pupils from the elementary schools, the two classes separate—those destined for labor will engage in the business of agriculture, or enter into apprenticeships to such handicraft art as may be their choice; their companions, destined to the pursuits of science, will proceed to the college, which will consist, 1st of general schools; and, 2d, of professional schools. The general schools will constitute the second grade of education.

The learned class may still be subdivided into two sections: 1, Those who are destined for learned professions, as means of livelihood; and, 2, The wealthy, who, possessing independent fortunes, may aspire to share in conducting the affairs of the nation, or to live with usefulness and respect in the private ranks of life. Both of these sections will require instruction in all the higher branches of science; the wealthy to qualify them for either public or private life; the professional section will need those branches, especially, which are the basis of their future profession, and a general knowledge of the others, as auxiliary to that, and necessary to their standing and association with the scientific class. All the branches, then, of useful science, ought to be taught in the general schools, to a competent degree, in the first instance. These sciences may be arranged into three departments, not rigorously scientific, indeed, but sufficiently so for our purposes. These are, I. Language; II. Mathematics; III. Philosophy.

I. Language. In the first department, I would arrange a distinct science. 1, Languages and History, ancient and modern; 2, Grammar; 3, Belles Lettres; 4, Rhetoric and Oratory; 5, A school for the deaf, dumb and blind. History is here associated with languages, not as a kindred subject, but on the principle of economy, because both may be attained by the same course of reading, if books are selected with that view.

II. Mathematics. In the department of Mathematics, I should give place distinctly: 1, Mathematics pure; 2, Physico-Mathematics; 3, Physics; 4, Chemistry; 5, Natural History, to wit: Mineralogy; 6, Botany; and 7, Zoology; 8, Anatomy; 9, the Theory of Medicine.

III. Philosophy. In the Philosophical department, I should distinguish: 1, Ideology; 2, Ethics; 3, the Law of Nature and Nations; 4, Government; 5, Political Economy.

But, some of these terms being used by different writers, in different degrees of extension, I shall define exactly what I mean to comprehend in each of them.

I. 3. Within the term of Belles Lettres I include poetry and composition generally, and criticism.

II. 1. I consider pure mathematics as the science of, 1, Numbers, and 2, Measure in the abstract; that of numbers comprehending Arithmetic, Algebra and Fluxions; that of Measure (under the general appellation of Geometry), comprehending Trigonometry, plane and spherical, conic sections, and transcendental curves.

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II. 2. Physico-Mathematics treat of physical subjects by the aid of mathematical calculation. These are Mechanics, Statics, Hydrostatics, Hydrodynamics, Navigation, Astronomy, Geography, Optics, Pneumatics, Acoustics.

II. 3. Physics, or Natural Philosophy (not entering the limits of Chemistry) treat of natural substances, their properties, mutual relations and action. They particularly examine the subjects of motion, action, magnetism, electricity, galvanism, light, meteorology, with an etc. not easily enumerated. These definitions and specifications render immaterial the question whether I use the generic terms in the exact degree of comprehension in which others use them; to be understood is all that is necessary to the present object.

3. Professional Schools.

At the close of this course the students separate; the wealthy retiring, with a sufficient stock of knowledge, to improve themselves to any degree to which their views may lead them, and the professional section to the professional schools, constituting the third grade of education, and teaching the particular sciences which the individuals of this section mean to pursue, with more minuteness and detail than was within the scope of the general schools for the second grade of instruction. In these professional schools each science is to be taught in the highest degree it has yet attained. They are to be the

1st Department, the fine arts, to wit: Civil Architecture, Gardening, Painting, Sculpture, and the Theory of Music; the

2d Department, Architecture, Military and Naval; Projectiles, Rural Economy (comprehending Agriculture, Horticulture and Veterinary), Technical Philosophy, the Practice of Medicine, Materia Medica, Pharmacy and Surgery. In the

3d Department, Theology and Ecclesiastical History; Law, Municipal and Foreign.

To these professional schools will come those who separated at the close of their first elementary course, to wit:

The lawyer to the law school.

The ecclesiastic to that of theology and ecclesiastical history.

The physician to those of medicine, materia medica, pharmacy and surgery.

The military man to that of military and naval architecture and projectiles.

The agricultor to that of rural economy.

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The gentleman, the architect, the pleasure gardener, painter and musician to the school of fine arts.

And to that of technical philosophy will come the mariner, carpenter, shipwright, pumpmaker, clockmaker, machinist, optician, metallurgist, founder, cutler, druggist, brewer, vintner, distiller, dyer, painter, bleacher, soapmaker, tanner, powdermaker, saltmaker, glassmaker, to learn as much as shall be necessary to pursue their art understandingly, of the sciences of geometry, mechanics, statics, hydrostatics, hydraulics, hydrodynamics, navigation, astronomy, geography, optics, pneumatics, physics, chemistry, natural history, botany, mineralogy and pharmacy.

The school of technical philosophy will differ essentially in its functions from the other professional schools. The others are instituted to ramify and dilate the particular sciences taught in the schools of the second grade on a general scale only. [The technical school is to abridge those which were taught there too much *in extenso* for the limited wants of the artificer or practical man. These artificers must be grouped together, according to the particular branch of science in which they need elementary and practical instruction; and a special lecture or lectures should be prepared for each group. And these lectures should be given in the evening, so as not to interrupt the labors of the day. The school, particularly, should be maintained wholly at the public expense, on the same principles with that of the ward schools.] Through the whole of the collegiate course, at the hours of recreation on certain days, all the students should be taught the manual exercise; military evolutions and manœuvers should be under a standing organization as a military corps, and with proper officers to train and command them.

Vocational training in public educ.

A tabular statement of this distribution of the sciences will place the system of instruction more particularly in view:

1st or Elementary Grade in the Ward Schools.
Reading, Writing, Arithmetic, Geography.

2d, or General Grade.

1. Language and History, ancient and modern.

2. Mathematics, viz: Mathematics pure, Physico-Mathematics, Physics, Chemistry, Anatomy, Theory of Medicine, Zoology, Botany and Mineralogy.

3. Philosophy, viz: Ideology, and Ethics, Law of Nature and Nations, Government, Political Economy.

3d, or Professional Grades

Theology and Ecclesiastical History; Law, Municipal and Foreign; Practice of Medicine; Materia Medica and Pharmacy; Surgery; Architecture, Military and Naval, and Projectiles; Technical Philosophy; Rural Economy; Fine Arts.

On this survey of the field of science, I recur to the question, what portion of it we mark out for the occupation of our institution? With the first grade of education we shall have nothing to do. The sciences of the second grade are our first object; and, to adapt them to our slender beginnings, we must separate them into groups, comprehending many sciences each, and greatly more, in the first instance, than ought to be imposed on, or can be competently conducted by a single professor permanently. They must be subdivided from time to time, as our means increase, until each professor shall have no more under his care than he can attend to with advantage to his pupils and ease to himself. For the present, we may group the sciences into professorships, as follows, subject, however, to be changed, according to the qualifications of the persons we may be able to engage.

I. Professorship.

Languages and History, ancient and modern.
Belles-Lettres, Rhetoric and Oratory.

II. Professorship.

Mathematics pure, Physico-Mathematics.
Physics, Anatomy, Medicine, Theory.

III. Professorship.

Chemistry, Zoology, Botany, Mineralogy.

IV. Professorship.

Philosophy.

The organization of the branch of the institution which respects its government, police and economy, depending on principles which have no affinity with those of its institution, may be the subject of separate and subsequent consideration.

With this tribute of duty to the board of trustees, accept assurances of my great esteem and consideration.

Experience Has Taught Me

To Benjamin Austin, January 9, 1816

Jefferson explains his position now on manufacturing—a position toward which he had been tending since the turn of the century. Austin was a leader of the Massachusetts Republican party.

. . . You tell me I am quoted by those who wish to continue our dependence on England for manufactures. There was a time when I might have been so quoted with more candor, but within the thirty years which have since elapsed, how are circumstances changed! We were then in peace. Our independent place among nations was acknowledged. A commerce which offered the raw material in exchange for the same material after receiving the last touch of industry, was worthy of welcome to all nations. It was expected that those especially to whom manufacturing industry was important, would cherish the friendship of such customers by every favor, by every inducement, and particularly cultivate their peace by every act of justice and friendship. Under this prospect the question seemed legitimate, whether with such an immensity of unimproved land, courting the hand of husbandry, the industry of agriculture, or that of manufactures, would add most to the national wealth? And the doubt was entertained on this consideration chiefly, that to the labor of the husbandman a vast addition is made by the spontaneous energies of the earth on which it is employed: for one grain of wheat committed to the earth, she renders twenty, thirty, and even fifty fold, whereas to the labor of the manufacturer nothing is added. Pounds of flax, in his hands, yield, on the contrary, but pennyweights of lace. This exchange, too, laborious as it might seem, what a field did it promise for the occupations of the ocean; what a nursery for that class of citizens who were to exercise and maintain our equal rights on that element? This was the state of things in 1785, when the "Notes on Virginia" were first printed; when, the ocean being open to all nations, and their common right in it acknowledged and exercised under regulations sanctioned by

incomplete

There Would Never Have Been an Infidel

To Mrs. Samuel Harrison Smith, August 6, 1816

Jefferson returns to an old theme. His hostility to priestcraft had not abated a jot over the years. Mrs. Smith was the wife of the editor of the Republican National Intelligencer.

religious freedom

. . . The Priests, indeed, have heretofore thought proper to ascribe to me religious, or rather anti-religious sentiments of their own fabric, but such as soothed their resentments against the Act of Virginia for establishing religious freedom. They wish him to be thought atheist, deeist, or devil, who could advocate freedom from their religious dictations, but I have ever thought religion a concern purely between our God and our consciences for which we were accountable to him, and not to the priests. I never told my own religion nor scrutinized that of another. I never attempted to make a convert, nor wish to change another's creed. I have ever judged of the religion of others by their lives; and by this test, my dear Madam, I have been satisfied yours must be an excellent one, to have produced a life of such exemplary virtue and correctness, for it is in our lives and not from our words, that our religion must be read. By the same test the world must judge me.

But this does not satisfy the priesthood, they must have a positive, a declared assent to all their interested absurdities. My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structure they have built on the purest of all moral systems for the purpose of deriving from it pence and power revolts those who think for themselves and who read in that system only what is really there. These, therefore, they brand with such nicknames as their enmity chooses gratuitously to impute. I have left the world in silence, to judge of causes from their effects: and I am consoled in this course, my dear friend, when I perceive the candor with which I am judged by your justice and discernment; and that, notwithstanding the slander of the Saints, my fellow citizens have thought me worthy of trust. The imputations of irreligion having spent their force, they think an imputation of change might now be turned to account as a bolster for their duperies. I shall leave them as heretofore to grope on in the dark. . . .

Not Now Very Distant

To Abigail Adams, January 11, 1817

The antagonisms between Jefferson and Abigail Adams—they had once been close friends—melted in the glow of old age. This was to be their last exchange. Abigail Adams died the following year.

I owe you, dear Madam, a thousand thanks for the letters communicated in your favor of December 15th, and now returned. . . .

I communicated the letters, according to your permission, to my grand-daughter, Ellen Randolph, who read them with pleasure and edification. She is justly sensible of, and flattered by your kind notice of her; and additionally so, by the favorable recollections of our northern visiting friends. If Monticello has anything which has merited their remembrance, it gives it a value the more in our estimation; and could I, in the spirit of your wish, count backwards a score of years, it would not be long before Ellen and myself would pay our homage personally to Quincy. But those twenty years! Alas! where are they? With those beyond the flood. Our next meeting must then be in the country to which they have flown,—a country for us not now very distant. For this journey we shall need neither gold nor silver in our purse, nor scrip, nor coats, nor staves. Nor is the provision for it more easy than the preparation has been kind. Nothing proves more than this that the Being who presides over the world is essentially benevolent. Stealing from us, one by one, the faculties of enjoyment, searing our sensibilities, leading us, like the horse in his mill, round and round the same beaten circle,

——To see what we have seen,
To taste the tasted, and at each return
Less tasteful; o'er our palates to decant
Another vintage—

Until satiated and fatigued with this leaden iteration, we ask our own *congé*. I heard once a very old friend, who had troubled himself with neither poets nor philosophers, say the same thing in plain prose, that he was tired of pulling off his shoes and stockings at night, and putting them on again in the morning. The wish to stay here is thus gradually extinguished; but not so easily that of returning once, in awhile, to see how things have gone on. Perhaps, however, one of the elements of future felicity is to be a constant and unimpassioned view of what is passing here. If so, this may well supply the *wish of occasional visits.* Mercier has given us a vision of the year 2440; but prophecy is *one thing,* and history another. On the whole, however, *perhaps it is wise* and well to be contented with the good things which the master of the feast places before us, and to be thankful for what we have, rather than thoughtful about what we have not. You and I, dear Madam, have already had more than an ordinary portion of life, and more, too, of health than the general measure. On this score I owe boundless thankfulness. Your health was, some time ago, not so good as it has been; and I perceive in the letters communicated *some complaints* still. I hope it is restored; and that life and health may be continued to you as many years as yourself shall wish, is the sincere prayer of your affectionate and respectful friend.

12.

Your Heavy Affliction

To John Adams, November 13, 1818

In a moving and eloquent letter, Jefferson condoles Adams on the death of Abigail.

The public papers, my dear friend, announce the fatal event of which your letter of October the 20th had given me ominous foreboding. Tried myself in the school of affliction, by the loss of every form of connection which can rive the human heart, I know well, and feel what you have lost, what you have suffered, are suffering, and have yet to endure. The same trials have taught me that for ills so immeasurable, time and silence are the only medicine. I will not, therefore, by useless condolences, open afresh the sluices of your grief, nor, although mingling sincerely my tears with yours, will I say a word more where words are vain, but that it is of some comfort to us both, that the term is not very distant, at which we are to deposit in the same cerement, our sorrows and suffering bodies, and to ascend in essence to an ecstatic meeting with the friends we have loved and lost, and whom we shall still love and never lose again. God bless you and support you under your heavy affliction.

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13.

I Too Am an Epicurean

To William Short, October 31, 1819

Short, once Jefferson's secretary, complained that he was surrendering to epicurean ataraxia. Jefferson, however, bends the stoic-epicurean philosophy, of which he considered himself a true votary, to his own purposes by joining it to Unitarian Christianity.

Dear Sir,—Your favor of the 21st is received. My late illness, in which you are so kind as to feel an interest, was produced by a spasmodic stricture of the ileum, which came upon me on the 7th inst. The crisis was short, passed over favorably on the fourth day, and I should soon have been well but that a dose of calomel and jalap, in which were only eight or nine grains of the former, brought on a salivation. Of this, however, nothing now remains but a little soreness of the mouth. I have been able to get on horseback for three or four days past.

As you say of yourself, I too am an Epicurian. I consider the genuine (not the imputed) doctrines of Epicurus as containing everything rational in moral philosophy which Greece and Rome have left us. Epictetus indeed, has given us what was good of the Stoics; all beyond, of their dogmas, being hypocrisy and grimace. Their great crime was in their calumnies of Epicurus and misrepresentations of his doctrines; in which we lament to see the candid character of Cicero engaging as an accomplice. Diffuse, vapid, rhetorical, but enchanting. His prototype Plato, eloquent as himself, dealing out mysticisms incomprehensible to the human mind, has been deified by certain sects usurping the name of Christians; because, in his foggy conceptions, they found a basis of impenetrable darkness whereon to rear fabrications as delirious, of their own invention. These they fathered blasphemously on Him whom they claimed as their Founder, but who would disclaim them with the indignation which their caricatures of His religion so justly excite. Of Socrates we have nothing genuine but in the Memorabilia of Xenophon; for Plato makes him one of his Collocutors merely to cover his

own whimsies under the mantle of his name; a liberty of which we are told Socrates himself complained. Seneca is indeed a fine moralist, disfiguring his work at times with some Stoicisms, and affecting too much of antithesis and point, yet giving us on the whole a great deal of sound and practical morality. But the greatest of all the reformers of the depraved religion of His own country, was Jesus of Nazareth. Abstracting what is really His from the rubbish in which it is buried, easily distinguished by its lustre from the dross of His biographers, and as separable from that as the diamond from the dunghill, we have the outlines of a system of the most sublime morality which has ever fallen from the lips of man; outlines which it is lamentable He did not live to fill up. Epictetus and Epicurus give laws for governing ourselves, Jesus a supplement of the duties and charities we owe to others. The establishment of the innocent and genuine character of this benevolent Moralist, and the rescuing it from the imputation of imposture, which has resulted from artificial systems,[1] invented by ultra-Christian sects, unauthorized by a single word ever uttered by Him, is a most desirable object, and one to which Priestley has successfully devoted his labors and learning. It would in time, it is to be hoped, effect a quiet euthanasia of the heresies of bigotry and fanaticism which have so long triumphed over human reason, and so generally and deeply afflicted mankind; but this work is to be begun by winnowing the grain from the chaff of the historians of His life. I have sometimes thought of translating Epictetus (for he has never been tolerably translated into English) by adding the genuine doctrines of Epicurus from the Syntagma of Gassendi, and an abstract from the Evangelists of whatever has the stamp of the eloquence and fine imagination of Jesus. The last I attempted too hastily some twelve or fifteen years ago. It was the work of two or three night only, at Washington, after getting through the evening task of reading the letters and papers of the day. But with one foot in the grave, these are now idle projects for me. My business is to beguile the wearisomeness of declining life, as I endeavor to do, by the delights of classical reading and of mathematical truths, and by the consolations of a sound philosophy, equally indifferent to hope and fear.

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[1] *E.g.* The immaculate conception of Jesus, His deification, the creation of the world by Him, His miraculous powers, His resurrection and visible ascension, His corporeal presence in the Eucharist, the Trinity, original sin, atonement, regeneration, election, orders of Hierarchy, etc. [Jefferson's note].

I take the liberty of observing that you are not a true disciple of our master Epicurus, in indulging the indolence to which you say you are yielding. One of his canons, you know, was that "that indulgence which presents a greater pleasure, or produces a greater pain, is to be avoided." Your love of repose will lead, in its progress, to a suspension of healthy exercise, a relaxation of mind, an indifference to everything around you, and finally to a debility of body, and hebetude of mind, the farthest of all things from the happiness which the well-regulated indulgences of Epicurus ensure; fortitude, you know, is one of his four cardinal virtues. That teaches us to meet and surmount difficulties; not to fly from them, like cowards; and to fly, too, in vain, for they will meet and arrest us at every turn of our road. Weigh this matter well; brace yourself up; take a seat with Correa, and come and see the finest portion of your country, which, if you have not forgotten, you still do not know, because it is no longer the same as when you knew it. It will add much to the happiness of my recovery to be able to receive Correa and yourself, and prove the estimation in which I hold you both. Come, too, and see our incipient University, which has advanced with great activity this year. By the end of the next, we shall have elegant accommodations for seven professors, and the year following the professors themselves. No secondary character will be received among them. Either the ablest which America or Europe can furnish, or none at all. They will give us the selected society of a great city separated from the dissipations and levities of its ephemeral insects.

description of the University of Virginia.

I am glad the bust of Condorcet has been saved and so well placed. His genius should be before us; while the lamentable, but singular act of ingratitude which tarnished his latter days, may be thrown behind us.

I will place under this a syllabus of the doctrines of Epicurus, somewhat in the lapidary style, which I wrote some twenty years ago; a like one of the philosophy of Jesus, of nearly the same age, is too long to be copied. *Vale, et tibi persuade carissimum te esse mihi.*[2]

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[2] Farewell, and believe among yourselves that you are most dear to me.

Syllabus of the doctrines of Epicurus

Physical.—The Universe eternal.

Its parts, great and small, interchangeable.

Matter and Void alone.

Motion inherent in matter which is weighty and declining.

Eternal circulation of the elements of bodies.

Gods, an order of beings next superior to man, enjoying in their sphere, their own felicities; but not meddling with the concerns of the scale of beings below them.

Moral.—Happiness the aim of life.

Virtue the foundation of happiness.

Utility the test of virtue.

Pleasure active and In-do-lent.

In-do-lence is the absence of pain, the true felicity.

Active, consists in agreeable motion; it is not happiness, but the means to produce it.

Thus the absence of hunger is an article of felicity; eating the means to obtain it.

The *summum bonum* is to be not pained in body, nor troubled in mind.

i.e. In-do-lence of body, tranquillity of mind.

To procure tranquillity of mind we must avoid desire and fear, the two principal diseases of the mind.

Man is a free agent.

Virtue consists in 1. Prudence. 2. Temperance. 3. Fortitude. 4. Justice.

To which are opposed, 1. Folly. 2. Desire. 3. Fear. 4. Deceit.

The General Religion

To James Smith, December 8, 1822

To Jefferson, Christ had always been a moralist and Christianity a philosophy of right action. Unitarianism seemed to him entirely compatible with this belief. Smith was an Ohioan who frequently wrote on religion.

Sir,—I have to thank you for your pamphlets on the subject of Unitarianism, and to express my gratification with your efforts for the revival of primitive Christianity in your quarter. No historical fact is better established, than that the doctrine of one God, pure and uncompounded, was that of the early ages of Christianity; and was among the efficacious doctrines which gave it triumph over the polytheism of the ancients, sickened with the absurdities of their own theology. Nor was the unity of the Supreme Being ousted from the Christian creed by the force of reason, but by the sword of civil government, wielded at the will of the fanatic Athanasius. The hocus-pocus phantasm of a God like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs. And a strong proof of the solidity of the primitive faith, is its restoration, *as soon as a nation arises which vindicates to itself the freedom of religious opinion; and its external divorce from the civil authority. The pure and simple unity of the Creator of the universe, is now all but ascendant in the Eastern States;* it is dawning in the West, and advancing towards the South; and I confidently expect that the present generation will see Unitarianism become the general religion of the United States. The Eastern presses are giving us many excellent pieces on the subject, and Priestley's learned writings on it are, or should be, in every hand. In fact, the Athanasian paradox that one is three, and three but one, is so incomprehensible to the human mind, that no candid man can say he has any idea of it, and how can he believe what presents no idea? He who thinks he does, only deceives himself. He proves, also, that man, once surrendering his reason, has no remaining guard against absurdities the most monstrous, and like a ship without rudder, is the sport of every wind. With such persons, gullibility which they call faith, takes the helm from the hand of reason, and the mind becomes a wreck.

I write with freedom, because while I claim a right to believe in one God, if so my reason tells me, I yield as freely to others that of believing in three. Both religions, I find, make honest men, and that is the only point society has any right to look to. Although this mutual freedom should produce mutual indulgence, yet I wish not to be brought in question before the public on this or any other subject, and I pray you to consider me as writing under that trust. I take no part in controversies, religious or political. At the age of eighty, tranquillity is the greatest good of life, and the strongest of our desires that of dying in the good will of all mankind. And with the assurance of all my good will to Unitarian and Trinitarian, to Whig and Tory, accept for yourself that of my entire respect.

15.

A Church Is a Voluntary Society of Men

Notes on Locke and Shaftesbury, 1776

Ratification in June 1776 of the Virginia Constitution, with its Declaration of Rights, inspired religious dissenters to press their claims for toleration, more concretely, for disestablishment of the Episcopal Church from the state. Jefferson, agreeing fully with their protests, sought to incorporate them in a bill for disestablishing the Church. But the bill reported out of committee and ultimately passed in November did not go nearly so far: it only exempted dissenters from having to support the Church. These Notes on Locke and Shaftesbury, mostly on Locke's A Letter Concerning Toleration, *were part of a much larger body of notes on religion which Jefferson wrote and kept in rough form some time before the drafting of the bill on dissenters.*

Why persecute for diffce. in religs. opinion?
1. for love to the person.
2. because of tendency of these opns. to dis[. . . .]

when I see them persecute their nearest connection & acquaintance for gross vices, I shall beleive it may proceed from love. till they do this, I appeal to their own conscences if they will examine, why they do nt. find some other principle. because of tendency. why not then level persecution at the crimes you fear will be introduced? burn or hang the adulterer, cheat &c. or exclude them from offices.

strange should be so zealous against things which tend to produce immorality & yet so indulgent to the immorality when produced. these moral vices all men acknolege to be diametrically against Xty. & obstructive of salvation of souls, but the fantastical points for which we generally persecute are often very questionable as we may be assured by the very different conclusions of people.

our Saviour chose not to propagate his religion by temporal punmts or civil incapacitation, if he had it was in his almighty power. but he chose to (*enforce*) extend it by it's influence on reason, thereby shewing to others how [they] should proceed.

Commonwealth is 'a society of men constituted for preser[ving] their *civil (rights) interests*.'

interests are 'life, health, indolency of body, liberty, property.'

the magistrate's jurisdn. extends only to civil rights and from these considns.:

the magistrate has no power but wt. ye. people gave hm.

the people hv. nt. givn. hm. (*powr.*) the care of souls bec. y cd. nt., y. cd. nt. because no man hs. *right* to abandon ye. care of his salvation to another.

no man has *power* to let another prescribe his faith. faith is not faith witht. believing. no man can conform his faith to the dictates of another.

the life & essence of religion consists in the internal persuasion or belief of the mind. external forms [of wor]ship, when against our belief, are hypocrisy [and im]piety. Rom. 14.23. 'he that doubteth is damned, if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

if it be said the magistrate may make use of a[rguments] and so draw the heterodox to truth: I [answer] every man has a commission to admonish, exhort, convince another of error.

[a church] is 'a *voluntary* society of men, joining [themselves] together of their own accord, in order to the [publick] worshipping of god in such a manner as they judge [accept]able to him & effectual to the salvation of their souls. [it is] *voluntary* because no man is *by nature* bound to any church. the hopes of salvation is the cause of his entering into it. if he find any thing wrong in it, he [sh]ould be as free to go out as he was to come in.

[w]hat is the power of that church &c.? as it is a society (*of voluntary*) it must have some laws for it's regulation. time & place of meeting, admitting & excluding members &c. must be regulated.

but as it was a spontaneous joining of members, it follows that it's laws extend to it's own members only, not to those of any other voluntary society: for then by the same rule some other voluntary society might usurp power (*of*) over them.

Christ has said 'wheresoever 2 or 3 are gatherd. togeth. in his name he will be in the midst of them.' this is his definition of a society. he does not make it essential that a bishop or presbyter govern them. without them it suffices for the salvation of souls.

from the dissensions among sects themselves arises necessarily a right of chusing & necessity of deliberating to which we will conform.

but if we chuse for ourselves, we must allow others to chuse also, & so reciprocally. this establishes religious liberty.

why require those things in order to ecclesiastical communion which Christ does not require in order to life eternal? how can that be the church of Christ which excludes such persons from it's communion as he will one day receive into the kingdom of heaven.

the arms of a religious society or church are exhortations admonitions & advice, & ultimately expulsion or excommunication. this last is the utmost limit of power.

how far does the duty of toleration extend? 1. no church is bound by the duty of toleration to retain within her bosom obstinate offenders against her laws. 2. we have no right to prejudice another in his civil enjoiments because he is of another church. if any man err from the right way, it is his own misfortune, no injury to thee, nor therefore art thou to punish him in the things of this life because thou supposest he will be miserable in that which is to come. on the contrary accdg to the spirit of the gospel, charity, bounty, liberality is due to him.

each church being free. no one can have jurisdiction over another; no not even when the civil magistrate joins it. it neither acquires the right of the sword by the magistrate's coming to it, nor does it lose the rights of instruction or excommunication by his going from it. it cannot by the accession of any new member acquire jurisdiction over those who do not accede. he brings only himself, having no power to bring others.

suppose for instance two churches one of Arminians another of (*Lutherans*) Calvinists in Constantinople. has either any right over the other? will it be said the orthodox one has? every church is to itself orthodox, to others erroneous or heretical.

no man complains of his neighbor for ill management of his affairs, for an error in sowing his land, or marrying his daughter, for consuming his substance in taverns, pulling down, building &c. in all these he has his liberty: but if he do not frequent the church, or there conform to ceremonies, there is an immediate uproar.

the care of every man's soul belongs to himself. but what if he neglect the care of it? well what if he neglect the care of his health or estate, which more nearly relate to the state. will the magistrate make a law that he shall not be poor or sick? laws provide against injury from others; but not from ourselves. God himself will not save men against their wills.

if I be marching on with my utmost vigour in that way which according to the sacred geography leads to Jerusalem streight, why am I beaten & ill used by others because my hair is not of the right cut; because I have not been kept right, bec. I eat flesh on the road, bec. I avoid certain by-ways which seem to lead into briars, bec. among several paths I take that which seems shortest & cleanest, bec. I avoid travellers less grave & keep company with others who are more sour & austere, or bec. I follow a guide crowned with a mitre & cloathed in white. yet these are the frivolous things which keep Xns. at war.

if the magistrate command me to [bring my commodity to a publick store house] I bring it because he can indemnify me if he erred & I thereby lose it; but what indemnification can he give me for the kdom. of heaven?

I cannot give up my guidance to the magistrate; because he knows no more of the way to heaven than I do & is less concerned to direct me right than I am to go right. if the jews had followed their kings, amongst so many, what number would have led them to idolatry? consider the vicissitudes among the emperors, Arians, Athans. or among our princes, H.8. E.6. Mary. Elizabeth.

[co]mpulsion in religion is distinguished peculiarly from compulsion in every other thing. I may grow rich by art I am compelled to follow, I may recover health by medicines I am compelled to take agt. my own judgmt., but I cannot be saved by a *worship* I disbelieve & abhor.

whatsoever is lawful in the Commonwealth, or permitted to the subject in the ordinary way, cannot be forbidden to him for religious uses; & whatsoever is prejudicial to the commonwealth in their ordinary uses & therefore prohibited by the laws, ought not to be permitted to churches in their sacred rites. for instance, it is unlawful in the ordinary course of things or in a private house to murder a child. it should not be permitted any sect then to sacrifice children: it is ordinarily lawful (or temporally lawful) to kill calves or lambs. they may therefore be religiously sacrificed. but if the good of the state required a temporary suspension of killing lambs (as during a seige); sacrifices of them may then be rightfully suspended also. this is the true extent of *toleration*.

[tr]uth will do well enough if left to shift for herself. she

seldom has received much aid from the power of great men to whom she is rarely known & seldom welcome. she has no need of force to procure entrance into the minds of men. error indeed has often prevailed by the assistance of power or force.

truth is the proper & sufficient antagonist to error.

[if] any thing pass in a religious meeting seditiously & contrary to the public peace, let it be punished in the same manner & no otherwise than as if it had happened in a fair or market. these meetings ought not to be sanctuaries for faction & flagitiousness.

[Lo]cke denies toleration to those who entertain opns. contrary to those moral rules necessary for the preservation of society; as for instance, that faith is not to be kept with those of another persuasion, that kings excommunicated forfeit their crowns, that dominion is founded in grace, or that obedience is due to some foreign prince, or who will not own & teach the duty of tolerating all men in matters of religion, or who deny the existence of a god. [It was a great thing to go so far (as he himself sais of the parl. who framed the act of tolern.) but where he stopped short, we may go on.]

[he] sais 'neither Pagan nor Mahamedan nor Jew ought to be excluded from the civil rights of the Commonwealth because of his religion.' shall we suffer a Pagan to deal with us and not suffer him to pray to his god?

[wh]y have Xns. been distinguished above all people who have ever lived for persecutions? is it because it is the genius of their religion? no, it's genius is the reverse. it is the refusing *toleration* to those of a different opn. which has produced all the bustles & wars on account of religion. it was the misfortune of mankind that during the darker centuries the Xn priests following their ambition & avarice & combining with the magistrates to divide the spoils of the people, could establish the notion that schismatics might be ousted of their possessions & destroyed. this notion we have not yet cleared ourselves from. in this case no wonder the oppressed should rebel, & they will continue to rebel & raise disturbance until their civil rights are fully restored to them & all partial distinctions, exclusions & incapacitations removed.

1. Shaftesbury. charact.

as the antients tolerated visionaries & enthusiasts of all kinds

so they permitted a free scope to philosophy as a balance. as the Pythagoreans & latter Platonicks joined with the superstition of the times the Epicureans & Academicks were allowed all the use of wit & raillery against it. thus matters were balanced; reason had [full] play & science flourished. these contrarieties produced harmony. superstition & enthusiasm thus let alone never raged to bloodshed persecution &c. but now a new sort of policy, which considers the future lives & happiness of men rather than the present, has taught to distress one another, & raised an antipathy which no temporal interest could ever do, now *uniformity of opn.*, a hopeful project! is looked on as the only remedy agt. this evil & is made the very object of govmt itself. if magistracy should vouchsafe to interpose thus in other sciences we should [have] as bad logic, mathematics & philosophy as we have divinity in countries where the law settles orthodoxy.

[suppose the state should take into head that there should be an uniformity of countenance. men would be obliged to put an artificial bump or swelling here, a patch there &c. but this would be merely hypocritical.] or if the alternative was given of wearing a mask, $\frac{99}{100}$ths must immediately mask. would this add to the beauty of nature? why otherwise in opinions. [in the middle ages of Xty. opposition to the state opns. was hushed. the consequence was, Xty. became loaded with all the Romish follies. nothing but free argument, raillery, & even ridicule will preserve the purity of religion.]

2. Cor. 1. 24. the apostles declare they had no dominion over the faith.

Locke's system of Christianity is this.

Adam was created happy & immortal: but his happiness was to have been *Earthly*, and *earthly* immortality. by *sin* he lost this, so that he became subject to total death (like that of brutes) & to the crosses & unhappinesses of this life. at the intercession however of the son of god this sentence was in part remitted. a life conformable to the law was to restore them again to immortality. and moreover to those who *believed* their *faith* was to be counted for righteousness. not that faith without works was to save them; St. James. c.2. sais expressly the contrary; & all make the fundamental pillars of Xty. to be faith & *repentance.* so that a reformation of life (included under *repentance*) was essential, & defects in this would be made up by their *faith*; i.e. their faith should be counted for righteousness. as to that part of mankind who never had the gospel preached to them, they are 1. Jews. 2. Pagans, or Gentiles. the Jews had the law of works revealed to them. by this therefore they were to be saved: & a *lively* faith in god's promises to send the Messiah would supply small defects. 2. the Gentiles St. Paul sais Rom.2.13. 'the Gentiles have the law written in their hearts' i.e. the law of nature: to which adding a *faith* in God, & his attributes that on their repentance he would pardon them, they also would be justified. this then explains the text 'there is no other *name* under heaven by which a man may be saved.' i.e. the defects in good works shall not be supplied by a faith in Mahomet, Foe, or any other except Christ.

The (*essentials*) fundamentals of Xty. as found in the gospels are 1. Faith. 2. Repentance. that faith is every[where?] explained to be a beleif that Jesus was the Messiah who had been promised. Repentance was to be proved sincere by good works. the advantages accruing to mankind from our Savior's mission are these: 1. the knolege of one god only. 2. a clear knolege of their duty, or system of morality, delivered on such authority as to give it sanction. 3. the outward forms of religious worship wanted to be purged of that farcical pomp & nonsense with which they were loaded. 4. an inducement to a pious life, by revealing clearly a future existence in bliss, & that it was to be the reward of the virtuous.

The Epistles were written (*occasionally*) to persons *already Christians*. a person might be a Xn. then before they were written. consequently the (*essentials*) fundamentals of Xty. were to be found in the preaching of our savior, which is related in the gospels. these fundamentals are to be found in the epistles dropped here & there & promiscuously mixed with other truths. but these other truths are not to be made fundamentals. they serve for edification indeed & explaining to us matters in worship & morality. but being written occasionally it will readily be seen that their explanations are adapted to the notions & customs of the people they were written to. but yet every sentence in them (tho the writers were inspired) must not be taken up & made a fundamental, without assent to which a man is not to be admitted a member of X's church here, or to his kingdom hereafter. the Apostles creed was by them taken to contain all things necessary to salvation, & consequently to a communion.

16.

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The Favorite Passion of My Soul

To Giovanni Fabbroni, June 8, 1778

nd of Philip Mazzei, Jefferson's neighbor at Monticello, roni had written to Jefferson from Paris extolling liberty sking if he could be of service to the United States. The two men carried on a sporadic correspondence for the next forty years.

. . . Tho' much of my time is employed in the councils of America I have yet a little leisure to indulge my fondness for philosophical studies. I could wish to correspond with you on subjects of that kind. It might not be unacceptable to you to be informed for instance of the true power of our climate as discoverable from the Thermometer, from the force and direction of the winds, the quantity of rain, the plants which grow without shelter in the winter &c. On the other hand we should be much pleased with contemporary observations on the same particulars in your country, which will give us a comparative view of the two climates. Farenheit's thermometer is the only one in use with us. I make my daily observations as early as possible in the morning and again about 4 o'clock in the afternoon, these generally showing the maxima of cold and heat in the course of 24 hours. I wish I could gratify your Botanical taste; but I am acquainted with nothing more than the first principles of that science, yet myself and my friends may furnish you with any Botanical subjects which this country affords, and are not to be had with you: and I shall take pleasure in procuring them when pointed out by you. The greatest difficulty will be the means of conveyance during the continuance of the war.

If there is a gratification, which I envy any people in this world, it is to your country its music. This is the favorite passion of my soul, and fortune has cast my lot in a country where it is in a state of deplorable barbarism. From the [line] of life in which we conjecture you to be, I have for some time lost the hope of seeing you here. Should the event prove so, I shall ask your assistance in procuring a substitute, who may be a proficient in singing, &, on the Harpsichord. I

incomplete

to her, during her title thereto; after which it shall be disposed of as if no such saving had been.

The aid of Counsel, and examination of their witnesses on oath, shall be allowed to defendants in criminal prosecutions.

Slaves guilty of any offence punishable in others by labor in the public works, shall be transported to such parts in the West Indies, South America or Africa, as the Governor shall direct, there to be continued in slavery.

17.

To Illuminate the Minds of the People at Large

A Bill for the More General Diffusion of Knowledge (chapter 79), 1779

Jefferson considered no bill more important than this one. Education was for him the bedrock of liberty. His bill would have set up an elaborate system of education, from primary schools to college, through which gifted students, poor and rich alike, would have passed. But the legislature delayed action on an education bill until 1796. The act of that year concerned only primary schools, leaving the matter entirely with local communities.

Whereas it appeareth that however certain forms of government are better calculated than others to protect individuals in the free exercise of their natural rights, and are at the same time themselves better guarded against degeneracy, yet experience hath shewn, that even under the best forms, those entrusted with power have, in time, and by slow operations, perverted it into tyranny; and it is believed that the most effectual means of preventing this would be, to illuminate, as far as practicable, the minds of the people at large, and more especially to give them knowledge of those facts, which history exhibiteth, that, possessed thereby of the experience of other ages and countries, they may be enabled to know ambition under all its shapes, and prompt to exert their natural powers to defeat its purposes; And whereas it is generally true that that people will be happiest whose laws are best, and are best administered, and that laws will be wisely formed, and honestly administered, in proportion as those who form and administer them are wise and honest; whence it becomes expedient for promoting the public happiness that those persons, whom nature hath endowed with genius and virtue, should be rendered by liberal education worthy to receive, and able to guard the sacred deposit of the rights and liberties of their fellow citizens, and that they should be called to that charge without regard to wealth, birth or other accidental condition or circumstance; but the indigence of the greater

education
necessary
for effective
political
functioning

number disabling them from so educating, at their own expence, those of their children whom nature hath fitly formed and disposed to become useful instruments for the public, it is better that such should be sought for and educated at the common expence of all, than that the happiness of all should be confined to the weak or wicked:

Be it therefore enacted by the General Assembly, that in every county within this commonwealth, there shall be chosen annually, by the electors qualified to vote for Delegates, three of the most honest and able men of their county, to be called the Aldermen of the county; and that the election of the said Aldermen shall be held at the same time and place, before the same persons, and notified and conducted in the same manner as by law is directed, for the annual election of Delegates for the county.

The person before whom such election is holden shall certify to the court of the said county the names of the Aldermen chosen, in order that the same may be entered of record, and shall give notice of their election to the said Aldermen within a fortnight after such election.

function of local educ. officials

[The said Aldermen on the first Monday in October, if it be fair, and if not, then on the next fair day, excluding Sunday, shall meet at the court-house of their county, and proceed to divide their said county into hundreds, bounding the same by water courses, mountains, or limits, to be run and marked, if they think necessary, by the county surveyor and at the county expence, regulating the size of the s hundreds, according to the best of their discretion, so as they may contain a convenient number of children to mak a school, and be of such convenient size that all the chi ren within each hundred may daily attend the school to b tablished therein, and distinguishing each hundred by a pa r name; which division, with the names of the several hu eds, shall be returned to the court of the county and be entered of record, and shall remain unaltered until the increase or decrease of inhabitants shall render an alteration necessary, in the opinion of any succeeding Alderman, and also in the opinion of the court of the county.

The electors aforesaid residing within every hundred shall meet on the third Monday in October after the first election of Aldermen, at such place, within their hundred, as the said Aldermen shall direct, notice thereof being previously given to them by such person residing within the hundred as the

said Aldermen shall require who is hereby enjoined to obey such requisition, on pain of being punished by amercement and imprisonment. The electors being so assembled shall choose the most convenient place within their hundred for building a school-house. If two or more places, having a greater number of votes than any others, shall yet be equal between themselves, the Aldermen, or such of them as are not of the same hundred, on information thereof, shall decide between them. The said Aldermen shall forthwith proceed to have a school-house built at the said place, and shall see that the same shall be kept in repair, and, when necessary, that it be rebuilt; but whenever they shall think necessary that it be rebuilt, they shall give notice as before directed, to the electors of the hundred to meet at the said school-house, on such a day as they shall appoint, to determine by vote, in the manner before directed, whether it shall be rebuilt at the same, or what other place in the hundred.]

public school curriculum

[At every of those schools shall be taught reading, writing, and common arithmetick, and the books which shall be used therein for instructing the children to read shall be such as will at the same time make them acquainted with Graecian, Roman, English, and American history. At these schools all the free children, male and female, resident within the respective hundred, shall be intitled to receive tuition gratis, for the term of three years, and as much longer, at their private expence, as their parents, guardians, or friends shall think proper.]

Over every ten of these schools (or such other number nearest thereto, as the number of hundreds in the county will admit, without fractional divisions) an overseer shall be appointed annually by the Aldermen at their first meeting, eminent for his learning, integrity, and fidelity to the commonwealth, whose business and duty it shall be, from time to time, to appoint a teacher to each school, who shall give assurance of fidelity to the commonwealth, and to remove him as he shall see cause; to visit every school once in every half year at the least; to examine the scholars; see that any general plan of reading and instruction recommended by the visiters of William and Mary College shall be observed; and to superintend the conduct of the teacher in everything relative to his school.

local tax levy as base of public education

[Every teacher shall receive a salary of——by the year, which, with the expences of building and repairing the school-houses, shall be provided in such manner as other county expences are by law directed to be provided and shall also have his diet, lodging, and washing found him, to be levied in like manner, save only that such levy shall be on the inhabitants of each hundred for the board of their own teacher only. . . .

The said overseers having determined the place at which the grammar school for their district shall be built, shall forthwith (unless they can otherwise agree with the proprietors of the circumjacent lands as to location and price) make application to the clerk of the county in which the said house is to be situated, who shall thereupon issue a writ, in the nature of a writ of ad quod damnum, directed to the sheriff of the said county commanding him to summon and impanel twelve fit persons to meet at the place, so destined for the grammer school-house, on a certain day, to be named in the said writ, not less than five, nor more than ten, days from the date thereof; and also to give notice of the same to the proprietors and tenants of the lands to be viewed if they be found within the county, and if not, then to their agents therein if any they have. Which freeholders shall be charged by the said sheriff impartially, and to the best of their skill and judgment to view the lands round about the said place, and to locate and circumscribe, by certain meets and bounds, one hundred acres thereof, having regard therein principally to the benefit and convenience of the said school, but respecting in some measure also the convenience of the said proprietors, and to value and appraise the same in so many several and distinct parcels as shall be owned or held by several and distinct owners or tenants, and according to their respective interests and estates therein. And after such location and appraisement so made, the said sheriff shall forthwith return the same under the hands and seals of the said jurors, together with the writ, to the clerk's office of the said county and the right and property of the said proprietors and tenants in the said lands so circumscribed shall be immediately devested and be transferred to the commonwealth for the use of the said grammar school, in full and absolute dominion, any want of consent or disability to consent in the said owners or tenants notwithstanding. But it shall not be lawful for the said overseers so to situate the grammer school-house, nor to the said jurors so to locate the said lands, as to include the mansion-house of the proprietor of the lands, nor the offices, curtilage, or garden, thereunto immediately belonging.

The said overseers shall forthwith proceed to have a house of brick or stone, for the said grammar school, with necessary offices, built on the said lands, which grammar school-house shall contain a room for the school, a hall to dine in, four rooms for a master and usher, and ten or twelve lodging rooms for the scholars.

To each of the said grammar schools shall be allowed out of the public treasury, the sum of——pounds, out of which shall be paid by the Treasurer, on warrant from the Auditors, to the proprietors or tenants of the lands located, the value of their several interests as fixed by the jury, and the balance thereof shall be delivered to the said overseers to defray the expense of the said buildings.

In either of these grammar schools shall be taught the Latin and Greek languages, English Grammar, geography, and the higher part of numerical arithmetick, to wit, vulgar and decimal fractions, and the extrication of the square and cube roots.

A visiter from each county constituting the district shall be appointed, by the overseers, for the county, in the month of October annually, either from their own body or from their county at large, which visiters, or the greater part of them, meeting together at the said grammar school on the first Monday in November, if fair, and if not, then on the next fair day, excluding Sunday, shall have power to choose their own Rector, who shall call and preside at future meetings, to employ from time to time a master, and if necessary, an usher, for the said school, to remove them at their will, and to settle the price of tuition to be paid by the scholars. They shall also visit the school twice in every year at the least, either together or separately at their discretion, examine the scholars, and see that any general plan of instruction recommended by the visiters, of William and Mary College shall be observed. The said masters and ushers, before they enter on the execution of their office, shall give assurance of fidelity to the commonwealth.

political
loyalty in
public employment

A steward shall be employed, and removed at will by the master, on such wages as the visiters shall direct; which steward shall see to the procuring provisions, fuels, servants for cooking, waiting, house cleaning, washing, mending, and gardening on the most reasonable terms; the expence of which, together with the steward's wages, shall be divided

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equally among all the scholars boarding either on the public or private expence. And the part of those who are on private expence, and also the price of their tuitions due to the master or usher, shall be paid quarterly by the respective scholars, their parents, or guardians, and shall be recoverable, if withheld, together with costs, on motion in any Court of Record, ten days' notice thereof being previously given to the party, and a jury impanelled to try the issue joined, or enquire of the damages. The said steward shall also, under the direction of the visiters, see that the houses be kept in repair, and necessary enclosures be made and repaired, the accounts for which, shall, from time to time, be submitted to the Auditors, and on their warrant paid by the Treasurer.

Scholarship aid

Every overseer of the hundred schools shall, in the month of September annually, after the most diligent and impartial examination and inquiry, appoint from among the boys who shall have been two years at the least at some one of the schools under his superintendence, and whose parents are too poor to give them farther education, someone of the best and most promising genius and disposition, to proceed to the grammer school of his district; which appointment shall be made in the court-house of the county, and on the court day for that month if fair, and if not, then on the next fair day, excluding Sunday, in the presence of the Aldermen, or two of them at the least, assembled on the bench for that purpose, the said overseer being previously sworn by them to make such appointment, without favor or affection, according to the best of his skill and judgment, and being interrogated by the Aldermen, either on their own motion, or on suggestions from the parents, guardians, friends, or teachers of the children, competitors for such appointment; which teachers the parents shall attend for the information of the Aldermen. On which interrogatories the said Aldermen, if they be not satisfied with the appointment proposed, shall have right to negative it; whereupon the said visiter may proceed to make a new appointment, and the said Aldermen again to interrogate and negative, and so toties quoties until an appointment be approved.

Every boy so appointed shall be authorized to proceed to the grammar school of his district, there to be educated and boarded during such time as is hereafter limited; and his quota of the expenses of the house together with a compensation to the master or usher for his tuition, at the rate of twenty dollars by the year, shall be paid by the Treasurer quarterly on warrant from the Auditors.

A visitation shall be held, for the purpose of probation, annually at the said grammar school on the last Monday in September, if fair, and if not, then on the next fair day, excluding Sunday, at which one third of the boys sent thither by appointment of the said overseers, and who shall have been there one year only, shall be discontinued as public foundationers, being those who, on the most diligent examination and enquiry, shall be thought to be the least promising genius and disposition; and of those who shall have been there two years, all shall be discontinued save one only the best in genius and disposition, who shall be at liberty to continue there four years longer on the public foundation, and shall thence forward be deemed a senior.

The visiters for the districts which, or any part of which, be southward and westward of James river, as known by that name, or by the names of Fluvanna and Jackson's river, in every other year, to wit, at the probation meetings held in the years, distinguished in the Christian computation by odd numbers, and the visitors for all the other districts at their said meetings to be held in those years, distinguished by even numbers, after diligent examination and enquiry as before directed, shall chuse one among the said seniors, of the best learning and most hopeful genius and disposition, who shall be authorized by them to proceed to William and Mary College; there to be educated, boarded, and clothed, three years; the expence of which annually shall be paid by the Treasurer on warrant from the Auditors.

18.

By Indulging the Researches of the Learned and Curious

A Bill for Establishing a Public Library (chapter 81), 1779

In his Notes on Virginia *Jefferson made it clear that the purpose of a "public library" was not to serve the general public but rather, as stated in the bill, "the learned and curious." Madison introduced this bill along with the others in 1785. Though brought up again the following year, nothing came of it.*

Be it enacted by the General Assembly, that on the first day of January, in every year, there shall be paid out of the treasury the sum of two thousand pounds, to be laid out in such books and maps as may be proper to be preserved in a public library, and in defraying the expences necessary for the care and preservation thereof; which library shall be established at the town of Richmond.

The two houses of Assembly shall appoint three persons of learning and attention to literary matters, to be visiters of the said library, and shall remove them, and fill any vacancies from time to time, as they shall think fit; which visiters shall have power to receive the annual sums before mentioned, and therewith to procure such books and maps as aforesaid, and shall superintend the preservation thereof. Whensoever a keeper shall be found necessary they shall appoint such keeper, from time to time, at their will, on such annual salary (not exceeding one hundred pounds) as they shall think reasonable.

If during the time of war the importation of books and maps shall be hazardous, or if the rate of exchange between this commonwealth and any state from which such articles are wanted, shall from any cause be such that they cannot be imported to such advantage as may be hoped at a future day, the visiters shall place the annual sums, as they become due, in the public loan office, if any there be, for the benefit of interest, or otherwise shall suffer them to remain in the treasury until fit occasions shall occur of employing them.

It shall not be lawful for the said keeper, or the visiters themselves, or any other person to remove any book or map out of the said library, unless it be for the necessary repair thereof; but the same be made useful by indulging the researches of the learned and curious, within the said library, without fee or reward, and under such rules for preserving them safe and in good order and condition as the visiters shall constitute.

The visiters shall annually settle their accounts with the Auditors and leave with them the vouchers for the expenditure of the monies put into their hands.

19.

The Opinions of Men Are Not the Objects of Civil Government

A Bill for Establishing Religious Freedom (chapter 82), 1779

Jefferson framed this great bill to complete the task begun in 1776. He considered it, after the Declaration of Independence, his most important contribution to liberty. It became the basis in all subsequent constitutions, state and federal, for determining the relation between church and state. Madison perceived what its effect would be when he wrote Jefferson soon after its adoption in Januray 1786: "This country [has] extinguished for ever the ambitious hope of making laws for the human mind." In the text below, deletions from the original bill are bracketed and italicized; additions are in capital letters.

[Well aware that the opinions and belief of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that] WHEREAS Almighty God hath created the mind free; *[and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint;]* that all attempts to influence it by temporal punishments, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord both of body and mind, yet choose not to propagate it by coercions on either, as was in his Almighty power to do; *[but to extend it by its influence on reason alone;]* that the impious presumption of legislature and ruler, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time: That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves *[and abhors,]* is sinful and tyrannical; that even the forcing him to

support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; and therefore the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust or emolument, unless he profess or renounce this or that religious opinion, is depriving him injudiciously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; that it tends also to corrupt the principles of that *[very]* religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminals who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; *[that the opinions of men are not the object of civil government, nor under its jurisdiction;]* that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or suffer from his own; that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

[We the General Assembly of Virginia do enact] BE IT ENACTED BY THE GENERAL ASSEMBLY that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced,

restrained, molested, or burthened in his body or goods, or shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

And though we well know that this Assembly, elected by the people for their ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operations, such act will be an infringement of natural right.

20.

Such a One May Keep Us Above Water

To Richard Henry Lee, September 13, 1780

Within a year of his election as governor Jefferson was weary. The problems resulting from inflation, administrative inefficiency and military defeat seemed insurmountable. He wanted nothing more than to return to his family and farm and books. As this letter indicates he thought of resigning. But Lee and others dissuaded him from it.

. . . The application requisite to the duties of the office I hold is so excessive, and the execution of them after all so imperfect, that I have determined to retire from it at the close of the present campaign. I wish a successor to be thought of in time who, to sound whiggism, can join perseverence in business, and an extensive knowledge of the various subjects he must superintend. Such a one may keep us above water even in our present moneyless situation. . . .

Congress be too straight-laced to carry the Constitution into honest effect, unless they may pass over the foundation-laws of the State government for the slightest convenience of theirs?

The negative of the President is the shield provided by the Constitution to protect against the invasions of the legislature: 1. The right of the Executive. 2. Of the Judiciary. 3. Of the States and State legislatures. The present is the case of a right remaining exclusively with the States, and consequently one of those intended by the Constitution to be placed under its protection.

It must be added, however, that unless the President's mind on a view of everything which is urged for and against this bill, is tolerably clear that it is unauthorised by the Constitution; if the pro and the con hang so even as to balance his judgment, a just respect for the wisdom of the legislature would naturally decide the balance in favor of their opinion. It is chiefly for cases where they are clearly misled by error, ambition, or interest, that the Constitution has placed a check in the negative of the President.

We Have Differed As Friends

To John Adams, July 17, 1791

Paine's The Rights of Man *unavoidably affected Jefferson's political life. The Philadelphia printer of Paine's work affixed to it a comment sent by Jefferson: "I am extremely pleased to find it will be reprinted here, and that something is at length to be publickly said against the political heresies which have sprung up among us. I have no doubt that our citizens will rally round the standard of* Common Sense." *"Political heresies" must have referred to John Adams' strongly federalist* Discourses on Davila, *which appeared serially in a Philadelphia newspaper. Under the name Publicola, the Vice-President's son, John Quincy Adams, wrote a spirited criticism of Paine and his ideas. A host of pseudonymous writers then came to Paine's defense. Many thought that Publicola was John Adams and that Jefferson was one of his critics. Here Jefferson attempts to set the record straight.*

Dear Sir,—I have a dozen times taken up my pen to write to you, and as often laid it down again, suspended between opposing considerations. I determine, however, to write from a conviction that truth, between candid minds, can never do harm. The first of Paine's pamphlets on the rights of man, which came to hand here, belonged to Mr. Beckley. He lent it to Mr. Madison, who lent it to me; and while I was reading it, Mr. Beckley called on me for it, and, as I had not finished it, he desired me, as soon as I should have done so, to send it to Mr. Jonathan B. Smith, whose brother meant to reprint it. I finished reading it, and, as I had no acquaintance with Mr. Jonathan B. Smith, propriety required that I should explain to him why I, a stranger to him, sent him the pamphlet. I accordingly wrote a note of compliment, informing him that I did it at the desire of Mr. Beckley, and, to take off a little of the dryness of the note, I added that I was glad it was to be reprinted here, and that something was to be publicly said against the political heresies which had sprung up among us, etc. I thought so little of this note, that I did not even keep a copy of it; nor ever heard a tittle more of it, till, the week following, I was thunderstruck with seeing it come out at the head of the pamphlet. I hoped, however, it would not attract notice. But I found, on my return from a journey of a month, that a writer came forward, under the signature of Publicola, attacking not only the author and principles of the pamphlet, but myself as its sponsor, by name. Soon after came hosts of other writers, defending the pamphlet, and attacking you, by name, as the writer of Publicola. Thus were our names known on the public stage as public antagonists. That you and I differ in our ideas of the best form of government, is well known to us both; but we have differed as friends should do, respecting the purity of each other's motives, and confining our difference of opinion to private conversation. And I can declare with truth, in the presence of the Almighty, that nothing was further from my intention or expectation than to have either my own or your name brought before the public on this occasion. The friendship and confidence which has so long existed between us, required this explanation from me, and I know you too well to fear any misconstruction of the motives of it. Some people here, who would wish me to be, or to be thought, guilty of improprieties, have suggested that I was Agricola, that I was Brutus, etc., etc. I never did in my life, either by myself or by any other, have a sentence of mine inserted in a newspaper without putting my name to it; and I believe I never shall.

22.

It Is Not Near Enough for My Wishes

To Martha Jefferson Randolph, January 15, 1792

From now on Jefferson's letters grow more plaintive, reflecting the intensity of his desire to return to private life. Anne was the first of twelve children born to his daughter and son-in-law.

My Dear Martha,—Having no particular subject for a letter, I find none more soothing to my mind than to indulge itself in expressions of the love I bear you, and the delight with which I recall the various scenes through which we have passed together in our wanderings over the world. These reveries alleviate the toils and inquietudes of my present situation, and leave me always impressed with the desire of being at home once more, and of exchanging labor, envy, and malice for ease, domestic occupation, and domestic love and society; where I may once more be happy with you, with Mr. Randolph and dear little Anne, with whom even Socrates might ride on a stick without being ridiculous. Indeed it is with difficulty that my resolution will bear me through what yet lies between the present day and that which, on mature consideration of all circumstances respecting myself and others, my mind has determined to be the proper one for relinquishing my office. Though not very distant, it is not near enough for my wishes. The ardor of these, however, would be abated if I thought that, on coming home, I should be left alone. On the contrary, I hope that Mr. Randolph will find a convenience in making only leisurely preparations for a settlement, and that I shall be able to make you both happier than you have been at Monticello, and relieve you of désagréments to which I have been sensible you were exposed, without the power in myself to prevent it, but by my own presence. Remember me affectionately to Mr. Randolph, and be assured of the tender love of yours.

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23.

Go on Doing with Your Pen

To Thomas Paine, June 19, 1792

Jefferson here refers to the second part of Paine's Rights of Man. *His encomia of Paine reflect the increasingly ideological nature of his own contest with Hamilton.*

I received with great pleasure the present of your pamphlets, as well as for the thing itself as that it was a testimony of your recollection. Would you believe it possible that in this country there should be high & important characters who need your lessons in republicanism, & who do not heed them? It is but too true that we have a sect preaching up & pouting after an English constitution of king, lords, & commons, & whose heads are itching for crowns, coronets & mitres. But our people, my good friend, are firm and unanimous in their principles of republicanism & there is no better proof of it than that they love what you write and read it with delight. The printers season every newspaper with extracts from your last, as they did before from your first part of the *Rights of Man*. They have both served here to separate the wheat from the chaff, and to prove that tho' the latter appears on the surface, it is on the surface only. The bulk below is sound & pure. Go on then in doing with your pen what in other times was done with the sword: shew that reformation is more practicable by operating on the mind than on the body of man, and be assured that it has not a more sincere votary nor you a more ardent well-wisher than Yrs. &c.

24.

His System Flowed from Principles Adverse to Liberty

To George Washington, September 9, 1792

In letters to Jefferson and Hamilton, Washington sought to quiet their mutual antipathy. He asked Jefferson to show more tolerance and to accept less critically the policies of the government. But in his reply below Jefferson abates hardly a jot of his differences with Hamilton. To the charge he has levelled at Hamilton's general economic "system," he adds blatant interference in his own department.

. . . I now take the liberty of proceeding to that part of your letter wherein you notice the internal dissensions which have taken place within our government, and their disagreeable effect on its movements. That such dissensions have taken place is certain, and even among those who are nearest to you in the administration. To no one have they given deeper concern than myself; to no one equal mortification at being myself a part of them. Though I take to myself no more than my share of the general observations of your letter, yet I am so desirous ever that you should know the whole truth, and believe no more than the truth, that I am glad to seize every occasion of developing to you whatever I do or think relative to the government; and shall, therefore, ask permission to be more lengthy now than the occasion particularly calls for, or could otherwise perhaps justify.

When I embarked in the government, it was with a determination to intermeddle not at all with the Legislature, and as little as possible with my co-departments. The first and only instance of variance from the former part of my resolution, I was duped into by the Secretary of the Treasury, and made a tool for forwarding his schemes, not then sufficiently understood by me; and of all the errors of my political life, this has occasioned me the deepest regret. It has ever been my purpose to explain this to you, when, from being actors on the scene, we shall have become uninterested spectators only. The second part of my resolution has been religiously observed with the War Department; and as to that of the

incomplete

A Proposal to Establish a Fellenberg School in Pennsylvania
Anthony Morris
1828
The American Journal of Education, III

"An obvious defect in our national character is thought to originate from the inadequate portion of time which is generally devoted to the acquiation of knowledge, and particularly of elementary and classical knowledge, as the best foundation for every other; and from the miscellaneous and superficial education which a great number of the American youth receive, being neither adapted particularly to agriculture, professional, commercial, nor mechanizal destinations ih life, but leaving the unfortunate subject of such a system to be guided in his after pursuits, more by the false pride of parents and other incidental causes, than by any fixed and permanant principles. A change of system in this respect would probably do much to promote change from an injurious and speculative versatility of character, to a systematic permanency in pursuit of those objects to which aarly system of education had been directed."

1. A critique of general education to the exclusion of vocational education in meeting the needs and interests of the new American communities.
2. An early philosophy of current concepts of "community college."

Anthony Morris 1827

A Proposal to Establish a Fellenberg School in Pennsylvania

Anthony Morris was in the regular stream of international visitors who went to Hofwyl, Switzerland, to observe Fellenberg's vocational and manual training school. He was greatly impressed with what he saw and suggested that a similar school would be suited to the educational needs of rural Pennsylvania. In the following letter of December 31, 1827, to Jonathan Roberts, president of the Pennsylvania Agricultural Society, Morris declaimed the role of an educational reformer saying, "I only claim the merit of endeavoring to introduce into our own country and into our own state, a system of education, which I have seen successfully established in Switzerland."

Morris clearly stated that he had diverse motives for wanting Pennsylvania to be blessed with the first Fellenberg Agricultural Institute in the United States. Wishing to see "such a system prepared for that portion of my family which remains to be educated," he and his son, James Pemberton Morris, were ready to make available a five-hundred-acre farm at Bolton, some twenty miles from Philadelphia. Morris proposed that William C. Woodbridge, who was one of the principal educators from the United States fully conversant with Fellenberg's school and its operation, be approached to fill the presidency of the new institute.

I am much gratified to find that your opinion of the Fellenberg system of education accords with those which I had expressed, as well as those I had received from other persons distinguished for their judgment, and devoted to the interests of agriculture and science, and to their extension throughout the Union.

To introduce into Pennsylvania, in the first instance, an Agricultural Institute, connected with a general system of scientific and liberal instruction, so extensive as to give, in the country, all the means of education now only attainable in colleges and cities, would be obviously an attempt beyond the resources of individual farmers, and must rely for its

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A letter from Anthony Morris to Jonathan Roberts, president of the Pennsylvania Agricultural Society, in Washington, December 31, 1827; in *The American Journal of Education*, III (1828), 505–508, 568–571.

success on public opinion, that all powerful instrument in modern times, of effecting every end either of good or evil.

To ascertain, therefore, how far such a system would be sustained by public opinion in Pennsylvania, and generally in the United States, has been my first object. For this purpose my earliest references have been made to the agricultural societies of Pennsylvania, and to those individuals most known for their devotion to the extension of knowledge, and the improvement of our systems of education, especially in the country. Thus far my inquiries have resulted in the most satisfactory evidences of a general desire to improve the moral and intellectual character of our country population, and a conviction that this can only effectually be done by a system of education appropriate to this portion of our fellow citizens. Should further inquiry, by a more extended correspondence, confirm my impressions that public opinion is prepared for this system, a more detailed statement of its character, and the benefits expected from it, will be presented on the return of a gentleman to the United States, who went to Switzerland, and has resided some time at Hofwyl, with the express object of obtaining all the requisite information, and of whose character and talents we have the most satisfactory references here, as well as the opinion of Mr. Fellenberg himself, of his competency, and preparation for the part intended to be offered to him. I must defer, until his return, the statements and estimates to which you allude—he is expected in the spring.

Vocational - Community initiated education

No other fund has been contemplated as essential to the success of the establishment by its friends, than the subscription of responsible names for the requisite number of scholars; which, in the first instance, would be about one hundred, at perhaps two hundred dollars per annum for the school of general instruction. On the faith of these names, and presuming on the advance of one half year's tuition on its commencement, the requisite funds for preparation in buildings, &c., it is believed, might be easily raised in Philadelphia.

One hundred acres of land is supposed adequate to the agricultural department, and, for the exclusively labouring class, the experience of Mr. Fellenberg is, that the results of their labour paid for their education, subsistence, and clothing, leaving to each a moderate excess. To this class, and to that which would unite an agricultural to a liberal education, more or less extensive, according to the means and wishes of the scholars, the immediate benefits of the plan are most evident, in addition to the general benefit which the extension of the circles of science beyond our cities and colleges, would confer on the country.

On a farm prepared for a proper distribution of labour, having its buildings systematically arranged with every view to economy, provided with the due proportion of labourers, whom we will call apprentices, and possessing the requisite capital to conduct the whole system, (which Mr. Fellenberg has reduced to a science,) with the economy, regularity, and industry to which rural labours on such a farm may be subjected, you will readily see results in Pennsylvania, such as the Fellenberg system has realized in Switzerland, and school farms in which science would preside; and industry, intelligence, and happiness, would be the fruits, instead of indolence, idleness, and misery.

Such would be the happy change to the country population of Pennsylvania, should the system take root among us, and become the substitute of our roadside schools, which, in general, seem only intended to expose to travellers the rude state of science in our country, and the total want of an appropriate education for its population.

Our moderate farmers and mechanics would find at their doors a liberal and practical system of education prepared for their sons, and the labouring classes would be simultaneously employed and educated, as in the system referred to, the hours of relaxation from bodily labour, are devoted to intellectual improvement.

Thus, labour, is made to pay for education, and education to be the reward of labour, and both uniting in the same person to form a character as different from that of the uninstructed, undisciplined, and often intemperate clown, as the free, industrious, and intelligent farmer, mechanic and labourer of a republic ought to be, from the dependent, degraded, and ignorant slave.

We may in vain look for reforms from ignorance and intemperance in any other source than a good education, of which, perhaps, the best parts are, the early formation of good habits, the regular presence of good examples, the sure foundations of Christian doctrine, and the constant guards of a vigilant discipline; all these essential igredients seem more easily united in the country, than in colleges, and I have ever seen them so efficiently united, as on the farm of the truly illustrious Fellenberg; hence my anxiety to have his system received and naturalized among us, and not only because it would be a public blessing, but because I wish to see such a system, prepared for that portion of my family which remains to be educated. You must not suppose that I aspire to the character of a reformer; I only claim the merit of endeavouring to introduce into our own country, and into our own state, a system of education, which I have seen successfully established in Switzerland, after an experience of near twenty years, during which time its operations and results have received the sanction of many of the most eminent scientific, literary and practically useful men in Europe; among these I will now only refer you to the late eminent Professor Pictet, and his brother Charles Pictet, of Geneva, the Count Capo d'Istrias, who visited the Institute at Hoffwyl, by order of the late Emperor Alexander, the late Hon. Mr. Horner, Brougham, and Mr. Jeffrey; the commissioners appointed by the Diet of the cantons of Switzerland, and to their report.

Such are the men who have visited, approved, and recommended the Hoffwyl Institution to their respective governments.

It would probably be a more arduous task to procure from the legislature of Pennsylvania the public patronage it so justly merits, than to establish an institution by individual efforts, and thus to anticipate legislation. We have seen extensive military schools rise up and flourish among us, by the efforts only of individuals, and attain celebrity in the objects of their institutions, without, perhaps, an adaptation to our national character and interests as universal as agriculture and civil education.

Individual effort seems, indeed, a safe and sure foundation for this system, and less liable to delay and defeat than legislation. The system had flourished in Switzerland, not only without the support of the government, but in opposition to the aristocratic features of the constitution of the Canton of Berne, because its principles are in accordance with the spirit of the age, and extend the blessings of education to the country population.

To this great class in Pennsylvania, the least attention has been paid. Human labour on our farms has been left almost to its own undisciplined operations. No science enlightens it; no system regulates it: it is not accompanied in the field by economy, nor by temperance, nor rewarded at the fireside of the peasant by content and competence. A day of undisciplined drudgery, stimulated in the field by whiskey, is often succeeded in the cabin of the cottager, by a night passed in the riot of intemperance, or the stupor of intoxication. A week of drunkenness may be purchased by a little more than a day of labour, and as long as ignorance shall be the inheritance of the labourer, intemperance will be his companion, and his consolation, against that listlessness and languor for which the resources of science are the only substitutes.

Should we conceal the prevalence of ignorance and intemperance among us, we should never succeed in removing them. It may be too late to hope for reformation or improvement in those farmers and labourers, who, having began their career in life without science or system, must expect to finish it without profit and without pleasure. But it can never be too early to lay a new foundation for the hopes and the prospects of the rising generation, enlightened by all the discoveries of the present day, and encouraged by the successful efforts and examples of such patriots as Fellenberg, who have never sought for a place beyond the farms cultivated by their fathers; nor for power, but over the passions and prejudices of their fellow creatures; and who, leaving to others the fields of political and party warfare (in which numbers will never be wanting) have devoted their lives to the moral and intellectual advancement of man.

[An obvious defect in our national character is thought to originate from the inadequate portion of time which is generally devoted to the acquisition of knowledge, and particularly of elementary and classical knowledge, as the best foundation for every other; and from the miscellaneous and superficial education which a great number of the American youth receive, being neither adapted particularly to agriculture, professional, commercial, nor mechanical destinations in life, but leaving the unfortunate subject of such a system to be guided in his after pursuits, more by the false pride of parents and other incidental causes, than by any fixed and permanent principles. A change of system in this respect would probably do much to promote a change from an injurious and speculative versatility of character, to a systematic permanency in the pursuit of those objects to which an early system of education had been directed.]

Critique of general education

Our prejudices lead us to associate all ideas of schools and scholars, with houses, and desks, and benches; while the field itself, the great scene of the farmer and labourer's operations, is seldom suggested as the best school for his practical instruction.

The Effects of Education Upon a Country Villiage
G.W. Blagden
1828
T.R. Marvin: Boston

"By education, I would be distinctly understood to mean, not merely the cultivation of the intellect, but also the improvement of the heart. For, not only as a christian, but as a philosopher do I hold it to be true, that the possession of a strong and unbiased intellect is certain, and indeed possible, only, where there is correctness of moral principle in the affectations of the heart."

"... -the importance and influence of education in a village is strikingly manifest in the fact, that it imparts just views of responsibility concerning the influence that is exerted over the young and rising generation.""

"Let every parent feel, that in rearing his family, he is preparing a part of the machinery which keeps the wheels of government in motion. Let every teacher feel, that in forming the first bent of his pupil's mind, he is preparing the mind of a freeman to act and to reason for his country's welfare, or for his country's destruction."

Education develops and perpetuates democracy; community advantages of public education; social role of education.

1. This is a concise statement of the pragmatic foundations of American public education.
2. Relates the role of education in the perpetuation of democracy.
3. Describes the social role of education in a) improvement of family life, b) social graces.
4. Education should be morality training.
5. Advantages to the community of public education is discussed.
6. Education should develop democratic values.

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THE EFFECTS OF EDUCATION UPON A COUNTRY VILLAGE.

AN

ADDRESS

DELIVERED BEFORE THE

Brighton School Fund Corporation,

MARCH 30, 1828.

BY G. W. BLAGDEN,
Pastor of the Evangelical Congregational Society, Brighton, Mass.

Boston:
T. R. MARVIN, PRINTER, 32, CONGRESS STREET.
1828.

Gaylord Bros.
Makers
Syracuse, N. Y.
PAT. JAN. 21, 1908

BRIGHTON, *APRIL* 9, 1828.

Dear Sir,

The very flattering manner in which your Address before the Brighton School Fund Corporation was received, gives us the pleasing anticipation of a happy result, and demands our sincere and grateful acknowledgements to you.

As parents and guardians, we feel a deep solicitude for the welfare of our infant institution, and to the end that we may advance its interests, we respectfully solicit a copy for publication; the proceeds of which to be appropriated for the benefit of the Corporation.

With considerations of respect and esteem,

We are, Sir, your obedient and
humble servants,

FRANCIS WINSHIP,
JAMES GREENWOOD,
THADDEUS BALDWIN,
ELIJAH WHITE, Jr. } *Trustees.*

Rev. Geo. W. Blagden.

BRIGHTON, *APRIL* 18, 1828.

Gentlemen:

A copy of my late Address is cheerfully submitted to your disposal. I hope that it may tend to forward the design, which it is your wish to accomplish.

Very respectfully yours,

G. W. BLAGDEN.

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ADDRESS.

It is a law of Providence as well as of the Bible, that the first step towards wielding an influence over others, is, to take care of ourselves; and the best, and surest way of causing future and distant circumstances to turn to our advantage, is, to avail ourselves of all that may be most favorable in those which already exist. In both cases, however, man is prone to forget this; and it is not until after repeated warnings, pressed upon his mind both by nature and by revelation, that he is disposed to retire within the chambers of his own bosom, and to use all that may be most favorable in the circumstances of his present situation, in order to become extensively and permanently useful, either to others, or to himself. Whenever he is persuaded to do this, his prospects begin to change;—he becomes more humbled indeed in his own eyes, but far more exalted in the eyes of others. His influence, though slow and silent in its advancement, gradually and certainly increases; until he begins to wonder at the moral power he is wielding, and is surprised to find himself a living illustration of the truth, that "he that humbleth himself shall be exalted."

What has just been asserted concerning an individual, will be found to be equally true of any collective body of individuals. Do you ask me for my opinion relative to the future influence and prosperity of a particular city? I answer,

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the degree of that influence and prosperity depends, mainly, upon the manner in which its internal regulations are conducted; upon the moral character of its municipal officers; upon the activity, information, and religious practice of its inhabitants. Babylon fell, while her king and her nobles were revelling in debauchery. The Holy City was overcome and ruined, as much by the discord of her inhabitants within, as by the arms of Titus without. Rome lost her magnificence, when the luxury of her kings succeeded to the simplicity of her consuls.

The same remarks may be applied to towns; and, to come at once to the subject which is before me, the same remarks may be applied to a country village. Am I asked to deliver an opinion concerning the future scenes of prosperity or of adversity awaiting such a village? It becomes me to consider, not so much the government under which it exists, nor the circumstances, natural or artificial, by which it may be surrounded; these doubtless have great influence, and should not be neglected in order to arrive at a satisfactory result; but these are minor considerations, compared with the moral and intellectual character of its inhabitants. It is here that I am to look, for the great, ultimate causes, which are to operate on its future destiny; because, it is here that I discover the manner in which all external circumstances will probably affect it. If the internal concerns of such a village be well regulated,—if its leading men are men of moral and intellectual worth,—if its inhabitants are governed by correct principles of conduct; there is little or no danger. Circumstances, however discouraging, will generally bend before the progress of moral and intellectual power. But, if the case be otherwise,—if the leading men and the inhabitants generally, be degraded in character and attainments, the place will never rise;—it will rapidly decline. No advantages without, however great, can check the certain progress of decay within.

In view of such sentiments as these, it cannot be otherwise than a subject of high satisfaction to any benevolent man, to behold a village endeavoring to regulate its internal concerns in such a way, as to spread the advantages of education amid all classes of its inhabitants; *for this comprehends all that internal improvement, of the necessity of which I have just been speaking.*

To encourage you then, in this work, it will be my object on the present occasion, to exhibit as clearly as I can, some of the most prominent effects of education upon the inhabitants of a country village.

[By education, I would be distinctly understood to mean, not merely the cultivation of the intellect, but also the improvement of the heart. For, not only as a christian, but as a philosopher do I hold it to be true, that the possession of a strong and unbiassed intellect is certain, and indeed possible, only, where there is correctness of moral principle in the affections of the heart.] "Education, or the capacity of acquiring knowledge being given, will avail little of itself, unless you have respect to the knowledge which is obtained. By education you give the power of informing the mind and the conscience, you do, as it were, couch the eye of the mind; you must moreover teach it to recognize the good from the evil in the new fields of vision; *refraining it from looking upon* scenes of evil and temptation, and guiding it towards those which are good. By education you open the way to all kinds of lettered company, and furnish the power of conversing with those, who, being dead, still speak by printed books. But it is well known that books are, like the writers of books, good and evil, and may corrupt as well as reform those who have to do with them."* Moral principle is needed as much in the world of literature, as well as in the world of living men. Accordingly, wisdom, instruction, knowledge, and holiness, as these words are used in the Bible, are synonymous; and neither as christians nor philosophers, should we feel disposed to separate them.

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* Irving's Orations. Part iv.

With these preparatory remarks, I proceed to enlarge upon the subject which is before me.

I. In the first place, education teaches the inhabitants of a village to avail themselves of their *present, natural advantages.*

Pragmatic Ethic.

When Sir Isaac Newton beheld an apple fall from a tree, he beheld nothing more than thousands of his countrymen were witnessing almost every day. Why was it, that the apple, thus seen by him in common with such multitudes, was so differently improved by its respective beholders? Why did his fellow men unconcernedly behold the same phenomenon occurring perhaps day by day, without any other reflection than that an apple had fallen to the ground; while he, commencing with that simple fact, advanced link by link in a chain of inferences, resulting from the operation of cause and effect, until, with almost divine intuition, he could comprehend and demonstrate the motion of worlds? It was because Newton possessed a mind, naturally strong indeed, but greatly improved by education. It was this which enabled him to make the fall of an apple the commencement of a theory which astonished the world. Look at that farmer; why are his grounds so clean and well cultivated, compared with those of his fellow-husbandmen? Why are his fences good, and his barns full, and his trees thrifty? It is because he has obtained from books, or from experience, or from both, a fund of practical knowledge. The same truth holds good as well of collective bodies of men, as of particular individuals. Why does that little village, situated on one of the most barren and rocky tracts of land in New England, exceed in neatness, and fertility, and every domestic comfort, the Cherokee town, situated perhaps in one of the richest and healthiest districts of Georgia? It is because the minds of the inhabitants of the one, are so superior to the minds of those who occupy the other. Education has created the difference. The christians, who dwell in the one, have used their present *natural* advantages, although

comparatively inferior, to far better effect, than the savages who dwell in the other. And why is it, that you behold so marked a difference, as is often seen between two neighboring villages in the same State. Why is one neat, temperate, influential,—with no paupers supported by the parish, except such as are old and infirm, and therefore unable to support themselves; while the other is unadorned, unimproved, immoral, intemperate, without influence, and struggling with taxes to support its own poor? It is because information, moral and intellectual, is spread over the mass of population in the one, while ignorance, moral and intellectual, is brooding over the people of the other.

The country village in which education prevails, will display to you its effects, wherever you may tread within its precincts; just as we have already seen it to be the case, with a well informed, individual farmer. Every stream, every hillock, every rock within it, that is at all capable of any improvement, will be turned to some immediate and profitable use. Its inhabitants will feel it to be their duty, not only to man, but to God, to avail themselves of every natural advantage. Thus, go where you will, in places where christianity has blessed society by her hallowed presence, and education, which always walks hand in hand with her sister piety, has reared her schools and her seminaries of learning, and you shall see the barren waste literally becoming a fruitful field; the sails of commerce flapping in the breeze; the hand of industry laying diligent hold of every natural advantage within its reach. Wherever these inseparable companions bend their beautiful footsteps, flowers of industry spring up and flourish around them. The poor man's cottage assumes a new air of neatness; his children, once perhaps, ragged and filthy, are clothed and clean; the garden of the sluggard is tilled and flourishing; the cup of the intemperate is cast to the ground, and broken to atoms; the once poor, and unimproved, and uninviting village, becomes rich, and cultivated, and pleasant,—the abode of happiness, and peace, and plenty.

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Social Role of Education - 2 pars.

II. Education renders the inhabitants of a village *domestic*.

The mind of man is active; it must be constantly employed; and the consequence is, that it is ever searching after novelty. The educated man, seated by the fireside, and surrounded by a smiling and happy family, satiates this thirst for novelty, by receiving the new ideas continually presented to his mind by the book which he is reading, or the meditations which he is indulging; and when his heart requires to be soothed by the intercourse of social life, he finds it in the bosom of his family, or in occasional interviews with friends, who can appreciate the occupations in which he delights, and the scenes in which he loves to mingle. Seldom, if ever, do you find this to be the case with him who is ignorant. Occasionally, indeed, you may find an unlettered individual amid the mass of his fellow beings, who, from torpor of mind, or of body, or perhaps of both, desires to keep within the boundaries of his own abode, without making frequent excursions to the company of others. But, as a general fact, ignorance still retains all the natural activity of mind, which we have just seen to be the attendant of knowledge. But ignorance can never satisfy this thirst for novelty, at the same streams. Ignorance cannot love to read; it is equally averse to meditation; nor does it love to remain long in the same circumstances, surrounded by the same objects, and the same persons. The mind thirsts, as we have seen, for novelty, and it will have it. The consequence is, that in an ignorant community, you witness but little of the comfort and pleasure of domestic life. In such a community, men love to gather themselves in public places, and to be away from home. There is not novelty enough there, to gratify the insatiable curiosity of the human mind, and nature forces them to be absent.

In a reading community, this is seldom, if ever, the case with individuals, and never with the general mass; for, to well informed minds, retirement, and meditation, and books present more pleasing variety; and with an ancient philosopher, they feel never less alone, than when alone. interesting!

It is easy to see then, what a mighty difference must be made by education, upon the domestic habits of a country village. We have only to look at facts:—where are the social affections most cultivated?—Where are families most constantly found together around the fireside,—at home? Where is woman most exalted, and the wife most happy in the domestic attention of her husband, and the children most improved by constant and familiar intercourse with their parents? Who does not know, and who will not acknowledge, that it is in the well educated village? On the contrary:—where is it, that you witness the most frequent meetings for revelry and dissipation?—Where do you find the father of a family seldom at home, and the mother often sitting in loneliness, and the children often vagrants from their father's house?—Where are the evenings most commonly lost in idle conversation, if they are not spent in the haunts of intemperance and vice?—Where, I ask, if it be not in a village where useful books are seldom read, and where solid learning is in little, or in no repute?

III. A remark closely connected with the one just made, is, that education *cultivates a correct taste in the pleasures of a people.*

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The pleasures of a community are always proportioned in their nature, to the degree of mental improvement. An uncultivated Indian enjoys the highest pleasure in the gratification of his bodily senses; and in the sources of his enjoyment, is little distinguished from the brute creation around him. Appetite and passion are his highest motives to action, and when and wherever these are the most abundantly gratified, then and there, he is the happiest man.

A little higher in the scale of moral and intellectual improvement, you find a proportionable change in the nature of human pleasures; and the scale of enjoyment is regularly graduated, until you have arrived at the highest degree of improvement, where correct moral and religious principles prevail; where mind has so far triumphed over matter, that

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the pleasures of sense bear but a small proportion to the pleasures of intellect; and man experiences more delight in cultivating the faculties of his soul, than in gratifying the appetites of his body.

On this principle, the pleasures which are most common and most appreciated by the inhabitants of a village, become a correct test of their moral and intellectual improvement. Among an enlightened and well educated people, moral joy is superior to natural pleasure. Such a people will delight in the reciprocation of domestic pleasures; and the interchange of improving conversation; and the sympathy of similar opinions, and tastes, and acquirements. Their most common pleasures will consist in the interchange of thoughts, and the mingling of chaste affections. It is otherwise with those who are ignorant. Their enjoyments are those of sense. They love, indeed, to meet together, and mingle their sympathies, and enjoy their pleasures. But they are the sympathies and pleasures of passion. Accordingly, the senses are the great medium of intercourse, and to a great degree the gauge of their enjoyments. These must be gratified and stimulated, before they can be happy in each other's society. "The feast of reason and the flow of soul" cannot be enjoyed, until the appetite has been appeased and surfeited, and the thirst has been quenched, and the reason has been partially drowned. In such a village, you shall find many who are intemperate, but few who are learned; many, who can be led by a crafty demagogue to any length of political or civil phrenzy; few, who can exercise the privileges of a freeman impartially,—still fewer, who can do it wisely. The land, cursed with such villages, shall soon feel the scourges of anarchy, and Freedom shall soon shriek at the downfall of her noblest institutions.

"Princes and lords may flourish and may fade,—
A breath can make them,—as a breath has made;—
But a good yeomanry, their country's pride,
When once destroyed—can never be supplied."

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This difference of taste in pleasures is not only observable, as it may be influenced by education, between such as are grossly ignorant, and those who are somewhat enlightened. It is also remarkable in different degrees of moral and intellectual culture. My time will not allow me to expand this thought to any extent. Let it suffice on this occasion to observe, that an individual is influenced by the books which he peruses, as much, and probably more, than by the company which he keeps. According, then, to his moral and intellectual acquirements, will be his taste for reading; and I know not a better test for the state of a man's intellect and heart, than a knowledge of the volumes that he is most constantly reading, and from the perusal of which he experiences the greatest degree of delight.

IV. Again: education *regulates the conversation of a village.*

When I would judge of the true character of any man or body of men, it does not please me so much, to behold and hear them upon any set occasion, when, owing to the natural associations of time and place, it is expected that they express themselves with decency and propriety; as it gratifies me, to listen to their conversation in an unguarded

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hour, when under no restraint, and unaware that any one is present who will particularly mark their language. It is then, that "out of the abundance of the heart, the mouth speaketh;"—it is then, that the bad man is easily distinguished from the good, by his remarks upon the most common subjects of conversation. The one will exhibit, in all that he says, something of the state of mind which dictates his remarks; and as truly as a corrupt tree produces corrupt fruit, so will his imagination display itself in the impure associations of thought, which are discovered in the language he is using. The other, also, will as truly discover to you the state of his heart, by the language which issues from his lips; and you will be able to tell that he is good, just as you would tell that a fellow man was a lawyer, or a physician, or a farmer, by his most trivial observations. There will be heard some technick that will tell you his profession, some "shibboleth" of that region of faith, and of purity, in which he delights to dwell.

It is just so with the inhabitants of a village. Would you discover their true character? Look not at them only upon particular occasions, and in particular places;—upon the Sabbath day, and in the house of God. But, mingle with them in their daily avocations; accompany them in their social visits; sit at their tables; become a spectator of their fireside pleasures; and you will soon witness the evidences of their moral and intellectual character. Are they well informed, and pious?—It will be discovered in the chaste consistency of their language; in the subjects of moral improvement, about which they converse; in the delightful interchange of social, and intellectual, and pious sentiments. Are they otherwise?—It will be heard, in the oath of profanity; in the malicious slander; in the uncharitable insinuation; in the tale of superstition; in the busy whisper of domestic troubles or circumstances in the family of a neighbor. Correct moral and intellectual culture is the only regulator of the conversation of a community, because this alone purifies and enlarges the mind, from the nature of which, conversation receives its character.

V. In the fifth place, education creates *a just standard of moral character* in a village.

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In such a village, no haughty and purse proud aristocracy will ever lord it over a virtuous, but poor democracy. Each inhabitant will stand or fall, accordingly as his moral and intellectual, but not as his natural and bodily endowments shall be appreciated.

In heathen lands, where ignorance envelopes the mind in worse than Egyptian darkness, and nothing but the body is attended to, men are estimated by the strength of their muscular powers, and the height of their natural courage, and the value of their worldly goods. In a christian and civilized place, the distinctions of nature and art are lost in the loveliness of moral worth. It will not do for a man, there, to plead as a reason for his advancement, merely, that he has the strength of a Hercules, or the riches of a Crœsus. He must display a higher passport to the esteem of his fellow citizens. He must show that he has the mind of a scholar, and of a christian;—that his influence is the result of moral and intellectual worth, not of bodily strength and external splendor. In such a village, Lazarus the beggar, with an honest heart, will fare much better, eventually, than the wicked rich man clothed in purple and fine linen, and faring sumptuously every day. For, the inhabitants will know enough to look at mind and not at matter, in their estimation of men. The first question they will desire to settle, concerning any candidate for their confidence, or their esteem, or their assistance, will not be,—is he rich? Or, is he mighty? But, is he good?

It was this simple but mighty power, of a moral and religious education, which, in our own country, gathered together, in the year 1774, a body of men, concerning whom, one of the most eminent of English statesmen,—I allude to the Earl of Chatham, said: "For myself, I must declare and avow, that in all my reading and observation, and it has been my favorite study,—I have read Thucidydes and have studied and admired the master states of the world,—that for solidity of reasoning, force of sagacity, and wisdom of conclusion under such a complication of difficult circumstances, no nation, or body of men, can stand in preference to the General Congress at Philadelphia."*

VI. Another advantage flowing from education to a village, is, that it *insures the accession of those, who will be willing to labor for its benefit.*

Every one loves to labor in that sphere, where his labors are best appreciated. When Columbus was treated as a visionary adventurer, by his native republic of Genoa, he

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* Lord Chatham's Speech in Parliament, Jan. 20, 1775.

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Advantages to the community of public education.

presented the offer of his services to other kingdoms and; receiving that encouragement from a foreign land and from a woman, which was withheld from him by his own country, and by man; he presented to Spain the treasures of the West, and it was inscribed upon his tomb;—

"FOR CASTILE AND LEON COLUMBUS FOUND A NEW WORLD."

The same principles operate in a village, which are common among kingdoms. It requires a man of no common degree of benevolence in his composition, to go and spend his strength well nigh in vain, in laboring for the good of a people, who are too ignorant to appreciate his worth, and, consequently, too contracted in their minds to sympathize in his endeavors for their benefit. The consequence is, that while an industrious, well informed village, receives into its bosom the reputable and sagacious artist, or farmer; the one, which is more celebrated for the ignorance of its inhabitants, beholds none remain permanently within its precincts, save those who are as shiftless and as ignorant as the great mass of the population around them. It therefore becomes the refuge of all who are indolent and useless, but the dwelling place of none who are thrifty and industrious.

Change the circumstances, and the fact alters. Make that village the receptacle of knowledge and piety,—spread abroad among its inhabitants, the influence of a moral and religious education, and it immediately becomes the home of the well educated and industrious. The school master, who advances, and offers himself as the instructer of its children, (one of the most honorable, and useful, and important occupations which man can follow in this life,) will not be one, who has been unable to find employment in other places, and is now seeking to impose upon those, who have too much ignorance to discover his incapacity for teaching others, what he has never acquired himself. The minister of the Gospel who may settle in the midst of them, will not be an unholy man, on the one hand, nor an ignorant one, on the other.

For, in that village, there shall be men, alike capable of judging of the moral affections of the heart, and the literary acquisitions of the understanding. To such a village, industry, and taste, and knowledge, and piety will love to resort, as a retreat; for there, industry, and taste, and knowledge, and piety, will ever be appreciated. The very visiters who come there, will be such, generally, as will set no bad example, either to parents or to children. For the votaries of dissipation and vice seek not the abodes of temperance and of piety. Would you then, my fellow citizens, insure to yourselves improving and useful neighbors, and worthy and pleasing visiters? "Take fast hold of instruction, let her not go."

VII. The remark which I shall next make is one, which I could wish might be deeply and indelibly impressed upon the mind of every one who is a parent, or a guardian, or an instructer of children; or who, from any other circumstances, exerts an influence over the minds of the young. It is this: the importance and influence of education in a village is strikingly manifest in the fact, that it imparts *just views of responsibility concerning the influence that is exerted over the young and rising generation.*

Man is the child of imitation; we copy the example of others from the cradle to the tomb; and the sway which the opinion of those around us exerts over our minds, in every step of our progress through this life, is vast and astonishing to one, who has ever attended to its influence, either over others, or over himself. This love of the praise, and consequent fear of the censure of our fellow men, deters us probably from the perpetration of many a crime, and the practice of many a virtue. This influence, vast as it is, even over the character of manhood, is peculiarly great in its power, and lasting in its effects, over the habits and character of children.

A child, like a plant, grows up, and expands, and flourishes, and blossoms, and bears fruit, accordingly as it shall be guided, and nourished, and pruned, and guarded, by those to whose care it is submitted. Its little eye is ever open to behold, and its ear quick to hear, and its heart ready to receive the impressions, which every act and word of those who are around, cannot fail to make, in all that they perform or say in its observing presence. I venture to assert, that there is not one in this assembly, who, if he will reflect but a little upon his past existence, cannot recur to habits which may have cost him many a tear, and which originated in some casual circumstance of childhood. Some thoughtless act, sanctioned by the praise and the example of a parent, or guardian, or instructer, may lay the foundation of future happiness or misery, in the mind of the child who is beholding him: and when that parent, or guardian, or instructer shall have ceased to exist, there may be immortal minds still on the earth, for whose actions he shall be at least partly accountable, because they proceeded from principles which were instilled by his example, and perhaps nourished by his care.

As is the parent, so, generally, is the child. A partial observer of human nature can tell, without much danger of mistake in the conclusion at which he arrives, in what manner parents speak of him at home, by the manner in which their children treat him in the street: and perhaps, connected with other facts to be taken into consideration, one of the best means of forming a correct opinion of the moral and intellectual character of a people, is to witness it, as it may be acted out before you in the character of their children. The parent, skilled in the workings of human nature, and experienced in his intercourse with the world, may exhibit an appearance of courteousness and correctness in public, which may never be exhibited in private. But the unsuspecting candor of the child, working out before you in innumerable little acts of unrestrained and almost ungovernable carelessness, will tell you most eloquently, in ten thousand instances, the true nature of those examples which he beholds and imitates, at home.

Now, the inhabitants of a well educated village, do, in some good degree, feel this to be the fact. And in a proportionable degree, they will be disposed to act as if they believed it. They will have learned enough of the influence of moral example over their own minds, to appreciate, to some extent, its immense influence over the minds of their children. Their knowledge of such a truth will, consequently, not fail to be remembered in the transactions, both of public and domestic life.

The leading men of such a village, as they decide from time to time upon the means of promoting the public weal, will have an eye also, upon the public morals. And though a certain plan which may be laid before them, might possibly open a larger revenue of wealth to the parents of the place in which they live, they will not fail to ask the question;—How will it probably affect the morals of our children? Will it present to them no vicious examples? Will it salute their ears with no pernicious words? Will it impress upon their minds no destroying sentiments? These will be motives which will naturally sway their conduct, and control all their decisions.

So also, in domestic life, the parent of a family, in a village like this, will have an eye to the example which he sets before his children. He may, for instance, feel, as he lifts the cup of spirit to his lips, that *he* indeed has moral courage sufficient to resist the temptation of taking too deep a draught;—that *his* reason will never be drowned in the flood of intemperance: but, when he beholds his children looking at him, as he sips the welcome draught;—when he reflects also, that, ere long, they too may justly claim the privilege of following the example he is now setting them,—a privilege which he can never justly withhold, after he has constantly enjoyed it in their presence;—when he reflects on these things, he will stop, as he raises the bowl to his lips;—he will remember that he is a father;—he will think of the temptations to which his babes will be necessarily exposed, in this world, without adding to them those which originate in his own example;—he will desist from the gratification of his desire;—he will sacrifice his own passions, however strong, upon the altar of his children's safety. In like manner, when he speaks before his little ones, of those whose characters they should be taught to reverence, such for instance, as the character of their daily instructers,—although *he* may discover faults in those characters,—even though *he* may esteem them to be unworthy of much confidence,—even though *he* may be disposed to remove them from stations of such influence, as they now occupy:—yet, when he reflects upon the powerful and salutary influence which they exert, even with all their comparative demerit, he will not be disposed to lessen the degree of that influence over his children, by speaking before them in such a manner as shall lead them, not only to disrespect their characters, but, it may be, the character of all future persons who shall sustain towards them the same responsible relations.

The child that is taught by the language of its parent to despise a professing christian, will probably, never get over the impression thus made on its childhood, during the lapse of its future existence, in youth, in manhood, and in age. And the child who has been accustomed from infancy to hear the name of the Lord its God taken continually in vain, will probably never feel a due reverence for the Almighty, in after life; if it does not itself become the victim of that example, which it has so long and so often witnessed.

VIII. While upon this part of the subject, I cannot forbear calling your attention, in the next place, to the influence of education *in preserving men from bigotry*.

Educ. and Values in a Democracy

Ignorance is not only the mother of superstition, she is also the parent of fear. He who has no definite knowledge of what he professes to believe, is not only afraid openly to avow his sentiments, and firmly to maintain them; but he is also afraid to have them very closely examined. The consequence is, that if he possesses any power over those who

are about him, he finds it far easier to propagate and defend his opinions by the awe of his authority, than by the clearness of his explanations, and the willingness of his replies, and the force of his arguments. Hence, an ignorant people are afraid of frank inquiry and close investigation, not so much perhaps, because they fear the skepticism of others, as because they dread the exposure of their own ignorance.

It is here, then, that bigotry begins to fetter the powers of the human soul, and to chain it in a thraldom, far more distressing than the imprisonment of the body. Among an ignorant people, the child is not permitted, with freedom, to express its sentiments. To dare to doubt what has been said to be true by its friends, and its relations, and its parents, but especially by its religious instructer, concerning any point of religious belief, is to subject itself, if not to their open censure, at least to their gloomy frowns, or to their dark suspicions. The result is, not the inculcation of correct sentiments, but the growth of an ignorant bigotry: and then, when the mind, unshackled from these early religious restraints, begins to examine for itself, there are ten thousand obstacles in the path of truth;—there is still this long cherished fear of offending those, whom they have been taught to reverence and to love;—there is connected with this, perhaps, a deep sense of shame, because they know so little of things with which they ought to have been long familiar;—there is the feeling of discouragement, at the contemplation of those who are apparently firm in their convictions, and who are enjoying all the pleasures of unwavering faith;—and then, there is the cutting, withering conviction, that they are unsettled in their opinions, and yet cannot express a doubt, without sacrificing character. It takes a firm and decided mind, particularly if one possesses warm and ardent affections, to bear up with perseverance, under the pressure of circumstances like these. And I have often thought, that many an individual thus educated, or rather, thus permitted to grow up in ignorance, has, in the madness of disappointed enthusiasm, rejected the truth, through fear of subjection to the bigotry of error. This was the case with the infatuated revolutionists of France; who, in their detestation of the superstitous bigotry of Popery, trampled, in blasphemous mockery, upon the cross of Christ.

Education prevents such catastrophies. It scatters light upon what is dark, instead of enveloping it in tenfold darkness. It encourages inquiry, because it loves the truth. The parent, who is instructed, wishes the child to ask, that it may receive instruction. Its reasonable doubts are heard with attention, and answered with candor; and the village where such a state of society exists, is a village from which bigotry flies, and which truth loves to make her dwelling.

IX. Lastly:—such a village tends to *purify the government under which it exists.*

In the civil and political, as well as in the natural and moral world, great effects frequently result from little causes. "A moment seems scarcely worth our regard; yet centuries are made up of moments. The mountain, that rears its stately head to the clouds, is composed of grains of dust. The river, that rolls its majestic tide to the ocean, consists of drops. Here, navies float on its waters; but followed backward to its source, it becomes now a rivulet, and now a spring bubbling from the rocks of some distant region." "A fly or an atom may set in motion a train of intermediate causes, which shall produce a revolution in a kingdom. Any one, of a thousand incidents, might have cut off Alexander of Greece, in his cradle. But if Alexander had died in infancy, or had lived a single day longer than he did, it might have put another face on all the following history of the world."* Nothing, then, is too insignificant for our attention; all things perform some important part in the government of that Being;—

"Who sees with equal eye, as God of all,
A hero perish,—or a sparrow fall."

Yet men are prone to forget this, particularly when it

requires exertions in which they must take an active part, and incur some degree of responsibility. Man is apt to make the duties before him seem to be great, and the difficulties in his way well nigh insurmountable, whenever the ends to be accomplished are to be attained, not by the act of a moment, and with the rapidity of thought, but after long labor, and through the medium of many secondary causes.

In short, to come immediately to the application of what has just been said,—the inhabitants of a country village, as they look out from their retirement upon the world around them, are prone to conclude, that they form comparatively so insignificant a part of it, as would make it presumption for them to indulge the idea, that by any thing which they could do in their own little and contracted sphere, any effect could be produced, which might have the smallest influence in regulating the movements of the great mass of active and intelligent beings around them. But this is a mistaken opinion: I might shew, that even in despotic governments, the influence of one small but well regulated section of a country, over every other section of that country, is well nigh incalculable. The "sea girt isle" of England and Wales bears a less proportion to the neighboring continent of Europe, than the State of Massachusetts to the whole United States; and yet, that little island has for years controled, in a great degree, the proceedings of every court upon the continent. And why? Simply because it is an island where religion and education have erected their mutual institutions, and raised the character and minds of its inhabitants, and bestowed upon her all that power, which mind alone can give. It was a moral and intellectual education, which has enabled her, successively, to resist the thunders of the Vatican, to prostrate the power of the invincible armada, and to maintain successfully the balance of power in Europe.

But if these principles hold good in other lands, how much more emphatically must they prove to be so in *our own*? When you look at the fountain head of our republican government, and mark the clash of intellect, and of opinion, and of interest; and wish that any thing were altered, either in the character, or the conduct of your rulers, do you despair of effecting such an alteration? Are you ready to say,—"so small a village as our own can do nothing to purify the administration of so vast a government?" Remember, that the ocean is made up of drops,—that the most majestic river proceeds from the bubbles of a fountain,—that the foundation of the everlasting hills is laid upon particles of sand. Remember, in one word, that the character of your rulers depends upon the character of those who are ruled; for, blessed be God, we are permitted in his Providence, to choose our own rulers. But, where did such a government originate? By what means have we been blessed with such happy privileges? Let it be remembered, now, and forever, that this government and these privileges originated in the religion and education of our pilgrim fathers. *They* laid the foundation upon which we stand;—*they* bequeathed to us the privileges we enjoy;—*they* devised and carried into effect that government, under the shadow of which we are so happy to feel that we are freemen. Would you still stand upon this foundation?—Would you still enjoy these privileges?—Would you still live and flourish under such a government? Remember, that the same causes, in the same circumstances, always produce the same effects. Our fathers taught their children the rudiments of a pious and liberal education;—our fathers founded schools in their villages;—our fathers kept the sabbaths, and reverenced the sanctuary of their God;—our fathers acted upon the high, and holy, and true principle,—a principle proved, and written in letters of human blood on every page in the long history of man, that "righteousness exalteth a nation: but sin is a reproach to any people." Our fathers, in a word, took fast hold of instruction; they let her not go; they kept her, and she was their life. Would you follow their example?—Do as your fathers did. "Stand ye in the ways and see, and ask for the old paths,

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* "Great Effects result from Little Causes." A Sermon, preached by Rev. E. Porter, D. D. President of Theological Seminary, Andover.

where is the good way, and walk therein." Would you purify a poisoned reservoir of water? what so easy as to cast your antidote into the fountain which supplies it! In like manner, if you would purify the head of your government, spread far and wide the influence of education among your villages. Let every parent feel, that in rearing his family, he is preparing a part of the machinery which keeps the wheels of government in motion. Let every *teacher* feel, that in forming the first bent of his pupil's mind, he is preparing the mind of a *freeman* to act and to reason for his country's welfare, or for his country's destruction. Let these things be done, and our government shall be as perpetual as the globe which we inhabit; and increase in moral and in natural resources, just in proportion to the advancement of the human intellect, when in the best possible circumstances to act with freedom.

After the expression of such sentiments as have just been uttered;—sentiments, the correctness of which, none probably, in this assembly will be disposed to deny, and in which, I trust, that all have sympathized; I think I am warranted in feeling that I stand here to-night, not merely as the organ of that body which has so kindly and respectfully invited me to address you,—not merely, as an inhabitant, and consequently a well wisher of the village in which a mysterious but wise Providence has placed me in common with yourselves. But, I occupy the station of a christian patriot, looking abroad from that eminence of thought, to which the consideration of this subject has unexpectedly raised me, over the vast expanse of my beloved country;—enjoying as she does, all the fruition of past achievement; and smiling as she is, in all the brightness of future anticipation. I now call upon you, my friends, to contemplate with me, this glorious spectacle. Look at what our common country now is,—look at what she once was,—look at what she may be. We have already seen the cause which nourished her childhood, which now invigorates her youth, which must give solidity and strength to her matu-

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rity. This cause is to be found in the influence of a moral and religious education;—an education confined, not merely to the few who govern,—blessing, not solely the wealthy and powerful,—entering, not only her populous cities,—but spreading its benign and ever operating influence, over the great mass of the community; regulating the minds of the high and low, of the rich and poor; taking up its abode in towns and villages; leaving not one member of the body politic, however insignificant, to be withered by the palsy of moral and intellectual ignorance. Thus, keeping up the warm pulsation of life throughout the mighty system; and presenting to the world, at this moment, the spectacle of a strong and prosperous people, who are unshackled, without being generally licentious; and powerful, without being overbearing.

Christian patriot! Would you preserve this noble spectacle, to be transmitted, unimpaired and unaltered, from generation to generation?—Remember, I repeat it, remember, that the same causes, in the same circumstances, always produce the same effects. Instead of looking away from yourself, vainly wishing to regulate circumstances which you cannot reach;—retire to the beloved retreat of your native village, and your domestic home. There form, by a religious example, the character of your neighbors, as far as your influence shall extend;—there, bring up your children in the nurture and admonition of the Lord;—there frown upon intemperance, and encourage industry, and reasonable and healthy abstinence;—there keep the Sabbath, and reverence the sanctuary of the God of your pilgrim Fathers;—there establish with your substance, the institutions of science, moral and religious;—there, permit me to say, as the organ of the body I have this evening the happiness to represent,—there, *give*, with a liberal hand, and with an expanded soul, something of that little, with which Providence may have blessed you, to ensure to your posterity the blessings of education. Having done this,—there live and die under the consoling conviction, that though "listening senates" never "hung upon your tongue,"—though the fire of genius never flashed in your eye,—though the garland of literary fame never adorned your brow;—still, you have not lived in vain;—you have contributed to the stability of your country;—you have added brilliancy to her glory, as surely, as a drop adds to the magnificence of the ocean, or a beam to the effulgence of the god of day!

To the members of the Corporation, I would briefly say:—the fruition of these, your labors, and the completion of this, your design, will be enjoyed by other minds, and beheld by other eyes than yours. But, the very exertions of present benevolence carry with them their own reward. God has not been arbitrary in commanding us to do good unto all men, as we have opportunity; and hence, even selfishness itself feels happy, when some astonishing excitement forces it to be nobly generous. Go forward:—for to have conceived, to have promoted, to have executed such a design, is reward enough;—it is the highest of all pleasures;—the pleasure of doing good. Go forward; until, motionless in death, and in future days, may it be said of you, as you now say of your Fathers;—these men served God and did good to the human race, by obeying the commandments of the one, and laboring for the salvation of the other.

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The Importance of the Early and Proper Education of Children
Clark Brown
1795
John Spooner: New Bedford, Mass.

"Train up children in that way, in which they will make valuable members of a community; and in that way also, which will secure to them, joy, peace, and happiness of mind as long as they continue to exist.

Education is important for good community life; advantages of education, personal -- social.

1. Stresses the importance of education for good community life. **
2. Discusses the advantages of being educated, both personal and social.
3. This sermon exposes the strong belief in education as the primary means of advancing self and society, which appears as a dominant force in the American tradition.
4. A reasonably good adjunct to Jefferson's pieces.

The IMPORTANCE *of the early and proper* EDUCATION *of* CHILDREN, *both as it respects* themselves *and* mankind *in general*,---

CONSIDERED IN A

SERMON,

PREACHED AT

WAREHAM, (MASSACHUSETTS)

MARCH 31st, 1795

By CLARK BROWN,
A licensed Candidate Preacher.

PUBLISHED BY DESIRE.

"And thou shalt teach them diligently unto thy children, *and shalt talk of them when thou sittest in thine* house, *and when thou walkest by the* way, *and when thou* liest down, *and when thou* risest up."
DEUTERONOMY, CHAP. 6. verse 7.

PRINTED AT *NEWBEDFORD*, MASSACHUSETTS,

By JOHN SPOONER,

---M,DCC,XCV.---

Advertisement.

THE following SERMON, *was delivered in the Meeting-House, previous to the* exhibiting *of a* number *of* SINGLE SPEECHES, DIALOGUES *and* SCENES, *on various Subjects, by a* NUMBER *of* young GENTLEMEN *and* LADIES *of the town of WAREHAM: who, for several months, had attended on the* AUTHOR'S INSTRUCTIONS; *and, at* their particular request, *is made* public. *As a* TOKEN *of* RESPECT *for* their POLITENESS, *and* PROFICIENCY *in* their STUDIES, *it is now* DEDICATED, *to* THEM, *by*

Their SINCERE FRIEND,

and WELL-WISHER,

The AUTHOR.

WAREHAM, *April 30, 1795.*

A

SERMON, &C.

PROVERBS, xxii. 6.

TRAIN UP A CHILD IN THE WAY HE SHOULD GO:
AND WHEN HE IS OLD HE WILL NOT DEPART
FROM IT.

MANY wise and excellent *proverbs* have been established, by men of the most eminent worth and value, as useful and important. Among which, not any have a more just claim to preeminence, than those of the wise and learned *King* of Israel. Perhaps not one, among the great variety to be found in his writings, is more useful and excellent, than that which we have chosen for the *theme* of our discourse.

THIS, above all others, is verified in most instances. It cannot be reasonably expected, that it should be strictly confirmed in every particular instance; as there are but very few, if any, rules, proverbs, or maxims, but what admit of some few exceptions. In most of the instances where this *proverb,* contained in the *text,* is thought not to prove strictly true, yet if they should be carefully examined, there would be found some defect in not having strictly attended to the *proverb,* rather than in the *proverb* itself, We may, therefore, safely receive this *proverb,* as one of the most general, useful and important proverbs or maxims, any where known, either verbally among mankind, or upon record.

"TRAIN *up a child in the way he should go; and when he is old he will not depart from it."*

As this *proverb*is so generally verified, so useful and important, a strict attention to the *exhortation* contained in it, which is, *"Train up a child in the way he should go,"* is of the *highest moment:* for in so doing, the happy consequence, will, according to the *proverb,* naturally follow, which is, *"And when he is old he will not depart from it."*

From the *Exordium,* the *question* which will afford matter for the sequel of the discourse, naturally ariseth, How or in what manner are CHILDREN to be trained up? Both reason and revelation, are ready to give an *answer.*

Reason *answers,* Train up CHILDREN in that way, in which they will make valuable members of a community; and in that way also, which will secure to them, *joy, peace* and *happiness* of mind aslong as they continue to exist. REVELATION is ready to aid and confirm the voice of REASON, by saying, *"And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the* Lord."

If children, according to the *passage* now cited, are trained up in the nurture & admonition of the Lord, they will become useful ORNAMENTS of society, happy

in their own minds, and will, beyond the short span of human life, be completely happy in the enjoyment of their CREATOR.

This, in various places in the *sacred oracles,* is evidently confirmed. Those that are trained up in the way of true christian virtue, will be adopted as the true *children* of God, such being chosen through Christ, as heirs of a joyful immortality. Unto such, the *Gospel* assures us, *all things,* which God in his consummate wisdom and goodness, sees will best tend to advance their everlasting *peace, joy* and *happiness,* shall be abundantly added.

This is the language of the GOSPEL, *"Seek ye first the kingdom of* GOD, *and his righteousness, and all these things shall be added unto you."*

That this most happy *consequence,* resulting from training up *children* in the way they should go, might take place, they must, while buding to bloom in youth, be properly educated.

(9 concluded)

The education of children, is an interesting concern, to all those that are possessed of sentiments of love and compassion for them; as also to all such as have any regard for the well being of mankind, especially of the inhabitants of the *community,* to which they belong.

The peace and happiness of *children* in the future periods of their existence, and likewise of their place of residence, as also of mankind in general, eminently depend upon their being rightly educated.

If their education should be neglected, they will step forth upon the *stage* of action, ignorant, rude and barbarous, unfit rightly to serve and worship their CREATOR; and likewise unqualified for the company of the polished and well informed part of mankind.

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Should, therefore, the education of children become generally neglected, superstition, misery and destruction, would inevitably be the awful consequences. Intellectual pleasures, or those of a mind refined by celestial virtue, and illuminated by the emanating rays of divine love, could then never be experienced in all their purifying and pleasurable effects. But few other joys and pleasures, would be known, but those which are sensual, proceeding from hearts defiled, like contaminated streams, issuing from impure fountains. Victory and triumph, would consist, as they now do among the *savages of the wilderness;* while the honor of obtaining a victory over ther own passions would be unknown, and the joys of a happy triumph over the *powers of darkness* never posses their hearts. Their virtue and morality, would be none other, than that which was conformable, however ridiculous, to the place in which they had been trained up. Such are the deplorable consequences of ignorance, every one will readily acknowledge, who has but superficially examined the history of mankind; and but with indifference, surveyed the great variety of practices and customs of some of the many states, kingdoms and nations of the earth. By such, it will be acknowledged, that those *actions* or *practices,* which, in some places among the ignorant and unpolished, are esteemed as virtuous and honorable, are indeed ridiculous and impious; and which, among the truly virtuous and well informed, would be thus esteemed. According, therefore, as children are educated, will be their *notions, ideas* and *practices,* when they shall have come forth upon the theatre of time. Truly is the *proverb* contained in the *text,* verified,---*"Train up a child in the way he should go; and when he is old he will not depart from it."*

By contrasting *ignorance* with *knowledge,* it will still be thought to have a more glaring and odious appearance. Innumerable are the happy consequences resulting from a general diffusion of useful knowledge.

Those that have early had their minds refined by a good education, can rise, upon the wings of science, far above the sordid pleasures of the ignorant and unpolished. With their aspiring minds, they can soar on high, even from *earth* to *heaven*, and from *pole* to *pole*, contemplating with exquisite delight, the majestic works of creation and the beauties of nature, which, with pleasing astonishment, every where strike the enlightened mind.

Learning not only capacitates the mind for scanning with pleasure the works and beauties of creation: but renders it a fit recipient and a proper repository of consistent ideas of God, the great Creator and Upholder of all things.

Those minds, which remain deformed by *ignorance*, have very inconsistent ideas of God, his perfections natural and moral, and of his dealings with his intelligent creatures. To the truth of this assertion, both history and our own observations, will bear testimony.

Knowledge obtained from useful *learning*, imprints on the mind many important ideas; prepares, if rightly improved, those, whose minds are thus expanded, to act their parts right and well in the world; and to them, points out the *way*, that leads to the happy abodes of the blessed, where fountains of knowledge, springs of peace, rivers of pleasure and streams of joy, in one incessant prospect for ever rise, making glad the hearts of the *myriads* of its *elysian* inhabitants. It is knowledge, which teaches us to assert the sovereignty of our nature; and to assume that *dignity* in the scale of being, for which we were created.

Thousands of utilities, elegancies, joys and pleasures, owe their birth and being to it, without which, existence itself would be but an insipid enjoyment.

Such are the happy consequences, privileges and advantages; which wholly depend upon the right *education* of children.

The real worth or superiority of mankind, above the beasts of the forest, appear only, by rightly cultivating, replenishing and polishing their minds, with *knowledge* received from learning's source.

Learning or education, does for the mind, the same that the polishing hand of the artist that works on rich and precious GEMS, does to ONE taken from the earth, as it there laid in its hidden recesses.

The *mind* originally, as in children upon their entrance into the world, is destitute of all ideas, excepting such as they immediately receive from sensation.

The mind or understanding, seems not to have any original ideas imprinted on it, but appears rather to be destitute of the least glimmering of all innate knowledge.

"A careful examination of the minds of young children, *says a learned and ingenious Writer,* will sufficiently convince us, that they bring not many original ideas into the world with them."

If there were any original ideas in the *mind,* which in its first being it receives, those ideas most certainly would be universally known, and acknowledged by all mankind as incontestible truths; which we sufficiently know has never been the case, even with resepct to the most self evident propositions and necessary existences.

This, therefore, is sufficient to convince us, that the *mind* originally is similar to white paper, being void of all innate characters.

As God has neither made nor done any thing in vain, it would be impertinent to suppose that the *mind* had any ideas or characters engraven on it in its first existence: for as we are endowed with such noble powers and faculties by which we are capacitated, to obtain all the ideas necessary for us to have, to suppose this, would be to suppose a superfluous operation of the divine agency.

It is therefore, only by improvement, and that by degrees, that the mind comes to be stored with any *fund* of useful knowledge. At first, the senses let into the mind, particular ideas, called the ideas of sensation. After which, the mind, begins to exercise its own powers, by abstracting and compounding the ideas it received from sensation, and by a certain progression, learns for each of its ideas both simple and complex, particular and general names with their use and design. The ideas received from the perception of the operations of the *mind*, are the ideas of reflection; which operations are the source, from which proceeds all our useful knowledge, respecting virtue and morality, in which is included our duty both towards God and man, as well as our joy, peace and happiness. This is the *way* or *manner*, in which the *mind* is furnished with ideas and the use of language; and by which it is enabled to exercise its discursive faculties. It, therefore, eminently depends upon the right education of children, respecting their future prosperity, knowledge and usefulness in the world. It is education, which raises one above another in real worth and merit.

The divine portion of genius is diffused among the rich and the poor, the high and the low; and requires only the polishing hand of education, to make it shine *in each* with distinguished lustre.

The great disparity among mankind, arises not so much from the want of gifts, as from the want of a proper education. Among crouds of the untutored, real evidences of a bright genius, may often plainly be discovered. Many of those, who traverse America's deserts, to whom no other joys and pleasures are known, "but the chase and the pipe"—have as great if not greater natural abilities, than those, who among the civilized, fill distinguished stations of usefulness and honor.

"Man, by nature, *says* ONE, is like a piece of marble just taken from the quarry; and 'tis education which gives the use, the form and the polish."

Many of those, who have been raised to dignified stations of honor and usefulness, have been taken from the most humble situations in the world, and advanced to them, by means of their education with great dignity and reputation. A striking instance of this, we have in the life of MOSES. Reflect a moment,--"How great the contrast between *Moses* in the marshy weeds," and Moses the Commander of the people and *armies* of the God of hosts! Behold *him* at one time in an *Ark* of bulrushes, floating upon the river Nile; and at another as a most noble Commander under the supreme KING of *kings*, standing upon the banks of the *Red Sea*, safely conducting the chosen of the Lord, through the paths of the watery element! Whence, therefore, may the question be justly asked, was this strange surprizing reverse of fortune? Was it wholly owing to his being taken from the *Ark* of bulrushes, upon the banks of a dangerous river? No! For notwithstanding he was thus saved from the very jaws of death; yet his eminence and worth, are to be attributed to some greater CAUSE. It was his education, under the superintending providence of God, which prepared him to be such a pattern of meekness; such a blessing to the chosen of the Lord; and to commence the performer of such a scene of wonders, as "must astonish the world to the latest ages." Had it not been for his education, his genius and latent seeds of meekness and virtue, together with his great usefulness to generations gone, to the present and to those that are yet to come, would, like a lump of unwrought gold, never have appeared according to their true value; but would have been concealed by the impenetrable shades of ignorance.

Pharaoh's daughter is worthy of a high eulogium, for her kind assistance to *Moses*, a poor forsaken child; for snatching him from a watery grave; and for what is yet greater, providing him with the means of education. "As soon as his age and capacity would admit, *says a celebrated* DIVINE, he was sent to school, where under the most improved instructors, he made uncommon proficiency in his studies." "*He was learned*, saith an inspired WRITER, *in all the wisdom of the Egyptians, and was mighty in words and deeds.*"

By educating this child, O * Thermutis! thou didst perform great service to mankind; *and didst heap upon* thyself exalted encomiums. This benevolent act, gave thee more joy, than all the gay pleasures of a splendid life; added more charms to thy person than sparkling eyes, blushing cheeks, and curling tresses.

The supreme glory, shall be ascribed to God, while blooming flowers shall be scatter'd in the paths, in which, O Thermutis! thou walkest with thy maidens down to the River, from which thou didst draw *Moses*, the son of a slave.

Since such wonderous acts are performed, and such great good accrues to mankind, by the means of education, it is of the utmost importance to cultivate by learning, those latent sparks of genius in the minds of children, that they may be rightly employed for their own advantages, and for the benefit of society.

**Called so by Josephus.*

The more that true knowledge is diffused, the more will true peace and happiness be enjoyed; the more safe will be the rights and liberties of each individual; and the more likely will be the holy religion of the blessed *Redeemer* to prevail and flourish.

A general diffusion of useful knowledge, will have a happy tendency to make the inhabitants of the world, as are the citizens of America enlightened and free; to prevent the ambitious and designing from usurping either political or ecclesiastical tyranny; and to qualify a people to be happy subjects and virtuous rulers.

"Tyranny, bigotry and superstition, *says* ONE, are supported only by gloomy ignorance," "These, whenever the divine ray of knowledge shall illume the benighted parts of the earth, will flee, like Satan," "with the shades of the night."

In this Country, where liberty is the basis of its government, where birth and riches give no preeminence; "and where merit alone has the surest claim" to distinction, there are but very few, who may not be so trained up or educated, as to be qualified to fill *with reputation* the highest places of honor and trust; or at the least, to make honest, useful and peaceable citizens. If therefore, CHILDREN are trained up in the way they should go, when they shall have arisen to years of maturity, they will not depart from it; but in it with pleasure will delight to walk.

IMPROVEMENT.

From what has been said upon this subject, we may infer, that it is the indispensible duty of parents, to rightly train up or educate their children in *that way,* in which they should go when they are old.

As children come into the world destitute of ideas, as we have shown, they ought early to be furnished with the means of education, that their young and tender minds, which can easily be moulded into any form, might be replenished with suitable & necessary knowledge. It is, therefore, dangerous to defer the education of children till they shall have imbibed certain sentiments, notions and ideas, which, however *ridiculous* and *absurd*, they will never renounce.

Many parents really injure their children by not giving them a proper education for the calling, in which it is probable they will follow, at as early a period of life, as would have been consistent with their capacities for learning and improvement.

Notwithstanding a very considerable knowledge of the arts and sciences, may, at an advanced age of life be obtained; yet it has been remarked and that very justly, that most of such persons will be contracted in their views and sentiments, practicably infallible and self conceited, and illiberal and uncharitable in most of their proceedings. They are commonly destitute of all delicate impressions, their hearts being as hard as the adamantine rock. If such persons sustain a religious character or act in a sacred profession, they will impute all their inconsistencies to the sacred spirit of God, or perhaps for a conscientious zeal for his glory. By their blind, absurd and infatuated zeal, together with their pretended orthodoxy, they essentially injure the cause of true religion, which they have been endeavouring to support. The opinions or sentiments of such, can by reason no more be altered, than thunder clouds can be turned, or the everlasting hills be moved by the voice or strength of man. Nothing but fear, shame and punishment, withhold them from imitating the deluded followers of the *Eastern Impostor,* in unsheathing the SWORD of JEHOVAH, and pointing it at the breasts of those, who fall not in with their fanatical notions

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and persecuting principles. Such, *my friends,* are the natural and dreadful consequences, of negelcting the early and proper education of children.

Suffer me, therefore, ye PARENTS *present,* to direct a few words of *address* to you, upon this important and interesting concern.

Permit *one, my friends,* who experimentally knows not the joys, fears and anxieties of a parent, to intreat you for your own honor, and for what is yet far greater, for the future prosperity of your children, to give to them as good an education as you can consistently with your several abilities. The future characters and conduct of your children, yea, their everlasting happiness in an eminent sense, depend upon the education they shall receive from you. You can perform no greater kindness, and manifest no greater parental affection for *them,* than by giving *them* an opportunity to obtain a useful and valuable education. In this *way,* you will probably prevent their own misery and ruin; and at the same time perform an essential service to mankind. To thus assist them, is far more commendable, than it is to bestow on them riches and hereditary honors. By so doing, you will prepare them for usefulness in the world, for honor and happiness, and for a proper management of themselves, when they shall appear upon the stage of action, to take a part in life's great DRAMA.

Many a bright genius, have spent their days in the low and humble walks of life, for the want of having their minds improved by education; and finally have gone down to the grave, without ever appearing to advantage in the world. Hearken to the language of a celebrated POET, after contemplating, *in a burying yard,* the *monuments* erected to the memory of the *dead:*---

> *"Perhaps in this neglected spot is laid*
> *"Some heart once pregnant with celestial fire;*

"*Hands that the rod of* EMPIRE *might have sway'd,*
"*Or wak'd to exstacy the living lyre.*
"*But knowledge to their eyes her ample page,*
"*Rich with the spoils of time did ne'er unroll;*
"*Chill penury repress'd their noble rage,*
"*And froze the gneial current of the soul.*
"*Full many a gem of purest ray serene,*
"*The dark unfathom'd caves of* OCEAN *bear;*
"*Full many a flower is born to blush unseen,*
"*And waste itw sweetness in the desart air.*"

Sufficient has been said to persuade you, *my friends*, not to neglect the early and proper education of your children. In educating them, you will aim to have them instructed in heavenly knowledge.

A few words, in addition to what has been said, respecting their *spiritual* instruction, will not be considered as unnecessary.

As long as they are under your particular care and direction, you will, like the pious and most amiable PARENT, the AUTHOR of the text, be frequently calling upon them to obtain heavenly knowledge; and with all their getting to get a wise and understanding heart. Guard as much as possible, against their embracing such religious sentiments, as are dishonorary to God, or inconsistent with that benevolent character, in which he is clothed both in the BOOK of reason and revelation. In a particular manner, guard against their being absorbed in a *system*, which literally shuts the gate of mercy upon most of the human race.

Never become guilty of instructing, yea nor even countenancing them in embracing such religious sentiments, as involve in them such palpable absurdities, as neither *Angels, Men* nor *Devils,* can ever make to appear plausible to a rational and unprejudiced mind. Always endeavor to represent God to them, in the most amiable, endearing and benevolent character; that they may love, not servilely fear and dread HIM, as some awful, horrible and most powerful TYRANT, delighting in damnation and misery. With the pious ELDER of old, may you say, *"I have no greater joy, than to hear that my children walk in the truth."*

May you have the happiness to see your *children,* increase in learning; preparing to shine as distinguished LIGHTS in the world, and to behold THEM walking in *that path,* which leads to the heavenly mansions in glory, where there is *knowledge* to be obtained beyond finite conception, and peace, joys and pleasures beyond expression.

The youth of this *congregation,* particularly those that have attended my instructions, shall next claim particular attention in the sequel of the *subject.*

MY YOUNG FRIENDS,

You have heard in this *discourse,* that your future honor, usefulness and happiness, depend eminently on your education. You will, therefore, while in the morning of your *days,* prepare yourselves by your education, for honor among mankind, usefulness to the world, and profit to yourselves, when the *voices* of your parents can no more be heard, nor their *hands* be stretched out no longer for your assistance. If it is the duty of your *parents* to instruct you, and to provide for you the means of education, it is then your indispensible duty, to hearken to all their faithful and benevolent admonitions, precepts and instructions; and gratefully to improve every *opportunity,* which they may afford you for obtaining useful knowledge.

Now is the best and only time for the proper improvement and cultivation of your minds. Be intreated then, to attend diligently to all the means of instruction, with which your PARENTS in *love* may favor you.

But above all, you must seek to obtain the knowledge of God; and of his Son Jesus Christ, and the way of Salvation through HIM, as it is revealed in the *Gospel*. To this END, you will faithfully attend to the instructions of pious PARENTS and TEACHERS. Heavenly knowledge, is highly recommended to your *choice* in repeated instances by the wise, virtuous and learned *Preacher* of Israel. This is his language:--

"My *Son, hear the instruction of thy* FATHER, *and forsake not the law of thy* MOTHER: *For they shall be an* ornament of grace *unto thy head, and* chains *about thy* neck." "*Hear ye children the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my* FATHER'S *son, tender and only beloved in the sight of my* MOTHER." My *Father* taught me, and my *Mother* frequently instructed me----"*And said unto me, let thine heart retain my words; keep my commandments and live.*" "*Take fast hold of* instruction; *let* her *not go; keep* her; *for she is thy life.*" "*Receive my* instruction, *and not silver; and knowledge rather than choice gold. For* wisdom *is better than rubies; and all the things that may be desired are not to be compared to*" her. Many more passages might be easily cited, *were it necessary*, in which wisdom and instruction are highly recommended to the choice of Youth.

Among the great variety you shall only once more be refered to the *story* of the wise *Preacher's* choice, when God in the days of his youth, thus addressed him, "*Ask what I shall give thee.*" His choice, *my* *young friends,* teaches *you* that wisdom or a wise and understanding heart, is to be chosen and prefered as far more valuable than all earthly honors, riches and pleasures. While *health, riches* and victory, were spreading their alluring charms before the *young Monarch,* recommending themselves to his choice, when *wisdom* appeared, it was with her alone, with which he was captivated. While it is an accepted time, be persuaded to imitate *Solomon* in his choice; and like him, may you be wise to know the God of your fathers, and to serve HIM with a perfect heart and willing mind. Your youthful days are fleeting fast; and will soon be gone. Expiring time will soon scatter hoary hairs among the most beautiful locks; "draw furrows on the smoothest brow; and blast the roses on the finest cheek." Those, therefore, who AFTER *their youthful and vigorous* days are past, would appear amiable and beautiful, must have their *minds* adorned with heavenly wisdom, and their *hearts* replenished with the graces of the divine SPIRIT. May you be continually abounding in true knowledge and wisdom; in true piety and virtue; and in every good word and work. When done with time, may you be admitted to the full fruition of the joys and pleasures of heaven; where you will ever be increasing in knowledge; flourishing in *immortal youth;* and glowing with crowns and diadems of dazling beauty, through the rolling and ceaseless *ages* of *Eternity.*

In a word, to comprehend, "THE ONE THING NEEDFUL," which involves in it, *knowledge* the most important, as well as all riches, honors and pleasures, is to have a *spiritual knowledge* of HIM; whom to know aright is *Life eternal.*

To conclude therefore; May we all both young and old, be trained up for everlasting life; and when through *death's* dark *vault* we shall have passed, may we

through faith in the merits of the REDEEMER, be admitted to the delightful participation of the perfectly blessed in glory.

AMEN.

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An Address to Men of Science...a Sketch of a Proper System for Education
Richard Carlile
1822
R. Carlile: London

"I address myself to Men of Sciene, not as one of them, but as an individual who has obtained a sufficient insight into the various departments of Science, through the medium of books, to convince him that all the dogmas of the Priest and of the Holy Books, are false and wicked impostures upon mankind. He therefore calls upon Men of Science to stand forward and unfold their minds upon this important subject. He offers himself as a medium through which they may escape the fangs of the Attorney General, or the Society for propagating Vice, and pledges himself that there is no truth that any Man of Science will write, but he will print and publish. He has a thorough contempt and indifference for all existing laws and combinations to punish him upon this score, and will them all at defiance, whilst they attempt to restrain any particular opinions. He will go on to show to the people of this island, what one individual, and he a very obscure and humble one, can do in the cause of propagating the truth, in opposition to falsehood and imposture."

Training in the scientific disciplines provides a dynamic education.

1. Proposes that children be trained in the scientific disciplines in order that they be truly educated.
2. The above notion affords a dynamic education as opposed to religion and the classics which stifle the child.

an
Address
to
MEN OF SCIENCE:

calling upon them to stand forward and

VINDICATE THE TRUTH

from

THE FOUL GRASP AND PERSECUTION

of

SUPERSTITION;

and obtain for
THE ISLAND OF GREAT BRITAIN
the noble appellation of

THE FOCUS OF TRUTH;

whence mankind shall be illuminated,
and the black and pestiferous clouds

OF PERSECUTION AND SUPERSTITION

be banished from the face of the earth;
as the only sure prelude to
Universal Peace and Harmony among the Human Race.
in which a sketch of a
PROPER SYSTEM FOR THE EDUCATION OF YOUTH,
is submitted to their judgment.

BY RICHARD CARLILE.

Second Edition,

LONDON:
PRINTED AND PUBLISHED BY R. CARLILE, 55, FLEET STREET,

1822.
Price One Shilling.

ADDRESS,

&c. &c.

GENTLEMEN,

In addressing so distinguished and so important a part of the community, it becomes me to say, that I am not myself a man of experimental Science, neither, out of the ordinary occupations of my past life, have I ever seen a scientific experiment made in any one department of Chemistry, or Natural Philosophy; all that I know, with the above exception, has been acquired by reading and meditation. The first head of my address will be chiefly confined to those Philosophers, who study and practice the sciences of Chemistry and Astronomy. I shall endeavour to point out to them, that they are bound by duty, by common sense, and by common honesty, to make known to mankind, or, more particularly their fellow countrymen, whatever discoveries they may make, to prove that the others are following a system of error, or that they are acted upon by a system of imposture. I shall make it appear plain to them, that they have not hitherto done this, and that they have openly countenanced systems of error and imposture, because the institutions of the country were connected with them; or, because they feared to offend those persons who might be deriving an ill-gotten profit from them.

In another, I shall shew that the present system of educating children is entirely on a wrong basis, and their youthful time so far wasted, as to leave them, when advanced to the years of maturity, in a state of comparative ignorance. I shall shew, that if, in their school exercises, in addition to reading, writing, and the use of figures, they were made acquainted with nothing but the elements of Astronomy, of Geography, of Natural History, and of Chemistry, so that they may at an early period of life form correct notions of organized and inert matter, instead of torturing their minds with metaphysical and incomprehensible dogmas about religion, of which they can form no one idea but that of apparent absurdity and contradiction, they would be prepared to make a much greater advancement in the Arts and Sciences, and to improve their condition in society much more than can be now possibly done. These shall not be altogether theoretical ideas, their practicability will reach the mind of every rational being, or he who takes the liberty to think and reason for himself. Many new plans and schemes for education are daily starting up, but the whole, of which I have any knowledge, have the above common error; for the subjects upon which our youth are taught to read and write, and those in which the dead or foreign living languages are taught, are by no means calculated to expand the mind, or to give it a knowledge of Nature and her laws; and thus the most important of all opportunities is lost, and much time actually wasted, in which their minds might be prepared for the reception and knowledge of natural and useful truths. What is the knowledge of the present school-boy, in what is called classical literature, when compared with a useful instruction in Chemistry and the laws of Nature? Of what use to society at large is a classical scholar or one well versed in the ancient mythologies, for this, after all, is the chief part of classical knowledge? It neither gives a polish to manners, nor teaches morality. It fills the mind with a useless jargon, and enables the possessor now and then to make a tinsel and pompous declamation in half a dozen different languages; which, if it were to undergo a translation into one language, and that which we call native, would be found to be a mass of unintelligible and unmeaning trash—words of sound, to which it would be difficult to attach an idea, and in which all correct notions were wanting. It makes a man a pedant only. Such men have been most aptly termed spouters of froth. My present object is to lay down a sketch of what seems to me a more instructive and useful system of education. I submit this sketch to the judgment of Men of Science, with an idea that every school-master ought to be a Man of Science, and not a parish priest, as Mr. Brougham would have. This is the outline of my second head, on which, in due order, I hope to enlarge most satisfactorily.

In my first I shall begin by addressing myself to the Chemists of this Island, and finish by a distinct allusion to the students and practitioners in the science of Astronomy.

Of all the advancemens made in Science of late years, the most pre-eminent and the most important to mankind stand those in the science of Chemistry. Our Chemists have proved themselves the greatest of all revolutionists, for they have silently and scientifically undermined all the dogmas of the priest, upon which the customs and the manners of society seem hitherto to have been entirely founded. Every species of matter has been brought to dissolution, and its elementary properties investigated, by their crucibles and fires, or their galvanic batteries, and we have been practically and scientifically shewn in what manner Nature performs her dissolutions and regenerations. As far as I understand, but one of the phenomena of nature remains unexplored, and that is the properties of the electric fluid, or the real cause of the solar light and heat. I do not despair of this being reached, and I have the stronger hope, as it will lead at once to a knowledge of the cause of our existence, and that of every animal and vegetable substance. It will shew the cause and process by which inert matter becomes organized, and how all the variegated beauties of nature start into life. However, at present, we know quite enough to authorize the rejection of all our priestly cosmogonies, we know quite enough to set at nought the notion that the planetary system of the universe has existed but six thousand years—we know that matter is imperishable and indestructible, for, although, a fire to a common understanding seems to destroy combustible matter, yet such is not the case, for after any combustible substance has passed through the fiercest fire, the whole of its component parts still exist to their former full extent: the fire has only separated them and changed their relative situations; they are dispersed in the gaseous state, and again ready for the operations of nature, to amalgamate with some new living and growing substance, to which their qualities can be assimilated*.—We know that the planetary system of the universe has existed to all eternity as to the past, and must exist to all eternity as to the future. For, although, that solar system of which our habitation is a part, or other solar systems, may go

*The latter part of this sentence may appear preposterous when addressed to the Chemist, or to the Man of Science, but it is probable that this Address may be read by some individual who may not comprehend the assertion that matter is imperishable and indestructible, therefore the writer has taken the liberty to introduce this slight explanation. He confesses that but three years since he startled himself at the assertion, and asked the assertor whether fire did not destroy matter.

through great changes, yet the effect will be but as the falling of a hair from our heads, and cannot be said to disturb the great whole.

Instead of viewing ourselves as the particular and partial objects of the care of a great Deity, or of receiving those dogmas of the priest which teach us that every thing has been made for the convenience and use of man, and that man has been made in the express image of the Deity, we should consider ourselves but as atoms of organized matter, whose pleasure or whose pain, whose existence in a state of organization, or whose non-existence in that state, is a matter of no importance in the laws and operations of nature; we should view ourselves with the same feelings, as we view the leaf which rises in the spring, and falls in the autumn, and then serves no further purpose but to fertilize the earth for a fresh production; we should view ourselves as the blossoms of May, which exhibit but a momentary splendour and beauty, and often within that moment are cut off prematurely by a blast. We are of no more importance in the scale of Nature than those myriads of animalcules whose natural life is but for the space of an hour, or a moment. We come and pass like a cloud—like a shower—those of us who possess a brilliancy superior to others, are but as the rainbow, the objects of a momentary admiration, and a momentary recollection. Man has been most aptly compared to the seasons of the year, in our own climate the spring, is his infancy; the summer, the time of his ardent manhood; the autumn, his decline of life; and the winter, his old age and death—he passes, and another series comes. He is produced by, and produces his like, and so passes away one generation after another, from, and to all eternity. How ridiculous then is the idea about divine revelations, about prophesies, and about miracles to procure proselytes to such notions! To what generation do they apply, or if they apply to all future generations, why were not the same revelations, prophesies, and miracles necessary to all the past generations? What avail the dogmas of the priest about an end to the world, about a resurrection, about a day of judgment, about a Heaven and Hell, or about rewards and punishments after this life, when we assert that matter is imperishable and indestructible—that it always was what it now is, and that it will always continue the same. Answer this, ye Priests. Come forward, ye Men of Science, and support these plain truths, which are as familiar to your minds, as the simplest demonstration in mathematics is to the experienced and accomplished mathematician. Future rewards and punishments are cried up as a necessary doctrine wherewith to impress the minds of men, and to restrain them from vice: but how much more impressive and comprehensible would be the plain and simple truth, that, in this life, virtue produces happiness, and vice nothing but certain misery.

Away then with the ridiculous idea, and the priestly dogma of immortality. Away with the contemptible notion that our bones, our muscles, and our flesh shall be gathered together after they are rotted and evaporated for a resurrection to eternal life. Away with the idea that we have a sensible soul which lives distinct from and after the dissolution of the body! It is all a bugbear, all a priestly imposture. The Chemist can analyse the body of man, and send it into its primitive gaseous state in a few minutes. His crucible and fire, or his galvanic battery, will cause it to evaporate so as not to leave a particle of substance or solid matter, and this chemical process is but an anticipation, or a hastening, of the workings of Nature; for the whole universe might be aptly termed a great chemical apparatus, in which a chemical analysis, and a chemical composition is continually and constantly going on*. The same may be said

*A letter from Demarara of the 24th of October, 1821, mentions an extraordinary instance of the violence with which lightening acts, on the sudden explosion of electrical clouds. It occurred on board a vessel called the Susan, on the voyage from New Brunswick to Demerara. On the 16th, all hands being on the foretop-sail yard, the dangerous fluid struck the vessel with terrible force, coming down by the wedges of the foremast, which it carried away in a moment, about eight feet above the deck along with every body aloft, and shattered the main-top-mast and jib-boom into splinters. It also burst the ship on the starboard bow, two planks from the deck. One of the crew was, in a manner, annihilated by the fluid, no mark remained of him but spots of his blood on the sails and rigging. The rest were more or less hurt by the fall, when the mast and rigging came down.

Observations. There is a doubt hanging on this account whether the man was struck overboard or dissolved, gaseated, or evaporated, by the power and force of the electric fluid. The information is meant to convey the latter expression, and that such a thing is possible is well known to Chemists and others, who have pried into the operations of Nature. An idea occurs here as to the preference given by the ancients to the funeral pile over the grave for the disposal of dead animal bodies. Here a body is annihilated in a few minutes, whilst if consigned to the earth it would be rotting for years to the injury and annoyance of those who exist near it. This was one of the evils introduced by the Christian religion, or the Jew Books, in opposition to the more wholesome practice of the Grecian and Roman funeral piles.

of every organized body, however large, or however minute; its motions produce a constant chemical analysis and composition, a continual change, so that the smallest particle of matter is guided by the same laws, and performs the same duties, as the great whole, Here is an harmony indeed! Man alone seems to form an exception by his vicious conduct and demoralizing character. By assuming to himself a character or a consequence to which he is not entitled, and by making a pretension to the possession of supernatural powers, he plays such fantastic tricks as to disturb every thing within his influence, and carries on a perpetual war with Nature and her laws.

After those few observations upon the properties of matter either organized or inert, (to which I know every Chemist in the country, whose science has conquered the bigotry of his education, will give his assent) I would call upon them all and every one to stand forward and teach mankind those important, those plain truths, which are so clear and so familiar to their own minds. It is the Man of Science who is alone capable of making war upon the Priest, so as to silence him effectually. It is the duty of the Man of Science to make war upon all error and imposture, or why does he study? Why does he analyse the habits, the customs, the manners, and the ideas of mankind, but to separate truth from falsehood, but to give force to the former, and to extinguish the latter? Why does he search into Nature and her laws, but to benefit himself and his fellow man by his discoveries, by the explosion of erroneous ideas, and by the establishment of correct principles? Science must be no longer studied altogether as an amusement or a pastime, which has been too much the case hitherto; it must be brought forward to combat the superstitions, the vices, and the too long established depravities among mankind, wherce all their present and past miseries have emanated, and unless the former can be destroyed, the latter will still ensue, as a regular cause and effect.

It is evident that Men of Science have hitherto too much crouched to the established tyrannies of Kingcraft and Priestcraft. Speaking generally they have adopted some of the aristocratical distinctions of the day, and have supported the frauds upon mankind, which it was their peculiar duty to expose. This has given room to the advocates of superstition, to put forward as an authority for their dogmas, the names of Bacon, of Newton, of Locke, and many others. They say that it is no disgrace even to err with such men, and thus, for the want of a more decided and determined character in the advocates of Science and Philosophy, the enemy has built a strong hold within our lines, and has taken an important advantage of our irresolution. I will not believe that Bacon, or Newton, or Locke, in the latter part of their life-time, had any other ideas of the Christian religion, or any other religion, than I have. In their days, the faggots had scarcely been extinguished; nor was the fuel which supplied them exhausted. They might therefore deem it prudent to equivocate as a matter of safety. Besides, the two former were in the employ of a court, and consequently under the trammels of Kingcraft, which ever has, and ever will find its interest in the support of Superstition and Priestcraft.

I would appeal to any man who calls himself a conscientious Christian, and ask him whether he thinks such a man as himself could write the following paragraph:

"Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation: all which may be guides to an outward moral virtue, though religion were not; but Superstition dismounts all these, and createth an absolute monarchy in the minds of men; therefore Atheism did never perturb states; for it makes men wary of themselves, as looking no farther, and we see the times inclined to Atheism (as the time of Augustus Caesar) were civil times: but Superstition hath been the confusion of many states, and bringeth in a new *primum mobile*, that ravisheth all the spheres of goverment." This is Lord Bacon's apology for Atheism, and, in my humble opinion, he wrote it feelingly, conscientiously, and upon principle, as an Atheist, which word has no other meaning than a seceder from all mythologies, although the ignorant and interested make so much ridiculous clamour and fuss about it.

To shew that Newton was thoroughly ignorant of the chemical properties of matter, I will quote again a paragraph, which I quoted in page 341, Vol. II. of "The Republican," in the answer to the Rev. Thomas Hartwell Horne's pamphlet, entitled "Deism Refuted," &c. It is thus: "All things considered, it appears probable to me, that God in the beginning created matter in solid, hard, impenetrable particles; of such sizes and figures, and with such other properties, as most conduced to the end for which he formed them, and that these primitive particles, being solids, are incomparably harder than any of the sensible porous bodies compounded of them; even so hard as never to wear, or break in pieces: no other power being able to divide what God made in the first creation. While these corpuscles remain entire, they may compose bodies of one and the same nature and texture in all ages; but should they wear away or break in pieces, the nature of things depending on them would be changed: water and earth, composed of old worn particles, or fragments of particles, would not be of the same nature and texture now, with water and earth composed of entire particles at the beginning; and, therefore, that nature may be lasting, the changes of corporeal things are to be placed only in the various separations, and new associations of these permanent corpuscles." There are no such things in existence, there never were, as impenetrable particles of matter. There is no one particle of matter, comprehensible to or distinguishable by the human senses, but the Chemist can penetrate and analyse. The atomical principle of matter conveys a very confused and unsatisfactory notion to the human mind. Those who first adopted the idea knew nothing of the gaseous or atmospheric principle of matter. When Sir Isaac Newton wrote the above paragraph he could have had no idea of the elementary principles of all matter of whatever texture, quality, or colour being resolvable into a few simple gases. Sir Isaac Newton made advances in Science and Philosophy but he did not perfect either the one or the other. Many of his theories are now not only disputed but fairly controverted. He was a master of figures but not of philosophy. He was a practical Mathematician but not a practical Chemist. In morals he was narrow minded, in religion a bigot, in the School of Science illiberal and intolerant. He spurned correction from others, and hated instead of respecting the man who could teach him any thing. In the prime of life he cherished too much fanaticism for the expansion of a philosophic mind. His was dark and gloomy on all the first principles of Science and Philosophy. He began with a conviction that there was such a god or such gods as Priests had taught him, and he endeavoured to make all his scientific researches subservient to it. He began his race with a chain and three clogs to his legs, and whilst contemplating the universe he still believed it to be the work of his Idols! The Chemists of the present day must smile at this notion of Sir Isaac Newton, about what God did in the beginning: it is evident, that he knew but little about chemical analysis and composition; or, rather, that his ideas upon the subject were quite erroneous and hypothetical, when he might have obtained a demonstration quite conclusive, if he had studied Chemistry with other parts of his philosophy. Such, in my opinion, is the importance of the science of Chemistry in the pursuit of Truth, and in the investigation of Nature and her laws, that the first proper step towards philosophical studies must be an acquaintance with its elements and powers.

We need nothing further to convince us of the struggle which existed between science and superstition in the mind of Sir Isaac Newton than the following creed, which I have met with quite *a propos*, or in the midst of writing this address, in a weekly provincial paper, and which, I imagine, has been put forth at this moment as one of those little existing anxieties to prop the declining superstition of the age. It is headed, *Sir Isaac Newton's Creed:* "The Supreme Being governs all things, not as soul of the world, but as Lord of the Universe: and upon account of his dominion, he is stiled the Lord God, Supreme over all. The Supreme God is an eternal, infinite, absolutely perfect being; but a being, how perfect soever, without dominion, is not Lord God. The term God, very frequently signifies Lord; but every Lord is not God. The dominion of a spiritual being constitutes him God; true dominion, true God; supreme dominion, supreme God; imaginary dominion, imaginary God. He is not eternity and infinity, but eternal and infinite. He is not duration and space, but his duration of existence is present, and by existing always and every where, he constitutes duration and space—eternity and infinity. Since every part of space, and every indivisible moment of duration, is every where; certainly the Maker and Lord of all things, cannot be said to be in no time, and no place. He is omnipresent, not by his power only, but in his very substance; for power cannot subsist without substance. God is not at all affected by the motions of bodies, neither do they find any resistance from the omnipresence of God. He necessarily exists, and by the same necessity he exists always and every where. Whence also it follows, that he is all similar, all eye, all ear, all brain, all arm, all sensation, all understanding, all active power; but this, not in a human, or corporeal form, but in a manner wholly unknown to us, therefore not to be worshipped under a corporeal representation." Here is the creed of Sir Isaac Newton; and who can read this, and for a moment believe that he was a Christian when he wrote it? I am not about to approve all this jargon and contradiction; I despise it; I pity the Man of Science that could write such nonsense; and rather than I would be called the author of it, I would relinquish as much fame as Sir Isaac Newton obtained in other respects. The foregoing ideas of Sir Isaac Newton on the properties of matter, and his definition of a God are equally unintelligible, contradictory, and ridiculous.

Lord Bacon's definition of Christianity, or the essentials of the Christian religion, which I have seen printed as a religious tract, but which I have not at hand for reference or quotation, is just of the same stamp, and rather than be called the author of such trash, I would consent to be considered an idiot. Yet Lord Bacon as a natural philosopher, and Sir Isaac Newton as a mathematician and astronomer, were eminent in the highest degree, when the age in which they lived is considered. The conduct of both evinces the mischievous effect of superstition on the human mind, particularly where that mind is brilliantly adapted for making a progress in science and scientific discoveries.

It is impossible to analyze the creed of Sir Isaac Newton relative to Deity, or found any one idea upon it. It is a string of words that have no application, and independent of their contradiction, all that can be said of them is, that they describe nothing. The writer of such a creed must have been an Atheist in disguise, or perhaps unknown even to himself. Its total amount implies that there is no God such as priests teach, and bigots and fools imagine and believe. Mirabaud, in his System of Nature, has brought forward several quotations from Newton's writings, and has commented on them to shew that he was what is vulgarly called an Atheist: that he was what every Man of Science must be, *a seceder from the idolatry of the ignorant.* Such I believe he was in his latter days, and in his private opinions, but he had not the honesty to avow himself such. It is unquestionable that Newton in his youth possessed much superstition, and it is equally unquestionable that the progress he had made in science in his advanced age, had entirely conquered that superstition, and banished it from his mind, although, I am sorry to say, he was not honest enough to make a full and conscientious confession of the change to which his theological opinions had been subjected. Perhaps I cannot make a deeper impression on the mind of the reader as to the real character of Newton, than by quoting an anecdote from William Whiston's Memoirs, written by himself.

"Sir Hans Sloane, Edmund Halley, and myself, were once together at Child's Coffee-house, in St. Paul's Churchyard, and Dr. Halley asked me, Why I was not a member of the Royal Society? I answered, because they durst not choose an heretic. Upon which Dr. Halley said to Sir Hans Sloane, that if he would propose me, he would second it, which was done accordingly. When Sir Isaac Newton, the President, heard this, he was greatly concerned; and, by what I then learned, closeted some of the members, in order to get clear of me; and told them, that if I was chosen a member, he would not be president. Whereupon, by a pretence of deficiency in the form of proceeding, the proposal was dropped, I not insisting upon it. Nay, as soon as I was informed of Sir Isaac's uneasiness, I told his bosom friend, Dr. Clarke, that had I known his mind, I would have done nothing that might bring that great man's "grey hairs with sorrow to the grave:" Nor has that Society ever refused to let me come, and lay any of my papers or instruments before them, whenever I desired it; without my being an actual member: which, considering my small ability to pay the usual sums for admission, and annual dues, was almost as agreeable to me, as being a constant member. Now if the reader desire to know the reason of Sir Isaac Newton's unwillingness to have me a member, he must take notice, that as his making me first his deputy, and giving me the full profits of the place, brought me to be a candidate, as his recommendation of me to the heads of colleges in Cambridge, made me his successor; so did I enjoy a large portion of his favour for twenty years together. But he then perceiving that I could not do as his other darling friends did, that is, learn of him, without contradicting him, when I differed in opinion from him, he could not, in his old age, bear such contradiction; and so he was afraid of me the last thirteen years of his life. See my Authentic Records, page 1070, 1071. He was of the most fearful, cautious, and suspicious temper, that I ever knew: and had he been alive when I wrote against his Chronology, and so thoroughly confuted it, that nobody has ever ventured to vindicate it, that I know of, since my confutation was published, I should not have thought proper to publish it during his life-time; because I knew his temper so well, that I should have expected it would have killed him. As Dr. Bentley, Bishop Stillingfleet's chaplain, told me, that he believed Mr. Locke's thorough confutation of the Bishop's Metaphysics about the Trinity, hastened his end also."

Whiston was the early friend of Newton and succeeded him at Cambridge in the professor's chair in the science of the Mathematics. Newton when young was a firm adherent to the ridiculous doctrine of the Christian Trinity, and so useful as figures were to him in his mathematical and astronomical discoveries, and to such an extent, beyond all predecessors, could he carry them, yet superstition could persuade him, that three could be explained to be but one; and one to comprise three! The science of Whiston in the Mathematics was almost equal to that of Newton, though I believe the former had not so fertile a genius as the latter, and was obliged to acquire by labour what to the other was natural. Yet Whiston, although he had superstition enough to make him a honest and conscientious Christian, knew the proper use of arithmetic, and would not allow three to be one, nor one to be three: he rejected the doctrine of the Trinity in the Godhead. Whiston honestly and openly combated this impossibility, and avowed himself an Arian, and contended under much persecution throughout his lifetime that such were the sentiments of the early Christians, and that the doctrine of the Trinity was but a corruption of the church after it had been long established. Such tenets were then called blasphemous, and Whiston was expelled from his professor's chair and from the university of Cambridge altogether, and had to endure more clamour about blasphemy than ever I had, or have any reason to fear in future. This circumstance connected with a rivalry in the Mathematics occasioned the breach between Whiston and Newton, but ridiculous as even Whiston's superstition appears to me, I think him a much more honest man than ever was Newton, and as a member of society much more useful to the age in which they lived. Newton courted distinction and popularity by servilely succumbing to all the despotisms of the day; Whiston was a man of principle, and lived and died poor for the satisfaction of writing and speaking what he thought and believed. The one has been too much flattered and applauded; the other too much vilified and degraded, and the clamour by which both circumstances have been effected has been equally disgusting and disgraceful to the country.

I have contrasted the conduct of Whiston and Newton, and have made my observations on the latter to shew that even his name carries no weight with it in the support of superstition, I trust I have sufficiently shown that superstition and science can never amalgamate, which also justifies the inference, that morality and religion never can amalgamate. Superstition corrupts and deteriorates all the human passions; science alone is qualified to amend and moralize them. The Man of Science who knows his duty, and what is conducive to the interest of mankind, will ever boldly and openly set himself in opposition to the priest. This has not been sufficiently done hitherto, and I hope that even my appeal will not be altogether useless, but that it will rouse some latent spirit among the Men of Science in this island to assert their own dignity and importance; and silence the foul, the wicked, and the michievous clamour of Priestcraft.

It is beyond doubt that Locke was hostile to the system of Government both in Church and State, and the odium which he incurred from a certain quarter, was quite equal to that which has fallen upon Thomas Paine, or those who, since the American and French revolutions, have travelled so much farther in their opposition. Opposition to ill-founded establishments, possessing power, must necessarily be progressive. Locke was thought to have gone to an extreme in his time, but I now consider his writings to be scarcely worth reading, as far as they apply to toleration in matters of opinion, or to political economy and political government. The sentiments which I have put upon paper would have been called high treason a century ago, and the author hung, beheaded, embowelled, and quartered, with the general approbation of the people; and a person of the name of John Matthews was actually hung for writing and printing what was called a treasonable libel, in the reign of George the First; which libel, or a similar one, would not now be thought seditious by the Attorney General himself. Such is the effect of general instruction among the people—such is the progressive power of the printing press, that, I feel a moral conviction that the sentiments which I have avowed will become general in another generation. The circumstance is as sure as that no one will now condemn the political opinions of John Locke, as going too far, but rather as weak and insipid, and not going far enough in honest principle.

Then come forward, ye Men of Science, it is reserved for you to give the death blow, or the last blow to superstition and idolatry. Now is the time—you are safe even from momentary persecution, if you stand forward numerously and boldly. You will have a people, an all mighty people, with you, a circumstance which no philosopher could ever heretofore calculate upon. You have nothing to fear, and nothing to lose, but every thing to gain, even that which is most dear to you, the kind reception of your instructions, the adoption of your principles, founded in truth and the nature of things.

Kings and Priests have, in some cases, made partial pretensions to patronize the Arts and Sciences, as a cloak for their enmity towards them. They ever were, and ever will be, in reality, their direst foes. An advanced state of Science cannot benefit them. Their present distinctions, and misery-begetting splendour, could not be tolerated, when mankind shall so far be illuminated as to know the real cause and object of animal-existence. Common sense teaches us that good government requires none of those idle distinctions; for why should the servants, or the administrators of the laws of society, be distinguished above those whence those laws should emanate? It is the duty of the Man of Science to attack those distinctions, to combat all the established follies of the day, and endeavour to restore society to its natural state; to that state which first principles will point out; the mutual support, the comfort, the happiness, and the protection of each other. At present we are but as so many beasts of prey, each strengthening himself by the destruction of his weaker fellow. The many unnatural distinctions which Kingcraft and Priestcraft have brought into society, have totally undermined the first object of the social state. In addition to this universal evil, those two crafts have set themselves up as a bar to all useful improvement. They countenance no change but that which swells the amount of their depredations, (for the manner in which their incomes are extorted deserves no other appellation.) Society can obtain no real or lasting strength under the sway of those two crafts, for every improvement that has been made in their several conditions, has been evidently from the force of natural and scientific knowledge, and in an exact ratio with the diminution of kingly and priestly influence. This assertion is evident if we examine the decay of their influence for the last three centuries, in this or any other country. The printing press has come like a true Messiah to emancipate the great family of mankind from this double yoke. This Messiah is immortal, and its saving powers must be universal and perpetual. By this, and by no other Messiah, can man be saved from ignorance and misery; the only hell that he has to fear. It will prove the true Messiah of the Jew, of the Christian, of the Mahometan, and of the Pagan. It is a

Messiah for all, and it will go on to unite under the name and title of MAN and CITIZEN the whole human race, or all those animals who have the gift of speech, and its consequent, reason. I hope to see the day, or I fear not but it will arrive, when every man of property shall consider a printing press, a necessary piece of furniture in his house; and prize it more than our present aristocrats prize their hounds and horses.

In support of my assertion, that Men of Science have hitherto crouched too much to the established impostures of the day, I have merely to remark, that I am not aware of any one instance in which any Chemist of this country has made a public attack upon them, or called them in question in any public manner. Another proof of my assertion may be found in the Medical and Surgical professions. From the best information, I have learnt, that with a very few exceptions, the whole body of those gentlemen in the Metropolis, have discarded from their minds all the superstitious dogmas which Priestcraft hath invented, and that they have adopted those principles which have a visible foundation in Nature, and beyond what is visible and comprehensible, their credence does not extend. Yet, when that spirited young man, Mr. Lawrence, having obtained a professor's gown in the College of Surgeons, shewed a disposition in his public lectures to discountenance and attack those established impostures and superstitions of Priestcraft, the whole profession displayed that same cowardly and dastardly conduct, which hath stamped with infamy the present generation of Neapolitans, and suffered the professor's gown to be stripped from this ornament of his profession and his country, and every employment to be taken from him, without even a public remonstrance, or scarcely an audible murmur!

It is conduct such as this which gives courage and permanence to the despots who strive to enslave both our bodies and our minds. It is this base disposition of making truth crouch before established and antique error, which has hitherto characterized the searchers after and lovers of the former, that has given force and longevity to the latter. It is the bounden duty of every man openly to avow whatever his mind conceives to be the truth. If he shrinks from this he is a coward—a slave to the opinions of other men. Shall the enemies of mankind boldly tell us that they perceive truth in their mysterious and incomprehensible dogmas, and shall we shrink from the publication and support of those truths which we perceive to have an evident foundation in Nature! Shall we shrink from the avowal of truths because despotism and ignorance have granted stipends to the propagators of falsehood, and because those stipends may be endangered? Forbid it, Nature! Let every lover of truth and the peace and happiness of the human race forbid it.

I may be told that the Man of Science had much better pursue his studies and experiments in silence and private, and not expose himself to the persecution of bigots. The idea is slavish—disgraceful. Science has made sufficient progress in this country, and has a sufficient number of followers and admirers, to enable them by a single breath to dissipate all the bigotry in the country, or, at least, to silence all the idle clamour of the bigoted and interested about blasphemy and atheism, or any of their nonsense. Is the progress of Science to be submitted to an Excise, and are all discoveries to be treated like contraband goods, lest the trade and the tithes of the priest be injured? Shame on that man who can tacitly submit to such a system. And yet this is just what we are called upon to submit to, and threatened with punishment, and even banishment, if we murmur. I, as an humble individual, have resolved to break through those trammels, to violate all those degrading and disgraceful laws, and shall the Man of Science be silent, and see all that he values most dear, persecuted in my person, just because he will not proclaim that I am right, and that my enemies, and his enemies, are wrong? Now is the time for him to speak out—now is the time when he can do it effectually. My humble efforts have alarmed the whole of Corruption and Falsehood's hosts, and half frightened them to death, let but a few eminent and distinguished Men of Science stand forward and support me, and I have no fear of finishing well, what I have endeavoured well to begin. I aspire to nothing more than to become the humble instrument of sounding and resounding their sentiments. I am anxious to sound a loud blast in the cause of Truth, of Reason, of Nature and her laws. I will give every Man of Science an opportunity of publishing his sentiments without any direct danger to himself: I will fill the gap of persecution for him, if a victim be still necessary to satisfy the revenge of dying Priestcraft.

This is an age of revolutions, and where those revolutions have not yet displayed themselves, it is not for want of the mind having been sufficiently revolutionized, but because it is kept down by a superior acting force in the shape of fixed bayonets and despotic laws. Throughout Europe the mind of the people has been long revolutionized from its wonted ignorance, and wherever it finds an opportunity, it displays itself. This march of the mind will be progressive, and it is evident that it has already begun tospread itself among the very instruments of those despots called Kings, by which they vainly hoped to have checked its course. Every march of the Russian troops into the south of Europe will but tend to enlighten them, and by and bye they will become wise enough to return and revolutionize their own country; by adopting the Representative System of Government, and by making their present Emperor what he is so well adapted for—a regimental tailor.

The horror which was so lately expressed by the Emperor of Austria at the progress of Science, and at the revolution which Sir Humphrey Davy had made in the science of Chemistry, is a specimen of that feeling which pervades all such men. This imbecile idiot quivered at an observation of his physician about the state of his own constitution, and forbade him ever to use the word in his presence again! Yet it is by such men as this, that the inhabitants of Europe are held in a state of bondage and degradation! Will ye, Men of Science, continue to truckle before such animals? Will ye any longer bend the knee to such Baals—to such Golden Calves as these? Will ye bend your aspiring minds to prop the thrones of such contemptible, such ignorant, such brutish despots? Shame on you, if you can so far debase yourselves! Up, and play the man, boldly avow what your minds comprehend as natural truths, and all the venom of all the Despots and Priests on the face of the earth, shall fly before you as chaff before the wind.

The science of Chemistry has so far explored the properties of matter in all its variety, and has so far ascertained all its powers, purposes, and combinations, as to banish the idea of its having been reformed from any chaotic state into its present form and fashion, or to have been created out of nothing as bigots teach, as an argument for the existence of an omnipotent idol. The Chemist would smile at such a notion in the present day, even if he feared to encounter the Priest and his dogmas about the world having been created out of nothing. Creation is an improper word when applied to matter. Matter never was created—matter never can be destroyed. There is no superior power: it has no rival. It is eternal both as to the past and future. It is subject to a continual chemical analysis, and as continual a new composition. For a full comprehension of these assertions, it is necessary to have a knowledge of the elements of Chemistry: therefore, if any other person, but those to whom this letter is addressed, should read it, let him not hastily reject without a full consideration and enquiry. Mr. Parke's Chemical Catechism, or Dr. Ure's Chemical Dictionary, will explain all my assertions on the properties of matter. The elements of Chemistry have been published by a variety of other Chemists, to any of whom I would refer the reader, as it will not answer the purport of my address to enter into a fuller explanation on this important head, or to fill these pages with an elemental description of Chemistry.

I address myself to Men of Science, not as one of them, but as an individual who has obtained a sufficient insight into the various departments of Science, through the medium of books, to convince him that all the dogmas of the Priest, and of Holy Books, are false and wicked impostures upon mankind. He therefore calls upon Men of Science to stand forward and unfold their minds upon this important subject. He offers himself as a medium through which they may escape the fangs of the Attorney General, or the Society for propagating Vice, and pledges himself that there is no truth that any Man of Science will write, but he will print and publish. He has a thorough contempt and indifference for all existing laws and combinations to punish him upon this score, and will set them all at defiance, whilst they attempt to restrain any particular opinions. He will go on to show to the people of this island, what one individual, and he a very obscure and humble one, can do in the cause of propagating the truth, in opposition to falsehood and imposture.

I have now gone through the first part of my first head, and I should have been happy if I could have made an exception in the general conduct of the Chemists of this island. I am not aware that any one of them has ever made himself the public advocate of truth, of scientific philosophical truth, in opposition to the false and stupifying dogmas of Priestcraft or Holy Books. In the Medical and Surgical professions I have found one exception, and but one, although I almost feel myself justified in calling on many by name to come forward, and among them my namesake stands most conspicuous, in that cause which is nearest their hearts.

I have introduced the names of Bacon, Newton, and

Locke, under this part of my address, not as practical Chemists, which I believe they were not, or if they knew any thing of the elements of Chemistry, that knowledge is not now worthy of mention, but because they are now claimed as the patrons of Superstition. Newton certainly deserves to be called a great astronomer, but as he endeavoured to make even his knowledge in Astronomy subservient to his bigotry, I have thought proper to treat him as a wavering and dishonest fanatic, rather than as a Man of Science. The theological and metaphysical writings of Bacon and Locke, are completely ambiguous, and form no key to the minds of the writers, or to any abstract and particular opinions. As I have said before, they equivocated as a matter of safety; whatever others may think of them, I feel no pride in saying they were Englishmen. Thomas Paine is of more value by his writings, than Bacon, Newton, and Locke together.

In calling upon the Astronomer to stand forward and avow his knowledge, that all the astronomical dogmas of Holy Books are founded in error and ignorance of the laws of Astronomy, I feel that I cannot be charged with presumption. When we read the astronomical ideas of the compiler of the Holy Book of the Brahmins in India, or those of Zoroaster in Persia, of Mahomet's Koran, or those called holy by Jews and Christians, the science of Astronomy, in its present advanced state, compels us to pronounce, that, instead of those books being the work of men inspired by some supernatural power to teach mankind something important to know, they are opposed to natural truths, and are evidently the work of ignorant impostors, who, to make them current, have decked them with a few moral precepts, the knowledge of which must have been coeval with human speech and human reason. In the Holy Book of the Jews, I might instance the Mosaic account of the creation—a cosmogony which can now excite nothing but laughter—the deluge of the whole earth occasioned by the casements of Heaven being opened—the Babel Tower, whose top was to reach Heaven—Joshua stopping the supposed course of the Sun and Moon, as if they were two paper kites, and the cords in his hand—Isaiah taking the sun in his hand like a tennis ball and throwing back its shadow, (which implies throwing back its substance) ten degrees from its orderly and natural position, to explode the doubts of King Hezekiah as to the accuracy of his (Isaiah's) prophecies! In the Holy Book of the Christians, I might instance the travelling star which went before the wise men of the East, to shew them the house where the infant Jesus dwelt, and the manner of the star fixing itself over the house, without any further peregrination through the regions of space—the obscuration of the sun, and the turning of the moon into blood—Paul's journey into the third heaven, and all the astronomical wonders seen and predicted by the rapturous writer of the Apocalypse! In the Holy Book of the Mahometans, I might instance Mahomet's journey on a white horse through ninety heavens in one night, besides other excursions to meet the Angel Gabriel in different heavens! In the Holy Book of Zoroaster we have another cosmogony, perhaps that from which the Jewish cosmogony is borrowed. Of the Holy Book of the Brahmins I cannot mention any particulars, as I have never seen a copy of it, but I understand it is as replete with astronomical blunders as any of the others I have mentioned. Now, from the present state of astronomical knowledge, and from the deep research that has been made into Nature and her laws, we have moral convictions and demonstrable proofs, that all cosmogonies are but the idle fictions of the human brain, and all tales about heaven and hell as definite places, are from the same source. We may as well attempt to measure space or compute time as to believe in any particular cosmogony. The assertions, about unnatural movements of the Sun, Moon, and Stars, produce in our minds, in our present state of astronomical knowledge, an equal and irresistible conviction, that such assertions are similar fictions, and that they impeach the consistency of the wise and immutable laws of Nature. The ideas about heaven and hell as definite places and unconnected with the earth on which we dwell, must be viewed as astronomical blunders. The human eye, through the medium of the telescope, can reach no such places, although it can bring innumerable orbs within its view. As far as astronomical observations can be carried, we perceive every visible orb to be guided by the same laws as that which we inhabit, and we have every fair reason to believe that they do not vary in their composition, but that they are alike in matter and production. Therefore, as the inventors of the fictions about heaven and hell had not the use of the telescope as we now have, as they were thoroughly ignorant of the existence of any globes of matter, that were superior in magnitude to the earth which they inhabited, we might pity their ignorant delusions, but common decency, as well as common sense, compels us to throw aside their idle and fantastic notions, since we have by the assistance of the telescope, obtained a full blaze of light to convince us that they have no foundation in Nature.

All religious notions in all their degrees may most properly be termed a species of madness. Whatever opinions prevail in the minds of men which have no foundation in Nature, or natural laws, they can merit no other designation than insanity. Insanity, or madness, consists in unnatural or incoherent thoughts and actions, therefore, as no species of religious notions have any alliance with nature, it is but a just inference to say, that they individually or collectively comprise the term *madness*. In mild dispositions it may be but a harmless melancholy aberration; in the more violent it becomes a raging delirium, which destroys every thing that comes in its way, and for which it has sufficient strength. It destroys all moral and natural good which comes within its influence, and madly proclaims itself the *summum bonum* for mankind! As yet there is scarcely sufficient reason among mankind to restrain this madness. It has so mixed itself up with all political institutions that there is no separating the one without revolutionizing the other. This is the chief cause of the frequent convulsions in society, as this madness cannot possibly engender any thing but mischief, and it is well known, that in madness, there is no rest; it is always in a state of motion, unless there be a sufficient power at hand to curb and restrain it. Reason, or a knowledge of nature, is the only specific for it, and he who can throw the greatest quantity into the social system will prove the best physician. Several quacks have made pretensions to [illegible]ety relief from this madness but they have only to [illegible] patient without checking the disease. Thomas Pa[illegible] a few American and French physicians, have been the only ones to treat it in an effectual manner, and by the use of their recipes, and the assistance of MEN OF SCIENCE, I hope at least effectually to destroy the contagious part of the disease.

Mathematics, magic, and witchcraft, were formerly denounced by superstition as synonymous terms, and the mathematical student has been often punished as a conjuror! Astronomy and Astrology were also considered one and the same thing. Chemistry and Alchymy were confounded, and the whole together considered the work of that omnipotently mischievous creature the Devil. Such were the fantasies and delusions which superstition could raise in the minds of men, and such has been the wickedness of priests, who could always perceive and even acknowledge that human reason was inimical to their views, and whoever possessed or practised it ought to be destroyed as the enemy not only of themselves but of their God! As Philosophy has left us no doubt that their interest was and still is their God, they have so far acted consistently, but it is now high time that Philosophy should triumph over Priestcraft. It is now evident that Philosophy has sufficient strength on her side for that purpose, as her supporters are now more numerous than the supporters of Priestcraft. Let Men of Science stand forward and shew the remaining dupes of Priestcraft, that the Mathematics are nothing more than a simple but important science, and that Astronomy has no affinity to that bugbear called Astrology.

The Priests and Judges of the present day are men of the same disposition as the Priests and Judges of the seventeenth century, who imprisoned Galileo for asserting the sphericity of the earth, and its revolution round the sun, contrary to the tenets of the Holy Bible, and who burnt old women as witches because they might have had the misfortune to be old, ugly, or deformed. Such is the power and progress of truth, that those very men are brought to confess that Galileo asserted nothing more than an important philosophical fact. On this point I will briefly notice the misgivings of one of our living judges. Mr. Justice Best in his judicial circuit through the northern district, at the Lent assizes for Cumberland, Year 1821, on a trial for libel, made the following assertion, after attempting to contrast the state of freedom in this country at this time, with what existed at Rome when Galileo was imprisoned in the Inquisition, for stating "a great philosophical truth," his Judgeship observed: "now in this country any philosophical truth, or opinion, might be stated and supported without its being considered libellous."—This is a most glaring and a most abominable falsehood, when the quarter from which it came is considered. Mr. Justice Best in the month of November 1819, sat as a judge in the Court of King's Bench, and advised the sending me to this gaol of Dorchester for three years and the imposing a fine upon me of fifteen hundred pounds for stating and supporting "a great philosophical truth." Not content with this imposition of this enormous fine and tremendous imprisonment, he also immediately sanctioned the issuing of a writ of *levari facias*, on the very same day, by which my business and my property was destroyed, and by which cause I am at present deprived of all visible means of making up that fine. Yet, Mr. Justice Best, had the effrontery to say from the bench, which should ever be sacred to truth and justice, that no philosophical truth stated and supported in this country, would be considered libellous! I do aver, and I challenge any Man of Science to contradict me publicly, if he dares, that the two volumes, for the publication of which I am now suffering imprisonment, and for which I have been so excessively fined and robbed, contain nothing more nor less than philosophical truths, as plain, as simple, and as important, as those for which Galileo was imprisoned by the Christian Inquisition, about two hundred years since. I appeal to Mr. Justice Best himself—he knows the truth of what I now write—yet he has had the effrontery, in contempt of the good sense and discernment of the whole country, to put forth this vile falsehood—still more vile, because he himself partook in the order for my punishment. Galileo was told in the seventeenth century by the Magnificent Inquisitor General, that his astronomical ideas were not in unison with the Holy Scriptures, and that he must not promulgate them. Mr. Justice Best told me in November 1819, that he would not sit on the bench as a judge and hear a particle of the Bible called in question. Then where is the difference in the conduct of those two Magnificent Inquisitors General, and between my case and that of Galileo? The Judges who condemned Galileo were quite mild and humane when compared with mine, they did not rob him of all his property and fix a fine with a hope that he would never be able to pay it: they merely, in addition to his imprisonment, ordered him to repeat aloud the seven penitential psalms once a week! Canst thou Mr. Justice Best read this statement and these observations, and again take thy seat as a judge in a Court of law or what ought to be a Court of Justice? Blush Best! blush! Every Man of Science—every lover of great philosophical truths, will proclaim thee a liar for thy assertion on the bench at Carlisle in Cumberland. The very name of the place might have reminded thee of the grossness of that assertion!

Neither will it become me here to lay down the elements of Astronomy, my appeal is to the Astronomer, and I have merely to remind him, that, if he supports the dogmas of the Priest, or the astronomical blunders of any holy Book, he is a corrupt and wicked hypocrite, and a disgrace to the science which he studies, practises, or teaches. Science and truth ought to be synonymous terms, and neither the one or the other ought, upon any consideration whatever, to pay the least respect or deference to established error. Those same persons to whom I have given a reference for the elements of Chemistry, I would also refer to other works for the elements of Astronomy. They are now published in a variety of shapes and forms, and I am much pleased to see that a number of gentlemen are giving lectures on Astronomy in all our towns and cities of any note. Such men are worthy of support in preference to the Priest, although they may from fear, or other motives, attempt to mix up religious dogmas with their scientific lectures, I know that it must tend to a due enlightenment of the public mind. An Eidouranion or Orrery to have been displayed a few centuries ago would have been burnt as a daring blasphemer, and his machine with him, as the devil's workmanship. Such is the rapid progress of natural knowledge, that I almost doubt whether the person who shall now stand forward and publish Thomas Paine's Age of Reason, and Elihu Palmer's Principles of Nature, in the same open and determined manner as I published them, would find even imprisonment for it, let him do it openly and I will commend him, and be almost answerable for him in point of loss or suffering.

It is not a sufficient excuse for Men of Science to plead established institutions, or to say that Priestcraft is powerful because a sum of six millions of money is wrung from the people in the shape of direct taxes to support it, and about as much more levied in the shape of voluntary contributions upon that class of people called Dissenters. Shew the people that they are imposed upon, and they will no longer be robbed and laughed at, they will soon perceive that the money which this Priestcraft takes from their pockets would be sufficient for a splendid execution and administration of the laws and government of the country. Abolish Priestcraft, and the expense which now attends it will cover all the other necessary expences of the state. This sum of twelve millions of money is spent for the very worst of purposes, for it does not civilize but rather brutalizes society, by setting its members one against the other, upon different points of belief, all of which are proved to be erroneous, and to have no foundation in Nature.

The Man of Science ought not to look at, or respect any thing but the discovery and propagation of truth. Instead of respecting mischievous and erroneous establishments, he, of all men, is bound, by every honourable tie, to make an exposure of them, and to teach the people right from wrong.

His knowledge and discoveries should be like the benefits of Nature dispensed alike to all without price or reward. He ought to be the patron of truth, and the enemy of error, in whatever shape it may appear, or whatever effect it may produce. Like Nature herself, he should be no respecter of persons or of things individually but collectively.

I have now gone through the first head of this Address, and I trust that I have performed what I promised under it. I have shewn that Men of Science, either from having their minds tinged with superstition, or from the fear of offending those who might be labouring under that malady, have deprived society of many of those benefits which it was their bounden duty to have conferred upon it. They have withheld from the public the most important discoveries, because, as the Christian Inquisition said to Galileo, such discoveries, or such doctrines, were contrary to those of the Holy Bible. Shame upon such dastardly principles, say I—they are a disgrace to mankind, which assumes a superiority over all other animals. We had better never have possessed the gift of speech, and its consequent reason, if we are only to use it for the propagation of falsehood, and the production of misery, to the majority of the species. I have broken through the trammels of Priestcraft publicly, I bid defiance to all the persecution it can inflict upon me, and I now call upon the Men of Science in this island to stand forward and support me. However it may effect the momentary interest of individuals, ought not to be a question, it is certain that superstition would not linger another year, if the Philosophers of the country would stand forward and make war upon it: they would then find that the extortions of the Priesthood would be willingly given for the erection of Temples of Science, and the support of competent professors in the Arts and Sciences; and that a mutual instruction in every thing that can benefit a society, would be the first and last object in view, both individually and generally.

I come now to the second head of my Address, in which I have undertaken to shew, that all existing systems of education are imperfect and improper; and further, to give a sketch of a system that shall be more proper. In the first place I would remark, that in all the schools of this country, or with scarce an exception worthy of mention, the youth are subjected to a certain system of religious study and exercise. They have to attend certain ceremonies called public worship or prayers—they have to get those prayers by heart, and also a catechism of religious belief, or, I should rather say religious dogmas, as there can be no real belief where there is no comprehension of the object in contemplation or discussion; however, altogether, about these religious ceremonies, one half of the time of youth is wasted; for the lessons in reading, lessons in grammar, copies for writing, and even those lessons in which foreign languages are taught, have their subject matter founded upon religious dogmas, either ancient or modern. Here and there a moral precept is thrown in, but the dogmas of religion have a decided preponderance, and more than half of the time of youth is wasted upon them. It is evident that these religious dogmas make not the least impression upon the minds of youth, further than to stupify them by so dull and so constant a repetition, and the reason of this is, that these religious dogmas have no foundation whatever in Nature. They neither instruct, amuse, interest, or delight, because the youthful mind has no comprehension of their object, and can perceive no real utility arising from them. They are viewed but as a matter of school discipline, and the youth returns to them with a loathing. Still they are continually pressed upon him as long as he remains under parent or tutor, and he grows up with a mind soured by an habitual distaste of that which he is told to venerate.

If you were to instruct a child in the elements of Chemistry, you would find that it would be constantly amusing itself with such simple chemical experiments as its childhood could practise and comprehend: it would feel an interest in all the little experiments it could make, and that interest would lead on to a self-importance, to industry, to a knowledge and due comprehension of the value of time, about which children think so little, or rather think nothing at all, under the present system of education. They are exhorted to set a value on their time by written precepts, but they have no inducements to that object, owing to their system of education being one dreary monotony. No part of it is calculated to kindle the fire of genius, or to cherish the aspiring spirit of youth. It is from such a system of education that true genius has become so very scarce, and is so seldom seen: it blunts and stupifies the mind, and obscures that radiance to which the system I now propose would have given energy and opportunity to display itself. Many of Nature's Nobles have passed through life unknown and unheeded entirely from the influence of a superstitious and genius-destroying education!

From the evident disposition of children to imitate all the actions of grown persons, from their little scientific propensities to produce in miniature what they see in magnitude, from the delight they feel, and the deep interest they take in all their little works and playful amusements, it is certain that nothing more is required to put them in the channel of correct ideas than to give them such instruction, and to bend their minds to such objects as shall at once employ, amuse, and delight, and at the same time form a playful and healthful exercise; whilst it is calculated to expand their minds in the knowledge and comprehension of those objects which are above all things conducive to the interests of society, and which relate to the progressive improvement and advancing state of the Arts and Sciences.

The objects to which I allude, are chemical experiments, and experiments in every other Branch of Natural Philosophy: and a study of Natural History by observation and examination of natural subjects. I need not enumerate the various branches of Natural History, suffice it to say, that I would have a system of education that should embrace the whole sucessively; and there a wide field would be open for the conversion of priests to professors in the various departments of this science; and this science alone is so far infinite as to make the life of man a continual system of education and research. Independent of the foregoing sciences there are Geography, Astronomy, Mechanics, and all the lesser branches such as the vaired use of letters and figures, which are commonly and necessarily taught to youth in the present system of education. This I consider would be a natural and proper system for the education of youth, and this system has all the degrees which are as well adapted to the comprehension of infants or children of three and four years old, as to the most mature age and knowledge.

The beauty of scientific pursuits is, that there is always a novelty in them—that discoveries in them will ever be infinite, and that the further you proceed the more you see before you, and the more ardour you feel in them. It is the best of all amusement and pastime, because, it produces universal advantage and universal satisfaction, whilst it neither fatigues the follower, nor injures his neighbour. Other amusements and pastimes are apt to occasion individual injury and even misery, but this cannot. The sportsman cannot hunt or shoot, without damaging the cultivated property of others, and whilst in the pursuit of his game his mind allows no obstacles to be just. With the Man of Science the case is different, his amusements and experiments are made within a narrow sphere, and the result is calculated to benefit all without injury to any.

Chemistry I deem to be the foundation of all other science, and in a manner of speaking to comprise all other branches of science. As matter and motion comprise every thing we behold or can conceive, and as Chemistry is an investigation of the properties of matter, with the causes and effects of its various combinations, it is evidently the most important part of science, or rather, the first and last part of it. The cultivation of the earth—the cookery of our food—its quantity and quality, and every thing connected with feeding the body—the preservation of our health, and the very preparation of our clothing, may be said to be comprised in the terms chemical analysis and composition. There is no one part of the Arts and Sciences, but to which Chemistry has relation, and even the most important relation. In all manufactures, whether wood or metal—clay or stone—wax or glass—paper or cloth, or what not, the knowledge of Chemistry is essential. It is to the science of Chemistry that we owe all our artificial productions, it is to the science of Chemistry that we owe all our knowledge and comprehension of natural productions, and their adaption to our several uses. It is therefore of the first consequence that we should commence our studies in this all important science, even in our infancy. As the science of Chemistry embraces so extensive a variety of objects, it is not without a class simple enough for the comprehension of children. The burning of a candle is a chemical experiment for the production of light—the burning of the fuel which keeps up our fires, is but a chemical experiment for the production of heat; to which a thousand may be added equally simple, a definition of which could not fail to be of the greatest importance in the education of children. And why may not even the first lessons of children be comprised of these and similar simple chemical experiments, which beyond every other subject must instruct and amuse, attract the child's particular attention, and expand its mind by filling it with correct ideas?

I would banish from our school-books every word about God or Devil—Heaven or Hell, as hypocritical and unmeaning words, mere words of sound, and confine the attention of children and youth to such objects, as an every day's experience shall evince to them to have a foundation in Nature. Moral precepts may be necessary and useful, but

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even morality may, in my opinion, be taught much better by example than by precept. Therefore, I would say, that the books of children had better be filled with scientific subjects than with moral precepts, as the former are infinite and cannot be too early entered upon, or too closely studied, whilst the latter may be comprised in a few expressions, and taught better, and with more impression by colloquy and example, than in lessons for reading and writing. However, lessons on moral virtue may be most appropriately mixed up with lessons on scientific subjects. They lead to one common end—the happiness and welfare of the human race in society.

Let no one imagine that I hold moral virtue in light esteem, or that I deem it a secondary object; No, the possession of moral virtue with the grossest ignorance on every other subject, is preferable to the most extensive knowledge connected with an immoral and vicious character. Moral virtue should form the foundation of every motive, and every action of life. It is from the conviction that scientific pursuits, or a scientific education, must naturally lead to the extension of moral virtue, that I have been induced to submit this sketch to Men of Science. Moral virtue is with me a *primum mobile* in all things. It forms the beginning and the end of all my views, and, according to my conceptions, of all the principles I advocate and teach. But I would most strenuously exhort the reader to abandon the idea, if he does hold it, that morality is dependent on religion, or that the former cannot exist without the latter. I solemnly and deliberately assert, that religion is rather the bane than the nurse of morality. I have imbibed this impression from the deepest reflection and the closet observation of mankind. Those who think Lord Bacon an authority worth notice, for what I assert, I would refer to a quotation from his writings on a former page. However, I want no wrtiten authority, no name, to convince me of the truth of my assertion; we have but to look around us with an impartial eye, and we may read it in the every day actions of the majority of mankind.

I would also banish from our schools Homer, Hesiod, Horace, Ovid, and Virgil, and every volume that makes the least allusion to the mythologies of Greece or Rome, or any other part of what have been called the Pagan mythologies. If such books are amusing or instructive in ancient history, it will be time enough to read them after having gone through a scholastic education. They should make no part of the school routine. I do not here mean to dispute the propriety of children been taught the dead languages, although I must confess, that I consider them no farther useful than to teach the etymology of our own language. Paine, Franklin, and Cobbett, are powerful instances that they are by no means essential to an enlarged mind. However, if the dead languages continue to be taught in our schools, I could wish them to be taught through a different medium than at present. Those languages may be taught on other subjects than wars, famines, and massacres, immoral mythologies and the history of base and vicious characters. It has been the common misfortune of historians to take especial notice of base and vicious characters. Hitherto profligacy has been the chief passport to immortality, and the virtuous few have passed through life unheeded before or after death with but very few exceptions. The very books which are called holy and divine are filled with descriptions of human monsters, and scarce any set off or contrast to exhibit the benefits and bbeauties of moral virtue among mankind.

I am sensible that at present no books exist, such as I point out for the use of schools, embracing the elements of the Arts and Sciences, and free from allusion to all kinds of mythology and superstition, among which I wish to be understood as including the mythology and superstition of the Christians, but no task can be more simple than for a few Men of Science to compile them. Of late some brief and partial descriptions of the Arts and Sciences have been introduced into school-books, but it has been mingled with so much trash about religion and superstition, as to render it of no avail, and but as a secondary or useless object. It is high time that the subject was taken in hand by Men of Science, and that such books, in the various departments of science, should be compiled, as to be adapted for all the different stages of education. None but he who isskilled in any particular science can be equal to the task of compilation. He alone can judge of the best method of introducing that particular science to the youthful mind. It will not be necessary that I should here draw out any specific plan for this system of education; I submit the outline to the judgment of Men of Science. My meaning is too clearly stated to be misunderstood or cavilled with. The subject is a proper one to attract the attention of any legislature that emanates from, and legislates for, the benefit of the people, and he that shall move it as an amendment to Mr. Brougham's proposed system, which has no other object than to become a new prop for decaying superstition, will at least deserve well of his country, and every lover of science and real liberty, whether he succeeds or not. It is a subject of which no honest man need be ashamed. It is by no means a theoretical subject; if it be a novel one, its practicability, and its importance, must reach every mind that has the least idea about Science, and its utility. I break in upon the present system of education no further than that I would change the medium through which the lessons for reading, exercises in grammar, copies for writing, and that in which the dead, or even living foreign languages are taught: the medium which I would substitute, should treat exclusively of scientific subjects, so as to leave the mind in a continual state of exercise upon the subject of Science, and that alone. Unlike religion, Science can never weary the mind: the dreary monotony of the former is a perfect contrast to the life-inspiring power of the latter. Every step you take in Science, stimulates you to further pursuit. The vast volume of nature, that book of books, that only revelation worthy the attention of man, is always open to the Man of Science; and in this book the child can find a language that shall be intelligible, and adapted to its youthful capacity. It can read here without stupifying its senses, and gain useful information without corrupting its manners.

I would even exclude all historical subjects from our schools, as very little of what is left us can be relied on as true, and such as is true, is of very little consequence to a rising generation. However far it may be useful in the shape of example, or amusing and instructive to grown persons, it forms but a waste of time with children at school. General History is but ill adapted to correct the bad or stimulate the better passions of mankind. It displays scarce any thing but the ignorance and brutality, the massacres and superstitions, which have been so common to mankind hitherto. It is rare indeed to find a sketch of a virtuous character. I am of opinion that we could not do better than draw a veil as close as possible over the past, and endeavour to start upon a system that our posterity shall not blush to read when impartially stated. Who can read the history of the past, without blushing and pitying the madness of the animal man, for making so bad a use of his gift of speech and its consequent reason? I must confess that I cannot.

In teaching Geography it is by no means necessary to describe the ancient division of the earth into Empires, Kingdoms, Principalities, &c., or the customs of their former several inhabitants, as they have been subject to a continual change, to trace which, serves but to distract the mind without filling it with any useful information: it would be sufficient for all purposes in studying this science, to become acquainted with the present divisions of the earth, and the present customs, manners, and distinctions of its inhabitants. The same rule applies to Astronomy, it is by no means necessary, but as a matter of curiosity, to trace and study its history: it is sufficient to acquire all the present information that can be obtained in that science, and to stand prepared to make further discoveries or to receive the discoveries of others. By cutting off all that part of the present system of education which forms but a waste of time, you will gain so much the more for making fresh advances in the various Arts and Sciences. Of course, I do not expect that under my proposed system, one individual can become an adept in all the various branches of all the sciences—no—it would be still necessary that some individuals should confine themselves to one particular science, and some to another, as their peculiar abilities and dispositions may suggest, as the best means for a further and a quicker improvement and advance in the whole. It is sufficient that they all begin right, and waste no time about unmeaning and useless trash; but, by as assiduous application to their several branches, make the farthest possible progress.

That infinity of experiments which Chemistry opens to our view, and that infinity of subjects for examination in Natural History, makes it necessary to begin at those two sciences as early as possible. The elements of Chemistry, a knowledge of which is so essential in all the relations of life, may be simplified for an adaption to the meanest capacity, and even to that of children beginning to read, of which I have before pointed out two familiar instances, upon which a more enlarged explanation may be made, and to which a thousand others equally simple and instructive may be added. In Natural History what a vast field is open wherein

"To teach the young idea how to shoot."

Here every thing both in the animal and vegetable world, which comes under the every day observation of the child or even the grown person, may be familiarly described and explained in our school-books by a regular classification and arrangement. By such a system of education as this, the youth would instinctly and involuntarily read a useful lesson in every object that came within his view; his mind would be incessantly led to a contemplation of Nature, a knowledge of which can alone lead a man to true and substantial happiness. No part of matter would then escape the scrutinizing disposition of man, he would explore the ocean and the rivers, the mountain and the valley, the forest and the plain, the bowels of the earth and its atmosphere, and even the surface and atmosphere of other orbs to gratify his scientific and laudably insatiate curiosity. The blade of grass, the leaf, the tree, its fruit, the flower-bed with all its vivid tints and animating effluvia, with all the infinite variety both in the mineral, the vegetable and the animal world, would alike form matter for his scientific research, and objects for him to explore. Here in contemplating the stupenduous organization which constitutes animal and vegetable life in Nature's infinite variety, all varying, yet all connected by one common link, operating by one common cause, and to one common end, a successive production and decay, decay and production, the human mind may find an exercise as infinite, and have ideas stirred up equally stupendous. The child or the man may here learn that the organization of the vegetable is not less stupendous than that of the animal—that the life and the death of the vegetable is as near alike the life and the death of the animal as that the life and the death of any two animals of a different species are alike each other—that there are animal-vegetables and vegetable-animals, or living substances, in life and vegetation, that partake both of the properties of animals and vegetables—that this is an evident link between animals and vegetables which unites them in the great chain of nature—that they exist by the same cause, for the same purpose, and to the same effect. He may also learn, that the organization of the smallest insect and animalcule is equally stupendous with the organization of man himself; that it is alone from a peculiar organization that the different animals have the power of uttering so many different sounds, and that man is indebted to the power of uttering a greater variety of sounds for his gift of speech, and for a greater degree of reason, than any other animal possesses, as its consequent. Let the child, or the man even, be taught to reason in this manner, and he will soon feel himself humbled down into his proper sphere in the scale of Nature. He will leave off all the mad tricks which now daily and hourly occupy his time; he will occupy his time by a self and social improvement, and will perceive that a study of Science can alone lead him to true happiness. I cannot help exclaiming: This is the path of Nature: tread here, O Man! and be happy.

The works of Nature though infinite are strictly analogous, and human reason is produced by the same laws as every other natural product. The culture of the mind, by which human reason is produced, bears a strict analogy to the culture of the soil, by which we subsist. In each Nature will produce to a certain degree, but the aid of art is necessary to produce a sufficiency, and to reach refinement and perfection. It is therefore of the utmost importance that we begin right, that all the ideas of our infancy and youth be founded in Nature, and that the poisonous effusions of Priestcraft be carefully weeded, and kept from our minds. We should guard our minds against those destructive enemies of human reason, the priests, as we would our fields and gardens against the destructive powers of the locusts, or similarly destructive insects and animals. Our interest and happiness is as much at stake in the one instance as the other, for the Priest is not content with destroying our happiness, but he must also be fed by our labour. He takes on an average an eighth of all our produce.

The materiality of the mind being now conceded by all who have ventured to think, and who are capable of thinking upon the subject, the necessity of an entire new system of educating youth unfolds itself. The feigned immateriality of the mind being proved a fiction, and the identification of the human race with the physical condition of all other animals being complete, morality demands that the service and systematic idolatry of the priest in the education of youth be dispensed with. The Priest teaches not morality. Morality, as an emblem of truth, and free discussion, disputes the truth and validity of the doctrine of his immaterialities, immortalities, and unproved and even disproved localities, such as heaven and hell. It must therefore be improper to fill the minds of youthful persons with such dogmas, which, if they tend not to any direct injury, must inevitably exclude, in an equal ratio, more useful knowledge; that which is more calculated to expand the mind, and make it delight in scientific recreations and researches. Whilst mankind are taught that the first object of human existence is probation, in which they are left to procure for themselves eternal misery or happiness, just as they happen to conduct themselves to the displeasure or pleasure of a fickle, jealous, wrathful, and repenting being, the mind can never have a free range on the beautiful and enchanting scenery of nature. To make this life, and there is no other, a scene of happiness, all those dogmas of the Priest must be expelled from the mind, and the education of our youth untainted with them in the first instance. Such dogmas are to the mind, what foul humours and pernicious habits are to the body, they generate diseases that load it with pain, whilst if the patient be wise enough to resort to specifics for a cure, he finds his organization impaired from the double violence done to it, and the impossibility of restoring it to that state in which it would have been, if violence had not been first done to it by the Priest.

Why may not the Linnean system of classification, arrangement, and description, both of animals and vegetables, with all the improvement which has already been made, or which may be made in future, upon that system, be taught in our schools to children? What can be more simple, more amusing, or more useful and more instructive? What other system of education can be so well calculated for a proper expansion of the juvenile mind? How much more advantageous to society would such a system of education be, connected with a knowledge of Chemistry, Astronomy, Geography, Geometry, and the Mathematics, than all that lying and stupifying lore about religion and its offspring; for the support of which mankind are so excessively robbed? If religion be a word that has any substantial definition, or if it be a proper word, and can be made applicable to Nature in its meaning, or the action it indicates, I have no hesitation to say, that the System of Education which I now propose forms the basis of the only true, the only rational religion. The word religion implying a fixed faith or belief, and having its etymology in the Latin verb *religo*, to bind fast, there can be no true, no just, no rational religion, but that which applies to something we can comprehend, and has its foundation in Nature and her laws. We cannot strictly speaking fix our faith on a phantom, unless we admit faith itself to be but a phantom of the mind, yet such is the pretence of all those who make so much clamour about the word religion. A study of Nature and her laws, alone forms any substantial faith or religion. This study I would make the basis of all education, to the exclusion, or explosion, of all the remaining mythological nonsense of the day.

Arithmetic, Geometry, and the Mathematics, being taught in figures, admit no change in the system of teaching, or at least in the medium: the same may be said of Algebra, which has the simplicity of the alphabet for its medium of instruction and practice. This forms the only part of education that the priests have not corrupted, and the reason is because they could not; and these figures being above their reach to corrupt or destroy will prove their overthrow. The science of the Mathematics has given a fatal blow to Priestcraft, and this science, connected with Astronomy, was the first which began to undermine the dogmas of all priests. The science of Chemistry has come to its aid, by proving that matter is indestructible and imperishable, and must have existed as it now is, to all eternity as to the past, and will exist as it now is, to all eternity as to the future. The sciences of Physiology and Zoology have convinced us that the organization of the animal called man, is not more wonderful than that of every other animal and vegetable, nor is he of more importance in the scale of Nature. All that can be said of him is, that he is superior in mental strength to any other animal, and his superiority over the lion, the tiger, or the elephant, is not more than the superiority of those animals over the lesser beasts of the forest. Man only possesses the highest degree in the rank of animals. It is high time to teach man what he really is in the scale of Nature, and no longer allow him to play such fantastic tricks as he does play, by pretending to be something beyond other animals, and to possess supernatural and immortal powers of existence. Man has nothing but the dogmas of superstition in support of his future sensible existence—these dogmas are false and wicked impostures. No appeal can be made to Nature in support of them. Man, as a part of a whole, or as an atom of matter, is immortal, but with whatever he may amalgamate after his frame has passed its dissolution, and has evaporated like a dunghill, or a bed of rotten vegetables, that atom can retain no sense of a former existence. The system of Pythagoras would have been strictly correct and rational, if he or his disciples had not imagined a sense of former existence, or that an animal under one shape could retain a sense of his existence under a former shape, although the two might form two distinct animals of a different species. Pythagoras, and his followers, have erred only on this point. I would bring the whole race of mankind back to a conviction that they exist to no other purpose, and by no other cause than every other animal and vegetable. Let mankind be once sensible of this important fact, and they will cease to persecute, harass, to rob, and to destroy each other. They would then make the best use of their time, and view their animal existence but as a moment in the space of eternity. They would sedulously endeavour to increase the sum of human happiness, and lessen the sum of human misery, and this alone would form the first and the last object of their wish and existence. Let our youth be educated upon this basis, let even grown persons, re-educate themselves in the same manner, and we shall soon see mankind in its proper character. That character will be the opposite of what it is at present. The Representative System of Government will be found to be the only necessary Government amongst them and the chief part of legislation will consist in an advancement of the Arts and Sciences.

I have now completed the task which I set out by promising, and whatever reception my address may find among Men of Science, I feel assured that I have misstated nothing; and that nothing which it contains can bear contradiction. I neither fear the critic or the caviller upon the ground-work of my address. I have performed a task which I have many months had in view, and the more I have considered the subject, the more I have felt its importance. I submit the whole, not to the prejudices of the bigot or the priest, but to the clear impartial judgment of Men of Science. I have kept much within bounds in noticing the advanced state of Science, and I feel assured that what I have recommended can be easily and immediately reduced to practice. The breath of Philosophy is now sufficiently strong to puff out the glimmering superstition of Priestcraft. The Philosopher should no longer bend the knee to this or any other corrupt power. There is a keen public appetite for philosophical truths. I feel satisfied that I have the daily thanks of thousands for rescuing their minds from the horrible dogmas of Superstition and Priestcraft. I have so strong an assurance of the rapid decay of superstition, and the powerful effect of the books and pamphlets which I have thrown into the social system, that no persecution, no punishment, no fines, shall deter me from proceeding to the utmost of my power and abilities. I am happy to see others following in the same path, as I rather court assistance and emulation than dread it. I am ever pleased at the extensive circulation of those publications to which mine are exposed, as it is of the first consequence to stimulate mankind to read, to examine, and to discuss the pretensions of all principles. The

Bible Society may circulate its millions of books, and not a member of that society shall feel more pleasure at the circumstance than myself. I do not wish that any of my publications should fall into the hands of any individual, but he who can read the Bible, and who is fully acquainted with its contents, and all the dogmas which the priests of this country teach. It is on this ground that I wish to try the force of those principles which I advocate and no other. I feel assured that no impartial and disinterested man ever read a copy of Thomas Paine's Age of Reason without having his faith shaken in the Christian religion, and if ever he has read Mirabaud's System Nature he will find his faith shaken on the subject of all religion. He will see that the whole has arisen from one common fault——the ignorance and credulity of mankind.

For instance, when the use of the telescope and the advanced state of the science of Astronomy has given us ocular and mathematical demonstration, that every orb we see revolving in the wide and infinite expanse of space, and that each of that infinite number of orbs, which something more than hypothesis convinces us do revolve in space, corresponds with a portion of that solar system, of which our parent earth is a part, that they are guided by the same laws and composed of the same species of matter, by which we infer that they bear the same productions, does not the query arise in our minds, which must inevitably strike down the fabric of the Christian religion, that if it was essential for a Jesus Christ, the only begotten son of God, as old as his father, to pass through the virgin-womb of a woman, to be buffeted, scourged; and put to an ignominious death by a sect of superstitious bigots, who have constantly for the space of eighteen hundred years denied all knowledge of such a person, for the purpose of procuring the future happiness of those animals on this orb whom we call human, and their salvation from the external torments which he and his father had prepared for those who should reject them; was it not also essential, that this same Jesus Christ, this only begotten son of God, as old his father, should have submitted to a similar incarnation in a virgin-womb, and have been buffeted, scourged and executed, as a criminal malefactor, according to the respective customs of treating such characters on the several orbs, or the peculiar part of them on which he might chance or choose to inhabit; was it not essential that he should have performed a similar mission for the similar salvation and future happiness of the several inhabitants or animals denominated human on each and every one of those orbs? Can any priest answer this question? The Man of Science I know will smile at it, and pity the credulity and ignorance of all who have believed, who do believe, or who may believe, such ridiculous nonsense. Then let him come forward and preach up his scientific knowledge, and silence the dogmas of the priest. It is reserved for the Man of Science to rid mankind of this horrid ignorance and credulity, and to impress upon their minds the all-important subject of scientific knowledge. Man does not naturally delight in ignorance and credulity, but he naturally strives to free himself from those vices. There is no truth that you can impress upon the mind of man, but he will rejoice at feeling it to be truth, and himself undecieved as to former error. It is the interested hypocrite alone, who is alarmed at the progress and power of truth, he whose very trade is the known propagation of falsehood and delusion, the tyrant's tool and scourge. All tyranny, oppression, and delusion, have been founded upon the ignorance and credulity of mankind.

Knowledge, scientific knowledge, is the power that must be opposed to those evils, and be made to destroy them. Come forward, ye Men of Science, ye must no longer remain in the back ground as trembling cowards, ye must no longer crave protection from, and creep at the pleasure of, your direst foes; grasp at tyranny, at oppression, at delusion, at ignorance, and at credulity, and you shall find yourselves sufficiently powerful to destroy the whole, and emancipate both the mind and the body of man from the slavery of his joint oppressors.

The latter of the before-mentioned works is a most important one, and has hitherto passed through several editions without molestation by the Attorney General, or the Society for propagating Vice. Whatever they may attempt, it will defy the malice of either. Many other very important publications are now in full sale, and from the appetite which I find still exists for them, I have been induced to make this bold appeal to Men of Science, calling upon them to stand forward and vindicate the truth, from the foul grasp and persecution of Superstition; and obtain for the island of Great Britain, the noble appellation of the focus of truth; whence mankind shall be illuminated, and the black and pestiferous clouds of persecution and superstition be banished from the face of the earth; as the only sure preclude to universal peace and harmony among the human race.

DORCHESTER GAOL, MAY 1821.
Eighteenth Month of the Author's Imprisonment, and the
Fourth Month of the Imprisonment of his Wife.

POSTCRIPT TO SECOND EDITION.

Dorchester Gaol, January, 1822.

The call for a second edition of this pamphlet within six months of its first appearance is the best proof that it has excited attention somewhere. No pains have been taken to give it publicity by advertisements, as is usual on the part of publishers in general, and that the Editors of the Courier and New Times have thought it worth notice, is evident, as they have called upon the Vice Society to prosecute it. From some unaccountable reason that call has been neglected, and it appears as if the Priests are beginning to find out that prosecutions well resisted form the most unprofitable part of their trade. It exposes the nature of their craft, and they dread exposure. Truth is very near its triumph.

The author is happy to find that Temples of Science are opening for the instruction of the multitude. In Edinburgh and in Glasgow Professors of Science begin to see the importance of lecturing to mechanics on scientific subjects connected with their several trades. This is as it should be. Let this system be extended and those temples of idolatry, the churches and chapels, will soon be deserted or converted to other more useful purposes.

It will be a proud day for the Island of Great Britain if its inhabitants be the first to establish the right of free discussion on all subjects. There is nothing required to effect this object but a little resolution and honesty on the part of scientific men. That this pamphlet has been of some use, the writer has had assurance from various quarters. Threats have been made to answer some of its assertions and positions, but they have ended in threatening. The ground work is irrefutable, and discussion is challenged upon it. If there be one erroneous point in it, it is where the properties of the electric fluid, or the cause of solar light and heat, is stated as the only incomprehended principle of Nature. The properties of that fluid are still unexplored, but a variety of experiments are making upon that point, which it is hoped may lead to some important decision, and give the final blow to superstition all over the world.

SECOND POSTSCRIPT.

Dorchester Gaol, July, 1822.

The pressure of different circumstances have kept this pamphlet in the Printing Office ever since January, whilst the demand for it has still gone on increasing. I have noticed the case of Mr. Lawrence, on p. 17, and I think it will not be amiss to support that statement of the case by what has since happened in that matter: for which purpose I copy a letter of Mr. Lawrence's, and some other matter, from the Monthly Magazine for July, 1822, prefacing it with some observations I made on the same subject, in No. 8, Vol. VI. of "The Republican." It may not be amiss first to state, that a fresh discussion has been raised on the publication of this Lectures, in consequence of their having been pirated by one Smith, a bookseller in the Strand; to restrain which piracy, Mr. Lawrence applied to the Court of Chancery for an injunction, which the Lord Chancellor very religiously refused, because the Lectures discredited his religion!

FROM THE REPUBLICAN.

"I have recieved for the first time, this last week, a copy of the letter addressed by Mr. Lawrence, the Surgeon, and author of Lectures on Physiology, &c. to Sir Richard Carr Glynn, as extracted from the Monthly Magazine for July, and set out in opposite columns with the celebrated abjuration of Galileo. An extract of this letter alone had been previously sent to me, copied into the Sherborne Mercury, which was particularly pointed out to my attention by being interlineated and surrounded with a profusion of red-ink. Sorry as I am to think that Mr. Lawrence has been placed in so painful a situation, and which I view as a strictly parallel case to that of Galileo, I am less disposed to censure his conduct than the conduct of his fellows in the same profession for not coming manfully forward to support him in the trying situation in which he was placed in the year 1819. Let those who stood silently by and saw him stripped of all that could make life desirable to him take shame to themselves, and not now murmur about this sorry, pitiful, and unmeaning retraction. I view the matter on the part of Mr. Lawrence in the following light. The cowardice of the body of Surgeons in the Metropolis has suffered the spirit of bigotry and idolatrous ignorance to pervade their profession, and to dictate where they shall cease to improve it; they have, with the exception of Mr. Lawrence, basely succumbed to the priestly juggle imposed upon them, and he finds it impossible to pursue the profession, on which he depends, without throwing a tub to and deceiving this Leviathan of Idolatry that menaces him. I am no more disposed to censure Mr. Lawrence than I am disposed to censure Galileo, particularly as the former never stepped out of the line of his profession to mingle with any public matters in politics or Idolatry. It would have been criminal in Galileo to have suffered himself to be sacrificed to the rage and bigotry of the Christian Inquisitors, and in the present day the conduct of the body of Surgeons in not supporting Mr. Lawrence can be alone viewed as criminal in this matter."

FROM THE MONTHLY MAGAZINE.

"When in our last we signalized the success of Mr. Lawrence, we had no suspicion that this worthy gentleman had been seduced to publish the following extraordinary paper, a few days before the election. In now giving it place as a document worthy of being preserved, and which in after ages will mark the year 1822, and characterize the age of George the Fourth, we have judged it proper to annex, in *parallel* columns, the never-to-be-forgotten abjuration of Galileo. Every reader of the two papers will, by his own comments, relieve us from the responsibility of making such as the circumstances deserve:—

MR. LAWRENCE'S RETRACTION.

College of Physicians,
April 16.

Dear Sir,

The renewed publication by others, over whom I have no control, of the work which I suppres-

THE ABJURATION OF GALILEO.

I, Galileo Galilei, son of the late Vincent Galileo, a Florentine at the age of seventy, appearing personally in judgment, and be-

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sed three years ago, induces me to offer a few observations on the subject, and to present them, through you, to the Governors of Bridewell and Bethlem. The motives and circumstances of the suppression in question are detailed in a letter to Mr. Harrison, through whose medium it was communicated to the Governors of the two Hospitals; and this letter, I conclude, is entered on the minutes of their proceedings.

Further experience and reflection have only tended to convince me more strongly that the publication of certain passages in these writings was *highly improper;* to increase my *regret* at having sent them forth to the world; to make me satisfied with the measure of withdrawing them from public circulation; and consequently firmly resolved, not only never to reprint them, but also *never to publish any thing more on similar subjects.*

Fully impressed with these sentiments, I hoped and concluded that my Lectures would in future be regarded only as professional writings, and be referred to merely by medical readers. The copies which have gone out of my possession, from the time when the sale was discontinued to the late decision of the Lord Chancellor, which has enabled all who may choose to print and publish my Lectures, have therefore been granted only as matter of favour in individual instances to professional men, particularly foreigners, or to scientific and literary characters. My expectations have been disappointed by the piratical act of a bookseller in the Strand, named Smith. When his reprint of my Lectures

ing on my knees in the presence of you, most eminent and most reverend Lords Cardinals of the Universal Christian Commonwealth, Inquisitors General against heretical depravity, having before my eyes the Holy Gospels, on which I now lay my hands, swear that I have always believed, and now believe, and, God helping, that I shall for the future always believe whatever the Holy Catholic and Apostolic Roman Church holds, preaches, and teaches. But because this Holy Office had enjoined me by precept, entirely to relinquish the false dogma which maintains that the sun is the centre of the world and immoveable, and that the earth is not the centre, and moves; not to hold, defend, or teach by any means, or by writing, the aforesaid false doctrine; and after it had been notified to me, that the aforesaid doctrine is repugnant to the Holy Scripture, I have written and printed a book, in which I treat of the asme doctrine already condemned, and adduce reasons, with great efficacy, in favour of it, not offering any solution of them; therefore I have been adjudged and vehemently suspected of heresy, namely, that I maintained and believed that the sun is the centre of the world, and immovable, and that the earth is not the centre, and moves.

Therefore, being willing to take out of the minds of your eminences, and of every Catholic Christian, this vehement suspicion of right conceived against me, I with sincere heart, and faith unfeigned, abjure, execrate, and detest, the abovesaid errors and heresies, and generally every was announced, I adopted the only measure which could enable me to continue the suppression of the work, namely, an application to the Court of Chancery for an injunction against this person, being encouraged by the decided favourable opinions of the two eminent Counsel before whom the case was laid. The course of argument adopted by these gentlemen, in the proceedings which ensued, was that which they deemed best calculated to attain my object—the permanent suppression of the book. It is not to be regarded as a renewed statement, or defence, on my part, of opinions which I had already withdrawn from the public, and the continued suppression of which, in conformity to my previous arrangement, was my only motive for incurring the trouble and expense of a Chancery suit.

As to the charge of *irreligion*, again hinted at in the Court of Chancery, I beg to repeat what I have already expressed in my letter before alluded to—that I am fully impressed with the importance of religion and morality to the welfare of mankind—that *I am most sensible of the distinguishing excellencies of that pure religion which is unfolded in the New Testament;* and most earnestly desirous to see its pure spirit universally diffused and acted on.

WM. LAWRENCE.

Sir R. C. Glynn, bart.
President of Bridewell & Bethlem, &c.

other error and sect contrary to the above-said Holy Church; and I swear that I will never any more hereafter say or assert, by speech or writing, any thing through which the like suspicion may be had of me; but, if I shall know any one heretical, or suspected of heresy, I will denounce him to this Holy Office, or to the Inquisitor, and Ordinary of the place in which I shall be. I moreover swear and promise, that I will fulfil and observe entirely all the penitences which have been imposed upon me, or which shall be imposed by this Holy Office. But if it shall happen that I shall go contrary (which God avert) to any of my words, promises, protestations, and oaths, I subject myself to all the penalties and punishments which, by the holy Canons, and other Constitutions, general and particular, have been enacted and promulgated against such delinqents. So help me God, and his holy Gospels, on which I now lay my hands.

I, the aforesaid Galileo Galilei, have abjured, sworn, promised, and have bound myself as above, and in the fidelity of those with my own hands, and have subscribed to this present writing of my abjuration, which I have recited word by word. At Rome, in the Convent of Minerva, this 22d. of June, of the year 1633.

I, Galileo Galilei, have abjured as above, with my own hand.

"Since the preceding extracts were written and printed, we have recieved the following letter from the gentleman who originated the discussions relative to Mr. Lawrence, accompanied by a statement, to both of which we consider it our duty to give place. Our readers, and the public at large, feel a lively interest on the question, and, having more than once advocated the cause of Mr. L. *as apparently connected with the right of free enquiry*, it seems proper to give place to the statement of the opposite party.

SIR, *"Highbury Park, June 21, 1822.*
You have been imposed upon in the information that has led to your animadversions upon the recent conduct of certain governors of the Royal Hospitals of Bridewell and Bethlem, towards Mr. Lawrence, the surgeon. As the individual upon whom the onus of this affair has now fallen, I claim your attention to the enclosed statement, and appeal to your principles of justice to make the *'amende honorable'* as to the imputation of a 'vulgar spirit of bigotry,' &c.

"Your very obedient servant,
"B. BURGESS.

"The appointment of surgeon to these Hospitals is not *'honorary.'* A handsome emolument is affixed to the appointment."

Statement.

"The surgeon of the Royal Hospitals of Bridewell and Bethlem, in the beginning of the year 1819, published a book, of which book more need not be said, than that its aim is to refute the Hunterian Theory of Life, to revive the hateful and almost exploded doctrines of Materialism, to bring the sacred writings into disrepute, flatly denying the truth of some parts of them, and thereby to destroy all that belongs to man, beyond his prerogatives as 'a human animan.'

"At the election court of April, 1819, (all the officers upon these establishments are annually elected in open court,) at the instance of two governors, both members of the House of Commons, and both of the House Committee of these hospitals, the surgeon was suspended as the author of that book. Intercession was made for him, and a letter to a governor (the treasurer of Guy's Hospital,) was read, and entered upon the minutes of the proceedings, in which the author is reported to have retracted most of his infidel opinions, and had entered into a solemn pledge, and voluntary obligation, to suppress and prevent the circulation of his book."

Expressly upon these grounds, the general court of June, 1819, thought proper to re-instate the surgeon in his office.

"At the election court, holden the 2d of April, 1822, neither of the governors who had taken the lead in this affair was present. But another governor stated, that he had reasons to believe that the surgeon had violated his pledge, (as above stated), and moved his suspension; which motion, having been seconded by another governor thoroughly conversant with the merits of the case, was unanimously carried."

"At a general court, holden specially upon this business, upon the 26th of April, the conduct of the suspended officer, in these particulars, was in his presence fully investigated: he was charged with having parted with from four hundred to six hundred copies of this pernicious work, subsequently to the day upon which he pledged himself to the governors that he would suppress and prevent the circulation thereof; and, being put upon his defence, he confessed, that he had parted with "Four hundred and odd." Upon which occasion he was, with as much consideration and tenderness as possible, but virtually, dismissed from his office as surgeon to these hospitals.

"Upon the 8th of May, inst. a special general court was held, for the sole purpose of recieving the report of the vacancy thus produced. This court, however, thought proper, in the absence of every governor who had taken any lead in the affair, to carry a resolution, declaring that this dismissed officer was eligible as a candidate to supply that very vacancy which his misconduct had occasioned; and, '*Oredat Judaeus Apella,*' at a general court of governors holden the next day, this very person was elected surgeon of the Royal Hospitals of Bridewell and Bethlem!"

You mention the number which appeared upon the ballot in Mr. Lawrence's favour; your statement is not quite accurate, but no matter. I assure you, first, that Mr. Lawrence owes his election to the "*esprit de corps,*" which induced a most respectable candidate to retire, as soon as Mr. Lawrence was pronounced eligible for the post: and secondly, that never did so few governors vote upon an election, when half the exertion was made upon the canvass.

Just published, Price 2s. 6d. by the same Author,

OBSERVATIONS on "LETTERS to a FRIEND, on the EVIDENCES, PRINCIPLES, and DUTIES, of the CHRISTIAN RELIGION: by Dr. OLINTHUS GREGORY, of the Military Academy, Woolwich," In which, the Author takes upon himself to say, he has destroyed every thing called Christian Philosophy, or every attempt to mix up Philosophy with the Christian or any other Religion.

The Work has been indicted by the Vice Society in the person of Mrs. Wright and Mr. John Jones. It was a review of the *third edition* of Dr. Gregory's Letters. This is necessary to be known, as since its appearance the Doctor has announced a new or fourth edition, enlarged and corrected! Corrections to a second edition are not unusual, but corrections to a fourth edition of a work, seems to say, that some new lights must have broken in upon the author's mind. The author of the "Observations," &c. is vain enough to think that he has both shamed and illuminated Dr. Gregory upon many subjects, in his Letters, as he purposed in the course of writing the Observations.

The Letters of Dr. Gregory were sent to Mr. Carlile by the Rev. Wm. Wait of Bristol, with a sort of challenge that Christianity could be supported upon all the principles of science, and that this had been done in those Letters. The challenge was immediately accepted, and Parson Wait seems to have been quite satisfied upon the matter, as nothing has been heard of him since, beyond an acknowledgment of the receipt of a copy of the answer, and a silly denial of its having affected the Letters reviewed.

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Inaugural Address
William C. Larabee
1831
J.F. Fairchild & Son: Cazenovia, New York

"The first great object of a scientific and literary education is, to expand and strengthen the intellect - to cultivate and improve the mind."

"The second object of a scientific education is, to give the student a knowledge of these specific principles, on which his particular profession, or business, depends, and to prepare him to apply his knowledge to the active duties of life. Many students confine their views to this object alone."

"An education should be such as to lay the foundation for improvement, leaving it to after years to complete the structure. The object is not so much to teach a definite amount of knowledge, as to teach the student how to learn; to direct his wandering feet to the path of science; to show him her temple, and provide him with the means of making his pilgrimage to the place, where her votaries worship. If he expects to finish his education in a few months, the foundation must be slightly laid, and the superstructure of exceedingly small dimensions."

A good discussion of aims of education, curriculum, influence of education for society.

Developing an enlightened public -- good presentation.

1. A good discussion of the aims of education, curriculum, and influence of education in society.
2. It is remarkably liberal in some instances.
3. Also discusses the curriculum. Generally restates what others of the time have said about natural science, history, etc. He has an interesting way of saying it again, however. Pages 17-21.
4. Discussion of education of females is very precise and lucid. Page 22.
5. Outlines the influence of education and religion for developing an enlightened public.

INAUGURAL ADDRESS

Of

REV. WILLIAM C. LARRABEE, A.M.

delivered November 10th, 1831, on being inducted
into office as

PRINCIPAL OF THE

ONEIDA CONFERENCE SEMINARY,

CAZENOVIA, N. Y.

Printed by J. F. Fairchild and Son,
Cazenovia.

CAZENOVIA, DEC. 28TH, 1831.

Rev. and dear Sir,

The Board of Trustees, believing that your Address delivered in the Chapel on the 10th ult. would, if published, have a tendency to promote the cause of education, at a late meeting appointed us, a Committee, to solicit a copy for publication. We do, therefore, respectfully request you, as soon as convenient, to furnish us with a copy for that purpose.

Most respectfully yours, &c.
GEO. PECK,
N. WRIGHT.

Rev. *William C. Larrabee.*

CAZENOVIA, JAN. 4TH, 1832.

Gentlemen—The Address, of which you request a copy, was written, without the remotest idea of publication, under the most embarrassing pressure of other engagements; but if you think that its publication would be of any service to the cause of Education, or promote, in any way, the interest of the flourishing Seminary of which you and your associates are guardians, I will not withold it.

I am, gentlemen,
With much respect,
Your obedient servant,
W. C. LARRABEE.

Rev. *George Peck,* } Committee.
Dr. *Newell Wright,*

INAUGURAL ADDRESS.

Education is a very comprehensive term. It includes the whole course of physical, moral, religious, and scientific instruction and discipline. Its power is exerted both on the body and the mind. *Physical* education consists in that system of corporeal discipline, by which the powers of the body are brought to perfection, and its faculties fully developed, and by which we acquire vigor and health, with a constitution suited to the active business of life. This is best promoted in early life, by free indulgence in the unrestrained sports, and innocent amusements of childhood. The constitution is much injured by restraint, and especially by want of exercise in the open air. When you see your little boy, after the summer shower, wading in the new made water pond, or exposing himself to the frosts of autumn, or in winter erecting his snow forts, regardless of the cold, or in spring skipping over the hills with the young lambs, he is unconsciously acquiring hardiness and vigor of constitution, increasing the activity of his limbs, and preparing himself for the labors and toils of life.

The *moral* education must be commenced in early life. That system of instruction and discipline, which gives us a sensitive knowledge of the distinction between right and wrong; which fixes in the mind a sacred regard for the immutable principles of truth, justice, and moral integrity, and which erects in the soul a strong fortification against irregular and vicious habits, can never be successfully commenced, after an individual is old enough to be brought under the influence of our higher seminaries. The foundation of the moral character must be laid under the inspection of the watchful parent. The affectionate, yet keen eye of the mother must detect in the cradle the propensities which need restraint, and discover the various developements of the disposition. It is too late to reform a child, when he is old enough to enter an academy or college. The moral character has, by this time, become so firmly established, that material changes in the habits cannot be expected. In seminaries like this, it remains for us to strengthen good principles, to encourage good habits, and to preserve the morals; but not to reform such students, as are decidedly vicious. However judicious the regulations of an institution may be, the immoral student will find means to evade them: his vicious habits will be strengthened and multiplied by intercourse with others like himself, and his example and influence will be pernicious to the interests of the institution. We would hold out the encouragement, that all, who are under the influence of good moral principles, shall not only be preserved from the influence of vice, but be made better, by their residence with us. In order to this, however, we must never afford an asylum for the vicious and corrupt. Sooner would I admit a student infected with the most malignant contagion, than one of corrupt moral principles, and vicious habits. The former would only endanger the body; the latter would destroy both body and soul together.

Among the various kinds of literary institutions with which our country abounds, none exercises a more important influence, than such as this, over whose interests I have been called to preside. To this Seminary, hundreds of youth of both sexes annually resort, not only to commence, but, in most instances, to finish their studies in the higher branches of education. A few of them go from this institution to the university, but by far the greater part, after having gone through the usual course of study here, enter upon that definite course immediately connected with the learned professions, or engage in the several employments of industry and enterprise, for which their education has prepared them.

Being about to enter upon the duties of the station to which I have been appointed, I intend to give you some of my views, with regard to the objects to be accomplished by seminaries like this, and the course of study and discipline necessary to promote the best improvement of our pupils.

The first great object of a scientific and literary education is, to expand and strengthen the intellect—to cultivate and improve the mind. This object is not always kept in view. Many, in a course of instruction, have respect only to those studies, which give a superficial knowledge of a few subjects connected with some particular business or profession. Many a student is satisfied with a mechanical knowledge of those sciences indispenably necessary to transact the ordinary business of life. If we would encourage him to follow up the stream of science to its fountain head, and from thence trace, through all their meandering courses, the thousand rivulets which issue from it, he meets us with the question, What use will it be to me? Is it of no importance to you, by a course of studious discipline, to acquire command over your own mind, so as to bring it to bear on any subject you please? Will it be of no use to you to develope the resources of the mind, to bring its powers to maturity, and to make it what it was designed to be, the greatest, the noblest wokk of God? Who has measured the extent of the powers of the human mind? Who knows the force and energy of its operations? Follow it in its bold anddaring flights: see it bringing the heavens down to the earth, and subjecting to its examination planets, and suns, and systems of worlds of endless variety. Escaping from its earthly home, it darts away beyond the borders of our own world, to the distant regions of space, where Saturn, the exiled monarch, reigns over his attendant moons, or far distant Herschel pursues his tedious and solitary way, or the fixed stars from age to age pour their brilliant rays upon the worlds which revolve about them. The powerful mind of Newton extends its irrevocable laws over the earth, the sun, and wandering comet. The dominion of mind is more extensive and lasting over the world of men, and often more effective and powerful in its control, than ever was the sceptre of the mightiest monarch. Alexander conquered the world; but no sooner was he dead, than the subdued nations returned to their former state. But Aristotle, his preceptor, by the mere energy of his mind, exercised unlimited control over the opinions of men for sixteen centuries. All the projects and plans of conquest of Charles the 5th, terminated at his retirement from power; but in his time, Luther, a man in the common rank of life, but of a giant mind, commenced the Reformation. At his word, as if by magic touch, the world arose from its long sleep of a thousand years. The impress of his mind was stamped on the reformation, and his influence will be felt, till the glories of the millennial day shall consummate his labors.

The works of human art and grandeur perish. The trophies and monuments of victory, thesplendid domes and edifices of antiquity, have crumbled to dust; but the imperishable works of mind still remain. The land of Encas, with its Xanthus and Ida, would have been hidden in oblivion, and the heroes who fought on the plains of Troy would have been forgotten, had not their fame and fate been rendered imperishable by the powerful genius of the Grecian bard. Greece, with her Parnassian hills, Tempean vales, and Arcadian groves, her warlike cities and brave souls, would scarcely have been known to us, but for the eagle genius of her poets, the acute investigations of her philosophers, and the thrilling energy of her orators. Virgil, Cicero, and Tacitus, by their mental efforts, have done more to make their country remembered, than Caesar, with all his conquests, and Augustus, with all his power. When in future ages the British empire shall have become what the Roman is now, and Cromwell forgotten, and the conqueror of Waterloo scarcely named, Milton and Scott will continue to be read and admired, and to recall the fast fading images of other times. And the time may come, when the monument on Bunker's Hill shall have crumbled to dust, and even the "Father of his country" be all but forgotten, while the philosophical trophies of Franklin, and the intellectual monuments of those, whose powerful minds have been devoted to the interests of science and literature, shall still remain, more imperishable than marble or granite, to tell future generations what we have been.

It would be well for us occasionally to cast our eyes on the monuments and trophies of the human intellect, in order to show us what may be done, and to stimulate us to enterprise. It is said of Themistocles, that after the celebrated battle of Marathon, being asked by his friends the reason of his apparent solicitude, he answered, "the trophy of Miltiades will not let me sleep nor be idle."—I would that, in like manner, the intellectual honors, which others have acquired, might so stimulate the youth of this Seminary, as to bring into full exercise the yet latent powers, which the God of nature has given them. No doubt there is in this assembly enough of genius, of latent talent, of undisciplined intellect, to accomplish any, or all of the noble projects to which we have alluded. Many a mind that now passes for an ordinary one, may, by a proper course of discipline, penetrate more keenly into the mysterious operations of nature than Newton, or soar higher among the lightnings of heaven than Franklin.

It is a remark of Addison, that the human mind, without education, is like the statue in the block of marble. From the block of ever so shapeless and unpromising an exterior, the skilful sculptor may bring out the breathing form. So it is with the mind. The embryo philosopher, poet, and

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orator, may be concealed in many an uncultivated and awkward student. In apparently the coldest breast, and dullest head, there is a spark of intellectual fire, which, if we can by some fortunate collision bring it out, may be kindled up to a great flame. There is a very common and fatal error respecting this subject. We usually ascribe all the success of great minds to the influence of a certain intangible, invisible, indescribable agent, which we call *genius*. An intimate acquaintance, however, with the character of those, who have, in every age, shone as stars of the first magnitude, and a minute knowledge of their history, would convince us, that what Newton said of himself was true of others; that their success depended, not on any special genius which nature had given them above other men, but on mental discipline, and persevering industry. Every thing depends on the proper developement of the faculties, and discipline of the powers of the mind. The strongest powers can avail nothing without proper discipline—the weakest, with such discipline, may accomplish the noblest efforts. Should nature give us the body of a giant, without exercise and discipline, our limbs would always retain the weakness of infancy. Just so it would be with the mind. It is necessary to subject it to such a course of study, as shall bring to maturity its noble powers, and give it energy sufficient to keep its faculites in constant operation.

The second object of a scientific education is, to give the student a knowledge of those specific principles, on which his particular profession, or business, depends, and to prepare him to apply his knowledge to the active duties of life. Many students confine their views to this object alone. In deciding upon their course of study, they inquire, not what will strengthen, invigorate, and refine the mind, and secure to them the pure pleasures of taste, and open an inexhaustible fountain of intellectual enjoyment; but what will help them keep their accounts and make money. But this object they too often pursue in such a way, as never to obtain it. In seminaries like this, the course of instruction should be such, as to combine these great objects, and equally promote both. These objects are nearly allied, and should never be separated. The great art of instruction consists in bringing the student under such a system of study and discipline, as shall improve the mind, refine the taste, and give him that practical knowledge, which shall be available in the business scenes of life. In order to effect these important objects, our system of instruction and course of study should be of a practical nature. Mere theory, unsupported by facts, is worse than useless. Like the ignis fatuus, it has led many a philosopher astray. In science, in physic, and in theology, the most ridiculous absurdities have been the offspring of plausible and imposing theories. There seems to be in man a natural propensity to theorise. He loves to build castles in the air. It requires no uncommon power of intellect to construct theoretical castles. This visionary disposition should not be encouraged. The student should be accustomed to arrive at every scientific principle by the examination of facts, and by actual experiment. No principle or rule should be introduced, until he has seen the necessity for it, and the steps by which it is arrived at, as well as its application. Being thus constantly accustomed to examine the foundation on which he builds, his intellectual constitution will be strong and healthy, and he will acquire a practical habit of prudent investigation, which will give foundation and stability to his enterprises in after life.

One of the greatest deficiencies in the minds of most men, is a want of invention. They are too mechanical. Let them pursue their ordinary calling day after day—let their way be marked out straight before them, and every thing be ready at their hand, and they will successfully go through, like any machine, the routine of business. But place them in a situation which presents a new aspect, where their previous rules of conduct will not apply, and they are immediately at a stand. They appear to be destitute of the power of exercising that invention, which a change of circumstances always requires. This is a defect in their education. Till within a very few years the course of instruction has been, to furnish the student with a set of rules ready made for application to any case, that might occur. In arithmetic, and the higher branches of mathematics, the rule was first given, and the student required to solve the question by it. Under this system, if he found a problem a little different from those he had already solved, he knew not what to do with it. This absurd system is not yet entirely done away. Many of our text books are defective. Some are made up of abridgements, and detached portions of the authors, giving the student little idea of the subject. The ready made questions, which accompany most of of them, have a bad effect. It frequently happens that the student, in getting his lesson from these books, is satisfied with finding what he supposes to be an answer to the specific question in the book. He scarcely reads over the rest of the page. The tendency of this is pernicious. This whole mechanical system is calculated to keep out of sight the first principles of science; to blunt the inventive energy of the mind, and to make it a mere machine. The only correct and efficient system consists in leading the student by a simple and natural induction to the elementary principles of science, and to teach him to look through the relations, bearings and dependencies of these principles, to combine them together, so as to form for himself rules for whatever he wishes to reduce to practice. This makes him think and reason for himself, and brings into action and constant exercise the inventive faculties of the mind.

Another defect in the mental habits of most men is a want of persevering enterprise. They are reluctant to engage in any enterprise, and to persevere to its accomplishment, if they have to rely for success on their own resources. A thorough system of disciplinary instruction would correct this defect. No man can become learned without acquiring a habit of perseverance. The history of men of distinguished attainments would present a picture of patient application, persevering energy, and laborious research. Such a character for every scholar should acquire. It will be of infinite importance to him in after life. In order to subject the mind to these habits, the course of instruction should embrace those sciences, which require labor, thought and patience; and while the learner is furnished with all means necessary to pursue his studies to advantage, care should be taken to keep from him those helps, which are designed to save him the trouble of thinking. It is of no injury to the student, if circumstances require him to depend upon his own resources for pecuniary means to pursue his studies. The time has gone by when a classical education could be acquired only by the wealthy. Any young gentleman, if he will be economical and enterprising, may avail himself of the advantages of a finished education; and the reliance on personal exertion and enterprise will give him habits of economy and self-dependence, which he will carry with him through life. But while we endeavor to inspire our pupils with confidence in their own powers, and teach them that they may by personal exertion, become learned and distinguished, we should guard them against vanity, pedantic pretensions, and bombastic display. It is amusing to see the ridiculous vanity of some, who are just entering on the threshold of science. They fancy that they have seen all the interior of the magnificent temple, while as yet they have scarcely looked into one apartment. An extended and thorough course of study generally cures this vain affectation, and restores the healthy spirit of natural simplicity.

"Here shallow draughts intoxicate the brain,
"But drinking deeply sobers us again."

A man of sound learning will never put on airs of artificial dignity, nor assume an importance for which nature never designed him. It is not the legitimate design of science to manufacture fops and dandies, but to make plain, common sense, practical man. The more knowledge a man acquires, the more unaffected, and unassuming he is. He ascertains that true greatness consists not in a stiff unnatural dignity, nor a dictatorial bearing towards his fellow men.

It sometimes happens that one may have been to the common schools for years, and perhaps sent to the academy several quarters, without any visible improvement. His mind is in no better state than it was years ago, and after all the time he has spent, he has not acquired command of sufficient practical knowledge to transact the ordinary business for which he has been educated. After having *cyphered* through the arithmetic, he is unable to go through the simple calculations constantly occurring in business. He may have studied Murray's, or some other author's grammar through three times a year, for seven years, and yet not be able to write a page without committing numerous grammatical errors. He may have studied a whole book on Surveying, and yet be unable to calculate the area of your garden. These results generally arise from the injudicious order, in which studies are commenced, and the defective manner, in which they are prosecuted. The child is frequently put upon the study of some branches, before his mind is sufficiently matured to comprehend their nature or use. He is required to commit words without understanding their meaning. It is customary in many places to have children commence English Grammar, as soon as they are able to read with tolerable fluency. Now this should never be introduced among the first studies in a course of education. In order to pursue successfully the study of English Grammar, we must have that knowledge of the principles of language, which can only be acquired by an acquaintance with standard authors. It is therefore folly to suppose a child, scarce able to comprehend the meaning of half the sentences he reads, prepared to enter on the study of grammar. Such a course is not only useless, but injurious. Whenever one is required to commit, over and over again, what he does not understand, he becomes fatigued with it, and acquires such a dislike, as utterly prevents his ever afterwards attending to it with pleasure or profit. We should always commence our course with such branches as we can make the pupil fully understand, and reserve for the last those which require more maturity of mind.

Our system of education should be such as to develope as equally as possible all the faculties of the mind. If any faculty be exercised to the neglect of others, the mind will lose its beautiful symmetry and proportion. We have seen men well skilled in their particular professions, but ignorant of every thing else. We sometimes meet those, who are deeply versed in the divinity of the day; skilled in all the subtle distinctions of metaphysics, and nice questions of polemic theology, but unacquainted with the most important branches of science; destitute of literary taste; totally deficient in general information, and scarcely able to write intelligible English. In such cases education has been exceedingly defective. Exclusive attention to any subject is never calculated to improve the mind, or prepare one for the duties of life. The energies of the mind being concentrated on one subject, the student loses his interest in others equally important. The mathematician throws aside the inimitable poem of Milton because it *proves* nothing. The classical scholar, while he turns over the records of antiquity, and becomes familiar with the history and manners of past ages, knows little of the character or men of his own times. Thus, when he has finished the regular course of his education, he is some centuries behind the spirit of his own times, and knows little more of what has been going on in the world, while he was immured among his books, than Rip Van Winkle did, of what occurred while he was asleep on the mountain. Every student, whatever may be his intended pursuits, should acquire a fund of general information, and by all means keep up with the spirit, and be familiar with the events of his own times. And if he intends by his education to render himself successful in the practice of a profession, and useful to society, he must not neglect the study of human nature.

"The proper study of mankind is man"—
a study, which literary men are too apt to neglect. This important knowledge is acquired, not from books, but from actual observation of the human character. If we wish to be influential and useful, especially if we are to go out into the world as ambassadors for Christ, to persuade men to be christians, we must not forget the taste, feelings and prejudices of the great body of mankind. We must have sympathies in common with them, and know how to approach the heart. It is a notorious fact, that many, who enter the gospel ministry, after having completed a full course of study at the academy, college, and theological school, and whose talents cannot be considered of the inferior order, frequently prove less successful in their calling, than others, whose education has been exceedingly small. It is partly on this account, that some denominations have entertained prejudices against a liberal education. But the reason why so many, in this manner, fail of success, is not to be found in the nature of science. The cause lies in circumstances, which may, and ought to be avoided. During the many years, which the theological student spends in studies preparatory to the duties of his profession, he is generally secluded from that kind of society, among whom his future labors are to be employed. When he comes forth among the people, his habits and notions are generally all at variance with the plain, simple, every-day feelings of the great body of the people. He moves in an orbit to which they are not accustomed. His discourses are apt to be dry, dull, and uninteresting. They may be learned, but they are on subjects which the people care little about. His labors of course are unprofitable. Not knowing enough of human nature to detect the true source of his failure, he sometimes censures his people for indiffer-

ence and stupidity. Far different would be his success, if to the liberal sciences he would add that knowledge of human nature, which the unlettered messenger of Him, who called fishermen and carpenters to preach the gospel, often carries with him from the plough or the mechanic's shop. I exceedingly regret, that for these and similar reasons, prejudices, deeply rooted and strong, have existed, and do still exist, among some of the most worthy and pious members of that branch of the great christian family, with which I have the honor and happiness to be associated. I would, as much as they can, disapprove of having our young men spend several years in studying what is usually called theology at a school. This is not according to the economy, nor spirit of our religious institutions. As soon as they have obtained a good scientific education, and have acquired discipline and maturity of mind, let them go out into the world, trusting to their own industry, and studious habits, to acquire what additional knowledge they may need. Theological knowledge acquired in this manner will be of a practical nature, suited to the immediate wants of the people among whom they labor. But no one, at this age of the world, should take upon him the responsible duty of teaching the people, until he has made use of all the means providence has put in his power, to cultivate his mind, and lay a good foundation for future improvement.

Our system of instruction should be such, as not only to give the student knowledge, but to accustom him to communicate it. The most of scholars, at our academic institutions, are inclined to commit, and recite the *words*, instead of making themselves masters of the *ideas*, of the author they study. We should take especial pains to have them acquire the habit of learning *thoughts*, and *facts*, rather than *words*. They should be required to communicate what they learn in their own natural style. Words are soon forgotten, and if they depend on the memory for the preservation of their learning, they may find themselves in the situation of the German student, who had been for several years attending the lectures of the celebrated professors at the university, and had taken notes of what he heard. His note book contained all his knowledge, the fruit of many years, and much expense. On his way home, after having finished his studies, by some accident he lost his notes, and with them all his education.— What could he do? He went directly back to the university, stayed over again the usual number of years, and provided himself with another book of notes. We would have the notes deposited where they could not be so easily lost. Let the principles of what is learned be indelibly written in the mind. Let them become a part of the mind. Let them be entwined with its constitution, grow with its growth, and strengthen with its strength, and their benefits will be as durable as the mind itself.

An education should be such as to lay the *foundation* for improvement, leaving it to after years to complete the structure. The object is not so much to teach a definite amount of knowledge, as to teach the student *how* to learn; to direct his wandering feet to the path of science; to show him her temple, and provide him with the means of making his pilgrimage to the place, where her votaries worship. If he expects to finish his education in a few months, the foundation must be slightly laid, and the superstructure of exceedingly small dimensions.

It will not be expected of me, on the present occasion, to specify all the studies necessary to complete a course. There are some, however, which demand a passing notice. The public mind is much agitated, at the present day, respecting the utility and expediency of studying the ancient languages. There are however advantages to be derived from this study, which can be obtained from no substitute. It gives the mind a discerning, patient, critical habit. It has a refining effect on the taste and feelings. It introduces us to the ancient world; makes us familiar with the laws, customs, and peculiar habits of former times, and acquaints us with those great spirits, who lived two thousand years ago. It derives additional importance from the connection these languages have with our own. The greatest part of our words are derived from the Latin and Greek. These Latin and Greek roots are so combined and compounded, as to compel the mere English scholar to have constant recourse to a dictionary, which at best gives but an indefinite idea of the meaning of words. A good knowledge of the Latin relieves us from the laborious task of pondering over the leaves of a dictionary, by giving us, at first view, from the composition of the word, a clear idea of its meaning. Yet after all, the expediency of studying these languages must be decided by the circumstances of the student.

The various branches of mathematics have a powerful influence in imparting method and exactness to the operations of the mind, and in fixing a habit of rejecting, in our style of thinking, speaking, and writing, all irrelevancy. The course of mathematical study usually pursued in our seminaries and colleges, is not so well adapted as it might be, to the wants of the community. We need a concise, inductive system, including algebra, geometry and trigonometry, with the application of these sciences to surveying, navigation, projections, levelling, and all other practical arts, which the improvements of the present age may require.

Natural science opens an extensive field of amusement and instruction. One engaged in the common occupations of life may derive constant improvement, by observing the natural operations continually going on around him. He may draw instruction from the heavens and the earth; the air and the waters; from the vegetable, animal, and mineral creation. He may see the application of scientific principles in the plant as it springs up, puts forth its branches, expands its flowers, ripens its seed, and at last dies, and is resolved into its constituent principles. The change of seasons, the rain, the hail, the frost, the snow, the roar of thunder, and the blaze of lightning, are all sources of instruction to the observing mind. The student of nature sees beautiful forms and figures, where others see only rugged masses, and shapeless stones.

There is one branch of natural science, which has never yet received that general attention it richly deserves. I refer to natural history. We idly gaze at the beautiful butterfly of summer, without inquiring any thing of its interesting and singular history. The myriads of animated beings which sport in the air, and on the earth, in a summer's day, would all be sources of amusement and instruction, could we but study their curious constitution and habits. The history of birds and various classes of animals is highly interesting, and affords some of the most striking exhibitions of the wisdom and power of the Great Creator.

As a branch of natural history, I would introduce, in a course of study, the anatomical structure, and physical constitution of the human body. The human system is one of the most interesting objects of study. Here is exhibited the masterly wisdom of the God of nature. Here are splendidly illustrated the most important principles of natural philosophy and chemistry. Here may by seen a more curious machine than imagination ever conceived, regularly performing the most difficult and complicated operations, and kept in motion by an influence, which no philosopher can explain.

The student should not be ignorant of the constitution, laws and operations of the human mind. Intellectual philosophy may be made, when properly studied, one of the most useful and interesting subjects.

There is still another department of study, which, in a country like ours, where every citizen has a personal interest in the policy of the government, and may be called to fill important stations, deserves more attention than it has yet received. I refer to political economy. Every citizen should have some knowledge of national law, of the principles of trade, of national wealth, of banking institutions, and of the whole science of government.

In the general diffusion of political knowledge must be our hope for the permanency of our free institutions, and happy form of government. We can never have cause to fear subjugation from foreign power. From the everlasting wilds of the northern zone, and the boundless regions that stretch away towards the western ocean, there never will rush forth any Vandal or Gothic race, to desolate our lovely homes. Those powerful tribes, which might have threatened us with hostile invasions, are melting away, fast as the snows of winter when the warm breeze from the south comes over them. No future Napoleon, though at his word thrones may tremble and princes lay down their diadems at his feet, will ever lay his powerful grasp on the standard of our fair republic—nor need we ever fear the influence of any Caesar, that may attempt to strike the parricidal blow, by which to prostrate the liberties of his country. But if we ever make shipwreck of our government, it will be by blindly following some aspiring and selfish pilot. If our citizens neglect to inform themselves in the theory and practice of the science of political economy, we may be led into those imprudent measures, which may divide the different sections of our country, and alienate them from the common interest. There are many questions of exciting interest constantly agitated among us, which must hereafter lead to fatal collisions, unless the great body of the people shall make themselves thoroughly acquainted, both with the general principles, and the details of these subjects, and instead of following, with blind infatuation, interested declaimers and political aspirants, decide for themselves on those measures best calculated to promote the wealth, prosperity, and peace of our common country.

I ought not to pass over another subject of engrossing interest in the science of education, at the present day; the expediency of introducing, in our higher seminaries and colleges, the *Bible*, as a classic. Although in this seminary, and some others of the kind, provision is made for furnishing instruction to such students as desire it, in the Hebrew language, yet the labor and research necessary for acquiring a critical knowledge of that ancient and noble tongue will prevent many from studying the Bible, as every important book ought to be studied, in the language in which it was originally written. The Bible, however, notwithstanding much of its exquisite beauty and sublimity is lost in our translation, is a *literary* treasure of surpassing richness. To say nothing of its importance as a Revelation from God—to pass over every consideration of a religious and theological character, and to consider it only in a literary point of view, as a book to be studied and interpreted like any other book of a high classic character, it merits, in every literary institution, an attention which it has not usually recieved.

In studying the Bible, we find on almost every page allusions to the history, manners, and customs of nations celebrated in classic story. We are introduced to an acquaintance with the Jews, Samaritans, Egyptians, Assyrians, Persians, and Greeks. Here is exhibited the scenery of the fertile fields of Palestine, the plains of Chaldea, and the land of the Nile, together with the splendid magnificence of Jerusalem, Babylon, Nineveh, and Tyre. The Bible calls up in long review before us the images of stirring events long since past. It preserves, for the admiration of every age, the glowing picture of eastern splendor and magnificence. It spreads before us the far extended empires of Sesostris, Nebuchadnezzar, Alexander and Caesar. It throws an enchanting interest around events, which otherwise would long since have been forgotten, and unlocks the inexhaustible stores of ancient literature. For sublimity and beauty of style, and for energy of thought and poetic fire, where can its equal be found? What scholar of refined taste and sympathetic feelings has not wept at the impassioned strains of David, of Job, and of Jeremiah? Whose soul has not thrilled with the electric sublimity of Isaiah? If you are a poet, and wish, like the French divine, to light your lamp by the sun, go, and study David, and Job, and the prophets. If you wish to study the art of eloquence, throw aside your lectures on rhetoric; your artificial rules for the use of figures, and the conduct of discourses, and go, take practical lessons of the prophets, and apostles, and Him, who spoke as man never spoke.— The literary excellences of this book are very little known. Very few study it for its literature; and while, in pursuit of some other object, they pass over its sacred pages, they are not aware that just beneath the surface on which they lightly tread, there are unexplored and inexhaustible mines, more valuable than those of Potosi or Golconda. Let it be introduced as a classic in literary institutions; let the attention of scholars be directed to its literary merits, and as Solomon said of wisdom, all the books which may be desired will not be compared to it. It is practicable, in seminaries like this, to introduce the study of this book, in such a way, as to derive important advantages. The students may be formed into a bible class, and by lectures their attention may be called to beauties and excellences of style, thought, and illustration, which, in the hasty manner they have been accustomed to read, had entirely escaped their notice. This will make them appreciate the value of the book, refine and correct the taste, and extend the compass of the mind, and purify the feelings. It will correct the pernicious tendency of what is called literature at the present day; a kind of literature so light, as to transform the mind into a balloon, to be blown about, wherever a diseased and perverted imagination may direct. It would also correct the perverted system of morals, which modern literature has tended to build up; a system which appeals to the laws of honor and custom, and leaves the laws of God out of the question. What friend of pure morals has not been alarmed at the inroads of vice under popular names? And how can the power of custom be subdued, but by the omnipotent influence of the oracles of God? Systems of moral philosophy, which are not expressly founded on the word of God, are of little use; and the rules, which we may found on reason and philosophy, for the

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conduct of life, are totally ineffectual in restraining vice. The Bible contains the only perfect rule of conduct; and if youth were accustomed to study its moral precepts, and pure, elevated doctrines, they would be effectually preserved from the baneful influence of the licentious principles, and polite vices of modern times.

It may be asked whether we would have females pursue the same course of study, as the other sex. I would by no means have their knowledge confined to those frivolous arts, which serve only to "fill an empty brain and give time a shove." Because they can neither be ministers, physicians, nor lawyers, I would not have them totally ignorant of theology, medicine, and law, with other sciences connected with these professions. But I would have them pursue such a course of study as would give them a thorough, solid and accomplished education. A highly cultivated state of intellect is particularly desirable for them on account of their peculiar situation in life. Their sphere of action is away from the busy scenes, and excitements of life. They can enjoy little variety. A woman often looks on the same skies, the same hills, and the same trees, and meets the same objects, year after year. Her mind, unless disciplined by a good education, acquires one single set of ideas, and sinks into a dormant state. If her companion be a man of intellignece, there will be a lack of that social communion, and similarity of thought, feeling, and sentiment, essential to conjugal happiness. The attractions of beauty soon lose their charm. The light, airy, graceful demeanor, unaccompanied by a cultivated mind, soon ceases to please—but a good education would enable the female, in her retired situation, to amuse and instruct herself from the resources of her own intellect, and unceasingly to display to her companion the endearing charms, the increasing attractions of a finely cultivated, well disciplined mind.

To secure the various objects to which I have alluded, and to make an education what it should be, require the active co-operation of instructers and students. The instructer should possess a faculty of exciting the interest of his pupils, and of gaining their esteem and confidence; and the student must make up his mind to postpone his pleasures and his ease, until he shall have passed through the period of life devoted to study and discipline. It is in vain for us to attempt to make scholars of such, as come here to be idle and lawless. Should it ever be our misfortune to be troubled with those, who are notoriously negligent in their studies, and instrumental in exciting disturbance, and preventing the harmony of our proceedings, we shall consider it our duty forthwith to return them to their friends. We also need the co-operation of a liberal public. To do justice to our pupils requires an extensive and increasing philosophical, chemical and mathematical apparatus, together with an extensive and well selected library. The public mind should constantly be kept awake to the interest of our literary institutions. It is the duty of the people who especially patronise this Seminary, to do more than they have yet done for literature. We disclaim all intention of ever recognizing theological schools in the economy of our church; but we ought to do all in our power to promote the general diffusion of sound learning among our people. The march of mind is onward; improvement is the order of the day; the world is progressing, and if we will not advance with it, we shall lose our influence. An education, which fifty years ago would have elevated one to an enviable rank, will now answer no purpose at all; and who knows what advances may be made in fifty years to come? The tide of population may then have rolled over the Rocky Mountains; and the everlasting forests which shade the far distant Oregon, may have fallen under the axe of enterprising industry, and flourishing cities may have sprung up on the shores of the western ocean. Our country must have statesmen, and jurists, and instructers, and if we do not help provide materials for filling these stations, others will obtain all the influence and honor, and we shall lose our reward. A seminary should be established in every conference, and a university or college in every important section of our diversified country. Our children should receive such an education, as shall enable them to attain their proper rank in society. We should be awake to our interest, and endeavor, by all means, to keep up with the spirit of the age, and the improvement of the times.

There is another subject, which, from its important and interesting character, I cannot silently pass over in this address. I refer to the influence of religion, both in its disciplinary effect on the moral character and habits, and its expanding, improving, and refining influence on the mind.— Attempts have been made to establish literary institutions on the ground of infidelity. But these efforts must always prove abortive. They may for a while shine with a flickering, feeble light, but, like the moon deprived of the rays of the sun, they at last plunge in dismal shades. Science can never breathe freely, except in the atmosphere rendered salubrious by healthful breezes from the christian Paradise. The breath of infidelity, like the pestiferous wind from Arabia's deserts, blasts every object it meets, and spreads desolation over the whole land. Science departs; the light of literature is extinguished; the arts perish, and the human intellect dwindles to the standard of the brute. The growth of genius is impeded by the interference of many noxious plants. It may shoot forth into many wild excrescences, but, like a plant deprived of light, it soon becomes feeble, and falls to destruction. How many, who might have been the wisest, happiest, and the best, have, through the pernicious influence of infidelity, become the most wretched, and the meanest of mankind! The most brilliant geniuses, destitute of religious principle, would resemble wandering comets, which, if not restrained by the common centre of attraction, would cross each other's path, and rushing furiously together, shake the universe with the most violent convulsions.

Religion purifies the moral feelings, and restrains the vicious passions. It brings the mind into a state most favorable to its improvement. The successful pursuit of knowledge requires a composed, calm, tranquil state of the feelings. But the current of life seldom moves with a smooth surface; disappointments, vexations and commotions often throw the mind into a state unfavorable to improvement. Religion, however, smooths down the ruffled surface, and infuses through the whole soul a deep pervading tranquillity—a sublimity of feeling which nothing can disturb.

There is another way, in which religion contributes essentially to the improvement of the mind: it is by presenting to it the most sublime subjects of contemplation. The christian's God unites in his character all that is inconceivably sublime in the universe. In contemplating his omnipotent power, infinite wisdom, and boundless goodness, the mind is lost in the vast ocean of thought, and in wonder and astonishment we exclaim with the great apostle, "How unsearchable are the ways of God." Let the mind look back to the by-gone eternity—let it

"————stand upon that craggy shore,
"Not of the earthly deep,
"Where waves of elemental roar,
"Know not the rest of sleep;
"And gaze upon that wider wave,
"Than ever was the seaman's grave,
"That motionless and leaden sea,
"Of the long past eternity;"

or let it look forward to the eternity to come—the invisible world, with all its magnificent, yet mysterious scenery, and it finds itself in a vast region of thought, which no tongue can describe. How dark and gloomy is the cloud, which infidelity throws over our fair prospects of the future! Its disciple must suppose, that all his knowledge is to be confined to this short life. He looks upon his intellectual improvement as terminating, and his mind as sinking into the oblivion of annihilation, after a few swiftly gliding years are gone by. To him the thought of death is like the cold, damp breath to the already expiring taper. It freezes up the warm blood; it palsies the nerves; it forever destroys the hopes. But religion, with immortality inscribed on her forehead, comes from the skies, to assure her humble votary that he has something within him, which the fires cannot consume, nor the waters drown—a mind capable of endless improvement in knowledge, holiness and happiness.

Let the infidel be welcome to his graceless system of philosophy. Give us philosophy and religion united. Let it not be supposed, however, that we are disposed to turn our literary institutions into theological schools, or that it is any part of our course of study to teach the peculiarities of polemic theology, and to make proselytes to a particular system of doctrines. So far as religion is concerned, we have a higher, and nobler object. It is to make our pupils christians; to bring them under the pure, holy, and heathful influence of piety; to teach them to look through nature up to nature's God; and instead of accustoming them to depend on the light of philosophy and reason, whose feeble glimmerings can never disperse the darkness which hangs about the valley of death, to point them to the Sun of righteousness, by whose never failing light they may be guided over the dark mountains, where so many stumble and perish.

I have thus endeavored to present to you some of my views of education. These sentiments, by which I shall endeavor to be governed in discharging the duties now about to devolve upon me, are the result of my own experience and observation. I feel that the station I am now about to fill is responsible in the highest degree. The interests of education and religion, to me the dearest interests in the world, are about to be in some measure committed to my hands. May God give wisdom to take care of these interests. Whatever power he may please to bestow upon me shall be unceasingly employed. It is not my way to hesitate to engage with all my heart and soul in any enterprise, however responsible,

to which the finger of Providence points me. I shall have with me, as I have reason to hope, the hearty co-operation of the trustees and friends of this Seminary; the confidence of those associated with me in instruction, and the affection of the students, together with the prayers of all that love our Lord Jesus Christ, that this Seminary may ever be a nursery of knowledge, morality and religion, and that from it may go forth many, who shall be stars of the first magnitude, and shine as the sun forever and ever.

NOTE—An error of the press occurs in the 11th page, 6th line from the top, which the reader will please to correct. Take out *"for,"* after the word *character*.

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Plan for National Education
Pierre S. Du Pont de Nemours
1800
University of Delaware Press: Newark, Delaware, 1923

"Objects and methods of instruction"

"School books for little children should all give elementary instruction in ethics, some of them in physics and mathematics.
It is wise and necessary, as to ethics, that when they leave the primary school children should have clear ideas:
On liberty, which should never interfere with the liberty of others.
On property, which is acquired by work, and may be transferred by exchange, sale, inheritance, or gift.
On justice, of which the first principle is respect for the liberty and property of others.
On the value of mutual helpfulness, and the sacredness of agreements.
On benevolence, which includes sympathy and forbearance; and the repayment to children, the aged and the infirm of the kindness which we ourselves received in our infancy when we were also feeble and helpless.
Everyone should realize that these foundations of benevolence are only branches of justice.
Concerning physical instruction:
Children should not be entirely ignorant of the main truths of cosmology, nor of the principles of agriculture and science.
They should have some information on the natural history of animals and common plants. Such subjects are interesting at all ages, and they will suggest some ideas on vegetation, both cultivation and harvests.
In hygeine, they should have an idea of the causes that make air healthful or unhealthful, and the reasons why work is wholesome.
Such mathematics as may be taught in the primary schools should be easy to understand and of practical use.
Nothing is easier than to make this study a pleasure; it must be taught as nature herself would teach it without us, and as she has taught it to past generations.

A plan for public education with a national curriculum.

1. An excellent plan for public education.

2. It discusses moral, vocational, liberal education, as well as practical considerations such as the number of primary schools, curriculum, school standards, etc.

XI

PLAN FOR NATIONAL EDUCATION BY PIERRE SAMUEL DU PONT DE NEMOURS, 1800

I. PREVIEW AND COMMENTS

THE PLACE OF Pierre Samuel du Pont de Nemours' plan of national education justifies itself in a documentary history of education in the South chiefly because it was perhaps as much Thomas Jefferson's plan as that of the French economist and statesman himself. The latter's *National Education in the United States of America* was written in 1800 at the request of Jefferson whose own educational views seem to have caught the imagination of du Pont, and who concluded the treatise as follows:

"May these ideas, explained more rapidly and less carefully than I could wish, satisfy in part the intentions of the excellent citizen who has asked me to write them! May they pay a part of the debt of friendship that I owe him, and for the hospitality that his country has offered me!"

The distinguished Frenchman was born in Paris in 1739. He was a member of the French states-general and of the Constitutional Assembly, of which he also become president in October of 1790. Two years later when he took sides with the king he was driven from his hiding, was later arrested and imprisoned, and in 1799 emigrated to the United States. He returned to his country in 1802 and a dozen years later was secretary to the provisional Government and later still councillor of State. In 1814 he returned to the United States and, near Wilmington, Delaware, died three years later. His family developed and accumulated considerable wealth, some of which properly found its way to the resources of the University of Virginia which Thomas Jefferson had founded and organized.

Jefferson had become well acquainted with du Pont in France in the 1780's. The close friendship which developed between him and du Pont was strengthened while the distinguished Frenchman was in the United States and ended only with his death in 1817. The eminent French liberal had extraordinary respect and affection for the Sage of Monticello, and he was deeply grieved and depressed at "the sad and false piece of news which America's enemies and yours had inserted in the newspapers."[1] And when Jefferson was elected President of the United States du Pont wrote from New York February 20, 1801, to congratulate him:

"To greatest Man
in greatest place of the United States
"Monsieur,
"Vous n'avez jamais eu qu'un *Vice*. Je fais mon compliment a Votre Patrie et aux deux Mondes de ce qu'enfin vous l'avez perdu."
("Sir,
You have never had but one *Vice*. I compliment your country and both Hemispheres that you have at last lost it."[2])

Jefferson, who had high respect for du Pont, wrote his son-in-law, Thomas Mann Randolph, January 17, 1799: "I have always considered him as the ablest man in France." And September 9, 1817, he wrote from "Poplar Forest near Lynchburg" to E. J. du Pont, who had written Jefferson about the death of his father Pierre Samuel: "I have seen in the public papers the unwelcome event it announced, & also the obituary notice to which your letter refers; it was but a modest sketch of the work of M. du Pont, for of no man who has lived could more good have been said with more truth. I have been happy in his friendship upwards of 30 years, for he was one of my earliest intimates in France. I had witnessed his steady virtue, and disinterested patriotism thro' all the varying scenes, regular and revolutionary, thro' which that unhappy country has been doomed to pass. In these, his object never varied, that of the general good, for this no man ever labored more zealously or honestly; of which he has left abundant monuments. . . ."[3]

Education was the central theme of the many letters that passed between Jefferson and du Pont while the Frenchman was in this country. Jefferson hoped that a great center of learning would be established in his native State. He asked du Pont to outline the subjects that uld be taught in it. The result of Jefferson's request was *Sur l'education nationale dans les Etats-Unis d'Amerique*, which appeared in 1800 in du Pont's native language (he could not write English). Only the second edition, which was published in 1812, seems now to be available and this is the edition used by Bessie Gardiner du Pont, a member of the well-known French family, in her translation with introduction in 1923.[4] It is from this translation that the selections given below are taken, with the kind permission of the publishers.

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[1] *The Baltimore American* had published June 30, 1800, that Jefferson had died at Monticello June 24, after an illness of two days, and the false report "was widely reprinted." *The Philadelphia Aurora* reprinted the report July 3, declaring that it had been circulated "to damp the festivity of the 4th of July, and prevent the author of the Declaration of Independence, from being the universal toast of the approaching auspicious festival." See Dumas Malone (ed.), *Correspondence Between Thomas Jefferson and Pierre Samuel du Pont de Nemours, 1798-1817* (Boston: Houghton Mifflin Company, 1930), p. 17.

[2] Malone, *op. cit.*, 30 and frontispiece.

[3] Malone, *op. cit.*, 195.

Jefferson did not entirely approve of du Pont's educational plan for the United States nor did he greatly encourage the author in "his persistent desire to have the work translated into English." And some of du Pont's statements about the advanced state of education in the United States at the end of the eighteenth century were a bit inaccurate. While neither his proposed educational plan for the United States nor Jefferson's famous bill of 1779 for education in Virginia was carried into effect in this country, some of the features of du Pont's plan were later incorporated into the educational arrangements for France. But the interaction of Jefferson's educational views on du Pont and du Pont's on Jefferson seems clear. While du Pont's *National Education in the United States of America* is an important educational document, only its most salient parts have been included here. For the complete document the reader is referred to the Bessie Gardiner du Pont edition which can readily be found. The letters which passed between Jefferson and du Pont on a plan for education in the United States follow immediately and are here reproduced from Malone's work with his and his publishers' permission.

The late President Edwin A. Alderman of the University of Virginia, who encouraged Malone to publish the correspondence between Jefferson and du Pont, said that he himself had "long been impressed by the spectacle of these two modern-minded practical idealists, acquainted with disaster and revolution and the breaking up of society, seeking in a new world to lay the framework of a just and happy State. Since the principles of Jefferson have helped to mould the new nation's life and the descendants of Du Pont have attained the distinction of a high public service which he hoped for them, the whole connection is one of supreme interest and romance."

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[4] Newark, Delaware: University of Delaware Press.

II. DOCUMENTS

1. CORRESPONDENCE BETWEEN JEFFERSON AND DU PONT ON NATIONAL EDUCATION, 1800

M. Dupont de Nemours Philadelphia *Apr.* 12, 1800

My dear Sir

You have a mind, active, highly informed, and benevolent. I avail myself of all these qualities in addressing to you the following request. I mentioned to you when you were here, that we had in contemplation in Virginia to establish an university or college on a reformed plan; omitting those branches of science no longer useful or valued, tho hitherto kept up in all colleges, and introducing the others adapted to the real uses of life and the present state of things: and that I had written to Doctr. Priestley to engage him to propose to us a plan. This he will do. But I wish to have your aid in this business also. I do not mean to trouble you with writing a treatise; but only to state what are the branches of science which in the present state of man, and particularly with us, should be introduced into an academy, and to class them together in such groupes, as you think might be managed by one professor devoting his whole time to it. It is very interesting to us to *reduce the important sciences to as few professorships as possible* because of the narrowness of our resources. Therefore I should exclude those branches which can usually be learned with us in private schools, as Greek, Latin, common arithmetic, music, fencing, dancing, &c. I should also exclude those which are unimportant, as the Oriental languages &c. and those which may be acquired by reading alone, without the help of a master, such as Ethics, &c. A short note on each science, such as you might give without too much trouble would be thankfully received. Possessing yours & Dr. Priestley's ideas, we should form a little committee at home, and accommodate them to the state of our country, and dispositions of our fellow citizens, better known to us than to you. Our object would be, after settling the maximum of the effort to which we think our fellow citizens could be excited, to select the most valuable objects to which it could be directed. [Illegible Latin quotation.] Accept my salutations and assurances of sincere respect & esteem & my hopes that your apostleship from the national institute will lead you towards Monticello, where we shall be made very happy possessing Mde Dupont & yourself.

Affectionately, Adieu.

TH: Jefferson

Good-Stay, *April 21*, 1800

To Mr. Jefferson

I gratefully acknowledge the receipt of your letter and I shall do as well as I can what you are so kind as to intrust to me.

But it is impossible for me to give it suitable attention until after the departure of the *Parlementaire* which is to carry my business correspondence to Europe. For I am forced to be a shrewd merchant and a good business director, since God has made me poor, and since, no longer engaging in public matters, I can hope to be useful again to the human race and to attain to some great and honorable work only with another's capital, and necessarily on the condition that I increase it. I must earn by the sweat of my brow and for the profit of my associates the right, the freedom, the power of having them share (without their thinking about the matter) in institutions which are advantageous to man and which God can regard with kindness.

As to national education, the greatest of national affairs, you have perfectly perceived and shown in your *Notes on Virginia*, which contain excellent views on this matter, that colleges and universities are not the most fundamental things to attain it.

All instruction really of use in our daily life, all practical sciences, all physical activity, all good sense, all upright notions, all morality, all virtue, all courage, all prosperity, all the happiness of a nation, and especially of a republic, must begin with primary and elementary schools.

Boarding schools, colleges, universities, learned and philosophical societies can and must serve only in the development of a small number of outstanding natures, which have only two actual uses themselves: first, the advancement of the sciences; second, the application of their results to the arts, which find a suitable place in common instruction and in those courses taught without effort in the elementary schools.

But it is for the last that it is extremely difficult to work. We ourselves are very commonplace: man is a poor creature. We have learned with trouble enough what sort of conversation is carried on with those who have some intelligence, those whom higher education has improved. We know not the language of the multitude which is stupid and heedless; we know not how to penetrate those minds which have but little energy and aptitude; more still, we know not what would be the way to influence the intelligence of children to listen to ours. We were children so long ago that we have forgotten it; and young men in their pride and passions have no thoughts sufficiently lofty to remember with a profound enough philosophy that beautiful and interesting period in their lives: besides they are occupied with ambition and with pleasures, much work with small glory, and not their real business.

So we must go back to our own childhood, seek carefully in our own memory how and why we understood, and in what way our natures were formed, so as not to estrange this young generation [*cette jeunesse*] which succeeds us, so as to make it understand and desire, to render it as enlightened and as happy as our average natures permit.

This average can be raised, not above what great men have been, but above the ordinary scholars of Germany, Italy, England, and France. It can be done. Are we capable of doing it? At least it must be attempted.

It would be the great aim of my ambition, and almost its only aim, since I have experienced that no political institution is lasting except through prejudice, which is the only knowledge of fools or of an almost infinite majority; and how necessary it is then to add to the force of reason itself that of *prejudice*, while troubling childhood only with ideas that are true, sensible, useful, agreeable, pleasant, and naturally associated, and which can remain on tap, without bother or inconvenience, in the opinion of those who are fit only to repeat and believe and never to be called to account afterwards by those who are worthy of thinking.

It is a pity we are no longer young. But I have seen *Quesnay* at work at eighty-one, *Franklin* at eighty-two, *Voltaire* at eighty-four, *d'Aubenton* at eighty-five—and hard at work too.

Besides, if it be pleasing to the Director to lower the curtain before we have finished playing our parts, he will doubtless have his reasons for it; but there is no reason for us to interrupt ourselves and to play our parts carelessly.

Affectionately and respectfully yours
Du Pont (De Nemours)

Madame Du Pont is grateful for your thoughts of her.

I enclose a small work on the early education of *Countrymen* which I amused myself by writing while they were looking for me to cut my throat. It was the beginning of a book which I haven't had time to finish. I have only this copy; but to whom can I better offer it than to you?

will have a second pamphlet copied for you, which I did at the titute on the same subject.

Good Stay near New York, *May* 6, 1800

To Mr. Jefferson
Sir,

I am now about to busy myself upon the work with which you charged me. I should like this to be done in a manner worthy of you and the importance of the subject. But I dare not hope for so much.

A plan of education which does not begin with the elementary school is what is called in France "the cart before the horse" [*une charrue devant les boeufs*].

My friend Pusy will deliver this letter to you; he is worthy of all your esteem; and in addition to a great many things in which he excels me, he has the advantage of speaking English pretty well—*a la française:* which is preferable by far to not speaking it at all.

I dare say that you are satisfied with the New York elections. I congratulate America and you.

My respectful and very affectionate greetings.

Du Pont (De Nemours)

Philadelphia *May* 12, 1800

M. Dupont de Nemours
Dear Sir

I am happy in having seen here M. Bureau Pusy. The relation in which he stands to two persons whom I so much esteem as yourself and M. de la Fayette, as well as his own merit ensured him my best wishes. He is now on the wing as well as myself. I have therefore only time to inform you that about three weeks ago you were chosen a member of the American Philosophical society by an unanimous vote. The diploma is made out and signed, but the Secretary who has the seal in possession is absent from Philadelphia, so that it cannot be sealed till his return. It will then be forwarded to you by one of the Secretaries. Accept the sincere wishes for your health and happiness of Dear Sir

Your affectionate friend & Servt
TH: Jefferson

P.S. The piece you put into my hands on the relations between animals & vegetables was read to the society and ordered to be printed in their next volume.

Good-Stay near New York
June 15, 1800

To Mr. Jefferson
Sir,

I have just finished the work you were good enough to ask me for on national education.

Like the original draft, I am quite muddled and I am compelled to have a clear copy made. Work is being done on it now.

Alas! It is a veritable volume.

I do not know whether you will find it worth while.

But it will not be entirely bad. And at least it will be a slight monument of my affection for you and of my zeal for the United States.

Sometimes I was afraid that, since you did not hear from me, you believed I was neglecting the task you had given me.

If a person became frightened at his weakness, he would do nothing, I prefer to take a chance and do what my friends desire and what I believe to be of some use.

Respectfully yours
Du Pont (de Nemours)

Can a note book of two or three hundred pages be forwarded to you by mail?

Madame Du Pont sends regards. Pusy does likewise, and my children add their good wishes.

Good-Stay near New York, *July* 6, 1800

To Mr. Jefferson

Nothing can equal the grief and consternation I felt when I saw the sad and false piece of news which America's enemies and yours had inserted in the newspapers. I believed I had lost the greatest man on this continent, the one whose clear thinking can be most useful to the two worlds, the one who by his similarity to our principles gives me the hope of the firmest sort of friendship so necessary to one living far from his native land.

I went through several days of indescribable unhappiness.

I congratulate you and the United States, and I myself am thankful, that blundering attempts at slander nearly always prove to be a boomerang.

They will make some mistake or other, M. de Vergennes said. This self-satisfaction which an enemy never lacks is always of more value to us than our own cleverness.

The work on National Education in America is as yet only half copied.

My friend *Pusy* is kind enough to take the trouble to transcribe it. The copy will be much more correct and often rectified by his wise counsel. But the result is that I have not the right to hurry him.

My sincerest regards to you.
Du Pont (de Nemours)

My wife and children shared my grief and joy.

Monticello *July* 26, 1800

M. Dupont
My dear Sir

I am much indebted to my enemies for proving, by their recitals of my death, that I have friends. The sensibility you are so good as to express on this [subject] is very precious to me. I have never enjoyed better nor more uninterrupted health.

I ought sooner to have acknoleged your favor of June 15. which came to hand in due time as did that of the 6th. instant. Thank you for your assiduities on the subject of education. There is no occasion to incommode yourself or your friend by pressing it; as when received it will still be some time before we shall probably find a good occasion of bringing forward the subject. There are labors for which your reward will come when you will be no longer here to enjoy it.... When do you move on to Alexandria? For then I may expect to see you. I have much lamented you did not land here instead of New York. As you were determined to find the first spot you saw good enough to live on, this might in that case have become the object of your choice. We are anxious to hear of our treaty from Paris. When that arrives, I presume, I shall have to meet the Senate at Washington. And perhaps I may meet yourself there: for till then I can hardly flatter myself with your adventuring so far as this place. Then, now, or whenever it best suits you I shall be most happy to receive you. Present my friendly salutations to Madame Dupont and to all the members of your family, & accept yourself assurances of my sincere & affectionate attachments.

TH: Jefferson

Good-Stay, near New York, *July* 26, 1800

To Mr. Jefferson
Sir,

After mourning your death as one of the greatest misfortunes that could happen to America and the world, and my heart added "to me also," I have been worrying today about your health.

About six weeks ago I informed you that my work on National Education in the United States was finished and that Pusy was putting it in order. I wonder if it can be sent to you by mail.

Since then I let you know how the said news spread by the newspapers had filled me with grief; with what pleasure I learned that it was false; and my opinion that such spiteful stupidity always benefits worth and virtue.

Lastly I informed you of what has been proposed to Pusy; and I asked you to let us have your opinion of the matter.

I believe that you are a planter and that it is now harvest time.

But if you were ill, I would beg you to have me informed. And tell us at the same time whether the manuscript on education can be sent by mail or in what way I can send it to you. It is now copied in a rather compact hand and comprises only about a hundred pages.

As always, my best regards to you.
Du Pont (de Nemours)

Monticello, *Aug.* 11, 1800

M. Dupont de Nemours
Dear Sir

In my letter by the last post I omitted to answer the question proposed in a former & repeated in your letter of July 26. whether your manuscript on education can be forwarded by post? it may; and will come safer through that than any other channel. Accept in advance my grateful thanks for it; and my efforts will not be wanting to avail my country of your ideas. Success rests with the gods.

...I rejoice to hear that you will stay chiefly at Alexandria. I shall then consider you within visiting distance. For tho' I suffered myself to consider as possible your meditated visit from N. York, in soberer moments I viewed the undertaking as too great for the object. Be this as it may I shall be happy to see you & to hear from you at all times and places. Present my respectful salutations to your family and accept assurances of my great & constant esteem.

TH: Jefferson

Good-Stay 24 *Auguste* 1800

Mr. Jefferson
Sir,

I gratefully acknowledge the receipt of your letter of the eleventh. Here is the book. Would that it were worthier of the subject and of the philosopher who asked me to handle it.

It is treated like a governmental memorandum [*memoire d'administration*], for it really is one: not like a work designed for the public.

There is nothing for *the reader*. I did my work only for the statesman.

May he accept my sincerely respectful affection.

Du Pont (de Nemours)

I see in the papers that Truxton is leaving and will do *the impossible in order to have a second fight with the Vengeance*. Whence comes this madness for killing foreigners and for getting one's fellow countrymen killed, when it is evident that both nations are reconciled or arbitrating?

And it is said that he hastened for fear of getting official news of an armistice.

What vain and unreasonable creatures most men are!

They would be quite otherwise if they had been properly brought up and if morality had become their religion.

My wife sends greetings. My children offer their respects.

If the heat in Virginia is much worse than it is here, I shall find it to be excessive.

I have sent my son to Alexandria to look for a suitable house. It will be there that I shall live most of the time.

We need a house in Alexandria and another in New York.

Good-Stay, near New York, *November* 8, 1800

Mr. Jefferson
Sir,

About the 20th of August I had the honor to send you *by mail*, as you said I might, my work on *National Education in the United States*.

I am beginning to fear that the postal service is no more careful here than it is in Europe; that your name and the size of the package aroused curiosity; and that after satisfying it, some one deemed it best either to keep or burn the contents: were it only because one is perhaps still unskilled in this art of the old world and will not likely be willing to attest to you through the disorder of the envelope and seal that public faith has been violated.

It may be too that you have not had time to read a rather long French manuscript, and that you did not want to write before reading it. I understand quite well that you have more than one piece of business to attend to, and that of education, which can occupy you only during your presidency, is not the most pressing.

Or again it may be that you have entrusted the book to some friend to translate into English, which I count on doing myself this winter if you haven't already had it done.

But let me know whether you have received it.

At last peace is here. Your high officials will have only good to do.

My best regards to you.

Du Pont (De Nemours)

Pusy is at work on reconnaissance and on projects for the fortification of New York harbor. He sends you his regards and my children their respects.

Washington *Dec.* 12, 1800

M. Dupont de Nemours
[Salutation dim]

I know, my dear friend, that you sent me, as long ago as August, the much-desired and much valued piece on education, which I read with great pleasure, and ought to have acknoleged it's receipt. But when I am at home there are so many delicious occupations of the more active kind that it is as difficult to drag me to my writing-table, as to get a horse, broken loose from confinement, to re-enter his stable door. I intended to have brought on the piece and left it with my friend Mr. Madison [who is associated] with me in the wish to improve the state of our education. But in the hurry of my departure, I left it at home. You say you propose to get it translated. But I believe it impossible to translate your writings. It would be easier to translate Homer, which yet has never been done. Several of us tried our hands on the memoir you gave me for the Philosophical society; but after trial, gave it up as desperate and determined to print it in French. At length our [election] seems to have a certain issue, notwithstanding the annihilation of the vote of Pennsylvania. When will your affairs lead you to visit this place? You may probably find here, one friend more than at any preceding period. Salutations of respect

& esteem to your good family, & to yourself [illegible] & happiness.
Adieu

TH: Jefferson

—Dumas Malone (ed.), *Correspondence Between Thomas Jefferson and Pierre Samuel du Pont de Nemours* (Boston: Houghton Mifflin Company, 1930), pp. 8-26.

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2. Extracts from du Pont de Nemours on National Education in the United States, 1800

1. Primary Schools

The United States are more advanced in their educational facilities than most countries.

They have a large number of primary schools; and as their paternal affection protects young children from working in the fields, it is possible to send them to the school-master—a condition which does not prevail in Europe.

Most young Americans, therefore, can read, write and cipher. Not more than four in a thousand are unable to write legibly—even neatly; while in Spain, Portugal, Italy, only a sixth of the population can read; in Germany, even in France, not more than a third; in Poland, about two men in a hundred; and in Russia not one in two hundred.

England, Holland, the Protestant Cantons of Switzerland, more nearly approach the standard of the United States, because in those countries the Bible is read; it is considered a duty to read it to children; and in that form of religion the sermons and liturgy in the language of the people tend to increase and formulate ideas of responsibility. Controversy, also, has developed argumentation and has thus given room for the exercise of logic.

In America, a great number of people read the Bible, and all the people read a newspaper. The fathers read aloud to their children while breakfast is being prepared—a task which occupies the mothers for three-quarters of an hour every morning. And as the newspapers of the United States are filled with all sorts of narratives—comments on matters political, physical, philosophic; information on agriculture, the arts, travel, navigation; and also extracts from all the best books in America and Europe—they disseminate an enormous amount of information, some of which is helpful to the young people, especially when they arrive at an age when the father resigns his place as reader in favor of the child who can best succeed him.

It is because of this kind of education that the Americans of the United States, without having more great men than other countries, have the great advantage of having a larger proportion of moderately well informed men; although their education may seem less perfect, it is nevertheless better and more equally distributed. But that does not mean that the general education cannot be improved. And if improvement is a possibility, it is a duty.

To begin with, children should be spared the labor of learning to read, by teaching them to read by writing.

Such a method is a very simple one, suggested long ago and very seldom tried. In schools, even the best known and most progressive in all other ways, it has been considered too great a change in method to put a pen in a child's hand before he could read perfectly.

Writing is taught as a separate study, to which children are forced after reading lessons have exhausted in them that youthful eagerness which urges them to instruct themselves.

[They have been wearied with rules and authority, and are given a still heavier task at the very moment when by a careful choice of proper books for their age they might have some pleasure and profit from the study of reading which has been so difficult. They have been given, as Montesquieu says, "work after work," or, rather, fatigue after fatigue. Sometimes they never outgrow a dislike for that sedentary occupation which, employed and distributed with intelligence, should become so rich a source of instruction and delight.

To begin the instruction of a child by teaching him to read is to forget that he prefers the use of his fingers to that of his brain; or rather that he uses his brain best by means of his fingers. He has an urgent desire to move, to act, to accomplish. He has confidence in an instinct rightly founded on many experiences. He has never learned anything except by struggling, running, touching, constructing. His hands, his feet, his eyes, his own power of observation, have already furnished him with many true ideas—physical and even metaphysical facts which fill his young brain and direct his actions. It is difficult for him, in consequence, to become merely a patient listener. The necessary inactivity is unnatural to his body, which nature is urging to fuller development; and it also irritates his mind, eager-not for words, particularly if he does not understand them—but for new things which he does understand. When he listens passively, he is controlled and taught by others; when he acts, he teaches himself. In the latter case he is freer, happier and more alert.]

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For a child to read is to listen and repeat; to write is to act and to make something from nothing.

To read is to remain in one place; to write may be accomplished in three or four ways—on the sand, with a stick; on a wall, with charcoal; on a board or a slate with chalk; on paper with a pencil, and at last, with pen and ink. There is less fatigue, more self-satisfaction; the variety of methods encourages more practice; the instruction is more firmly impressed and without ennui.

The art of writing, if taught at the beginning with a very little knowledge of reading, is much easier than that of reading taught separately. It is so easy to teach them together that all children might know them before leaving home, and arrive at school with those two branches of study already begun....

Our first duty, in the education of children, is to avoid interference with the natural course of their thoughts, not to exhaust their patience, to spare them effort and time which they might use in gaining real information, far more useful for their mental equipment than reading and writing, which are only *arts* intended to facilitate the knowledge of the *sciences.*

The science that will be most useful and necessary to them is arithmetic. They should be taught it by means of geometry, which makes it much easier to understand and much more interesting; in this way two important branches of science are taught at the same time by only one mental operation.

These methods of instruction save time, develop the intelligence instead of exhausting it, and give ample opportunity to impress on children those moral and physical principles which are the real objects of education and which are of vital importance to the man, his family and his country.

But for moral and physical instruction it is necessary to secure school books suitable for early childhood. At present no country has them....

Objects and methods of instruction.

School books for little children should all give elementary instruction in ethics, some of them in physics and mathematics.

It is wise and necessary, as to ethics, that when they leave the primary school children should have clear ideas:

On *liberty,* which should never interfere with the liberty of others.

On *property,* which is acquired by work, and may be transferred by exchange, sale, inheritance, or gift.

On *justice,* of which the first principle is respect for the liberty and property of others.

On the value of *mutual helpfulness,* and the sacredness of *agreements.*

On *benevolence,* which includes *sympathy* and *forbearance;* and the *repayment* to children, the aged and the infirm of the kindness which we ourselves received in our infancy when we were also feeble and helpless.

Everyone should realize that these *foundations of benevolence* are only *branches of justice.*

Concerning physical instruction:

Children should not be entirely ignorant of the main truths of cosmology, nor of the principles of agriculture and science.

They should have some information on the *natural history* of *animals* and of *common plants.* Such subjects are interesting at all ages, and they will suggest some ideas on vegetation, both cultivation and harvests.

In *hygiene,* they should have an idea of the causes that make air healthful or unhealthful, and the reasons why *work is wholesome.*

Such mathematics as may be taught in the primary schools should be easy to understand and of practical use.

Nothing is easier than to make this study a pleasure; it must be taught as nature herself would teach it without us, and as she has taught it to past generations.

Nature has never offered us an abstraction—only objects, *physical things,* that interest us and that we wish to understand.

Classifications, subdivisions, abstractions, are man's work. In no other way could physical study have been made wearisome and displeasing.

Our children are made like our first ancestors. Let them work by the same method. Help them to follow the natural road, to use their own intelligence, without demanding that they accept ours. Socrates never claimed to do more than to formulate ideas....

In America, where country dwellings are very isolated, it is important that the principles of *mechanical arts* should be widely taught, and that each family should have at least one well-informed member; for a trained mechanic is not always within reach....

The difficulty is not to discover how so many ideas or their permanent germs may be suggested to the minds of children from seven to ten years old, and may be retained and even developed after the lesson has ended; it is to know how to distribute such ideas so that those young minds may have a progressive development, always balanced, and which, if unchecked, offers constant novelty and never permits fatigue to dull the pleasure that instruction naturally gives.

When a child sees nothing new and learns nothing, he despises both his instructor and his work. The young and alert intelligence of pupils advances easily and that of their teachers usually grows lazy. We accuse students of indifference or stupidity when, unable ourselves to offer them material to strengthen and stimulate their minds, we force them back to games which their own development has taught them are unprofitable or to the amusements of their younger brothers, and so curb and dwarf their mentality, sometimes permanently....

To return to the schools we are contemplating for the United States:

While the study of history is most important and should be a part of every education, I am uncertain where to place it in the primary course. It is so extensive and so engrossing! It is so easy to listen to its facts, to keep them in one's memory and repeat them to others, with no mental effort and with no reasoning, that I fear that so luxuriant a tree, of which the branches have so many tendrils and which grows so rapidly, might crowd out all the others.

I would wish, then, that in primary schools history should be a reward and not a study: that books on history should be given as prizes to the best students. That, I think, with the natural attractiveness of the subject, would be sufficient to give some knowledge of it to all; for the pupil who has a prize will be proud of it, he will learn by heart the book that he has earned, and many of his friends will be eager to see this treasure which is given to the best among them. He will lend the book to his brothers and cousins. The reading will be voluntary; it will be a *recreation*, as history should be to all men who are not to be professors or government officials: and, for that very reason the book will be better read and better remembered. Given only to the older children of a primary school, and then as a prize for other work, it will not distract them from physics and mathematics, of which they will be learning such rudiments as are essential....

Let us find then what books we shall need to provide; for none of them exist.

We have seen that two kinds will be needed; one for study, another for prizes.

The first book must be the A B C book, which will contain in proper order the lessons and examples that the children are to write, read and copy until they write and read easily.

It should begin with such letters as form syllables that make little words of a kind interesting to a child....

The second book will be on physics and mathematics.

It should begin with *physics*, which is the great object of the curiosity of childhood; go on to *geometry* as the means of measuring physical objects; and then to arithmetic, the expression of measures.

Arithmetic, begun by geometry, is like reading begun by writing; it offers no difficulty because the *things* themselves are before one's eyes and it is far easier to explain, to understand the things one sees than to calculate abstractly concerning imaginary objects that one has never seen nor touched.

The book of physics and mathematics should also contain those principles of mechanics and the detailed ideas of physics of which the primer gave some indications.

This book will not be easy to do well. But the primer will be a hundred times more difficult.

For rewards and prizes.

We have explained that these should be

1. A chronological abridgement of history.
2. A collection of facts and anecdotes.

The first book could be composed by any intelligent man who can write with accuracy.

For the second the writer should have good judgment, sensitiveness, discrimination, theories based on the science of government.

For the two books of *instruction*, the requirements are very different.

The one in physics and mathematics, for children from eight to ten years old, is exceedingly difficult.

The difficulty of its arrangement (and still more for that of an A B C book, needed for the use of children of six, or at most eight years) is greater than one can easily imagine.

I only know one book that has the charm, the ease, the intelligence, the art of concealing art, that this kind of work requires. It is by Franklin and is called *The Way to Wealth*. It has been imitated in France by the worthy Mathon de la Cour *Le Testament de Fortuné Ricard*, but with little of Franklin's talent and is quite useless for childhood. The only objects of the *Testament* were to show the value

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nomy in expenditure, and the increase of interest and capital; o suggest the uses that can be made of several billions by a wise government.

Jean Jacques Rousseau worked for instructors, and for the application to instruction of the excellent maxim, *do not interfere.* Perhaps he pushed it too far, or his pupils hardly understood him; for of all the children educated by his method not one was willing to work, not one of them had been taught how. The art of believing oneself in the woods because one is trimming a bush, and the article on Emile's beans are the only two things in all that enchanting book, which would enrich our A B C book and which should be in it; while *The Way to Wealth* could be used almost in its entirety....

But the great difficulty is the proper use of all this material; there is no trouble in finding it. To write for children, to see from their viewpoint, to be pleasing without being too childish, and instructive without being tiresome, to remember always one's own youth, demands a clearness of mind, an exactness of logic, a power of imagination, an accuracy of judgment, a cheerfulness of character, that God does not often give to his creatures. Even if there were many men with such ability, most of them would prefer to use all their skill in pleasing the mothers, in gaining consideration from the fathers, in influencing their neighbors, in obtaining places in the government, or in attending to their own personal affairs and amusements. Each one believes that he owes all his energy to his family; in other words, to himself. A desire to serve other families is unusual, particularly when the service would be disinterested.

Such school books as are needed will not be written if the author is to be rewarded only by the knowledge of their usefulness. I admit to my shame that it is more than thirty years since I planned them, and at the request of the Grand Duke Leopold, I made an outline for the Académie des Géorgiphiles of Florence, fully intending to compete and take the prize; but I was never able to work seriously at it, and the attempts that I made from time to time were absolutely inconclusive.

How then can I venture to suggest to others a way of doing what I myself have failed to execute? My conscience tells me that there are many men who are more able than I.

The promise of fame and profit must be made to awaken the dormant ability of the most capable men in both hemispheres. They must be shown that they will stand among the great benefactors of mankind, and (though it is sad that it must be said to them) that they will also accomplish a task that will be of pecuniary benefit to them. For some able men are very poor and cannot give their time to even the most interesting work because it must all be employed for providing the necessities of daily life.

A work so necessary, so absorbing, and for which so few writers are fitted must be well-paid.

I would suggest giving *two thousand dollars* for the best primer;

And *eight hundred dollars* for that which most nearly approaches it;

A *thousand dollars* for the best book on physics and mathematics, suitable for primary schools;

And *five hundred dollars* for the next best;

Five hundred dollars also for the best chronological abridgement of general history;

The same amount for the best collection of historic facts and anecdotes;

And two years in which to prepare for the decision which shall be made in the first six months of the third year.

When good essays have thus been submitted, I suggest that they be printed, both those that have earned the prizes and those that seem if only in part to deserve special attention; and that prizes as large in amount as those already explained, and graded in the same way, shall be given to those authors who, in each of the four subjects, best combine the important materials. For I find it difficult to believe that the most practical will be found at once; and I consider the perfection of these treatises so essential, their faultiness so dangerous, that I would neglect no means of preparing wholesome nourishment for the minds of the young people who are the hope of their country.

I think that with such rewards and with proper care in adjudication the necessary books could be ready in four years, and a number of other ideas could be developed of which secondary schools or colleges might make excellent use.

But with my unhappy knowledge of the human heart, and my certainty of the extreme difficulty of the undertaking, I admit that I see no other way of securing good class books for the primary schools. And without such books, suitable for early childhood, I cannot see how, in any country, a good national education can be established.

There is cause for laughter and tears in the books that are now put in the hands of children. If a few among us have a certain value, and if the mass of mankind is not worthless, it is by the grace of God who [illegible] man an animal for whom justice has some attraction, and in [illegible]n the suffering of others inspires pity. But we do not owe it to the wisdom of our parents and instructors. . . .

The course of the primary school should cover three years, and may be prolonged if the master so augments the scope of the lessons that parents who are pleased with their children's improvement and do not wish them to go to the secondary schools are willing *to pay* for having their children continue beyond the three years required.[5]

But even so, there will be each year one-third of the pupils who have only the most elementary lessons. Another third will be those who, somewhat more advanced, can write and read fluently and use their knowledge for gaining real information, especially for acquiring ideas of ethics. The remaining third will study physics and mathematics—the most advanced part of the course in the primary schools.

Thus we have three distinct classes.

And there will be, there can be, but one master.

The school hours must be the same for all, so that the older children can take care of the little ones in going to and from home.

There results a difficulty that must be arranged. If children well advanced and eager to learn are forced to keep quiet and watch babies' efforts to draw letters and make little words, then they would be in the unfortunate position of elder children who ha [illegible]he mentality with which nature endowed them. And as eac [illegible] class becomes in its turn the highest, all the school, and eventually all the nation, would go through this retarding period at an age when progress is most vital; no one of them would gain the full growth that his physical and mental constitution seemed to promise him.

If the little ones were compelled when they had finished their lessons, to listen to the older children's recitations, of which they could understand nothing, or very little, they would be very noisy; or else the enforcement of silence and quiet would teach them to detest school and school duties. That would be a blunder which would make a true educational system impossible.

And if some of the children were sent out to play while the others were reciting (apart from the fact that such an arrangement would make school hours three times as long as the children could stay, and particularly those who live at a distance from the school) the excitement of the out-of-door game might leave but little eagerness for study.

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[5] Compare with Jefferson's educational plan of 1779.

Both dangers must be avoided.

For the sake of the children, we must not spare ourselves to make study as easy as possible. It is for us men—instructors, founders, legislators, administrators—to examine all difficulties in every detail, to weigh them, to conquer them, to force every one of them to serve us. The one that we have just recognized must teach us how to avoid delaying or discouraging a single one of our pupils and how to discover among them those whose spirit, ability and character point to greatest success.

There must be three separate rooms in each school, so that the classes can be quite apart, so that each of them can utilize every opportunity, and that there will be no time lost, no energy vitiated by idleness.

The master, of course, cannot be in all the rooms at once, but he is not always needed; it is sufficient that he should go from room to room as he thinks it necessary, and that work and good order should be continued in his absence.

How can this be arranged? By a substitute director.

Where shall he be found? From the class to be supervised.

And who? The most well behaved, the most decisive, the most advanced of the pupils.

From the first day of school the master should entrust to whomever he considers most trustworthy the authority to enforce silence while all are at work.

But very soon mentality, ability, individuality will assert themselves; those who excel the others will be recognized by their classmates and will influence the general development.

For the first month the master should appoint the supervisors.

But if he continue to do so after the children's opinions are formed, he will excite jealousy against the pupils. We must avoid so unfortunate a recompense for merit. Let us arrange so that each competitor and even those who are less ambitious may have a share in making the selection. At the end of each month let a ballot decide who shall be supervisor for the next month, and in this election the master's vote shall count as equal to three others.

We will also take from the ballots the names of the nine pupils who came nearest to winning the election, and they shall have, under the supervisor, nine leading positions, following the order given them by vote. The rest may remain on an apparent and consoling equality. Our classes shall have high stand pupils, but no low stand nor halfway ones.

in approve without blaming. We will not discourage the slow who sometimes have a better foundation than those who are precocious. We will not imitate the pedants who, if they had had as pupils Galileo, Descartes, Newton, Malebranche, Locke, Bayle, Pascal, Montesquieu, Leibnitz, Linne, Franklin, Jean Jacques Rousseau, and Voltaire, would have been quite sure to disapprove one of their students and have made him wear a fool's cap.

It is wise to give to children who show the proper temperament and ambition, the experience of a position of some authority and distinction.

It is still better to teach them all the pleasure of using their rights of citizenship, to select those whom they sincerely believe to be best and most competent. Those who do not win a place at the election will hope to do so some day, and will approve their own choice. The principle of obedience will be finer and nobler when they have themselves chosen the commanding officer. These children will eventually serve the State better because, having learned to exercise some authority themselves, they will realize the importance of respecting it always.

Every reasonable being,—the child is a little one,—who sees that his vote counts for something, feels a certain dignity to which he holds fast; he likes to show that he is of value. And he who is chosen by his classmates, his equals, cannot be considered a *favorite* of the master; he has more real authority; there will be less grumbling; the master will more easily maintain his reputation for equal justice, and true impartiality.

I am as eager to train the soul and the thoughts as the intellect: by them is the mind made honest, the morals pure and strong.

To consult the children on all matters on which they may have an opinion seems to me to be so good a way to form their judgment, to accustom them to decide for themselves and to reason, to give them character, and to strengthen their natural integrity, that I would not hesitate to allow them to vote on all matters, even for the distribution of prizes.

In the lowest class I would give *one* vote to each child; *two* to each in the middle class; *three* to the pupils in the highest class; *six* to the master; *nine* to each school inspector who takes part in the decision. For prizes in the middle class, *one* vote to each pupil; *two* to those of the highest class; *five* to the master; *eight* to inspector. And for the highest class, *one* vote to each pupil; *four* to the master; *seven* to the inspector.

We may be sure that the prizes are carefully given. Observe the

gravity of these little men carrying their ballots to the box, and their interest while the votes are being counted; and the devotion to the new officers which stirs them all; and the shame that would overwhelm the canvassers if deceit were attempted; and the uprightness, which will thus become a quality habitual from childhood and will lead to instinctive honesty; and the encouraging pride of those who come near to winning. When I was at that age, I would have preferred to have had one-third of the votes of such an election than the prize itself given by the masters alone without the votes of the pupils. I remember that one of the greatest joys of my childhood was a deputation of my comrades bringing me, from themselves and by voluntary subscription, *a hundred apples*, as evidence of their satisfaction at my success in a public examination. I was then twelve years old; I do not know myself to what extent this little incident has since affected my conduct, but I do know that it has influenced my entire life.

The number of primary schools.

I am asked how many primary schools there should be, and what they will cost.

There should be as many as there are good masters for—masters who will content themselves with such payment as the neighboring families will give each month for their children, and who, in consideration of this salary, agree to hold three classes in the same building and to teach them from the books authorized by the state government. In America families are so rich and so appreciative of the value of instruction that it will not be necessary to give a larger sum than this to the instructors of primary schools.

2. Secondary schools or colleges

We have seen how far into the study of science it is imperative to take those students who have pledged themselves to an education of culture, of business or the mechanical arts; and what type and amount of education society should require of its members. It is for the primary schools only that the state should decide what books are to be used.

The national feeling that will be established, the definite foundation that will be given to education, will suffice to prevent the professors in the higher schools from choosing any books of instruction or suggesting such forms of essays as would conflict with the methods of the primary schools and would displease fathers, mothers, legislators, and public opinion.

Secondary Schools are intended for those students who are being prepared for learned professions, and for those who, having sufficient e means, wish to find in literature an occupation that will be agreeable and lasting. The schools also serve to determine which students are capable of success in the highest fields of science.

The professors should be more learned than is essential for the masters of the school of the Hundred; it is less necessary to supervise the pupils; the success of each one depending on his own personal worth, he should be left free to choose the methods that best suit him. By this means there will be a rivalry among the colleges which will tend to improve the courses and the scholarship.

Circumstances must decide whether there should be a college for each county or for two counties or for three. That should depend on the population and the wealth, somewhat on the topographical situation.

In some cases, in order to encourage education in poor counties where poverty makes education even more necessary than elsewhere, the legislature may think it wise to spend a disproportionate amount of the state funds on a local college and leave only part of the expense to the county or counties in which the college is located. In other cases they may prefer to leave the whole expense to the counties.

Those are administrative affairs which do not concern us; our duty is to decide on the organization of the colleges, and what their courses shall include.

Sciences are the keys to the treasures of nature. Hands must be trained to use them rightly. A single day of an educated man of genius is of more value to the world than the labor of a hundred thousand average men for a year. But genius is rare; it must not be stifled. So soon as a child shows a spark of it, he must be cherished, and care must be taken that he is never refused such opportunities as may help him to become a light for the world.

If his family can give him higher educational advantages, their pride in him must be stimulated by providing him with such encouragements and honors as are suitable to his age and his ambitions.

And if his own family cannot, the larger family—the community—must adopt the child, rather than lose the great man into whom he may grow....

It would be unwise for the law to confer on the school inspectors the right to select from one or two thousand children of all kinds—studious and lazy, clever and commonplace—those of small means who to them seemed most worthy to be sent to the colleges at the expense of the state—that would be too arbitrary.

It would be better that from the one or two thousand pupils of the primary schools the inspectors should consider all those children who by their comrades' votes have received the highest prizes, and from those prize winners should select the student who has been most deserving in ability, in morals, in temperament, and that the financial condition of his family should not be considered.

And when it happens that the first among one or two thousand pupils is not in need of help from the government, I would give him the right to select from the other pupils of his district who have had the first prize and who may desire the state assistance, the one who shall take his place and have free tuition in the secondary school.

The highest honor will thus be given to the most deserving. Wealth, which should not help him to his position, should not interfere with it. The benefit will reach one of those who is worthy of it....

At the rate of twenty students a year supported by the state—the course of the secondary school being for seven years—one hundred and forty will be always maintained; seven in each college, if twenty are established; fourteen, if the State of Virginia is limited to ten colleges.

I would prefer the smaller number because, general and fundamental instruction being assured in the primary schools with their carefully chosen books, I believe that for literary and scientific instruction *quality* is better than *quantity*, and that sixty professors are more easily found than a hundred and twenty; especially as the sixty could and should be better paid; and thus men of ability will be most disposed to give their lives to professorships.

I hope that by careful arrangements of our classes we shall be able in seven years, with six professors, to teach the students the principles and the use of four foreign languages, and seven branches of study which will include many kinds of useful knowledge.

The four languages would be Greek, Latin, French, and German.

By studying the grammars of those languages all the students would learn much more of the grammar of their own language and would compare Greek, Latin, French, and German literature with English literature.*

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* This book was written for a nation in which English is the native language. If some of its theories should be adopted by the schools of France, I would advise that the English language be given the place that French may have in the schools of the United States. I do not believe it necessary in either country, to teach, *in the colleges*, Italian or Spanish, which are both only dialects of Latin and are easily read and understood by all to whom the Latin tongue is familiar....

in order that the study of languages may be less dull, that the intelligence of our pupils shall be trained as well as their memory, that a new language shall not offer them merely a stupid list of words differently pronounced, but that it may give them a new wealth of ideas, we must direct each professor of language to give, in that language, instruction in some branch of the science.

It is the fault of schools or instructors, if having studied a language, the pupil has learned nothing else. It is no more difficult, when one begins to write and speak a new tongue, to become familiar with it by using it in the study of another subject.

I think that the same professor could teach Greek and Latin. A year should be given to each language, and the first one should be devoted to Greek. It is much easier to learn than Latin, especially when it is studied first. It leads naturally to the study of Latin of which it is to some extent the parent language; while on the other side, a knowledge of Latin makes the study of Greek much more difficult and is influencing the decline of its study in European schools. Their spirit is different. Latin is hard, severe, nasal and insurmountably limited. Greek is smooth, rich, full of harmony; capable, from the happy formation of its words, of expressing every thought and of explaining all arts known and to be known. Young people who study Greek while they are ignorant of all languages but their native tongue will more thoroughly understand the principles of grammar; and whether they become statesmen, philosophers or poets they will have greater freedom, variety, rhythm and elegance in their language. Cicero admitted that his perfect knowledge of Greek had greatly helped him to become the greatest of Roman orators. *Graiis, dedit ore rotundo musa loqui,* said Horace.

To one who has not studied Greek, and Greek first of all, the scientific words necessary in the study of physics, medicine, mathematics, and even metaphysics, rhetoric and grammar, are so many enigmas of four or five syllables, and very difficult to learn. With Greek, one finds that the very words are definitions; they help to explain what one says and what one reads. Hence progress is far more rapid.

Since he must help his pupils to read with benefit and to criticise ntelligently all the best classic authors, the *Professor of Greek and Latin* will naturally be a *Professor of Literature*, whether he wishes o be called so or not.

After the professor of French has taught his pupils the principles of

that language, he should have them apply it to the study of moral philosophy, and thus he will become *Professor of Ethics*. That will not be difficult for him, since it is already customary to give English pupils *Telemaque* for the first French book that they are to study, and since there is no other language in which philosophers discuss essential truths with such beauty of expression. When he points out the gentleness and sublimity with which Jean Jacques and other philosophers describe the duties of man and the happiness that results from their fulfillment, the professor should not lose the opportunity to remind his pupils of the schoolbook from which they learned so much in the primary school and to encourage their patriotic gratitude to the government which, in their childhood, gave them their first ideas of right and wrong, and of which all subsequent studies can only be a natural development.

The *Professor of German*, who will point out that his language closely follows the Greek in its grammatic methods, although it is very different in its pronunciation, will use his rich and accurate vocabulary for teaching *logic*, the analysis of thought, the science of human intelligence; he will be *Professor of Mental Science*. There are many rather dull German and Swiss writers on this subject; and, comparing them with Locke, he will show the beauties and defects of both languages, the roots of which are common to both, and of which German is the more exact and English, while less elaborate, is more picturesque and more forcible. He will require of his pupils, or will make for them, translations into German of selections from Locke, who is best studied from selections, because in answering ancient prejudices, he explains too elaborately. While studying the language, judgment will be developed.

The fourth professor, instructing the fifth class, will teach *geometry*, including conic sections, in the English language; *algebra*, the tool and interpreter of geometry; the *physico-mathematical* sciences, such as mechanics, hydraulics, optics; the elements of civil and military architecture; navigation; and some essentials of drawing and coloring for maps, plans and architecture. Perhaps he might even be able to include as a form of recreation some knowledge of drawing men and animals, in accordance with illustrated treatises published in Europe explaining geometrically the correct proportions as shown in nature.

The sixth class, taught by the fifth professor, will study *chemistry, physics, and natural history*, including only the general principles of zoology and botany. The professor will succeed best if he illustrates eory and its developments by philosophic and informal talks on the different natural sciences which are all only branches of one science.

And last, in the seventh class, intended only for those students who have been through the six lower ones, and entrusted to the sixth professor, are taught:

The *law of nature*, of which the principles already outlined in the primary schools, have been developed in the class of moral philosophy and which is in reality a science of very limited extent;

The principles of *political economy*, which are a derivation of the law of nature and will call for very little time or effort from the student;

History, of which the study with every detail demonstrates the wisdom of the laws of nature and the truth of political economy;

Geography, as concerning history;

And, to crown all, *national law*, by which I mean that which concerns the Constitution,—not at all the knowledge of the legal profession which at present seems to me to need reforming in America, probably by legislature, and to have nothing at all to do with a rational education.

We have planned for six professors in our secondary school, or our *college*. There are no more than that in the *great college* of William and Mary at Williamsburg; but I do not see how we could do with a smaller number, nor how we could have fewer studies.

I am inclined to doubt whether six professors for the six or seven classes and ten branches which we have considered will be sufficient, especially if some of the pupils live in the college—which would be necessary for those who are supported by the state, helpful as contributing to the fund for their support, and very beneficial to discipline. For disturbance in schools always comes from outsiders who bring with them bad habits and insubordination.

But if the college receives boarders, and if it has the success for which we hope—if a large number of citizens send us their children—there must be a *Principal* who will have economic charge of the house, who will have a general supervision of both professors and students and of the necessary servants. The *Principal* must be a man who will feel for the students of all classes and ages a paternal interest, who will consider them and treat them as his children, will listen to their grievances, adjust their difficulties, comfort their sorrows, strengthen their courage, study their needs and their happiness even more than their education.

The *Principal* might possibly be one of the professors, but it is far more important that he should be a man well informed in all sciences, all languages, all literature, that are taught in the college; *a pentathlon* better educated in every branch than the individual professor himself, able to give good advice to everyone, and subordinate to no one.

The *President* of the United States should have ministers and should guide them all; he should not himself be a minister. There should also be under the professors at least two *assistant professors*, who will take the place of a professor in case of his illness and who may be expected to fill vacancies, though that need not be assured to them; they should also *superintend* the work done out of class, see that order is maintained during recreation and in the dormitories, and have all responsibility for the conduct of pupils out of classrooms.

These last duties should not be entrusted to an elected pupil, for the necessary qualities that would make him fit for the duties are not evident and external as a capacity for work. At this point the supervision must be of a kind that one boy would not accept from another; it must be individual, and discriminating, and beyond protest. The position would be concerned with situations where natural temptations becoming stronger every day would bewilder an immature judge.

This supervision at all times is indispensable. The normal family of ten to twelve children has two supervisors, the father and mother, of whom watchfulness is demanded by the strongest and gentlest sentiments of nature. A college, which is an artificial family of a hundred children or more, cannot avoid the same responsibility.

It would be unwise to ask the professors to assume these important responsibilities, though each of them should be willing to cooperate with the supervisor when he sees the need of his help. But under ordinary circumstances, they have enough to do in preparing their lessons, in fitting the lessons to the characters and uses of their pupils and in adjusting their courses to meet the abilities of the more or less advanced pupils. After every period of recitation the professor must have time to think of the next one and time for thought that he may classify his ideas, improve himself, enjoy for a time the solitude, half-lazy, half-studious, that every literary man craves as a result of his labor. A professor should be a brilliant scholar who, while occupied by education and constantly observing its development, is quick to see faults in existing methods of instruction, to select necessary school books, and to decide how they shall be used.

If our professors were allowed to become *day-laborers*, having their always on their hands, they could accomplish none of those duties which are so important to their pupils and to general education. Those who appoint the professors would not wish them to be so overworked that vexation, fatigue and monotony would soon exhaust their ability.

The *Principal*, having no classes, exercising a general authority and free to dispose of his own time;

Professors, who have no responsibility except for the instruction of their pupils;

And *assistant professors* who live with the pupils during their time out of class, and who, in emergencies, can take the place of the professors, seem to me to be the necessary officials.

I do not know whether such an organization exists in the college of William and Mary; but if there is not, I am quite sure that in that college there are some matters that do not work as smoothly as might be wished by philosophers, scholars, and statesmen.

Even by giving the professors two assistants to help them outside of the class rooms, there will be some difficulty in arranging so that the few professors whom we are considering can instruct pupils of varying ability in all the branches of study that we think indispensable.

Six professors, seven classes, ten courses, twenty sciences, and more than forty methods of study, to advance steadily without confusion, without interruption, without delay—that is no small matter!

And it is for us to anticipate, to calculate, to decide how the work is to be done, for it is not enough to say: Such and such a course shall be adopted, such and such a science shall be taught. It is not enough to accumulate elements, especially elements mixed with laziness, ambition, arrogance and vanity, and to say to them *extricate yourself, Chaos*. Chaos cannot extricate itself. If we have not considered all the difficulties of execution, if we have not in our minds and even on paper every detail of organization, we have done nothing. A general who orders a march in several columns, should have counted the steps of each corps, should know at what hour his infantry, his cavalry, his dragoons, his scouts, his artillery, his provisions, his baggage, will each be at a given place; how they will be halted there; how they go on again; and how much time must be given to each in accordance with his distance and the obstacles of the road. If the general forgets the slightest difficulty, there is a catastrophe.

We shall therefore try to indicate the order of studies and the daily arrangement of time in our college.

We will suggest a schedule as we think it should be when it is in full activity. It is with that end in view that everything must be planned from the beginning.

We will point out afterward a gradual way of reaching that end.

But, before starting on these details, we have two observations to make.

The first is that it must be remembered that the course will cover seven years, and it must be so arranged that the studies in the last years will not tend to forgetfulness of those subjects studied earlier. That could not happen in our old colleges, because in them five years were devoted to a fairly good course in Latin and one to a very imperfect Greek; then a year to rhetoric, which was only a prolongation of those two courses, and one or two to philosophy, which at least, in France, was nothing at all.

In our plan, on the contrary, we want real knowledge and on many subjects. We must therefore so distribute the studies that when we have finished, the first subject and all the others will be as distinct in our memory as the last.

Our second observation is to assure our young people that in providing assistant professors we have not proposed to take from the students the pleasure they enjoyed in the primary schools of selecting the best among themselves.

Each class in college, as in the primary school, will help to award the prizes, and every month each class will elect its head. In every election each pupil shall have one vote, the assistant professor two, and the professor three.

The student who is head of his class, but for purposes of study only, will for one month, supervise all work done in the absence of the Professor; but will himself be under the direction of the assistant professor.

And, those points understood, we will give a schedule for the work of all classes.

We have entered on this schedule only the work that is to be done in the class-room. It is intended only to indicate how the professors can best use their time; how the different studies can be managed simultaneously without interfering with each other—indeed with benefit to each other if the Principal is a man of ability and is careful, in general conversations, to point out and discuss the bearing of one study on another and to start the pupils on the road of the philosophy of science.

en classes, before and after them, there will be time for what a d tasks, when the pupils work, study, learn, experiment, by themselves. That is the individual work which is done by each class under the supervision of the pupil who is head of the class and who is himself superintended by the two assistant professors who go from class to class. The first of the two will have four classes under his inspection and the second three. But each of them may, in case of need, enter the class-room usually supervised by his colleague and give such orders as he may think wise.

At five o'clock in the morning in summer, six in winter, the pupils should be properly dressed and in the general assembly room. They will wear their hair short and will comb it themselves. The assistant professors, who will superintend their dressing, will be sure that all the pupils wash their mouths, their hands and their faces—which is very necessary for their health and for the preservation of their teeth. A rising bell should be rung a quarter of an hour before the assembly.

A prayer shall be made by a pupil, head of his class. All the heads of classes shall have this duty in succession, each one reciting the prayer in a loud voice one day in each week. All the college, including the Principal, the professors, instructors, pupils and servants should be present and should repeat the prayer in a low voice....

This prayer should be so worded as to be acceptable to all religious opinions and to offend no one, in order that no parent may object to hearing it repeated by his child. It should be inspired by *The Lord's Prayer*. We will offer one as a suggestion. *

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* Our heavenly Father!
May thy name—pronounced with gratitude, love and respect—be our consolation and our strength.
May our will be submissive to thine and may our actions obey thy wisdom as the stars follow the laws ordained by thy goodness and power.
Give us this day our daily bread. We will try to deserve it by work done for others as well as for ourselves.
Keep us from bringing on others sorrows that we are unwilling ourselves to bear.
Help us to be always ready to offer others the kindness that we want shown us.
Teach us to protect animals and plants in imitation of thy benevolence.
May the realization of thy goodness give us strength to resist temptation and keep us from all vice.
Accept our repentance for our faults. Grant that it may not be useless. Give us opportunity and ability to redeem them if there is time, or to atone for them as best we can, and in thy mercy teach us to forgive those who have offended us, and pardon us in our turn.
Help us to bear inevitable sorrows; may our trust in thee teach us to bear them patiently in the hope of a happier future.
We thank thee for allowing thy children the comfort of offering their prayer to thee.
So let it be!

After the prayer each class shall go to its own room and under the direction of its head shall finish the *tasks* of the previous day. At seven o'clock the class will be taken over by the assistant professor and from him by the professor.

Breakfast will then be served and will be followed by recreation until eight o'clock, when the classes will separate for recitations to the professors, except the class in Latin which will recite in the evening.

The professor will have an hour to examine the *tasks*, each signed by the writer, and he may begin the recitation by praising or criticising the papers as they deserve.

After the morning lesson there will be a half-hour period of recreation. Then a half-hour of work for classes that are to be reviewed on their previous studies, for which the professor will have arranged with the head of the class or with the assistant professor.

The other classes will have two hours of work under their head and the assistant professor. This work will be on the lesson that they have received in the morning.

Dinner will be at one o'clock. It will be preceded and followed by prayers, for which a suggestion is given in the foot-note. * Not more than a half-hour should be spent at the table. After dinner there will be recreation until three o'clock.

From three o'clock until half after four, class work will be resumed under the supervision of the heads of classes and the assistant professors; the work will be principally the preparation of the *tasks*.

From half after four till five there will be recreation and time for lunch.

From five to seven will be the evening session in which the professors will explain the difficulties that were met in the morning's lesson and will thus help the pupils to prepare the *tasks* which they resent, neatly written, at seven o'clock the next morning, to the assistant professor.

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* *Prayer before the meal.*
Our heavenly Father!
Bless to our use the nourishment which thy Providence grants us.
We do not receive it from our work alone, but because of thy goodness and from the work of our brothers.
Keep us from intemperance which would make us less able to repay them, and help us to be worthy of thy benefits.
So let it be!

Prayer after the meal.
Our heavenly Father!
Who hast ministered to our need, accept the homage of our gratitude, and grant that it may help us to minister to the needs of others.
So let it be!

In the evening class the professor will allow the pupils to do some of the work by themselves. This class will accomplish what in the schedule we call *class work*; but this work, done under the supervision of the professor and sometimes with his help, will be more [illegible] table than a new lesson, and will teach the head of the class hov [illegible] ect the class when it is in his care. The evening work will last [illegible] f after seven. The morning lesson will last until half after ten, r [illegible] s that are not obliged to be in session from eleven to one for t [illegible] it of students from the higher classes who return to the lower c [illegible] r review.

It is easy to see the importance of these reviews of subjects studied earlier in the course.

As each pupil has but one year for each language, or each subject, our students will not be perfectly educated in any branch; and they would entirely forget a study which they had finished if they were allowed to drop it for the rest of their time in college. But during the year following any course they will be required to take two lessons a week with the class that is studying that course—a kind of review which will impress it on their minds.

And in each year thereafter they will take one lesson a week in each subject, which will keep them on the alert and prevent forgetfulness.

They will be obliged, in their studies, as statesmen are in their labors, to have all their knowledge ready and to have one set of ideas constantly reanimated by another, by using them to illustrate each other. These little men from ten to seventeen years old will in this way become familiar with those methods of life and work which older men must follow and they should develop all the character and talent of which their minds are capable....

Will the plan of public education which we have offered be a very expensive one?

Even if it should be, that would be no reason for rejecting it. Of all the things that one can buy, knowledge is the one that will most surely be worth the price....

Because we shall have established good primary schools with excellently written text-books, colleges carefully planned, and very thorough special schools, it does not follow that the American Republic has assumed the power or the right to claim for the State, the Ruler, its delegates or anyone else in the world, the exclusive privilege

of instruction. Above all let us respect the rights promised in the Constitution....

The particular committees and general council of public education.

I have said much about the *Committees of Education* and indicated many of the duties with which I think they should be entrusted; but I must explain more clearly how I wish these Committees to be formed, and what extent of authority they should be given.

I think that the legislature of each of these American Republics should select, in whatever way it thinks best, a committee of six or seven members to administer public education within its own State.

The members of the Committee of Education need not be Representatives or Senators, but if any such are particularly qualified for the position, they should not be excluded. The Legislature should choose the commissioners of education as it pleases, from its own membership or from outside. They should be chosen for seven years, after that period one should retire each year, but should always be eligible for reappointment.

In each State the Committee of Education appointed by the Legislature should supervise all the national instruction; appoint the Principals of colleges; give its approval to professors and assistant professors; dismiss them, as well as the Principals themselves; keep informed of all that is being accomplished; preside, by one of its members or by an authorized Commissioner, with the municipality and local public officers, at the distribution of prizes; present to the Legislature every year an account of the work of colleges and schools; publish the names of pupils to whom prizes are awarded; suggest, in the form of a petition, such laws or appropriations as may be necessary for education. The Committee should also inspect the free schools, which may not open without its consent, after submitting their plans, their books and papers; and it may close them if their principles become dangerous or their methods improper. Finally, the Committee should select one member to join in forming the General Council of Education of the United States; he may be a member of the Committee or not; may even be a member of Congress, or not.

This General Council, composed of as many members as there are States, should administer the special schools; appoint their four Principals; approve the other professors; remove them; direct the National Library and the Museum; keep in correspondence with the Committee of Education of the different states, in order that every year it may make a report to Congress on the situation and progress of education in the whole of the great American Republic; and should suggest to Congress, always in the form of a petition, whatever it may believe helpful for the advancement of knowledge. The whole educational system should be directly or indirectly in touch with the legislative body and the administrative power. The Government should be everywhere to protect everyone.

The General Council of Education should be presided over by one of its members elected for three years by the votes of a majority of his colleagues, confirmed by the Senate and always reeligible.* ...

May these ideas, explained more rapidly and less carefully than I could wish, satisfy in part the intentions of the excellent citizen who has asked me to write them! May they pay a part of the debt of friendship that I owe him, and for the hospitality that his country has offered me!

At Good-Stay, near New York,
June 15, 1800.

—B. G. du Pont (trans. and ed.), *National Education in the United States of America.* Translated from the second French edition of 1812 (Newark, Delaware: University of Delaware Press, 1923).

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[*] It was a great pleasure to the citizen who thought out these plans in 1800, when in France the Counseil de l'Université was instituted.

Pierre Samuel Du Pont de Nemours 1800

A French Plan for the National University of America

Pierre Samuel Du Pont de Nemours (1739–1817) was a student of natural science and medicine before he became interested in political economy, particularly the French school which he named "physiocracy." He served various French governments and from 1772 to 1774 was secretary of the Council of Public Instruction in Poland. In 1783 he aided in the negotiations with Britain which led to the treaty of independence for the United States. Du Pont participated actively in the political upheaval preceding the French Revolution and was a member of the States-General in 1789. However, his conservative views ultimately led to his imprisonment in 1792 and forced his emigration to the United States in 1799. The following year Thomas Jefferson asked him to prepare a plan for national education, and although it was never adopted in the United States, it became part of the French educational code.

Du Pont returned to France in 1802 and promoted the sale of Louisiana to the United States. He became vice-president of the Paris Chamber of Commerce and in 1814 assisted Talleyrand in restoring the Bourbons to the French throne. He was appointed secretary general of the provisional government and made counselor of state by Louis XVIII. Du Pont was forced to flee when Napoleon returned to power in 1815, and he again settled in the United States. The plan for American education which Du Pont prepared in 1800 included the excerpt below on higher education. This plan was the first major proposal for a national system of education in the United States prepared by a foreign educational consultant.

We have until now used the word University to describe as a whole the schools founded by the Government in which the study of sciences, begun in our colleges, is carried to a higher development, and other branches of knowledge are taught for which there has been less preparation.

And we have thus used the term, because it was for the establishment of a University that we were asked to write this treatise.

But the noble and scholarly man who so graciously asked for it, did not mean by the word University only a place for instruction in the highest sciences. He positively excluded from his project any classes for such accomplishments as could be studied without the help of a public institution.

The name *University* comes from Europe and implies the claim of our great institutions of learning, that they introduce their students to the universality of human knowledge.

These *Universities* of the old world were or are divided into four departments.

1st. The Department of Theology, which was never the universal theology, or morality founded on the knowledge of God, on the proofs of his wisdom and goodness, on the duties which he imposes on men by the physical constitution that he has given them and by their relations to each other and to other animals; but only the theology of the dominant religion of the country.

The Universities of Salamanca, of Paris, of Oxford, are very different in their Departments of theology.

2d. The Department of Law. There are taught in France the canon law or papal law, and the civil law of the Romans under their last emperor, but little or no French law.

I do not know whether law is better taught in England, but from the amount of trickery that can be accomplished by the civil law of England, and which reaches even to the United States, I think it would be wiser to use all the powers of philosophy, morality and justice to simplify the law itself, rather than to waste the powers of youth in its study. Unfortunately the complications and obscu[illegible] [illegible]s and their application ofte[illegible]s called *a good business*, and men who have learned this *business* and live by it, and because of it are frequently elected to the Legislatures, become, almost in spite of themselves, decided enemies of reform.

3d. The Department of Medicine. That includes a great number of interesting sciences, which, when they are absorbed by minds formed for the study of nature and disposed to respect its laws, are a wonderful training for the intellect, and are pro-

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Pierre, Samuel Du Pont de Nemours, *National Education in the United States of America*, translated from the second French edition of 1812 and introduced by B. G. Du Pont (Newark, Delaware: University of Delaware Press, 1923), pp. 121–147.

foundly useful to humanity by the knowledge they give of illness and the opportunities to relieve, console, encourage and help those who suffer. The knowledge of how to heal is still in the hands of God. English physicians, masters and models of the American doctors, while otherwise able scholars and very learned, seem to be ignorant of that important fact. They too often operate, and their patients die more frequently.

4th. And last, the Department of Arts, where mechanics are not taught, nor hydraulics, nor drawing, nor painting, nor sculpture, nor architecture, nor music:

But *Latin*, as thoroughly as a dead language can be taught;

Greek, rather poorly, except in the universities of Scotland and some of Germany;

Latin poetry, or rather, the rules of versification; poetry is not taught, *nascuntur poetae;*

Rhetoric, so aptly defined by Montaigne as *the art of making large shoes for little feet*, is, of all arts, the one most certain to spoil one's style.

They add to rhetoric, to distort the mind, *debating*, under the name of logic, with the stupid and barbarous principle that any proposition may be both attacked and defended: *quidquid dixeris argumentabor*.

However, all our great men have overcome the misfortune of having gone through these studies, as some vigorous constitutions survive the abuse of bleeding, of opium, of kermes, of emetics, and of calomel.

Above these two extinguishers of intelligence there is a third, an unintelligible theological gibberish called *metaphysics*.

And at the end of the course, in the last months of the last year, they talk a little of *geometry*, casually of *physics*, and of *astronomy*, but in such fashion that the students know much less of them than our pupils of the primary schools.

After having taken what are called degrees in these four Departments, one is supposed to possess universal knowledge; and there was a time when one held proudly to the proposition *de omne scibili*.

Our *University* will be different.

It will include our *primary schools*, our *colleges*, and our *special schools*. For all these institutions will be branches of our public education. And the special schools will be only the summit or the completion.

I would not therefore give the name *University* to the special schools, though it may have a useful side; namely, that of adopting accepted standards, and of convincing Europeans as well as Americans that youth can be as well taught in America as in Europe.

It should be provided by the law concerning education, that the *General Council* and the *Committees of Public Instruction;* the *special schools* for the most advanced studies; the *colleges*, of which the object is chiefly to develop literary and scientific men; and the *primary schools* which will give the most important knowledge to all citizens—shall together constitute the University of North America.

A young man who had gone through a primary school, college and the special schools would be a *scholar of our University*.

This should be defined clearly and precisely, as must always be done in matters of legislation, and as nearly as possible in everything. Nothing is more unfortunate, particularly when it has to deal with matters of education where it is so necessary to be exact in the choice of expressions, than a meaningless word or an ill-chosen one.

Let us consider now the special schools that should be established at Washington City.

There should be, it seems to me, four schools:

One of medicine;

One of mines;

One of social science and legislation;

One of higher geometry and the sciences that it explains.

I do not see any reason for their being dependant on each other, nor of their having any connection except that they will be in the same building, where there will also be the public library, the museum, the botanical garden, the quarters of the General Council of Education, and the philosophic society.

This palace of science seems to me to be one of the monuments with which the eighteen States would wish to embellish their capital.

We have seen that the State's pupils, chosen to be sent to the special schools, have decided on their professions and have prepared themselves to study for them by a longer or shorter period of post-graduate work in the college.

Those who wish to study medicine will repeat the work in chemistry, physics, natural history, and ancient languages. That will require three years.

Those who wish to study mining must do their preparatory work in the class of geometry and in those of natural history and chemistry. Two years will be sufficient.

Geometry and algebra will occupy those who are interested in astronomy, navigation,

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shipbuilding, or higher mathematics; and it is possible that they may be prepared in one year, though two may be necessary.

Finally those who would be members of the bar, or study the science of government, should apply themselves to the classes in natural law, national law, history, political economy, and languages ancient and modern. They will need three years.

When they arrive at the special schools, they will be worthy of receiving lessons and capable of understanding them.

The four schools being directly administered by the Council of Education, they do not need a general *Principal;* but each of them should have its own, who will select his colleagues, and will explain to the students in what classes they are to begin, in what order and with what purpose they are to go to other classes; also which subjects they should review, and when.

Let us examine the necessary number of classes.

School of Medicine

It will have five classes:

The first of anatomy;

The second, of animal economy and pathology. The professor of this class will have the title, rank and authority of *Principal;*

The third, of surgery and child-birth;

The fourth, of materia medica and pharmaceutical chemistry;

The fifth, of botany.

Young men who do not intend to study medicine but wish to know more of natural sciences may join the classes of anatomy and botany. But no one shall be accepted as a Doctor of Medicine without having passed successful public examinations in all five classes.

The Professor of Botany will direct all work in the garden and will take his pupils for walks in the country.

The Professor of Anatomy will give several lessons on comparative anatomy, which will impress on the students the anatomy of man. Beside the work in his own amphitheatre, he will direct and supervise the experiments of each of his pupils out of the class-room; and as they improve he will have each of them in turn demonstrate in the amphitheatre, in his presence, for the instruction of their fellow-students.

The *Principal* and the Professor of Surgery under him will have charge of the hospitals and will take their pupils to them, warning them of the dangers of having patients near together in a hospital; and that care must be taken to make complications of diseases less frequent and less severe by filling the rooms with fresh air and by placing the beds far apart. When one builds in a locality where it is possible to have all the land that is necessary, a hospital begins with a very great advantage. It should be possible at Washington City and the sea board cities of America to require hospitals only for sailors without friends or acquaintances, and to care for others in their own homes.

The medical professors shall be authorized to take one of their pupils when they visit patients who have sent for them; but never two pupils at once, and always the same one to the same patient. For a sick man does not object to seeing a consultant with his doctor, but a new face might distress and harm him. For this same reason, if the physician has found his pupil useless during the first visit, he should not take him again.

All of our pupils will have had at *college* at least two good courses of theoretical and practical chemistry. With the help of a class in pharmaceutical chemistry it will be easy for them to apply those principles to materia medica and to pharmaceutics.

These students of medicine will be educated men who, as post-graduates, reviewed in college their courses in Greek, Latin, chemistry and natural history. They will not be held back in the medical school by constant reviews, which are necessary at college for inattentive pupils, whose memories are quick but not retentive; but we have already advised that of their own accord, after consulting the Principal and the professors, they review any courses in which they are most interested. Anatomy, pathology, surgery—each demands more than one year of study for those who wish to do more than talk about it; and our students must be able to use their knowledge and help suffering humanity. They will have time enough. A man who wishes to be a physician should give his whole youth to preparation; for until he is thirty years old he will not inspire much confidence. In the meantime he should learn to deserve it; a patient's faith in his physician is one of the most powerful remedies.

We have placed the class in botany at the end of our medical course, as a recreation and relief; we feared that if it were studied earlier it would be a dangerous distraction and amusement.

The study of botany is very healthful and very entertaining; while that of anatomy, although most interesting, is depressing and unhealthful—it means overcoming much that is abhorrent. Surgery, which demands that one forget the sympathy inspired by the cries of pain and the repugnance of dipping one's hand in blood, requires a courage not easily attained. The lovers of Flora find it hard to leave her laughing valleys and delicious woodlands to return to the altars of pain and the temples of death.

Moreover, it has been observed that few botanists wish to become physicians, unless they were so before. But society does not need a large number of professional botanists. They are like great mathematicians: two or three of the highest rank, five or six of the second, are sufficient. It is not so with physicians, if they have philosophic minds, if they do not pretend to cure everything, if they do not insist on giving drugs, if they know natural history, if, like Hippocrates, they can use and purify air and water, they can accomplish much for the state and are the best instructors of practical philosophy, of enlightened benevolence. We must not let them sacrifice the utility of the fruit to the charm and beauty of the blossoms. We must not train our youth for his own amusement—*non sibi, sed patriae.*

School of Mines

I have no desire that the United States should give much thought to gold mines, which are very rare and happily are unknown in that country. But coal mines, indicated, not far from the coast, by immense beds of micaceous schist, and by a multitude of valleys which were formerly bays situated in the beds of ancient lakes and now dried up; copper mines, lead mines, above all iron mines, seem to be numerous there and of excellent quality. They require, therefore, serious attention.

And in a country where the population is not great compared to its immense territory, where the price of labor will probably be high for two or three centuries, these mines can only be worked when science and intelligence overcome the difficulties of labor and expense. The temptation to work them exists and will increase. It must be so managed that it will not be ruinous.

Under these circumstances a school of mines seems to me to be necessary.

This school should have three classes:

One of mineralogy, of which the professor shall be the *Principal* of the school, and shall nominate the other two to the Council of Education.

The other two professors will teach:

The first, docimastic [the science of assaying minerals] chemistry;

The other, subterranean geometry and the machinery that may be necessary for mining.

These three studies will be grasped easily by pupils who in our colleges have learned some idea of natural history, and have had a good training in chemistry and thorough preparation in elementary geometry and mechanics.

However, we shall require of them a year for each course in the school of mines.

We believe that they will then be ready to understand a mine and to direct its exploitation with economy and intelligence.

School of Social Science

The school of *social science* shall be limited to two classes:

The first will be under the *Principal* of this school, who will select his colleague. The Principal will teach the general theory of government; that of internal administration and political relations; the law of nations, statistics, colonization. This will be the *school of statesmen.*

The first principles of it will have been studied in childhood in the books of the primary schools and continued in college in the class of ethics, as well as in the courses on history and political economy.

But in the special school the students will not be limited to general maxims, nor to outlines of history; they will examine in detail the strength and the interests of different nations, their sagacity, their errors, and the consequences that follow. By using political arithmetic, explained with thoughtful criticism, they will learn not to accept figures on the population, culture and commerce of a country from directories, almanacs, worthless books on geography, the haphazard or prejudiced accounts of travellers; nor even to depend on statements that seem more authentic and are quite as misleading, such as official financial reports, which never allow for waste and suppress secret transactions; nor the statements of the records of the custom-house of which the clerks cannot and will not report fraud, collusion, contraband, and who have no knowledge whatever of the shipments of silver, gold, precious stones, jewels, and compact merchandise like lace.

The pupils will be taught to connect every fact with others that relate to the same subject; to balance them, to judge one by the other; to determine the truth between two exaggerations, one of excess and one of diminution; and to put facts together with sagacity so that gradually the mind will arrive at something that is very near the truth. It is surprising to find how very accurately one can obtain definite information by this method on matters that were absolutely hidden under a chaos of statements and contradictions.

Political truths demonstrated by facts are no more convincing to the trained mind than they were without demonstration; but they are much more imposing to the multitude. It is important that the members of a government shall add the weight of erudition which impresses the public to that of reason which only affects philosophers; and that by the force, the depth, the fluency of their discussions, they can, in legislative bodies or executive councils, repulse or suppress thoughtless assertions that might lead to dangerous situations. It is not enough in political combats to be courageous and to be right; it is necessary to be well-armed and able to fence.

Another branch of this great science, a branch that is most important to a country like the United States, which has behind it three million square leagues of wild and uncultivated land, is that which concerns colonization; the art of persuading, explaining, conquering by kindness; to establish by means of honesty and by carefully planned labor increasing happiness, uprightness and success for the new nation; the art of enriching others and one's self by advances made with apparent but well-considered lavishness.

I do not say that this last branch of social science is as yet fully grasped and perfected; but the rudiments are known and the *Western Territory* gives unlimited opportunity to test its principles by experience. Organized groups are beginning to appear there, like grass in a forest. It would not be difficult to learn to sow and cultivate them like plants in a garden.

I think that the work of this class should continue for two years; and as the pupils can do much of it by themselves—reading, extracting, criticising the works which the Principal-Professor suggests—I think they need a lesson only once in two days. They are to exercise their discrimination more than their memory.

This Principal-Professor will hold the class on Monday, Wednesday, and Friday for the pupils of the current year, and on Tuesday, Thursday and Saturday for those who are in their second year. The intermediate days will be for the work of the pupils themselves; in this science above all it is necessary not to *think* but to *know*, and to develop by one's own intellectual effort and talents and by the finest perceptions of one's own mind.

The other class of *social science* will be devoted to the *civil and criminal* law of the country.

But I most urgently advise that law shall not be considered permanent law until every effort has been made to find the source of the reasons and methods for prolonging litigation, which multiplies feuds, which chills friendliness, which checks reciprocal advances of great value in a country still very bare of population, and which forces on the nation a burden that is detrimental even to its treasury. I implore that before everything else the source of these evils shall be stopped or at least diminished by definite laws, by simple rules of procedure which can always hasten the end of a law suit.

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If all trials were decided by chance--by throws of dice, justice would be done half the time.

But in a nation that is generous, thoughtful and honest and where judges are elected, judging is never done by chance. Therefore any plan that will bring about greater promptness in the process of law will be a good one.

When the complication of formalities, the facility of quibbling, and the piling up of *illegalities*, often by collusion, which involve a review of the whole affair, have affected three hundred law-suits, it may be that one of them has been somewhat better judged; but the delays occasioned to the other two hundred and ninety-nine have done more harm than can be offset by the perfect decision in the tree hundredth.

But it is not true that complication of formalities, facility in quibbling and discovering illegalities, can ever lead to a wiser decision.

Any honest and intelligent man can judge a short trial; when a suit becomes complicated, it needs eagles and angels.

Why is America so obstinate in imitating everything English?—and particularly the things that England herself rightly considers mistakes in her government, and which she would have reformed long ago if they had not been bound up with the interests of a numerous and powerful corporation?

Why does not this daughter of thirty years pride herself on improving on her mother?

My dear Americans, revise your *civil law* and do not let it be taught with the *authority of the State* until you have made the laws and the processes as good as you know how.

As for your law concerning impeachments for crime, you can scarcely alter that.

School of Transcendental Geometry

This school will be devoted to the highest geometry and to those ordinary sciences that depend on it.

There will be five classes:

One of *transcendent geometry* [all mathematics beyond Euclidian geometry]; the professor of this class will have the duties and rights of Principal of this school.

One of *astronomy;* One of *hydrography* and *navigation;*

One of the *construction* and *rigging* of ships;

One of *engineering,* both civil and military, and for artillery.

The names of these classes is sufficient indication of the knowledge that the third will have gained from the second, and that the three lower ones will gain from the first.

As it will be the professor of the first class who will find his colleagues, and nominate them for the approval of the General Council of Education, he will require their cooperation. He can give the course such an administration that its pupils will have a valuable training and will not deteriorate to the methods of the ordinary worker.

We have now in France the most wonderful construction for the hulls of battle-ships and we owe it to one of our greatest geometricians, *Borda,* who was chief of staff to d'Estaing, in the war for the independence of the United States.

It is said that the best battle-ship in Europe is the *Conception* which *Gauthier* built for Spain on Borda's principles.

And the two best frigates are the *Pomone* and the *Méduse,* of which Borda himself directed the construction at Brest; they have both, unfortunately, been taken by the English. He built us other excellent vessels.

It is a great misfortune that he died without having applied to the rigging those calcualtions and improvements which he so successfully applied to the ship itself. But one of his successors will do it.

As to *engineering* for civil and military construction, no nation is in such need of canals as the United States, and most of their ports have no means of exterior defense.

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The Cost of Four Special Schools

I shall not include in this expense the price of the buildings, for I consider them a public monument for the embellishment of the capital, and I suppose they will be built by the Government for the special schools and all other establishments relating to science.

The public library should not belong to the schools, but it should be at their service and chosen principally on the advice of the professors.

We need, therefore, in estimating the expense account, only consider the salaries of the professors and some other slight costs.

There will be fifteen professors, of whom four will be Principals.

I do not think the Principals should be offered less than *one thousand dollars* salary, or the other professors less than *six hundred* dollars.

Their salaries should place them in a rank above the professors and even the Principals of the colleges; for the public, which judges very superficially, always believes that a man is paid in proportion to his value.

So the four Principals will receive. . .	4,000	dollars
The other eleven professors.	6,600	
A porter to clean the rooms.	200	
Other expenses	300	
Total	11,100	dollars

At this price alone we would not have Principals and professors worthy of the positions.

We will give them here, as in the colleges, contingent fees.

And in order to be able to give the professors and Principals whom we wish to engage for our schools, an idea of the income they may expect, we must make an approximate estimate as we did for the Principals and professors of the colleges.

These calcualtions are suggestive and cannot be absolutely exact.

The students in the special schools are, like those in the colleges, of two kinds—the ones chosen for their abilities, to be educated at the cost of their States; the others, at the expense of their parents or themselves.

We have supposed that the State of Virginia will send each year ten students at the expense of the state to the special schools; that would be one from each college.

If the other states send students in the same proportion we shall have, allowing for the varying populations of the states, *seventy-five* pupils each year whose expenses at the schools of the Republic will be defrayed by their own States. So that in ten or twelve years and thereafter, there will be about *three hundred,* the enrollment depending upon whether they have selected courses requiring five years, or four, or three.

The students supported by their parents or themselves may amount to twice or three times as many; for there will be two or three times as many young men anxious to enter lucrative professions which require the higher education, as there are State pupils who deserve that education at the public expense; and as students of any age will be received at these schools, many grown men will follow the courses for pure love of study.

The students will receive from the State that sends them a pension of *two hundred dollars,* of which *one hundred and fifty* will be given to them for their food and other personal expenses, *fifty* will be given to the professors—*forty* to the one in whose class the student is working and *ten* to the *Principal* of the school.

Those who are in the Principal's class will give him the whole of the contribution.

Each student will choose the profession that he wishes to adopt and, in consequence, the school that he wishes to enter, but while he is in that school he will follow the advice of the Principal as to the order in which he will enter the prescribed classes.

The students whose expenses are paid by themselves or their families, will pay *one hundred dollars* a year, of which eighty will be for the professor whose course they are following and twenty for the Principal of the school.

When they are in the Principal's class, the hundred dollars will not be divided.

We will not repeat the statements we have already made in explaining the salaries for the colleges; it is enough to say that this arrangement will assure to the professors and above all the Principals of our special schools much larger incomes than the most distinguished scholars can hope to earn in other countries.

This excellent position will be reached by degrees, but even at the beginning the terms will be generous.

At first there will be no State-aided students and it would be unwise to expect more than a hundred and forty or a hundred and fifty each year for the first years, divided according to their choice among the different schools.

For the first year it will be necessary to open only the four principal classes and two dependent classes—they will be the classes of *anatomy,* Animal Economy and Pathology, Mineralogy; *docimastic chemistry,* Social Science and Transcendent Geometry. The other classes will not be opened till the second, third, or fourth year as they may be needed.

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This precaution—which may be demanded by the requirements of instruction, though it may not be for the interests of the treasury of the institution—must be observed: no professor shall begin with less than *fourteen fundred dollars* and no Principal less than *two thousand,* and their incomes shall increase each year for ten or twelve years. At the end of that time, the least important chair in our special schools will be worth *four thousand dollars or twenty-one thousand francs* to the professor; some will offer half as much more and the four Principals from *forty to fifty thousand francs* each.

Such incomes will make it possible to choose from the foremost scholars of all countries in selecting professors and Principals for our special schools. The ambition of every learned man in the world will be that he may one day attain to one of the chairs. Washington City will become the Bokhara, the Benares, the Byblas, the Cariath-Sepher, the city of knowledge. Men of the highest reputation will be assembled there as professors; perhaps Europeans will not be considered properly educated unless they have studied in its schools.

Such is the advantage that Athens once enjoyed; today it belongs to Edinburgh and Gottingen. To obtain it we would only need to secure the most illustrious scholars of Gottingen, Edinburgh, and other scholastic cities, promising them a brilliant future that can be attained only by the perfection of their knowledge and that can be secured only by sustained preeminence.

Our professors will form the nucleus of

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an admirable Philosophic Society. Engineering will do wonderful things in a country where it will be so tremendously rewarded. It will make therefore its most powerful efforts and will urge forward all other sciences. We shall have increased knowledge by giving it a worthy home. We shall have done well for America and for the world.

An Address
Morrill Allen
1827
Allen Danforth: Plymouth

"We are almost every day presented with demonstrations of the truth of the assertion that "education is power - physical, intellectual, and moral power. It elevates, expands and enriches the mind; cultivates the best affections of the heart; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyments of time, helps to train up the soul for the bliss of eternity."

See especially pgs. 8, 9, 10 and 11 for discussion of the relationship of experience to education......

A statement of educational philosophy which recognizes the central role of the individual child; school answers to parents.

1. This is a practical philosophy — and a good paper. Perhaps an early forerunner of Dewey?
2. This is the first paper which acknowledges the routine competence of children. It encourages education to proceed in accordance with the child's experience.
3. Also discusses the role and responsibility of schoolmen to children and the role of parents in regard to school functions. The school is finally answerable to parents.

AN

ADDRESS

DELIVERED AT PEMBROKE,

IN PRESENCE OF
THE SCHOOL COMMITTEE, THE
INSTRUCTERS, THE PARENTS, AND THE CHILDREN OF THE SEVERAL SCHOOLS
IN THAT TOWN,

JANUARY 6, 1827.

BY MORRILL ALLEN.

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace.—*Psalm* 144. 12.

PLYMOUTH
PRINTED BY ALLEN DANFORTH.
....
....
1827.

REV. MORRILL ALLEN,

The School Committee of the town of Pembroke, having attended the Address you had the goodness to deliver this day on Early Education, request a copy of the same for the press.

KILBORN WHITMAN,

Per order of the School Committee.

Pembroke, January 6, 1827.

ADDRESS.

A discourse on the importance, the objects and the means of a good early education, is now expected by this assembly. If it would be easy to select topics for discussion, which might give greater scope to the imagination, it would be difficult to select those of higher interest in the view of affectionate parents, of patriots and philanthropists. The respectability and usefulness of men in this world depend chiefly on early education; and their prospects beyond the grave are brightening and hopeful, or gloomy and discouraging, according to the sentiments imbibed in the days of youth and the consequent course of conduct. The objects of education embrace the interests of time and eternity. Hence the solicitude which wise and good men in all periods of the world have expressed on this subject. Hence the numerous injunctions on parents delivered by divine command to train their children in paths of knowledge and virtue. The most important political blessings, and even covenant privileges, it appears, have depended for their continuance, from the earliest ages of the world, on the care and diligence of parents in the education of children. The reason assigned by God himself for the animating promises to Abraham and the steadfastness of the covenant made with him, was "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord." In the numerous exhortations to the Israelites to remember the divine dealings towards them, to keep alive the history of the judgments and deliverances which they had experienced, we find the following directions in substance, often repeated. "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house and upon thy gates; that your days may be multiplied and the days of your children in the land, which the Lord sware unto your fathers to give them as the days of heaven upon the earth." Passing from the Jewish to the Christian Scriptures, we find in them numerous fervent exhortations to instruct children, to restrain their excesses and guide them in right paths. These exhortations are not addressed exclusively to parents, they are addressed to men of every age and profession. One express purpose for which virtues are inculcated on young and old, is, that others may perceive what is demanded of them, and take lessons of improvement. As children are susceptible of strong impressions and guided more by examples than persons of mature age, we may reasonably conclude it is for their benefit, as well as personal purity and improvement, that young men are exhorted to be sober minded and fear, aged men to be grave and temperate, sound in faith, in charity, in patience, and aged women to be in their behaviour as becometh a profession of godliness. In the sacred writings we are presented with interesting and awakening views of the importance of early education. We are assured, that the well educated child will rise to manhood in honour and usefulness, and descend into the vale of age with serenity and good hope; we are also assured that the neglected child—the child abandoned to the indulgence of its appetites and passions, will bring shame and reproach on its parents, and woful misery on itself. These assurances of scripture accord with the testimonies of experience on the subject. We behold the idleness and ignorance of childhood continually maturing into the most degrading and destructive vices of manhood. Those unhappy beings, who are subjected to the discipline of penitentiaries, are generally men who received not the salutary discipline of a school in their early years. There is no occasion for us to extend our views to the untutored sons of Africa, or to the Asiatic Islands to discover the importance of imbuing the minds of children with knowledge and the sentiments of virtue. The appearance and prospects of the best educated and worst neglected children in our own country, and even within the region of daily observation, will form a contrast which must carry conviction to every considerate mind. We are almost every day presented with demonstrations of the truth of the assertion that "education is power—physical, intellectual and moral power. It elevates, expands and enriches the mind; cultivates the best affections of the heart; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyments of time, helps to train up the soul for the bliss of eternity."*

It must be an unnatural parent, or one destitute of enlightened and praiseworthy views, who does not wish to give his child an education, that will qualify him for useful pursuit, for profitable inquiry and reflection. In this land of distinctive literary privileges, it is hoped, no parent can be found who had rather indulge his offspring in degrading pleasures of sense, than oblige them to travel the paths of knowledge. We, who now stand in the honourable and responsible relation of parents, shall soon retire from the scene of action; our children will be advanced to our places; they must assume the care and government of households; they must take the responsibility of educating another generation; they must take a part in the government of society, in the appointment of legislators and magistrates, and perhaps fill themselves elevated and important stations in church and state. Can we think on

*President Humphrey's Address

the duties that lie before them, and feel any thing like indifference concerning their qualifications to discharge them? Can we think, without extremely painful emotions, on the growth of a son in ignorance, exposed to every vice that degrades the human character, exposed not only to ruin himslef, but to interrupt the order and well-being of society? No, we cannot. The best earthly hopes of declining years are centred in the virtue, respectability, usefulness and happiness of our children. We wish them a pleasant passage through the world and a blessed immortality. With solicitude, then, we should inquire, what we can, and what we ought to do for the purpose of producing so happy results. Our affection, our good wishes and even our prayers for children may not be expected to promote their welfare without other exertions for their benefit. In unwearied attentions and labours we must guard and promote the health of their bodies, form their minds, and impress on them good sentiments. To give precise rules for the discharge of these parental duties would not be practicable; there is so much difference in the constitutions and dispositions, if not in the mental powers of children, as requires variations in their regimen and discipline. There is, however, always danger that parental affection will grow excessive, and grant indulgencies in ease and the gratification of the appetites inconsistent with a state of vigorous health, and with much advancement in mental improvement. Action is the vanguard of strength.

Children whatever may be their prospects in life should be inured to bodily exertion. It is best for them to be engaged a part of every day in some useful labour; this will be a mean of qualifying them in later life, either to act or direct. If they do not engage in labours, their attentions should be directed to amusements, which will cost them, at least, as great exertion. Much exercise in the open air and in all varieties of weather, with simple food, will invigorate both body and mind.

Exertions to form the minds of children should extend further than placing in their hands suitable books and providing for them good instructers. The parents, to whom children express their feelings with the least reserve, and propose the various questions that are prompted by their curiosity and inexperience, should critically watch the opening of the mind, and, if possible, discover in what current the thoughts are inclined to flow; if in a current consistent with innocence and usefulness, they should not be opposed, but rather encouraged and assisted. When what is termed the bent of genius is freely indulged it makes the life of a child pleasant, and often leads to eminence in his profession. The numerous questions of children should be heard with patience, and answered with a view to their improvement. *One of the biographers of the illustrious Washington states that when that unequalled man was a child, he often accompanied his

*Weems.

father in the garden and proposed many questions on the subject of vegetation, and seemed particularly anxious to discover a reason for every appearance which attracted his notice. The father was a discreet man and disposed to cherish in his son the love both of gardening and of letters. For the purpose of engaging the admiring attention of his son, the father placed a number of seeds in the earth in such form, that when the young plants sprang up they presented in a very legible manner the name George Washington. The inquisitive lad viewed the plants with astonishment and employed much time and many questions to investigate the cause of what at first appeared to him a phenomenon. This expedient of an affectionate father, adopted chiefly for purposes of amusement, is supposed to have been at the foundation of that habit of critically examining a subject in all its parts, and then making up a judgment, which, in after life, so eminently distinguished the revered Washington.

There is in almost every child an innocent and laudable curiosity. A judicious indulgence and direction of it to useful purposes may produce very great and salutary effects on the future character.

A reasonable indulgence of the curiosity of children will have a tendency to establish habits of industry, which are of indispensable importance. Let them follow inclination in the choice and pursuit of innocent amusements; let them exercise their strength and ingenuity in attempts to imitate the works and arts of men. If their little houses, walls, fences and the implements of their operations should occasionally impede more important movements and disfigure the yard of the taller mansion house; or, if the dams, constructed for the admission of the miniature wheels their imitative powers frame, should sometimes obstruct the course of water to an injurious extent; we should remember that in these exertions they are forming habits of activity and qualifying themselves for more useful labours; perhaps they add something to the fund of knowledge already possessed in the arts of mechanism. But, if nothing were to be gained beside habits of engagement, these would prove an ample compensation for all the trouble occasioned us by the imitative exertions of children. It is patience in application that conquers the most formidable difficulties in the pursuit of knowledge, and in every pursuit of human life. That wonder of the age in which he lived, Dr. Benjamin Franklin, owed his distinction more to persevering industry, than to any extraordinary natural powers.

Some writers have considered the indolence of mankind as the whole cause of the very imperfect and faulty manner, in which the duties of the various stations and professions in life are discharged. There may exist another cause equally operative, and which it is not so difficult to remove. In consequence of neglect in attending to early biases, and obliging children to follow the wishes of parents, rather than the dictates of natural genius,

it may be that multitudes are misplaced in society and subjected to the herculean labour of carrying their ships into port against both wind and tide. The man, who is placed in a profession, to which his natural powers are not adapted and his inclinations never chose, must pass a life of slavish toil and still do all his work badly.

The natural genius of a child ought to be regarded in the selection of books for its perusal. An aversion to reading and the pursuit of knowledge is frequently produced by confining children to books, which contain nothing adapted to their taste—nothing which they wish to understand. There are some books of a corrupting tendency, which it would be desirable to collect and burn; but, as this cannot easily be effected, some discretion, on the part of parents in the choice of books, should unquestionably be exercised. In this, as in every other decision, the more liberal we are, while we touch not the region of licentiousness, the more useful we shall be. Books which countenance vice and bad passions, books which are filled with finely written discourses and highly wrought imagery about nothing, should not be put into the hands of children; it would be well for adults also to refuse reading them. With these exceptions, any books are safe and those which command the most attention may best advance the improvement of children.

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GENTLEMEN OF THE SCHOOL COMMITTEE:

The services, you are performing for the benefit of schools, are very intimately connected with the good character and happiness of the rising generation. The duties which you have to perform are numerous, and, some of them, those of delicacy. The friends of good morals and of learning hope you will persevere in your exertions without weariness, and discharge the most delicate duties without making too large sacrifices to individual feeling, that you will proceed with the fixed purpose of promoting the general good of those for whom you act. If your affairs are attended with no present emolument, they are honourable, and a conscientious discharge of the duties of them will give you multiplied cheering hopes. Many of these hopes you may live fully to realize. You may behold a large portion of the children, whose minds you are now labouring to form, advanced to mature age and acquitting themselves with honour and usefulness in the family and larger society. Many others, nourished with knowledge and goodness by your providence, will rise up, when your bodies shall have mingled with dust, and pronounce your exertions blessed. Accept, in the name of the people of this town and of all the friends of a rising generation, a tribute of gratitude for your passed labours in the cause of education. We hope, you will hear with indulgent feelings a request to continue a work, which has been commenced with so good prospects of success, and may you finally receive ample and abiding reward with the faithful of the earth.

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PARENTS:

In addressing you it is natural for me to advert to the peculiar advantages enjoyed in this favoured community for giving children such educations as will secure both their virtue and usefulness. Without possessing ourselves much of that substance, which governs in all earthly interests, we can place our children in situations where they will be restrained and guided by good examples, and instructed in every branch of knowledge necessary to their usefulness. In our publick schools, which the wealth of the whole community supports, we enjoy a privilege which must, unless gross neglect on our part should prevent, always keep the great mass of people here far in advance of those states where education depends altogether on individual providence, or the charity of the most distinguished philanthropists. The many salutary effects, that have resulted from the system of schools in this Commonwealth, are a just foundation of strong attachment to the system. The fact, that governors of some other states, in their communications to their respective legislatures, are recommending the adoption of a similar plan, should excite us to renewed exertions to render our system increasingly effective; lest our glory should presently be seen departing south and west, and we should stand exposed to the reproach of judging our offspring unworthy of improvement, and rejecting against ourselves the counsels of wisdom. An ample provision for the support of schools, the assiduous labours of an intelligent committee in the appointment of able and virtuous instructers, in furnishing children with suitable books and encouraging improvement by frequent visits, will prove almost useless without attention and care on the part of parents. Our children consider us as their best friends; if we are indifferent in the cause of their education, they will certainly conclude it is a thing of no great importance to them; if we speak disrespectfully of any of the arrangements in relation to schools, or of the characters and conduct of instructers, they will think it justifiable to manifest contempt, and to cherish tempers utterly inconsistent with improvement. We must exert ourselves to carry into full effect the benevolent views of the legislature and the generous labours of the committee, or our schools cannot be in the flourishing state demanded by the privileges we enjoy. The first object of care should be to keep children constantly in school, that they may enjoy every advantage of its exercises, and never by remitting attendance interrupt general order. We are apt to think too lightly of occasional absence. The loss of only a few lessons places a lad behind his classmates, and tends to depress and discourage him; it produces confusion in his mind concerning the order of exercise and what is expected to be performed. The example is a pernicious one; for where absences are frequent and numerous both master and scholars will grow confused and no exercise can be well performed. Our next object should be to support the government of schools; for this purpose we should repose a generous confidence in the judgment of instructers, and speak of them, in presence of children, as unquestionably disposed to do what is proper and as preferring in every instance "mercy to sacrifice." In all cases in which we are obliged to delegate power, it is a duty to cherish a reasonable confidence that it will be exercised with discretion. With respect to a school master, if our confidence is abused, there cannot be a worse procedure, than to disclose all our excited feelings to children and spoil them in attempts to disgrace him. If at any time there should be just foundation of complaint against a master, disclose it to the committee by whose authority he acts; at their request he must retire. In this way we can remove all unsuitable instructers without giving children the destructive notion, that a school must be regulated according to our particular views of propriety, or it is worthless. When children go from parents with heads and hearts filled with lessons of instruction for him, who is appointed to instruct them, when by parental conversation they have become fixed in the belief that the particular kinds of punishments, inflicted in their respective families, are the only proper punishments of the faults of children, it will be as impracticable for any man to govern them well and promote their improvement, as it is for a minister of religion to preach to the edification of a congregation, when every individual composing it, is determined to hear his favourite psalm, doctrine and interpretation, or to hear nothing. We can prescribe for our children a course of conduct, which every instructer will approve; but as often as we undertake to point out to them how their instructer ought to proceed, we enter on delicate and extremely dangerous ground. Leave masters to be guided by their own judgments. If we trespass on their rights, and prevent them from proceeding in a course of independent conduct, we destroy their usefulness, and at the same time encourage in children tempers, which will mature in their unhappy preparations for scenes of riot, confusion and mutual recrimination.

Parents should animate their children in the pursuit of knowledge by disclosing various ways, in which it can be usefully and honourably applied. They should encourage and assist them in their studies, especially when any signs of despondency are discovered. The great influence of the parent over his child ought to be invariably directed in aid of its instructers, and of all the measures pursued with a view to its improvement. We should speak in our families of the publick examinations of schools, as highly important, and urge vigorous exertions in preparation for them. It may be that I am now recommending as a duty what some parents consider as useless. And if some of the violent objections against the law relating to schools, under which we are now acting, have met their eyes, possibly they may think it wrong to give the least countenance to exami-

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nations. A writer in a public paper in want of a better subject, or not disposed to discuss a subject which could not be illustrated in a long catalogue of objections, has pronounced the law of schools burdensome and useless, and called loudly on the legislature to repeal it without delay. As objections, whether there be just foundation for them or not, often produce great influence on some minds, it may be proper here to make a few remarks on the leading provisions of the late law concarning schools. The first distinctive provision requires every town to choose annually at least five persons as a school committee; it is made the duty of the committee to examine the literary and moral qualifications of instructers, and to visit the schools often for the purpose of discovering with what propriety they are managed. Under the former law the minister in the town where a school was to be kept was made the judge of the literary qualifications of an instructer. By the present law this trust is committed to at least five men; this must be an improvement, if the truth of the adage be admitted, that in a multitude of counsellors there is safety. In consequence of improvements, which are continually making in the methods of instruction and class books, a minister in his old age will be an inadequate judge of the qualifications of instructers; school committees are officers of annual election and every wise town will appoint the best qualified men.

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The former law, as might have been reasonably expected from the structure of it, had become an object of very extensive neglect. The disordered state of numerous schools demanded an effort for their benefit. Our legislature have done what appeared to them proper, and the plan they have adopted ought to be submitted to a fair experiment. We shall discover a powerful motive to comply with the provisions of the present law, in a comparison of schools in towns which obeyed the former law, with schools in those towns which neglected it. In places where due attention has been given in providing qualified instructers and in regular examinations, schools are in a state of advancement in knowledge, which is gratifying to the most enlightened minds. The President of the United States, on his late visit tothis land of his birth and early years, consented to accompany the committee in the city of Boston in the visitation of schools. He afterwards expressed to a friend the pleasure which he experienced, and remarked that many of the pupils in the high schools in Boston possessed more classical knowledge, than the greater number of the graduates of Harvard University at the period of his own graduation. A testimony like this from so high and revered authority, to the excellent condition of schools in the city, should excite us to imitate the measures, which have been attended with so happy and wonderful effects.

Another provision in the existing law requires committees to furnish schools with suitable books.

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This it is said will subject people to needless expense, and is a tyrannical measure. Who, inquires the scrupulous parent, exulting in an ideal liberty, has any right to select books for my children? If this point should be tamely yielded, next there will be men appointed to choose professions for our children and even a religion. Distrustful parent! let not thy apprehensions grow tormenting, till there be something like the shadow of a foundation for them. The choice of school books is a trust which you have always delegated. Heretofore instructers have selected the class books, and nearly as often as instructers were changed, new orders were presented for books. Some school houses were filled with a motley mixture of books, and yet there was no supply for regular instruction. By the present method of selection, there will ultimately be a degree of uniformity in school books, which will save some parents an abundance of expense. If there be negligent parents, who have been in the habit of sending their children to school without books in expectation of their improvement, and who now consider it a hardship to be required to supply them; we can only say of these parents, that they desire good without the expense at which it must be purchased. If there be poor parents, who cannot purchase books for their children, it is both benevolent and for the general interest to supply them at the publick expense.

We admit there are some burdens attending the observance of the law; but the burdens fall chiefly on the committees appointed to carry it into effect, and it is hoped that desires of benefiting the rising generation will animate them to endurance. In this place I hope the labours of the committee will be made pleasant by the readiness of parents to do what is proper, by the assiduity of instructers, and by the obedience and improvement of scholars.

INSTRUCTERS:

In whatever view we consider the interesting subject of early education, our thoughts are directed to the office, which you now fill, as elevated, honourable and highly useful. On your examples, counsels and instructions, in measure, depend the moral character, the intelligence and welfare of a rising generation.

"Momentous trust! to nurture and to bring
A nation's glory from the budding spring."*

The office of teaching should always be filled by men of unspotted lives as well as enlarged understandings. Some of the first and most lasting impressions on the minds of children are communicated through the eye; they cannot be formed to the love and practice of virtue by the maxims of men whose lives are manifestly contrary to virtue. Consider, my friends, that you are now situated on a hill and cannot be hidden; be as solicitous to have all your conversation and conduct chaste and good, as you are to administer correct instruction. It belongs not to your duty

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*Populous Village.

to instruct your schools in any distinctive scheme of the christian religion, and you should cautiously avoid doing it, because various denominations place children under your care, and would justly consider it offensive for you to censure their particular faith in the instruction of their children. But all your deportment should manifest a deep reverence of the authority of God; the fear, the love of God and obedience to his commands, you can inculcate on children in consistence with the views of every denomination of christians. You will do wisely in commencing and closing your schools every day with the reading of a portion of scripture, and with a few expressions of reverence for the Almighty and dependence on his paternal care and goodness. If some of you be young and modest men, who feel not equal to the composition of a publick address to your Maker; take a book on devotion and read a short prayer, or read in scripture the form of prayer our Saviour taught his disciples. This course would be unspeakably better than neglect of the service. Devotional exercise is so incumbent on man in every period and pursuit of human life, that no business can be well performed without it. Reading the scriptures as a book of religious instruction and devotion is, in my opinion, the only proper use that can be made of them in school. To make the sacred volume a class-book will unavoidably produce that sort of familiarity with its contents, which will lessen the respect of children for its precepts. They will be led to view it as a book designed to aid them in acquiring the art of reading, rather than one containing the rules which ought to govern their whole lives. Be mindful, that order is heaven's first law; and whether you are engaged in religious or literary exercises, oblige children to comply with established rules. If possible accomplish the purposes of order and decency in mild methods, but fail not to accomplish them. A disorderly and confused school is a nuisance in a neighbourhood; it is a fruitful nursery of evil habits; it is a cage of many foul beasts and birds.* Your duties demand undivided attention. Be vigilant, be circumspect, and distinguished success may crown your labours; you may become happily instrumental in forming many sons and daughters to the love and practice of wisdom. The sight of a circle of children of different ages and sexes produces in the mind a very interesting association of ideas. In this circle we look with hope for candidates to fill with honour and usefulness our places in society. Here we behold future virtuous matrons guiding their houses with discretion; masters of families walking before their charges with perfect hearts; patriots and philanthropists exerting all their powers to do good; magistrates, legislators and wise christians. If some clouds intercept the brightness of these hopes, they arise from the dangers and temptations peculiar to childhood and youth. In every exertion we make to fortify our offspring against

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See Rev. xviii. 2.

dangers and temptations, we add something to the strength of our animating hopes concerning them.

CHILDREN:

In submissive behaviour, in cheerful obedience to commands, in a constant and zealous pursuit of useful knowledge, in the observance of truth and justice, in the preservation of personal purity, and in a solicitous remembrance of your relation to God, fulfil the good hopes of your parents and friends. The wise improvement of time, diligence and strict virtue in this period of life will insure future respectability and usefulness. Receive instruction, grow in knowledge, cherish good sentiments, and the blessings of wise men with the blessing of God will attend you.

My hearers: we all have a deep interest in the subject of early education. In proportion as this is promoted, whatever is beautiful and attractive in society will rise and flourish. Let all children be trained in paths of knowledge and virtue, and the next generation will experience a happy exemption from many evils which now are suffered. In the next age intemperance, one of the leading sins and greatest scourges of the present, may cease, or become a subject of so general abhorrence, that no apology founded on the circumstance of intoxication will be admitted in extenuation of other crimes; in the next age there will be, we devoutly hope, so general a diffusion of knowledge and correct sentiments, that unprincipled wretches will be unable to discover any advantages in attempts to hide guilty countenances under the veil of angry passions. We would anticipate for our children all the blessings of the peaceful and busy village, where the young returning from the labours of the day do not collect in the streets, and march up and down with the hideous noise and threatening attitudes of Goths and Vandals; nor creep about a neighbourhood gleaning tales of slander for their more guilty parents to retail; but where the young retiring from labours engage in pleasant and useful conversation, in reading and reflection, or in imitation of David take up their harps, sooth and rest every disquieting passion and cheer the ———————— on his way. We would hail so happy an age; may the salutary rays of it bless our children, and their children to the latest generation.

Essay on the Subject of Education

1805
T. Collier & Son: Lithchfield, Mass.

"The restraints that a good education imposes on the mind, have a powerful tendency to guide us in the paths of duty.

"The Education and care of Children are first committed to parents, and then to instructors; but they should ever bear it in remembrance, that there is great danger of impressing on the opening mind, wrong ideas, and incorrect principles."

1. Defines the educational role of parents and instructors in education.
2. The most original expression concerns the "in loco parentis" notion which serves as the foundation of American educational thinking -- especially about elementary school.

*Anon.

ESSAY

on the

SUBJECT of EDUCATION;

together with a few

Propositions, of a Practical Nature,

To be adopted by our respective Churches,

for the purpose of

Promoting Moral and Religious Knowledge among
the rising Generation.

Written at the Request, and published by the Desire of
the *South Consociation of Litchfield County.*

Litchfield:

Printed by T. COLLIER & SON, two doors West of the Court=House.

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AT a Meeting of the SOUTH CONSOCIATION of *Litchfield* County, holden at *South-Farms,* on the first *Wednesday* in *June,* A. D. 1804.

VOTED, "That the Rev. I. Williams, A. Chase and E. Porter, and Deacon James Morris, be a Committee to make a report to a future Meeting of the Consociation, what measures may be adopted, more effectually to promote Moral and Religious Knowledge among the rising Generation."

To the *South Consociation of Litchfield* County, couvened at *Watertown* on the first *Wednesday* in *June,* A. D. 1805.

REVEREND *and* BELOVED,

We your Committee, pursuant to appointment, submit the following ESSAY, on the subject of EDUCATION; together with a few Propositions, of a practical nature, to be adopted by our respective Churches, for the purpose of promoting Moral and Religious Knowledge among the rising Generation.

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ESSAY, &c.

PERHAPS no subject has been more neglected, in proportion to its importance, than that Education of our Youths, of the rising generation, which relates to the improvement of the heart, and the cultivation of the social, humane and benevolent affections.

It is granted by all, that Youth is the season, both for scientific and moral instruction; and if the mind be not preserved from wrong impressions, and kept untainted in early life, there is very little probability that the moral character of man will remain unblemished till its close.——The Poet says;—

"Children, like osiers, take the bow,
"And as they first are fashioned, always grow."

The moralist subjoins,—"What sculpture, or the hand of the polisher, is to a block of marble; so is Education to the human soul."—And it is recorded by a still higher authority,—"Train up a child in the way he should go, and when he is old he will not depart from it."*——It is also remarked,—"That an industrious and virtuous education of children, is a better inheritance for them than a great estate."—"To what purpose is it," says a certain writer, "to heap up great estates, and have no concern what manner "of heirs you leave them to."—That education is of but little value, which consists only in the external polish; to bow and to curtesey; to be modern fine ladies, and finished gentlemen.

*Prov. xxii. 6.

Ever since the apostacy, man has been doomed to a state of discipline, and necessarily made for restraints, not for indulgence and licentiousness; therefore, the subjugation of the passions, the government of the temper, the direction of the affections, and the cultivation of the faculties, must be early attended to by parents, and instructors, as a duty of the first importance.

All creation bespeaks a Superintending Being, that is wise, holy, benevolent and good; and all his works are wisely calculated to instruct man in his duty, and to lecture him in moral things.—In some respects there is a similarity between the natural, and intellectual world. In the Spring, the Husbandman must be attentive to cultivate his fields, and his garden; otherwise, he will be deprived of the necessaries, the comforts and conveniences of life: so the Parent must be attentive and assiduous to mould and cultivate the heart and affections of his children in their early stages, if he expects them to be useful and reputable in society; or if such a parent ever expects to experience that return of gratitude, and filial respect, which never fails to be endearing and consoling in old age.

It will be admitted that there is nothing, that we can promise ourselves, or depend upon, so far as it relates to this, or a future world, only as it is under the Divine guidance and direction; yet promises of the rewards of happiness are annexed to the faithful in well-doing.—The Author of our being has constituted the means, as well as the end: He will ultimately accomplish his own purposes, and they will be accomplished by his own appointed means. The idle man and the sluggard will come to poverty, and sink into contempt, by the very means of their idleness and slothfulness: So will the diligent and faithful grow rich, and honourable, by means of their diligence, their industry, their care and faithfulness.

There is a connexion between the cause and the effect,—Between the means and the end. In the natural world, in the creation of matter, by the laws of gravitation or the powers of attraction; every created particle of matter, may have an effect on every other particle. All created substances tend to adhere to, or to resist each other: So it is in the intellectual or moral world; one moral action may have an effect or an influence on every other moral action subsequent. The two qualities are of a contrary nature; consequently, the nearer they approach each other, the greater will be their opposition, or repellant force. Iron and clay will not mingle and cement together, neither will virtue and vice, holiness and sin; but, by Divine constitution, they must necessarily be forever at variance. Virtues will associate, and adhere to one another, and so will vices; and, at the same time, virtue and vice will always resist each other.

Our ideas are linked together by the laws of association; and those laws are, in a great measure, arbitrary; And when our ideas are thus formed and linked together, they can hardly be said to be at our own disposal.—When our affections are attached to vice, and we have become familiar with it for a long time, a reformation is barely possible: Besides, vice by being familiar with it, becomes less and less hateful. Imperceptibly to our senses, the "Leopard's spots are more strongly impressed, and the Ethiopean's skin has a deeper shade."

The restraints that a good Education imposes on the mind, have a powerful tendency to guide us in the paths of duty.—It will be acknowledged, that we are not to rest our hopes of future happiness, solely on any of our external conduct; but when the moral sense is kept awake, by good lessons of instruction, or religious admonitions, they serve to correct, or at least, to check the errors that are daily resulting from the impulses of our passions.

The faithful lessons of moral instruction, that pious parents administer to their children in early life, together with good examples, are great incentives to a decent and orderly deportment; they serve as a clog, or a fetter, to prevent the wanderings of the straying feet.

The Education and care of Children are first committed to parents, and then to instructors; but they should ever bear it in remembrance, that there is great danger of impressing on the opening mind, wrong ideas, and incorrect principles. Early antipathies, hatred, and contempt of any of our fellow men, should be carefully avoided. A child is liable to be ruined, that is brought up in the school of reproach, and calumny; and who, both by precept, and the example of his parents, is taught to think, and to speak contemptuously, and reproachfully of others, and especially of the characters of good men, and of the Teachers of the Religion of JESUS CHRIST. And here let it be remembered, that such parents are laying a foundation for their child's dishonour; besides, they are cultivating, in the mind of such child, self-complacency, to the exclusion of all the other social virtues: For, in the same proportion that we indulge ourselves to hate, to speak reproachfully of, and to filch others of their good name, we in the same proportion are acquiring, and cherishing, and in short are deeply rooting, that sordid passion of Self-love, which is the mother of pride. For, where-ever we find the selfish passions predominating, we shall there find that the benevolent and social affections are decreasing.—Pride will ever be unfriendly to the love and good will which we owe to one another; while, on the other hand, humility is the nurse of the benevolent affections. To frequent scenes of cruelty, tends greatly to chill the social affections: It destroys the feelings of sympathy, and we soon become regardless of human woes.

A child should never be permitted to associate with unprincipled hirelings, or with servants whom he is one day to tyrannize over; Hence appears that haughty, supercilious, and imperious deportment, so conspicuous in some parts of the United States. And in no instance should a child be allowed to redress his own wrongs, or revenge upon another, for any insults that he may have received.

To suffer a child to whip a block, because he accidentally hit his head against it, is a dangerous permission: Such parent is cultivating more than one bad passion in the mind of his child. In the first place, he is indulging him to act without reason; and in the second place, he is cherishing the passion of revenge,—which will daily increase till he may wreak his vengeance upon some nobler victim.—Children thus indulged, soon become strangers to the exercise of this christian precept,—"Whatsoever ye would that men should do unto you, do ye the same to them."—Besides, how can such parents dare to teach their children to pronounce that part of the form of prayer, which our Divine Master taught his disciples,—"Forgive us our trespasses as we forgive those who trespass against us."—Alas! are not such parents suffering their children to imprecate the wrath, and just vengeance of the Almighty on their heads, while the passion of Revenge is suffered to be cultivated, and to rankle in their tender bosoms?

In order that a good Education may have its effect, patterns are often more efficacious than precepts: Precepts are of little consequence without a good example. But it should ever be remembered, that Principles should never be sacrificed, for any favorite opinion or sentiment. To a uniformity of character, and to good examples, are we indebted for our love of truth; perhaps more to these than to all the injunctions, and hackneyed precepts of parents and instructors, where a good example is wanting.

No parent is worthy to be trusted with the education of a family of children, unless he sets a good example; and the instructor of a school is unworthy of the trust committed to his care, if his character and manners be not worthy of imitation.

The greatest care should be taken, not to make any wrong or false impressions on the infant mind. Strong impressions of antipathy, or hatred, cannot easily be erased. Strong impressions of fear, can never be forgotten: For instance, the stories of hobgoblins, and frightful ghosts or apparitions, told to a grown person, for the first time, would only be laughed at; but these, stamped on the mind of a child by an imprudent mother, or an inconsiderate nurse, to frighten a child into obedience, will forever after harrass him, every time he happens to be alone, in the dark. So it is, when time has lent its aid to habits of every kind; there is a slow and reluctant resistance to the efforts of resolution and fortitude to resist them.

Experience evinces this truth, that an evil and perverse disposition, may be cherished in its perverseness; and it will wax worse and worse. A person who indulges himself in the passion of Revenge, will, every day, be inclined to be more revengeful: So,

if he indulge himself to be angry at every trifling affront, he will soon contract a habit of petulance, and become more and more sour and morose. The fact is, the most of our passions flatter us in the out-setting; they are treacherous in their persuasions, and they grow upon us by a pace, "that sleeps to our senses;" and the multitude of evils which they carry in their train, lie concealed, till they have gained their ascendency, and established their dominion.—Alas! how unpromising, yea, how gloomy must be the future prospects of a youth, that has set out wrong in the morning of life: For, when once he has commenced the melancholy chace, he but too often continues his course, as long as the sand of life continues to run.

As impressions made in childhood are the deepest, and most permanent; the plan of our Creator, in giving access to the heart, or affections, even in this early period, cannot be too much admired. To cherish the kind and benevolent affections, and to guard the avenues to evil, at the first openings of the mind, seem originally designed to be the province of the Mother: How important, therefore, is it, that Mothers be well skilled in this science.

The preservation of an infant's bodily Health, is the first care of an anxious parent; but if mothers were well instructed in the science of moral culture, and the mind of her infant was as much the object of her care, as the body; might we not reasonably expect a different complexion in the manners of society?

If Parents should devote their leisure time, at this early period, to impress on the minds of their children, proper sentiments, and correct principles, and keep them under proper restraints; would they not render their children moral, and much more reputable and useful members of community? It is very probable, that where one child has been spoiled, and become discouraged, sour and morose, by too great severity, there have been ten ruined by indulgence.—Sloth, or the want of perseverence, prevents improvement in knowledge; but where we find one person opposed to bodily labour, we probably may find ten who have an idle mind. Idleness of mind produces a "mental rust," and cankers every thing that tends to moral excellence.

A child is often opposed to those things, which judicious parents, and faithful instructors, deem to be important duties: But, in order to attach the young mind to virtuous pursuits, the road to virtue must be strewed with flowers; and, on the other hand, the path of vice must be made dark and unpleasant; which in fact, represents both in their true colours.

A parent, or an instructor, may be often wounded, disheartened and discouraged, at seeing all his unremitted cares so fruitless; but there should never be any discouragements in virtuous pursuits. Sloth, discouragement, or the want of perseverance, opens a wide door to innumerable evils. A parent may discern a frowardness of temper, and a perverse disposition in his child; that he is heedless to every lesson of instruction: Yet these afford no reason for such parent to lay aside his exertions, and leave his child master of the field.

In the sequel of this Essay, a few observations and remarks will be made in the following order:

I. The power of Habit.

II. The danger of affixing a gloomy association of ideas with the duties of Religion.

III. The duty of Obedience to Parents.

IV. The importance of observing the Sabbath.

1. Mr. PALEY very justly says,—"Man is a bundle of habits." By habit he becomes friendly to virtue, to decency of behaviour, to good order in society, and to rational government; and by habit he also becomes the votary of vice, the play-thing of folly, the "disturber of household peace," and the insipid poisoner of human happiness: It therefore highly becomes the duty of parents and instructors, to be unremitting in their exertions to fix on the mind of the child, or pupil, orderly and virtuous habits, and correct principles; which are all that can be reasonably expected, from those to whom the trust and care of children are committed. The Poet says,*—

Much time and pain, and toil and care,
Must Virtue's habits plant and rear;
Habits alone through life endure,
Habits alone your child secure:
To these be all your labours given,
To these your fervent prayer to Heaven.
Nor faint, a thousand trials o'er,
To see your pains effect no more:
Love, duty, interest, bid you strive;
Contend, and yield not, while you live:
And know, for all your labours past,
Your eyes shall see a crop at last.
The Smith beside his anvil stands,
The lump of silver in his hands,
A thousand strokes with patience gives;
And still unform'd the work perceives:
A thousand and a thousand more,
Unfinish'd leaves it as before;
Yet though from each no point is found,
Still toiling on his steady round,
He sees the ductile mass refine,
And in a beauteous Vessel shine.

DR. DWIGHT:

Habits are every thing in an education: If bad are contracted, and vigourously pursued, the Educator's care will be ineffectual. Habits of idleness and sloth will make all future exertions a burden: Habits of frowardness, disobedience, licentiousness and disorder, will blight every fair flower of the mind, and will cut off every rising hope, and expectation of future usefulness. From the very moment that a youth begins a wrong course of conduct, from that very moment he may date the time, when he began to have his affections alienated from truth, to hate the instructions of wisdom, and to be at variance with religious principles.

It is of the utmost importance, to a youth, to begin life well, and to consider how dangerous it is, to make one false step in the outsetting; for it may end in the destruction of character, and the ruin of the soul.—The Poet very justly remarks,—

"He that once sins, like him that slides on ice,
"Goes swiftly down the slipp'ry paths of vice;
"Though conscience checks him, yet those rubs gone o'er
"He slides on smoothly, and looks back no more."

The volatile and giddy youth, will feel it to be an unreasonable restraint, if he be prevented by his parent from frequenting public places of resort, where he may probably be invited to the gaming table;—where are exhibited shows, or feats of dexterity, that gratify only a vain curiosity, at a tippling house or tavern: But the indulgence of these may perhaps lay a foundation, for a habit of tippling, gambling, idledleness and dissipation. It is here, probably, that many a youth may date the time when he started in the race that led him to ruin. From a painful remembrance of these small beginnings, in the indulgence of vain curiosity, very probably many a culprit, from the foot of the gallows, has uttered bitter reflections upon his parents, because they imposed not on him their seasonable restraints; or because they neglected to afford needful reproof, to check him in his devious paths. That youth who is restless in laudable pursuits,—who cannot be happy in retirement,—conversing with himself, and improving his mind by books, and in looking into his real state, has already walked too far in the downward road.

In the unseasonable hours of the night, the youth destroys his health, blasts his reputation, and cuts off every anticipated hope, and joy, of his fond and indulgent parent. It is in the haunts of dissipation, at midnight revels, that the incautious youth meets with things that tempt, betray, defile and ruin.—It is there that a youth learns to tell extravagant stories; it is there that he begins to indulge himself in vain and loose jesting;—it is there that he begins to tattle, to backbite, to calumniate, and sport with the character of his neighbour.

Reason alone will not alter the propensity of sin, neither will the restraints, that a religious education impose, renew the heart; but they will, in their operation, be powerful incentives to render a person modest, prudent, and moral in society.

Weeds self-sown, in the rich soil of a garden, demand of the gardener no fostering care; but they flourish in their own native soil; they take deep root, grow tall, and send forth their poison, unless they are early suppressed. Just so the faults, the foibles, the passions, and evil propensities of the human heart, rise spontaneously, daily gather strength, and from time to time imperceptibly to the senses, they choak every virtuous inclination, and ripen their possessor for destruction.

It may be worthy of notice, that the wisdom and

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goodness of GOD may be traced, in forming the human race, and making them the most helpless beings of his works, during their first years. The absolute dependance of a child in infancy, even till after his mind begins to expand, places him in a condition to be moulded almost into any shape. His temper may then be softened, his disposition regulated, his affections cherished, and his inclinations directed to either good or evil.

Had man been created, and sent into the world with his body and mind at their full strength and vigour, as they are in the years of maturity, together with all his depravity, this world could have been none other than a scene of woe and human wretchedness. It might readily have been supposed, that softness, delicacy, and modesty, would have been strangers to the female character. There would be no gentle hand of the Mother, to direct her daughter in the various necessary arts of the house. There would be no soothing charms,—no tender sensibility, in beholding the wants and distresses of the wretched. No sympathetic condolence would be administered to the wounded spirit. Neither would there have been any steady hand of the Father, to sway his household. and inculcate subordination, and teach filial duty and obedience. No Father to teach his sons worthy deeds, and commend for laudable actions; and no Parent to frown and contend against faults, and to form the mind to virtue.

It was originally designed that the present life should be a life of activity, vigilance, and discipline; and man was placed here for the trial of his virtue; and after the apostacy, it was ordered as a blessing to ameliorate his condition, that he was to eat his bread in the sweat of his face. If the earth brought forth spontaneously a sufficiency to supply his wants,

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his condition here would be wretched beyond description. Experience teaches us, that we are the most prone to evil, and, consequently, the most unhappy when we have nothing to do: Hence the importance of inculcating early habits of industry. A state of ease engenders an apathy both of body and mind; and an uninterrupted state of prosperity seldom fails of being destructive to a proud heart: While on the other hand, wisdom springs up in adversity, or in the humbler walks of life; and it is often learned in the school of affliction.

2. No gloomy association of ideas should be attached to the performance of religious duties.

Religion is often disgusting to a youth, because he is taught from infancy to believe that it consists in those exercises of the mind which are of a gloomy cast;—that Religion is inconsistent with cheerfulness: he therefore concludes, that it cannot be the business of the young;—that it will do for the aged when desire shall fail, and the sound of the *grasshopper shall be a burden*. Away, says the youth, with the trammels and restraints of Religion;—let me now follow the dictates of my own passions;—let me gratify my own desires: There is time enough yet: I will be religious when I am old.

Parents, in order to inculcate Religion, may have taken wrong and dangerous ground, by affixing a gloomy association of ideas, to the performance of its duties. The first addresses should be made to the heart, or affections; for the understanding of a child is not capable of reasoning upon abstract truths. The mind should be so directed, the taste so formed, and the habits so fixed, that the child should be delighted in walking in the paths of truth and virtue. This is the first business of Education, and, in short, all that can be done, at this early period, by the skilful instructor or judicious parent. The business should be so managed, that the young mind should never be disgusted with the performances of the duties of Religion. Let it ever be remembered by parents and instructors, who have the management of children, and the care of their education, that the infancy of all animals is chearful and gay;—that whatever is gloomy is then disgusting, and studiously avoided.

One reason, probably, why vice has so many followers is, that it always addresses itself to the passions. The first address was made by the Serpent to the passions of the primitive pair, in the earthly paradise. How artful was he to catch their attention! He said,—"For GOD doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."—*Solomon*, also, describes vice as assuming all the fascinating charms, and addressing itself to the passions of a young man void of understanding: He says,—"With her much rair speech, she caused him to yield. He goeth "after her straightway, as an ox goeth to the slaughter, or as "a fool to the correction of the stocks, till a dart strike "through his liver;—as a bird hasteth to the snare, and knoweth "not that it is for his life." In this way Satan, in all ages, has been successful, by affixing an agreeable association of ideas with vice; by which means, he has probably gained thousands of followers. If vice has been so successful in this way, in gaining so many votaries, why may we not suppose that virtue, by a similar mode, will proselyte a few?—By a little care and attention, of a prudent and judicious Mother, the most pleasing associations of ideas may be formed in the mind of her tender offspring, of its Creator, and unseen Benefactor. She may seize upon the moment, when the little heart is elated with a sudden transport of joy, at some unexpected pleasure, to form its mind to the exercise of gratitude to the Great Giver of all blessings. May not the fond and indulgent Mother then begin to form the infant mind to prayer? And if suggested to the child upon proper occasions, and repeated not as a formal duty, but as a spontaneous effusion of the heart, it will not probably fail to produce some good upon the affections.—As the sphere of observation enlarges, and the sources of pleasure multiply upon the young mind, every object of nature that inspires admiration, every social endearment which produces delight, may be made instruments of conducting the infant heart up to GOD.—How exceedingly important must it then be, that Mothers be well instructed, and well accomplished, for this important business of religious education. But those who would succeed in this laudable undertaking, must conquer sloth and indolence in themselves. It is a business that must be talked of by the way, when they lie down and when they rise up.—And let it be remembered, that whoever desires a religious principle to influence the heart, and govern the conduct of his child, in future life, must early influence the affections in its favour. This, from all that we know of the human mind, can barely be effected but by means of connecting an agreeable association of ideas with every moral duty.

If the first addresses were made to the heart, while the understanding is opening to moral truths; the moral attributes of the Deity will occasionally unfold to the mind, and will be more readily admitted, and the more deeply reverenced, by means of first affixing an early association of ideas, delighting in the contemplation of the Divine attributes of mercy, goodness, wisdom, power and benevolence. Tho' vindictive justice is an amiable perfection in the character of the Deity; yet this is not the first idea to be impressed on the infant mind. The truths of nature, or of natural religion, will pave the way for the truths of revealed religion. It requires the power of reflection to form just notions of abstract truths; and reflection is the last faculty of the soul that unfolds itself. Ideas are first let into the mind by the senses: The power of observation discovers itself long before the infant acquires the use of speech.

The works of nature have more attractive charms than those of art, or of abstract reasoning; and the works of nature first attract the mind of a child: Then is the period to lead the infant mind to contemplate on, to admire, to adore, and to reverence the Creator. Hence we may conclude, that the attributes of the power, wisdom, and goodness of GOD, should be first impressed; for these naturally beget the exercises of love, reverence, and gratitude.

Faith, in the scripture sense, is not, simply, the act of the understanding; but it is an act of the will, in which the affections are deeply concerned. It is with the heart, man believeth unto righteousness. It is the receiving of the kingdom of GOD, and the doctrines of grace, as a little child, without guile or deceit. May we not, therefore, rationally conclude, that to lay a foundation for this teachable disposition, we must interest the affections? Every moral duty should be made pleasant, and every virtue, and moral excellence, should be rendered amiable, in order to engage the mind in its favor. If a youth have no affection for good morals, is inattentive to advice, or counsel, he will soon hate reproof, and be regardless of his reputation; he will be assiduous to shake off the restraints of Religion, be regardless even of common morality, and will soon give himself up to licentiousness. All the means of instruction, to im-

prove the mind of such a youth, will only serve to make him more refined in wickedness, and more skilful in the practice of sin. The bestowment of Education upon such a youth, will be like cultivating a thorn bush in a friendly soil; which will make it produce larger and sharper thorns: Or it may be compared to the placing of a torch in the hands of a midnight burglar, to light him to do mischief.

In the present eventful period in the history of the world, and more especially in that of our own country, too much care and pains cannot be taken to promote the cause of virtue, to interest the affections of the youths, our rising hopes, on the side of order; for the labor of the licentious has been employed to introduce false principles, adapted to corrupt inclinations and profligate habits; and by falsehood, boldness, ridicule and Blasphemy, it has been exerted to sweep away the bounds set by the Almighty, to the passions, the appetites, and lusts of men.

3. The duty of Obedience to Parents.

Obedience to Parents, with a proper subordination to wholesome rules and regulations in a family, greatly promotes domestic happiness, and promises an extension of temporal blessings.— Obedience to Parents is a "fair flower in the mind of a child," and it is the first omen to future usefulness. A well regulated family is a kingdom in miniature, and it is capable of being made a little paradise of sweets; while on the other hand, by disobedience, frowardness and perverseness, every expected enjoyment, as it is approached, roughens into a wilderness of thorns,—and such a family is exposed to be converted into a pandemonium of human wretchedness.

In a family where disobedience prevails, there will be disrespect to superiors, and a want of affability to equals, which is followed by a contempt for inferiors, and a want of benevolence to mankind. "Honor thy father and thy mother," is a moral precept; and as an encouragement to obey this command, it is subjoined, "that thy days may be long upon the land which the Lord thy God giveth thee." "That thy days may be long," implies a bestowment of earthly good, and an extension of temporal blessings. And, on the other hand, it is faithfully recorded, that *"the eye that mocketh* at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This is a metaphorical passage, and it denotes awful temporal judgments awaiting children who are froward and disobedient to their parents.

Various things are combined, in the present life, to promote our social happiness, perpetuate our comforts, and extend our worldly blessings, and to prepare us for a heavenly inheritance; among which is the institution of the Sabbath: And the importance of the observance of that holy day, will be noticed.

4. The importance of observing the SABBATH.

That Being who formed the mind, and perfectly knows its biasses, and propensities, together with the power of habit, has wisely foreseen the consequence of permitting the chain of ideas, naturally introduced by the business, the pleasures, and the pursuits of life, to remain unbroken. He foresaw, that if there were nothing to check, or interrupt the progress of the propensities of a depraved heart, it would soon be altogether estranged and alienated from its Creator; and that Being, in his infinite wisdom, has provided a remedy: He instituted the Sabbath, that man might be interrupted in the career of his worldly

pleasures and pursuits, as often as once in seven days, that his mind might be employed in devotional exercises, in the services and duties which, in a particular manner, he owed to his Maker.—"Remember the Sabbath day to keep it holy," was one of the first injunctions imposed on man. It was a moral, positive precept, the observance of which became a moral duty, and binding on the human race; and it was a plan of Infinite Wisdom, to recall the attention to the contemplation of something entirely remote from the common objects of pursuit,—to an employment totally different,—as the most effectual means, that could possibly be devised, to arrest the mind of the worldling from the vanities that allure and captivate him. It is of infinite importance, that a sense of the Divine presence, and of the Divine attributes and perfections, be kept alive in the mind of man. Of the truth of this the Old Testament furnishes ample evidence. In the history of the ancient Hebrews, it may be found, that at whatever period the observation of the Sabbath fell into disuse, the knowledge of the true God, and obedience to his moral laws, were unobserved and forgotten.

It is often said, "What harm is there in attending to this, that, or the other trifle on the Sabbath."—From what has been remarked it will appear, that the *harm* or the *sin* arises, in some measure, by means of perpetuating trains of thought repugnant to all that is of real worth to our eternal welfare. Such a total change of employment, as often as once a week, will tend to break those associations of ideas, which bind our hearts to earthly scenes; and it will prepare the way for the introduction of a train of thought favorable to devotional exercises, to self-examination, to humility, to love to God, and benevolence to mankind.

Who will say that all these are unimportant? What parent is there who does not see and feel the importance of accustoming his children to this change? But the change of employment ought to be so managed, as to produce delight and pleasure in the mind of a child. There are many parts of the Scriptures that might be narrated to great advantage, and in such a manner as to attract the attention, and at the same time exhibit the excellency of the Divine character, law and government, and expose the evil nature of sin in all its deformities. The Sabbath ought not to be imposed on the mind of a child, as a day of wearisome idleness, or of gloomy restraint; but it ought to be a day of familiar intercourse with children, to lead up their little hearts to rejoice in Him who made them;—to call up their attention to contemplate on the goodness of the Deity, in setting apart a day of rest, and to endeavour to introduce those trains of thought, which are connected with the emotions of love and gratitude. Time and place have an influence on the mind, by introducing similar associations of ideas: Hence arises the advantage of attending public worship; in considering the house of God a divine sanctuary,—the gate of Heaven,—a place where God delights to own and to bless his people.

Every prayer that is offered for divine grace, and assistance, to enable us to conquer the evil propensities, and froward dispositions to which we are so unhappily prone, introduces a connexion of ideas favorable to virtue: Hence the advantage of devoting the evening and morning, for a few minutes, to religious duties; for they are the best preservatives against temptation. They tend to interrupt, at least, for a moment, our associations with sensual pursuits: For "inattention to moral duties, will soon grow into negligence,—negligence will soon be confirmed into a habit, and that habit will soon become an evil that cannot be cured."* Hence the importance of placing children under the care of instructors who are persons of sound principles, of discreet morals, of sober deportment, and whose characters and examples are worthy of imitation. The mind of a child should be shaping towards morality, before it will receive moral instruction. Like the ground of the husbandman, it must be tilled, and properly prepared, before it will produce a crop. The parent who places his children under ignorant, licentious, or unskilful teachers, incapable of directing the tender mind aright, may be compared to the unprofitable servant, or to the sluggard whose fields are permitted to grow up with briars and thorns and nettles.

This is a day when every thing is in ferment. The enemies of order and social happiness are coming in like a flood. Prayer is the Christian's weapon, his only armour of defence, when Zion is called to mourning. It is now a time when professing Christians are called upon to unite in their supplications, that the Lord would lift up his standard against them. It must be the ardent desire to every friend of order, to leave the world as well as he found it,—to bequeath to his children the precious legacy which he has inherited from his ancestors. But supplications are unavailing without exertions. The great business of education must begin at home, in properly educating our children of the rising generation. Every professing christian has relative duties to discharge, in giving seasonable advice, counsel and direction, not only to their children, but to all the visible members of Christ's family.

What a charming amusement must it be to a fond

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*Dr. Dwight.

Mother, to be moulding the minds of her tender offspring, and preparing them for refined happiness?—The young sapling, that is left to be browsed upon, trampled on, and run over by every beast of the field, will rarely grow into a tree fit for any use only to be burnt: Just so it is with a child, that is neglected and left unrestrained, unadvised, and uneducated; he will grow up at random, but he will carry in his own bosom the fuel that will one day consume him.—What account can such parents render, for their neglects of seasonable instruction, in the first years of their children; or, for what is still worse, for their injudicious management, when the first impressions ought to have been made?

That Education, which consists of knowing the modes and fashions of the world, or that which is obtained by reading novels and modern romances, serves only to inflate the mind with high and false notions, and to lead the fancy to dream over the future bliss, and gratifications of an imaginary scene, to be awakened only in disappointment. Can such a Mother acquit her conscience, and bid her last adieu, with a tranquil mind and a composed heart, in reflecting that she has taught her daughter only to glitter on the eye, and to adjust the decklings of her vanity?

Let it now be inquired, whether a reformation can, in any way, be effected? Whether something may not be done, to promote more morality, and better the condition of society?

As soon as the rising generation have stepped on to the stage, and the business of government shall be under their direction; and it shall so happen that a majority of them shall have become corrupted in manners, and in principle;—will not then the Sabbath be more and more profaned,—the Bible forgotten,—public Worship neglected, till it shall be brought into disuse. Then, may we not reasonably expect a total withdrawment of the energies of Divine grace,—and the people of our once happy State, left to eat of the fruit of their own ways, and to be filled with their own devices? But to prevent, or at least to protract an evil so justly impending, and threatening an ungrateful and guilty people,—let it be recommended,—

First,—That every Church have special seasons of Prayer for the rising generation.

Second,—That the Pastors, and Members of the Churches, be careful to set good examples, and strive to render themselves friendly, familiar and affectionate, towards the young, as the most effectual mean for engaging their attention, and imparting useful instruction.

Third,—That every Church appoint a Committee, for the purpose of assisting their Pastor in catechising children, and administering instruction, and communicating religious knowledge to them, in the intermission, at noon, on the Sabbath, and at other times, as opportunity may offer; and that all professing Parents endeavour to encourage, and feel themsleves in duty bound to send their children to such meetings, as may be appointed for their instruction.

Fourth,—That every Church endeavour to procure and distribute among the children, such cheap religious tracts, as may be suited to inform their understandings and to mend their hearts.

Fifth,—That it be recommended to the Overseers or Visitors of Schools, to be careful, that no persons be introduced as Instructors, who disbelieve the Scriptures of the Old and New Testament, to be of Divine original; but that they endeavour to furnish our schools with teachers, who are discreet and prudent in their deportment; who are of sober morals, and possessing correct principles, and whose examples are worthy of imitation.

That peace and harmony may abound,—that Divine grace may be diffused,—that the Religion of Christ Jesus may be promoted,—our inestimable privileges secured, and our temporal and spiritual blessings extended; is our fervent prayer.

JOSHUA WILLIAMS,
AMOS CHASE,
EBENEZER PORTER, } *Committee.*
JAMES MORRIS,

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In CONSOCIATION, WATERTOWN, June 6, A. D. 1805.

VOTED, THAT *the foregoing* ESSAY, *and* Report, *be accepted,... and that the same be printed.*

Signed per Order,
JEREMIAH DAY, *Moderator.*

Attest,...Joseph E. Camp,
James Morris } *Scribes.*

Mr. Doggett's Discourse
Simeon Doggett, jun. A.M.
1796
F. Spooner: Newbedford, 1797

"...the objects which education ought to embrace first catch out attention. These objects, I conceive, are, principally, Literature and Morality: by the former to inform and direct the understanding; by the latter to meliorate the heart, to conform the affections, will, and conduct to the rules of recitutde, or will of our Maker and Great Moral Governor."

"I cannot forbear adding Manner, as another object which education ought to embrace."

"Female education is another particular very essential as a means to its general, and far advancement."

"Such then, my friends, being the immense value of education, let all embark in its cause. Let government and able individuals offer their patronage and encouragement. Let parents exhaust their tenderest affections in this glorious work. Let teachers realize and carefully discharge the amazing responsibility which lies upon them. Let both sexes equally share in those exhertions; let them be begun early, and at no time be lost."

Education should provide for development of character: the total person.

1. Maintains the aims of education to be concerned with literature and morality, science, and manner.
2. Education affords access to the highest achievements of man and provides for development of character -- the total person.
3. Education is important to the good functioning of government. Page 15.
4. Essay also discusses the time of entrance into school, female education, page 19; instructional method, page 21. However, just a passing treatment of these. Very short.

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Mr. DOGGETT's

DISCOURSE,

DELIVERED at the DEDICATION

of

Bristol Academy.

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* * *

AT a meeting of the Trustees of Bristol Academy, held in the Academy, on Monday, the 18th of July, A. D. 1796.—

VOTED, That Mr. Joseph Tisdale, Apollos Leonard, Esq. Doct. Perez Fobes, James Williams, Esq. and the Hon. Seth Padelford, Esq. be a Committee to wait on Mr. Doggett, and request of him, for the press, a copy of the DISCOURSE this day delivered, on the Dedication of the Academy.

JAMES WILLIAMS,
Secretary to the Trustees.

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A
DISCOURSE
on
EDUCATION,
delivered at the
DEDICATION and OPENING
of
BRISTOL ACADEMY
The 18th day of July, A. D. 1796.

* * *

By SIMEON DOGGETT, Jun. A. M.

* * *

Delightful task! to rear the tender thought, to teach the young idea how to shoot, and pour the fresh instruction o'er the mind.
THOMPSON.

Newbedford (*Massa.*)—Printed by J. SPOONER.

1797.

TO THE
Trustees of Bristol Academy,
THE FOLLOWING
DISCOURSE,
AS A SMALL TOKEN OF HIS
GRATITUDE AND RESPECT,
IS HUMBLY INSCRIBED,
BY THEIR SINCERE FRIEND,
SIMEON DOGGETT, *jun.*

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'TIS EDUCATION FORMS THE COMMON MIND: JUST AS THE TWIG IS BENT THE TREE'S INCLIN'D.

POPE.

CITIZENS & FRIENDS,

THE abundant diffidence and anxiety, which, at all times, so justly belong to me, are, at the present, partly lost in the flow of sympathetic joy and gratitude, which animate my heart to felicitate you on this happy meeting. While some of our fellow-creatures are roaming in the gloomy forest as beasts of prey; or, in wild enthusiasm and dark superstition, celebrating the rites of idol and unknown gods; or exulting, with barbarous pleasure, in the excruciating torture of captive enemies: while millions are draging out a miserable existence in the dreary countries of ignorance and despotism, or more awfully bleeding under the cursed lash of slavery; and others, with unfeeling hearts, wantonly rioting upon these sufferings of their brother-creatures, and the bounties of Heaven: while thousands are armed with the implements of death in order

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to cut and mangle the bodies of their fellow-men, and to shed each others blood, and whole nations are experiencing all the horrors of war: we, my Friends, in the ample enjoyment of national liberty, prosperity and peace, are, this day convened by an occasion connected with every thing great and valuable to man. This day, by the munificience of an all-wise and directing Providence, we celebrate the Dedication of a literary institution: an institution, which, by the grace of God, we would sacredly consecrate to literature, virtue, and the true dignity of man. Every circumstance of the occasion is calculated to touch the most noble feelings of our nature; to sublime our hearts to the throne of God on the swift wings of gratitude and love. And while the occasion irresistibly claims a tribute of gratitude to the Father of lights and God of all grace; at the same time, it claims more irresistibly, if possible, our most ardent prayers; that the God of science, order and virtue, would enable and dispose us ever to hold in view the sublime objects to which our institution is, this day, solemnly consecrated; and that those, who are more immediately concerned, may by endowed from on high, with all that wisdom and fortitude, which, from time to time, may be necessary to direct the institution in the ways of truth and virtue. Neither can those, who are intimately concerned in the prosperity of the Academy, rest its consecration to knowledge and virtue, on thanksgiving

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and prayer alone; they will be constrained, from the powerful voice of duty and interest, to co-operate with the all-bountiful hand of Providence, by their most ardent resolutions, and spirited exertions.

THUS congratulating each other on the opening of our promising Seminary, and, together with thanksgiving, by prayer and pious resolutions, sacredly dedicating it to literature and morality, our minds are naturally arrested by the great, the all-interesting subject of Education---Here the importance of education, at once, opens upon our view a wide field, rich with many of the most interesting particulars.

EXPATIATING in this delightful field, the objects which education ought to embrace first catch our attention. These objects, I conceive, are, principally, Literature and Morality: by the former to inform and direct the understanding; by the latter to meliorate the heart, to conform the affections, will, and conduct to the rules of rectitude, or will of our Maker and great Moral Governor.

WHATEVER might have been the reason, either some deficiency in those who have been employed in conducting youth, or an idea that the heart is unalterable otherwise than by an immediate miracle of the Divine hand, or some other reason, it is a melancholy truth, that the morality of youth has not been considered, so much as their literature, the province of the instructor. While unwearied pains

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have been taken to give learning to youth, to give them skill in the arts, and knowledge in the sciences; the habitudes of the heart, their dispositions, tastes, and sentiments, on which moral character is grafted, have been too much neglected. There is doubtless great connection between truth and virtue, between the understanding and the moral habitudes of the soul; so that by informing the understanding there is strong probability that the morality will be improved: yet it must be confessed that this connection is not an inseperable one; since we have the unhappiness, sometimes, to see gentlemen of the first learning and abilities, the lowest sunk in depravity and vice. We have the unhappiness, sometimes, to see souls widely expanded in knowledge, awfully maculated with the dark shades of vice; angles in understanding, devils in conduct. Hence we see education, which is designed to prepare youth for the sequel of life, to render them useful, respectable, and happy, will be immensely deficient, unless it be professedly extended to their morality, as well as their literature. The constitution of human nature proves the propriety and importance of doing this. The prominent principles of our nature are those of Imitation and Habit. Youth are ever learning to do what they see others around them doing, and these imitations grow into habits. Fact and experience prove to us that every function of the body, every faculty and capacity of the mind are, more or less,

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affected and directed by imitation and habit. How infinitely important then is it, in early youth, when every power, and capacity is pliable, and susceptible of any direction or impression, so to manage education, that imitation may turn the young mind to virtue as well as knowledge, and habit confirm him in both. Not only then are we to educate our youth in arts and sciences, but also, as faith the Apostle, *in the nurture and admonition of the Lord.*

BEING so convinced of its consequence, I cannot forbear adding Manner, as another object which education ought to embrace. Tho' the head be filled with science, and the heart with sentiment, though knowledge and virtue mark every trait of the character, constraint and aukwardness of manner will, in a measure, render the person forbiding and repulsive, lesson his influence, and det act from his usefulness. Hence while education strives to form the mind to learning and virtue, it will not fail to embellish both with the ornaments of ease and grace of manner. One blessed with such an education, will command that influence which his substantial acquirements justly challenge, and will diffuse, wherever he goes, light, virtue, love and joy.

HAVING pointed at the great objects which education ought to embrace, the importance of it will more fully appear by opening our eyes upon that dignity and happiness which the Creator designed for the human race. When we analize man, raptures of sol-

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emn joy and gratitude must fill our hearts to see what greatness, sublimity, glory and happiness our faithful Creator designed for him! The erect posture, the curious and wonderful structure, and the commanding countenance of man, all indicate the superior powers of his soul. As an intellectual being, how wonderful is man! Through his senses, as so many windows to his dark body, the knowledge of the material world is beamed upon his mind. By reflecting on the powers and operations of his own mind, he rises to a knowledge of the spiritual world, of angels, of God. By discernment and reasoning he sees the agreement and disagreement of his ideas; the broad effulgence of knowledge and truth illumine and expand his soul. Curiosity urges his ardent pursuits of knowledge, and, through an equisite sense of truth, his feelings are enraptured with her view. By memory he calls from oblivion scenes that are past; from experience corrects his errors, and reenjoys the delights of life. His imagination wings his soul with fire; traverses all that is grand and sublime in the universe; ascends the skies, surveys the shining orbes and bright intelligencies of immensity, and, from nature, rises to nature's God. As an acitve and moral being, still more wonderful is man! His body, formed to a variety of operation, is pliable and energetic; his mind is quick and powerful as the electric spark. His soul is winged with the most animating passions. Desire of happiness and aversion to misery,

love and hatred, hope and fear, rouse all tha faculties of man, and command his greatest, noblest exertions. Implanted in the heart is conscience, the monitor of Heaven, as by the hand of God, diffusing peace and joy through the virtuous soul; and punishing vice by the torture of remorse, and the awful forebodings of guilt. Thus endowed, man has the honour of being made capable of religion; of rising to a knowledge of the invisible God, the Creator and Governor of the universe, of his attributes and will; capable of the sublime affections of piety, of gratitude and love, adoration and obedience. To complete the dignity and happiness of man, God hath constituted him a free and moral agent; while supporting, delegated to his mind an ample, an unembarrassed power to direct all his active faculites. So exalted is the human race in the scale of beings, that while the Creator, of his other works said, They were very good; of man He saith, In the image of God created He him! If we, for a moment, look without us, we shall be still farther convinced of the dignity and happiness designed for our race. Man is constituted king of earth. Hence the revolving seasons, the air and fouls of heaven, the vast ocean and its inhabitants, and the cattle upon a thousand hills, all bespeak his glory. But if we just glance an eye of faith into our holy religion, what has hitherto been said of human greatness dwindles to a point. Here we find *life and immortality*, beyond the grave, *brought to light*.

Here we find, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things,* the dignity and happiness, *which God hath prepared for* the virtuous. And, what is more than all, that all the human race might be raised to this invisible height of perfection, the blessed Emmanuel, the only Son and image of God, left his throne in heaven for a humble residence on earth; assumed humanity, and even died to disembarrass us from those depravities, which might sully our glory.

SUCH are the greatness and value of human nature, and such her powers and capacities. But where, in this world, is much of all this known, or realized and enjoyed? The experience of fact replies, only there, where have been enjoyed the blessings of education. All these intellectual, active, and moral powers and capacities, experience shows us, are under the influence of the great principles of IMITATION and HABIT, which Deity, for the wisest purposes, implanted in our nature; and hence, by the powerful hand of a well-directed education, and due attention, may be vastly heightened and improved; or, by neglect and vicious indulgence depressed, enervated, if not finally destroyed. Let us, for a moment, look at the savage of the wilderness natively possessed of all this dignity and value of nature, but untouched by the moulding hand of education. Destitute of all the arts of civilized life, he roves a naked animal in the uncultivated forest. His intellectual powers lying unexercised and undirected, his ideas, his language, and his knowledge are confined within the small compass of his chase. His passions undisciplined, are ungovernable, impetuous, and awful. Ignorant of his own origin and value, of God and religion, he adores the sun and stars, and bends his knee to the rude image formed by his own unskilful hand. And not only is the heart, which embraces the whole family of man, constrained to weep over millions of the human race, who, through the deficiency of education, are low sunk in barbarity; but even in civilized life, where the means of education, and the light of religion are enjoyed, even among the highly privileged Americans, the tear of humanity is frequently started, to see many of our brethren, some of whom the most excellent of nature's works, through the neglect of education, and by bad example, in a situation almost as pitiable as that of the roving Tartar. How infinitely different is the character of him, whom a well-conducted education, and due attention, and the grace of God, have brought upon the stage of action! In him all the noble powers and capacities of human nature are improved and exalted, and still progressing. Truth and knowledge illumine and expand his mind. His understanding is broad as the heavens. Swayed by reason, his imagination and his passions are calm, and regular as the heavenly orbs. Unshackled by superstition, his candour is diffusive as the light. His

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conscience unhurt by the Torpedo of vice, is tender and delicate as the sensitive plant. Freed from prejudice, his faith, founded on evidence, is firm as the everlasting mountains. Flowing from conviction, his morality is steady as the sun in his course. His zeal and devotion, being according to knowledge, are, without enthusiasm, uniform, rational, sublime. Such an one is dignified and happy in himself, honourable to his connections, useful to the world, loved, and respected by all, blessed of Heaven, and preparing for the society of angels in the city of God.

BUT the field of the importance of education is not yet fully explored. Widening our view upon nations, still greater objects arrest our attention. What but the blessings of education raise the improved and civilized nations of Europe so far above the roving tribes of Africa? Tho' the arts of civilized life may originate from necessity, yet it is by the improvements of knowledge that their principles are investigated, without which they never will be carried to any considerable perfection. The principles unfolded by mechanical philosophy have given birth to all that variety of machinery by which labour is abridged, and the arts of life improved. Commerce very much owes her existence to the advancement of science. By this means the vast ocean is navigated, the most distant nations, which it flows between, made acquainted with each other, and their various productions exchanged to the advantage of both. In

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short, "in civilized life every thing is effected by art and skill," both which, in a great measure, are the gifts of education---"Whence, by the way, a person who is provided with neither, (and neither can be acquired without exercise and instruction) will be useless; and he that is useless will generally be, at the same time, mischievous to the community. So that to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog, or a wild beast into the streets."

BUT the infinite importance of education, in a national view, appears in still brighter colours, from this eternal truth, That the mode of government in any nation, will always be moulded by the state of education. The throne of tyranny is founded on ignorance. Literature and liberty go hand in hand. Every ray of knowledge which darts through the dark cloud of ignorance that rests on an inslaved nation, threatens death to the despot. The dark ages of gothecism opened an ample field for ecclesiastical tyranny. While the Pope of Rome and his satellites established, in the ignorant minds of Europe, the doctrine of the Pope's infallibility, that he was Peter's successor, vicegerent of Christ, and held the keys of heaven, the kings of Europe trembled before him, and laid their treasures at his feet. As the sun of science has been rising upon Europe, the papal throne has been melting; and the prospect now is, that his holiness will soon be no more. In those dark ages also, the ridiculous

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doctrine of the divine right of kings being instilled into the ignorant mind, the authority of despots became the authority of God, and their subjects prepared tamely to suffer every indignity. But as the increase of knowledge has gradually given those nations better notions of the equal rights of men, tyranny has been proportionally declining. Let general information, and a just knowledge of the rights of man be diffused through the great bulk of the people in any nation, and it will not be in the power of all the combined despots on earth to enslave them. Of this truth France may be an example. Of the influence of education on government, the history of our own nation affords us a most happy specimen. Convinced of the vast consequence of literature our pious ancestors gave the earliest attention to the education of their youth. By this means, information was generally diffused through the Colonies, and many of our citizens were profound in science, the rights of man, the histories of nations, and political wisdom. Thus guarded, vain were the attempts of Britain to oppress us. Separation was the consequence; independence the issue. Guided by the same potent hand of literature, our lives are crowned with a government which secures to us all the blessings of society, and civil liberty. That we may transmit to posterity our happy government pure and uncorrupted, let the glories of education ever be our theme.

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WERE it not unnecessary to say more on this head, the inestimable value of education would still vastly magnify by viewing its connection with our holy religion.

THOUGH at first, christianity was miraculously sent from heaven to earth, by the hand of a glorious mediator, the continuation and propagation of it, in the world, depends, under Providence, almost entirely on education. "Christianity is an historical religion, founded on facts which are related to have passed, upon discourses which were held, and letters which were written, in a remote age, and distant country. The records of these things are preserved in languages, which have long ceased to be spoken in any part of the world." Obvious it is then that education, and most probably the clergy, are necessary to perpetuate the evidences of our holy religion, and to interpret those ancient writings, in which this religion is contained.

NOT to dwell longer on this most copious head; filled with the infinite consequence of education to man, the mind is naturally turned, and most powerfully excited to consider the way and means by which it may be most successfully advanced.

ONE of the most important particulars is, that the great work of education be begun in early life. As soon as the powers and capacities of the mind begin to unfold, the directing and fostering hand of education should be applied. The time of human life is

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too short and valuable to suffer a moment of it to pass away without improvement. Besides, the work of acquiring a good education, filling the mind with knowledge, and moulding it into virtuous habits, is a work of vast labour. Life is short; science and improvement infinite.

NOT only so, but such is the constitution of nature, the young mind can not be stationary. The great principles of imitation and habit will operate. Hence, if the skilful hand of education does not, as its faculties unfold, turn the mind right, by directing these principles, they will, through bad example and indulgence, turn it wrong. And, what is more, the turn, which the young mind receives while it is tender and pliable, and its powers and capacities are unfolding and maturing, is very stubborn, and, probably, will, in a measure, continue until, and, awful thought! beyond death. Perhaps under five years of age, some impressions and principles are set upon the mind and manners of the child, which he will carry through life. Experience has, long since, drawn this observation into a decided maxim. A great poet expresses thus:

"Tis education forms the common mind;
"Just as the twig is bent, the tree's inclin'd."

And one, who, for almost three thousand years, has been renowned for his superior wisdom, has left us this all-interesting maxim, in still more decisive terms. *Train up a child in the way he should go;*

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and when he is old, he will not depart from it. Upon these principles it is that we so urgently recommend early education. Upon these principles it also is, that a late education is encumbered with many embarrassments. Entering late upon education, the Scholar not only has his learning to obtain, but bad habits and erroneous prejudices to correct. Very few have abilities adequate to the arduous task. Though such an one may become accurate in theory, it is lucky if his old habits do not cause him to blunder in practice. Though his knowledge may be fine, he is very liable to have his manner constrained, and his execution bad.

FEMALE education is another particular very essential as a means to its general, and far advancement.

WE have seen, education ought to begin with the beginning of understanding. At this eventful period of life, the little folks are in the arms of their mothers. Has the mother been well educated, is the tender parent a good preseptress, the fortunate child is at the best school in the universe, while in its mother's lap. As the faculties of the young mind expand, she will with a delicate and skilful hand nurture and direct it to knowledge and virtue. The pupil being constantly with, and strongly attached to the mother, will assume her as an example of perfection, and imitate her every look, word, and gesture. These imitations will soon grow into habits, and probably fix traits upon the child's mind, speech, and manners, which will be durable as life. Hence the maxim, as is the parent so is the child; and hence the inconceivable consequence of female education.

BESIDE, such is the happy constitution of nature, that wherever Ladies are highly improved by a well directed and refined education, there the gentlemen will soon become so. It is an aphorism, which it must be confessed carries much truth with it, that the fair part of creation rule the world. Would they, guided by the wise dictates of a virtuous education, give their approbation only to those who were, (considering their circumstances) duly informed and virtuous, we might venture to affirm, scarcely an uneducated, irregular man would be seen in society. Permit me then, Ladies, to say, on you it very much rests to fix the boundaries of human improvement. The Creator hath put it in your power to reform the world. Let not the idle, dissipated character share your caresses, and the work is done. Doing this, you will have the honour of doing more than all the magistrates, moralists, and preachers in the world.

WHEN we consider the dignity, value, and happiness a good education adds to the human mind, how surprising it is that, in this, one half of the human race have been so basely neglected!---especially when we consider how a refined education in them reforms the world. This doubtless is a trait of barbarity. In the savage state, where strength is honour, the delicate female is depressed far below the dignity of her rank. As civilization and improvement advance in families or nations, female education gains ground, Ladies assume their proper rank, and command respect. Happy am I to observe this trait of barbarity in our country, rapidly wearing away. May that glorious era soon commence, when a virtuous and refined education shall adorn the fair daughters of America--then dissipated gallantry shall be banished society, and modest virtue be triumphant.

IT is obvious to observe, that Good Instruction is another very essential particular in the means of advancing education.

IT is as easy for the scholar to learn right as wrong. Let him be taught right, and his learning will be so of course. Whether he be so or not, the scholar, as he ought, thinks his teacher is right; follows his precepts, and copies his example. On these truths the following general rule is erected for the election of Instructors: Such a character, as you would with your child to be, choose for his instructor. Would you wish your child to be a blunderer and a guesser in learning, without points or accuracy; thus let his instructor be, and the work is done. Would you wish him vulgar in his diction, horrid in his pronunciation, and aukward in his manners; then choose an instructor of such a mould.

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But, as better suited to this enlightened age, in which we have the happiness of living, do you wish, as I am persuaded you do, to have your children right and accurate in their learning, easy and graceful in their manners, and sentimental and regular in their morals, then choose for their Instructor, a scholar, and gentleman, and a christian, and your ardent and noble wishes, by the blessings of Heaven, will be gratified.

IT is most painful and gloomy to the patriot and philanthropist, to observe, that the instuction of our youth has, through mistake, or deficiency of patronage, too generally fallen into inadequate hands. But we are animated, happy in the consideration, that the good sense of the people is now rapidly correcting this mistake. Raptures of enthusiasm fill our hearts in anticipating the golden era, when Socrateses shall again be school-masters.

BUT in addition to good instruction, there must be great attention and exertion on the part of the scholar.

WHERE the work to be performed is great, the time to perform it in short, and the reward ample, every possible exertion is naturally called into act. This, my young Friends, is your situation, who are making the first advances in education. Your object, as you have already seen, is most great and noble: it is the improvement of your natures in every thing amiable, virtuous, and praise-worthy; that you may

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be satisfied with, and happy in yourselves, joy to your parents, honor to your instructors, useful in this world, and happy in the next. To obtain that good education, which secures these great objects, is an amazing work: a work which calls for your greatest attention, care, resolution, industry, and most ardent prayers. Many difficulties are to be encountered, many self-denials assumed. The hill of a literary and virtuous education is, in some parts, steep, craggy, and laborious. But be not discouraged; its assent is more easy as you advance, and its sublime summit is irradiated with a broad effulgence of glory. On this summit fix your eyes, and no exertions will seem too great, no attention tedious.

ESPECIALLY will this laborious attention be urged upon you, by the consideration of the shortness of youth. When the age of manhood arrives, as it soon will, the great objects of life, profession, domestic establishment and cares, duties to your country, and extended connections will crowd upon you, and command your attention. The age of youth, when the mind is free from all these cares, is the time which God hath appointed to obtain education, and prepare for manhood. This time is too short and precious to squander a moment of it, in useless trifles and amusements. It is a mistake that youth is the age for idleness and diversion: it is the age for education, on which depend your future prosperity, and greatness.

I have reserved for the last place, one of the most essential means to the promotion of literature, I mean, that of the encouragement and patronage of Government, and gentlemen of distinction and ability.

HONOUR and profit are objects which have a very commanding influence on the minds of men. Let the government of a nation, and its able characters, who have these to bestow, amply confer them on teachers, and virtuous literary merit; and that nation will soon become distinguished in education--Gentlemen of the first character and abilities will aspire to the noble profession of instructing youth--Youth will be animated, enthusiastic in their attention, and thousands of citizens emulous in the course of improvement. The golden ages of literature, which are immortalized on the page of history, in Greece, Rome, Florence, France and England, all are replete with facts which testify to us the vast consequence of this encouragement and patronage. But we need not go to distant ages and nations for the proof of this; our own prosperous country affords us a sufficient one. Those States in the Union are the most distinguished for the general diffusion of information, where the Legislature of the State and able individuals have been the most active and liberal in their encouragement and patronage. I presume we shall not injure our sister states if we say Massachusetts justly claims a rank among those of this description. Numerous, noble and distinguished are the monuments of her exertion in the glorious cause of education. On these we might exhaust the language of panegyric; but the recent instance of the liberal patronage of literature, which ornaments Bristol County, and felicitates our present meeting, more immediately commands our gratitude, and claims a tribute of acknowledgment. The voice of duty is, let the magnanimous sentiments of patriotism be a grateful return---The voice of duty also calls for a grateful tribute to the noble patronage of individuals, with whom the Government have intrusted their character and liberal deposite---And, I presume, with my own, I shall gratify the feelings of my audience, if I add, as another claim of our gratitude, the spirited, but, disinterested exertions of a distinguished character,* who now blesses another clime.

PERMIT me to say Gentlemen, by accepting the honourable appointment of Trustees to our infant Seminary, you accept a great and Solemn trust. The expectations of the community are justly upon you. On you it rests to manage the Institution, that it may, under your auspices, effect the all-important objects for which God, and our Legislature designed it; the diffusion of knowledge and virtue, among our fellow citizens. Your talk is arduous, your responsibility is great; but the dignity of the object, will not fail to animate the generous heart with reso-

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**General* DAVID COBBS, *who removed from* Taunton *to* Gouldbury, *in the* Province of Maine, *a few weeks before the Academy was opened.*

lution, zeal, and unremitting perseverance. With such an object in view, you have on your side the good wishes and ardent prayers of all the virtuous; you have on your side, the Providence of that God, who is the great Father of Lights, and Conductor of the Universe. Persevere then with the same spirited, noble exertions with which you have begun; that Bristol Academy may, in the diffusion of literature and morality, be a great and permanent blessing to the county and community, and hold an honourable rank among the flourishing Seminaries which adorn and bless our country.

IMPRESSED with grateful sentiments for the attention and candour of this large and respectable audience, and convinced of the infinite consequence of education to us all, I cannot but beg leave, in the close of our subject, again to call your attention to it. It is from the want of education, that, notwithstanding the native dignity of human nature, millions of our race are now low sunk in barbarity; clothed with the unwrought skins of animals, subsisting, as beasts of prey, by the precarious events of the chase, covered with little else than the canopy of heaven, exposed to all the elements of nature, hostile, and awfully cruel in their dispositions, ignorant of their origin or destination, of the one only living and true God, and [illegible] Lord Jesus Christ, worshiping idols, and living and dying but a little exalted above the beasts of the forest. It is from the want of education, and so of a just knowledge of the rights of man, that almost the whole of the human race have, from their first creation to the present day, been draging out existence under the iron sceptres of tyrants and despots, and bleeding under the cursed lash of slavery. It is from the want of education, or from an erroneous one, that the pure religion of Jesus has been so basely maculated, and debased with superstition and absurdity. The kingdom of antichrist was laid in ignorance; and by this the Pope of Rome, for more than a thousand years, swayed the horrid sceptre of ecclesiastical tyranny, over all the nations of Christendom. It is from the want of a right education, that we have the humiliation and great unhappiness, to see many of our fellow citizens inveloped in darkness and prejudice; many wretched between the demands of idleness and poverty; many most shockingly debased in the corruptions of obscenity; many, for their outrages on society, draging the chain in the horrid dungeon, or suspended on the shameful gallows; many devoted to dissipation, and the gratification of ungovernable appetites and passions. In short, it seems not too much to say, that almost all the vices and evils of life may be traced back either to the want of an education, or an erroneous one.

BUT how refulgent is the contrast of a right education! By this all the dignified faculties of man are improved, and directed towards that exalted state of perfection and happiness for which the Creator designed him. By this he becomes conscious of his own dignity, and rises into self-satisfaction, and enjoyment. By this he becomes useful to the world, a crown of glory to his friends, and respected and loved by all. By this he becomes acquainted with

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the wonderful works of God, which are every where spread around him--and by this he becomes acquainted with our holy religion, is impressed with its precepts, and directed to heaven. By education nations enjoy all the blessings of society. Agriculture, manufactures, and commerce, which bless mankind with all the necessaries and conveniencies of life, are perfected by the all-powerful hand of education. By this also the government of a nation is moulded, and its citizens rise to a knowledge of the rights of man, and the enjoyment of civil liberty. In short, by this only, a nation is made happy at home, and respectable abroad.

SUCH then, my friends, being the immense value of education, let all embark in its cause. Let government, and able individuals offer their patronage and encouragement. Let parents exhaust their tenderest affections in this glorious work. Let teachers realize and carefully discharge the amazing responsibility which lies upon them. Let both sexes equally share in those exertions; let them be begun early, and no time be lost. Let youth be impressed with the value of a good education, and the laborious attention necessary to acquire it. Let their exertions be measured by the greatness and value of the work, and the brevity and value of the morning of life, and correspondent to the anxious wishes, prayers and exertions of their parents and instructors. As all of us are equally interested in the great and common cause, let us, in heart and hand, unite to advance it, and the blessigns of God will attend us.

AMEN.

Importance of Education
Aaron Bancroft
1806
Thomas & Sturtevant: Worcester

"The Academy is an elevation which extends the literary horizon, and brings into distant view the region of science; but the path to the heights of this region lies through the University. Here it is the twilight of the morning, there the splendor of median day; here a few faint blossoms may be collected, there the flowers expand, ripen, and yield their fruit."

"Knowledge is valuable as it brings you acquainted with the works and ways of God, assists your apprehensions of moral truth and moral duty, and aids your progress towards the goal of human perfection. Open then your hearts to the seeds of truth, of useful knowledge, and of christian virtue; cherish their growth, that nourished by the dew of heaven in you they may yield their richest harvest."

Education is an antidote for immoral activity; all education is basically moral education.

1. Discusses the importance of education for socialization and aculturation.

2. Proposes that education is an antidote for immoral activity. Education therefore is basically moral education. The author thinks this is as it should be, as it has to be.

Importance of Education,
ILLUSTRATED
in an
ORATION,
DELIVERED BEFORE THE
TRUSTEES, PRECEPTORS & STUDENTS
of
LEICESTER ACADEMY,
on the
FOURTH of JULY, 1806;
At opening of a New Building for the use of that Seminary.

By Rev. AARON BANCROFT.

PUBLISHED BY REQUEST OF THE CORPORATION.

WORCESTER:
PRINTED BY THOMAS & STURTEVANT.
....
July—1806.

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Rev. Mr. SUMNER's ADDRESS.

On the morning of the 4th July, 1806, the Corporation of LEICESTER ACADEMY met to open a New Building for the use of that Institution. The TRUSTEES, PRECEPTORS and STUDENTS formed in procession, and proceeded to take possession of the Edifice, upon which the Rev. Mr. SUMNER, President of the Academy, delivered the following ADDRESS to the Students and Spectators.

On the 23d. of March 1784 Leicester Academy was established by the Government of this Commonwealth for the purpose of diffusing useful knowledge, and the promotion of virtue and true piety. Soon after the Charter was granted, the seminary was opened and was in a flourishing condition until the want of energy in the confederation of the U. States, and the tumults that existed in this State, so far destroyed public credit, as to render the resources of this Institution unproductive, and for a time it was shut up; and so it must have remained had

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it not been for the exertions of individuals, and particularly of the Inhabitants of Leicester. By means of which it was kept alive, until the Federal Constitution was framed, and the Federal Government established, which restored public credit, and of course revived this institution; since which time it has prospered, and many have here been trained up to take active, and useful parts upon the stage of life; many have been furnished to become instructors of private Schools, others have been prepared to enter upon professional studies, and not a few have been fitted to become members of College and Universities. When a new building was found necessary for the accomodation of the Preceptors and Students, and the funds were judged competent to the expense, it was undertaken. On the 14th of May 1805, the Corner Stone of this Edifice was laid, since which time, this superstructure has been erected thereon—convenient and sufficiently elegant; of which we this day take possession for the use of this Academy, agreeably to the charter. We add our ardent wishes, that it may long stand, and be an extensive blessing for ages yet to come—a pure fountain, from which may issue such streams as may gladden the hearts of the pious and good—that the most useful knowledge may here be faithfully communicated, according to the age and capacity of the students, and by them as carefully

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pursued—that the purest principles of virtue, piety and true religion, may be here inculcated, and conscientiously practised—that the proficiency of the present members, and others who may succeed them, may be proportionate to their advantages and according to the just expectations of Parents and Friends—that these walls may never be abused, by unnecessary defacements; espeically that they never be made a covert to vice, and wickedness—but that the knowledge and fear of the true God, be here promoted and maintained, to the latest period of time.

Let us now go into the house of the LORD and there offer our praise and thansgiving for the smiles of Heaven upon this institution, and the success that has attended the erecting of this building; at the same time by prayer and supplication commend this seminary to the divine benediction, and attend to the importance of Education.

Rev. Mr. BANCROFT's ORATION.

IN the pleasing excercises of this morning the oration was originally assigned to the principal instructor of the Academy. He declined the service, and it has unhappily devolved on me.—While I regret that the ultimate appointment of the Corporation had not been directed in a different manner, it becomes my indispensable duty to address this respected audience on the subject of education.

The importance of education will appear from every view, in which it can be contemplated. The difference between men resulting from education is much greater than that which arises from endowments of nature. What disproportion between the intellectual capacity of the man, who has extensively cultivated the field of science, and that of the mere child of the earth, who is ignorant of every thing but the purposes of animal life! Culture unfolds the powers of the human mind and displays the faculties of him, who by the inspiration of the Almighty posesses understanding. To the man of an improved mind nature unfolds her secret operations, and presents her richest treasures; he possesses unfailing sources of pleasing reflection and moves in an extended sphere of benevolent action. From earth he rises to heaven, attains to worthy apprehensions of the character and government of God, understands his moral relations, and rightly conceives of his immortal destination.

The effects of education are still more important upon the moral, than the intellectual nature of man. This disciplines his passions, purifies his temper, and refines his manners. It gives useful direction to the sensibliities of the human heart, and forms the soul to an habit of virtue. By it, are we fitted to sustain the offices, and to participate in the endearments of domestic and social life. On its influence must we depend to form the kind neighbor, the good citizen and the pious and charitable christian. By wise methods of moral education, may we expect to be fitted for a life of continued improvement in knowledge and of attainments in virtue, when the distinctions of this world shall be lost, and all the monuments of human ingenuity be obliterated.

Under the impressions, which our subject is calculated to make, do we not dwell with veneration and gratitude upon the memories of our first New-England Ancestors? The European settlers of our country, under all the dangers and embarrassments

with which they were encompassed, felt a rational solicitude for their posterity. Being separated from the improvements of the old world, and having direct intercourse only with the savage of the wilderness, they perceived the danger, to which their descendants were exposed, of falling into a state of ignorance and barbarism, and they exerted strenuous efforts to preserve them from the fatal evil, and to render them the worthy repositories of the invaluable inheritance, which they hoped to transmit. To their piety and patriotism are we indebted for the early foundation of a College, for our liberal and judicious plan of schools in incorporated towns, and for the general system of our literary and religious institutions. Time, which tests all things, has proved the wisdom and efficacy of the measures of their adoption.

Look down, ye revered spirits, from the abodes of the blessed, and behold the fruits of your toils and hazards. Your Newtown school has grown into Harvard University, which embraces the whole circle of science. Your Western border is illuminated by a Literary seminary of encreasing splendor and usefulness. On the shores of Maine, under favorable auspices, arises a College, which promises to disseminate knowledge and virtue through a populous district, which will soon claim the honor of an independent state. Various Humane societies

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are formed in different parts of your country, and by their benevolent agency remove or alleviate the calamities incident to the life of man. Throughout the extent of your patent, where stood the altar, on which the deluded Indian offered his unmeaning sacrifice to an unknown Deity, are temples opened for the spiritual and ennobling worship of the God of heaven and earth; where the savage youth were taught the stratagems of insidious war, and instructed in the refinements of torture upon a vanquished enemy, are seminaries erected to teach your descendents the arts of peace, and to initiate them in the business of civilized society. To the awful gloom and silence of extended forests, to the hideous yell of the infuriated warrior, to the uncertain supplies of the chace, succeed the variegated prospects of populous towns, and cultivated fields, the hum of busy life and the abundance of agriculture and commerce.

In the United States, necessary devotion to professional business leaves to few the exclusive pursuits of science; among those therefore, who rank with scholars, we have not the proportion of men of profound erudition, which is found in old countries whose Universities have attained to a high degree of perfection, and among whom there are great numbers, who, born to affluent fortunes, spend their lives in Academic walks. The expectation of this would be unreasonable, the claim is vanity.

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But, the age of our nation considered, have we reason to be ashamed of the state of American literature? In the higher branches of science, and in the most useful arts we have had individuals preeminently distinguished; and some who have led the way to the first philosophers of Europe. In the fine arts we are making essays:—In practical arts that broaden the basis of society, and ameliorate the condition of man, we hold an honory grade. In the elementary plan of education, which is extended to the rich and the poor, which embraces the whole mass of our citizens, we will yield precedence to no nation on earth. The value of these improvements cannot be calculated. Compare our country with one whose inhabitants are destitute of advantages of this nature, and where general ignorance and barbarism prevail. How many channels of useful business, how many sources of enjoyment and happiness are open to us, which are closed to them! Of how much higher value is property, is domestic relation, is life itself! Among the richest benefits of that degree of learning, which is within the attainment of all classes of people, we may reckon the ability acquired to understnad our religion, in its evidence, its spirit and design; by which men are guarded against the useless services of superstition, secured from the delusions of enthusiasm, and are enabled to direct their religious observances to real attainments in moral life.

As the intermediate grade, between our Colleges and Town schools, Academies are incorporated. In these youth may obtain an education, that will fit them for the active business of society, and qualify them to become instructors in subordinate schools; but is is not expected that the profound scholar should here be formed. To these the female part of our youth are admitted, that they also may acquire a grammatical knowledge of their language, and possess a confidence in the correctness of their own compositions; that their minds may be raised to a perception of the beauties of polite literature, formed to relish the charms of elegant composition, and to feel the worth of chaste, moral sentiment; and that sources of mental enjoyment may be opened to them, to sooth the sorrows, and to lighten the burdens to which in future life they are inevitably destined.

We confide in the wisdom of the Legislature not to multiply institutions of this nature to break in upon our excellent establishment of schools in towns. A more serious evil than this could scarcely befall families in the humble grades of society; it would take from the poor the opportunity to give their children the lowest instruction of the school. We confide in the discretion of those, who have wealth, not to bound at the Academy the literary course of those sons, to whom they wish to give a thorough education.

The Academy is an elevation which extends the literary horizon, and brings into distant view the region of science; but the path to the heights of this region lies through the University. Here it is the twilight of the morning, there the splendor of meridian day; here a few faint blossoms may be collected, there the flowers expand, ripen and yield their fruit.

Youth, who mean to become scholars, will consider the education of the Academy only as a preparation for a seat in a higher literary establishment. With high satisfaction we remark that Harvard University is rising in her requirements from candidates for admission; we trust that an example so friendly to the interests of literature will be followed by other Colleges, and that in our system of public education, we shall soon rival the most literary country of the old world.

Leicester Academy may be reckoned among those that are the most useful in the Commonwealth. Its local situation, near the centre of a populous county, is favorable to the important purposes of its institution. With grateful recollection, we recognize a CRAFT and a DAVIS as its founders. Their liberality, aided by the donations of the town of Leicester, and of a number of private gentlemen of

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this vicinity, enabled those who were originally incorporated as trustees, early to begin the business of instruction. But you well recollect, gentlemen, your embarrassments from the loss of public credit. Your small capital had little more than a nominal value, and you even doubted whether the pious and berevolent intentions of the founders of the Academy were practicable; but when our country, under the auspices of the WASHINGTON administration, arose to credit, honor and prosperity, your prospects brightened. When the genius of HAMILTON explored the resources of united America, infused life into her funds, and communicated the vital principle through all their ramifications, you felt the salutary effect. Your capital rose to its nominal value; and this, encreased by the sale of a township of land, the gift of the government of the Commonwealth, has enabled you successfully to prosecute the original plan, and I congratulate you gentlemen, and all the friends of the seminary, that on this day we take possession of a spacious and convenient edifice, erected for the accomodation of the Academy.—The expense of its erection has, indeed, greatly encroached upon our funds and I solicit the charitable attentions of the patrons of science to this rising seminary, that we may extend the branches of useful instruction, and ever command qualified instructors,

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by giving them a compensation adequate to their services.

The gentlemen who compose the corporation, will permit me respectfully to observe, that the public utility of the Academy depends on the manner in which they shall execute their trust. They are ultimately responsible to the community for its interior regulation, for the competency of its instruction, and for the whole system of its administration. May the success of their past exertions animate them to future vigilance and assiduity. An habitual impression, that we are all accountable to God for the execution of the commissions of life, may animate them to fidelity in this trust; and the day of retribution will be brought into near prospect by the consideration, that one half of those who originally composed their body, are now numbered with the dead.

The gentlemen who are immediately concerned in the instruction of the students will feel the weight of their charge. Few offices in society are more highly important than that which you sustain. To your management we commit these youth and children, the hope of our country. To your culture we entrust the minds of those in whose welfare we feel the dearest interest; on whose wise and virtuous behavior we depend for the greatest joys

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of life, and for the best solace of age; and to whom we look to honor our memories when we shall sleep in the dust. Removed from the guardianship and the endearments of their paternal domes, to you we transfer the authority and the affection, the solicitude and the tenderness of the parent. By the discreet exercise of power ensure submission, and by engaging the ingenuous feelings of the innocent heart, obtain a more effectual control; draw these youth into the paths of knowledge and virtue by the cords of love. Fan the fire of genius; enkindle the spirit of emulation; encourage the youthful mind to exert its own powers, and strengthen its faculties by exercises adapted to their period of life Acquainted as you are with the progress of the human mind, you are convinced that the super-structure of a thorough education can be erected only on a solid foundation laid in early life.

While thus solicitous to conduct your pupils in the paths of useful literature, you will bear in mind, that an essential and primary end of this Academy is the promotion of piety and christian virtue. At no period was attention to moral education more necessary than at the present. The fountains of infidelity and vice are all uncovered, and their poisonous streams are continually poured into the minds of youth; and on you we depend to

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apply the antidote. Vain are the richest gifts of genius, vain the acquisitions of natural science, and worse than vanity the insinuating charms of polished manners, unless these are directed by moral principle. Guard then the minds of our rising offspring from the contagion of irreligion, and lead them to feel the force of moral obligation; teach them the reverence of God; make them to understand the system of christianity; and habituate them to act from a regard to the issue of the day of judgment; ant then, amidst the prevalence of the impious maxims of the sceptic, and the vain dogmas of the sophist; amidst the corrupting agitations of political parties and the seductions of vice, they will have within themselves a standard of truth and rectitude, and will be influenced to right conduct by motives, which cannot be counteracted by the allurements of dissipation, nor by the attractions of ambition.

With warmth of affection, with ardent desires for your improvement, we address you, my young friends, who are pupils in the Academy. The expensive care of your parents, and the unwearied diligence of your preceptors will not avail, unless you maintain a teachable disposition, and second their endeavors by your own application. View not those who are entrusted with your instruction

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as inquisitors, who take pleasure in prying out your errors, and find delight in making you suffer.—your deficiencies and faults will occasion them the keenest sorrow, and the task of punishment they will feel as the heaviest burden of their office.—Consider them as your best friends, and render their government and instruction light and pleasant by your submissive and respectful behavior, and by a diligent use of your time. Let their maturer experience induce you cheerfully to adopt their advice even in instances where you do not perceive its propriety.

You, of both sexes, possess advantages, which were unknown to those who preceded you in the path of life; be ambitious to derive from them their full benefit; labor is the price set upon the valuable objects of the world. Learning is not the gift of chance; the seeds of science are not of that easy and careless growth, as not to require the fostering hand of culture. Conquer then the indolence too common to the human mind. Guard against the dissipation to which your passions always prompt. Look into the world, and notice the men who are the most eminent, in the professions of society, and the most worthy in the walks of life. Are they not men who rose by their own exertions? Emulate their laudable industry; like them improve your

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advantages, and like them you may rise to eminence and worth.

Let not the learning you acquire inflate you with vanity and pride. Consider not learning as the end of education, but as the means to render you the more useful. Knowledge is valuable only as it encreases your capacity to do good; as it fits you the more honorably to fill the offices of society. Knowledge is valuable as it brings you acquainted with the works and ways of God, assists your appreprehensions of moral truth and moral duty, and aids your progress towards the goal of human perfection. Open then your hearts to the seeds of truth, of useful knowledge, and of christian virtue; cherish their growth, that nourished by the dew of heaven, in you they may yield their richest harvest.

By a regard to the peace and happiness of your parents; by the love of reputation; by the desire of eminence; by the worth of immortal life, be persuaded to improve the price put into your hands to gain wisdom.

To thy benediction, Parent of wisdom, we commend this seminary. Inspire the wealthy, the stewards of thy bounty, with the spirit of charity to become its benefactors. Through every period of time, may it prove the nursury of piety, virtue and useful literature. Assist thy servants of the corporation

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to the faithful and judicious execution of their trust. May our preceptors adopt a wise plan of government, pursue an effectual method of instruction, and in their own example persuasively illustrate the moral lessons they teach. May these our sons grow up strong and healthy; and these our daughters beautiful and amiable. May they be endowed with useful knowledge, and formed to moral worth. May they become estimable through all the connexions of society and all the relations of life; finally, may they be admitted to the mansions of the blessed.

FINIS

The pursuit of Literature and Science Compatible with Habits of Business
David A. Talboys
1830

"One of the greatest proofs of the compatibility of literature and science with every station of life, is the power with which every man is endowed by nature of acquiring a taste for them, and of improving himself in them."

"In our own country may be found a host of examples to encourage both the poor and ignorant to the task of self-cultivation, and they sufficiently prove the truth of what Stone, one of them, a self-taught mathematician, said, "That we may learn every thing when we know the twenty-four letters of the alphabet."

"After we have perfected ourselves as far as we are able in our particular calling, there are various kinds of knowledge and science which will afford us both profit and delight; and by a proper economy of our time, there are few that may not be rendered compatible with strict habits of business."

A plea for universal education.

1. Discusses the values of education for an evolving society and classes.
2. Importance of universal education.
3. An interesting concept of class society and issues involved.

THE PURSUIT OF LITERATURE AND SCIENCE COMPATIBLE WITH HABITS OF BUSINESS.

A prize essay, read before
the Oxford Mechanic's Institution,
December 1830.

"Give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning."

Proverbs.

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TO

SIR JOSEPH LOCK, KNT., PRESIDENT:

TO THE

VICE-PRESIDENTS,

AND

TO THE MEMBERS IN GENERAL

OF THE

OXFORD MECHANICS' INSTITUTION,

THE FOLLOWING

ESSAY,

PRINTED AT THEIR REQUEST,

IS MOST RESPECTFULLY DEDICATED,

BY THE AUTHOR.

THE PURSUIT OF LITERATURE AND SCIENCE COMPATIBLE WITH HABITS OF BUSINESS.

The question whether the Diffusion of Useful Knowledge is injurious or beneficial to society, or in other words, whether the pursuit of literature and science is compatible with habits of business, affords material for the most interesting, and, in the present age, momentous discussion that can be entered upon. In obedience to the call of the society, whose professed object is to diffuse knowledge among those classes whose welfare essentially depends upon their practical industry, I venture to propose the following observations.

Labour is the lot of humanity; and though this doom was first pronounced on man as a curse, yet it is so mysteriously tempered with mercy, that in compliance with its penal infliction consists the source of man's prosperity and the secret of his happiness. For what but labour properly bestowed makes civilized man differ from the miserable savage? What but labour under the direction of science has made our country the envy of the world and the admiration of surrounding nations? A few ages ago, and our fathers clothed themselves in skins; lived in fens and thickets; and fed on the wild fruits of the wood. Science directed the hand of industry, and has wrought a change, which, had it been predicted, would have been ranked among the dreams of fancy. The austere crab, which once formed a British banquet, has by culture been mellowed into the golden pippin; the sloe has given birth to all the tempting varieties of the plum; the hide and the wool have been converted into a mantle for beauty, or a robe to give dignity to office; the morass has been succeeded by the fruitful garden; the wild grass is the wheat, the *staff* of life—the wilderness blossoms as the rose—the impassable forest, beneath whose native shade the melancholy savage sought his only shelter from the storm, is now the city thronged with busy men, where every luxury is accumulated in rich abundance[a].

Such, and so varied, and once so inconceivable, are the products of human labour. Surely then an inquiry involving such mighty results is deserving of the most diligent attention, and calls for the most dispassionate discussion.

To take the words *literature* and *science*, and *business*, in their widest signification, the two former would seem to comprise all we know, and the latter all we do; but as in this case it would be self-evident that there are no men without business, and no business which is not in some way connected with science or literature, it will be proper to limit the meaning of these terms here, as they are obviously set in contradistinction to each other in the subject now proposed. Let habits of business then be understood to signify the regular devotion of a principal portion of the active hours to some mechanical or professional labour; and literature and science mean the prosecution of studies, and the acquirement of knowledge, which does not immediately belong to any particular calling.

One of the greatest proofs of the compatibility of literature and science with every station of life, is the power with which every man is endowed by nature of acquiring a taste for them, and of improving himself in them. Ignorance has been said to be to the mind what extreme darkness is to the nerves; both cause an uneasy sensation, and we naturally love knowledge as we love light, even when we have no design to apply either to a purpose essentially useful[b]. Surely this instinctive thirst of knowledge could only be given to us for the wisest and best of purposes; and he only errs who is content to allay it from the muddy streams which are unfortunately poured forth in this age of desultory literature; for it is but too certain that the privation of healthy useful knowledge leaves a void in the mind which but too often becomes filled either with poisonous trash which corrupts and debases all its healthful energies, or with some of those dangerous errors which are always threatening to disturb the peace of the community. This dangerous liability to abuse has been brought forward as an objection to the diffusion of knowledge among the poorer and working classes of the community; and the objection may perhaps be valid under corrupt and tyrannical governments, where these classes are held in bondage, and the higher orders are content to doze in monotonous ignorance, unvaried—except by licentiousness. Let, however, the quiet and peaceable state of our own country for nearly three centuries, under a free and well-constituted government, during which perhaps the whole community has been as much enlightened as ever community was, answer this objection—an objection which would convey the severest libel on human nature and the faculties which raise it above the state of brutes, and the success of which would be an infliction as much greater than the slave trade, as the mind is superior to the body. Nay, we may assert as an universal proposition, to be easily substantiated by facts, that knowledge is as naturally associated with order, comfort, and peace, as light is with gladness; while with equal confidence we may affirm, that as uneasy apprehension is generated by darkness, so is ignorance the prolific parent of misrule, misery, and disorder. The many liberal institutions[c] that have been established among us, and the benefits that have been effected by them, prove at once how erroneous this narrow objection to the spread of knowledge is, and how few and feeble are those who yet venture to maintain it. Next to her free constitution, indeed, England is mainly indebted for her internal prosperity, and the high rank she holds among the nations of the earth, to the diffusion of science, and the union of talent and industry among her people[d].

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[a] Those who would see more of the rude state of our forefathers, will find much entertaining information in Henry's History of Great Britain, vol. ii.

[b] Sir William Jones.

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But another objection against the spread of science and knowledge among the working classes is, that it will unfit them for their calling, and render them either dis-

[c] When the great Washington was about to retire from the toils of office to the privacy of domestic life, he recommended to his fellow-citizens in his last act, to promote "As an object of *primary* importance, institutions for the general diffusion of knowledge." Adding, "in proportion as the structure of a government gives force to public opinion, it (public opinion) ought to be enlightened."

[d] The accumulation of skill and science, which has so greatly facilitated the production of manufactured goods, has not only been beneficial to our own country, but also to the most distant nations of the earth. Captain Clapperton relates that when on a visit at the court of the sultan Bello, in central Africa, his provisions were regularly sent him from the sultan's table on pewter dishes with the London stamp; and in one instance he had a piece of meat served up in a white wash-hand basin of English manufacture. The cotton of India is conveyed in British ships round half our planet to be woven by British skill in the factories of Lancashire; it is again transported to the very plains whereon it grew, and is there repurchased by the lords of the soil which gave it birth, at a cheaper price than their coarser machinery will enable them to manufacture it for themselves. Even Calicut, in the East Indies (whence *calico* derives its name), is supplied from British looms, although the price of labour there is only *one seventh* of what it is in England. See ENCYCLOP.METROPOL. article *Manufactures*.

contented with the place they hold in society, or raise them above it. This objection, however, which we have shown to have no foundation in probability, is at least equally destitute of experimental proof; it is quite certain that mankind has never yet existed in a state in which the effect of the cultivation of the great mass of the people could be more than conjectured. Whatever may have been said of the march of intellect, its progress hitherto has been but slow. Let any one take a fair view of society as it is at present constituted, and what does he see?—That which demands our sympathy, and ought to arouse all our energies in the cause we advocate. Here and there, perhaps a solitary individual, emancipated from the gloom of ignorance, is treading the path of science, and approximating the pure atmosphere of truth. A few, escaped from the dominion of their animal passions, are capable of ranging through the moral and material world with full liberty of intellect, and of appreciating the exact relation in which they stand to the existencies around them. But the people, the ninety-nine hundredths, are still in the "gall of bitterness"—in the fetters of ignorance; slaves of prejudice and the dupes of passion, unconscious of their own power, they inflict misery upon themselves and others from their very ignorance of the tendencies of action and the objects of rational existence[e]. Surely it was never within the scheme of the great Author of nature, that one class of the community should exist at the expense of the other, deriving, without returning benefits. That *this* class should be as gods, and *that* mere machines, subsidiary to their pleasures? We admit in its fullest extent the great importance which the interests of society derive from a subordination of its several grades, yet can we not forget that the belly has as much need of the members, as the members of the belly. The means of subsistence are plentiful, and Providence everywhere bountiful. Why then is it that comfort and competence are not the lot of all? We reply: There is, we think, nothing so well calculated to bring about this result as the spread of scientific knowledge—a knowledge in other words, of the mechanical powers and of the capabilities of nature; that knowledge, indeed, which forms a great part of the difference between the savage who is subject to the elements, and of the civilized man who commands them;—that knowledge, which in civilized countries is every day rendering nature more and more subservient to man's use for food and clothing, and indeed for every convenience and comfort of life[f].

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[e] See Essays on the Pursuit of Truth.

If then, as some have lamented, steam engines and machinery should so lesson the labour of man as to leave him some hours of cessation from toil, should we not rather view that with satisfaction, and gladly bid him embrace the opportunity of directing his attention to the cultivation of his intellectual faculties and the acquirement of a knowledge of the world and of himself[g]. How

[f] Let it be remembered, however, that it is highly requisite that the cultivation of the moral powers should go hand-in-hand with that of the intellectual. That a knowledge of the social duties should be instilled simultaneously with that of the means of increasing our individual powers. For without this concurring instruction, the heart remains as subservient to the passions as before, with the addition of this evil, that the hand is strengthened to give effect to their impulses.

[g] The objectors to the general diffusion of knowledge and science are strangely composed of two classes, who oppose it on entirely different grounds. One party cries out that it will enlighten too much the lower orders, and make them do nothing; while the fear of the other is that the inventions of science are becoming so great as to leave them nothing to do. Could we bring these two parties fairly into the field together, we should perhaps discover in the arguments which they would oppose to each other, the best reasons for letting the intellectual improvement of the working classes go hand-in-hand with the progress of scientific discovery.

With regard to the beneficial tendency to mankind of the use of machinery to the fullest extent to which it can be carried, there can be but one opinion much might many of the little evils (and of what is the sum of life made up but of little things?) that beset us, be alleviated by a slight acquaintance with the laws of nature. How many of the discomforts, diseases, irritations, and even vices of society, are owing to little defects of precaution, of skill, or of knowledge.

It has been the error and shame of the ages gone by, to confine knowledge to a caste[n]. No state of society has yet existed, in which a fair field has been opened for the improvement of the human race. The perfection to which society may attain is still a problem to be solved. If we look back, the retrospect is dark and dreary; why then should we fear to try a new experiment for its advancement. Through a long succession of centuries, the great mass of human beings have been deprived of light.

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among those who have fairly considered the subject, and traced back the natural history of the human race to its primeval state. Deprive man of the use of machinery and what is he but a miserable powerless savage? The history of the civilization of the human race is indeed nothing but a history of its progressive improvement, seemingly entirely dependent upon its discoveries and inventions in art and science. We speak of art as opposed to nature, while art itself seems to belong to the essence of man; it is indeed his chief characteristic—the distinguishing attribute and honour of his race. See HARRIS'S Dialogue on Art, and FERGUSON on Civil Society.

[n] This statement is fully borne out by history. The boasted learning of Egypt was only for the initiated; in her castes some were ranked next to the deities, while others were slaves whose emancipation was impossible; Judea had her hewers of wood and drawers of water; the academies of Plato and Aristotle were not for the vulgar; and Rome, in all her glory, was only the mistress-city of vast regions of groaning servitude. Descend towards the present age, and regard the brightest periods of modern times. Look, for example, at the epoch of our Cecils and Walsinghams, our Shakspeare and Spenser, our Sidney, and Raleigh, and Bacon. Look to that bright and later page of our literary and intellectual history when Dryden, Pope, Swift, Locke, and Newton flourished; and, during that period, called the golden age of our literature, it will be found, from the allusions occurring in their works, that "the lower sort, "the vulgar herd," "the canaille," "the mob," "the many-headed beast," "the million," as they variously call them, were no more thought of, in any relation to a state of cultivated intelligence, than Turks or Tartars. And is it much better in the present day? Is not England at this

What chances have they had of becoming intelligent? And now, when the dawn of a brighter day has at length begun to break, when the gleams of the glorious sun of knowledge appear, as the harbingers of a refulgent light which shall illumine the whole earth, shall we endeavour to intercept his beams! Let us not do our nature such wrong: for what a wrong is it to the human mind that it should pass through a world like this, filled as it is with miracles of the power and wisdom of its Creator, ignorant of its wonders! Wonders which his wisdom has doubt-

moment receiving the punishment of her neglect in not educating the great working masses of her people? To what can we impute the savage, lawless fury of those who destroy equally what tends to comfort, and the absolute necessaries of life, but to their ignorance? If, indeed, the penal infliction to which allusion has been made could be removed, and the earth would spontaneously yield her fruits in rich abundance without the intervention of man, is it not a question whether it would prove a blessing or a curse?—But a new and a nobler golden age may arrive; and visionary as I may be deemed, I see ages expand before me in which human nature shall have attained something of that perfection, dignity, virtue, and happiness, for which it seems to have been created. We still, it is true, see vice, and poverty, and ignorance, and slavery, and war, and ambition, and luxury, crushing and debasing all the healthful energies of our nature. But yet I hope—and my hope is founded on the god-like capacities of our nature, and the march of that intellect which is our chief distinction and God's highest work. Again I hope—and its foundation is our being created in the likeness of that mental energy which formed the universe, and gave us the powers of appreciating its excellencies, and a belief that its highest purpose was to awaken within us that ever-stirring spirit, and to minister to that progress within us which finds no resemblance in outward creation. Again I hope—and its foundation is the character of the present age. The spirit of improvement moves upon the face of the earth. The cultivation of the intellect holds a prominent place in the affairs of our generation; and one persevering, warm, and vigorous exertion for the spread of knowledge and virtue all over the world, will do more for the benefit of the human race, than the cold, feeble speculations of philosophers for centuries. Let but man be awakened to a full sense of the dignity of his nature—let the energies of his mind be freed by education from the fetters of prejudice and vice—let the brute nature be crushed that the godlike spirit may unfold—let art and science so subdue and improve nature, that labour shall be no more than healthful and agreeable exercise; and what but a golden age of intellect shall be the result!

less set forth for our perusal and contemplation, as well as our use, and which lead us to "Look through nature up to nature's God." Here are objects always at hand equally interesting, because equally affecting to every class of society; and neither costly apparatus, time, nor learning, is necessary to study them: our senses are the instruments; our hours of recreation the time; observation is all the learning required. And who would not stand amidst the works of the Great Architect of nature their admirer and their interpreter!

It would be useless to attempt to trace the particular cases in which business may be aided by science and literature. In our own country there is scarcely an individual, from the king on the throne to the poorest mechanic or labourer, who has not some business to perform, and to whom literature and science, in a greater or less degree, would not be an advantage, as respects both his pleasure and profit. The most illustrious persons of all ages were remarkable for uniting the cultivation of their mind with habits of business. Alexander the Great delighted to correspond with Aristotle; slept during his expeditions with Homer under his pillow; and honoured learning wherever he found it. Caesar is said to have composed his Commentaries, for which he is more justly famous than for all his victories, amid the toil and bustle of his campaigns; and once, when swimming for his life, held them up above the waves, as anxious to preserve from destruction the best ornament of his fame. Frederic the Great, who nearly all his life had to struggle with a host of enemies, and was peculiarly distinguished by his patient attention to ordinary business, yet found time to converse and correspond with men of learning; to enjoy the pleasures of philosophy, music, and poetry; and left no less than twenty-five octavo volumes of his own works. Biography is full of brilliant names which might be added to this list; but one more shall suffice. It is that of our own Alfred—the glory of his age and the boast of all Englishmen—who shone with serene and pure lustre amid the thick darkness of his age, and dispelled for a moment that gloom of ignorance in which our island, with the rest of Europe, was enveloped. "He seems, indeed, to be the complete model of that perfect character, which, under the denomination of a sage, or wise man, the philosophers have been fond of delineating rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice"[i]. During one of the most stormy periods of our history, when his kingdom was all but lost by the inroads of the powerful Danes, he not only recovered it out of their hands and settled it in a better state than it had ever been before, but acquired by his civil virtues a character worthy to be imitated by, as it must excite the admiration of, all succeeding generations. He, knowing well the value of time, found the means, when clocks and watches were not yet invented, of measuring it by burning wax tapers of an equal length, and divided the twenty-four hours into three exact portions, one of which he spent in sleeping, meals, and exercise; the other two in study, business, and prayer. Though conversant with the best literature of his day, he disdained not to stoop to what was useful; and this patriot-king—the author, the general, and the legislator —found time and means to improve even the mechanical arts of his subjects[k].

These were all of them it is true born great and noble, yet much of the lustre which still gives a splendour to their names, is due to their encouragement and fondness for learning. Genius and abilities, however, are peculiar to no situation or rank in life, nor belong exclusively to

any clime or nation. *Affluence* and education are no doubt great advantages, but the passions unchecked by the forms of refinement, and the mind undistracted by a multiplicity of objects, frequently exert themselves with an ardour and perseverance which more than counterbalance them.

All countries and ages teem with examples of men, who raised themselves by their love of learning to the highest pitch of fame and fortune from the lowest stations of life, and while surrounded with what would seem to the cold observer insurmountable difficulties. Æsop, Terence, and Epictetus, were originally slaves. Heyne, the greatest scholar of modern times, writes "that want was the earliest companion of his childhood," and for thirty-two years he suffered the greatest privations from its pressure. Adrian, the pope, while a student, was driven to read at night by the lamps in the street, being too poor to purchase a candle. In our own country may be found a host of examples to encourage both the poor and ignorant to the task of self-cultivation, and they sufficiently prove the truth of what Stone, one of them, a self-taught mathematician, said, "that we may learn every thing when we know the twenty-four letters of the alphabet." Prideaux, afterwards bishop of Worcester, was in early life so poor as to be obliged to walk on foot to this university, where he at first obtained a menial situation in the kitchen of Exeter college, which college he did not leave till he became one of its fellows. The two Milners, who wrote the well-known history of the Christian Church, were originally weavers, as was also Dr. White, late Regius professor of Arabic. The celebrated John Hunter received scarcely any education until he had attained the age of twenty, and then was apprenticed to a cabinet maker; yet he became one of the greatest anatomists that ever lived, and

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[i] Hume.

[k] Alfred, who founded or perfected the mode of Trial by Jury—the bulwark of English liberty—is said to have introduced the art of brick-making.

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enriched science by his investigations and discoveries[l]. Mr. Gifford, the editor for many years of the Quarterly Review, had to contend with almost every hardship that poverty could inflict. He states, "that being apprenticed to a shoemaker, and too poor to purchase pen, ink, and paper, he beat out pieces of leather as smooth as possible, on which he worked out his mathematical problems with a blunted awl. The names of Franklin, of Watt, and of Arkwright, all pertaining to this class, belong to immortality. These and thousands besides, born to work for their daily bread, advanced, without the assistance which Mechanics' Institutions and other resources of modern enterprize now offer, in the path of true philosophy and obtained eminence. The very discouraging circumstances against which they had to struggle, and the steady perseverance by which they overcame every difficulty, while it serves as a lesson against despair to those who are yet struggling onward, adds a fresh laurel to their fame.

Although these are mostly extraordinary cases, yet the advantages and pleasures to be derived from mixing such pursuits with habits of business in every-day life are obvious and striking. The pursuit of knowledge may indeed be as well begun from the cottager's hearth or artizan's workshop, as from a college or palace; and the pleasure of the pursuit, and the relish of success, will in the former case be enhanced. To the eyes of the mechanic and of the practical man, who enters into the detail of operations, it is indeed to be expected, that the phenomena of nature should develope themselves more frequently and with more precision than to the man of speculation in the closet. It has unfortunately happened, in too many instances, that these precious developments have been unheeded from the want of sufficient cultivation in the observer to avail himself of them. This alone furnishes a sufficient argument for instructing our mechanics, so far as to enable them to make the best of the facts of which they alone can be the witnesses. It is commonly told of the steam-engine, that an idle boy being employed to stop and open a valve, saw that he could save himself the trouble of attending and watching it, by fixing a plug upon a part of the machine, which came to the place at proper times, in consequence of the general movement[m]. Vitruvius discerned the principles of architecture in a cottage; rude songs and drawings were the seeds of poetry and pictures; and it has been said, that the uncouth figures, marked by the Ethiopians on their bales of goods, to distinguish one kind of merchandize from another, were the remote origin of letters. History is full of cases such as these, in which the mind of man being driven at first, as it were by accident, upon some circumstance of nature, turns the whole bent of his faculties towards it, and gradually unfolds a system or discovery, productive of the most wonderful benefits to science, and the most important revolutions in the state of man. A chance fire of sea-weed on the sand led to the fabrication of glass, now so essential to our comfort, and so common that a peasant's cottage is not destitute of that, which the luxury of imperial Rome never possessed. Newton, in the fall of an apple, caught his first notion of the law of gravitation. Columbus, in seeing, on an unknown ocean, the variation of the magnetic needle, found that great leading idea which authorized the poor pilot to become "the promiser of kingdoms[n]."

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[k] It is suggested, in the Library of Entertaining Knowledge, that Hunter might probably have derived some advantage, as an anatomist and surgeon from the manual dexterity required in his first business of cabinet maker.

[l] Introductory number to the Library of Useful Knowledge.

[m] Introduction to the Encyclop. Metropol.

The advantages which every labourer and artizan may derive in a pecuniary point of view, by acquiring a knowledge of the materials upon which he is employed, and of their nature, are almost incalculable. All the arts by which matter is modified for our use, have a necessary dependence upon the properties of the bodies on which they are exercised. Inquiries into their nature, and the effects resulting from the various applications of them to one another, seem therefore of primary importance to those who would carry their art to perfection. The mechanical and chemical sciences concur, and require the assistance of each other in a great variety of manual arts. The artizan, therefore, who understands the power he wields and the elements he works upon, will have a vast superiority over him who labours as a mere machine. He will be constantly improving his tools and abridging the processes of his toil, while the productions of his hand will also, in a proportionate degree, be improved. There is scarcely a trade in which the knowledge of mechanics may not be useful. Natural history may amuse and instruct those engaged in tending cattle. Practical mathematics will be of service to carpenters and masons. To every man, moreover, there offer themselves new and separate branches of knowledge, distinct from that by which he earns his livelihood, and yet so closely connected with it, that they cannot fail to be serviceable. It is to these that the attention of the artizan or labourer should be first directed; and it is by the cultivation of these that he will gain credit in his profession, and rise in the scale of society.

So far as regards the attainment of excellence in his particular calling, it will not be advisable for the artizan to step far beyond this at first; the faculties of man are so limited, that to attain eminence in any one art or science, it is almost necessary to confine our chief attention to it alone, or even to a single branch of it. And what may not be effected by the well-tempered zeal of

the youthful mechanic and labourer, who shall press forward in the path of business and science? Is there any branch of human industry so perfected as to be incapable of improvement?

After we have perfected ourselves as far as we are able in our particular calling, there are various kinds of knowledge and science which will afford us both profit and delight; and by a proper economy of our time, there are few that may not be rendered compatible with strict habits of business. When we consider the great waste of time—the numerous odd hours and half-hours, not to mention the smaller fractions, which every man loses in the course of his life, we may well lament the improvidence of our race. We are taught to take care of our pence, and the pounds will take care of themselves; and the same rule observed with regard to our loose minutes, would afford us time to lay out in the acquisition of many useful and interesting branches of knowledge, without trespassing upon what is required for our especial duties[*]. We have a notable example of what may be done in this way in the life of the celebrated Dr. Franklin. Born to work for his daily bread, he found means to raise himself gradually by dint of economy and industry to the highest rank in society and literature; and has afforded us a proof that the cultivation of the mind is not only compatible with habits of business, but may be made conducive to its prosperity. It seems, indeed, obvious that to merchants and shopkeepers in general, the cultivation of the mind and manners, and a taste for polite literature, as supplying them with useful information and rendering them more courteous and agreeable, must always be of advantage to them in their affairs; and inasmuch as we must all have some intercourse with our fellow-men, this observation affects every class of society. The natural tendency of an increase of knowledge is to render us more amiable to our fellow-creatures, and more happy in ourselves. The uncouth and rugged parts of man's disposition are gradually worn down as he proceeds in the path of science and literature, and he becomes better adapted for social life.

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[*] The indefatigable d'Aguesseau, whose favourite maxim was that change of study is the best relaxation, composed a folio volume in the short intervals of time that occurred while waiting for his lady, who had a bad habit of delaying her appearance at the dinner table.

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It may be urged that the time allotted to this improvement of the mind might be still more profitably spent, so far as mere riches are concerned, in the workshop or counting-house. Let this, though we strongly question the fact, be for a moment conceded, and all it proves is that a man may heap up a trifle more wealth, of which he knows not the true use, and never can properly enjoy. What a miserable, grovelling wretch indeed is that being, who, his soul devoted to nothing but increasing his stores, spends his every moment in his business, opens no book but his leger, is almost unacquainted with the forms of society, and when at last he has realized the sum to which his utmost wish extended, finds himself incapable of any other enjoyment. We have heard of a man of this caste who, after having disposed of his business for a considerable sum, found every other mode of life so irksome, that he did all in his power to purchase back what he had sold, and when he could not effect that, absolutely hired himself as a servant in the very business of which he had been master, that he might still drone away his life in the only state in which it was supportable.

How different is the case with him, who equally rigid in the economy of his time, equally desirous of raising himself in life, is, at the same time, laying up for himself stores of those mental riches which will insure him the society and respect of virtuous and sensible men. His minutes can never become burdensome, because

the desire of knowledge is awakened within him, and the book of nature and the world lies open before him. He feels himself a spiritual being; his affections are not merely set upon those things which may pamper his animal cravings and free him from bodily labour; but, whatever be his condition, his mind is constantly pressing up the mountain-path of wisdom. He seeks a more extensive sphere of action, a superior state of being; he enjoys a prospect of true and lasting happiness—lasting, for except the pleasures of virtue and religion, there are none that can be compared in this respect with those which arise from the cultivation of the mind. But the ability to enjoy these mental pleasures, and the passion that covets them, are not given to mankind by nature. The ignorant mind can form of itself no conceptions of the pleasures of science, the placid enjoyment which accompanies the gratification of the thirst of knowledge, or the exalted feelings which are awakened by the works of creative genius—and what are the tumultuous and violent pleasures of ignorance, estranged from reflection, and often partaking of vice, compared with these?—Man must earn not only the food of the mind, but even a relish for its flavour, and the digestive powers that will turn it to nourishment; for what unwholesome food is to a delicate constitution and weak digestion, is ill-chosen reading and crude learning to an uncultivated intellect. And thus, as one has beautifully expressed it, "the dark void of ignorance, instead of remaining a negation, becomes filled with agents of perversion and destruction; as sometimes the gloomy apartments of a deserted mansion have become a den of robbers and murderers[p]."

Besides, the nature of man requires, in whatever may consist his chief employment, that intervals of relaxation should succeed to those of labour; the body is incapable of continual toil, and the mind, active as it is, cannot be fixed constantly on one object. Every person therefore may find time, by the proper management of these intervals, to gain an intimate knowledge of some elegant art, or of some branch of science or literature, without sacrificing that devotion to his particular trade or profession, without which it is hardly possible to obtain eminent success. Instead of proving a bar to his exertions in that, it will become an agreeable relaxation, from which he will return to his regular duties with renewed animation and vigour.

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[p] Forster's Essay on Popular Ignorance.

The morals and happiness of mankind, especially in the middle and lower orders, depend much more than has, perhaps, been generally supposed upon the mode in which these portions of their time are spent. Among artizans, and those occupied in daily labour, how often may we trace the ruin and misery of families to this particular cause? How frequently have the hopes and happiness of the domestic circle been blighted and destroyed, solely by the leisure hours of its head having been spent amid scenes of low debauchery, in unprofitable converse, or gambling? And, how much would be added to the sum of human happiness, if these cases, which so often occur, could be made to give way to others, in which man, however humble his station, should be found filling up these worse than blank spaces of his life, in the pursuit of rational and useful enjoyment! How much more profitable would it be for himself and for society, if this leisure were spent in the pursuit of science or the cultivation of his mind: by the first of which there is a possibility of his becoming a benefactor to his whole race, and by the latter of so improving his nature, as to be susceptible of new and unfailing pleasures, raising himself perhaps as much above what he was in his ruder state, as the savage is superior to the beast of the field!

And let not this be taken for a gratuitous assumption. Many instances have been already brought forward, and every history and biography, especially of our own countrymen, will furnish us with proofs and examples of men, who, in the most untoward circumstances of life, have, by their own native talents, joined to industry and virtue, worked out for themselves both fame and fortune, and left in their writings and discoveries, monuments of their genius which time shall hardly destroy. The state of our own highly-favoured land offers a striking proof of the compatibleness of literature and trade; for while in the lapse of ages our commerce has risen to a pitch unknown in the annals of the world, her progress in knowledge and science, in the fine and useful arts, is scarcely less remarkable. What, indeed, is extent of territory or population compared to the internal resources of this our island, comparatively so small, but by its physical and mental power the nucleus of the whole—the point whereon the whole gigantic empire, upon which it is said the sun never sets, is made to revolve! What indeed is extent of territory or population compared with the mechanic power of this kingdom aided by steam, which equals the labour of more than six times the population of the whole earth! The military and naval power of our narrow isle, will indeed justly excite the astonishment of future ages; but the same page of history which tells them of Wellington and Nelson, will have a more lovely and praiseworthy theme in our Davy and Watt, our Bacon and Newton.

These resources, the truest and surest of our national honour and wealth, are the result of individual exertion, and can be fostered only in the privacy of our leisure hours. To these the talent and perseverance of the humblest may hope to contribute, and in so doing he may be assured, that he is showing himself as true a patriot, and lending as much to the establishment of his country's renown on a true and imperishable basis, as the conqueror or the statesman.

Let those who slight the national importance of diffused knowledge turn their eyes to educated Scotland and uneducated Ireland. We will add no word of comment to the lesson derivable from such a survey.

What then is thus beneficial to the commonwealth at large, cannot but be profitable also to our individual interests; and thus the union of literature and science with habits of business, may be argued to be so far from incompatible, that it is possitively desirable and advantageous.

D. A. TALBOYS.

October 31st. 1830.

TALBOYS AND BROWNE, PRINTERS, OXFORD.

A Discourse on Education
David Barnes, D.D.
1796
Manning & Loring: Boston, 1803

"The mode of education must be determined, partly by circumstances, these are endless in variety; prudence is therefore necessary to direct, since no rules can prevail in all cases."

"Since mankind will have a religion of some kind or other, and Christianity is the only one that will stand the test of a free and critical examination, and since the more it has hitherto been tried, the better it appears, we have every reason to think it will finally prevail. We therefore can be under no concern about teaching our children to believe and practice it."

Education must be a dynamic process; proposes plans for teaching in each curriculum area.

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2. Discusses the notion that the mode and contents of education depend upon the time and place of instruction as well as the capacities of the child.
3. No one education fits all classes.
4. Proposes a curriculum and explains the technique for teaching the child in each subject area, including many details.

ERIC

A
DISCOURSE on EDUCATION,
delivered before
THE TRUSTEES OF THE DERBY ACADEMY,

At Hingham,
April 5th, 1796.
also at the
SOUTH PARISH IN *SCITUATE.*

By DAVID BARNES, D.D.

Published by desire.

"Education forms the youthful mind."

BOSTON:
Printed by MANNING & LORING, No. 2, Cornhill.

1803.

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DISCOURSE on EDUCATION.

EDUCATION is the subject, to which, it is expected the preacher, on this anniversary, will turn his attention. A subject, that has employed the thoughts and pens of some of the best writers of every age.—A subject, copious and extensive, never to be exhausted. As improvements are made in civilization, the arts and sciences, in theology, morality, government, politics, customs and manners, and such improvements will ever be made, there will always be room for new observations and reflections, adapted to the existing state of society. What may be proper at one period, may be improper at another. Every thing of this kind, to be beautiful, must be seasonable. As mankind are and ever have been what they have been educated; so the subject before us demands our attention.

The mode of education must be determined, partly by circumstances, these are endless in variety; prudence is therefore necessary to direct, since no rules can prevail in all cases. Undoubtedly, the capacity of the child or youth should be consulted. If a youth be condemned to drag out life, in a line to which he has a rooted and unalterable aversion, he certainly will never excel, and probably fall below mediocrity. Nature in the distribution of her gifts consults the happiness of the world. But few are capable of shining in different departments, and there is not one, above the state of idiocy, but may be useful in some line or other. To point out only the capital errors that have been committed in the education of youth, would take more time than this opportunity affords. Many have already been corrected, others will be in time, as knowledge increases.

My design is, as far as I am able, to give directions accompanied with motives, for pursuing the course best calculated to secure our object in view, the happiness of the rising generation. In compliance with an established custom, which I do not wish to have altered, I shall take the words of Solomon for my text:

Prov. xxii. 6.

Train up a child in the way he should go; and when he is old he will not depart from it.

IN the propriety of this exhortation, and the necessity of education in some line or other, all are agreed; the only difficulty lies in determining what that way is, in which children and youth ought to be trained up, and in which they ought to go. That all ways are equally good, will not be pretended. Since there is no infallible guide on earth, it behoves every one concerned to draw his information from the best sources. With diffidence I submit to criticism my observations on this subject, if they will not bear examination, let them be rejected.

To complete my design, a variety of articles, which ought to be attended to, will be briefly mentioned, with a few thoughts upon each. We shall pay some attention to the health, strength and hardiness of the body, in the first stages of existence, as well as to the opening of the mind, and the improvement of the mental powers; to the arts and sciences, suited to the capacities of children and youth, and which ought to be taught at an early period. We shall then turn our attention to morality, religion and piety; and recommend them as absolutely necessary to the usefulness and felicity of life. We shall then consider, relaxation from study, exercises to be used at such intervals, amusements and recreations, reading both for amusement and profit, the force and necessity of good habits, and the benefits of diligence and industry in some useful employment. These with some incidental observations will complete my design. My field I am sensible is extensive; but not pretending to the inspiration and abilities of the preacher at Troas, I will not equal him in the length of my discourse.

As the body and mind are closely connected and much depends on the management of the former, in the first stages, I would just observe, they in general take the wisest and the fastest course, who adhere strictly to nature's laws. With these, so kind is the Author of our make, the self-taught savage is as well acquainted, as the learned sage, and often more successful in their application. If learning and philosophy were necessary in this matter, the human species could not be preserved. Firm constitutions and sound health are more frequently found in cottages, than palaces. These are more than a balance for the luxuries of life. In mercy to mankind, luxuries are dealt out with a sparing hand; they are placed beyond the reach of the most useful classes of citizens in the community.

When the mind begins to open, and the mental powers appear, they demand diligent attention. Since man is born, to use a strong expression, *as ignorant as the wild ass's colt*, so in a like state, he would remain, if deprived of all human assistance. Though the seeds of knowledge are sown in nature, they will not spring up and bring forth fruit, without cultivation. Yet I cannot fully agree with a certain paradoxical writer, "that education is every thing;" but I am firmly persuaded, that to this we are indebted for the greater part of our knowledge, of what kind soever. If we examine our ideas, we shall find but few, if any, that are wholly original, though we may not be able to tell whence we borrowed them. The capacity for reception and retention of ideas, at this early period, is truly surprising, and affords every encouragement to store the mind as fast as possible. It is the seed time of life.

When the organs are prepared for articulation, children should be taught to distinguish sounds and fix names to their ideas. Propriety of pronunciation, and precision in the application of names to things are of great importance. If irregular habits are contracted, at an early period, they will not easily be corrected, perhaps never. Language, or the use of words, is so important, it is probable but trifling progress could be made in knowledge without it. An eminent writer on metaphysics has attempted to prove, that without language, or names to our ideas, the memories of men would very little excell those of the bestial creation. After reasoning some time in his metaphysical way, he adduces the instance of a child that was lost, but, however, preserved among beasts till it reached the age of twenty years. It made a noise like them, its gait and attitude were the same, and was covered with hair. It was found and brought from among them, was taught to go upright and the use of language. At length he had the understanding of a man; but what was remarkable, he could recollect no ideas which he ever had in his bestial state. If this story be true, it proves that recollection depends on language.

Children, when but little acquainted with language, may begin to receive instruction in the art of reading. Reading is, perhaps, the most useful art ever invented, and is the first that children are capable of learning. Though, in the primitive times, when the wants of men were few, and all were supplied nearly in the same way, without the assistance of trade and commerce; when the lives of men were long, their memories tenacious, and tradition served well instead of written history; they might suffer but few inconveniences from their ignorance in this art: Yet in a state of improvement, where the arts are introduced, the wants of men become numerous and must be supplied in a great variety of ways, it is impossible that mankind should be comfortable, if they could even subsist, without the knowledge of letters.

The best mode of teaching the rudiments of the art of reading, I shall not undertake to decide; but will only observe, that great care ought to be taken to remove all discouragements out of the way, and to make the instruction as easy and pleasant as possible. It is often said, children hate their books, which would never be the fact if things were properly conducted. Early prejudices, like impressions made by frightful stories, are apt to continue. It is best to avoid them both. If, after they have made some progress, they have this aversion, it is because they are not supplied with proper books. No person, young or old, can ever be pleased with reading, if he possibly can with hearing, what he does not understand. Something may be done as a task, but that something were as well omitted. This aversion, if once contracted, can never be conquered, but only by supplying them with entertaining books, suited to their age and capacity. This might be done at very little expense; and I know from experiments, the profit will infinitely more than balance the cost. It is rather unaccountable, that in a country where all are readers, so few can read well. I know it is vain to expect it from all; nature has forbidden it. Surely the deficiency would not be so general, were there not some fault. Rules, points, &c. may do some good, and ought to be attended to; but if we mean that our children shall excel, they must practise under a skilful master. The principles to be observed in teaching music will apply in general to the art of reading: the ear is as necessary as the eye in learning these arts. Persons comparatively deaf may learn to read; but if they cannot hear well, they never can read well. Those who read most, are often far from reading best. Practice in this case will never make perfect, unless under a skilful instructor, whose air and manner may be caught. Cicero learnt his pupils to pronounce orations, more from his example than any thing else. Blind notes, as they are sometimes called, will as soon learn a person to sing, in a musical manner, as dead letters will learn him to read so as to command universal attention. But, methinks, I hear some one say, *physician, heal thyself.* All the apology I have to make, is, that we can see errors in others and be sensible of failings in ourselves, which at a certain period of life we cannot correct. This should not prevent our endeavouring to dissuade others from failing in the same way. A physician may possibly help others, when it is not in his power to help himself.

Chirography, or hand-writing, is another art, so useful and necessary at this day, it is presumed that it will not be neglected. Though perfection in this art is not easily attained, and is impossible to many; yet such facility of writing, as may be absolutely necessary, may speedily be acquired. A mark, instead of a name, is seldom seen in New-England, if in any part of America. And where it is seen, it is considered as a mark of reproach. May it continue to be viewed in this light, till the fact shall cease, and the remembrance of it be forgotten.

Arithmetic is another branch of literature, of which it is a shame for either male or female to be wholly ignorant. The inventor of figures, whoever he was, has certainly deserved well of mankind. Though much praise is due to the inventor, yet this art, like almost every other, has been improved by time. At the present period, it is brought to great perfection, but that it is incapable of further improvement is not pretended. The knowledge of figures necessary for transacting the common business of life is easily acquired, and we are persuaded will continue to form a part of a common education. I cannot here forbear to remark the extraordinay agreement of so many nations in the use of the same figures. Hence nations, that have no acquaintance with each other's language, understand each other's figures. It proves a facility of commerce, and seems to have been intended by Providence in some measure to limit the dissocial effects of the confusion of tongues.

Grammar is another branch of literature, to which great attention was paid by the ancients, and should not be neglected by the moderns. Though an imperfect knowledge of this may answer in common life; yet greater accuracy is expected from those who speak and write for the public. If no rules were to be observed, it would in many instances be extremely difficult, if not impossible to determine the meaning. Though some few, by reading classical writers and by unwearied attention, have contracted a habit of speaking and writing with decent correctness; yet such instances are rare, and will never be numerous. Those few would feel more independent, did they certainly know their writings would stand the test of candid criticism. A want of grammatical knowledge has been severely felt by men of the first abilities, in dignified stations, while transacting the business of the State. These men, as afraid of their inferiors as the sturdy and sagacious elephant of the insignificant mouse, have been obliged to submit their writings to the correction of those, who have grammatical learning, but in other respects of inferior ability. As we live in a country, where merit and virtue are liable to be called to act in a public sphere, it is best for every one to cultivate some acquaintance with grammar. I cannot conceive it necessary, that an American learn a foreign tongue, in order to understand his own. Grammars are formed from the best classical writers. We have writers equalto any in the world; and why may we not have a grammar of our own? Rules will answer no purpose without examples; examples may easily be added. The knowledge of grammar is useful as well as ornamental, it ought to be encouraged in our schools, as well as colleges and academies.

Related to grammar is rhetoric, which was more studied by the orators of Greece and Rome, than every thing else. Its influence on the mind and passions, at that day, were truly surprising; and its effects, at

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this day, are hardly credible. This art is less subject to rule than many others. Nature is always to be consulted. Art is necessary, but of little service to the speaker, except it enable him to conceal his art. Feeling makes the orator. This we learn from the distressed Logan, whose speech, in point of rhetoric, can never be excelled. This art is necessary in the pulpit, in courts and camps, and in every place where the passions should be raised and great exertions excited. If it is said to resemble a two-edged sword, it may be employed in a bad as well as a good cause. This may be said of almost every useful thing. The best things may be abused; but this is no reason why they should be neglected.

Geography might be easily introduced into our schools. If it were, it would soon be acknowledged a useful and entertaining study. The knowledge of the globe is easily learnt from sight, though not from books, and when understood would prepare the mind for reading history with advantage; and most of the benefits, that can be expected from travelling, might be enjoyed at very little expense, and young men would not incur the hazard of losing their morals, while endeavouring to reform their minds. It would in some degree eradicate ill-grounded prejudices, bigotry, and superstition, and promote the knowledge of human nature, and general benevolence. Considering the ease with which the rudiments of this science might be acquired, and the benefits resulting from it, we are surprised, and regret that hitherto it has been so much neglected.

Of the knowledge of the dead languages, so called, unless the student means to pursue one of the learned professions, I can hardly conceive the profit will balance the expense. To such as mean to devote their lives to literature, or go through what is called a liberal education, the knowledge of them may be very useful; but what great benefit can be derived therefrom to men in the common business of life, I leave others to say.

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That academies and colleges may be a public advantage, especially in republics, where it is all-important that the minds of the people should be well informed, is generally conceded. Our fathers were of this mind, and their posterity are treading in their steps. These seminaries are increasing in every part of the United States. It is possible they may be too numerous, or too much frequented, since but few men can, or ever ought to live by their learning, or, in other words, the number of professional men ought never to be increased beyond what is absolutely necessary.

If multiplying colleges and academies, by which but few, except the children of the wealthy, can be immediately benefited, should lead to the neglect of public schools, in which the children of the poor as well as the rich may be equally accommodated, we have reason to fear the consequences would be pernicious. Good grammar schools, free of expense, and brought to every man's door, would undoubtedly be the most happy way of promoting information among all the people. This might have easily been done in the beginning, and may be yet done, without distressing the poor. The means are in the hands of our civil and political rulers. We have unappropriated lands to dispose of; and should they think proper to apply them to this purpose, unnumbered thousands, yea, millions, for ages to come will rise up and call them blessed. Connecticut has set us an example, for which it is probable, she will deserve to be styled the Athens of America. Many advantages may arise from the children of the rich and poor meeting together, at the same school. The rich will be restrained from the discovery of that haughtiness and contempt which will be hurtful to them, and the poor from that spirit of envy and ill-nature, which is as painful as it is disgraceful. Impressions early made seldom wear out with time. Private friendships may in this way be formed, which may continue through life. Children who are well bred, may by their example be greatly beneficial to others: since manners that are pleasing will be readily imitated. In this way the harmony of society will be preserved, and the happiness of the whole greatly increased.

Waving what might be further said on literature, we shall pass to things of more importance. Not only the minds, but the morals of youth demand the most diligent attention of those who wish to train them up in the way they should go. Let their improvements be what they may, if their morals be bad, their learning will only serve to render them more conspicuously wretched. Crimes originating from ignorance frequently excite compassion; but a wicked heart united with a learned head, never fails to excite contempt or abhorrence, or both. A learned villain is considered as a dangerous monster, that ought to be hunted out of society. Life and the comforts of it are enjoyed in many parts of the world, without much learning; but vice and wretchedness are every where connected.

Such is the constitution under which we live, the appetites and passions are strongest in youth, temptations to excess most numerous and powerful; on the other hand, reason is weak, the art of balancing future evils that are lasting against present pleasures that are momentary not understood—and their experience, nothing. At this period, therefore, while prudence and caution are so necessary, it is dangerous to leave the youth without a guide. They should be kept as much as possible out of the way of temptation. If they are permitted to take live coals into their bosoms, as they may, since they have not yet been burnt so as to dread the fire, the wound might be fatal, certainly painful. Restraints are more necessary at this period, than any other. Complaints, when none are used but such as are salutary, arising from a tender concern for their welfare and happiness, are not to be regarded. The licentiousness of the age requires strictness of discipline. But let it be remembered, that restraints may be too severe, or not well chosen: if they are, the mind will either sink into melancholy, or break out into open rebellion; in either case the youth is undone. The great secret of education consists in granting liberties and indulgences, as far as they will bear on the one hand; and in laying reasonable and suitable restraints on the other. Children should be allowed to enjoy life and pleasures suitable to their years, under the eye of their parents; but if their father's house is made a prison, and the keeper turns tyrant, they will seek that liberty abroad, which they are not allowed at home. Children may be unreasonable in their demands, and parents unreasonable in their restraints; but when matters are driven to extremities, there is commonly blame on both sides.

Instead of prescribing rules in 'ifficult cases, let me turn your attention to well-regulated families, into which discord never entered, and where perfect harmony prevails. We thank God, such families may easily be found; and wherever they are found, they form a little heaven upon earth. Let parents be careful to set good examples before their children. We see the force of these and of the contrary every day; we see the parent in the child. But if the parent's example be good, yet if children are allowed to associate with those whose morals are bad, they probably will learn their ways. Vice is more contagious than any disease. Let the youth, therefore, be kept as much as possible from associating with the wicked and profane. If Satan sinned without a tempter, the human kind in general do not.

Bad habits of every kind are to be avoided; if once contracted, they cannot easily be broken. Present pleasures, though small and momentary, operate more powerfully on a youthful mind, unused to balancing, than does the prospect of future goods, though great and lasting. Children and youth are slow to believe, that in sweetness the bitter may lie concealed. When they would pluck a rose, they should be admonished of the thorn and the serpent. Forbidden pleasures never fail to leave a sting behind them; but the ill consequences being not immediately felt, the inclination to pleasures becomes a habit, and bears down all before it. Repentance will come, but perhaps too late to have its proper effect. Solomon represents a poor unhappy creature, on the verge of eternity mourning without hope, or in the bitterness of despair; a more melancholy picture cannot be drawn.

Christian morality, I am sensible, has been condemned by some, who pretend that revenge is sweet, and to resent an affront is better than to forgive one. But if this doctrine be received, there is an end to peace in the world. The pleasure of revenge is like the pleasure of intoxication: they both distract the mind. Nothing that is done in a fit of either will ever please on reflection. Had Christians, from age to age, practised according to their principles, or the morality of their master, long before this time, Christianity would have been the religion of the world. I would have children early impressed with the sentiment, that it is greater, more honourable and divine, to forgive, than to revenge an injury; and that true dignity of manners is the result of a modest and gentle temper, not of a proud and arrogant spirit.

By attaching importance to a right temper and moral deportment, I may not perfectly coincide with the faith of some, who consider morality, and Christian morality, as a dull and legal business, below the attention of a spiritual mind; yet I can as well believe that heaven and hell can be united, as that pure Christianity and gross immorality can exist together.

But while I recommend Christian morality, I do not mean that it should supersede the necessity of piety and religion. Far from it, I am ready to affirm, that all sound morality is founded on the belief of the Deity. Without piety, morality would degenerate into art, craft, and cunning. There is no other principle, that will prevent secret machinations, as well as open enormities; that will effectually prevent the deeds of darkness, when the perpetrator is secluded from every eye but his to whom the night is as the day. Most crimes are undoubtedly committed from the hope of secrecy. This hope must be forever excluded from the mind of him, who constantly considers that the eye of his God is upon him.

Whether there ever was, or can be, a speculative atheist, has been a matter of doubt with many. The established connexion between cause and effect, acknowledged by all, necessarily leads us to the belief of something eternal. The sight of a curious machine obliges us to believe there must have been a mechanic. The evident marks of wisdom, power, and goodness in all parts of the creation, necessarily lead us to believe, that the Author must be possessed of these perfections. To use the elegant language of one, whose writings will be forever held in high estimation; He that formed the eye must see, and he that formed the ear must hear.

Though it may be true, that men have no innate ideas; yet it is undoubtedly true, that men in all ages and all countries have had their fears of some invisible power, or powers, to whom religious worship of some kind or other has been paid, especially in times of danger and distress. It is said by some, that fear makes gods. It does so, or what is nearly the same thing, it compels men to believe in their existence. These fears, together with the principle called remorse, that was found in Adam immediately after he fell, in Cain after he slew his brother, and is found in every mind on the commission of a crime, are the two great principles that every where operate to the prevention of moral evil. Take off these restraints, and there probably would be such an increase of wickedness, as would put an end to human existence. Thanks to God, we have every reason to hope and believe, they will continue and always operate for the safety and security of man. These principles might have been stronger; if they had, the consequences might have been fatal: many would have been driven to melancholy, despair, and death before their time. As things are, they prevent much evil, and we certainly do not know enough to affirm, that the remainder which is permitted may not be so overruled, as to be productive of greater good.

Could you find a nation of atheists in principle, you would find a nation of malefactors. It is the fear of the Lord that preserves from evil, and, in a moral

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sense, compels the sinner to depart from iniquity. So thought that distinguished patriarch, Abraham. *Surely,* said he, *the fear of the Lord is not in this place, and they will kill me for my wife's sake.* But, though this principle is planted in the human breast, yet for want of cultivation its influence may be nearly lost. Abraham knew the people with whom he resided took little or no care to preserve this principle, and therefore justly concluded by inquiry and frequent meditation, by serious and solemn acts of devotion in public and in private. Let children and youth, therefore, be taught to worship their God, to pray to him in secret, to join in family devotions, and with the multitude that keep holy days by the religious exercises of his house. Great will be the benefit resulting from such practices and habits. Since the mind cannot be easy in a vicious way, or at variance with itself, for any length of time, praying will make them leave sinning.

As to particular modes of faith and worship, about which sober Christians disagree, the youth must attend to the instructions, and follow the example of their superiors, till they reach the years of maturity, or are capable of judging for themselves; when this period arrives, they ought to have the privilege of examining.

Public tests and religious establishments, that forbid all inquiry and prevent all improvement, have done infinite harm. These have occasioned that melancholy defection, and flood of infidelity, that has nearly deluged some parts of the Christian world. Religion is a personal thing, and the mind will always be uneasy in spiritual chains and fetters. If these cannot be broken in any way short of open infidelity, we need not be surprised that this way is adopted. Uniformity, the grand thing aimed at by establishments, is by no means necessary; and if it were, this is not the way to promote it. Compulsion may make hypocrites and knaves, but never will promote honesty and sincerity. Notwithstanding some clouds, at this day, that hang over the Christian church, we look forward with cheerfulness, in the full belief that the day will come, and it may be at no great distance, when Christians shall unite much better than they have hitherto done. When obstructions shall be removed, and all denominations in the Christian world shall be allowed to inquire and judge for themselves, if one persuasion can be better supported and defended than another, no possible reason can be assigned, why they should not choose the best. That mankind should be fond of delusion and errors, as such, is impossible. Truth is as agreeable to the mind as light to the eye. If errors and corruptions have prevailed, where there has been liberty of free inquiry, it is because they have put on the appearance of truth.

When we consider the difficulties Christianity has had to struggle with, we can hardly believe it has greater yet to encounter. Persecution, in its infancy, was thoroughly tried. It had the contrary effect to what was expected. The blood of the martyrs has been the seed of the church. Satire and ridicule have been tried so often, they have nearly spent their force. And if a few vain and thoughtless people have been laughed out of their religion, if they ever had any; yet the serious and sensible have been able utterly to despise such arts. It is a fair conclusion, if the enemies of Christianity had better weapons, they certainly would not have used these.

Since mankind will have a religion of some kind or other, and Christianity is the only one that will stand the test of a free and critical examination, and since the more it has hitherto been tried, the better it appears, we have every reason to think it will finally prevail. We therefore can be under no concern about teaching our children to believe and practise it. It is certainly calculated to promote their happiness in this world, so far as happiness consists in health of body; a competency of earthly goods; in a proper regulation of the appetites and passions; in acquiescence under the divine disposals; support in trouble; and in the friendship of the benevolent and good, and the appro-

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bation of their own minds. It will give peace in life, as well as hope in death. If there is a state after this, as most undoubtedly there is, even infidels themselves do not pretend, that pure Christianity will disqualify for future enjoyment. Let us then engage heartily in teaching it to our children. It is the most important instruction we can give them; in no other way can we so essentially contribute to their happiness. It has frequently been said, that infidels, skeptics, and libertines wish to hide their books from their children; for this we blame them not. Looseness in principle must lead to looseness in practice. But the followers of Christ have no such fears. Our principles are open to all, and we most sincerely wish they may be received by all, with whom we are connected.

The best mode of teaching Christianity to youth I shall leave to the discretion of those, whose business or duty obliges them to afford this instruction. But children ought not to be wearied or surfeited with long and tedious lectures. Let your instructions be short and striking, plain, and easy to be understood. Let your counsels and warnings be rather frequent than lengthy. Repetitions will be found necessary: They must have line upon line, precept upon precept, here a little and there a little. It is in this matter, as in some others, by attempting too much, at a time, you do nothing at all. Prayers should always accompany our best endeavours; for without the blessing of Heaven, we shall labour in vain, and spend our strength for nought.

During the years of minority, the youth should be trained up to some useful employment, that they may earn and eat their own bread. Idleness is the parent of wickedness and disgrace; industry is the road to innocence, wealth, and preferment. But, though it is important that every hour be well spent, yet undoubtedly there ought to be seasons of relaxation from labour and from study. The bow that is always bent, will lose its elasticity. Much study is a weariness to the flesh, as well as to the mind. Amusements and recreations are necessary; let them be well chosen.

For such as live a sedentary live, walking, or athletic exercises will answer the most salutary purposes. In this way health will be preserved, and vigour, both of body and mind, increased. It is by exercise, that the vegetative and animal creation are strengthened and preserved. Debility, sickness, and death are the unavoidable consequences of neglect. Most of the complaints of those who live a sedentary life, (it being out of nature's path they are numerous) arise from the want of exercise.

As health is best preserved by breathing a free air, the softer sex, who are necessarily excluded from it the greater part of their time, may, as well as the other sex, be greatly benefited by amusing themselves in gardens, in fields, and partaking freely of such fruits as nature has prepared for the use of the human kind. Appetite at this period will be their guide. If they wait till it be fully ripe, we shall be slow to believe that the food of paradise will hurt them. We know of no tree, plant, or shrub, bearing fruit, unless experience proves it hurtful, that is at this day prohibited. If they constantly use themselves to a diet of this sort, which nature certainly craves more than every other, there will be but little danger; for only long abstinence provokes to excess.

If the open air be inconvenient, such exercises under cover, at particular times, as give strength to the nerves, agility to the limbs, decent attitudes to the body, grace to the appearance, and elegance to the manners, are certainly preferable to the sedentary kind, especially to games of hazard, which irritate the temper, and are too apt to be followed to excess. Extremes should be avoided; but the danger, arising from the want of exercise, is infinitely greater, than what may arise from excess. Weariness produces rest.

Music, to such as have a taste for it, is a very agreeable and profitable amusement, especially to those who live a sedentary life, who often suffer from a depression of spirits. If it cast out the evil spirit from Saul, while the mind is highly gratified in this way, it is impossible that any evil spirit should find admission.

As the present is by some called the writing age, it necessarily follows that it is a reading age; for if there were no readers, there would soon be no writers. Books are written for amusement, as well as for study. As such, they are useful and entertaining, or afford an agreeable relaxation. Of books of this kind some are undoubtedly better than others. The most fashionable are not always the best. The taste may be wrong. Cervantes once corrected the taste of Europe. A second Carvantes may one day correct the present rage for novels. Life, devoted to reading these, is poorly spent. The style and manner, it is true, may be pleasing, and that mixture of the marvellous, which is always in them, enchanting; but these are no balance for the risk of inflaming the passions, of filling the mind with romantic notions, and of losing sight of common sense. A person may read novels all his days, and remain as ignorant of the world and what is doing in it, as if he had never been born. As some will be read, a judicious selection is preferred to an absolute prohibition.

Among books that are read for profit, I would recommend, at an early period, the reading of well written fables, in which the moral is so plain as to enforce immediate conviction. The marvellous that is in them will be pleasing, and the moral be remembered. In this way, the great Teacher, who came from heaven, taught his disciples.

Next to these,books of axioms, aphorisms, and apothegms may be exceedingly useful. These are easily committed. Like pure gold, they will not decay with age, nor alter with time; but will always be ready and fit for use. The mind, in the first stages of life, can hardly be too well stored with them. Of these, great men have commonly had the largest portion. SOLOMON, FRANKLIN, and GAY, your late venerable pastor, abounded with them. The maxims and remarkable sayings of the two former have been collected and handed to posterity; we could have wished, that some friend to mankind had preserved those of the latter.

We should have had a little book, considering its size, perhaps equal in value to any in the world. Many of his sayings might be fitly compared to apples of gold in pictures of silver. As things are, they are not wholly lost; they are treasured up in the memories of many, and will be handed to posterity, to the third and fourth generation.

Books on natural history will next demand their attention. These afford the greatest mixture of pleasure and profit. The unfolding of nature is as pleasing, as the opening of the mind; and the former directly tends to improve the latter. The works of God are different from the works of men, the more they are examined, the better they appear; and the better they are understood, the more they are admired. One page, in nature's book, well understood, is worth a thousand unwieldly volumes of dark speculations on things beyond the reach of human capacity. From the perusal of nature's works, we are naturally, and I may add necessarily, led to the knowledge of nature's God.

Travels, that are well authenticated, may, with propriety, be put into the hands of youth; they will be read with avidity and to great advantage. From these we learn a knowledge of the world, the knowledge of human nature in all its varieties, and the great laws by which the intelligent and moral world is governed. From the knowledge of these, the most happy consequences may be derived.

Biography is a subject to which the attention of youth should be early turned. Examples are infinitely better than precepts. The errors of others will produce caution, and their virtues excite emulation. Where both are united, something beyond mediocrity may be expected. This mode the Divine Being adopted for the instruction of mankind. The Bible is little else than a history of this sort.

Civil history may be postponed to a future period, to make room for books of piety and practical godliness. If these are well chosen, they will be read with avidity. Much depends on the choice.

No subject has been more darkened, perhaps, with words without meaning, than that of Religion. We cannot be pleased, or benefited, with what to us is absolutely unintelligible. We cannot believe that a subject, of infinite importance to all, should be so dark adn inexplicable, as to make it impossible to be understood. Though the world is filled with religious controversy, and for sometime we must expect it will be; yet there can be no doubt, that the youth are capable of understanding all that is necessary. Books that teach the essentials of religion, with perspicuity, may be found; let them be read. Such as are calculated to warm the heart, as well as inform the head, to afford heat as well as light. The passions are properly the gales of life. They never ought indeed to assume the helm, or the place of the pilot; but if they are unengaged, the vessel can make but little progress, and will not so seasonably reach its destined haven of rest. —On the other hand, books of this sort may be too warm. The passions may be raised so high, as to put out the eye of the understanding, or so far prevent inquiry, that the most atrocious crimes may be committed, under the notion of doing God service. This has been done, and what has been may be again, while human nature continues what it is. Some are in more danger from this quarter than others. Let the passionate beware. A wise man will always consider, before he acts. Serious books on piety and practical religion are numerous, and a prudent choice may easily be made. Their number is such, that if I should begin to name them, I should not know where to end.

Above all, I would recommend the reading of a portion of the holy scriptures, as part of the business of every day; since by these, and these only, they can be made wise unto eternal life. As the Bible is the oldest, so it is undoubtedly the best book in the world. Since it was written at different times, and for people in different circumstances, it cannot be supposed that all parts of it will be equally useful, interesting and plain, at every period. Let such parts as are plainest and most essential be selected and read first, and from

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these the meaning of other parts will be best understood. Those, who have begun and gone through life in the best manner, and have finished it with a firm and stedfast hope of a happy immortality, have taken the sacred scriptures for their guide; and I believe no serious or sensible man ever repented of such conduct on a dying bed. It is to be hoped, that the example of that excellent young man, concerning whom is was said, that from a child he was acquainted with the holy scriptures, which are able to make wise unto salvation, through faith that is in Jesus Christ, will be carefully followed.

Having pointed out the way in which parents may train up their children with safety, and the way in which children and youth should go, I have only to add, that if this work is done, and done in season, the child will probably never leave it. There can be, in peaceable and happy times, no strong temptation to desert it: On the other hand, every day will furnish new motives for perseverance. Reason, conscience, the approbation of the wise and good, health, a competency of earthly goods, support under the trials of life, and a good hope of happiness hereafter, will all conspire to urge him on in the way he should go. While the pleasures of sin are momentary, irregular, and boisterous, like the crackling of thorns under a pot; the pleasures of religion are pure and calm, sincere and lasting. If it is a melancholy truth, that they who have accustomed themselves to do evil, seldom learn to do well; it is a joyful one, that those, who have accustomed themselves to do well, never learn to do ill. If experience and observation confirm the the former, they equally confirm the latter. Sudden and hasty resolutions, the effects of passion, pass off like the morning cloud and early dew; but religion, founded on principle, and strengthened by habit, will continue through life, and, I may add, forever; for we live in hope of passing into a state, where the motives for acting well will be so powerful, as to exclude evil of every kind, and produce the greatest possible felicity. For such a state, my young friends, you as well as others are candidates, and for this it is your duty as well as interest to make every necessary preparation. The sooner that heaven, which the gospel and that alone holds up to view, is begun in your minds, the greater will be your peace and comfort in life, and your happiness forever. Be persuaded, therefore, my dear children, for whom I could travail in birth till Christ be formed in you, to attend early to the concerns of futurity, which are infinitely more important than any earthly enjoyment. You are here to-day, you may not be to-morrow; but you must be somewhere forever. Though the veil that separates time from eternity is drawn in such manner, that you can see nothing clearly beyond it; yet, for aught you know, it may be soon removed. Since this event must come, and may soon come, it behoves you to live prepared for it. If you imagine a more convenient time for making this preparation may come, suffer me to tell you, that it is impossible. Youth is the seed-time of life, and if it be neglected or lost, no harvest can be expected. The morning is the best time for study and for action; if the morning of life is mispent, the day will be unpleasant, the evening dark and gloomy, and the night wretched. As youth is the time for making preparation for ease and enjoyment in more advanced periods; so it is the best, if not the only time to make preparation for eternity. Old age, if you should live to it, I believe it your wish and know it to be mine, is not a day for action, but reflection. Your happiness or misery, at that period, must result from your reflections on scenes then past. Youthful follies will create unutterable pain; youthful piety and virtue, joined with a review of a well-spent life, will afford you that joy, which will be a happy presage of your partaking of those rivers of pleasures, which flow without interruption at the right hand of the Most High. Let nothing persuade you to delay in a matter of so much importance. Regard not the dreams of infidels. The most they can promise you, is the loss of existence: a painful thought to a pious mind. Cultivate faith and hope, upon which at present you must be content to live. Yield your attention to the doctrines and your obedience to the precepts of the gospel of Jesus Christ; thus doing, your minds will be easy, your reflections pleasing, your lives comfortable, your deaths quiet, and your happiness hereafter complete.

Those, who have passed the most critical period of life, and reflect on the dangers they have escaped, will do every thing in their power, to guard the youth and to bring them forward into life, in a manner that will render them useful while in it, and happy when they leave it. The aged, like the full grown tree, must be suffered to remain as they are; but the youth like the tender sapling, may be bent to any shape, at will. If the world grows worse, or the age more licentious, the youth are not so much in fault as those who have the care of their minds and manners. I know that all depends on the blessing of God. This we cannot command, but if we are careful to deserve it, who hath said that it shall be withholden? Surely we have every encouragement to hope it will be granted. Let us do our duty, and the event will be happy.

A few words, relative to the institution of literature, founded in this place, and a short address to those who are reaping the advantages of it, will now close my discourse.

We are thankful to the great Disposer of events, for inclining the heart of a wealthy Woman, who had no children of her own to educate, to make provision for those who have, their children of both sexes, in a manner so generous and liberal, that for aught we know is without a parallel in the the old world, or new; whereby she has purchased to herself a name, better than that of sons and of daughters; a name that will never die, and a fame that may be perpetually increasing.

You, my young friends, are not insensible that you are favoured, beyond many, with opportunities and advantages for improvement in literature and useful

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accomplishments. A price is put into your hands; our wish and prayer is, that you may have hearts to improve it. Your situation you will remember is not unlike that of a city set on a hill; you are seen at a distance, and your conduct will be the more observed according to your elevation. You are not to expect that frailties and foibles which would be unnoticed in others in a more humble station, will be unnoticed in you. Your reputation is, or ought to be, as dear to you as your lives. A single spot or blemish in it may continue through life. Repentance, though it may restore you to favour, cannot undo what has been done. Reproach, justly incurred, can never be wholly wiped off. Your friends are wishing, that, as you increase in years, you may increase in grace; and that, as you increase in stature, you may increase in favour with God and man. If they should be disappointed, which God forbid, you will grieve them much and perhaps hurry them into the grave before their time. Your happiness is their's; you therefore must say, how great their's shall be. And on your conduct, also, the credit of this school, in part, depends.

As this is the first institution that has ever been in this vicinity, and the only one, except one or two, in the United States, in which so ample provision has been made for female education; we are waiting to see the effects. From Bethlehem we have heard good reports. I have never heard it said, that a parent repented sending his daughter to that school. If a fountain can be judged from its streams, and this is a safe way of judging, we have reason to think, that at Bethlehem is pure. Though every advantage may not be enjoyed in the Moravian school, for qualifying the sex to shine in brilliant assemblies; yet such qualifications may be easily obtained afterwards, in places where external appearances are more attended to, than the furniture of the mind. What has been said of the Moravian school, especially as it relates to the sex, we hope to have said in commendation of the Derbean school. Great things have commonly small beginnings.

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How far the fame of Hingham, in consequence of this institution, may extend, is not yet known. This numerous assembly proves, it has already excited some attention.

While, my young friends, you are assiduous in your endeavours to lay a foundation for usefulness in this world, let me exhort you to be diligent in your preparation for the world to come. The pursuit of these two objects is perfectly consistent. Usefulness is the way to happiness, here and hereafter. Let me persuade you, my dear children, members of this society, (for whom, God knows, I feel the most tender concern) by every thing that is dear to you, to look forward frequently to the important day, when all distinctions of an earthly nature shall be laid aside, and every one shall appear before his God, to give an account of the things done in the body. If there is any truth in revelation, I had said if there is any truth in Heaven, this day will come. How soon, neither you nor I can tell. Heaven has ordained, that we should live at uncertainties, that we may be prepared for what is certain. That we all, young and old, high and low, rich and poor, may heartily engage and steadily persevere in making preparation for this important day, God of his infinite mercy grant, through Jesus Christ our Lord.

AMEN.

The Importance of the Rising Generation
Eli Forbes
1795
Blunt & March: Newburyport

"Give me leave to add - it is of importance that youth be religiously instructed - for it is through them that religion and good morals are to be transmitted to posterity: they are our hopes, and we expect to live in them. Now to support these pleasing hopes, it is necessary that they should come upon the stage with their minds well informed in all the various branches of useful knowledge, and their hearts well established by the operation of the principles of true virtue."

"You are engaged in an arduous and important work. It is not without its honours and its pleasures; it is pleasing "to bend the twig, and to teach the shoot how to grow; " it is the highest honour to be the most extensively useful."

1. Discussion of religious education and its importance to well-functioning and the happiness of children.

THE IMPORTANCE OF THE RISING GENERATION.

A
SERMON,
preached
At the Desire of the SELECTMEN, and the COMMITTEE for inspecting the Town Schools:
occaisoned by
THE DEDICATION
Of a new and very commodious GRAMMAR SCHOOL HOUSE, lately erected in the First Parish of the Town of
GLOUCESTER,

on the 5th of March, 1795,
By
ELI FORBES, A.M.
and pastor of the First Church of Christ in said town.
And now made public at the Desire of the Hearers in general.

"The father of the righteous shall greatly rejoice; and he "who begetteth a wise child shall have joy of him. Thy "father and thy mother shall be glad, and she who beareth "thee shall rejoice. My son, give me thine heart, and "let thine eyes observe my way." KING SOLOMON.

Printed at Newburyport by BLUNT and MARCH, 1795.

To the Youth and Children of the town of Gloucester, of each sex and denomination, the following Sermon is most affectionately

INSCRIBED,

BY

THE AUTHOR.

PSALM xiv. 16.

INSTEAD OF THY FATHERS SHALL BE THY CHILDREN, WHOM THOUS MAYEST MAKE PRINCES IN ALL THE EARTH.

THIS psalm is an illustration of many other prophecies, which relate to the Messiah, the Prince; and points him out more expressly than any other chapter or psalm in the Old Testament. It speaks of the royalty and excellency of his person; the extensiveness of his victories; the righteousness of his government, of which there would be no end: for his kingdom is an everlasting kingdom, and his dominion ruleth over all.

And, that though in this world his subjects would be continually moving off the stage, increasing the number of the dead; yet, that they would be succeeded by rising generations, who should come in their room; who, by making greater improvements in knowledge and virtue, under better advantages for light, truth and grace, may rise to honour in the present, and arrive to the dignity of kings, and the sanctity of priests, in the future world; so, in the sense of our text, be made princes in all the earth. So, we may consider our text as a prophecy, containing a promise which ascertains the increasing glory of the kingdom of the Redeemer among men; for it implies, that, by improving clearer light and richer privileges of grace, and the blessings of the gospel, the succeeding generations of men may arive to greater purity of morals, and dignity of character, and be made princes in all the earth.

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Our text also implies, that there will be a succession of men, who shall restore the wastes of mortality; that the earth shall not want inhabitants: but the various departments, both in civil and social life, shall be filled with honour and fidelity; and not only so, but that there shall be a succession of good men; for both the prophecy and promise of our text respect the future happy reign of the *Messiah*, when he shall have, as the reward of his sufferings, a seed to serve him, who shall be accounted unto the Lord for a generation of the righteous; and opens to the eye of faith, an extensive spread of religion to unborn nations; when the sublime maxims of piety and morality shall be generally received, and operate as universal principles of true virtue, which shall raise the dignity of human nature; that, in however high or low offices they may be called to act, they will fill their stations with honour; that, in the language of our text, they may be princes in all the earth; that it may be said of all the earth, as it was of Tyre, "Her merchants shall be princes, and her traffickers or mechanicks shall be the honourable of the earth. *Isaiah* xxiii. 8.

When we reflect upon the time, the manner and the views, with which our pious ancestors left the land of their nativity, and fought a retreat from the iron hand of tyranny and oppression in these wilds of America, which, from time immemorial, had been overspread with moral darkness, heathen barbarity, and Indian idolatry; and as they brought the gospel and the means of knowledge with them, and were influenced by its sacred maxims, the knowledge of God and Jesus Christ was soon spread—the worship of God established—schools were erected—seminaries planted—colleges founded by them; but as they were not allowed to "continue by reason of death," in the room of these pious fathers were their children, who piously maintained these institutions: being nursed in those seminaries, they became "plants of renown," who being transplanted into the church and state, where they shone with honor; some in the higher and more public offices of life; and others, being instructed in the lower and more common branches of literature, have been bred to agriculture, navigation, and the mechanical arts, and moving in a humbler yet not less useful sphere; but whenever either the higher or the lower departments have been uniformly influenced, directed and restrained by the nobler principles of true virtue, they have appeared princely in all the earth: so that at the distance of more than two thousand years from the publication of this prophecy and promise, we have seen them fulfilling, down to the present day; so that we are living witnesses of their truth and importance; for we are in the room of our fathers, and here we see our children forming, and by the various grades of education rising into respectability, and will soon take our places, and we must leave them our room, and descend to the bed of dust—"when our sons may rise to honour, and we shall know it not; or they may be brought low, and we shall not perceive it of them." But if we are not wanting to ourselves, to our children, or to society, we may hope that this scripture will be more completely fulfilled, and the kingdom of the Redeemer will soon have a more extensive spread than it ever yet has had; and that in the room of the fathers there will be children, who may successively arise and declare his righteousness unto those who may be born of them.

But prophecies and promises do not prevent or supersede human endeavours; but they are designed to encourage duty, to stimulate noble exertions, and support and brighten future hopes. Therefore, animated by the prophecy and promise, that God will have a seed to serve him, and that in the room of the fathers shall be the children, who, by the improvement of clearer light and more distinguished priveleges, may appear in their several stations to advantage, *princes in all the earth*, let us do what we can to promote the education of our children. Particular attention should be paid to youth, the rising generation, that they be well instructed, religiously educated, and steadily and wisely governed. The education of children was always the first thing our pious forefathers attended to; after they had got a settlement in this land, they, like Abram, first built an altar, fixed on a place for public worship, and then erected schools for the education of their children.

So long ago as in 1633, the first settlers of this town consecrated a house for public worship, and soon after made provision for a school, as being in their view of importance to society, next to that of worshipping God in a public and social manner, placing the duty we owe to our children next to that we owe to our God: therefore, when new townships were laid out or incorporated, care was taken that lands were sequestrated first for the encouragement and benefit of the gospel ministry, and then school lots for the benefit and support of free schools:—so also particularly care was taken that all instructors of schools were men of capacity, piety, and good morals. Thus it is evident that the ideasour forefathers had of a school education, was that it should be *religious*.

And indeed without the heart is well established on the principles of religion, the most enlightened head will be of little use to society, and of less advantage to the persons themselves; they will not be princes in the earth, will not fill the stations they are called to occupy with honour;—men of learning, without the balance of virtuous principles, will be likely to prove pests to society, and accumulate to themselves infamy and ruin. Suffer me then, on this occasion, to recommend it to all whose business it is, or may be, to provide instructors and governors of schools, that they employ none but those who are equal to the trust, and of sober lives and conversation; men of principle, and who in the judgment of charity are good men. And I would recommend to all masters and instructors of schools, that they pay particular attention to the morals of the schools, over which they preside; that they inform the understanding and impress the heart; for though without knowledge the heart cannot be good, yet the most extensive knowledge, without the regulating principles of religion, will not make the heart better, nor reform the life. It is of the last importance then, that a religious cast should be given to all school education; and this importance arises out of the nature and reason of things, and it is suggested to us from the words of our text; for the children are to come in the room of their fathers, and to act a noble part—*princes in all the earth;* adopt a line of conduct in whatever department they shall be called to act in, that may be an honour to themselves, support the dignity of the human character, be, and appear to be, the sons of God, the disciples of Jesus Christ, and friends to all mankind; and so, in the sense of our text, be made princes in all the earth.

Give me leave to add—it is of importance that youth be religiously instructed; for it is through them that religion and good morals are to be transmitted to posterity: they are our hopes, and we expect to live in them. Now to support these pleasing hopes, it is necessary that they should come upon the stage with their minds well informed in all the various branches of useful knowledge, and their hearts well established by the operation of the principles of true virtue.

We all love to have our children wise and good. Those who are vicious themselves, love to have their children appear in the world under every advantage, and to act an honourable part in the sphere where Providence shall place them, and ever approve themselves wise, virtuous and good; good members of the society to which they may belong.

And I do not think that any one of us can relish the thought with pleasure, that religion, good order and liberty, both civil and religious, shall die in the hands of our children; that the cause for which our ancestors left their native country, and for which our late fathers and brethren have fought, bled and died, should be lost in the hands of the next generation: and without they are well instructed, well governed, their heads well furnished with useful knowledge, and their hearts under the regulating principles of piety and morality, we shall have no security of the cause in their hands. No one can well conceive how much, under God, depends upon the character of our children, both with respect to themselves and to society at large: and we can scarcely realize the refined pleasure it must afford a tender and well disposed parent, when they can look forward, and on good grounds hope, that their children will rise up and take their places and fill them with honour, and, in the style of our text, be made princes in all the earth. With such a prospect the parental heart leaps for joy, for they have no "greater joy than that of seeing their children walk in the truth." When they see them formed to this amiable temper, to this honourable and useful character, they can leave the world in peace; or like that pious father of old, who called his children round about his dying pillow, and said, behold I die; but God shall be with you, and make you princes in all the earth, ornaments to society, an honour to themselves, and the glory of future generations.

I think we may, in the faithful discharge of the duties incumbent upon us to the present generation, safely confide in the prophecy and promise of God, that in our room shall be our children, who, by a better improvement of the privileges and advantages they do, or they may enjoy, in this day of science and land of liberty, may, under the transforming hand of knowledge and grace, be made, in the sense of our text, princes in all the earth.

We shall close the present discourse with addresses adapted to the present occasion.

I. We address the Selectmen, the School Committee of the Town, the Trustees of the Proprietors' School, and Heads of Families.*

Gentlemen,

You have done well in the attention you have paid to, and the provision you have made for, the education of your children; and, agreeable to the votes of the respective bodies you represent, have erected houses so respectable

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**Selectmen*—John Low, Esq. Col. Daniel Warner, Capt. John Somes, Mr. James day, Mr. Caleb Pool, Mr. Stephen Haskoll, Capt. Isaac Elwell.

Committee for inspecting the Town Schools—Rev. Eli Forbes, Peter Coffin, Esq. Samuel Whittemore, Esq. Mr. David Plummer, Mr. Nehemiah Parsons.

Trustees of the Proprietors' School—Capt. Samuel Somes, Mr. James Hayes, Mr. John Rogers, Mr. John Low, jun. Major Eliphalet Davis.

and convenient, for that purpose: and I will assure you, that it gives me pleasure to find that you have connected the idea of religion with the purposes for which you built those houses, therefore invited me to assist you in dedicating them to God. It was at the desire of the trustees of the Proprietors' School, that we opened their house with a dedicatory prayer and a short address to the school.

We have this day* met, and in solemn procession went to the Town Grammar School House, newly erected for the beneficent design of the religious education of our children, and in a solemn and religious manner consecrated it to God, imploring the divine acceptance of it, inviting the divine presence into it, and humbly asked the divine blessing upon it; that it may become a seminary of virtue as well as of the most useful learning; that plants of renown may be transplanted from hence, both into the Church and State, and be a seed who may serve the Lord, and continue to bring forth fruit even to old age, and be accounted unto the Lord for the generation of the righteous.

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*Fifth of March, 1795, and the order of procession was as follows:—The Schools begun the procession from the Metting House—first the Proprietors' School walked in classical order two and two, and their preceptor, Mr. Thomas Saunders, brought up their rear; next to him the Town Grammar School, in the same order; these were followed by their preceptor, Mr. Obadiah Parsons; who was followed by the gentlemen of the town—then the Trustees of the Proprietors' School—the Committee of Inspection next—after them, the Selectmen; last of all the Clergy of the Town. In this order the whole body moved on to the newly erected School House, which was now finished, ready to be improved. When the front of the Proprietors' School reached the door, the whole stopped, and, opening to the right and left, the Clergy moved on through the ranks, followed by the Selectmen, and so on, till the whole were placed in the most decent order in the School House--then a dedicatory prayer was addressed to the Father of Lights—then all returned in the same order to the House of God, where each one occupied the seat assigned him by mutual and previous agreement, exhibiting one of the most pleasing scenes the mind of man cann well imagine, and a very striking contrast with that dismal day, the 5th of March, 1770, when Boston streets reeked with the blood and carnage of our fellow citizens, when every heart was pained, and every face gathered blackness—now every heart was elate with joy, and every countenance teemed with hope.

Having discharged our duty in the aforesaid Town School House, we return to meet our fellow citizens in the House of our God. I have the honour to address (from this desk) all who have or may have the direction, inspection and care of schools or families in future.

Gentlemen and Christian Friends,

Let us go on, that we may be workers together with God in forming a people for his praise. Let us all unite, and do what we can, to encourage, support and inspect the education of the rising generation.

We see of what importance it is to them; how essential to the good of society: on this, under God, rests the peace, the honour, and the prosperity, of these United States of America; *without it*, in the very [illegible] generation, the cause of truth, the fights of men, civil and religious liberty, can neither be defined or defended, when anarchy with fell discord on one hand, despotism, with vice and superstition on the other, will, like an overwhelming scourge deluge this whole land. What, then, our hands find to do, let us do it with all diligence; for our text suggests that we are moving off—these our children are coming in our room; in the room of the fathers shall be the children—we must soon give place to them—And what part would we have them act in our places when we are gone?—When we look abroad, and see how many children are neglected by their parents, and left the sport of native corruptions, exposed to every snare the enemy of man and the contagion of evil examples are daily spreading before them; when we consider how many, epecially among the lower class, who are growing up in ignorance, early learn to profane the name of God, to waste in idleness and sloth the sacred day of rest, and to consume their learning age in vain amusements and idle dissipation, our hearts may well tremble for the ark of God, and we feel a solicitude for the cause that those who are coming into our room must support. While we confide in the divine promise, let us extend the arm of benevolence, and gather the lambs of the flock; and the fairer, the weaker and more delicate, but not less amiable, part of the flock, must not be forgot; I mean the female children, whose education has been too much neglected: let us place them all under the nurturing hand of a religious education, that they may be made princes and princesses in all the earth where the future events of Providence shall place them, that we may leave them friends to God, to themselves, and to mankind, ornaments to society, and blessings in the world.

2dly, We address the Preceptors of each School.

Gentlemen,

You are engaged in an arduous and important work. It is not without its honours and its pleasures; it is pleasing "to bend the twig, and to teach the shoot how to grow;" it is the highest honour to be the most extensively useful.

This town, confiding in you, have committed to your charge and care their most precious treasure; their future hopes, which respect the honour of their families, the benefit of society, and the public interest; these dear children are committed to your care, that you may make them princes in all the earth, i. e, that you may form them to knowledge, virtue and usefulness;—make them good men and good members of society.

If you are faithful, how far the happy influence of your instructions may extend, no one can tell. There is at least a high probability, that you will succeed: for there is a divine proverb which implies a divine promise, "Train up a child in the way that he should go, and when he is old he shall not depart from it."

It is evident that the propagation of religion, virtue and good order will depend, under God, very much upon the influence which your instructions will have upon the minds of youth, who are, or may be, under your care. It will in general form their future conduct, and give a cast to their whole deportment through life, wherever they may be spread through all the earth:—not only so, but they will carry your principles of conduct into social and domestic life. When they form families of their own, they will, most likely, make it their principal aim to form their families upon the same model; that a thousand descendents, who never saw your faces, nor heard of your names, may owe their honour, their religion, and their happiness, to the influence of your instructions, your counsels, your government and prayers;—God may succeed your honest and faithful endeavours, and by you transmit useful knowledge, and religion in its native purity, to the latest posterity. But if, on the other hand, you should be unfaithful to your trust, and these dear children, or others who may succeed them, should be neglected, and grow up in ignorance and vice, not subject to government and order, destitute of the principles of virtue; when they form social connections, and enter upon the stage of domestic or civil life, they will be likely to form upon the same model, that, instead of being princes in all the earth, they will be pests to society, and disseminate the seeds of infidelity and irreligion as far as their influence may extend: and the ill consequences, how far soever they may reach, may, in part, at least, be charged to your account, for we are to be "rewarded according to the fruit of our doings." That your reward may be great, and your honest, prudent and faithful labours may be crowned with success, suffer me, in the last place, to recommend it to you, that you pray with and for your schools; not only because all success depends upon the blessing of God, which is to be drawn down by serious, frequent and fervent prayer, especially where we have to do with the heart, but also because prayer is one very important and essential branch of religious education, and which, therefore, never should be omitted, either in families, where there are children and servants, or in schools, where there must be line upon line, and precept upon precept. When your children see and hear you in a serious and solemn manner address their great Creator, as the supreme and moral governor of the world, and the fountain of goodness, they will learn to form right apprehensions of his moral and rectoral character; their dependence upon him, and obligations to him; and will be taught the fear of the Lord, which is the beginning of wisdom: when they hear you humbly confess sin, and implore pardon, they will feel themselves sinners, discover something of the nature of sin, and the need they stand in of the pardoning mercy of God, and be led to repentance: when they hear you present your petitions, in the name and through the atonement and intercession of Jesus Christ, they will insensibly be taught to form some correct apprehensions of this mediatorial character, which lies in the foundation of the christian faith: when they hear you offer up intercessions for others, especially for the afflicted, their susceptible hearts will naturally glow with benevolence to all mankind, and with compassion and sympathy for the distressed, which is a leading trait of that wisdom which is from above; which is first pure and then peaceable—full of love and good fruits: so when they hear themselves, particularly mentioned (as they always should be) they will esteem and love you, and this will give weight to your instructions, render your paternal government easy, and it will open the young mind to imbibe the sentiments you inculcate, and follow the example you set them; and if these are in conformity to him who is the Apostle and High Priest of our profession, they will appear princely in all the earth.

We close with an affectionate address to the children of these schools, and the youth and children in general.

My dear Children and young Friends,

Most of you have been publicly dedicated to God, and these hands of mine have administered the sacred rite to you. I feel tenderly interested in your happiness, as I have, I trust, sincerely consecrated you to God, under the form of his initiating ordinance, under which your parents also engaged to bring you up for him. In the discharge of those engagements they have erected houses with every accommodation, and have placed you under instructors who may form you to knowledge and virtue, and make you princes in all the earth. You have now a price put into your hands, to get wisdom; therefore get wisdom, and with all thy getting get understanding. If you do not improve the advantage you now enjoy, you will offend God, injure your parents, and wrong your own souls. You have heard that you are our hopes—that you are rising up in our stead; for we are moving off the stage, and must soon make our bed in the dust; for behold we die, but God will be with you if ye be with him; but if you forsake him, he will forsake you. You must fear God, love and serve him, and cry unto God, and say, "My Father thou art the guide of my youth." He has said, "I love those who love me, and they who seek me early shall find me." Seek the Lord then while he may be found, and call upon him while he is near. You must love too the Lord Jesus Christ, who first loved us, and died for us, and rose again from the dead, and is gone to heaven, and ever lives, praying for us. And will you not love him in return for the great love wherewith he has loved us? And will you not accept of him for your Saviour, trust in him that you may be saved by him? He was once here on the earth; and though he was the Son of God, the brightness of his Father's glory, and had all power both in heaven and in earth, yet he condescended to take particular notice of youth, of little children, and kindly took them into his arms, and blessed them, and said, *"Of such is the kingdom of heaven."* Come then to him, and lodge the salvation of your souls in his hands. He has said, Whosoever will come unto me, I will in no wise cast him out. The blessed Redeemer now stands with open arms to receive you, and to make you the children of God, and the heirs of glory. You must ask of God, in the name of Christ, to give you his holy spirit, to change your hearts, and sanctify your natures, and to adorn your souls with the christian graces, that you may shine as lights in this dark world, and be made meet for the inheritance of the saints in light. And God is as ready to give his holy spirit to them who ask him, as we your parents are ready to

give you bread, or any thing else that is good for you. But if you should forget your God, neglect your Saviour, and misimprove your time, and run heedless on, with the thoughtless, vain and vicious youth, in the paths of dissipation and folly, you will make bitter work for repentance, and wound the hearts of your parents and bring down their grey hairs with sorrow to the grave.

But if you should now improve your time, and the advantages you have in your hand, you will rise into honour; and when you shall enter upon the stage of life, you will appear to advantage, as princes in all the earth, the sons of God, without rebuke. And having served God and your generation, according to the will of God, you will meet the approbation of your Lord and Master, and receive the rewards of his grace in the kingdom of glory.

AMEN.

On Women's Education and on the Study of Greek and Latin Literature
Alexis de Tocqueville
~~1833~~ 1831
Vintage Books, Random House: New York 1945
Title: Democracy in America

"Although the Americans are very religious people, they do not rely on religion alone to defend the virtue of women; they seek to arm her reason also. In this respect they have followed the same method as in several others: they first make vigorous efforts to cause individual independence to control itself, and they do not call in the aid of religion until they have reached the utmost limits of human strength."

"It is evident that in democratic communities the interest of individuals as well as the security of the commonwealth demands that the education of the greater mumber should be scientific, commercial and industrial, rather than literary."

Education in a democracy should emphasize science, commerce, industry.

1. This appears to be an attempt to justify the economic necessity of preparing workers and technocrats for a developing society.
2. Balance of "religion" and "reason" in education of women; in America "reason" is of greater value.
3. Education in a democracy should emphasize science, commerce, industry, rather than literature.

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Alexis de Tocqueville 1831

On Women's Education and on the Study of Greek and Latin Literature

Alexis de Tocqueville (1805–1859), a French author and political commentator, was born in Paris where he later studied and practiced law. In 1831 he petitioned the French government for permission to travel to the United States to study the penal system of that country. In addition to this official mission, he pursued his own special interests, namely an analysis of American society, government, and democracy in action. He traveled widely in the United States and made copious notes of all that he observed.

The excerpts below on education are from DeTocqueville's *Democracy in America*, written upon his return to France in 1833. The first American edition of his work was available in 1838, and it has long been regarded as one of the finest writings on American life as seen through the eyes of a foreigner during the nineteenth century.

No free communities ever existed without morals, and as I observed in the former part of this work, morals are the work of woman. Consequently, whatever affects the condition of women, their habits and their opinions, has great political importance in my eyes.

Among almost all Protestant nations young women are far more the mistresses of their own actions than they are in Catholic countries. This independence is still greater in Protestant countries like England, which have retained or acquired the right of self-government; freedom is then infused into the domestic circle by political habits and by religious opinions. In the United States the doctrines of Protestantism are combined with great political liberty and a most democratic state of society, and nowhere are young women surrendered so early or so completely to their own guidance.

Long before an American girl arrives at the marriageable age, her emancipation from maternal control begins: she has scarcely ceased to be a child when she already thinks for herself, speaks with freedom, and acts on her own impulse. The great scene of the world is constantly open to her view; far from seeking to conceal it from her, it is every day disclosed more completely and she is taught to survey it with a firm and calm gaze. Thus the vices and dangers of society are early revealed to her; as she sees them clearly, she views them without illusion and braves them without fear, for she is full of reliance on her own strength, and her confidence seems to be shared by all around her.

An American girl scarcely ever displays that virginal softness in the midst of young desires or that innocent and ingenuous grace which usually attend the European woman in the transition from girlhood to youth. It is rare that an American woman, at any age, displays childish timidity or ignorance. Like the young women of Europe she seeks to please, but she knows precisely the cost of pleasing. If she does not abandon herself to evil, at least she knows that it exists; and she is remarkable rather for purity of manners than for chastity of mind.

I have been frequently surprised and almost frightened at the singular address

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Alexis de Tocqueville, *Democracy in America*, translated by Phillips Bradley (New York: Vintage Books, Random House, 1945), II, 209-211, 65-67. Copyright 1945 by Alfred A. Knopf, Inc. Reprinted by permission.

and happy boldness with which young women in America contrive to manage their thoughts and their language amid all the difficulties of free conversation; a philosopher would have stumbled at every step along the narrow path which they trod without accident and without effort. It is easy, indeed, to perceive that even amid the independence of early youth an American woman is always mistress of herself; she indulges in all permitted pleasures without yielding herself up to any of them, and her reason never allows the reins of self-guidance to drop, though it often seems to hold them loosely.

In France, where traditions of every age are still so strangely mingled in the opinions and tastes of the people, women commonly receive a reserved, retired, and almost conventual education, as they did in aristocratic times; and then they are suddenly abandoned without a guide and without assistance in the midst of all the irregularities inseparable from democratic society.

The Americans are more consistent. They have found out that in a democracy the independence of individuals cannot fail to be very great, youth premature, tastes ill-restrained, customs fleeting, public opinion often unsettled and powerless, paternal authority weak, and marital authority contested. Under these circumstances, believing that they had little chance of repressing in woman the most vehement passions of the human heart, they held that the surer way was to teach her the art of combating those passions for herself. As they could not prevent her virtue from being exposed to frequent danger, they determined that she should know how best to defend it, and more reliance was placed on the free vigor of her will than on safeguards which have been shaken or overthrown. Instead, then, of inculcating mistrust of herself, they constantly seek to enhance her confidence in her own strength of character. As it is neither possible nor desirable to keep a young woman in perpetual and complete ignorance, they hasten to give her a precocious knowledge on all subjects. Far from hiding the corruptions of the world from her, they prefer that she should see them at once and train herself to shun them, and they hold it of more importance to protect her conduct than to be overscrupulous of the innocence of her thoughts.

Values in Education

Although the Americans are a very religious people, they do not rely on religion alone to defend the virtue of woman; they seek to arm her reason also. In this respect they have followed the same method as in several others: they first make vigorous efforts to cause individual independence to control itself, and they do not call in the aid of religion until they have reached the utmost limits of human strength.

I am aware that an education of this kind is not without danger; I am sensible that it tends to invigorate the judgment at the expense of the imagination and to make cold and virtuous women instead of affectionate wives and agreeable companions to man. Society may be more tranquil and better regulated, but domestic life has often fewer charms. These, however, are secondary evils, which may be braved for the sake of higher interests. At the stage at which we are now arrived, the choice is no longer left to us; a democratic education is indispensable to protect women from the dangers with which democratic institutions and manners surround them.

What was called the People in the most democratic republics of antiquity was very unlike what we designate by that term. In Athens all the citizens took part in public affairs; but there were only twenty thousand citizens to more than three hundred and fifty thousand inhabitants. All the rest were slaves, and discharged the greater part of those duties which belong at the present day to the lower or even to the middle classes. Athens, then, with her universal suffrage, was, after all, merely an aristocratic republic, in which all the nobles had an equal right to the government.

The struggle between the patricians and plebeians of Rome must be considered in the same light: it was simply an internal feud between the elder and younger branches of the same family. All belonged to the aristocracy and all had the aristocratic spirit.

It is to be remarked, moreover, that, among the ancients books were always scarce and dear, and that very great difficulties impeded their publication and circulation. These circumstances concentrated literary tastes and habits among a small number of men, who formed a small literary aristocracy out of the choicer spirits of the great political aristocracy. Accordingly, nothing goes to prove that literature was ever treated as a trade among the Greeks and Romans.

These communities, which were not only aristocracies, but very polished and free nations, of course imparted to their literary productions the special defects and merits that characterize the literature of aristocratic times. And indeed a very superficial survey of the works of ancient authors will suffice to convince us that if those writers were sometimes deficient in variety and fertility in their subjects, or in boldness, vivacity, and power of generalization in their thoughts, they always displayed exquisite care and skill in their details. Nothing in their works seems to be done hastily or at random; every line is written for the eye of the connoisseur and is shaped after some conception of ideal beauty. No literature places those fine qualities in which the writers of democracies are naturally deficient in bolder relief than that of the ancients; no literature, therefore, ought to be more studied in democratic times. This study is better suited than any other to combat the literary defects inherent in those times; as for their natural literary qualities, these will spring up of their own accord without its being necessary to learn to acquire them.

curriculum and instruction

It is important that this point should be clearly understood. A particular study may be useful to the literature of a people without being appropriate to its social and political wants. If men were to persist in teaching nothing but the literature of the dead languages in a community where everyone is habitually led to make vehement exertions to augment or to maintain his fortune, the result would be a very polished, but a very dangerous set of citizens. For as their social and political condition would give them every day a sense of wants, which their education would never teach them to supply, they would perturb the state, in the name of the Greeks and Romans, instead of enriching it by their productive industry.

It is evident that in democratic communities the interest of individuals as well as the security of the commonwealth demands that the education of the greater number should be scientific, commercial, and industrial rather than literary. Greek and Latin should not be taught in all the schools; but it is important that those who, by their natural disposition or their fortune, are destined to cultivate letters or prepared to relish them should find schools where a complete knowledge of ancient literature may be acquired and where the true scholar may be formed. A few excellent universities would do more towards the attainment of this object than a multitude of bad grammar-schools, where superfluous matters, badly learned, stand in the way of sound instruction in necessary studies.

All who aspire to literary excellence in democratic nations ought frequently to refresh themselves at the springs of ancient literature; there is no more wholesome medicine for the mind. Not that I hold the literary productions of the ancients to be irreproachable, but I think that they have some special merits, admirably calculated to counterbalance our peculiar defects. They are a prop on the side on which we are in most danger of falling.

Education in Prussia and the United States: Descriptions and Contrasts
Henry E. Dwight
1829
G. & C. & H. Carvill: New York
Title: Travels in the North of Germany in the years 1825 and 1826

"When I speak of the universities of Germany, you must not understand me speaking of insitutions which are the same with our own. They correspond only with the professional departments in our colleges. The students here, before they enter them, receive an education in the classics, at some one or two of the hundred gymnasia of the country, much superior to that acquired at our colleges; and in mathematics and physical science, one that is equal to that in most of the latter."

"I have made so many remarks respecting the universities of Germany, that you would not excuse me were I to omit giving you a sketch of the means of education provided for the great masses of the people, in the common schools. In this respect, Prussia is one of the most enlightened nations in Europe;..."

1. Compares the school systems and the universities of Germany to those of the United States, and makes some indirect recommendations for improvements in American education. (Comparisons and contrasts.)

Henry Edwin Dwight **1825**

Education in Prussia and the United States: Descriptions and Contrasts

Henry Edwin Dwight (1797–1832), one of the first American students registered at the University of Berlin, was the eighth son of Yale University President Timothy Dwight, Sr. After his return to America in 1827, he and his brother, Sereno Edward Dwight, operated a German type *gymnasium* at New Haven after the pattern of the Northampton, Massachusetts, Round Hill School.

His account of German education is highly laudatory and analytical, and his detailed descriptions reveal a sophistication not easily discernible in other American travelers of his time. But what is more important is his comparative analysis of European education on the basis of religion. The table of contents in his *Travels in the North of Germany* contains the inscription "Comparative Education of the People in Protestant and Catholic Countries," which is apparently the first recorded reference by an American to the analysis of education specifically in both international and comparative terms. Therefore, Dwight can perhaps be "formally" recognized as the first self-identified American "comparative" educator of the nineteenth century.

Universities

The university of Berlin, until within a few years, was merely a medical school. In 1810, the three faculties of theology, law, and philosophy, were added to it, and the university was thus formed. It takes the lead, this year, of all the German universities, in the number of students, and also in the number of lectures that are delivered. It is now patronised more than any other in Germany, not excepting that of Vienna; as the Austrian government, of late years, has been very unwilling to allow that freedom

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Henry Edwin Dwight, *Travels in the North of Germany, in the Years 1825 and 1826* (New York: G. & C. & H. Carvill, 1829), pp. 174–192, 243–254.

of literary discussion, which is indispensable to the prosperity of an university. That government, does not allow but one course of statistics, viz. of Austria, to be given in that institution, from the fear that even through this medium, some suspicions might enter the minds of the youth, that other countries, as they are more prosperous, may be also better governed. A law has recently been enacted, dated Vienna, January 26, 1826, (vide *Berlinische Nachrichten*, of February 2d, the same year,) that in the Austrian schools of instruction, no foreigner, who has passed the age of ten years, shall be received; and that cases of admission, under this age, shall not frequently occur. This law, illiberal as it is, is worthy of the source whence it proceeded, and must excite surprise even at Rome, where, as at all the other universities of Italy, foreigners are received on the same footing as the natives. It, doubtless, results from the fears which Metternich entertains, that political light will be introduced from abroad, to dazzle the youth so long accustomed only to Austrian darkness. It will, for ever, prevent the institution of Vienna, from rising numerically to the elevation it would otherwise attain, as from one-fourth to one-half of the students in every university of Germany, with this exception, are not natives of the kingdom, or grand duchy, in which it is situated.

The remarks made in my description of the university of Göttingen, are most of them applicable to that of Berlin. Like that, it is divided into four departments. In theology, there are seven professors and four teachers, who deliver twenty-eight courses of lectures. In the faculty of law, there are nine professors and five teachers, who deliver thirty-two courses of lectures. In the medical department, there are twenty-one professors and seven teachers, who deliver sixty-nine courses of lectures on every branch of surgery, anatomy, materia medic, physiology, medical practice, &c. In philosophy, there are thirty-five professors and fourteen teachers, who deliver ninety-three courses of lectures on almost every subject, included from the arts of singing and riding, to mathematics and Chaldaic. You will thus see that there are between two and three hundred courses of lectures delivered in this university. Each course here occupies four and a half months. In most of the courses, lectures are delivered four, five, and six times in a week; in a few of them, once and twice. You will perceive, by looking at the *Index Lectionum*, that there are few subjects which hold a promine place in moral, literary, or professional discussion, that are not here treated in a elaborate manner.

The great superiority of German universities to those of our country, and i truth, to all others, except that of Paris, results from the admirable subdivision o labour which exists there. This is as important in mental as in physical effort, and will always ensure equal success. One man, to use a hackneyed illustration, can not make more than five or six buttons daily, but ten men can make a thousand, by dividing and thus simplifying their labour. A professor who, like most of ours, is compelled to instruct in several languages, and write lectures upon the literature of as many nations, will never advance very far in either, and his opinions must be a mere compilation of those who have preceded him in the same departments. But, when an individual devotes most of his life to a single language, or, as the German professors often do, to two or three of the most distinguished works of its literature, he must, with moderate powers, arrive at a degree of excellence, which men of genius can not attain, where they waste their strength on the literature of three or four countries. It is an effect of this subdivision of mental effort, that we find such works as those of Heyne, Wolf, and Hermann, in classical learning; and to the want of it that, until within a few years, we have had no writer in oriental literature, or in that of Athens and Rome, who would sustain a moderate reputation in this country. When I left the United States, there were in Cambridge but four professors to instruct in the literature and languages of all nations, ancient and modern, and in Yale there was but one. Such a field is too wide for any one mind to grasp it. You may advance some distance on many beaten tracks, but you will never make any discoveries, unless you confine yourself to one or two.

You must not understand me as saying, that a professor of Hebrew should not be so familiar with Arabic, Syriac, Latin, and Greek, and with the modern languages, as to read them with facility. This is indispensable, if he will acquire an intimate knowledge of the Hebrew, or avail himself of the discoveries of others, and this the German professors do universally. It is rare to find one who cannot translate from six to seventeen languages, and they can often speak three or four; but they devote most of their strength to one, or even to a few works of a single language. By this division of labour, they have introduced in these institutions a more thorough course of exegetical instruction than has ever existed elsewhere. With us, if a student can give a grammatical translation of a few of the authors of classical literature, he is pronounced a fine Greek and Latin scholar, and he leaves the university in the blaze of a Salutatory or Valedictory.

Exegesis, so far as I am acquainted with our literary institutions, and I have friends connected with many of them, has scarcely become a part of classical instruction. Here they learn the construction of the ancient languages much more minutely than with us; so much so, that all the rules and exceptions of the syntax must be understood by the student. When he is familiar with these, he is supposed to have acquired such a knowledge of the language, as imperfectly to qualify him for commencing the study of its authors. Much more remains to be done before he can pursue an exegetical course to advantage. He must become thoroughly acquainted with the geography, the antiquities, the physical character of the country whose literature he is perusing, before he enters upon this mode of studying. In pursuing it as an exeget, he must study, most intimately, the character of the people, as moral, intellectual, and physical beings; be able to trace every custom and every image to its source; become acquainted with their mythology and philosophy; ascertain whether their opinions on these subjects were introduced by their intercourse with surrounding nations, or had their origin in their own peculiar character; make himself intimately acquainted with their history, laws, state of society, social intercourse, mode of life, their peculiar rites and ceremonies; examine the circumstances under which the author wrote his work, and of the nation at the time it was written; in one word, discover every thing connected with them as moral, intellectual, political, religious, social, and physical beings; so that he may, in the fullest manner, overcome all those difficulties which distance, time, and place, have thrown in the way of the reader. It is from the pursuit of this course, that so many of these professors appear, in their studies and lecture-rooms, to live more in past ages than in the present century, and to be more familiar with the manners and customs of antiquity than with those of Germany. It is thus that they learn to feel the true spirit of David, of Isaiah, Æschylus, Euripides, Dante, or Calderon, with almost the same force as the contemporaries of those poets. Such a professor becomes, in fact, a lamp to guide the student in the darkness of antiquity.

It is not in ancient languages only, that they pursue this course of exegetical instruction. The remarks just made above, are as applicable to their lectures on modern literature, as to that of Greece and Rome. In fact, no other course of study is considered of any avail, and any other mode of lecturing would be the means of rendering every seat of the lecture-room vacant. This exegetical mode of study has been pursued with far more ardour, during the last seventy years, than before. Michaelis, in oriental literature; Heyne and Ernesti, in the ancient languages, created an interest in exegesis, previously unknown in this country. They have been succeeded by hundreds, perhaps it should be said by thousands, who have applied this mode of studying to the literature of almost every language, from China to the ultima Thule. The number of distinguished exegets, is much greater now than at any previous period. This remark is particularly applicable to the Orientalists and Grecians of this country; for these are the names which they receive when they arrive at eminence, being called no longer Germans.

The same subdivision of labour exists in almost every other department of instruction, as most of the universities possess cabinets and apparatus sufficiently extensive, to illustrate every branch of science. Though foreign languages and literature are pursued here with an interest unknown since the reformation, [illegible] equal ardour is manifested in the study [illegible] medicine, and in many of the branches [illegible] physical science. In consequence of this the German students acquire a thorough education in all the most important branches of knowledge. The distance between them and our own students is of course very great. The former, when they enter the universities are much better acquainted with the classical literature, than ours when they are graduated, and many of them are superior to many of our professors. This must continue to be the fact, so long as our literary professors are compelled to trace the immense field of classic or modern literature, and it may be added, so long as our universities continue on their present footing.

With us, as well as in Germany, the professors are chosen for life, but here the resemblance ceases. In the United States we give them a sufficient salary, to enable them to live pleasantly; and when once chosen, they realize that their fortune is made, that they have reached the ultimatum of ascent. Here they receive only half a subsistence for themselves and families; and whether they acquire the other half or not, depends entirely upon their own efforts. They perfectly understand, that nothing but a reputation for talents and attainments will fill their lecture rooms, and that to acquire this fame, the most indefatigable application and industry are necessary. Every department has its four or six professors and teachers, who deliver lectures on subjects so nearly similar, that a constant rivalry is produced. For example, to a student pursuing Greek literature, it is of very little importance whether he reads Sophocles or Euripedes, but it is very necessary that the professor whose lectures, he attends should be thoroughly acquainted with the author he attempts to explain. These gentlemen perfectly understand, as well as the stage and steamboat proprietors of our country, that if they are negligent, they will be deserted. This is not a little increased by the division into ordinary and extraordinary professors and teachers. The latter class who are paid nothing by the government, but are only permitted to deliver lectures, receive a Frederick d'or from each of the pupils, and are almost universally stimulated by necessity. Besides this they feel all the ardour of youth, and the consequent longing for reputation. To acquire subsistence and fame, they make unwearied exertions. Before them they see the extraordinary professors, whose title in the eyes of the students, gives them a prior claim; and to overtake them in the race they strain every nerve. The extraordinary professors see below them a number of young men, putting forth all their energy, while above them they behold the ordinary professors who have reached the highest point of ascent. This class are placed under the influence of two most powerful stimulants, the fear of being overtaken by the teachers, and the desire of surpassing the ordinary professors. The ordinary professors see below them two classes, at different distances, rapidly rising towards them, often almost treading upon their heels, and not unfrequently taking the lead in the number of their auditors, as well as in reputation. Under such a stimulus, they very rarely fall asleep, or relax their efforts, until age or debility arrives.

This continued strife has the happiest effect on the literature of this country, and in this respect, the German universities are better organised than any others in Europe. It is folly to suppose, that the mere influence of principle will induce most professors who do not feel great enthusiasm in their departments, to make the necessary efforts to arrive at excellence. They will often find bad weather in winter, and real or imaginary debility the rest of the year, an excuse for relaxation or indolence.

American professors are usually stationary from forty-five to fifty years of age, until their decease; or, to indulge the utmost charity, they advance very little after that period; here, they are continually acquiring fame by new attainments, and they are rarely unoccupied, even at seventy.

In the United States, the professors usually write but one course of lectures, which is delivered from year to year, until it loses with even themselves half its interest, from its monotony; here, there are very few who do not deliver two, three, and even four courses on different branches of their profession at the same time, which occupy them as many hours during three, four, and even five days of the week. With us, a professor is usually chosen at a very early period of life, and long before his attainments have qualified him for his station, with the hope that his talents and industry will justify the appointment. If, as is sometimes the case, they are chosen at a more advanced age, they are selected from one of the professions in which they have been so long occupied, that they have had but little time to devote to any thing but the practical part of it. This is particularly true of theology and medicine, and is almost equally so in the department of law. Though they make very good clergymen, lawyers, and physicians, very few of them, however distinguished are their talents, make able professors. A man designed for such a station, like an officer in the army, should be educated for his profession, and should go through all the gradations of ascent, until he arrives at the highest chair of instruction. It is almost as unsafe to choose a professor of theology, of law, or of medicine, because the person chosen was a good preacher, lawyer, or physician, as it would be to elevate a common soldier to the rank of general, because he performed his drill with great precision. The one requires as long a course of study and of diligent application as the other. Happily for Germany, a very different course is pursued here. Before an individual can reach the humble station of teacher, he must exhibit fine talents, and an amount of learning which few of our professors possess. In this station he remains a long time, and years must roll away, unless his attainments are very uncommon, before he is raised to the extraordinary chair. Previous to this elevation, he passes six, eight, ten, and sometimes fifteen years, in the most diligent research, relying entirely upon his own efforts for success.

When a professor at length takes the first ascending step, he is not considered qualified to receive the compensation or title of an ordinary professor. Here he remains many years dependant upon the three or four hundred dollars that he receives from government, and on the fees of his lectures for subsistence, until he shows the same decided superiority over his brethren of the same class, that he did when, as a teacher, he was called to the extraordinary chair. Even this is not enough. The German universities are all rival institutions, and the custom is universal, of appointing those who fill the prominent places in any one of them, to a similar place in another. To induce them to leave the chairs which they occupy, large pecuniary offers are made, and to these are not unfrequently added titles and decorations. The government of the university are thus under the necessity of retaining them by similar offers, or of seeing many of the students following the professor to a neighbouring institution. Learning and talent are thus thrown into the market, and become as much an article of commerce as any branch of manufactures. They are usually struck off to the highest bidder, unless the peculiar excellence of the library, as at Göttingen; or of the hospitals, as at Berlin, should induce the individual to make a pecuniary sacrifice for the sake of the greater facilities which his actual situation affords for arriving at eminence.

In consequence of this prevailing custom, an extraordinary professor is far from being certain of advancement to an ordinary chair, although he may have arrived at the first rank among his rivals in the university where he resides. If the fame of some other in a distant institution should surpass his own, he may have the mortification of seeing the vacancy filled by a stranger. The consciousness of this danger is a new motive to him to be ever active, and the thorough preparation which he makes, accordingly enables him, when he has at length arrived at the *ne plus ultra* of ascent, to appear in every respect fitted for his station. Here he is still under the influence of the motives which have been already referred to, which tend to keep him constantly active. But with even these habits of application he might, at times, be persuaded to relax his efforts. Many of these gentlemen by the time they have reached the ordinary professorship, have acquired such fortunes or reputation as might induce them to cease from exertion and to live upon their past fame, like "a sword in its scabbard rusting ingloriously away," were not new motives still to be presented to their minds. These are the titles and ribbons which are conferred by the monarchs on those ordinary professors, who in that station acquire great distinction. As soon as a man here has acquired fortune he covets titles, for literary reputation is not sufficient to satisfy the boundless love of distinction. The desire of having a *Von* prefixed to his name, the hope of receiving the order of the black eagle of Prussia, of the white falcon of Weimar, of the great cross of the order of merit of Bavaria, &c., which from time to time are conferred on the literati of this country, induces him to continued exertions. The presentation of one of these increases his wish for more, until he becomes as desirous of them as an Italian vetturino is of his *buono mano*. With this system of advancement, bestowing its rewards exclusively according to the talents and industry of the individual, you will easily perceive that to be a professor in Germany requires an amount of learning and a course of preparation to which in the United States we are strangers.

Many of the preceding remarks are made with feelings of deep regret, and not in the spirit of censure. I am perfectly aware of the great difficulties that are thrown in the way of attainments in a country like our own: I am equally aware that the means of procuring an education in some branches of knowledge, particularly in exegetical theology, have not extensively existed till within a few years. Most of these difficulties can be henceforth overcome, with the aid of German ardour and German industry. This is the vinegar that will soften the intellectual mountains which the student is compelled to climb. With these no Alpine heights need discourage him, nor induce him to retire and leave the glorious country which lies beyond, unexplored and unconquered. With this he will surmount every eminence, and though Alps on Alps arise, he will continually advance, until stand-

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ing on an intellectual Mount Blanc, the prospect of another clime and a distant age rises to his view, to reward him for his exertions.

The time I hope will soon arrive, when the faculties for acquiring knowledge will be within the reach of every individual. A theological professor who is not well versed in exegetical literature, does not exist this side of the Rhine, and few clergymen can be found in this part of Germany, who are not tolerably well acquainted with the Hebrew language and its literature. It would be unreasonable to demand, that our professors should be as profound scholars as those of this country: this at present is impossible. We have no libraries by means of which they can arrive at the same degree of excellence. With the exception of that of Cambridge, I have not seen one that contains, independently of its Greek, Latin, and English authors, one work in twenty which is indispensable to the eye of a German librarian, and which can easily be found in the large libraries of this country. With such a poverty of materials, how can it be expected that we should arrive even at moderate reputation in literature and science? But although the historian, the professors in modern literature, and especially the authors who write on subjects from the beaten track, can procure but few of the books to which they are referred in examining the subjects on which they write; those who fill the chairs of classical literature and of theology, will soon be able to procure such as are necessary to become thorough exegets in their departments. Even where these do not exist, it is delightful to reflect, that our commerce with Europe is now so extended, as to enable them at any time to procure them. Neither our literary men nor our clergymen, are in such indigent circumstances, as to prevent their availing themselves of the *chef-d'oeuvres* in foreign literature in their departments. A little of Hannibal's vinegar will enable them hereafter to surmount every obstacle.

No one can lament more than myself the poverty of our libraries. I should look upon the individual who would establish such a library in the United States, as that of Göttingen, as the greatest benefactor to my country, who has lived since the days of Washington. A residence near such a library as that just mentioned, near those of Berlin, of Dresden, or of *la Bibliothèque du Roi* at Paris, is almost enough, independently of family attachments, to reconcile a student to leave his country, and to reside in a foreign land. How long shall we wait before a small part of the literary treasures of the Continent are landed on our shores? When will our libraries become objects of interest to the eye of the foreigner? Our country is overflowing with wealth, and her physical and moral resources excite the astonishment of foreign nations. The time has gone by, for us to chaunt the old hackneyed song, "We must level our forests before we strike the lyre." The United States are at least twice as rich as Prussia, and are increasing in wealth with five times the rapidity. We have as yet very limited means of acquiring literary reputation, and not one university, in the German sense of the word. Prussia, with an equal population, has six national universities, each of which, Greifswald excepted, has from two to four times as many instructors as Cambridge; and that of Berlin, has greater literary resources than all the collegiate and university libraries and cabinets of the United States can afford.

When I speak of the universities of Germany, you must not understand me speaking of institutions which are the same with our own. They correspond only with the professional departments in our colleges. The students here, before they enter them, receive an education in the classics, at some one or two of the hundred gymnasia of the country, much superior to that acquired at our colleges; and in mathematics and physical science, one that is equal to that in most of the latter. To form a correct comparison, it is unnecessary to deduct all the academical students. I have now before me a list of all the students in the Prussian universities in 1825. More than three-fourths of these are pursuing theology, law, and medicine. The remainder are studying some one or more of the fifty or sixty branches of the philosophical department, many of them with the intention of devoting themselves to science or belles-lettres, while others hope to obtain places under government, or to lead a life of ease on their estates. In these six universities there were the last year, 4816 students.[1] In the medical schools of Philadelphia, Baltimore, New-York, Boston, New-Haven, Lexington, and Dartmouth, the only ones which deserve to be named, there were never more than 1300 students at a time, probably not more than 1100. The theological schools of Andover, Cambridge, New-Haven, Princeton, Auburn, New-York, and Virginia, they have never had at any one time four hundred students. There are not one hundred young men studying law at all the colleges and universities of our country.[2] The number of graduates who are pursuing science and literature at these institutions, with the intention of devoting their lives to these pursuits, has never been fifty. Taking the largest of these estimates, we have in Prussia the number of students amounting to 4816; in the United States, to 1850. It should be recollected, however, that three-fourths of our students are the sons of our farmers, while not one in fifty is here the son of a peasant. From this you will be enabled to form a comparative estimate respecting the liberal education of the inhabitants of the towns in this country, and in the United States.

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[1] In the winter of 1828, there were in the Prussian universities, *five thousand eight hundred and ninety* students. Vid. Foreign Review, No. 2d, page 266.

Happily for the literature of Prussia, as it must be admitted, this country is not a confederate republic, and it has but two prominent sects. There is, accordingly, no necessity for establishing a university in every department of the kingdom for as many different sects as there are departments. The money devoted to the support of these institutions, is not as with us, drawn off in forty or fifty channels, (for in the United States almost every state has one or two, and some of them three and four colleges,) each of which is soon dried up. Flowing as it does in a small number only, they make the wilderness to bud and blossom as the rose. The clamour of this or that province, this or that town, that the government is *spending the people's money*, that the university is not properly situated, and their consequent refusal to re-elect those who were instrumental in making such appropriations, are here unknown. The money thus appropriated is not, as with us, applied principally to buildings, to the mere outside of literature in the form of brick, stone, and mortar; but to the establishment and increase of libraries, cabinets and apparatus.

In the universities of this country, no buildings are erected, but those which are necessary to contain the *materiel* of literature. The lectures in most of the universities are delivered in the houses of the professors. In Berlin, it is true, they are held in the university edifice, but it is in the same building where the cabinets of natural history, anatomy, &c. are assembled. In Leipzig and Halle a few of the lectures are delivered in the public edifice; but most of them are at the houses of the professors. The amount of money thus saved, to be appropriated to learning, is very great. To illustrate this, we may refer to two facts which have come under your observation. The new granite chapel at Cambridge cost, as I have always understood, sixty thousand dollars; and the two buildings at Andover, the chapel and college, eighty thousand. Two buildings at New-Haven, corresponding, in almost every respect, with those of Andover, and equally useful, though inferior in beauty, cost 24,000 dollars, or 12,000 each. Had similar edifices been erected at those places, there would have been left a surplus of 48,000 at Cambridge, and of 56,000 at Andover, for the increase of the libraries of those institutions. This sum, judiciously expended in Europe, would have procured for the former thirty thousand, and for the latter thirty-five or forty thousand volumes of standard works. What a different prospect would such an appropriation have presented to the eye of the scholar! What an influence would two such libraries, united to those which now exist in those institutions, have exerted on the public mind! They would soon have become the favourite residences of our students, the classic ground of our country; and graduates would have resorted to them from every college in the United States, to avail themselves of their literary treasures.

The prospects of our country, in a political point of view, are very brilliant; sufficiently so to satisfy the most ardent wishes of an American. My heart beats with pride and joy when I contrast its prosperity with that of the richest countries on the continent; and when I look forward to the future, I think I can see the United States rising with a grandeur and glory unequalled since the birth of time. In a religious point of view, it is equally flattering. The activity of our benevolent and religious institutions, leads one to hope, that the time is not far distant, when the silence of our immense forests, now only broken by the shout of the savage, and the howl of the wolf, will be exchanged for the sounds of many thousand "church going bells," and that from most of its hamlets, prayer will daily ascend from hearts overflowing with gratitude and love. The rapid increase of these institutions leads one to believe that, ere long, many of the ships which spread their canvass for a Pagan land, will bear missionaries, bibles and artists, to diffuse the blessings of Christianity and civilization to those buried in ignorance and sin. But with all this to excite our joy, there is, in our literary prospects, very little to gladden the eye. I fear that, in this respect, we are to be the by-word of monarchists. Our cannon and our commerce will make us respected, perhaps feared, but will do little to excite the admiration of the literati of Europe. Who can look at Lorenzo de Medici, without feeling far more respect for him as the patron of genius, than as the richest man of Florence? Who can look at that republic, and distinguish its proud merchants, in the blaze of its literary fame? What intelligent American can look at England, and feel half the respect for her proud triumphs, from Crecy and Poictiers to Waterloo, that he does for her Shakspeare, her Milton, her Bacon, and Newton? The arches of triumph which commemorated those victories, have, and will, crumble into oblivion; but those proud names will shine with increasing effulgence, until time shall be no more.

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[2] Reference is here made to the state of the medical, theological, and legal schools, previous to the year 1823, when I went to Europe.

Our universities, in some respects, resemble those of England; which, however well they may answer in a monarchy, are very ill adapted to a republic like ours. As a nation, we are the most intelligent on earth; as a literary nation, ours is the least respectable, the Catholic countries south of us, and those in South America excepted. Commerce, agriculture, manufactures, and politics, absorb most of our thoughts; and we feel perfectly satisfied if our sons receive an education similar to that of their fathers. In this respect, we have not advanced with the spirit of the age. American travellers are proverbial on the continent for their ignorance of foreign language and literature. Even few of our foreign ministers can talk fluently in other languages than their own when they leave our shores, while almost every *valet de place*, and servant of a large hotel in Germany, Russia, or Italy, can at least speak French, and many of them English. We appear to feel extensively as if the treasures of the mind were confined to the Latin, Greek, and English languages. For this reason not only the *chef d'oeuvres* of the continental nations, but the researches they have made in oriental and modern literature, are, to most of our countrymen, sealed books. How many hundreds of our lawyers are unacquainted with the celebrated code of Napoleon, because they have never learned the French language! How large a number of our physicians are equally ignorant of the actual state of their own science in Paris, for the same reason! How few of our clergymen are sufficiently acquainted with the German language, to avail themselves of the researches made in oriental literature, and of the great discoveries of the Germans in criticism.

The peculiar form of our government renders it excessively difficult to establish a university on a popular foundation, without irritating not only the feelings of every man who loves to harp upon national economy, but also of every sect throughout the state where the university is to be located. Our division into so many small republics, excites the very laudable desire in the minds of many of the inhabitants, to have a state university. The feeling with us almost universally exists, that a foundation must be laid for the religious instruction of the students. As the funds of the institution are not sufficient to endow a professorship, and build a chapel for every sect, one of them must, in this respect, be favoured; and in the eyes of the public, it is immediately transformed into an engine for promoting the views of Presbyterians, Episcopalians, or Baptists. Those belonging to other sects immediately become dissatisfied, and henceforward refuse, if they form a majority, to make the necessary appropriations to its support. If not sufficiently numerous to prevent this, they usually succeed by raising the hue and cry of wasting the public money, in which all young politicians unite, as this is the road to success at the ensuing election. Our literary institutions, like the hare, are thus hunted down; and if they escape destruction, they are compelled to pass an existence in silence, far removed from the notice of their pursuers. In this respect, a monarchical form of government possesses immense advantages over a republic. Most monarchs glory in being thought the patrons of learning, the Mæcenas of their countries. Fortunately for literature, they can dispose of the public funds to promote its prosperity, without being afraid of losing the votes of the lower classes in their vicinity. The cry of wasting the "people's money," raised by these and similar classes of society, who would rejoice to bring every one down to their own level of ignorance, as well as the poisonous breath of sectarianism, like the Simom and Sirocco, dry up all those fountains in our country which are necessary to the luxuriance of literature. Under their influence it often pines away; and if it survives, it flourishes like an exotic in a barren and frigid soil.

Were it not for our perfectly democratical form of government, we should be placed upon a footing somewhat similar to the small states of Germany. Like our individual states, they are too small in population and resources to exert much influence on the political world. Only one avenue to distinction remains, viz. that of literature. Accordingly we find in many of them, at least one university, which is patronised in the most liberal manner, and provided very abundantly with the *materiel* of instruction. A literary rivalry is thus excited, which is not only visible in the broad foundation on which they rest, but also in the strife which so generally exists among the monarchs, to obtain the most eminent literati of this country. No means within their power are left unemployed to attain the summit of excellence, and to increase the facilities for instruction. Accordingly you find that some of these states, whose territory and population are so small, as almost to escape your observation in a general survey of Europe, hold in the literary world a more distinguished rank than the country of the Czar, notwithstanding he can sây with Philip, in Schiller's tragedy of Don Carlos,

"Die Sonne geht in meinem Staat nicht unter." [3]

Weimar, for example, with a territory not larger than many of the counties of New-York, and a population of two hundred and three thousand inhabitants, has a university of between four and five hundred students,[4] with two libraries, containing one hundred and forty thousand volumes, three learned societies, and several distinguished gymnasia, besides other schools of an elevated character. Baden, with a territory not so large as Massachusetts, and a population of but little over a million, has two universities, containing almost twelve hundred students, three public libraries, in which are assembled one hundred and forty thousand volumes, four lycea, and fourteen gymnasia, to say nothing of the numerous Latin schools which exist there. It is such institutions which give to these petty kingdoms and duchies their fame, without which they would be almost unnoticed, or if observed, soon forgotten by the traveller. More learned works have issued from the university of Göttingen in less than ninety-five years, than from the whole continent of America during the three centuries which have elapsed since its discovery. It is this literary reputation which has extended the fame of these countries to the most distant lands where students exist, and their patrons, in the eyes of every philanthropist, have much more reason to glory in their prosperity, than the autocrat in his million of bayonets. Why cannot most of our states, in proportion to their population, hold the same intellectual rank in the Republic of Letters? They might easily do it, were their government sufficiently enlightened to place our literary institutions on an equally broad foundation, provided the spirit of sectarianism would not violate the comparatively holy ground of literature, and by its proselyting breath cover it with ruin and desolation.

Before dismissing this subject, on which I have dwelt perhaps already too long, I must allude to a defect which exists in all our colleges and universities, one too, of which we seem to be totally unconscious. I allude to the appointment of tutors to instruct the three younger classes. The station itself is neither sufficiently lucrative, nor respectable, in the eyes of these young gentlemen, nor in those of the public, to induce any one of them to fix upon it as a *permanent employment*. The great majority of those who fill these places, are chosen from one to three years, after receiving their degrees. During this interval, many of them, it is true, have been employed in instruction in our grammar schools, in the hic, hæc, hoc, and the ο, η, το of Latin and Greek literature, but others have been pursuing their classical studies, and are thus less qualified to become instructers then when they were graduated. Even the former have been most of the time occupied with the rudiments of these languages, and however well they mây be qualified to give instruction in this respect, they do nothing towards explaining the author exegetically, or making their hearers feel his beauties. The recitations become mere dry translations, without any allusion to the antiquities, the state of society, or the circumstances under which the author wrote, his work often mere words, conveying ideas so faint, as to divest his poetry or prose of most of its beauty. The recitation is resorted to from necessity, consequently listened to with but little pleasure, and its termination diffuses joy over the faces of most of those who are present.

Independently of the youth and the want of preparation of this class of instructers, there is another evil quite as great, and which exists almost universally in our colleges. Most of the tutors at their appointment are pursuing their professional studies, or commence them soon after. The limited salary they receive, presents no inducement to them to continue any longer in this situation than is necessary, as each of the professions hold out to them a much more flattering prospect. Instead of devoting all their time to preparing themselves for their recitations, not a small part of it is passed in studying law, medicine, or theology. They view these places as harbours, where they can safely lie during the storm which usually darkens the prospects of young men just preparing to enter on their course of life. Their future profession is the great object of interest, and one to which most of the energies of their minds are directed. Though in instruction they comply with their prescribed duties, they rarely do much to rouse the enthusiasm of their pupils, and quite as rarely find their own excited. Were their salaries increased two-fold, and they thus enabled to marry, there would be no difficulty in finding young men of talents who would gladly avail themselves of such stations, not for a few years only, but until they, by their attainments, were called upon to fill the vacancies in the professorial chairs of the colleges and universities of our country. Instead of finding themselves treated with so little respect as they often are by students, they would in their eyes be regarded as but little inferior to the professors, as many of them, from their age and attainments, would become their equals. The remarks I have made when speaking of the importance of thoroughly educating professors for their stations, are equally applicable to this class of instructers. Their labour might be greatly diminished, if each one, like the teachers in the German universities, would confine himself to one [illegible] and instruct all the classes [illegible]ould then arrive at a thorough [illegible] their particular branches [illegible]ng or science, and be enabled to excite an ardent enthusiasm among their pupils. Their instruction, instead of being as it often is, not very interesting, would be prized by most of their pupils, and the recitation bell would be to them a summons to a literary banquet, no less agreeable than that which calls them to the refectory. . . .

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[3] The sun never sets on my dominions.

[4] Before the murder of Kotzebue there were almost eleven hundred students in that university. As Sand was a student of Jena, many of the German monarchs enacted a law, forbidding any of their subjects to join that university.

Common Schools

I have made so many remarks respecting the universities of Germany, that you would not excuse me were I to omit giving you a sketch of the means of education provided for the great mass of the people, in the common schools. In this respect, as well as in her universities, Prussia is one of the most enlightened nations in Europe; indeed second only to Saxony, unless the southern part of Scotland is an exception. The Rhine provinces have been united to Prussia for so short a time, that their population has not yet begun to exhibit the same intellectual cultivation as the centre of the kingdom; still so broad is the foundation which has been laid for their improvement, that there is reason to hope, that they will, in the course of a few years, be little, if any inferior to their western brethren.

Prussian Poland, is in education, much inferior to the western part of Prussia. That "ignorance is the mother of devotion," has been as fully believed by her priests, as by those of Italy. With the exception of that part of Poland near the Baltic, little had been done to raise the character of the people, before the first division of that kingdom. Frederick the Great was too much occupied with war and belles-lettres to find time for the mental improvement of the great body of his subjects; while his successor, Frederick William the second, was too intent upon pleasure to do any thing for Prussian Poland. It remained for the present sovereign to provide the means of instruction for his Polish subjects, and to reorganise the schools of that part of his kingdom. Although they are much inferior to those of the old provinces, they are rapidly improving, and there is reason to anticipate a speedy mental renovation among a part at least of that unfortunate people.

The remarks that will now be made respecting the schools of this country, apply peculiarly to central Prussia, or to that part of the kingdom which excludes the provinces on the Rhine, and Prussian Poland. Perhaps Silesia also should be excluded, as when it was conquered by Frederick the Great, it was marked by that ignorance which is so characteristic of most parts of the Austrian dominions; and although it has long been united to Prussia, it has made much less progress in education than the rest of the kingdom.

It is an interesting subject to every traveller in Europe, to observe the difference which exists in the respective means of education in Protestant and Catholic countries. This is most clearly visible in Germany. In the Protestant states of the north, most of the peasantry can read and write, while in Austria and Bavaria the proportion is very small. Würtemberg which touches Bavaria has a comparatively enlightened peasantry. When you travel through Switzerland, you can easily discover by the relative neatness of the villages and the prosperity of the people, as well as by their intelligence, whether you are in a Catholic or Protestant canton. Travel through Saxony, and you will not discover a child of ten years old, who has not acquired the rudiments of education; but cross the Bohemian boundary, and you will soon perceive that the peasantry are comparatively ignorant. In France after minute inquiries in every part of the kingdom which I visited, I learned that of the adults among the Catholic peasantry, a large proportion of them could neither read nor write; while among the Protestants, almost every child was instructed.

Far be it from me to imply that Catholic countries have not done much, very much, to promote the cause of literature. The efforts of Leo X. to revive the spirit of learning in Italy, exalt him, notwithstanding his anathemas against the Protestants, above the great mass of monarchs, who have embraced the religion of the Reformers. The patronage afforded by his father, Lorenzo de Medici, to letters and the fine arts, will be remembered with gratitude by students, when Florence shall be no more.

The great difference, however, between Protestant and Catholic countries, consists not in the number of scholars and artists who have been patronised, but in the foundation which has been laid for instructing the great mass of the people. Compare the Protestant countries of Europe, England, Denmark, Sweden, Saxony, and Prussia, for example, with Italy, Spain, and Portugal, or even with France. Look at Holland, and then at the Netherlands; at Protestant and Catholic Ireland. Look above all at the United States of America, and contrast it with Mexico and the republics of the South. Whence comes this mighty difference in European nations, which a few centuries since were all equally superstitious, and equally degraded? Why has Italy, for a long period the lamp of Europe, always had a peasantry but little superior in knowledge to the animals of her soil? Why are the common people of the Roman states, at this day, among the most ignorant and degraded of Europe? There the wealth and power of the Catholic Church has centered; nations for ages have brought thither their tribute; and still her peasantry have always been ignorant and debased. It does not result from the want of means on the part of the government. The money expended in the festivals of Rome for several centuries, would have provided all the people during that period with adequate means of instruction. The difference is found in the principles of Catholics and Protestants. The Reformers saw that an ignorant people were easily reduced to mere machines; that the only mode of securing to them their proper character, was by providing adequate means of instruction; and that without this instruction, the victory which they had gained would soon be lost. In every Protestant country, these means were accordingly provided by them, or by their successors, and the inhabitants of these countries have been the only nations, the great mass of which have been taught to read and write. It is on this elevated ground that the Protestant takes his stand; it is here that he feels an emotion of triumph swell his bosom, when he looks to what the Reformation has done to benefit the human race. He here beholds in a most striking manner, the difference between nations who receive their creed from compulsion or from conviction. It is after such a comparison, or rather contrast, that he places the Reformers among the illustrious benefactors of mankind.

The elementary schools of Prussia are entirely under the direction of the government. No one is allowed to act as an instructer in them, without a previous examination, and a written permission from the committee of examination. At the present time there are more than twenty thousand of these schools in the kingdom, of which seventeen thousand are in the villages, and the remainder in the towns. For the preparatory education of these instructers, one or more seminaries are established in every province, and are supported by the government. The object in forming these institutions, was to introduce a uniform system of instruction throughout the kingdom, as well as to prevent any person who was not qualified, from attempting to teach the peasantry. To these seminaries all those who wish to become instructers in the elementary schools are required to repair, where they are taught every thing necessary for their future station. Here they remain from two to three years, the time being regulated by their capacity, and their qualifications at the period when they commenced their course. They study, at these seminaries, geography, arithmetic, the German language, and the Bible. Here also they are taught the best modes of educating, and of governing children, as well as the subjects they are to teach. After they have finished their course at the seminaries, they are examined, and if found qualified, they receive a certificate to this effect. This paper, with a certificate of their baptism and moral character, which is signed by the pastor of the church they formerly attended, is presented to the government, or to its agents, who immediately enter their names on the list of instructers. By the establishment of these institutions, a uniform mode of instruction, has been introduced throughout Prussia.

The population of the United States is generally so intelligent, that many of the instructers of our elementary schools, are sufficiently well informed to teach the rudiments of education. There is, however, with us no systematic mode of instruction; and, in many instances, there is a great ignorance of the best mode of communicating knowledge to the minds of children. To understand a subject, will not of itself enable one to impart a clear view of it to others. This capacity can only be acquired by previous preparation, or by long experience. Few even of those who have been in the habit of instructing children for years, have that intimate and extensive knowledge of the subjects they teach, which is necessary for an instructer, whose object is to expand the mind of the child, and to excite his enthusiasm. Emulation doubtless exists to some extent in our schools, but it results principally from the desire of receiving marks of approbation, and from the little presents which are distributed to the youth. This, unquestionably, exerts somewhat of an auspicious influence, but it ceases as soon as the child leaves his school.

The great object of all instruction is *to excite a thirst for knowledge*, one which neither time nor distance can extinguish. It is not enough to impress certain facts on his mind, such, for instance, as are found in all our geographies, relative to the form, population, extent, &c. of the different countries of the world: there should be a constant endeavour to excite that curiosity which will prompt him to make subsequent inquiries for himself, to procure an amount of knowledge concerning the commerce, statistics, power, and comparative resources of nations, from which he will be always able to derive a fund of thoughts and arguments. He should be made a thinking, reflecting being; one who can discern the shadow, and not mistake it for the reality; one who can judge correctly on the great concerns of life, and who is not governed by others. The great difference between the southern peasantry of Europe and our farmers, is this, the one class are a mere machine, the other are a reflecting people. But, although the latter class are intelligent, they are below that point to which they might easily be elevated, were our common schools to assume the high character they would soon exhibit, if they were intrusted only to men of superior intelligence.

It is as necessary to educate an individual who designs to instruct others, as to educate a professor for his chair, or a general or commodore for military or naval command. Without such preparation, the instructer will be almost as unqualified to communicate knowledge, as a corporal would be to lead a division into action. In many of our states, we have large funds, the interest of which is appropriated to the maintenance of elementary schools. In Connecticut, this fund will soon be more than sufficient to provide the necessary means of instruction for all the youth of the state. Were the surplus to be applied to the support of a Seminary for the education of schoolmasters, the happiest results would soon be perceived. In such an institution, the young men would not only learn every thing connected with the usual subjects taught in our elementary schools, but might easily acquire that knowledge of theoretical agriculture, mineralogy, botany, statistics, and political economy, which would enable them greatly to enlarge the boundaries of knowledge in the villages where they reside. Persons thus instructed would easily become the prominent men of the villages where they resided. They would be enabled to direct the minds of not a small number of the villagers, as well as of their pupils, to subjects which would otherwise never have arrested their attention.

Were such schoolmasters provided for the education of the youth of Connecticut, the intellectual character of the mass of the inhabitants would, in one generation, not only become superior to that of every other people, but it would become the wonder and admiration of our country. To support such a Seminary,[5] and to provide it with the necessary *materiel* of literature, would not cost more than ten thousand dollars annu[illegible]sirable, at least, to try the ex[illegible] can we, for so limited a sum, accomplish an equal amount of good? Are not the minds and char-

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[5] In the university of Leipzig, and perhaps in some others of Germany, lectures are delivered on education, in which the professor gives a historical view of the state of education in ancient and modern times, and examines all the important systems that have been formed upon this subject. In such a seminary as I have proposed, lectures of this kind, as well as those above referred to, should be given, and after a residence there of three or four years, young men would be qualified to instruct the great mass of the people, in such a manner, as to elevate the next generation far above the station filled by their fathers. Young men thus educated, would be certain of success, and by them every important vacancy would be filled.

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acter of the rising generation, worth this trifling expenditure? Shall we always walk in the beaten track of our fathers, when prospects so bright and so glorious are opening to our view?

By the improvement of our common schools, those of a higher character would soon improve, and resemble at least, in some degree, the classical schools in Europe. This advancement would exert a most auspicious influence on the colleges of our state, and the inhabitants would acquire a character, superior to those of any province in the civilized world. Connecticut is too small in territory to exert much influence in our national councils. Many of the small states of Germany are almost invisible, when glancing your eye at the map of Europe, and like them, Connecticut is barely seen in a general survey of the map of the United States. Like them, however, Connecticut may rise to an intellectual elevation which shall excite the envy of those great states, which now surpass her so much in population and resources. There is no other way for her to exert an influence over the union. If she does not pursue this course, if she does not maintain her comparative literary eminence, she will soon cease to attract attention, and she will, ere long be unobserved, unless to contrast the spirit of her children, with that love of excelling, for which their fathers were so much distinguished. On the other hand, if she greatly enlarges the means of education for the mass of the people, and if her classical schools and colleges are placed on a broad and noble foundation, she will in less than a century, acquire that elevation of character, which will make her sons glory in their birth-place, and to be able to say, I am a citizen of Connecticut, will be to them a source of as much pride, as an Athenian ever felt in the age of Pericles, when looking at the city of Minerva.

Every clergyman in Prussia is required to visit the school or schools of his parish, and to ascertain whether the teacher fulfils his duties. He must confer with him often, must point out any defects which may exist in his mode of discipline or instruction, and see generally that he adopts the course which will best promote the interests of the school. Should the instructer not approve of the plans proposed, the question is referred to the superintendent of the district, who decides, and from whose decision there is no appeal. The clergyman of each parish makes an annual report to this officer, and the general report of the latter is sent to the Minister of Public Instruction once a year. A committee, consisting of one or more inspectors appointed by government, with the superintendent, or some person whom he may appoint, examine all the schools within their district, once or twice a year, to ascertain whether the reports made by the clergy are correct, as well as to form a general view of the state of education in their provinces. The existing defects and the necessary improvements are thus made known to the government, and such alterations are then made as are requisite.

The instructers are required to confine themselves almost exclusively to their professions, and not to pursue any one which will interfere with their business of instruction. Other pursuits are allowed in those cases only in which the receipts of the school do not furnish a subsistence. The duties of the teacher are numerous, as he is not only an instructer of youth, but is also a servant of the church. In the former capacity he must attend to the education of his pupils in the common branches of instruction, and also in biblical knowledge. Every morning and afternoon he is required to open the school with singing and prayer, and to close it with singing a hymn, in which such of his pupils as are capable unite. In the school, he is never to appear in dishabille, but as the ordinance of December 24, 1820, decrees, he must "never be without a cravat, nor wear slippers" before his pupils, as he would thus lose much of his influence. It is also enacted, that he shall never smoke in the school room; for so universal is this custom, that nothing but a royal ordinance could prevent it. In his capacity as a servant of the church, he officiates as chorister; for Germany is a nation of singers, and in those village churches where there is an organ it is his duty to play upon it. During the sickness or absence of the clergyman, he is required to officiate as his substitute; to read such a sermon as the preacher has previously selected, and afterwards to catechise the children. In the church, he must always appear in black, and when the pastor is present, must take charge of his scholars. In every situation he is required to yield the precedence to the clergyman. Without the permission of the latter he cannot be absent from the school; and with such permission no longer period than three days. Should he desire a longer absence, it is necessary to apply to the superintendent, without whose approbation no alterations in the prescribed mode of teaching are allowed.

Every parent is required to send his children to school as soon as they have reached a certain age, which, if I mistake not, is six years. It is the duty of the clergyman to visit his people annually, to ascertain if there are any parents who do not comply with this regulation. Should such parents, after having been notified by him, refuse to send their children, they are arraigned before a public tribunal, where they are punished by a fine. For the first week's absence of each child, the fine is one-thirtieth part of a rix dollar; for the second, one-fourth; for the third, two-thirds; and for the fourth, a rix dollar. Should he still continue to refuse to send his child, he is compelled to pay thirty fold. This penalty is imposed between the first of October and the first of April. From the first of April to the first of July, the child is not required to attend school but half of the time; and after the last mentioned period, until the first of October, parents are not required to send their children, as they need their assistance during the harvest months. The children must remain at school until they are confirmed, which usually takes place at fifteen years of age, though it is sometimes delayed by the parents until sixteen.

The school-house is erected at the expense of the parish, and must be sufficiently large to accommodate the scholars and the family of the instructer, who receives the use of it gratis. In the vicinity of this edifice is a small garden, and sometimes a few acres of land; of which he has the use so long as he remains the instructer of the parish. This building is not very elegant, as it usually contains but four or five chambers, but it is suitable for one whose income is so moderate as that of most of the instructers. Every parish has a treasury, from the funds of which the instructer is paid from seventy to eighty dollars per annum. Besides this amount, each parent pays to him six *pfennings* a week, or about six cents per month, for the instruction of each of his children. In some cases he receives also a small quantity of butter and flax from the parents. His whole income, exclusive of the rent of the school-house and the ground connected with it, rarely amounts to more than one hundred spanish dollars, if he teaches one of the village schools. Those who live in the towns receive about one hundred and fifty dollars.

All the books which are studied are selected by the consistory, and no new one can be introduced without its permission. The Bible is universally read by the children, and forms, as in our own country, the foundation of education for the youth of Prussia.

From this statement you will perceive how much this government has done for the people. In no country in Europe, except Saxony and the south of Scotland, and possibly in one or two of the smaller states of Germany, is education so universally diffused as in the central part of this kingdom. These schools are established in every village. It may be said with truth of Prussia, that it is one of the most enlightened countries in the world; for among the younger of the population, it is rare to see an individual who cannot both read and write. I make use of the word younger, because many of the laws relating to education, were enacted during the reign of the present monarch, before whose accession the schools were in a much lower state than at present. No one can help respecting Frederick William for the wisdom he has exhibited, in thus improving the character of his subjects. This emotion will be stronger, when it is recollected that he is one of the most active members of the Holy Alliance, and that he is still not afraid of the general diffusion of intelligence among his subjects. He is here laying a broad foundation for the future prosperity of Prussia, and it is to be hoped also, for the future liberty of the nation. This event will not probably happen in many years, but it must come should these institutions continue for a century.

Although there are some defects in the plan which Frederick William has formed to diffuse intelligence throughout his dominions, the system is still so much superior to those of most Protestant countries, that you will perhaps feel no little surprise at this account of it; accustomed as we have been only a few years since, to class the Prussian peasantry below even those of England. Perhaps the greatest defect in the schools of Prussia, is the allowance of so limited a compensation to the instructers. In a country like ours, this evil need not exist; but in Prussia it is unavoidable, so long as it continues as poor a kingdom as it is at present. The price of produce is now so low, and the difficulties of finding a market are so great, that it is extremely inconvenient for many of the peasantry, to pay even the small sum which the law requires for the education of their children.

Allusion has been already made to the great benefit that might be derived from the establishment of seminaries, for the education of instructers. There is another advantage which would flow from such institutions. In the United States the business of instruction is, to a great extent, a secondary employment. It is one which occupies most teachers but a limited part of their lives. The young men who are thus employed, find in the almost immeasurable West a larger scope for their talents; while the young ladies and young widows, to whom the education of most children is committed, soon discover that matrimony is a much more desirable state, than the "delightful task of teaching the young idea how to shoot." Instructers in Prussia have no other employment. This is the great object of their existence; here is their permanent home. Were such seminaries established with us, by increasing the compensation of the instructers we might easily persuade them to make it the employment of their lives. It would then soon become a distinct profession, and many young men of respectable talents and acquirements would look to it as a future occupation. Instead of being compelled to exchange the instructers of our children so frequently, the schools would be re-organized, and the teachers would rarely think of pursuing any other profession.

From the remarks which have been made by me on the subject of education in Germany, as well as from my great approbation of the character of their universities, I hope you will not think that I am becoming too Germanic in my feelings, or that I have lost any of my attachment to my native land. I have, however, been too long absent from home, to use nothing but superlatives when speaking of every characteristic of our country, or to shut my eyes upon the improvements which exist on this side of the Atlantic. We have much in which we may glory; and when looking at the future prospects of our great nation, my heart often beats with pride, and I hope with gratitude, for our civil and religious liberty, as well as for our almost universal spirit of enterprise and religious philanthropy. But I trust that this admiration will not so dazzle my eyes, as to prevent me from seeing elsewhere the good which we do not possess, and from profiting by the view. Though we are able to teach the governments on the continent many political truths, we have yet much to learn from them in return; and peculiarly on the subject of education, before we shall attain that literary pre-eminence which is the blessing and the glory of Germany.

An Immigrant's Anecdotal View of the State of Learning in America
Issaac Fidler
1833
Whittaker, Treacher, and Co.: London

******this is only an introduction to an article, but of some interest. an incomplete article by Herman Humphrey is attached......

1. This is an introduction to an article and states Fidler's case.

Isaac Fidler

1832

An Immigrant's Anecdotal View of the State of Learning in America

Isaac Fidler was an English clergyman, classical scholar, and linguist. His lack of success during ten years of temporary church appointments in London led to dissatisfaction with British society and aristocracy, and he emigrated to America in 1831 with his family and servant.

Fidler was bitterly disappointed with his reception in America and was unable to secure help from the Episcopal authorities nor from the publishers of classical manuscripts for whom he had wished to write. He could not find a congenial teaching appointment and discovered that even Harvard College had no appointment for a "Sanscrit or Persian scholar." Prospective employers suggested that he forget his previous training and take up a new profession. Fidler quarreled with many of those who had befriended him and with most of the intellectuals with whom he came in contact. The excerpt below shows that his views on American education and learning were bitterly prejudiced because of his inability to secure a suitable teaching post.

Isaac Fidler, *Observations on Professions, Literature, Manners and Emigration in the United States and Canada Made During a Residence There in 1832* (London: Whittaker, Treacher, and Company, 1833), pp. 46-62.

Heman Humphrey

1835

Education in Scotland: Implications for the United States

Heman Humphrey (1779–1859) graduated from Yale College in 1805, was a minister in Pittsfield, Massachusetts, for some six years, and served as president of Amherst College from 1823 to 1845. In 1835 he traveled extensively through Scotland, England, and Ireland and visited France and Belgium. Humphrey's interests in both theology and higher education are discernible in the extract below on Scottish education, which gives a useful historical description coupled with a perceptive analysis of contemporary schooling. In much of his writing Humphrey took pains to contrast and compare educational conditions and needs in Europe with those prevailing in America. His account of primary education and school attendance in Scotland was not entirely complimentary, but it was based on reports and statistics furnished him by competent British informants.

The parochial schools of Scotland have been the admiration of enlightened men in all countries for two hundred and fifty years. Like civil and religious liberty, and all the noble institutions of that country, they are the offspring of the Reformation. Before John Knox rolled back the thunders of the Vatican upon the pope and his cardinals, and blew that mighty blast which shook down the walls of the spiritual Babylon in North Britain, the people were as deeply sunk in ignorance as they were in the superstition and idolatry of the great anti-christian apostacy. Very few, except the nobility, could read, and almost none could write. But as soon as Scotland had thrown off the Romish yoke, or rather, while she was struggling for life with "the man of sin," and the faggots were scarcely quenched in the Grass Market of Edinburgh, the reformers were busily employed in maturing a plan for the diffusion of letters throughout the country. They rightly judged, that to eradicate the errors of popery, and instil the faith of the Gospel into the hearts of the rising generation, the establishment of schools under pious teachers was essential. How anxious they were to see a school-house planted by the side of every kirk, and to make sound learning the handmaid of pure religion, is strikingly manifest in the following extracts from the "First Book of Discipline," drawn up by Knox and his immortal compeers, Winram, Spottiswood, Douglas, Willeck, and Row, and presented to the nobility in 1560, almost three centuries ago.

"Seeing that God has determined that his kirk here on earth shall be taught, not by angels, but by men; and seeing that men are born ignorant of God and godliness; and seeing, also, that he ceaseth to illuminate men miraculously, of necessity it is, that your honors be most careful for the virtuous education, and godly bringing up of the youth of this realm. For, as they must succeed us, so we ought to be careful that they have knowledge and erudition to profit and comfort that which ought to be most dear to us, to wit, the kirk and spouse of our Lord Jesus Christ. Of necessity, therefore, we judge it, that every several kirk have one school-master appointed; such an one at least, as is able to teach grammar and the Latin tongue, if the town be of any reputation. And further, we think it expedient, that in every notable town there should be erected a *college*, in which the arts, at least of rhetoric and logic, together with the tongues, be read, by sufficient masters, for whom honest stipends

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Heman Humphrey, *Great Britain, France and Belgium: A Short Tour in 1835* (New York: Harper and Brothers, 1838), II, 131–144.

must be appointed; as also that provision be made for those that are poor, and not able, by themselves or their friends, to be sustained at letters.

"The rich and potent may not be permitted to suffer their children to spend their youth in a vain idleness, as heretofore they have done; but they must be exhorted, and by the censure of the kirk compelled to dedicate their sons by good exercises to the profit of the kirk and commonwealth; and this they must do, because they are able. The children of the poor must be supported and sustained on the charge of the kirk, trial being taken whether the spirit of docility be in them or not. If they be found apt to learning and letters, they may not be permitted to reject learning, but must be charged to continue their study, so that the commonwealth may have some comfort by them. And for this purpose must discreet, grave, and learned men be appointed to visit schools, for the trial of their exercise, profit, and continuance; to wit, the ministers and elders, with the best learned men in every town. A certain time must be appointed to reading and the catechism, and a certain time to grammar and the Latin tongue, and a certain time to the arts of philosophy and the other tongues, and a certain time to that study in which they intend chiefly to travel for the profit of the commonwealth, which time having expired, the children should either proceed to farther knowledge, or else they must be set to some handicraft or some other profitable exercise."

This is a very remarkable document. I very much question whether the whole history of human improvement can furnish the outline of an educational system at once so comprehensive, so simple, and so much in advance of the age in which it was drawn up; and certainly there is nothing which more strikingly shows what a wide difference there is between the genius of Protestantism and Popery. That the men who had themselves been taught to consider "ignorance as the mother of devotion," should all at once have such enlargement of views in regard to education, as soon as the light of the Reformation dawned upon their minds, and that they should find time to mature so wise a plan, while they were obliged to dispute every inch of ground with the enemy, and while, as yet, the conflict between darkness and light hung in such awful suspense, is truly wonderful. It would almost seem as if there must have been something supernatural in the illumination which guided them; for they could have derived but little assistance from the most enlightened nations whether ancient or modern; and to this day, no material improvement has been made upon their system. If we did not know that our Puritan forefathers brought it along with them to New England, the similarity is so striking, that no one could doubt its Scottish origin, and the Prussian system of popular education, the most perfect and efficient probably, which the world ever saw, is manifestly indebted to the same source for all its essential elements.

It is not to be wondered at, perhaps, that a plan of religious and literary education so novel, and so much in advance of every thing else, gained its way slowly to that governmental patronage, which was thought essential to give it a fair trial. The views of Knox and his associates, thus promulgated in 1560, seem to have been for a long time regarded by the nobility, (to use their own phrase,) as "a devout imagination," and it was not till 1616, that James VI., hoping thereby to give popularity to Episcopacy, which he was striving to foist into the place of the Kirk in Scotland, sought to give effect to the system of the reformers by an act of Privy Council. Seventeen years after, in the reign of Charles I, it was still more formally recognized by act of Parliament.

But the church of Scotland did not wait these tardy and sinister movements of the government. Those good men, who saw so early and so clearly what was necessary to lay the foundations of Protestantism broad and deep throughout the country, determined to do what they could for the establishment of parochial schools, however neglectful the civil rulers might be of their duty. While they expostulated with the nobility for their supineness, they exerted themselves, as if all the hopes of Scotland depended on their efforts;—in so much, that in the Lowlands especially, popular education had made great progress, before the state came to their aid. It is stated in a document still extant, that only twenty years after the reformation, "so great had been the progress of religious instruction in the country where forty years before, the Bible was not suffered to be read, that almost every house possessed a copy, and that it was read in it."

In Dr. McCrie's Life of Melville, there is a Report of the visitation of parishes in the diocese of St. Andrews, in the year 1611 and 1613, to this effect, "That the parishes which had schools, were more than double in number to those that wanted them. Where they were wanting the visitors ordered them to be set up; and where the provision for the master was inadequate, they made arrangements for

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Comparative State of Instruction in the United States and in Europe
William Channing Woodbridge
1832
The American Annals of Education and Instruction, II

"In view of the comparative state of Europe and the United States, on this great subject, we must assume the distinction between Education and Instruction which in our view is fundamental, and which is adopted by the most scientific writers on this great subject. We regard Instruction, then, as the mere communication of knowledge. We consider Education as the process by which character is formed, involving instruction, the discipline of the intellectual faculties, the discipline of the moral powers, and the training of the body as the instrument in all these operations. We consider it, in fact, as embracing every influence by which man becomes what he is, or may be made what he should be."

1. Discusses the distinction between education and instruction...and supports a case for true education in the school.
2. Compares the educational system in the United States with that in various countries of Europe.

William Channing Woodbridge

1832

Comparative State of Instruction in the United States and in Europe

William Channing Woodbridge (1794–1845) graduated from Yale College in 1811 and was principal of the Burlington Academy, New Jersey, from 1812 to 1814. He then returned to New Haven to study science and theology and in 1817 entered the Princeton Theological Seminary for

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William Channing Woodbridge, "View of the Comparative State of Instruction in the United States and in Europe," *The American Annals of Education and Instruction*, II (July 1832), 329–336.

The field lessons and labours in practical agriculture at Hoffwyl, are among the most animating and instructive lessons of man. It is, perhaps, there only that science and labour are seen, hand in hand, supporting and assisting each other, and that a system of education having its foundation in the pure principles of christianity, and separated from all sectarian controversy, is made subservient to the improvement, moral, intellectual, and practical, of man, in every grade of the human family. Is not systematic instruction in his occupation as essential to a farmer, a field labourer, and a gardener, as to a carpenter or a mason? Can system be obviously more necessary in any department of life than in our agricultural practices? And can any system be selected from the distant and diversified practices of our best farmers—a comparison between which and their results can never be fairly made. It is only where a variety of culture can be exhibited at one time in one place and on scientific principles, that comparisons can be made or just conclusions formed.

The principle of pattern farms, at the expense of the State, so long solicited in vain from our legislature by the politicians of former days, it would perhaps be useless at this moment to attempt to revive. You will see in this project a substitute for these, combining instruction with exhibition. To have some ground to go upon, I have selected Bolton farm, near Bristol, in Pennsylvania, as the locality for the first Agricultural Institute. It is an estate of my son James Pemberton Morris, who puts such parts of it as I may select any disposition, uniting in my wishes for the education of his children in such an institution. The farm consists of near five hundred acres, is situated in a healthy country, on the verge of the manor of Pennsborough, once the residence of the founder of Pennsylvania, and selected by him for its fertility and favorable position as to intercourse by land and water; to which natural facilities will soon be added those of the Delaware canal, located near it, and communicating directly with Philadelphia at the distance of twenty miles from Bolton.

Next to the farm it is desirable to find the Fellenberg. This is the most difficult part, but will be surmounted, if Mr. Woodbridge, who has received practical instructions at Hoffwyl, will assume that character. Then are to be found the funds, which should come, I think, from the scholars, on the same system that has elevated to so merited an eminence among our scientific institutions, the Medical School of Philadelphia; no stated salary being annexed to each professor's chair, but the whole emolument arising out of the instruction from each, would be apportioned to its particular professor and assistant.

Such, sir, are the outlines of a plan for the introduction into the United States of a system of education believed to be adapted to the character of our country, and especially applicable to those interests and employments, in which the greatest numbers are engaged, and to which, heretofore, the least instruction has been extended.

My immediate object in this communication, is to obtain the expression of your opinion on the subject of it, which I have no other right to solicit, than that which is founded on a belief that it merits, and will receive, particular respect and attention from those classes, especially, whom it more immediately concerns. It is so far circular, as to be similar to those addressed to Mr. Fellenberg, of Hoffwyl; to Mr. Madison, to Judge Peters, the President of the Philadelphia Agricultural Society, from all of whom the most strongly expressed and favourable opinions have been received, and are in the hands of the chairman of the Committee on Agriculture in the House of Representatives.

a short period. Returning to the teaching profession, he was an instructor at the Hartford, Connecticut, asylum for the deaf and dumb from 1817 to 1820. His first book on geography was published in 1821 and his second in 1824. Traveling to Europe for reasons of health, he remained abroad for five years and made a study of educational systems in Switzerland and Germany. Physically unable to teach again upon his return home in 1829, he purchased *The American Journal of Education*, changed its name to *The American Annals of Education and Instruction*, and published it until 1838.

In examining the state and prospects of a community, one of the most important elements is its condition in reference to Education.

In using this term, there is constant room for misunderstanding, in consequence of the various definitions given to it, to which we have formerly referred. For while some will regard it as comprising the mere elements of knowledge, and estimate the state of education by the number of individuals who can read and write, others consider it as embracing other branches of knowledge of direct practical value; others still do not permit the name of education to be applied to any but a course of classical and scientific instruction; and some would deem the accomplishments indispensable.

In a view of the comparative state of Europe and the United States, on this great subject, we must assume the distinction between Education and Instruction, which in our view is fundamental, and which is adopted by the most scientific writers on this great subject. We regard *Instruction*, then, as the mere communication of knowledge. We consider *Education* as the process by which character is formed, involving instruction, the discipline of the intellectual faculties, the discipline of the moral powers, and the training of the body as the instrument in all these operations. We consider it, in fact, as embracing *every influence by which man becomes what he is, or may be made what he should be.*

In considering, therefore, the respective state of the two continents, we feel ourselves called upon to consider the state of *Instruction* first, as entirely distinct from that of Education in its largest sense.

Instruction may be considered both in reference to its *extent* and to its *diffusion.*

As to the *extent* to which instruction is carried, there can be but one opinion. Occupied by the first wants of life, and the duties of a free government, our citizens have not found the opportunity, they have not felt the necessity, nor acquired the taste for profound study, in most branches of knowledge. They have been satisfied with that which prepared them for immediate action; and are called forward into life so early, that they have no opportunity to enter deeply into any subject. They have not been able to provide even *the means* by which others may attain the heights of learning, or the depths of science. These are *positive obstacles*. There are others of a *negative* character, which will be best illustrated by considering the positive advantages and facilities to the accurate and profound study of every branch of science and literature, in the most cultivated countries of Europe.

There are central points of wealth and influence in the governments of European countries, where measures can be taken for the promotion of these objects, which under our government, are impracticable. The prince, whose power or talents do not permit him to become conspicuous by his conquests, or his political influence, finds a wide field for distinguishing himself in becoming the patron of the arts and literature; a field in which he is almost sure of success, whatever his own qualifications may be, so long as he has the means of obtaining the libraries and cabinets of natural history, which shall be the object of general attention, and of collecting the men who shall be at once the heralds of knowledge, and the living testimonies to his munificence. On this ground, the princes of many of the smaller states of Europe, are more efficient patrons of learning than our own great republic, and vie with each other in these praiseworthy efforts. No small part of the magnificent libraries and apparatus, and of the invaluable results of literary labor, thus aided by the best means which can be collected from the four quarters of the world, must be ascribed to such efforts.

The contrast, in looking at our own country, is no less striking than painful. There are noble exceptions to the general rule; but how slow, how penurious, are our public bodies in bestowing *anything* upon literary institutions, or for scientific purposes. How anxiously does a large part of the community watch our General Government, lest they should *incidentally* do something to promote the cause of knowledge. An unhappy jealousy exists also against the attempt to elevate the standard of science and literature, lest they should be made the instruments of establish-

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ing a literary aristocracy. It is forgotten, that even in despotic governments, *the nation of literary men* has ever remained a *republic;* that the ablest and wisest, from whatever station they arise, have always attained the eminence and the rewards they merited; that nobility has been proud to receive them into its ranks, and despotism has felt itself honored in patronising them. It is forgotten that the common sailor owes his safety quite as much to the Principia of Newton, and the telescope of Herschel, and the profound researches and laborious calculations of Laplace and Bowditch, as to the art of the shipbuilder; and that it is *science* and its votaries that have given the steamboat and the railroad-car to the traveller, and the gaslight to the citizen, and the safety-lamp to the miner, and the antidote to pestilence, to the trembling expectants of an invisible, deadly poison.

Unfounded, however, as this prejudice is, it exists to an unhappy extent in our country. Too many are ready to hold back others from any of the heights of science, which they cannot themselves attain, and few are ready to afford them the facilities for that profound study which only a small number of our race are willing to attempt in the minute and abstract, and yet essential branches of knowledge—a task which, it has been well observed, involves 'the most severe labor which is done under the sun.'

Another encouragement to the profound investigation of science and the laborious researches of literature in Europe, arises from the fact, that in most countries, it is the *safest* and *surest*, if not the *only road to distinction*, the only direction in which the mind can exert great powers; the only field in which the soul can expatiate, untrammeled by laws, unsuspected and unchained by the police.

The offices of state are assigned by inheritance or by patronage, in such a manner that most of the community are absolutely excluded from the hope of gaining influence or reputation as statesmen; and to attempt it, without a birthright or a patron, is a career almost as dangerous, as it is uncertain. On the other hand, there is a corresponding certainty that eminence in literature and science will gain them the respect and patronage of the government, and the applause of the nation; and when once the glitter of political glory is placed beyond our reach by an impassable barrier, it becomes comparatively an easy task for *philosophy* to perceive and feel the surpassing glory of literary honors, and to be conscious, that he who sways the sceptre of the civilized world in an art or a science, or leads captive whole nations by the charms of his writings, holds a rank far higher than the despot who can only control the bodies of men and the soil on which they live, or the conqueror who imposes fetters upon their limbs, by the exertion of brute force.

It is the only safe direction, also, in which the man of talents, in these countries, can permit his powers to expand. If he allows them to enter upon the wide field of political or religious economy, he is in danger of being driven on by their impulse to opinions and expressions which will cost him his peace, or liberty, or life; while if he confines himself to mere intellectual pursuits, he is generally *secure* of all the rewards which royal munificence can lavish, upon success which it regards as a part of its own glory.

But to a noble mind, the strongest feeling connected with the subject probably is, that this is the *only field of action* in which it can go on without limit and without fear, *in the consciousness of absolute independence.* He who gains literary distinction which places him in the chair of a university, receives *the freedom of the world*, and is allowed and encouraged to go on without limitation, in every subject where he does not attack the safety of the state and the prisoner may thus enjoy an extent of range, which enables him to forget the walls which bar up his progress in other directions.

It should also be recollected, that on these very grounds, even policy dictates to the rulers to offer every stimulus, every facility for pursuits of this kind, in order that powerful and active minds may not be left at liberty to employ themselves in speculations or efforts on political subjects, a result of whose danger they have had so many examples. The king upon his throne, has learned to tremble before a single, powerful mind.

The contrast in the condition of the United States is obvious. Here, the road to distinction and wealth is through an active or political life. The mere votary of science and literature, cannot generally promise himself a high degree of either. Every citizen is called upon to take a part in the political, and social, and religious concerns of the community, and every one who possesses high intellectual power, is called upon to an extent which absorbs all the time and strength which is not demanded by the labors necessary for subsistence. He is stimulated by all the prospects of distinction which our country can offer, and urged by a sense of duty to make himself familiar with the great questions of politics and of social life, and to engage in active measures. In short, the motives and the demands for private, social, and public activity, and the little respect, the poor reward, which is bestowed upon *mere intellectual eminence*, serve as so many barriers to entrance upon a literary course, in place of the encouragements afforded in European countries.

The circumstances we have described, affect of course the character of the literary institutions of the respective continents. Those of the United States, originating as they do in the people, and maintained only by their suffrages and aid, can rise no higher than public opinion permits, and must limit themselves to the comparatively narrow field which that opinion prescribes. On the other hand, the public institutions of Europe derive their existence from the munificence and ostentation which we have described as a part of the policy of state, and the effort is continually made to elevate them to a higher point.

The result is, that the *'Lycées'* of France and the *'Gymnasia'* of Germany, give a course of literary instruction nearly equivalent to that of our colleges, surpassing them, in accuracy and extent, in most branches, and only falling short of them in not being combined with so much attention to science.

Such is an imperfect view of the comparative *extent* of literary and scientific instruction in Europe and the United States. In regard to its *diffusion*, the comparison is not easily made, in consequence of the difference in the character of the literary institutions of the two continents, to which we have just referred. If we compare the institutions which rank highest, under the name of universities and colleges, we may, however, approximate to correct results; and with this view, we present the following tabular statement of the number of students in the universities and colleges of the respective states and sections of the United States, and the principal countries of Europe. The materials for the former were derived from the American Quarterly Register of Education for 1831, a publication of uncommon accuracy and value. The European statistics are chiefly from the Weimar Statistical Almanac for 1831, the highest authority we know on this subject.

In reviewing this table, we shall perceive, that in accordance with an opinion often expressed, Scotland gives more of her youth a collegiate education than any other country in the world. Baden, Massachusetts, and Connecticut, fall little short of this standard; and these are the only countries in the world, according to these estimates, which have one collegiate pupil for less than 1,000 inhabitants. New Hampshire, according to the calculation of the American Quarterly Register, is the only American State besides, in which there is more than one for 1,500; while in Europe, Saxony, England, Hanover, Bavaria, Tuscany, Spain, and Russia, all have a proportion greater than this. It must not be forgotten, however, that the Universities and Colleges of Spain furnish nothing which deserves to be called, a truly liberal education. Vermont, Maine, New Jersey, South Carolina, Pennsylvania, New York, and Rhode Island, composing all the Eastern and three of the Middle States, and one of the Southern, have one student for less than 2,000 inhabitants, in which they are rivalled by Wurtemberg, Sweden, Portugal, and the Netherlands. Most of the Southern and Western States have from 2,000 to 4,000 inhabitants to a student. In this proportion, the highest compare with Switzerland, and the rest with Denmark, Naples, and Austria. The most recent Western States have only one to every 5,000 inhabitants; and still are placed on a level with France and Ireland. Russia, stands alone among the civilized countries of the world, and only gives a liberal education to one person in 15,000 of her population.

As a mass, it would appear that the Eastern States provide the advantages of a collegiate education, such as they are in the United States, for a greater proportion of their population than England, or any European countries except Scotland, Baden, and Saxony. The Middle States are as well provided as Wurtemberg, Sweden, and the Netherlands. The Southern States will compare with Switzerland in this respect; and the Western States, with all their destitution, are as well supplied with liberally educated men, so far as *numbers* are concerned, as Denmark and Austria.

One question deserves the attention of those who desire to supply the destitute portions of our country. In view of these calculations, can we believe that the North and East can over produce or educate a sufficient number of liberally educated young men to supply their own vacancies, and the pressing wants which this table presents at the South and West? It is evidently impossible; and the utmost which the more advanced states can hope to do, will be to furnish the men necessary to organise and direct the new institutions which must be formed or extended, in

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Comparison of the Number of Students in the United States with That of the Countries of Europe

The number of *Academical* Students in the United States is here estimated at 3,475; Theological Students, 663; Legal, 88; Medical, not far from 2,000. They belong to the several States as here apportioned. For want of data, however, the Medical and Legal Students were divided among the various States according to their respective population.

American States

	No. of Students	Proportion to Inhab.	
Massachusetts	770	1	792
Connecticut	327	1	960
New Hampshire	241	1	1,118
Vermont	156	1	1,509
Maine	238	1	1,611
New Jersey	193	1	1,661
South Carolina	325	1	1,789
Pennsylvania	688	1	1,928
New York	986	1	1,940
Rhode Island	50	1	1,944
Maryland	175	1	2,554
Virginia	457	1	2,650
Kentucky	249	1	2,766
Georgia	173	1	2,985
Mississippi	45	1	3,040
North Carolina	233	1	3,170
Tennessee	211	1	3,245
Ohio	285	1	3,290
Louisiana	46	1	3,335
Delaware	23	1	3,336
Alabama	84	1	3,634
Missouri	28	1	5,003
Indiana	65	1	5,101
Illinois	28	1	5,624

European Countries

	No. of Students	Proportion to Inhab.	
Scotland	3,249	1	683
Baden	1,399	1	816
Saxony	1,360	1	1,040
England	10,549	1	1,132
Hanover	1,203	1	1,303
Bavaria	2,593	1	1,312
Tuscany	909	1	1,402
Spain	9,867	1	1,414
Prussia	6,236	1	1,470
Wurtemberg	887	1	1,7[illegible]1
Sweden and Norway	2,687	1	1,732
Portugal	1,604	1	1,879
Netherlands	2,998	1	1,979
Sardinia	1,722	1	2,420
Switzerland	767	1	2,655
Denmark	578	1	3,342
Naples and Sicily	2,065	1	3,590
Austria	8,584	1	3,786
France	6,196	1	5,140
Ireland	1,254	1	5,707
Russia	3,626	1	15,455

Sections of the United States

Eastern States	1,748	1	1,118
Middle States	1,995	1	1,844
Southern States	1,485	1	2,612
Western States	957	1	3,516
United States*	6,185	1	2,078

European Countries

England	10,549	1	1,132
Portugal	1,604	1	1,879
Switzerland	767	1	2,655
Naples and Sicily	2,065	1	3,590
Western Europe	60,634	1	2,285

*In the American Quarterly Register for February, 1852, page 185—as said to be collected from the statistics of the institutions—we find the following estimates.

Number of Colleges in the United States, 59 (of which 12 are in New-England States, 13 in the Middle States, 15 in the Southern States, and 19 in the Western States and Territories); Theological Institutions, 22; Medical Schools, 18; Law Schools, 5;—Whole number of Instructors, 400.

Students in the Classical departments, 4,100; Medical departments, 1,863; Law departments, 88; Theological departments at 18 of the Institutions, 709; Total, 6,760.

Proportion to the Population: New England, 1 College Student to 1,331 inhabitants; Middle States, 1 College Student to 3,465 inhabitants; Southern States, 1 College Student to 7,232 inhabitants; Western States and Territories, 1 College Student to 7232 inhabitants; Western States and Territories, 1 College Student to 6,060 inhabitants.

Population of the Eastern States, 1,954,615—Middle, 3,658,698—Southern, 3,878,384—Western, 3,364-671.—Total, 12,856,004.

order to meet the demands of a population, now comparatively destitute, and every week becoming more destitute by its unparalleled increase. We would again remind the Patriots and the Philanthropists, and the Christians of the Atlantic States, that, *the West*, before the end of this century, *must govern the East*—must decide the fate of the Union. Does not their interest as well as their duty, call them to provide the best and most ample means for the education of their *future rulers?*

The comparative state of Common School Instruction is very different from that of Collegiate Instruction. In this, the United States have the pre-eminence, whether we compare them with the mass of European countries, or select individual examples. The Edinburgh Review admitted many years since, that 'The great body of the American people is better educated (instructed) than the mass of *any European community*.' The following table derived from the best sources, shews the proportion of children who receive Common School Instruction to the whole population, in several European countries, and in several of the United States, and furnishes statistical evidence of the truth of this remark.

Proportion of Pupils in Common Schools to the Whole Population

	Pupil		Inhab.
Wurtemberg	1	to	6
Canton Vaud, Switzerland	1	to	6.6
Bavaria	1	to	7
Prussia	1	to	7
Netherlands	1	to	9.7
Scotland	1	to	10
Austria	1	to	13
England	1	to	15.3
France	1	to	17.6
Ireland	1	to	18
Portugal	1	to	88
Russia	1	to	367
New York	1	to	3.9
Mass., Maine, Conn., estimated	1	to	4
All New England, at least	1	to	5
Pennsylvania, N. Jersey	1	to	8
Illinois	1	to	13
Kentucky	1	to	21

It will be seen in examining this table, that the proportion of children receiving Common School Instruction in New York and the Eastern States, is greater than in any country of the civilized world. So unusual is the proportion in New York, that Schwartz, the distinguished German historian of education, could scarcely believe it correct. In Pennsylvania and New Jersey, whose destitution is the subject of so much well-founded regret and anxiety, the mass are still better taught than in most countries of Europe better than in Scotland itself; and even the Western States will soon have as much of common instruction as France. Still we should feel, that the neglect which may be for the time, safe in a despotism, is ruinous in a republic; for it undermines the basis of free institutions.

With regard to the *extent* of the instruction afforded in the common schools of the two continents, the comparison cannot be a general one. The common schools of the Eastern and Middle States, undoubtedly afford more extended instruction than those of most European countries. Geography and Grammar are extensively taught there. History is found in many of them; and in some, the attempt is made to give them a little knowledge of Natural History. All this would be deemed utterly superfluous in the instruction of the common people of most European countries; and as it is conducted in many of our schools, it certainly deserves the charge of superficiality, which is brought against it. But this is a defect in the modes of instruction, by no means essential to the plan, in a country where the comparatively easy circumstances of the whole community permit more time to be devoted to school instruction, and where republican institutions leave the door to office and influence open to all.

On the other hand, in the schools of Germany and Switzerland, a *practical* and *thorough* character is given to common school education which is not generally to be found in ours. The knowledge of the minerals, soils, plants and animals around them, and of the simple principles of agriculture, is deemed highly important. *Linear drawing* as the means of forming the eye, and as a supplement to writing, and *Music* as a means of cultivating the voice and the ear, are deemed essential to the education, even of a Swiss peasant, in the improved schools. In these respects, public opinion in this country, as in most European countries, is yet to be formed; but it is hoped that the efforts made in some of our schools, and the happy effects which have followed, will be the means of convincing those who confine their views and wishes to mere mechanical instruction, of the imperfection of the plan, and the importance of a more liberal course in the institutions of a free people.

In one respect perhaps, our schools differ from those of *every other Christian country*—

we mean in the great or entire neglect of *moral* and *religious instruction*, which is justly deemed as much more important than mere secular knowledge, as the character is more important than the talents. We should deeply regret any attempt to introduce *Theology* into our common schools; but we do [illegible] the time will come, when it shall be felt, in accordance with the opinion so frequently expressed in public bodies of our enlightened men, that *the Bible* is a more essential book to the young than the Grammar or the Geography, and that a knowledge of JEHOVAH, is more important than any degree of familiarity with Jupiter and the gods of Greece and Rome.

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The comparative Advantages of An American Rather than a European Education

Thomas Jefferson
1785

"Cast your eye over America: who are the men of most learning, of most eloquence, most beloved by their country and most trusted and promoted by them? They are those who have been educated among them, and whose manners morals, and habits are perfectly homogeneous with those of the country."

Education develops a national character and provides for adjustment to the society.

1. Cites the disadvantages of European education for young Americans.
2. Social adjustment aspects of domestic education are discussed.
3. Role of education in developing a national character.

Thomas Jefferson 1785

The Comparative Advantages of an American Rather Than a European Education

Thomas Jefferson (1743–1826), the third President of the United States, had just succeeded Benjamin Franklin as resident minister in Paris, when he wrote the letter below to J. Bannister, Jr., in 1785. It is one of the more lucid pronouncements made at the turn of the century by a prominent American concerned with his country's educational independence. Jefferson's injunction to young Americans to remain at home for their education merely reflected a sentiment existing in the United States at the time. The legislature of Georgia, for example, in January of 1785, expressed its strong opposition to the education of American youth abroad, and shortly afterwards, in February of the same year, it threatened to regard any Georgians sent abroad for their education as aliens for three years. Jefferson's opposition to foreign studies for young Americans should be seen against a background of changing desires on the part of Americans to secure both political and cultural independence.

It should also be pointed out, however, that some years later, in 1880, Jefferson asked Dupont de Nemours to draw up a national education plan for the United States and specifically to draw upon his knowledge of the best of the European systems in formulating his plans. Jefferson valued the immense part that European culture and education could play in enriching the United States. But at the time he wrote this letter from France, he viewed somewhat critically the indiscriminate education of American youth in an alien environment.

I should never have answered the paragraph in your letter of Sep. 19 respecting the best seminary for the education of youth in Europe but that it was necessary for me to make inquiries on the subject, the result of these has been to consider the competition disputes as resting between Geneva and Rome. They are equally cheap and probably are equal in the course of education pursued. The advantage of Geneva is that students acquire there the habits of speaking French. The advantage of Rome are the acquiring a local knowledge of a spot so historical and so celebrated; the acquiring the true pronunciation of the Latin language; the acquiring a just taste in the fine arts, more particularly those of painting, sculpture, architecture and music; a familiarity with those objects and process of agriculture which experience has shown best adapted to a climate like ours and lastly the advantage of a fine climate for health. It is probable too that by being boarded in a French family the habit of speaking that language may be obtained. I do not (know of) any advantage to be derived in Geneva from a familiar acquaintance with the principles of that government. The late revolution has rendered it a tyrannical aristocracy more likely to give ill than good ideas to an American. I think the balance in favour of Rome. Pisa is sometimes spoken of as a place of education but it does not offer the 1st and 3rd of the advantages of Rome. But why send an American youth to Europe for education? What are the objects of an useful American education? Classical knowledge, modern languages, chiefly French, Spanish and Italian; Mathematics, Natural philosophy, Natural history, Civil history, (and) Ethics. In Natural philosophy, I mean to include Chemistry and Agriculture, and in Natural history, to include Botany, as well as the other branches of those departments. It is true that the habit of speaking the modern languages cannot be so well acquired in America, but every other article can be as well acquired at William and Mary College, as at any place in Europe. When college education is done with, and a young man is to prepare himself for public life, he must cast his eyes (for America) either on Law or Physic. For the former, where can he apply so advantageously as to Mr. Wythe? For the latter, he must come to Europe: the medical class of students, there-

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A letter from Thomas Jefferson in Paris to J. Bannister, Jr., October 15, 1785.

Disadvantages of European Education for young Americans

fore, is the only one which need come to Europe. Let us view the disadvantages of sending a youth to Europe. To enumerate them all would require a volume. I will select a few. If he goes to England, he learns drinking, horse racing and boxing. These are the peculiarities of English education. The following circumstances are common to education in that and the other countries of Europe. He acquires a fondness for European luxury and dissipation, and a contempt for the simplicity of his own country; he is fascinated with the privileges of the European aristocrats, and sees, with abhorrence, the lovely equality which the poor enjoy with the rich, in his own country; he contracts a partiality for aristocracy or monarchy; he forms foreign friendships which will never be useful to him, and loses the reason of life for forming, in his own country, those friendships which, of all others, are the most faithful and permanent; he is led, by the strongest of all human passions, into a spirit for female intrigue, destructive of his own and others' happiness, or passion for whores, destructive of his health, and, in both cases, learns to consider fidelity to the marriage bed as an ungentlemanly practice, and inconsistent with happiness; he recollects the voluptuary dress and arts of the European women, and pities and despises the chaste affections and simplicity of those of his own country; he retains, thro' life, a fond recollection, and a hankering after those places, which were the scenes of his first pleasures and of his first connections; he returns to his own country, a foreigner, unacquainted with the practices of domestic economy, necessary to preserve him from ruin; speaking and writing his native tongue as a foreigner, and therefore, unqualified to obtain those distinctions, which eloquence of the pen and tongue ensures in a free country; for I would observe to you, that what is called style in writing or speaking is formed very early in life, while the imagination is warm, and impressions are permanent. I am of opinion, that there never was an instance of a man's writing or speaking his native tongue with elegance, who passed from nineteen to twenty years of age out of the country where it was spoken. Thus, no instance exists of a person's writing two languages perfectly. That will always appear to be his native language, which was most familiar to him in his youth. It appears to me, then, that an American, coming to Europe for education, loses in his knowledge, in his morals, in his health, in his habits, and in his happiness. I had entertained only doubts on this head before I came to Europe: what I see and hear, since I came here, proves more than I had even suspected. Cast your eye over America: who are the men of most learning, of most eloquence, most beloved by their country and most trusted and promoted by them? They are those who have been educated among them, and whose manners, morals, and habits are perfectly homogeneous with those of the country.

aims of education — social adjustment

Did you expect by as short a question, to draw such a sermon on yourself? I dare say you did not. But the consequences of foreign education are alarming to me as an American. I sin, therefore, through zeal, whenever I enter on the subject. You are sufficiently American to pardon me for it. Let me hear of your health and be assured of the esteem with which I am Dear Sir your friend and servant.

Education and National Characteristics
Thomas Hamilton
1833
Carey, Lea and Blanchard: Philadelphia
Title: Men and Manners in America

"In these public schools every citizen has not only a right to have his children educated, but, as in some parts of Germany, he is compelled by law to exercise it. It is here considered essential to the public interest that every man should receive so much instruction as will qualify him for a useful member of the State. No member of society can be considered as an isolated and abstract being, living for his own pleasure, and laboring for his own advantage. In free States, especially, every man has important political functions, which affect materially not only his own well-being, but that of his fellow-citizens; and it is surely reasonable to demand that he shall at least possess such knowledge as shall render it possible for him to discharge his duties with advantage to the community."

Schools disseminate culture and promote needs of society.

1. Discusses the role of schools in disseminating culture and promoting the needs of society.

Thomas Hamilton 1831

Education and National Characteristics

Thomas Hamilton (1789–1842) was educated at the University of Glasgow and was later in the British Army for some eight years. He served in the Peninsula Wars, in Nova Scotia and New Brunswick, and in the army of occupation in France in 1815. Retiring from the army in 1818, he joined the editorial staff of *Blackwood's* magazine. His novel *Cyril Thornton* which appeared in 1827 was popular in its day. In another work, *Men and Manners in America*, he revealed himself as a shrewd and kindly critic.

During his tour of American schools and institutions, Hamilton met and was entertained by John Griscom and George Ticknor. He recounted the especially generous reception he received from educators and intellectuals and the admiration he felt for the educational provisions of the United States which, he said, reminded him of the Scottish devotion to public education.

Introduction

It was not till more than a year after my return, that I finally determined on publishing the result of my observations in the United States. Of books of travels in America, there seemed no deficiency; and I was naturally unwilling to incur, by the public expression of my opinions, the certainty of giving offence to a people, of whose hospitality I shall always entertain a grateful recollection. I should, therefore, gladly have remained silent, and devoted those hours which occasionally hang heavy on the hands of an idle gentleman, to the productions of lighter literature, which, if not more attractive to the reader, would certainly have been more agreeable to the taste and habits of the writer.

But when I found the institutions and experience of the United States deliberately quoted in the reformed Parliament, as affording safe precedent for British legislation, and learned that the drivellers who uttered such nonsense, instead of encountering merited derision, were listened to with patience and approbation, by men as ignorant as themselves, I certainly did feel that another work on America was yet wanted, and at once determined to undertake a task which inferior considerations would probably have induced me to decline.

How far, in writing of the institutions of a foreign country, I may have been influenced by the prejudices natural to an Englishman, I presume not to determine. To the impartiality of a cosmopolite I make no pretension. No man can wholly cast off the

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Thomas Hamilton, *Men and Manners in America* (Philadelphia: Carey, Lea and Blanchard, 1833), pp. iv-vi, 52-57, 59-60, 75-77, 95-96, 121-125, 190-196, 198-199, 257, 409-410.

trammels of habit and education, nor escape from the bias of that multitude of minute and latent predilections, which insensibly affect the judgment of the wisest.

But, apart from such necessary and acknowledged influences, I am aware of no prejudice which could lead me to form a perverted estimate of the condition, moral or social, of the Americans. I visited their country with no antipathies to be overcome; and I doubt not you can bear testimony that my political sentiments were not such, as to make it probable that I would regard with an unfavourable eye the popular character of their government. In the United States I was received with kindness, and enjoyed an intercourse at once gratifying and instructive, with many individuals for whom I can never cease to cherish the warmest sentiments of esteem. I neither left England a visionary and discontented enthusiast, nor did I return to it a man of blighted prospects and disappointed hopes. In the business or ambitions of the world I had long ceased to have any share. I was bound to no party, and pledged to no opinions. I had visited many countries, and may therefore be permitted to claim the possession of such advantages as foreign travel can bestow.

Under these circumstances, I leave it to the ingenuity of others to discover by what probable—what possible temptation, I could be induced to write in a spirit of unjust depreciation of the manners, morals, or institutions of a people so intimately connected with England, by the ties of interest, and the affinities of common ancestry.

It has been said, by some one, that the narrative of a traveller is necessarily a book of inaccuracies. I admit the truth of the apophthegm, and only claim the most favourable construction for his mistakes. The range of a traveller's observations must generally be limited to those peculiarities which float, as it were, on the surface of society. Of the "sunken treasuries" beneath, he cannot speak. His sources of information are always fallible, and, at best, he can appeal only to the results of an imperfect experience. A great deal which necessarily enters into his narrative, must be derived from the testimony of others. In the common intercourse of society, men do not select their words with that scrupulous precision which they use in a witness-box. Details are loosely given, and inaccurately remembered. Events are coloured or distorted by the partialities of the narrator; minute circumstances are omitted or brought into undue prominence, and the vast and varied machinery by which fact is manufactured into fallacy is continually at work.

From the errors which, I fear, must still constitute the badge of all our tribe, I pretend to no exemption. But, whatever be the amount of its imperfections, the present work is offered to the world without excuse of any sort; for I confess my observations have led to the conclusion, that a book requiring apology is rarely worth it. . . .

New York

Professor Griscomb, a member of the Society of Friends, was obliging enough to conduct me over a large seminary placed under his immediate superintendence. The general plan of education is one with which, in Scotland at least, we are familiar, and I did not remark that any material improvement had followed its adoption in the United States. To divide boys into large classes of fifty or a hundred, in which, of course, the rate of advancement of the slowest boy must regulate that of the cleverest and most assiduous, does not, I confess, appear a system founded on very sound or rational principles. On this plan of retardation, it is, of course, necessary to discover some employment for the boys, whose talents enable them to outstrip their fellows; and this is done by appointing them to the office of monitor, or teacher, of a subdivision of the class. This mode of communicating knowledge has its advantages and its faults. It is no doubt beneficial to the great body of the class, who are instructed with greater facility, and less labour to the master. But the monitors are little better than scapegoats, who, with some injustice, are made to pay the whole penalty of the comparative dulness of their companions. The system, however, I have been assured, both in this country and in England, is found to work well, and I have no doubt it does so in respect to the *average* amount of instruction imparted to the pupils. But the principle of sacrificing the clever few, for the advancement of the stupid many, is one, I still humbly conceive, to be liable to strong objections. Of establishments on this principle, I have seen none more successful than that of Professor Griscomb. Every thing which zeal and talent on the part of the master could effect, had obviously been done: and on the part of the scholars, there was assuredly no want of proficiency in any branch of knowledge adapted to their age and capacity.

School Discipline

A striking difference exists between the system of rewards and punishments adopted in the schools of the United States, and in those of England. In the former, neither personal infliction, nor forcible coercion of any kind, is permitted. How far such a system is likely to prove successful, I cannot yet form an opinion, but judging solely from the seminary under Dr. Griscomb, I should be inclined to augur favourably of its results. It has always, however, appeared strange to me, that the American should betray so strong an antipathy to the system of the public schools of England. There are no other establishments, perhaps, in our country, so entirely republican both in principle and practice. Rank is there allowed no privileges, and the only recognised aristocracy is that of personal qualities. Yet these schools are far from finding favour in American eyes. The system of fagging, in particular, is regarded with abhorrence; and since my arrival, I have never met any one who could even speak of it with patience. The state of feeling on this matter in the two countries presents this curious anomaly: A young English nobleman is sent to Westminster or Winchester to brush coats and wash tea-cups, while the meanest American storekeeper would redden with virtuous indignation at the very thought of the issue of his loins contaminating his plebeian blood by the discharge of such functions.

The difference of feeling, however, seems to admit of easy explanation. In England, the menial offices in question form the duties of *freemen;* in America, even in those States where slavery has been abolished, domestic service being discharged by Negroes, is connected with a thousand degrading associations. So powerful are these, that I have never yet conversed with an American who could understand that there is nothing intrinsically disgraceful in such duties; and their being at all considered so, proceeds entirely from a certain confusion of thought, which connects the office with the manners and character of those by whom it is discharged. In a country where household services are generally performed by persons of respectable character, on a level, in point of morals and acquirement, with other handicraftsmen, it is evident that such prejudice could exist in no material degree. But it certainly could not exist *at all* in a country, where for a certain period such services were performed by *all*, including every rank below royalty. Let the idea of personal degradation, therefore, be wholly abstracted, and then the question will rest on its true basis, namely, whether such discipline as that adopted in our public schools, be favourable to the improvement of the moral character or not?

In England, the system is believed from long experience to work practically well. No man will say, that British gentlemen, formed under the discipline of these institutions, are deficient in high bearing, or in generous spirit; nor will it readily be considered a disadvantage, that those who are afterwards to wield the united influence of rank and wealth, should, in their early years, be placed in a situation, where their personal and moral qualities alone can place them even on an equality with their companions.

It is very probable, indeed, that a system suited to a country, in which gradation of ranks forms an integral part of the constitution, may not be adapted to another, which differs so widely in these respects, as the United States. Here, there is no pride of birth or station to be overcome; and whether, under circumstances so different, the kind of discipline in question might operate beneficially or otherwise, is a point on which I certainly do not presume to decide. I only assert my conviction, that in this country it has never yet been made the subject of liberal and enlightened discussion, and therefore that the value of Transatlantic opinion with regard to it is absolutely null. The conclusion adopted may be right, but the grounds on which it is founded are evidently wrong.

Having resolved to devote the day to the inspection of schools, I went from that under the superintendence of Professor Griscomb, to another for the education of children of colour. I here found about a hundred boys, in whose countenances might be traced every possible gradation of complexion between those of the swarthy Ethiop and florid European. Indeed, several of the children were so fair, that I certainly never should have discovered the lurking taint of African descent. In person they were clean and neat, and though of course the offspring of the very lowest class of the people, there was nothing in their dress or appearance indicative of abject poverty. The master struck me as an intelligent and benevolent man. He frankly answered all my questions, and evidently took pride in the proficiency of his pupils.

School for Children of Colour

It has often happened to me, since my arrival in this country, to hear it gravely maintained by men of education and intelligence, that the Negroes were an inferior race; a link as it were between man and the brutes. Having enjoyed few opportunities of observation on people of colour in my own country, I was now glad to be enabled to enlarge my knowledge on a subject so interesting. I therefore requested the master to inform me whether the results of his experience had led to the inference, that the aptitude of the Negro children for acquiring knowledge was inferior to that of the whites. In reply, he assured me they had not done so; and, on the contrary, declared, that in sagacity, perseverance, and capacity for the acquisition and retention of knowledge, his poor despised scholars were equal to any boys he had ever known. "But, alas, sir!" said he, "to what end are these poor creatures taught acquirement, from the exercise of which they are destined to be debarred, by the prejudices of society? It is surely but a cruel mockery to cultivate talents, when in the present state of public feeling, there is no field open for their useful employment. Be his acquirements what they may, a Negro is still a Negro, or, in other words, a creature marked out for degradation, and exclusion from those objects which stimulate the hopes and powers of other men."

I observed, in reply, that I was not aware that, in those States in which slavery had been abolished, any such barrier existed as that to which he alluded. "In the State of New York, for instance," I asked, "are not all offices and professions open to the man of colour as well as to the white?"

"I see, sir," replied he, "that you are not a native of this country, or you would not have asked such a question." He then went on to inform me, that the exclusion in question did not arise from any legislative enactment, but from the tyranny of that prejudice, which, regarding the poor black as a being of inferior order, works its own fulfilment in making him so. There was no answering this, for it accorded too well with my own observations in society, not to carry my implicit belief.

The master then proceeded to explain the system of education adopted in the school, and subsequently afforded many gratifying proofs of the proficiency of his scholars. One class was employed in navigation, and worked several complicated problems with great accuracy and rapidity. A large proportion were perfectly conversant with arithmetic, and not a few with the lower mathematics. A long and rigid examination took place in geography, in the course of which questions were answered with facility, which I confess would have puzzled me exceedingly, had they been addressed to myself.

I had become so much interested in the little party-coloured crowd before me, that I recurred to our former discourse, and inquired of the master, what would probably become of his scholars on their being sent out into the world? Some trades, some description of labour of course were open to them, and I expressed my desire to know what these were. He told me they were few. The class studying navigation, were destined to be sailors; but let their talents be what they might, it was impossible they could rise to be officers of the paltriest merchantman that entered the waters of the United States. The office of cook or steward was indeed within the scope of their ambition; but it was just as feasible for the poor creatures to expect to become Chancellor of the State, as mate of a ship. In other pursuits, it was the same. Some would become stone-masons, or bricklayers, and to the extent of carrying a hod, or handling a trowel, the course was clear before them; but the office of master-bricklayer was open to them in precisely the same sense as the Professorship of Natural Philosophy. No white artificer would serve under a coloured master. The most degraded Irish emigrant would scout the idea with indignation. As carpenters, shoemakers, or tailors, they were still arrested by the same barrier. In either of the latter capacities, indeed, they might work for people of their own complexion, but no *gentleman* would ever think of ordering garments of any sort from a *schneider* of cuticle less white than his own. Grocers they might be, but then who could perceive the possibility of a respectable household matron purchasing tea or spiceries from a vile "Nigger?" As barbers, they were more fortunate, and in that capacity might even enjoy the privilege of taking the President of the United States by the nose. Throughout the Union, the department of domestic service particularly belongs to them, though recently they are beginning to find rivals in the Irish emigrants, who come annually in swarms like locusts. . . .

Tribulations of a Foreign Student in New York

I am tempted here to relate an anecdote, though somewhat out of place, as it did not occur till my return to New York the following spring. Chancing one day at the Ordinary at Bunker's to sit next an English merchant from St. Domingo, in the course of conversation, he mentioned the following circumstances. The son of a Haytian general, high in the favour of Boyer, recently accompanied him to New York, which he came to visit for pleasure and instruction. This young man, though a mulatto, was pleasing in manner, and with more intelligence than is usually to be met with in a country in which education is so defective. At home, he had been accustomed to receive all the deference due to his rank, and when he arrived in New York, it was with high anticipations of the pleasure that awaited him in a city so opulent and enlightened.

On landing, he inquired for the best hotel, and directed his baggage to be conveyed there. He was rudely refused admittance, and tried several others with similar result. At length he was forced to take up his abode in a miserable lodging-house kept by a Negro woman. The pride of the young Haytian (who, sooth to say, was something of a dandy, and made imposing display of gold chains and brooches,) was sadly galled by this, and the experience of every hour tended farther to confirm the conviction, that, in this country, he was regarded as a degraded being, with whom the meanest white man would hold it disgraceful to associate. In the evening, he went to the theatre, and tendered his money to the box-keeper. It was tossed back to him, with a disdainful intimation, that the place for persons of his colour was the upper gallery.

On the following morning, my countryman, who had frequently been a guest at the table of his father, paid him a visit. He found the young Haytian in despair. All his dreams of pleasure were gone, and he returned to his native island by the first conveyance, to visit the United States no more.

This young man should have gone to Europe.—Should he visit England, he may feel quite secure, that, if he have money in his pocket, he will offer himself at no hotel, from Land's End to John O'Groat's house, where he will not meet with a very cordial reception. Churches, theatres, operas, concerts, coaches, chariots, cabs, vans, wagons, steam-boats, railway-carriages and air-balloons, will all be open to him as the daylight. He may repose on cushions of down or of air, he may charm his ear with music, and his palate with luxuries of all sorts. He may travel *en prince*, or *en roturier*, precisely as his fancy dictates, and may enjoy even the honours of a crowned head, if he will only pay like one. In short, so long as he carries certain golden ballast about with him, all will go well. But when that is done, his case is pitiable. He will then become familiar with the provisions of the vagrant act, and Mr. Roe or Mr. Ballantine will recommend exercise on the treadmill, for the benefit of his constitution. Let him but show his nose abroad, and a whole host of parish overseers will take alarm. The new police will bait him like a bull; and should he dare approach even the lowest eating-house, the master will shut the door in his face. If he ask charity, he will be told to work. If he beg work, he will be told to get about his business. If he steal, he will be found a free passage to Botany Bay, and be dressed gratis on his arrival, in an elegant suit of yellow. If he rob, he will be found a free passage to another world, in which, as there is no paying or receiving in payment, we may hope that his troubles will be at an end for ever. . . .

Intelligence of Businessmen

Though I have unquestionably met in New York with many most intelligent and accomplished gentlemen, still, I think the fact cannot be denied, that the average of acquirement resulting from education is a good deal lower in this country than in the better circles of England. In all the knowledge which must be taught, and which requires laborious study for its attainment, I should say the Americans are considerably inferior to my countrymen. In that knowledge, on the other hand, which the individual acquires for himself by actual observation, which bears an immediate marketable value, and is directly available in the ordinary avocations of life, I do not imagine the Americans are excelled by any people in the world. They are, consequently, better fitted for analytic than synthetic reasoning. In the former process they are frequently successful. In the latter, their failure sometimes approaches to the ludicrous.

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Another result of this condition of intelligence is, that the tone even of the best conversation is pitched in a lower key than in England. The speakers evidently presume on an inferior degree of acquirement in their audience, and, frequently, deem it necessary to advance deliberate proof of matters, which, in the old country, would be taken for granted. There is certainly less of what may be called floating intellect in conversation. First principles are laboriously established and long trains of reasoning terminate, not in paradox, but in commonplace. In short, whatever it is the obvious and immediate interest of Americans to know, is fully understood. Whatever is available, rather in the general elevation of the intellect, than in the promotion of individual ambition, engrosses but a small share of the public attention.

In the United States one is struck with the fact, that there exist certain doctrines and opinions which have descended like heirlooms from generation to generation, and seem to form the subject of a sort of national entail, most felicitously contrived to check the natural tendency to intellectual advancement in the inheritors. The sons succeed to these opinions of their father, precisely as they do to his silver salvers, or gold-headed cane; and thus do certain dogmas, political and religious, gradually acquire a sort of prescriptive authority, and continue to be handed down, unsubjected to the test of philosophical examination. It is at least partially attributable to this cause, that the Americans are given to deal somewhat too extensively in broad and sweeping aphorisms. The most difficult problems of legislation are here treated as matters on which it were an insult on the understanding of a school-boy, to suppose that he could entertain a doubt. Inquire their reasons for the inbred faith, of which they are the dark, though vehement apostles, and you get nothing but a few shallow truisms, which absolutely afford no footing for the conclusions they are brought forward to establish. The Americans seem to imagine themselves imbued with the power of *feeling* truth, or, rather, of getting at it by intuition, for by no other process can I yet discover that they attempt its attainment. With the commoner and more vulgar truths, indeed, I should almost pronounce them too plentifully stocked, since in these, they seem to imagine, is contained the whole valuable essence of human knowledge. It is unquestionable, that this character of mind is most unfavourable to national advancement; yet it is too prominent not to find a place among the features which distinguish the American intellect from that of any other people with whom it has been my fortune to become acquainted....

Harvard University

One of my first morning's occupations was to visit Cambridge University, about three miles distant. In this excursion I had the advantage of being accompanied by Professor Ticknor, who obligingly conducted me over every part of the establishment. The buildings, though not extensive, are commodious; and the library—the largest in the United States—contains about 30,000 volumes; no very imposing aggregate. The academical course is completed in four years, at the termination of which the candidates for the degree of Bachelor of Arts are admitted to that honour, after passing the ordeal of examination. In three years more, the degree of Master may—as in the English Universities—be taken as matter of course. There are three terms in the year, the intervals between which amount to about three months. The number of students is somewhat under two hundred and fifty. These have the option of either living *more academico* in the college, or of boarding in houses in the neighbourhood. No religious tenets are taught; but the regnant spirit is unquestionably Unitarian. In extent, in opulence, and in number of students, the establishment is not equal even to the smallest of our Scottish Universities....

Education in New England

In these States, the education of the people is likewise the subject of legislative enactment. In Massachusetts, public schools are established in every district, and supported by a tax levied on the public. In Connecticut they are maintained in another manner. By the charter of Charles the Second, this colony extended across the Continent to the Pacific, within the same parallels of latitude which bound it on the East. It, therefore, included a large portion of the present States of Pennsylvania and Ohio, which being sold, produced a sum amounting to £270,000 sterling, the interest of which is exclusively devoted to the purposes of education throughout the State. This fund is now largely increased, and its annual produce, I believe, is greater than the whole income of the State arising from taxation.

In these public schools every citizen has not only a right to have his children educated, but, as in some parts of Germany, he is compelled by law to exercise it. It is here considered essential to the public interest that every man should receive so much instruction as will qualify him for a useful member of the State. No member of society can be considered as an isolated and abstract being, living for his own pleasure, and labouring for his own advantage. In free States, especially, every man has important political functions, which affect materially not only his own well-being, but that of his fellow-citizens; and it is surely reasonable to demand that he shall at least possess such knowledge as shall render it possible for him to discharge his duties with advantage to the community. The policy which attempts to check crime by the diffusion of knowledge, is the offspring of true political wisdom. It gives a security to person and property, beyond that afforded by the law, and looks for the improvement of the people, not to the gibbet and the prison, but to increased intelligence, and a consequently keener sense of moral responsibility.

Speaking generally, it may be said that every New Englander receives the elements of education. Reading and writing, even among the poorest class, are universally diffused: arithmetic, I presume, comes by instinct among this guessing, reckoning, expecting, and calculating people. The schoolmaster has long been abroad in these States, deprived, it is true, of his rod and ferule, but still most usefully employed. Up to a certain point he has done wonders; he has made his scholars as wise as himself, and it would be somewhat unreasonable to expect more. If it be considered desirable, however, that the present range of popular knowledge should be enlarged, the question then arises, who shall teach the schoolmaster? Who shall impress a pedagogue (on the best terms with himself, and whose only wonder is, "that one small head should carry all he knows,") with a due sense of his deficiencies, and lead him to admit that there are more things between heaven and earth than are dreamed of in his philosophy? A New Englander passes through the statutory process of education, and enters life with the intimate conviction that he has mastered, if not the *omnescibile*, at least every thing valuable within the domain of intellect. It never occurs to him as possible, that he may have formed a wrong conclusion on any question, however intricate, of politics or religion. He despises all knowledge abstracted from the business of the world, and prides himself on his stock of practical truths. In mind, body, and estate, he believes himself the first and noblest of God's creatures. The sound of triumph is ever on his lips, and, like a man who has mounted the first step of a ladder, it is his pride to look down on his neighbours, whom he overtops by an inch, instead of directing his attention to the great height yet to be surmounted.

This folly, indeed, is not peculiar to the New Englander, though in him it is more strongly marked than in the inhabitants of the other States. It enters into the very essence of his character; it is part and parcel of him, and its eradication would involve an entire change of being. "A blessing be on him who first invented sleep," says Sancho Panza, "for it covers a man all over like a cloak." And even so Jonathan may bless his vanity. He is encased in it from top to toe; it is a panoply of proof, which renders him invulnerable equally to ridicule and argument.

If to form a just estimate of ourselves and others be the test of knowledge, the New Englander is the most ignorant of mankind. There is a great deal that is really good and estimable in his character, but, after all, he is not absolutely the ninth wonder of the world. I know of no benefit that could be conferred on him equal to convincing him of this truth. He may be assured that the man who knows nothing, and is aware of his ignorance, is a wiser and more enviable being than he who knows a little, and imagines that he knows all. The extent of our ignorance is a far more profitable object of contemplation than that of our knowledge. Discontent with our actual amount of acquirement is the indispensable condition of possible improvement. It is to be wished that Jonathan would remember this. He may rely on it, he will occupy a higher place in the estimation of the world, whenever he has acquired the wisdom to think more humbly of himself.

The New England free-schools are establishments happily adapted to the wants and character of the people. They have been

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found to work admirably, and too much praise cannot be bestowed on the enlightened policy which, from the very foundation of the colony, has never once lost sight of the great object of diffusing education through every cottage within its boundaries. It will detract nothing from the honour thus justly due, to mention that the establishment of district schools was not an original achievement of New England intelligence. The parish-schools of Scotland (to say nothing of Germany) had existed long before the pilgrim fathers ever knelt in worship beneath the shadows of the hoary forest trees. The principle of the establishments in both countries is the same, the only difference is in the details. In Scotland the land-owners of each parish contribute the means of education for the body of the people. The school-house and dwelling-house of the master are provided and kept in repair by an assessment on the land, which is likewise burdened with the amount of his salary.

It has been an object, however, wisely kept in view, that instruction at these seminaries shall not be wholly gratuitous. There are few even of the poorest order in Scotland who would not consider it a degradation to send their children to a charity school, and the feeling of independence, is perhaps the very last which a wise legislator will venture to counteract. It is to be expected, too, that when the master depends on the emolument to be derived from his scholars, he will exert himself more zealously than when his remuneration arises from a source altogether independent of his own efforts. The sum demanded from the scholars, however, is so low, that instruction is placed within the reach of the poorest cottager; and instances are few, indeed, in which a child born in Scotland is suffered to grow up without sufficient instruction to enable him to discharge respectably the duties of the situation he is destined to fill.

When Mr. Brougham, however, brought forward in the British Parliament his plan of national education, which consisted mainly in the establishment throughout the kingdom of parish-schools, similar to those in Scotland, one of the most eminent individuals of the Union[1] did not hesitate to arrogate the whole merit of the precedent for New England. I have more than once since my arrival heard Mr. Brougham accused of unworthy motives, in not publicly confessing that his whole project was founded on the example set forth for imitation in this favoured region. It was in vain that I pleaded the circumstances above stated, the company were evidently determined to believe their own schools without parallel in the world, and the Lord Chancellor will assuredly go down to his grave unabsolved from this weighty imputation.

In character there are many points of resemblance between the Scotch and New Englanders. There is the same sobriety, love of order, and perseverance in both; the same attachment to religion, mingled with more caution in Sanders, and more enterprise in Jonathan. Both are the inhabitants of a poor country, and both have become rich by habits of steady industry and frugality. Both send forth a large portion of their population to participate in the wealth of more favoured regions. The Scot, however, never loses his attachment to his native land. It has probably been to him a rugged nurse, yet, wander where he will, its heathy mountains are ever present to his imagination, and he thinks of the bleak muirland cottage in which he grew from infancy to manhood, as a spot encircled by a halo of light and beauty. Whenever Fortune smiles on him, he returns to his native village, and the drama of his life closes where it commenced. . . .

University of Pennsylvania

Of all the American colleges beyond the limits of New England, that of Pennsylvania is perhaps the most distinguished. Its medical school is decidedly so, and an Esculapian armed with a Philadelphia diploma, is held to commit slaughter on his fellow-creatures according to the most approved principles of modern science. Till within a few years, however, the scientific and literary departments of this institution had fallen into comparative neglect. But a revolution in an American college is an easier affair than the introduction of the most trifling change in such establishments as Oxford or Cambridge. The statutes were revised by a board of trustees appointed for the purpose. The system of education was corrected and enlarged, and men of competent talent and acquirements were invited to preside over the various departments of instruction. A new edifice was erected, and an extensive addition made to the former beggarly account of philosophical apparatus. The natural consequences followed. The number of students was considerably increased, and the benefits of the institution were augmented, not only in magnitude, but in extent of diffusion.

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[1] Mr. Webster, in his speech delivered at Plymouth in commemoration of the first settlement of New England.

In this establishment, there is no discretion permitted in regard to the course of study to be followed by the student. Every one is compelled to travel in the same track, and to reach the same point, whatever may be his future destination in life. It is, perhaps, quite right that such portions of a university course should be considered imperative, as relate to the preparatory development of the intellectual powers; but it does appear somewhat absurd to insist on cramming every boy with mathematics, chemistry, and natural philosophy. In America, the period devoted to education is so short, that there can be no folly greater than that of frittering it away in a variety of pursuits, which contribute little to the general elevation of the intellect. It is the certain result of attempting too much, that nothing will be accomplished. With such a system of education, the standard of acquirement must of necessity be greatly lower than in other countries, where excellence in some one department constitutes the great object of individual ambition. The truth of this position is in perfect accordance with the state of knowledge in America. In illustration of it, I shall direct the attention of the reader to an extract from the report of the Board of Trustees of this very University of Pennsylvania. Alluding to the prescribed course of education, these gentlemen assure the public, that "Its object is to communicate a *profound* and *critical knowledge* of the *classics;* an *extensive acquaintance* with the *different branches* of *mathematical science, natural philosophy,* and *chemistry,* combined with *all the varieties of knowledge* comprehended within the sphere of *moral philosophy, logic, rhetoric, metaphysics,* and the *evidences of Christianity. This course of instruction will occupy* FOUR YEARS!"

Had the number of years to be devoted to the acquisition of this vast mass of knowledge been *forty* instead of *four,* the promise of the Board of Trustees might still have been objectionable on the score of hyperbole. In Europe no body of gentlemen connected with any public seminary, durst have ventured on such a statement. Respect for their own character, and the certainty of ridicule, would have prevented it. But in America it is different. The standard of knowledge being there infinitely lower, the Trustees promised nothing more than they might reasonably hope to accomplish. On the Western shores of the Atlantic, a young man is believed to have "a profound and critical knowledge of the classics," when he can manage to construe a passage of Cæsar or Virgil, and—by the help of the lexicon—haply of Xenophon or Anacreon. And so with the other branches of acquirement. In mathematics, it is scarcely meant to be implied that the student shall have mastered the works of La Grange or La Place; nor in metaphysics, that he shall even understand the philosophy of Kant or Cousin, but simply that he shall have acquired enough to constitute, in the eyes of the American public, "an extensive acquaintance with the different branches of mathematical science, combined with all the varieties of knowledge comprehended within the sphere of moral philosophy, logic, rhetoric, and metaphysics."

It thus appears that what in one country would be nothing better than impudent quackery, becomes the language of sober truth in another. The same terms carry different meanings on different sides of the water, and the cause of the discrepancy is too obvious to be mistaken. Having alluded to this subject, I would willingly be permitted to offer a few observations on the interesting question,—How far the condition of society in the United States, and the influence of its institutions are favourable, or otherwise, to the cultivation of philosophy and the higher literature?

State of Literature

The termination of the Revolutionary war left the United States with a population graduating in civilization from slaves to planters. The scale went low enough, but unfortunately not very high. The great mass of the white population, especially in the Northern States, were by no means deficient in such education as was suited to their circumstances. In a country to which abject poverty was happily a stranger, there existed few obstacles to the general diffusion of elementary instruction. But between the amount of acquirement of the richer and the poorer orders, little disparity existed. Where the necessity of labour was imposed on all, it was not probable that any demand should exist for learning not immediately connected with the business of life. To the grower of indigo or tobacco; to the feller of timber, or the retailer of cutlery and dry goods, the refinements of literature were necessarily unknown. In her whole population, America did not number a single scholar, in the higher acceptation of the term, and had every book in her whole territory been contributed to form a national library, it would not have afforded the materials from which a scholar could be framed.

It is true, that in several of the States there existed colleges, but these were little better than schools without the necessary discipline; and had their pretensions been greater, it is very certain that such poor and distant establishments could offer no inducement to foreigners of high acquirement, to exchange "the ampler ether, the diviner air," of their native universities, for the atmosphere of Yale or Harvard. At all events, the Americans had no desire to draw our men of letters from their learned retreats. In the condition of society I have described, it was impossible that learning should engross any portion of the public favour. Even to the present day, the value of education in the United States is estimated, not by its result on the mind of the student, in strengthening his faculties, purifying his taste, and enlarging and elevating the sphere of thought and consciousness, *but by the amount of available knowledge which it enables him to bring to the common business of life.*

The consequences of this error, when participated in by a whole nation, have been most pernicious. It has unquestionably contributed to perpetuate the very ignorance in which it originated. It has done its part, in connexion with other causes, in depriving the United States of the most enduring source of national greatness. Nor can we hope that the evil will be removed, until the vulgar and unworthy sophistry which has imposed on the judgment, even of the most intelligent Americans, shall cease to influence some wiser and unborn generation....

Thomas Jefferson

Whatever were the defects of Jefferson, he seems to have been impressed with a deep consciousness of the deficiencies of his countrymen. He saw that the elements of knowledge were diffused every where, but that all its higher fruits were wanting. He endeavoured, not only to rouse his countrymen to a sense of their intellectual condition, but to provide the means by which it might be improved. With this view he founded a university in his native State, and his last worldly anxieties were devoted to its advancement. Jefferson felt strongly, that while philosophy and literature were excluded from the fair objects of professional ambition, and the United States continued to be dependent for all advances in knowledge, on importations from Europe, she was wanting in the noblest element of national greatness. Though the commerce of mind be regulated by loftier principles than more vulgar traffic, it should consist, unquestionably, of exchange of some kind. To receive, and not to give, is to subsist on charity; to be a mute and changeling in the great family of nations.

The obstacles to success, however, were too great for the powers of Jefferson to overcome. In a community where the gradations of opulence constitute the great distinction between man and man, the pursuits which lead most readily to its attainment will certainly engross the whole volume of national talent. In England there are various coexistent aristocracies, which act as mutual correctives, and, by multiplying the objects of ambition, give amplitude and diffusion to its efforts. In America there exists but one, and the impulse it awakens is, of course, violent in proportion to its concentration. Jefferson, therefore, failed in this great object, towards the accomplishment of which his anxious thoughts were directed. As a politician, he exercised a far greater influence over the national mind than any other statesman his country has produced. But in his endeavours to direct the intellectual impulses of his countrymen towards loftier objects, the very structure of society presented an insuperable barrier to success.

America Unfavourable to Literature

I am aware, it will be urged, that the state of things I have described is merely transient, and that when population shall become more dense, and increased competition shall render commerce and agriculture less lucrative, the pursuits of science and literature will engross their due portion of the national talent. I hope it may be so, but yet it cannot be disguised, that there hitherto has been no visible approximation towards such a condition of society. In the present generation of Americans, I can detect no symptom of improving taste, or increasing elevation of intellect. On the contrary, the fact has been irresistibly forced on my conviction, that they are altogether inferior to those, whose place, in the course of nature, they are soon destined to occupy. Compared with their fathers, I have no hesitation in pronouncing the younger portion of the richer classes to be less literal, less enlightened, less observant of the proprieties of life, and certainly far less pleasing in manner and deportment.

In England every new generation starts forward into life with advantages far superior to its predecessor. Each successive crop—if I may so write—of legislators, is marked by increase of knowledge and enlargement of thought. The standard of acquirement necessary to attain distinction in public life, is now confessedly higher than it was thirty years ago. The intellectual currency of the country, instead of being depreciated, has advanced in value, while the issue has been prodigiously enlarged. True, there are no giants in our days, but this may be in part at least accounted for, by a general increase of stature in the people. We have gained at least an inch upon our fathers, and have the gratifying prospect of appearing diminutive when compared with our children.

But if this be so in America, I confess my observation is at fault. I can discern no prospect of her soon becoming a mental benefactor to the world. Elementary instruction, it is true, has generally kept pace with the rapid progress of population; but while the steps of youth are studiously directed to the base of the mountain of knowledge, no facilities have been provided for scaling its summit. There is at this moment nothing in the United States worthy of the name of a library. Not only is there an entire absence of learning, in the higher sense of the term, but an absolute want of the material from which alone learning can be extracted. At present an American might study every book within the limits of the Union, and still be regarded in many parts of Europe—especially in Germany—as a man comparatively ignorant. And why does a great nation thus voluntarily continue in a state of intellectual destitution so anomalous and humiliating? There are libraries to be sold in Europe. Books might be imported in millions. Is it poverty, or is it ignorance of their value, that withholds America from the purchase?[2]. . .

Effect of Democratic Institutions on the Mind of the Country

. . .Acquirements of any sort, therefore, which the great mass of the people do not value, or are incapable of appreciating, are of no practical advantage; for they bring with them neither fame, nor more substantial reward. But this is understating the case. Such knowledge, if displayed at all, would not merely be a dead letter in the qualifications of a candidate for political power, it would oppose a decided obstacle to his success. The sovereign people in America are given to be somewhat intolerant of acquirement, the immediate utility of which they cannot appreciate, but which they do feel has imparted something of mental superiority to its possessor. This is particularly the case with regard to literary accomplishment. The cry of the people is for *"equal and universal education;"* and attainments which circumstances have placed beyond their own reach; they would willingly discountenance in others.

It is true, indeed, that with regard to mere professional acquirements a different feeling prevails. The people have no objection to a clever surgeon or a learned physician, because they profit by their skill. An ingenious mechanic they respect. There is a fair field for a chemist or engineer. But, in regard to literature, they can discover no practical benefits of which it is productive. In their eyes, it is a mere appanage of aristocracy, and whatever mental superiority it is felt to confer, is at the expense of the self-esteem of less educated men. I have myself heard in Congress the imputation of scholarship bandied about as a reproach; and if the epithet of "literary gentleman" may be considered as malignant, as it did sometimes appear to be gratuitous, there assuredly existed ample apology for the indignant feeling it appeared to excite. The truth, I believe, is, that in their political representatives, the people demand just so much knowledge and accomplishment as they conceive to be practically available for the promotion of their own interests. This, in their opinion, is enough. More were but to gild refined gold, and paint the lily; operations which could add nothing to the value of the metal, or the fragrance of the flower.

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[2] The value of books imported from Europe during the year 1829—30 for public institutions, amounted only to 10,829 dollars! Even of this wretched sum, I am assured the greater part was expended in works strictly new. Of the old treasures of learning, America seems content to remain destitute.

In regard to science, it is a fact scarcely credible, that the second maritime power in the world does not at the present moment possess a single astronomical observatory, and is dependent on France and England for the calculations of an ephemeris by which her ships may be enabled in tolerable safety to navigate the ocean!

The consequence of all this has been, that the standard of judgment, in regard to public men, is decidedly lower in the United States than in most countries of Europe. It is, perhaps, natural that the demand for political accomplishment should not precede its necessity; and I am far from wishing to assert, that American statesmen have not been hitherto found adequate to all the wants of the commonwealth. But if it be the great object of enlightened institutions to encourage the development of the highest faculties; and, generally, to raise man in the scale of intellectual being: if knowledge be confessedly power, and freedom from prejudice a nobler enfranchisement than mere physical liberty, then I fear that, in reference to this great and ultimate function, those of the United States will be found wanting. I am far from arguing, that science and literature should be indebted for their promotion to a system of direct encouragement. Such policy is always dubious, and has rarely proved successful. But I certainly regard, as one most important standard of excellence in a government, the degree in which, *by its very constitution*, it tends to call into action the higher powers and qualities of the human mind. It is a poor policy, which, in matters of intellect, looks not beyond the necessities of the present hour. There is no economy so short-sighted, as that which would limit the expenditure of mind; and assuredly the condition of society cannot be desirable, in which great qualities of every sort do not find efficient excitement and ample field for display.

How far the influences which have hitherto prevented the intellectual advancement of the Americans, may hereafter be counteracted by others more favourable to the cultivation of learning, I presume not to predict. There is certainly no deficiency of talent in the United States; no deficiency of men, stored even to abundance with knowledge, practically applicable to the palpable and grosser wants of their countrymen....

Eloquence of Congress

In Congress, the number of men who have received—what even in the United States is called—a classical education, is extremely small, and of these the proportion who still retain sufficient scholarship to find pleasure in allusion to the words of the great writers of antiquity, is yet smaller. The great majority are utterly and recklessly ignorant of the learned languages, and the whole literature imbodied in them; and it is evident that, with such an audience, any appeal to classical authority is mere waste of breath in the one party, and of patience in the other. It may appear strange, under such circumstances, but I have no doubt of the fact, that in the course of a session, more Latin—such as it is—is quoted in the House of Representatives, than in both Houses of the British Parliament. Indeed, it is ludicrous enough to observe the solicitude of men, evidently illiterate, to trick out their speeches with such hackneyed extracts from classical authors, as they may have picked up in the course of a superficial reading. Thus, if a member be attacked, he will probably assure the House, not in plain English, that the charge of his opponent is weak, and without foundation, but in Latin that it is *"telum imbelle et sine ictu."* Should he find occasion to profess philanthropy, the chances are that the words of Terence, *"Homo sum, humani nihil,"* &c. will be mispronounced in a pathetic accent, with the right hand pressed gracefully on the breast. In short, members were always ready with some petty scrap of threadbare trumpery, which, like the Cosmogonist in the Vicar of Wakefield, they kept cut and dry for the frequent occasions of oratorical emergency....

Conclusion

I have now done. I fear it will be collected from these volumes, that my impressions of the moral and political condition of the Americans are on the whole unfavourable. I regret this, but cannot help it. If opinion depended on will, mine would be different. I returned to England with a strong feeling of gratitude for the hospitality I experienced in all parts of the Union; and I can truly declare, that no pride or pertinacity of judgment will prevent my cherishing the sincere wish, that all the evils which appear to me to impend over the future destinies of this rising country may be averted, and that the United States may afford a great and lasting example of freedom and prosperity.

Let enlightened Americans who visit England write of her institutions in the same spirit of freedom which I have used in discussing the advantages of theirs. It is for the benefit of both nations that their errors and inconsistencies should be rigorously and unsparingly detected. A blunder exposed ceases to be injurious, and instead of a dangerous precedent, becomes a useful beacon. When a writer has to deal with fallacies affecting the welfare of a community, he should express himself boldly. There should be no mincing of word or argument—no equivocation of dissent—no dalliance with falsehood—no vailing the dignity of a good cause. Truth should never strike her topsails in compliment to ignorance or sophistry, and if the battle be fought yard-arm to yard-arm, however her cause may occasionally suffer from the weakness of its champions, it is sure to prove ultimately victorious.

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Schools and Seminaries for the Instruction of Youth in Silesia
John Q. Adams
1804
J. Budd: [illegible]

"But the arrangements and regulations of the trivial schools, as they are here called, schools destined for that elementary instruction which ought to be diffused over the whole mass of the people, particularly deserve your attention; because you may perhaps, as a native New-England entertain the prejudice, that your own country is the only spot on earth where this object is rightly managed, and where the arts of reading and writing are accomplishments almost universally possessed."

"...that a school should be kept in every villiage, and that a competent subsistance should be provided for the schoolmaster, by the joint contribution of the lord of the village, and of the tenants themselves. The superintendence of the schools was prescribed as the duty of the clergy."

Describes Prussian education and highlights features which might benefit American society.

1. Describes public education in Prussia.
2. Details local school administration, teacher training, instruction, curriculum.
3. Discusses the benefits of public education for society.
4. Perhaps the foundation of the structure of American public education. Based on the Prussian model of Frederick II.

John Quincy Adams 1801

Schools and Seminaries for the Instruction of Youth in Silesia

John Quincy Adams (1767–1848), sixth President of the United States, traveled abroad extensively as a youth. At the age of eleven he journeyed to Europe with his father, John Adams, the United States Commissioner to the French Court, and in 1780 he attended Leyden University in Holland. At the age of fourteen he was appointed private secretary to the American Minister to Russia in St. Petersburg. In 1782 he returned for further studies in The Hague and then went home to enroll at Harvard. He was appointed Minister to Holland in 1794 and Minister to Berlin in 1797.

While serving in Berlin, John Quincy Adams traveled throughout Eastern Europe, and in his private letters he described some of the schools that he visited. He often called special attention to the "public" schools so that the recipients of his letters, usually New Englanders, would appreciate the fact that Massachusetts was not the only state with some rudimentary provisions for universal and compulsory elementary education. The following description of education in Silesia was written in a letter to his brother, Thomas Adams, and, like many personal letters sent home by Americans abroad, it was later published in an account of his travels. The letter is typical of this genre of travelers who made interesting observations and, at times, useful comparisons.

I have promised in this letter to give you some account of the institutions in the province of Silesia, for the education of youth. The university at Breslau, and the academy of nobles at Liegnitz, I need not mention, having noticed them in my letters, at the time when we visited those places. Besides these, there are what we call grammar-schools, where Latin is taught in almost every town of the province, and usually in connexion with some church or convent. But the arrangements and regulations of the trivial schools, as they are here called, schools destined for that elementary instruction which ought to be diffused over the whole mass of the people, particularly deserve your attention; because you may perhaps, as a native of New-England, entertain the prejudice, that your own country is the only spot on earth where this object is rightly managed, and where the arts of reading and writing are accomplishments almost universally possessed.

universal education

Probably, no country in Europe could so strongly contest our pre-eminence in this respect as Germany; and she, for this honourable distinction, is indebted principally to Frederick II.; to the zeal with which he pursued the purpose of spreading useful knowledge among all classes of his subjects; and to the influence of his example, and of his success, even beyond the limits of his own dominions. To enter upon this topic, with the details of which it is susceptible, might, perhaps, not amuse you, and would lead me too far from my subject; I shall, therefore, confine myself to the measures he adopted, and the system he introduced, in this particular into Silesia.

At the time of his conquest, education had seldom made an object of the concern of governments, and Silesia, like the rest of Europe, was but wretchedly provided, either with schools or teachers. In the small towns and villages the schoolmasters were so poorly paid, that they could not subsist without practising some other trade, besides their occupation as instructors, and they usually united the character of the village-fiddler with that of the village-schoolmaster. Even of these there were so few, that the children of the peasants in general, throughout the province, were left untaught. This was especially the case in Upper Silesia. Frederick issued an ordinance, that a school should be kept in every village, and that a competent subsistence should be provided for the schoolmaster, by the joint contribution of the lord of the village, and of the tenants themselves. The superintendence of the schools was prescribed as the duty of the clergy. local schools

But, in order that this ordinance might have its due execution, it was necessary to form the teachers themselves, properly qualified to give useful instruction. This was

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A letter from John Quincy Adams in Berlin to his brother, Thomas Boylston Adams, in Philadelphia, March 7, 1801; in *Letters on Silesia, Written During a Tour Through That Country in the Years 1800, 1801* (London: J. Budd, 1804), pp. 361–372.

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effected by the persevering intelligence and zeal of a man, by the name of Felbiger, an Augustine monk, belonging to a convent at Sagan; a man, says a Silesian historian, whom a great part of Germany must thank for a revolution, not less important, though of slower progress and milder character, than that which, two centuries and a half earlier, was accomplished by another monk of the same order—by Luther.

Teacher Education

Felbiger, after spending some years at Berlin, to obtain a perfect knowledge of the best method of instruction practised in the schools there, returned to Sagan, and made the convent to which he belonged, a seminary for young ecclesiastics, and candidates as schoolmasters, to acquire the knowledge of the improved mode of teaching. Several other institutions of the same kind were, in due time, established at Breslau, Glatz, and other places, upon his principles, and conducted by persons whom he had formed. To defray the expenses necessary for the support of these seminaries, a fund is raised, consisting of one quarter's salary, which every Catholic curate is obliged to pay, upon being first settled in a parsonage.

structure of th. ed

With each of these seminaries are connected certain schools, where the young candidates for the clerical or teaching office are obliged to attend, and observe the practice of the method, the theory of which they learn at the seminaries themselves. The clergy are required, no less than the teachers, to go through this process, because the superintendence over the teachers is intrusted to them. No young man can be admitted to either of the offices, without an attestation of his qualification from one of the seminaries.

instruction and curriculum

After all these preparatory measures had been carried into effect, an ordinance was published in the year 1765, prescribing the mode of teaching, as adopted in the seminaries, and the manner in which the clergy should superintend the efficacious establishment of the system. The regulations of this ordinance prove the earnestness with which the King of Prussia laboured to spread the benefits of useful knowledge among his subjects. The teachers are directed to give plain instruction, and upon objects applicable to the ordinary concerns of life; not merely to load the memory of their scholars with words, but to make things intelligible to their understanding; to habituate them to the use of their own reason, by explaining every object of the lesson, so that the children themselves may be able to explain it, upon examination. The candidates for school-keeping must give specimens of their ability, by teaching at one of the schools connected with the seminary, in the presence of the professors at the seminary, that they may remark and correct any thing defective in the candidate's method.

↓ public school guidelines

If one school suffices for more than one village, neither of them must be more than half a German mile distant from it, in the flat country; nor more than a quarter of a mile, in the mountainous parts. The school-tax must be paid by the lord and tenants, without distinction of religions. In the towns, the school must be kept the whole year round. It is expected that one month shall suffice to make a child know the letters of the alphabet; that in two it shall be able to join them; and in three, to read. The boys must all be sent to school, from their sixth to their thirteenth year, whether the parents are able to pay the school-tax or not. For the poor, the school-money must be raised by collections. Every parent or guardian who neglects to send his child or pupil to school, without sufficient cause, is obliged to pay a double school-tax, for which the guardians shall have no allowance. Every curate must examine, weekly, the children of the school in his parish. A general examination must be held annually, by the deans of the districts, of the schools within their respective precincts; and a report of the condition of the schools, the talents and attention of the schoolmasters, the state of the buildings, and of attendance by the children, made to the office of the vicar-general, who must transmit all these reports to the royal domain offices. From these, orders are issued to the respective landraths, to correct the abuses and supply the deficiencies indicated in the reports. This system was at first prepared only for the Catholic schools; but it was afterwards adopted, for the most part, by most of the Lutheran consistories. Its truly respectable author, Felbiger, was, in the sequel, with the consent of Frederick, invited to Vienna, by the Empress Maria Theresa, and her son Joseph II. who appointed him director of the normal schools, or seminaries, in all the Austrian dominions. His regulations have been introduced, and are acted upon, in almost all the Catholic countries of Germany.

In Silesia they had, at first, many old prejudices to contend with. The indolence of the Catholic clergy was averse to the new and troublesome duty imposed on them. Their zeal was alarmed at the danger arising from this dispersion of light to the stability of their church. They considered alike the spirit of innovation, and the spirit of inquiry, as their natural enemies. Besides this, the system

Society benefits from mass education ↓

still meets resistance from the penurious parsimony and stubborn love of darkness, prevailing in some parts of the province. Many villages neglect the support of their schools; many individuals, upon false pretexts, forbear sending their children to school, for the sake of saving the tax. The compulsive measures, and the penalties, prescribed by the ordinance, are used seldom, and with reluctance. The benevolent design has not been accomplished to the full extent of which it was susceptible; but, as far as it has been accomplished, its operation has been a blessing. That its effects have been very extensive, is not to be doubted, when we compare the number of schools throughout the province, in the year 1752, when they amounted only to one thousand five hundred and fifty-two, with that in the year 1798, when they were more than three thousand five hundred. The consequences of a more general diffusion of knowledge are attested by many other facts equally clear. Before the seven years war, there had scarcely ever been more than one periodical journal or gazette published in the province, at one time. There are now, no less than seventeen newspapers and magazines, which appear by the day, the week, the month, or the quarter, many of them upon subjects generally useful, and containing valuable information and instruction for the people. At the former period there were three booksellers, and all these at Breslau. There are, now, six in that capital, and seven dispersed about in the other cities. The number of printing-presses and of book-binders has increased in the same proportion.

Doctor Johnson, in his life of Watts, has bestowed a just and exalted encomium upon him, for not disdaining to descend from the pride of genius and the dignity of science, to write for the wants and the capacities of children. "Every man acquainted," says he, "with the common principles of human actions, will look with veneration on the writer, who is at one time combating Locke, and at another time making a catechism for children in their fourth year." But how much greater still is the tribute of admiration irresistibly drawn from us, when we behold an absolute monarch, the greatest general of his age, eminent as a writer in the highest departments of literature, descending, in a manner, to teach the alphabet to the children of his kingdom; bestowing his care, his persevering assiduity, his influence and his power, in diffusing plain and useful knowledge among his subjects; in opening to their minds the first and most important pages of the book of science, in filling the whole atmosphere they breathed, with that intellectual fragrance, which had before been imprisoned in the vials of learning, or enclosed within the gardens of wealth!—Immortal Frederick! when seated on the throne of Prussia, with kneeling millions at thy feet, thou wast only a king. On the fields of Leuthen, of Zorndorf, of Rosbach, of so many other scenes of human blood and anguish, thou wast only a hero. Even in thy rare and glorious converse with the Muses and with science, thou wast only a philosopher, an historian, a poet; but in this generous ardour, this active and enlightened zeal for the education of thy people, thou wast truly great—the father of thy country—the benefactor of mankind.

Educational Tutoring in the South
John Davis
~~1909~~ 1802
Henry Holt and Co., Inc.: New York (Published in 1909)

no quotes due to the nature of the article.....

Proposes public education which eliminates privilege and elitism.

1. Plea for public education, opposing privilege and elitism in education.

John Davis 1802

Educational Tutoring in the South

John Davis (1774–1854) was born in Salisbury, England, and went to sea at the early age of eleven, making two voyages to the East. In spite of his lack of education, Davis acquired the reputation of a poet and author. Many of his works eventually sold well in the United States, but during his travels in America from 1798 to 1802, he was forced to take what work he could find as a tutor and writer.

Traveling extensively in the South, Davis visited South Carolina, Georgia, and Virginia. In 1798 he served for six weeks as a teacher in a college in Charleston, was dismissed, and then obtained a position as tutor to the children of Thomas Drayton in his homes at Coosawatchie and Sullivan's Island. During the summer of 1801, he held a brief appointment in a Quaker family in Virginia and for three months in 1802 was a master in a "field" school in Prince William County. While looking for work as a tutor in South Carolina, Davis had the interview which he described in the following extract.

I landed at *Charleston* with Doctor *De Bow*, who had clad himself in his black suit, and though a young man, wore a monstrous pair of spectacles on his nose. Adieu jollity! adieu laughter! the Doctor was without an acquaintance on a strange shore, and he had no other friend but his Solemnity to recommend him. It was to no purpose that I endeavoured to provoke him to laughter by my remarks; the Physician would not even relax his risible muscles into a smile.

The Doctor was right. In a few days he contrived to hire part of a house in Union-street; obtained credit for a considerable quantity of drugs; and only wanted a chariot to equal the best Physician in *Charleston*.

The Doctor was in possession of a voluble tongue; and I furnished him with a few *Latin* phrases, which he dealt out to his hearers with an air of profound learning. He generally concluded his speeches with *Nullius addictus jurare in verba magistri!*

Wishing for some daily pursuit, I advertised in one of the papers for the place of Tutor in a respectable family; not omitting to observe that the advertiser was the translator of *Buonaparte's* Campaign in *Italy*. The editor of the Gazette assured me of an hundred applications; and that early the next morning I should not be without some. His predictions were verified; for the following day, on calling at the office, I found a note left from a Planter who lived a mile from the town, desiring me to visit him that afternoon at his house. I went thither accordingly. Every thing indicated opulence and ease. Mr. H—— received me with the insolence of prosperity. You are, said he, the person who advertised for the place of Tutor in a respectable family? I answered, with a bow.

Planter. What, Sir, are your qualifications?

Tutor. I am competently skilled, Sir, in the *Latin* and *French* languages, not unacquainted with *Greek*, conversant with Geography, and accustomed to composition in my vernacular idiom.

Planter. But if you possess all *that there* learning, how comes it you could not get into some College, or School.

Tutor. Why, Sir, it is found even in Colleges that dunces triumph, and men of letters are disregarded by a general combination in favour of dulness.

Planter. Can you *drive* well, Sir?

Tutor. Drive, Sir, did you say? I really do not comprehend you.

Planter. I mean, Sir, can you keep your scholars in order?

Tutor. Yes, Sir, if they are left entirely to my direction.

John Davis, *Travels of Four Years and a Half in the United States of America; during 1798, 1799, 1800, 1801, and 1802* (Bristol: R. Edwards, 1803); the extract is taken from the edition by A. J. Morrison (New York: Henry Holt and Co., Inc., 1909), pp. 51–58.

Planter. Ah! that would not be. Mrs. H——, who is a woman of extensive learning, (she lost a fine opportunity once of learning *French*, and only a few years ago could write the best hand of any lady in *Charleston*,) Mrs. H—— would superintend your management of the school.

Tutor. Mrs. ——, Sir, would do me honour.

Planter. Mrs. H——, Sir, is in the real sense of the word, a woman of literature; and her eldest daughter is a prodigy for her age. She could tell at nine years old whether a pudding was boiled enough; and, now, though only eleven, can repeat *Pope's* Ode on Solitude by heart. Ah! *Pope* was a *pretty* poet; my wife is very fond of *Pope*. You have read him, I make no doubt, Sir. What is your opinion of his works?

Tutor. In his Rape of the Lock, Sir, he exhibits most of the *vis imaginandi* that constitutes the poet; his Essay on Criticism is scarcely inferior to *Horace's* Epistle to the Pisoes; his Satires——

Planter. But I am surprised, Sir, you bestow no praise on his Ode on Solitude. Mrs. H——, who is quite a critic in those matters, allows the Ode on Solitude to be his best, his noblest, his sublimest production.

Tutor. Persuaded, Sir, of the critical acuteness of Mrs. H——, it is not safe to depart from her in opinion;—and if Mrs. H—— affirms the Ode on Solitude to be the sublimest of Mr. *Pope's* productions, it would be rather painful than pleasant to undeceive her in opinion.

Planter. That is right, Sir, I like to see young men modest. What spelling-book do you use?

Tutor. What spelling-book, Sir? Indeed—really—upon my word Sir,—any—oh! *Noah Webster's*, Sir.

Planter. Ah! I perceive you are a New England man, by giving the preference to *Noah Webster*.

Tutor. Sir, I beg your pardon; I am from Old England.

Planter. Well, no matter for that,—but Mrs. H——, who is an excellent speller, never makes use of any other but *Matthew Carey's* spelling-book. It is a valuable work, the copyright is secured. But here comes Mrs. H—— herself.

Mrs. H—— now entered, followed by a negro girl, who held a peacock's feather in her hand. Mrs. H—— received my bow with a mutilated curtsy, and throwing herself on a sopha, called peremptorily to *Prudence* to brush the flies from her face. There was a striking contrast between the dress of the lady and her maid; the one was tricked out in all the finery of fashion; while the black skin of the other peeped through her garments.

Well, my dear, said Mr. H——, this young man is the person who advertised for the place of tutor in a respectable family. A little conversation with him will enable you to judge, whether he is qualified to instruct our children in the branches of a liberal education.

Mrs. H——. Why independent of his literary attainments, it will be necessary for him to produce certificates of his conduct. I am not easily satisfied in my choice of a tutor; *a body* should be very cautious in admitting a stranger to her family. This gentleman is young, and young men are very frequently addicted to bad habits. Some are prone to late hours; some to hard drinking; and some to Negur girls: the last propensity I could never forgive.

Mr. H. Yes, my dear, you discharged Mr. *Spondee*, our last tutor, for his intimacy with the Negur girls:—*Prudence* had a little one by him. *Prudence* looked reproachfully at her master; the child was in reality the offspring of Mr. H——, who fearing the inquiries of the world on the subject, fathered it upon the last tutor. But they must have been blind who could not discover that the child was sprung from Mr. H——; for it had the same vulgar forehead, the same vacant eye, and the same idiot laugh.

Mr. H. Do, my dear, examine the young man a little on literary matters. He seems to have read *Pope*.

Mrs. H. What, Sir, is your opinion of Mr. *Pope's* Ode on Solitude?

Tutor. It is a tolerable production, madam, for a child.

Mrs. H. A tolerable production for a child! Mercy on us! It is the *most sublimest* of his productions. But tastes differ. Have you read the works of *Dr. Johnson?* Which do you approve the most.

Tutor. Why, Madam, if you allude to his poems, I should, in conformity with your judgment, give a decided preference to his Epitaph on a Duck, written, if I mistake not, when he was four years old. It need scarcely fear competition with *Pope's* Ode on Solitude. At this moment the eldest daughter of this learned lady, of this unsexed female, tripped into the room on light, fantastic toe. Come, my daughter, said the lady, let this gentleman hear you repeat the Ode on Solitude. Excuse me, Madam, cried I, taking up my hat and bowing.

Do you hear the child, Bawled Mr. H——. I pray you, sir, to excuse me, rejoined I.

Mrs. H. It will not take the child ten minutes.

Tutor. Ten minutes, Madam, are the sixth part of an hour that will never return!

Mr. H. Politeness dictates it.

Tutor. Excuse me, I entreat you, Sir.

Mr. H. I cannot excuse you, I shall hire you as tutor, and I have a right to expect from you submission. I may perhaps give you the sum of fifty pounds a year.

Don't mention it, Sir, said I. There again you will have the goodness to excuse me. Madam, your most obedient. Miss, your very obsequious. Sir, your humble servant.[1]

My walk back to *Charleston* was along the shore of the *Atlantic*, whose waves naturally associated the idea of a home I despaired ever again to behold. . . .

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[1] It has been my object in this scene to soften the conditions of private tutors in America, by putting up Mr. H — *in signum terroris et Memoriae* to other purse-proud planters. I write not from personal pique, but a desire to benefit society. Happy shall I think myself should this page hold the mirror up to the inflation of pride, and the insolence of prosperity.

Report of a Sub-Committee of the School Committee...System of Instruction in the Grammar and Writing Schools of this City
Press of Nathan Hale...City Printer, 1828

"The Sub-Committee of the School Committee, who were directed to consider the subject of the High School for Girls, whether it shall be continued, whether girls can be permitted to remain through the year at the Grammar schools, or their time of continuance advantageously extended, respectively Report:"

"That girls may reap the benefits of the system, your Sub-Committee propose that they should be permitted to continue through the whole year, and that another year should be added to those they now are allowed to remain in schools."

Report on early Boston grammar schools; emphasis on structure and administration, finance.

1. Report on early Boston grammar schools.
2. The article is detailed, but less than informative.
3. Somewhat like an end of the year board of education report.

REPORT
of a
SUB-COMMITTEE
of
THE SCHOOL COMMITTEE
recommending various improvements
in the
SYSTEM OF INSTRUCTION
in the
GRAMMAR AND WRITING SCHOOLS
of this city.

BOSTON:
PRESS OF NATHAN HALE....CITY PRINTER.
No. 6, Congress-Street.

1828.

REPORT

The Sub-Committee of the School Committee, who were directed to consider the subject of the High School for Girls, whether it shall be continued, whether girls can be permitted to remain through the year at the Grammar schools, or their time of continuance advantageously extended, respectfully Report:

That the several subjects, committed to their consideration, are highly important and critical; requiring, for their satisfactory illustration, a survey of the entire system of our public schools. Such a survey is necessarily a difficult and laborious task, yet your Sub-Committee did not perceive how they could fulfill their duty to the city and School Committee, without undertaking it.

The High School for girls was of a nature to excite interest and expectation. The omission to fill the vacancy, occasioned by the resignation of the former master, at that school, unavoidably occasioned disappointment; particularly among parents, who anticipated becoming partakers in its benefits. The actual result of that school, considered as an "experiment," has not been generally understood; nor the predicament, in which the School Committee found itself, in relation to it, realized. It seems proper therefore that no obscurity should be left upon the subject; for this purpose a thorough examination of the records of the School Committee has been made. The result of which, your Sub-Committee now lay before the School Committee, as the foundation of the opinions, they hereafter express.

In June 1825 a report of a Sub-Committee was unanimously accepted by the School Committee, recommending the establishment of a school for the instruction of females in the higher departments of science and literature, and that an application should be made to the City Council for an appropriation for that object. This was done accordingly, and, on the 22d. of August ensuing, an appropriation of $2000, was made, as requested.

At the time of passing the above appropriation in the City Council, as well as of accepting the report by the School Committee, although a very unanimous opinion was expressed in favour of extending the present advantages, enjoyed by females in our public schools, to as many and to as high branches as possible, yet serious doubts were entertained, whether the mode proposed was practicable, to the extent and in the form contained, in the plan presented; and also whether the tendency would not be essentially to injure the other schools, and deprive them of the means of introducing into them the monitorial system, by taking away annually the class of females, out of which monitors must be selected.

As the plan was however very ardently pressed by several members of the Committee, and was urged on the ground of the success of the High School for boys, it was acceded to with great unanimity. It being considered on all *sides to be an experiment, "if favourable, to be continued, if adverse, to be dropped of course,"* and so declared in the original report. If it succeeded, an object very generally desired would be effected. If it failed, the light and knowledge, resulting from "the experiment" would, if wisely used, lead to measures, which, though perhaps different in their nature, would effect in some other form, the same general end of elevating and enlarging the education of females in our public schools.

It is in this view and with these objects, the present Sub-Committee have considered the several results of that *"experiment,"* which they are now about to state.

By referring to the original report, in which the scheme for the High School for girls was first presented, and which contained a development of the reasons and plan, on which that

School was founded, your Committee perceive, that, in addition to those arguments of general expediency in favor of female education, which are familiar to all, and find a ready admission to every reflecting mind, the following particular reasons are specially urged.

1. That "in the girl's department of our schools, children of eleven and twelve years of age, are seen by the side of girls of fourteen or fifteen years old, who have been rather tolerated in the first class from courtesy to their age, or from pity to their unsuccessful efforts, than entitled to a place in it on the score of good scholarship." The manner in which these "sprightly girls" are "held in check" by the more dull and heavy, the report represents as "a serious evil," which the proposed school would obviate, by presenting to girls of their class, a school for them, similar to the High School for boys, as an object of ambition, and profitable employment of three years of life, now inadequately occupied.

2d. That it would have a happy effect in qualifying females, to become instructors in our public schools; which the report states are "not always to be found."

3d. That it would put to test the usefulness, of *monitorial or mutual instruction,* and the practicability of introducing it into our public schools.

Upon the article of expense, and by way of obviating objections on that score, the report supposes that one large room would be sufficient, and that, at least for the first year, no new one would be required.

With these general views, the first report was adopted by the School Committee, and when it had received the sanction of the City Council, a plan was also adopted by the School Committee on the 26th October, 1825, of which the following are the chief features.

1. That children should be admitted to it who are *eleven* and not more than *fifteen*.

2. That the course of studies should occupy *three* years.

3. That the studies required should embrace Reading—Spelling,—writing words or sentences from dictation—English Grammar—Composition—Ancient and Modern Geography—Intellectual and written Arithmetic—Rhetoric—History of the United States—Book-Keeping—Elements of Geometry—Natural Philosophy—General History—History

of England—Natural Theology—Astronomy—Treatise on Globes—Chemistry—History of Greece—History of Rome—Moral Philosophy—Evidences of Christianity. The studies permitted should be,—Logic—Demonstrative Geometry—Algebra—Latin—French—Botany—Principles of perspection—Projection of Maps.

The examination for admission into the High School for girls, instituted on these views, and embracing the above general plan, was appointed to be made on the 22d. of February, 1826. The largest and most commodious room, owned by the city having been assigned for the school, and fitted, at a very considerable expense, to the satisfaction of the School Committee, under the general direction of the master.

Previous to the time appointed for the first examination, as above stated, it began to be apparent, that the effect and consequences of establishing a School of such extent and splendid promise for the education of females, to be paid for from the general funds of the city, had not been exactly estimated. A special meeting of the School Committee was therefore called on the 21st. of February, at which the School Committee were informed that from the number of candidates, which would probably offer, the anticipation that one room would be sufficient to accommodate all, who might be entitled to enter it, could not be realized; it having been ascertained that nearly three hundred candidates would offer, while the room would not accommodate well more than one hundred and twenty.

In this dilemma, the School Committee adopted the only course, which the circumstances, in which they were placed admitted. They determined to keep the number to be admitted, under their own control and passed a vote, That the Sub-Committee of the High School for girls should be instructed to examine all the candidates, and to report to the School Committee, *"the names, ages, and standing of all whom they shall find duly qualified for admission, agreeably to the regulations heretofore adopted, that* THIS COMMITTEE MAY DETERMINE WHAT CLASSES OF THEM SHALL BE ADMITTED."

The examination was accordingly conducted under the influence of that vote. *Two hundred and eighty-six* candidates presented themselves for examination. The Sub-Committee, from motives of great prudence and propriety, in making their report as directed, to the School Committee, on the 28th of February, did not report the *names* of the candidates, nor yet any specification of *"those they found duly qualified,"* but only *their ages* and a *table of the marks from 1 to 20, put opposite each candidate, under each head of examination,* with *the general result.* The Sub-Committee conclude, "In view of the whole case, after a careful consideration, they beg leave to recommend the adoption of the following, as the principles which shall determine the admission from the applicants, *of the scholars for whom accomodations have been provided, viz. That all between eleven and twelve years of age be stricken from the list of applicants, and that of the remainder, all who have received the numbers of 13 1-2 and upwards shall be admitted as members of the school for the present year."*

This report of the Sub-Committee was accordingly adopted by the School Committee, and the admission of candidates, for that year, regulated by the principle recommended in it, and in consequence, of the 286 candidates, about 130 were admitted, and 150 rejected.

On this state of facts your Committee observe, that the result proved that the anticipations of the School Committee in the Report, on which the City Council had authorised the establishing this school, had completely failed, in this respect, that so far from *one school-room being sufficient for those entitled to admission the first year,* probably two rooms of the same size with that prepared, would have been insufficient for that purpose, had the principles of admission been regulated by other considerations than those of *"the accomodations provided."* The project of the School Committee had also failed in another respect, *all who were above eleven and not more than fifteen, who were candidates and qualified, were not admitted.* An arbitrary principle, unavoidable in the case, was adopted, whereby many were excluded, who were entitled to admission. This fact occasioned great and just discontent among the parents, whose children were excluded, and was a source of bitter complaint to members of the School Committee.

On the same day, the 28th of February, under the impression, resulting from the facts, this first stage of the "experiment" exhibited, the School Committee voted, "That *no scholar shall be admitted into the High School for Girls, who is not twelve years of age.*"

This vote presents a third case of disappointment in the anticipations of the School Committee, on which this school was founded. The girls of eleven years of age, which were one of the prominent objects of its institution were excluded, and the time and opportunity for admission, of course proportionally limited.

The circumstances above detailed, and others of similar character, your Committee, are informed, occasioned an increased doubt and anxiety in the minds of many members of the City Government, as well as of the School Committee, in respect of the practicability of this School, to the extent proposed, being adopted as a component part of our School System. It was obvious that it had been predicated upon an extent of years and of instruction, which it was not practicable to maintain, without an expenditure, much beyond any anticipated amount. A very general opinion, therefore, was expressed, both in the School Committee and by members of the City Council, that it should be considered, as the original Report purported, in the light of an "experiment," and to take such measures, after the first year, as circumstances should indicate the interests of the city, and the duty of those charged with superintending them, required.

In the course of the first year, while the conduct of the School was very satisfactory both to the parents of the children and to the School Committee, and while it effectually proved the advantage of the system of monitorial and mutual instruction, yet the facts, which occurred tended still farther to increase doubt on the practicability of making a school of this nature and character a component part of our general School System.

In the beginning of August, 1826, the Sub-Committee of the High School for girls, made a communication to the School Committee, setting forth their views of the necessity of further provision for the support, enlargement, and of further accommodation of that school, and after stating the success of that school, they submitted by way of information the following facts, "*that the present number of the school* *was one hundred and thirty,—that very few if any would be excluded the ensuing year,—that according to the best calculations that could be made, the candidates for admission, at the then next ensuing examination would be to the number of four hundred and twenty-seven, making a gross amount to be provided for, in case all the candidates applying should be admitted, and all the then members of the school retained, of five hundred and fifty-seven.* Of this number, however, the communication of the Sub-Committee supposed that only *two hundred* would be qualified for admission.

On the 15th of August, this communication was committed to a Sub-Committee of the School Committee, who on the 3d of October ensuing, after re-stating the preceding facts, reported that in their opinion, "the supposition that only *two hundred* would be qualified out of the *more than four hundred* which was expected to offer, was not to be anticipated; that if it was the intention to carry the High School for girls into full operation, according to its original scheme, it was the duty of the School Committee to adopt such measures, as *should preclude the examining officers from all temptation to regulate their admissions, by considerations relative to the capacity of the school-room, rather than by the real qualifications of the candidates;* that it was not to be concealed, such suggestions had been made concerning the last examination, in relation to the rejected candidates, that should *two hundred* candidates out of *four hundred* be in fact rejected, great and general discontent would be the consequence, among parents, children, the masters who offered them, and the public; the result therefore of the opinion of that Sub-Committee, was, that if the school was to be continued upon the basis of the original scheme, measures ought to be taken commensurate to the anticipated necessity.

As, however, the school was always considered but as an *"experiment,"* the result of which depended not only upon its particular success in educating the pupils admitted to it, but also upon its relative effects upon the other schools, as well as upon the system of public school education in general, they therefore recommended that measures should be taken to ascertain how the establishment of this school affected the females in the other schools—whether it stimulated or diminished their zeal—whether it reduced the power of the masters to introduce the monitorial system, by depriving them of their best scholars--whether it impoverished them by taking away the scholars who were their greatest pride and honor; as such suggestions had been made, they recommended a postponement of any decision until inquiries were instituted; this Report was accepted and recommitted to the same Sub-Committee, with instructions to make those inquiries.

Under this authority, a letter was addressed to the several Masters of the several grammar schools, making the inquiries directed--the result of which was, that of the fourteen grammar and writing Masters,--

On the question whether the High School increased or diminished the zeal of the scholars--eight thought it increased their zeal,--four that it had no effect whatever,--two that it was positively injurious.

On the questions whether the common schools were not impoverished, and the ability of the Masters to introduce monitorial instruction by it diminished,--eleven were decidedly of opinion that it had those effects,--two admitted them, but thought they were balanced by the increased zeal,--one perceived and apprehended no injury from this source.

On the question whether the character and prospects of the common schools were not injuriously affected by being reduced to a secondary [illegible]--seven Masters deem it had been beneficial, by raising the standard of education, notwithstanding it had sunk the grade of the common schools,--seven deemed that, on this account, it had been injurious. It may be observed that it appears by the answers to these inquiries that those Masters who were most favorable to the High School, declared it as their opinion that the qualifications for admission should be raised, in order to diminish the school.

On the 17th Nov. 1826, the above Sub-Committee reported the above result to the School Committee, and further, that the number in the different public schools, who intended to offer, was ninety; that upon the supposition that only the same proportion offered from the private schools, as did the last year, viz. an equal number, then the new candidates would be one hundred and eighty, which with one hundred and thirty now in the school, all of whom were expected to continue, would leave the number to be provided for the next year, upwards of three hundred, that this was the least possible number, for which the city must provide, if the school was to be continued on its first principles, since there were data which gave reasonable ground to expect a still greater number. From the preceding facts the Sub-Committee concluded that one or other of the following courses must be adopted, either the High School for girls must be wholly abandoned, or two High Schools must be provided for the present year, with the prospective certainty of increasing the number of this species of school each succeeding one or two years, as the city increases; or new principles must be adopted, in relation to admission; so as to diminish the number of candidates and to retain the females longer in the grammar and writing schools. The last course the ub-Committee recommended, and resolutions were accordingly dopted, providing,--

1. That no scholar be

make those inquiries.

Under this authority, a letter was addressed to the several Masters of the several grammar schools, making the inquiries directed--the result of which was, that of the fourteen grammar and writing Masters,--

On the question whether the High School increased or diminished the zeal of the scholars--eight thought it increased their zeal,--four that it had no effect whatever,--two that it was positively injurious.

On the questions whether the common schools were not impoverished, and the ability of the Masters to introduce monitorial instruction by it diminished,--eleven were decidedly of opinion that it had those effects,--two admitted them, but thought they were balanced by the increased zeal,--one perceived and apprehended no injury from this source.

On the question whether the character and prospects of the common schools were not injuriously affected by being reduced to a secondary rank--seven Masters deem it had been beneficial, by raising the standard of education, notwithstanding it had sunk the grade of the common schools,--seven deemed that, on this account, it had been injurious. It may be observed that it appears by the answers to these inquiries that those Masters who were most favorable to the High School, declared it as their opinion that the qualifications for admission should be raised, in order to diminish the school.

On the 17th Nov. 1826, the above Sub-Committee reported the above result to the School Committee, and further, that the number in the different public schools, who intended to offer, was ninety; that upon the supposition that only the same proportion offered from the private schools, as did the last year, viz. an equal number, then the new candidates would be one hundred and eighty, which with one hundred and thirty now in the school, all of whom were expected to continue, would leave the number to be provided for the next year, upwards of three hundred, that this was the least possible number, for which the city must provide, if the school was to be continued on its first principles, since there were data which gave reasonable ground to expect a still greater number. From the preceding facts the Sub-Committee concluded that one or other of the following courses must be adopted, either the High School for girls must be wholly abandoned, or two High Schools must be provided for the present year, with the prospective certainty of increasing the number of this species of school each succeeding one or two years, as the city increases; or new principles must be adopted, in relation to admission; so as to diminish the number of candidates and to retain the females longer in the grammar and writing schools. The last course the Sub-Committee recommended, and resolutions were accordingly adopted, providing,--

1. That no scholar be admitted into the female High School, until she shall have attained the age of fourteen, nor after she shall have attained the age of sixteen, nor shall remain longer than one year.

2d. That requisitions for the Female High School shall be, every thing taught in the public grammar and writing schools.

The effect of this change in the principles of admission was such as was intended, instead of thee or four hundred candidates as was anticipated, only twenty offered themselves, and of these only three were admitted.

The result of this "experiment" then, so far as it respects instruction actually applied, within the school, is that one hundred and thirty girls have been well taught in many of the branches proposed for eighteen months, and three for one year, at an expense (preparing of the school-room included) of about four thousand five hundred dollars.

So far as it respects all the great features, which constituted the character of the original plan, the result of the experiment has been an entire failure. The operation of the last vote of the School Committee was to change every one of those features. Instead of a High School, as originally projected, for the admission of girls between eleven and fifteen years of age, who were to continue three years, it was changed into a school, into which none should be admitted until they were fourteen, and in which none were to continue for more than one year. Instead of a school embracing the whole possible circle of female instruction, open to all, and giving all time to take advantage of it, it is reduced to a mere one year's instruction, dependent for its attainment on being thoroughly versed in all the branches now taught in the schools.

As this experiment was conducted for the most part under the same auspices, which first adopted it, and as when adopted, it was with entire unanimity, and with a general wish to enlarge to any practicable extent the sphere of useful female education, it cannot be questioned that the experiment was conducted with perfect fairness of disposition for its success, and that the changes which took place, in every step of its progress, and which eventuated in the entire change of its characteristic features, were the result of a conviction, forced upon the minds of faithful and intelligent public agents, that a school embracing that extent of time and those multiplied objects of education, could not be introduced, and if introduced, would not be long maintained, as a part of the system of public education, to be defrayed out of the general funds of the city.

Notwithstanding the last vote of the School Committee, thus fundamentally affecting the original plan of the High School for girls, your Sub-Committee have deemed it proper to consider the subject in both forms, in which it presents itself; to the end, that there may be no obscurity or mistake relative to their views of the public interest on this question.

1. Shall the High School for girls be reestablished upon the basis of embracing the extent of time and multiplied objects of education, which the original plan of that school contemplated?

2. Shall it be continued on the restricted basis, as it respects time and objects, to which it was reduced by the vote of the School Committee of the 17th of Nov. 1826.

In relation to the first question, your Sub-Committee, in addition to the very decisive facts, and opinions of former School Committees as above stated, observe that there are considerations of a general nature very obvious, and to which, on this occasion, it is proper to recur, in order that, on a subject of so much interest, no view should be omitted, which has a tendency to create union of sentiment.

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The great argument for a High School for girls, of the extent of time and objects of education as first proposed, was, that the same had been done for the boys, and that it was reasonable that one sex should have the same advantages as the other.

It was not, however, sufficiently considered, if it was at all foreseen, that the difference of the circumstances of girls and boys, at the period of life between eleven and sixteen would make a material difference, in respect to the practicability of a school on such a basis, considered as a part of a public system of education to be provided for out of the general funds of the city.

Between the ages of eleven and sixteen, girls are not, like boys, for the most part abstracted from general objects, by the necessity of attending to objects having reference to some particular trade or profession. A school, therefore, requiring for admission, qualifications, of no very high character, and such as parents by a little forcing of the education of their daughters, in private schools, or by domestic instruction, might generally command, and which was in fact of the nature of a college for all girls between eleven and sixteen, was of a nature very attractive, and as it was to be confined of course to the best scholars from our public schools, it partook of the character of *selection* and *exclusion*, thereby obviating the objection which prevents some parents from availing themselves of our common schools.

The effect of this state of things was evident in the number of the candidates, at the first examination; being as above stated *two hundred and eighty-six*; and also in the reasonable anticipation made of the number of candidates, which were prepared to offer had the same state of qualification continued, in the second examination,—from three to four hundred,—and in the fact that of all the scholars, who entered the High School, it is understood that not one, during the eighteen months of its operation voluntarily quitted it; that is, who from circumstances could have enjoyed its advantages.

The difference between the practicability of such a school as applied to females, and considered as part of a system of public education to be paid for out of the general funds of the city, and as applied to boys, cannot be more strikingly illustrated by a comparison of that result, with the following facts.

The High School for boys has been in operation ever since 1821, and in every respect has been successful and popular, yet the greatest number of applicants for admission, which ever offered was ninety. The greatest number ever admitted was eighty-four. And although it has been so many years in successful operation, its present number is only one hundred and forty-six.

In relation to the continuance of those admitted into the High School for boys the contrast is still more striking. The number of those annually admitted into it is constantly and rapidly diminishing, every successive year, as the parents of the scholars are able to find places to put them out as apprentices, or in counting houses. So that the fact is that "the greatest number of these who have continued through their whole course is seventeen;--and they belonged to a class, consisting originally of about seventy members."

Now from the facts which have occurred and from the known circumstances of females, between the ages of eleven and sixteen, there is no reason for believing that any one, once admitted to the school, would voluntarily quit it for the whole three years; unless, indeed in case of marriage.

Another fact, not to be omitted in the estimate of the effect of this High School for girls, considered as a practicable public system is, that the greater number of those admitted to that school was from private schools; that is out of one hundred and twenty-one, sixty-two were from private, and fifty-nine from the public schools. It was understood that the proportion of the number about to offer for the second examination, had the original principles of admission continued, would have been far greater from the private schools.

In this connexion it may be proper to state, in order to indicate the degree of preparation and expense to which the establishment of such a collegiate course of studies, under the name of a High School, would necessarily lead, that the whole number of girls, in our present Grammar and High Schools between eleven and fifteen years of age, is about seven hundred, that the number of girls, between the same ages, receiving their education within the city, in private schools and families, must be unquestionably far greater. Supposing only that the number of this class be equal, then it is apparent that there will be a great total of nearly fourteen hundred girls in every year to whom the benefits of this collegiate course, at the expense of the city, would be proffered, upon the single condition of becoming fit to enter this school within that period of age. It cannot be questioned that the proffer of so unexampled a privilege would awaken the strong desire of every parent, and female of the admitted age, in the city, to become partakers of it. And this desire would be proportionately strong and active in parents, who had been in the previous habit of educating their children in private schools, because they would feel most strongly relief from the expense offered was ninety. The greatest number ever admitted was eighty-four. And although it has been so many years in successful operation, its present number is only one hundred and forty-six.

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2. That the qualifications should be raised while the course of three years should be continued. This last was the favorite remedy with those most desirous for the continuance of the institution on this principle of time.

A single objection seems, however, conclusive on this point. In proportion as the qualifications for admission are raised, the school becomes exclusive. Though nominally open to all, it will in fact be open only to the few, and shut to the many. Now if the objects to be acquired in a school of this kind are important to the whole community, nothing can be more obvious than that the advantages of a school, provided for out of the funds of the whole community, should be received by the whole community.

If it be asked does not the same objection apply to the Latin School and the High School for boys, the answer is obvious. The destination of boys, in future life, has reference to professions and pursuits, (including services to the community in public stations,) infinitely various compared with the destination of girls. The essential reason for supporting, at the public expense, these last mentioned schools, is that they enable every individual in the community, however poor, to have his son educated for the particular profession, or pursuit in life, for which his talent destines him.

If, however, these schools, instead of educating each about one hundred and fifty boys annually, should show themselves to be of a nature to attract within their sphere all those, at present educated at private schools,--if it should appear that the number must rise, in the course of three or four years, to at least eight or twelve hundred annually,--or if, of all that entered, none during the whole course would be likely to quit,--and the effect upon the common schools was positively injurious,--it would become a serious question, whether schools of that character could be supported out of the general funds of the city; and would lead either to their modification or abandonment.

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Under these general views, your Sub-Committee cannot hesitate to come to the same conclusion, which the School Committee, by adopting the vote of the 17th November, 1826, effectually did, and declare it as their opinion, that the High School for girls ought not to be reestablished upon the basis of embracing the extent of time and the multiplied objects of education, which the original plan of that School contemplated.

With respect to the second question, shall the High School for girls be continued on the restricted basis, as to time and objects, to which it was reduced by the vote of the 17th November, 1826, your Sub-Committee apprehend that it will receive a decision equally easy and satisfactory. A basis, adopted for the purpose for the purpose of escaping from an unanticipated exigency, containing no proportion between time allotted, and objects of education proposed, can be justified by no sound principle of wisdom. The effect of such a system, would be to make a new High School every year to be organized, disciplined, and instructed, so far as respects the children, by a new master. It is scarcely possible that such a school would produce any important effects, or would justify the expenditure it would require. To say nothing of its being necessarily of an exclusive character, and its benefits confined, in effect, to a very few.

It is obviously far preferable to arrange all our Grammar and Writing Schools so that the standard of education in them may be elevated and enlarged; thereby making them all, as it respects females, in fact High Schools, in which each child may advance according to its attainments to the same branches recently taught in that school.

Your Sub-Committee have therefore come to the conclusion, that the circumstances, in which the city is placed, by the result of "the experiment" of the High School for girls, render it their duty to enter upon the consideration of extending the advantages, now enjoyed in our public schools, upon a general and systematic plan, having reference to the exigencies of the whole community, predicated upon no principles of favoritism or exclusion, but adapted to elevate the condition, both moral and intellectual of the children of the whole community; particularly of those classes who, from their pecuniary condition are least able to provide for the education of their own children.

In connection with this subject and as indispensable to it, your Sub-Committee have deemed it their duty to take a survey of the whole school system of our city, to consider the respective schools in their relations to one another—the system of instruction adopted in them—the means of improving that system, and, as a consequence of such improvement, the practicability of increasing the power of the masters to educate greater numbers, and at the same time, diminishing the expenses of public education.

Your Sub-Committee have been led to engage in this wide survey, from a deep conviction, that the present amount of pecuniary expenditure might be made to produce a greater effect upon the intellectual and moral advancement of children than at present. The facts, also, that new schools are now petitioned for, by different sections of our city, that the increase of our population must necessarily lead to greater expenditures and that even now the expenditures out of the public fund for this object, are great beyond all example in any other city, forcibly impress the necessity and duty of an enlarged and systematic arrangement of our schools, to be met with firmness and decision, with an understanding and due regard to all the circumstances and interests, which they involve, and which alterations must at all times affect.

In this survey your Committee have not deemed it at present expedient or necessary to take into view, the Latin or the High School for boys. They being both schools of an independent nature, and the principles to be applied to them having reference to that nature, whatever modification, if any, it may be thought wise to introduce, may be made at any time a subject of distinct consideration, and may be effected without any other modification of the grammar schools than that hereafter proposed in this Report. The Primary, Grammar and Writing schools have, on the contrary, a direct connection with each other. They are also of the greatest general importance. It is to these, therefore, your Sub-Committee have directed their sole attention.

Nor have your Sub-Committee deemed it necessary to bring the school at South Boston into this investigation. That school being at present conducted by a single master, who will be alone adequate, probably for some years, to all the exigencies of the vicinity in which that school is located.

With these explanations, your Sub-Committee state, that it appears by the returns of the several school masters, that the scholars of the several schools of the city, may be stated with sufficient accuracy as follows.

	Boys.	*Girls.*	*Total.*
In the primary schools,	1552	1592	3144
And in the seven Grammar schools above mentioned,	1610	1377	2987
Making the whole number of children educated at the above schools by the city,			6131

The annual expenses of these schools, exclusive of occasional expenses of erecting buildings, rent of school-houses, and extraordinary repairs, are stated by the Auditor to be as follows:

Two Masters at 1200,	$2400		
Two Ushers at 600,	1200	$3600	
Seven Schools,		7	
Primary Schools,			$25,200
Contingent Expenses,			13,500
			3,000
			$41,700

In the primary schools are fifty-six teachers, averaging something less than fifty-seven children to each.

In the grammar and writing schools are twenty-eight teachers, averaging about one hundred and six scholars to each.

In addition to the above statement it may be proper here to notice, that the Directors of the primary schools are so satisfied of the necessity of the city's providing school-rooms for the children in those schools, that your Sub-Committee are informed that a petition to that effect is preparing for the City Council. Should this principle be adopted, and the present number of schools increased by the addition of another grammar and writing school, as petitioned for, at West Boston, the whole probably expense of these schools cannot be estimated at less than $50,000, besides the cost of another school-house at $20,000. If to which be added, the other expenses of the schools, this head will require an appropriation the present year of $70,000.

With these facts before them, relative to the numbers, expenses, and proportion of teachers to scholars in our schools, your Sub-Committee have turned their attention to that ancient system, on which these schools are now for the most part taught, and also to that other system, called the "monitorial," adopted elsewhere, in Europe and America, and with unexampled success, in connection with the experience, and the opinions entertained concerning it in this city, and the practicability and the means of introducing it into our schools.

That a wish has long been entertained by many of our intelligent citizens, to have it thus introduced, and that its introduction has met with obstacles, hitherto insurmountable is well known. It is proper therefore, that the advantages to be expected from the monitorial system should be distinctly stated, and the practical difficulties, in the ways of its introduction examined, and if possible, obviated.

The advantages of the monitorial system in comparison with the old system, may briefly be thus stated. To the student it makes learning less irksome, by simplifying and facilitating his progress, it gives to instruction more interest, by alternation and variety of exercise, in which physical and intellectual action are combined; it keeps attention awake and interested by permitting no moment of idleness or listlessnes; its effect on the habits, character and intelligence of youth is highly beneficial; disposing their minds to industry, to readiness of attention, and to subordination, thereby creating in early life a love of order, preparation for business and acquaintance with the relative obligations and duties, both of pupil and instructer.

To the Master also, it renders teaching less irksome and more interesting, giving an air of sprightliness and vivacity to his duties, exciting the principles of emulation among his scholars, aiding him by the number of assistants he can thus employ, and, by relieving him from the constant necessity of direct supervision of every individual, capacitates him to concentrate his mind and efforts on points and objects of the most importance, difficulty and responsibility. To all which it may be added, gh a consideration less important, yet not to be overlooked, it is an immense saving both of time and money, in consequence of the far greater numbers which can be notice, that the Directors of the primary schools are so satisfied of the necessity of the city's providing school-rooms for the children in those schools, that your Sub-Committee are informed that a petition to that effect is preparing for the City Council. Should this principle be adopted, and the present number of schools increased by the addition of another grammar and writing school, as petitioned for, at West Boston, the whole probably expense of these schools cannot be estimated at less than $50,000, besides the cost of another school-house at $20,000. If to which be added, the other expenses of the schools, this head will require an appropriation the present year of $70,000.

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It will be sufficient under this head, to state, that in New York three Masters, in three distinct schools, teach fifteen hundred and forty-seven boys, being an average of upwards of five hundred each. In our schools, the same number of boys would require seven schools and fifteen instructers. In New York a single female teachessa school on this principle, of four hundred. In our schools the average number to an instructress is fifty-six. The success and progressive advancement in those schools, is asserted by men deemed competent judges, to be not less than ours. Without predicating any proposition on this statement, it is referred to as a fact, asserted by an authority deemed competent.

The general advantage of the monitorial or mutual instruction system, your Sub-Committee deem to be no longer hypothetical. They consider it settled to be a great improvement, by abundant experience, both in Europe and America, and so justified by the known constitution of the human mind and principles of human action as to be absolutely unquestionable. Indeed, many of its peculiar principles and modes have been adopted, and are now acted upon more, or less, in all our public schools. The only subjects therefore, it is apprehended, necessary now to be discussed, are the obstacles which prevent its complete introduction immediately, into them, and in what manner and to what degree they are best

1. The favor naturally entertained for old systems, and the reluctance with which the mind receives a new system, particularly when it affects habits in which we have been educated, and requires modes of thinking and acting different from those to which we have long been accustomed.

This obstacle is inseparable from human nature, and was very powerful against the monitorial system, at its commencement. It existed in our community at large, and has been gradually diminishing; and, though not yet wholly extinct, yet it is believed, it may be now completely surmounted, so far as it respects this city by an expression of the decided opinion of the School Committee, in favor of its introduction and the cooperative sanction of the City Council, providing the means and authorising the arrangements for carrying it into effect.

2d. A second obstacle is the want of a practical acquaintance with the effects and whole power of this system, among the present masters of the grammar and writing schools of the metropolis. It is natural for men, especially those who have long been in that profession, and who have given satisfaction to the public in their employment, to look with doubt, not to say fear, at the proposed introduction of a system, which devolves on them new responsibilities; requires the learning in middle, or perhaps advanced life, of new modes of instruction, and which, breaking up the routine of old habits, calls for exertions different, in kind, and perhaps, greater in degree, than those to which they have long been accustomed. This obstacle is intrinsic from the nature of man, and is particularly strong from the nature of the subject matter. For to whom it is natural to ask, shall we go to learn the practicabilities of systems of education, if not to those who are themselves engaged in instruction? General reflections of this kind have given, and justly, great weight to the opinions of gentlemen of this class, which, acting upon the natural prejudices against novelties existing in the community, on the one side, and on the necessity for new arrangements and modifications, which beset School Committees and the City Government, on the other, has in this city, for many years, postponed the introduction of this sytem, until its power and practicability has become so apparent, by its success on all sides, that it seems scarcely possible to resist the accumulated evidence, which exists in its favor.

It ought, however, to be stated to the credit of the grammar and writing Masters of this metropolis, that they have been as little actuated by the doubt and fears, inseparable from their situation, as was, perhaps, possible.

As they have known for a long time, that a strong opinion existed in the city among very intelligent citizens, in favor of the monitorial system, many, if not all of them have gradually introduced some of its principles and modes into the discipline of their schools, as far as they have respectively deemed expedient, or as far perhaps, as from their particular circumstances was practicable. From the disposition and character of this useful and respectable body of men, your Sub-Committee have reason to anticipate an entire cooperation with the views of the School Committee, should they determine to introduce the monitorial system; particularly if such introduction should be made in a gradual manner, if local accommodations should be adapted to that system, as it is introduced, as it is introduced; if its introduction be predicated on no extravagant calculations at first on its power of educating, equally well as the old system, far greater numbers; and if that cooperation should not be under circumstances which have the aspect of injuring the prospects and interests of men, with whom they are associated, for whom they have very generally a respect, and for whom also in many instances they have acquired an affection. This leads, naturally to a statement of the--third obstacle to the introduction of the monitorial system, which is, that having been for the most part urged, on the ground of economy, as enabling the Masters absolutely to educate the same numbers without ushers, it has been considered as resulting necessarily, in at once turning out of employ that whole body of men, an effect, which the Masters, naturally, would reluct at being concerned in producing, from an honorable principle, as well as from sympathetic feeling. A real opinion is also entertained by some of those of the present Masters, who are in general well disposed towards the monitorial system, that, considering the materials of which our grammar and writing schools are necessarily composed, although it is could do under the old, yet that it is not true that one man can do as much, and as well under the new system as two men, under the old. With such an opinion, it is still more natural for them to reluct at showing a readiness to undertake a system, which, as they consider, will deprive them of aids, they deem essential to the keeping the state of public education at its present standard. And if such be their opinion, both justice to themselves, and duty to the public, require that they should not conceal it.

Now, although your Sub-Committee do not concur in these opinions, and although they believe that when the monitorial system shall be thoroughly understood and put into operation, under all the advantages, in point of space and knowledge of which it is susceptible, that one man can teach the same number, as well, if not better than two men would under the old, yet they deem it to be the part of wisdom and prudence, not to commence the introduction of the new system, with a modification of our present schools, founded on the anticipation of so great a difference in favor of its comparative power. First, because the present Masters must necessarily be the agents of the city in such introduction, and their success in it, will in some degree be influenced by the state of their previous opinion. Second, it seems also just, in the commencement of an undertaking, perhaps, in some respects, practically novel to the Masters, that the degree of the first labors required of them, in it, should have reference to the state of their previous habits and their practical acquaintance with the system. A course of proceeding, which, being founded on a deference to the opinion of the Masters, and considerations for their convenience, will have a tendency to remove objections and encourage them, in giving a new direction to their efforts.

Your Sub-Committee, therefore, are of the opinion that while on the one hand it is the imperious duty of the School Committee to proceed forthwith in the introduction of the monitorial and mutual instruction principle into our Grammar and Writing Schools, yet on the other that it should be done gradually and systematically, ine one school after another, as fast as, and no faster, than local accommodations for that mode of instruction are provided, and that the numbers required of each master to teach should, in the first years, be less than the whole number of his present school, in case he so desire; or, on his request, that an usher should be allowed him, until by familiarity he gain confidence in the system, and in its power.

In the opinion of your Sub-Committee it will be wise, in the commencement of the system to look chiefly to facilitating its introduction, and that considerations of its economy should be deemed secondary to that object;--acting, however, upon the conviction that, when once in full and fair operation the anticipated economical effects will certainly result.

With these general views of expediency and duty, your Sub-Committee proceed to state the course they deem most advisable to be pursued, in order to carry into effect so desirable an improvement in our public school system, with the most certainty, and with the least counteraction.

First, that the School-Committee should pass a vote, declaring the expediency, in their opinion, of introducing the monitorial, or mutual instruction system, into all the public Grammar and Writing Schools; and that it shall be done as fully and as speedily as is consistent with the existing relations of our public schools, and as the local accommodations of the several school-houses will permit.

The effect of such a declaration would be, to give notice to all the school-masters of the metropolis of the intention of the School Committee; and those, on whom it did not at first operate, would use the intervening opportunity to enlarge their acquaintance with the system, so that when their turn came, their facility of carrying it into effect will be increased.

Second. That in connection with this vote, another should be passed, declaring the particular schools into which it is for the public interest the system should first be introduced, accompanied with the estimates of the expense of altering the respective school-houses, and recommending to the City Council an appropriation for that purpose.

Upon this point your Sub-Committee are of opinion that the two schools, into which forthwith and without delay, it ought to be introduced, are the Boylston and the Bowdoin Schools; and for reasons very obvious.

In the former the system has been already in a great measure introduced. During the past year Mr. Fox the master has taught both the male and female part of that school, amounting to more than two hundred each, without the aid of an usher, and has applied the monitorial principle as fully as the want of accommodation in the school-room would permit. His success has been complete, satisfactory to the committee of that school; to his pupils; and to himself. In this single instance he has saved to the city the salary of an usher, amounting to six hundred dollars, and although the children in the vicinity of Broad-Street, of which his school is chiefly composed, do not present the best materials for instruction, yet it is believed, his scholars will compare in the several branches with those of any other school.

Mr. Emerson the writing master is also one of our most efficient and intelligent instructers, and it is understood is not unwilling to co-operate in introducing gradually the new system, upon the principles above alluded to, of accommodating the degree of requisition, in point of numbers to be instructed, to the respective opinions of the masters, concerning the capacity of the system; and their practical acquaintance with it.

As there is a room now unoccupied in the Boylston school-house, each of their present school-rooms may be successively prepared for the introduction of the monitorial system, without any derangement of the exercises of either school, and before the females return to it, in April.

Similar reaons apply to the selection of the Bowdoin for the other school, which shall take the lead to be prepared for the introduction of this system. This has now also an unoccupied school-room, which enables an immediate alteration of the respective school-rooms, to take place before April, without interfering with the exercises of the schools. Besides both the masters of the Bowdoin schools are among our most efficient instructers, and not unwilling to co-operate with the city, in this design.

By the estimate of two master carpenters it is ascertained that the alterations to fit both rooms of the Bowdoin School, for the monitorial system cannot exceed one thousand dollars; and to fit the Boylston, cannot exceed twelve hundred. The whole of which expense will be saved in one year in the salaries of the ushers. Your Sub-Committee do not propose, however, for the reasons above stated, to look immediately to this reduction, as one of the motives. It will be advisable, for the present year at least, to continue some of their services, and it is apprehended if other suggestions in this Report should meet with the approbation of the School Committee and City Council, that it will be easy to effect the alteration proposed, without injury to those respectable individuals of this class, who may desire to continue longer in the service of the city.

With these estimates and explanations, your Sub-Committee pprehend that it may be recommended to the City Council to grant n appropriation for carrying this system into effect.

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With these estimates and explanations, your Sub-Committee apprehend that it may be recommended to the City Council to grant an appropriation for carrying this system into effect.

The result of this application will test the existence, or the non-existence of a coincidence of opinion in that body in these modifications. If the approbation be granted, it will be equivalent to their sanction of the course proposed, and the School Committee may then proceed gradually to introduce the system into the other schools, as fast as the rooms can be conveniently prepared. If, on the contrary, such appropriation be withheld, it will be in vain for the School Committee to attempt to introduce the monitorial system, if the body, which controls expenditures, refuse to sanction it, and to enable them to make the alterations in the school-houses, essential to its success, by denying the pecuniary means.

At this stage of the proceedings it would be expedient for the School Committee to prepare a system of monitorial instruction for the use of all the schools, by way of giving a direction to the labors of the masters, and an uniformity in the modes adopted in the schools. After deliberation, however, your Sub-Committee are of opinion that a contrary course would be most advisable, and that, after fitting each school in the most approved manner for monitorial instruction, it should be left to each master to carry into effect the system, under the general supervision of the School Committee, according to his notions of the particular state of his school, and his intelligence and skill in applying the monitorial modes to the actual relations of it. This, by showing a well deserved confidence in the Masters, will naturally put all their talents upon the stretch, and as the result in each school will be constantly the object of examination by the School Committee, the comparative merit of the method pursued by each Master will enable the School Committee, after the experience of one or two years, to establish rules of proceeding adapted more exactly to the wants of the schools of the city, than would be possibly by any previous theoretic deliberation.

In connexion with this subject, and for the purpose of bringing the whole existing system of our public schools into a distinct survey, your Sub-Committee have deemed it in their duty to turn their attention also to the primary schools, and to the connection at present subsisting between them and the grammar and writing schools.

At present these primary schools are taught by fifty-six females, who teach three thousand one hundred and forty-nine children, of both sexes, averaging fifty-six children to each school-mistress. These school-mistresses receive each two hundred and fifty dollars annual salary, and find their own school-rooms. The total of which expense, particularly as one or two more schools of this class are now contemplated, cannot be estimated at less than fourteen thousand dollars.

Children are admitted into the grammar schools, from the primary at seven years of age, and it is required, that they should be acquainted with the common stops and abbreviations, have been exercised in the spelling book, and able to tell chapters and verses, and read fluently in the New Testament.

Now your Sub-Committee are of opinion that it would greatly promote the interests of public education, if children should be retained longer and taught more in the primary schools, before being admitted to the grammar. In their opinion, it is desirable that the standard of our grammar schools should be raised, and more opportunity given for advancing to higher branches than are at present taught in them, whenever the progress of children shall permit. To this end the grammar Masters ought, in the opinion of your Sub-Committee, to be, as much as possib liberated from being required to teach children their first elements, and that whatever task of this nature is imposed u them should be of a revisory character, and have for its object to fix in the memory what had been learned previously to the child's entering their school. At present it is found that the circumstance of the child's being kept, during the first year after entrance into the grammar school in the same books, in which he was taught in the primary, has a tendency to discourage his efforts; much of the stimulus, to be expected in consequence of a change from a lower to a higher school is lost; his place only being changed, his studies remaining the same. Your Sub-Committee apprehend that it would be for the interest of public education therefore, that no child should be admitted into the grammar schools before, at least eight years of age; and that reading fluently some additional book, and being acquainted with some elementary treatise on Arithmetic, should be required.

The effect of such an alteration would be to relieve the grammar and writing schools of all the children, which now constitue the fourth class in those schools, and which amount on an rage to fifty of each sex; or to one hundred in a grammar and ing school. The influence of such an alteration would, it is thought, be very salutary; making instruction in them more homo-the city, than would be possibly by any previous theoretic deliberation.

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It remains for your Sub-Committee to consider the effect of such an alteration upon the primary schools, and to explain their views of the interests of the city in this respect.

By the modification proposed, about seven hundred children would be returned to the primary schools; making an addition of only thirteen scholars to each primary school.

It becomes, however, an important consideration, whether the efficiency of these primary schools may not be increased, and their expenses at the same time reduced.

Upon this point your Sub-Committee do not hesitate to express a decided opinion, that both may be effected, by the simple operation of giving these schools the local accommodation, which will allow the introduction, into them also, of the monitorial system.

The expenses of our primary schools are at present beyond all necessity great, in consequence of the unreasonable excess of instructers, compared with the number of pupils.

Fifty-six instrucresses teach fifty-six children each, at an annual expense of about $14,000.

Now in New York, one female, by the monitorial method, teaches four hundred children of the same age and range of studies as ours; in other words, eight instructers would do as much by the method proposed, as fifty-six instructers do by our present method. Upon the supposition each instructress received three hundred dollars annually, being the sum understood to be given in New-York, the same number of children might be educated equally well for $2,400, making a saving under this head of $11,600.

Your Sub-Committee do not, however, predicate their opinion and recommendation upon any expectations of this character, for they may be censured as extravagant; their object is not to aim in the first instance, at a splendid promise of economy, their great aim is to introduce the system; because, independent of its economy, there is reason to deem it unequivocally the best; leaving the economy to result as an incident, satisfactory indeed, in its nature, but not the predominating motive for the change.

It is very obvious that one great cause of the multiplication of instructresses in our primary schools beyond all necessity, is the fact, that the mistresses are compelled to find school-rooms for themselves, and that these are necessarily of the size of common rooms, and accommodated only to the numbers such rooms can hold. So long as this is the case, it is impossible to reduce this multitude of schools to any general system, and much less is it possible to introduce the monitorial.

Your Sub-Committee therefore apprehend that the essential interests of the city, require the school-rooms for the Primary schools should be furnished by the city, and a gradual provision should be made for that object, as the system proposed to be introduced progresses. These rooms it is not necessary for the city to own, except where it may be particularly convenient; they may be hired, it is believed, suitable for any number of scholars, it may be thought advisable to instruct in one room. The estimate of your Sub-Committee, then, upon this subject is after this manner:

The whole number of children now in the Primary schools is 3,149. To these, when the number proposed to be abstracted from the fourth class of the Grammar schools is added (700) there will be a gross number of 3849 children to be taught in the Primary schools. As additional schools of this class are in contemplation, the number to be provided for on this principle cannot be less than 4000. At the present proportion of instructresses to pupils in these schools, that number would require seventy-one instructresses at 250 each, and an annual expense f $17,750.

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But upon the supposition of requiring an instructer, or instructress in this city to teach only half as many as one instructress in New-York, then these 400 children may be instructed in twenty schools instead of seventy; each school being composed of two hundred.

The economy, however, which your Sub-Committee would expect and attempt, would be less than what the above-mentioned proportion of schools indicates. The reason is, that your Sub-Committee are of opinion that essential advantages are gained by the separation of boys from girls, even at this early age, and by committing the former exclusively to males for education, and the latter to females. Without recapitulating their reasons for this opinion; some of which are very obvious, they will only state the nature of the arrangement which they at present deem advisable first to attempt; gradually as the sytem proposed is introduced.

Twenty schools they deem amply sufficient for the above number of scholars, when taught upon the monitorial principle; that is two hundred to each instructer. Of these schools ten should be kept by males for the boys, and ten by females for the girls.

Ten male instructers at $600 each, the rate at which our present ushers are paid, and to these schools some of them would probably desire to be transferred, amount to	$6,000
Ten female instructresses at a rate one third higher than that, which, in fact, they at present receive, viz. $300, is	3,000
The average rent of rooms stated to be now $50, as those required on this principle would be large, is stated at a sum at which on an average they may be, it is thought, obtained, viz. twenty rooms at $100	2,000
	$11,000
Making a difference between the cost of educating the same number of children on the proposed plan, from what it would cost on the present plan of Primary schools, of	6,750
	$17,750

And in fact educating four thousand children at an expense twenty-five hundred dollars less than three thousand are at present educated.

Should the requisite sanction of the city be given for the alteration proposed, the School Committee will have it in its power, at once to establish three or four Primary schools, by simply running a partition through the lower rooms of the Boylston and Bowdoin schools, at an expense less than one hundred dollars for both partitions and all local arrangements.

As the practicability of well instructing two hundred scholars by one master, has been already proved in this city by Mr. Fox, in the Boylston school, and it is also sufficiently evidenced by the success of the High School for girls, conducted on the monitorial principle, although with somewhat less numbers its power in respect to the numbers it can well educate may be considered as a result, which may be expected to be universally effected in every school, as soon as this system shall be permanently introduced. Supposing, then, that all other calculations are erroneous and contrary to experience elsewhere and that the educating well two hundred, is the extreme power of the system, yet even this is sufficient in point of economy to justify the alterations proposed.

The comparison between educating four thousand children in the Primary and three thousand in the Grammar and Writing schools, upon the present and proposed system, is as follows.

Saving in the Primary schools as above stated	$6,750
Saving in salaries of fourteen ushers at six hundred dollars,	8,400
Annually saving	$15,150

Your Sub-Committee, however, repeat that their recommendation does not turn upon the economy of the new system; but because they are satisfied it is the best, in itself considered, without reference to economy.

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Your Sub-Committee, however, repeat that their recommendation does not turn upon the economy of the new system; but because they are satisfied it is the best, in itself considered, without reference to economy.

The only use they would make of the above facts is to satisfy every mind that the change can be effected without the possibility of increasing expenses. The argument is sufficient and irresistable, if it be proved as it is believed to be, that a better system of education can be introduced with the certainty that our present proportion of expenses to the numbers educated cannot by any possibility thereby be augmented.

In order that there may be a distinct understanding of the view of the Sub-Committee, they state, that the modifications, they propose, embrace three essential features.

1. The introduction of the Monitorial system into all our public Grammar and Writing schools, as soon as it is practicable.

To this object, a change in the arrangement of the desks and benches in our present school-rooms is essential; to effect which adequate appropriations are necessary. Whether the City Council will second the views of the School Committee by making these appropriations must necessarily first be known. All the modifications depend upon that fact. To ascertain which, is the object of the second and third Votes the Sub-Committee hereafter propose.

It is found that by fitting up our school-rooms on the monitorial plan, they will generally, and it is believed all, well accommodate two hundred scholars. This is about the average two masters, at present, teach. The city will then be able to avail itself of the ability of those masters, who are willing to undertake the education of that number; and still may accommodate those masters, who reluct at undertaking so great a number without an usher; and yet incur no more expense than at present.

2. The elevating and enlarging the standard of public education, in all our Grammar and Writing Schools, so as to embrace the branches, taught, recently, in our High School for girls.

To this object two things are plainly essential. 1. The introduction, as is proposed, of the monitorial system into the Grammar and Writing schools, because the High School for girls was instituted, conducted, and its studies arranged with reference to that system. 2. Removing the present fourth class from our Grammar and Writing Schools; for unless this be done, it is impossible to introduce the elevated and enlarged course of studies proposed. 3. Introducing the monitorial system also into our Primary Schools, and thus effecting the requisite modification of those schools.

This is necessary because the fourth class of the Grammar and Writing Schools cannot be thrown back upon the Primary Schools, without increasing the number of those schools; which is already excessive in proportion to the number of children they educate. As has been stated, in such cases, upon the present system, the number of these schools must be increased to upwards of seventy. Although it is suggested in this report that the number may be reduced to twenty, on the principles proposed, yet this is obviously a matter of detail, depending upon the opinions formed by the School Committee, in concert with the Committee on Primary Schools, after considering the local accommodations, which can be obtained and the convenience of children in the several districts.

The separation of males from females, in our primary schools, although deemed an important improvement yet is not considered an essential feature in the modification proposed. It may be varied at the discretion of the respective Committees of the schools, according to circumstances.

The advantages, then, which the Sub-Committee contemplate by the modifications they suggest, are the following.

1. The grammar and writing Masters will be relieved from a class of children, which distract their attention from the higher branches of education, which it is the intention to multiply and extend in those schools.

2. The grammar and writing schools will be elevated both in character and standard.

3. The number of our public schools will be reduced, the modes of education in them simplified, and a greater uniformity of system and productive power will be the necessary consequence.

4. By having male instructers for male children exclusively, it will be easy without deranging the general system of our schools to introduce, and instruct, those boys, who have passed the present legal age of admission into the primary schools, without being qualified to enter the grammar and writing schools.

5. Besides the last mentioned advantages, which would result to females, under like circumstances, of age and want of qualification, another would be the consequence of having girls taught exclusively in the primary schools by females, as it would enable needlework to be introduced among the branches taught; as is the case in these schools elsewhere.

6. The opening, which would be made for the present ushers, in the male primary schools, will, by taking away one of the objections to the introduction of this system, tend greatly to facilitate the measure.

7. But the prominent and most certain effect of the system proposed is by removing the fourth class, to give room for teaching those branches recently taught in the High School for girls; whereby greater advantages it is believed will be obtained, and those more general and immediate, and more commodiously than that single school could have afforded. A high and interesting course of education will be thus kept constantly before the eyes and within the reach of all the scholars of all the schools. To advance in which course would be an object of continual ambition, to which the child would be daily stimulated by witnessing the success of others. Its entrance on that course would not depend upon acquisitions at a particular age, and which if that age be passed without attaining, would be wholly forfeited, but would be perceptibly, within the child's reach, in every period of its school age. Indeed the effect of teaching higher branches in these schools must inevitably

disseminate a knowledge of them in a greaterror less degree among all the classes, even the lower, and such as would, perhaps, never have gained any knowledge, or idea of them, if they were taught, exclusively, in a separate school. Such a system of teaching the higher branches, in these schools, would conform strictly to the general policy of the laws of the Commonwealth relative to public education. To it, there could be no objection, on accounts of its want of such conformity; nor on account of its being exclusive and partaking of a character of favoritism. The children of the whole community would, if their parents pleased, enjoy of necessity and not by possibility, all the benefits of all the branches of education even the highest.

That girls may reap the benefits of the system, your Sub-Committee propose that they should be permitted to continue through the whole year, and that another year should be added to those they are now allowed to remain in the schools.

For the purpose of bringing these alterations before the School Committee, and with its sanction ultimately before the City Council, your Sub-Committee recommend the adoption of the following votes, which are submitted by their order,

Boston Feb. 8, 1828.

JOSIAH QUINCY, *Chairman.*

At a meeting of the School Committee on the 12th of February, 1828, the preceding Report with the votes recommended by the Sub-Committee were read, and thereupon it was ordered that the Board adjourn to Thursday, the 21st inst., and that the Report be printed for the use of the Board, and each member be furnished with a copy.

At a meeting of the School Committee on the 21st inst. the several votes recommended by the Sub-Committee, were considered, and after having been modified, and amended, were passed unanimously, in the form stated in the subjoined official certificate.

At a meeting of the School Committee, on Thursday, the 21st of February, 1828,

The preceding Report having been previously read, and having been printed and each member furnished with a copy as ordered by the Board, was now considered, and after debate it was unanimously

Voted, That, in the opinion of the School Committee, it is for the interest of the city that the mutual, or monitorial system of instruction should be introduced into two of the public grammar and writing schools.

Voted, That, for the purposes expressed in the preceding vote, the Boylston and Bowdoin School-Houses ought to be fitted up in both the rooms of the grammar and writing departments, without delay, in the most approved manner, suitable for the instructing upon that system; and that for this purpose it be recommended to the City Council to appropriate forthwith the sum of twenty-four hundred dollars, to the end that both said school-houses, fitted up, if thought advisable, for primary schools, before the first of April next.

Voted, That the Chairman of this Committee transmit the preceding votes to the City Council and request the appropriation therein specified.

Voted, That the Mayor, Messrs. Savage, Armstrong, Fowle, Barrett, Adams and Farnsworth, be a Committee with authority to communicate to the Primary School Committee, the views contained in the preceding Report; and in conjunction with that Committee to devise such modifications of the present system of those schools, as shall be deemed expedient and practicable, and lay the same before the Board for its consideration and sanction.

Voted, That the same Committee be authorized to consider the new branches to be introduced into the grammar and writing schools, and the extension of the time of females in those schools; and the mode in which the same shall be introduced, and to report as soon as practicable to this Committee.

Attest, JAMES BOWDOIN,
Secretary of School Committee.

A Sermon Before the Members of the Boston Female Asylum
J.S.J. Gardiner, A.M.
1809
Munroe, Francis & Parker: Boston

"The object of education is to qualify them for some useful station in life by which they may promote their own happiness, and be servicable to their fellow creatures. Nor can this object be attained without undeviating attention and persevering application."

"It is surely preferable for a child to be ignorant and good, than to possess all human knowledge with corrupt principles and profligate habits."

"Education should commence almost at birth."

Relationship of school training to home values; moral education.

1. Remarks on the parental role in education and the physical and moral discipline of the young.
2. Remarks on curriculum of school. Encourages female education with similar curriculum as males.
3. Importance of moral education.

SERMON

delivered

AT TRINITY CHURCH, SEPTEMBER 22nd, 1809,

BEFORE THE MEMBERS

of the

BOSTON FEMALE ASYLUM

being their ninth anniversary.

BY J. S. J. GARDINER, A. M.

Rector of Trinity Church

BOSTON,

Published by

MUNROE, FRANCIS & PARKER, NO. 4, CORNHILL.

Shakspeare Bookstore.

1809.

VOTE OF THANKS.

AT a Meeting of the Managers of the "BOSTON FEMALE ASYLUM," held on the evening of the 22d September, 1809, it was unanimously voted, That their thanks, as individuals of a sex so flattered by his opinion and indebted to his advice, and as members of an institution, which has received additional sanction from an approbation so honorary, be cordially and respectfully offered the Rev. J. S. J. Gardiner for the discourse delivered before them this day: and in the hope of more widely diffusing its impressive precepts, and of further promoting the cause of that charity in behalf of which it was written, that a copy be requested for publication.

By order,

A. L. FROTHINGHAM, Sec'ry.

....

MR. GARDINER's compliments are presented to the Managers of the "BOSTON FEMALE ASYLUM," and thanks them for the very flattering testimony of their approbation. As the sermon was written that their request, and for the benefit of the Institution, he has no further claim to it, but submits it with pleasure to their disposal; and if he has in any degree aided their benevolent intentions, and given satisfaction, he is amply compensated.

Miss A. L. FROTHINGHAM.

Boston, Sept. 25th, 1809.

SERMON

Luke i.66.

WHAT MANNER OF CHILD SHALL THIS BE?

As no subject can be more important than the education of children, so has there been no one, which has more engaged the attention, and employed the talents of able and ingenious writers. Treatise after treatise has been given to the world, at different periods, in every civilized language, from the philosophical romance of Xenophon, to the various productions of modern refinement. Yet I know not if our improvement be equal to the pains taken to effect it. If it be, why are our orators inferior in eloquence to Cicero and Demosthenes, our poets to Virgil and Homer, even many well-educated Christians surpassed in moral virtue by the sages of antiquity? The fact is unquestionable; and the cause of our moral imperfections must be sought in some defect in the elementary parts of education, in the neglect of cultivating the moral qualities of the heart and temper.

I shall endeavour then, my respected hearers, in the ensuing discourse, I. to lay down certain rules, applicable to both sexes, which, I conceive, it will be your interest and duty to observe in the education of the young; II. make some remarks on the importance of female education; and conclude, III. with such observations as may naturally arise from the subject, and are suitable to the present occasion.

I. As the foundation of every improvement, you must insist on absolute obedience. The authority of parents must be preemptory and undisputed; and if your orders are not capricious, and your conduct unsteady, you will not fail of being obeyed with cheerfulness. Never indulge a child in an improper request, nor suffer yourselves to be prevailed on by importunities and tears. Refuse dispassionately, but with firmness; and when it finds, that its complaints are not heeded, it will soon cease to complain. Inform the child, why the request is improper; and by undeviating perseverance in this salutary discipline, it will soon have no will in opposition to yours, but submit with please to whatever you direct. How different from this is the conduct of silly and injudicious parents, who indulge every peevish humour in their children; instead of restraining, cherish every vicious passion, and train them up to ruin, not to say to the pillory, and the gallows. Persons, otherwise of excellent sense, are often guilty in this point, and lay up for themselves a fund of future misery and repentance, for the sake of gratifying immediate feelings. If a child, thus humoured, should chance to turn out well, it may be considered as next to a miracle; for as to all the profligate young persons, whom I have either known or heard of, the origin of their vices may be traced to the criminal indulgence of their parents.

You then, who are parents, or guardians of the young, dare not to be guilty of this cruel kindness. Consider the high responsibility, in which you stand. Those entrusted to your care are sacred deposits. You, in a great measure, will be answerable for their future characters. [Teach them then betimes the wholesome lesson of obedience and self-denial. Ask yourselves the question in the text, what manner of child shall this be? And such as you would wish, it will be, if you exert yourselves as you ought. But heavy will be your condemnation, and severe your punishment, if you neglect the sacred charge.]

Having established indisputable obedience to your authority, proceed to instil into your children a love of employment and application. Whatever may be the object of their pursuit, let them give it their undivided attention. [The object of education is to qualify them for some useful station in life, by which they may promote their own happiness, and be serviceable to their fellow-creatures. Nor can this object be attained without undeviating attention, and persevering application.]

However great may be their natural capacity, it still requires the fostering hand of cultivation; as the richest soil, if neglected, will prove fertile only in weeds. No human science can be attained without long and laborious study. No mechanical art can be mastered without repeated practice, and unremitted application. And can you expect, that your children will be distinguished by correct principles and moral habits, unless they are thus early and assiduously disciplined? Though virtuous dispositions may be innate, virtuous habits are the offspring of education; and persevering employment and attention are the foundation of whatever is either useful or ornamental in the human character.

Suffer not therefore, through false tenderness and criminal indulgence, your children to be idle. You cannot do them a more essential injury. If you wish, as unquestionably you do most ardently, to promote their happiness, keep them constantly employed, alternately, in salutary amusements, and useful studies. Habits of industry are attended by cheerfulness and good-humour, whilst languor and peevishness are the inseparable attendants on idleness. As the body is debilitated, when deprived of necessary exercise, so the mind, when unemployed, will grow dissipated and weak. It will be incapable of useful exertion, it will be unfit for honourable enterprize. The most promising genius without application will be an honour neither to his friends, his country, nor himself. He will disgrace his powers by mischievous excentricities, or impair them by intoxication and debauchery. The bird-lime of indolence will fix him to the earth, from which otherwise he might have sprung on vigorous wing, and astonished the world by the length and rapidity of his flight.

[Habits of industry and application, being secure, the morals of children are the next objects of parental solicitude. You should teach them, as soon as they are able to learn, the difference between right and wrong, good and evil, truth and falsehood. The human mind cannot too early be impressed with these important distinctions, or too earnestly exhorted to love the one and abhor the other. If just sentiments, in this respect, are not forcibly inculcated and radically fixed in youthful breasts, many errors may arise, which will bias their future conduct, and affect the happiness of their lives. The passions, unrestrained by parental authority, and unguided by parental judgment, will, hereafter, hurry their unhappy victims, with resistless impetuosity, into every irregularity and vice.]
We cannot otherwise account for the profligacy of many persons, whose understandings are highly cultivated. In such men every criminal indulgence is in direct opposition to their better knowledge and conviction. But their passions, by unrestrained gratification in early life, have obtained a fatal mastery over their virtue; and they afford melancholy instances of the criminal neglect, or the no less criminal indulgence of their injudicious parents.

Inculcate on your children an abhorrence of falsehood, and a sacred regard to truth. Endeavour to gain their confidence, and to convince them that it is their interest to conceal nothing from you, who are their best

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friends. It has been observed, that children have a natural love for truth. But I have not from experience found the observation correct. Very *young* children, at least, will seldom hesitate to utter a falsehood for the gratification of their appetite, and will readily deny their having dined or supped, if by the denial they have reason to expect its farther indulgence. Every propensity of this nature must be instantly checked; and if parents reflected how much the character of their children depended on *them*, and how much they have to answer for, they would spare no pains in their domestick education, and in the moral culture of the heart. It is surely preferable for a child to be ignorant and good, than to possess all human knowledge with corrupt principles and profligate habits. It is to be feared, that in this respect parents are too often guilty of neglect. Though when children are old enough to receive instruction, no expense or pains may be spared in their education, yet, in their earlier years, they are committed to the care of domesticks, commonly ignorant and vulgar, and somtimes vicious. Here then, before you are aware of the danger, the seeds of vice may be sown. A habit of lying and dissimulation may be contracted. Superstitious fears may be engendered, and so strongly rooted in the infant breast, that even the powerful hand of enlightened reason may afterwards be unable to eradicate them.

This, my respected hearers, is a most important consideration, and demands your utmost vigilance. Suffer your children, then, to converse as little as possible with

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servants, and with none whose morals are even suspected. Education should commence almost at the birth. Every petulant humour should be suppressed, every improper gratification refused. Prevent the disease, which may baffle your skill to cure. Neglect not the sacred duty imposed on you. Let no natural indolence, no frivolous engagements prevent its just discharge. Sacrifice not the useful to the ornamental, the cultivation of the heart to the less important cultivation of the person and address. ' A child left to himself (says Solomon) bringeth to shame. Train up a child in the way he should go, and when he is old, he will not depart from it.'

Having implanted sound principles in your children, endeavour to inspire them with a happy temper. 'A merry heart,' says the wise man, 'is a continual feast.' Let them see, as far as possible, only agreeable objects, and conceal from them those of a contrary nature. Agreeable impressions may be made at a very early period that are naturally productive of cheerfulness, which is generally attended both by health and happiness. '*Almost every object,' says a periodical writer, 'that attracts our notice, has its bright and its dark side. He that habituates himself to look at the dark side, will sour his disposition, and consequently impair his happiness; while he, who constantly beholds the bright side, insensibly meliorates his temper, and in consequence of it, improves his own happiness, and the happiness of all about him.'

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*The World, No. 126.

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Some are blessed by nature with a mild and amiable disposition, whilst others are born with violent passions which require the strong hand of authority to restrain them. But as the most stubborn soil may be subdued by labour, so may the most unhappy temper be improved by care and assiduity. Check, then every appearance of ill temper in your children. Point out to them the fatal consequences of yielding to their passions. Convince them, that it will render them uncomfortable to themselves, odious to others, objects of punishment to Almighty God. If remonstrance fail of its desired effect, if it be received with obstinacy and surliness, chastisement then becomes necessary, and the offending Adam must be whipped out of them. 'He that spareth the rod,' says Solomon, 'hateth his son; but he that loveth him, chasteneth him betimes.' 'To obey,' says Samuel, ' is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.'

I am fully sensible, that this doctrine is not popular. But when was truth ever popular? Where exhortation and advice are disregarded, what remedy have you but chastisement? The parent, who refuses to apply it, when thus indispensably necessary, voluntarily promotes the ruin of his own child. All objections to it are ridiculous and futile, though they make a conspicuous figure in that silly and atrocious philosophy invented by knaves to play on the credulity of fools, and to which

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the world at present is indebted for more than half the evils it experiences.

Above all, endeavour to impress on the minds of your children the obligations of religion, a duty too often either entirely neglected, or injudiciously performed. Teach them, that all things depend on Almighty God, the supreme Creator and Governour of the world; that he knows all their thoughts, and sees all their actions, that they must pray to him for what they want, and thank him for what they have received, that he is pleased with them when they act well, and displeased with them when they are guilty of an improper action. When they are able to comprehend it, explain to them the doctrine of the Gospel. Set before them the amiable and compassionate Saviour, and the unparalleled benevolence of his religion, which, when they understand, they will not fail to reverence and obey. Endeavour to inspire them with love and hope and joy, which christianity, truly understood, must infallibly produce. Carefully avoid alarming the infant mind with false and pernicious terrors on this important subject. The spring of life is the season of gaiety and frolick, and is immediately disgusted with whatever wears a threatening and gloomy aspect. Children are easily taught to feel the duty of loving the Lord their God with all their heart, and their neighbour as themselves, but knotty points of divinity are wholly unintelligible to them, and would be useless *were* they intelligible. *'I at this moment look back with infinite pleasure,' says a

*Miss Hamilton on Education, Lett. vi. Vol. I.

sensible female writer, 'to the delightful period, when, with the simplicity of infant innocence, I poured out my little soul in grateful thanks to the Almighty for the happiness enjoyed at a dancing-school ball. Nor am I certain, that all the catechisms and all the hymns, with which my poor memory was loaded, produced half the benefit to my mind, as that which flowed from this powerful association of felicity with its divine source.

'I confess it is much easier, and perhaps more gratifying to our vanity, as well as to our indolence, to make children get long prayers and catechisms by heart, than thus by gentle and imperceptible degrees to impress them with feelings of gratitude and affection for their heavenly father. But whoever would succeed in the great work of education, must begin by conquering vanity and indolence in themselves, for these are the great, the perpetually occurring obstacles to success.'

I proceed II. to make some remarks on the importance of female education.

It has been observed, I believe the observation is correct, that women read more than men; and yet there is certainly no comparison between their intellectual powers. In elegance of conversation, quickness of apprehension, and brilliance of imagination, they frequently excel those of the other sex, as they are commonly inferiour to them in strength of judgment and faculty of reasoning. Whence does this happen? Is there any natural inferiority? Is there any sex in the soul? There are too many instances of female ability on record to authorise such a conclusion. [The difference of talent in the two sexes, then, must arise from the difference of their education. Boys are sent early and remain long at school, where a deep and broad foundation of intellectual vigour is laid in the study of the dead languages. The intimate knowledge of grammar thus acquired, the unremitted exercise of memory and judgment in tracingg words through their various inflexions, and in ascertaining their precise meaning, afford a constant exercise of the intellectual powers, and produce a discipline of mind, the advantages of which are solid and permanent even though the languages should be forgotten. Girls, on the other hand, of the same age, are employed in the mere manual exercise of sprigging muslin, painting flowers, and fingering a musical instrument; employments comparatively frivolous, and little connected with intellectual improvement. If to these trifling attainments, they can dance gracefully and prattle French, they are deemed by their injudicious friends all-accomplished, and are the envy and admiration of their companions.]

But what qualifications are these for forming the instructive and entertaining companion, the discreet wife and prudent mother? With heads thus unfurnished, and with accomplishments, which tend only to nourish vanity and self-conceit, can they discharge with fidelity the important duties to which they may be called? If they should at length turn their attention to books, from the want of previous discipline they will be able

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neither to select nor relish the best authors, but will waste their time on the sentimental trash of modern novelists and letter-writers, from whom they can gain no solid instruction or lasting improvement. For those, says the great epick poet, who read

> Incessantly, and to their reading bring not
> A spirit and a judgment equal or superiour,
> Uncertain and unsettled still remain,
> Deep versed in books and shallow in themselves,
> Crude or intoxicate, collecting toys,
> And trifles for choice matter, worth a spunge;
> As children gathering pebbles on the shore.

Of all women, I have generally observed that your great readers are the most insufferable, who repeat whole passages of prose and poetry, in season and out season, and who, instead of obtaining the admiration they aim at, disgust all who hear them with their vanity and impertinence. Nor are those ladies who have received what is called a genteel education, most admired by sensible and judicious men. The modest female, who shuns rather than courts observation, who is destitute of every fashionable accomplishment, if she has affable manners, good principles, good humour, and good sense, will be sure of securing *their* suffrages. There must then be something wrong in the present system of female education. It is far too superficial. It is almost exclusively directed to the improvement of the person and address. I should wish for something more substantial. I should wish them educated, not merely to

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flutter in a ball-room, not merely to display the graces of a beautiful animal without intellect, but as beings, who are to be wives, and mothers, the first and most important guardians and instructors of the rising generation, as beings endued with reason, and designed for immortality. Only lay a solid foundation, and you may raise on it a superstructure as airy and fantastical as you please. You may then permit them to cultivate every elegant art, and to gain every accomplishment becoming their age and sex; in the language of the philosophical and descriptive poet,

> To teach the lute to languish; with smooth step,
> Disclosing motion in its every charm,
> To swim along and swell the mazy dance;
> To train the foliage o'er the snowy lawn;
> To guide the pencil, turn the tuneful page;
> To lend new flavour to the fruitful year,
> And heighten nature's dainties, in their race
> To rear their graces into second life;
> To give society its highest taste;
> Well-ordered home, man's best delight, to make;
> And by submissive wisdom, modest skill,
> With every gentle care-eluding art,
> To raise the virtues, animate the bliss,
> And sweeten all the toils of human life.

But most of the accomplishments here enumerated are but showy and superficial; and however amiable they may render the young lady, tend but little to form
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the respectable matron. Solid sense and judgment are indispensably necessary for this purpose, without which no woman can properly regulate her family, or bring up her children.

Let then the female child, as soon as she can read, be taught grammar, not superficially, but thoroughly; and, for this purpose, I should prefer the latin grammar; and I would continue her studies unremittingly in this language, till she was perfect mistress of construing and parsing. As this is the surest, so I verily believe it is the shortest road to the knowledge of universal grammar, and to the attainment of every modern language. I would also have her instructed in arithmetick and the elementary parts of the mathematicks. The powers of the mind would be strengthened by the exercise, and the equality of female capacity might be no longer a problem.

As women are not to command the applause of listening senates, to plead causes, or to conduct armies, the sciences connected with these professions are not the proper objects of female pursuit. But every classical author in their own and the French language is deserving of their attention, provided their circumstances justify such an application of time.

My sisters, be assured that the bad education of women is more mischievous than that of men. Our earlier years, when lasting impressions are made, are intrusted to the care of your sex, and the vices of the men may be traced to the errors and imperfections of the mother or the nurse. Your influence has been acknowledged at all times, and the character of every age must take its complexion from you. As wives, you are the arbiters of our prosperity and happiness. You may ruin us by your extravagance, or enrich us by your economy. You may charm us by your affability, or render us miserable by your ill humour. As mothers, your charge is still more important. To you is intrusted the care of rational beings at the most critical period of their lives. Yours is the task

——————to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.

By you must be laid the foundation of all that is great, and good, and amiable in the human character. These are your important privileges—these your sacred duties. Consider then the importance of attaining knowledge—consider the deplorable consequences of ignorance in your sex—a sex which must ever have a most powerful influence on society, as wives, as mistresses of families, and as mothers.

Nor are the advantages of *good temper* in your sex, less indispensable, 'It is better to dwell in the wilderness, says Solomon, than with a contentious and an angry woman.' That the bosom, designed for 'the mansion of peace,' should swell with resentment, that the eye formed to kindle the gentle flame of love, or dissolve in pity, should sparkle with fury, this, this is to frustrate the design of the Creator, and to mar the fairest of his works. Hear the lines of the consummate moral poet:

O blest with temper, whose unclouded ray
Can make to-morrow cheerful as to-day.
She who can love a sister's charms, or hear
Sighs for a daughter with unwounded ear;
She who ne'er answers till a husband cools,
Or, if she rules him, never shows the rules,
Charms by accepting, by submitting sways,
Yet has her humour most, when she obeys!

Be assured, my sisters, there is no living creature more detestable than an ill-natured woman. All, who regard their own happiness, will fly from her, as from plague, pestilence, and famine. The ornament of a meek and quiet spirit is the greatest ornament of your sex, and when added to affability, good humour, and cheerfulness, will often make even a plain woman more charming than the most beautiful.

I come now III. to conclude with such observations, as may naturally arise from the subject, and are suitable to the present occasion.

Though men equally pious and able, have differed as to the meaning of many doctrines of Christianity, there is but one opinion respecting the necessity of discharging its duties. Of these duties charity is the most important. 'Now abide faith, hope, and charity, these three; but the greatest of these is charity.' 'The greatest,' says Bishop Horne, 'as it is a virtue subsisting in the divine mind (where faith and hope can have no place) and thence derived to man--the greatest, as it is the end and crown of the other two--the greatest, as it is immediately connected with happiness, since we cannot do any good to others, without doing more to ourselves even in our present feelings--and the greatest, as charity will remain when faith shall be lost in sight, and hope in enjoyment.'

That the practice of this virtue will promote your eternal salvation, you have the authority of your Saviour to conclude. In his interesting account of the proceedings on the great day of final retribution, he represents a charitable and humane disposition as the best plea that can be urged in our favour, and a cruel and uncharitable temper as the principal cause of our condemnation.

'When the son of man (he says) shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all nations. And he shall separate them from one another, the righteous on his right hand, and the wicked on his left. Then shall the king say unto them on his right hand, come ye blessed children of my father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Inasmuch as ye have done it unto one of the least of these, my brethren, ye

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have done it unto me. Then shall he say also unto them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. For inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.' Such, my sisters, is the declaration of him who cannot deceive; and whilst you continue employed in doing your master's will, in spite of contending polemicks, as to the terms of salvation, you cannot fail of securing your own. 'A cup of cold water only, given to one of these little ones in the name of a disciple, shall in no wise lose its reward.'

But you, generous benefactress, have given more. You have given your time, your money, and your care. It is by your bounty that these children are clothed, fed, and instructed, saved from vice and misery in this world, and enabled to secure everlasting happiness in the next.

An institution of this nature demands the applause of man, and ensures the approbation of heaven.

It is an institution advantageous to your country, by diminishing the publick stock of idleness and vice, and increasing the number of the industrious and moral.

It is an institution advantageous to the town, by bringing up soberly and religiously, those, who might otherwise be tempted by poverty and neglect to follow vicious courses.

It is an institution advantageous to families, by supplying them with domesticks 'brought up in the nurture and admonition of the Lord,' of good principles, of obedient dispositions, and of industrious habits.

Continue then, my respected hearers, zealously to support what you have so liberally founded. Emulate the accomplished female, as described by the wisest of men, and more particularly that part of her character which he thus portrays, 'She stretches out her hand to the poor; she reacheth forth her hand to the needy.'

An Address from an Instructor to His Scholars
Samuel Pettis
1804
John Syrne

"The pains they have taken to enlarge our understandings, subdue our passions and to qualify our minds to pursue a virtuous course of conduct, without falling into the many snares and temptations with which we are liable to be assaulted. Let us recollect the many opportunities they have generally afforded us to improve in every thing, that is good, useful, and virtuous and their care in providing us with teachers, capable of improving our minds in religion and science."

[illegible]

Aims of public education and curriculum.

1. General remarks on education. Includes:
Aims of education
Religious education
Curriculum.

An
ADDRESS,
from an
INSTRUCTOR
to his
SCHOLARS;

pronounced at
WOODSTOCK, *April* 14, 1804.

By SAMUEL PETTIS.

"Let children have a good education given them in the younger parts of life, and this is the most likely way to establish them in virtue and piety in their elder years."

DR. WATTS.

Windham: Printed by John Byrne, 1804.

PUBLISHED BY DESIRE.

ADDRESS.

My young friends,

PERHAPS there is not a more disagreeable circumstance attending social happiness, than the certainty, that a day of separation will sooner or later take place. Yet the precarious situation of mortal beings, who mutually share in the evils consequent to human frailty, promises little more to our expectations than a continual succession of change.

Inured to regular changes we behold them with pleasure, or meet them with indifference. We bid a cheerful welcome to the morning fun, and acquiesce with pleasure, in the thought, that darkness should pervade the atmosphere at evening. We meet stern winter with composure, hail the vernal spring, bask with pleasure in summer's heats, and rejoice at the return of bounteous autumn.

We likewise, not unfrequently find ourselves participating in changes indidental and irregular, which affect us differently, according to the manner in which they may happen. If we are affected with the frowns of fortune, we are apt to repine; if with the smiles of prosperity, our hearts, perhaps too often, exult in momentary excesses, leaving room for a greater change whenever misfortune may reverse the scene. We rejoice in social happiness, but mourn a separation. We are happy in leaving the farm, the work-shop, the softer sex and their domestic employments, socially to undermine the laudable purpose of mental impoverishment; but no sooner do we hear the separating command, than we feel our ambition checked, our felicity interrupted, and often reluctantly tread back to our necessary, and equally honorable employments.

The above observations bring to mind our first interview, and conduct us through many intervening moments, to the time we now participate. They likewise bring to mind the precarious situation of every thing temporary, the importance of properly improving every opportunity for advancing our happiness, and show that a gentle moderation, in prosperity and adversity, will tend to ameliorate our situation here, and facilitate our journey through the various changes incident to life.

Having laboured for a considerable time in your education, received a compensation equal to my services, augmented by a laudable ambition in you, and finding myself unhappily arrived at a parting moment; I cannot feel my duty discharged otherwise, than by offering you a few hints by way of advice.

The first article, upon which I would open my mind to you, is upon that, significantly termed, the one thing needful: being in itself sufficiently beautiful to allure you to seek it at the fountain from whence it flows, were it not for the wretchedness of human nature, which admonishes me, that a few words upon this important subject at this time may be seasonable and proper.

It is upon God, that we are dependant for every blessing; it is from this great source, that we derive life, breath, and every enjoyment; and it is owing to his beneficent hand, that we live in a country, where every material necessary to perfect thehhappiness of man, is profusely scattered in our way. We enjoy "the benign religion of the Prince of Peace" unmolested by tyranny and oppression; "we enjoy a climate temperate, salubrious, and healthful, and as much liberty and independence as is consistent withtthe nature of man."

Let us compare this with the situation of some other nations, who are situated in, and subject to all the malignant disorders and

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inconveniences of the burning zone; or freezing beyond the influence of the grand huminary of day on whom, "the star of Bethlehem" never shone, and whose fairest prospects are poverty, wretchedness and slavery.

In drawing a contrast like this, shall we not delight to make mention of all his wondrous works, while our hearts, if not adamantine, cannot but feel a desire to bless his holy name, and are ready to acknowledge it the greatest ingratitude not to render him our thankful and constant services, for his goodness to us, and for those distinguished favors, which we are permitted through his beneficent hand to enjoy. I cannot conclude this paragraph, without calling upon you to seek the Lord in the days of your youth, before the stroke of death, to which, you are every moment liable, shall deprive you of that invaluable privilege. Follow, I beseech you, with suitable humility the glorious examples and heavenly precepts of the divine Philanthropist of Nazareth; which, when all the vanities of this life shall disappear like an empty vision, will be the only comfort to make your passage through the floods of death, free from the most unhappy consequences. I conclude this article, by wishing that we may all, thro' a glorious Mediator, when the last trump shall sound, be found of our God in peace.

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Should I next proceed to mention the duty to our parents, I believe you cannot otherwise, than consider it necessary inculcation; "for certainly next to our Creator, our parents demand our greatest respect and veneration." To neglect or despise their counsels, discovers the baseness of a depraved mind, in atrocious and truly detestable colours. To slight or be indifferent as to their happiness, is the most ungenerous ingratitude; but to render their lives unhappy by a vicious, irregular, licentious course of conduct, is still more abusive, and barbarously wicked.

Let us recollect for a moment the pains they have taken to enlarge our understandings, subdue our passions, and to qualify our minds to pursue a virtuous course of conduct, without falling into the many snares and temptations, with which we are liable to be assaulted. Let us recollect the many opportunities they have generally afforded us to improve in every thing, that is good, useful, and virtuous, and their care in providing us with teachers, capable of improving our minds in religion, and science.

In receiving kindnesses like these, our hearts, if not dead to sense of feeling, must dilate in grateful respect to those generous protectors of our infant days—while we feel a resolution, strictly to obey the divine command which enjoins those duties, we owe them by the ties of nature, humbly looking to heaven, for the blessing thereto annexed. In fine, may we all be so happy, as to inherit the virtues of our parents, that whenever they shall quit the stage, we may fill their places with dignity, prove ourselves worthy of our birthright, and ornamental blessings to society.

Fraternal and sisterly love appears next to demand our attention, and may be treated with propriety as a subject of importance. For what can bear a nearer resemblance to celestial bliss than a family of brothers and sisters, united in the grand object of promoting each other's happiness, and carefully exercising,every faculty to cultivate harmony and love?

Who can behold a sight like this, but with pleasure, when they consider, that it does not generally stop within the family circle, but extends its happy influence to society? Where each member ought to consider himself connected with the others by every fraternal tie.

On the other hand, every thing contrary to fraternal and sisterly love, tends to envy, jealousy and discord, which too often produce the most unhappy effects. If we consider the justness of the foregoing remarks,

shall we not all of us, but more especially those, who are connected by the ties of consanguinity, unite in cultivating a virtue, which would inevitably produce the most happy consequences?

I would now open my mind to you, upon education, which has been the subject of several recent addresses. Viewing a good education of high importance, I cannot forbear adding a few words, to impress its value on your minds by endeavouring to make it appear, what it really is, when rightly improved, a great and invaluable blessing.

As I have given you instruction upon several branches, I believe it will be proper at this time and under this article to make a regular division, in order to prove, that they respectively afford ample reward for the time and trouble spent in their acquisition.

In the first place, Reading is an art of such universally acknowledged importance, that, I shall readily suppose, very little need to be said in the recommendation of that, without which, you must be entirely ignorant as to literary knowledge, and useless members of society. It is by the help of this art, we are enabled to review the past ages of the world, and reflect on its various changes; and by the means of this, youth can in a measure, acquire the wisdom of age.

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It likewise affords us the satisfaction of searching the divine volume for ourselves, which enables us from our own observation to become acquainted with our several duties to God and our fellow men.

Writing is a very useful and necessary art; by the help of which we are enabled to communicate our thoughts without the assistance of verbal sounds, "to understand without the aid of hearing," and to continue an acquaintance, even, when it is impossible to have verbal interviews. It is likewise very necessary for every person in managing those affairs, which naturally arise in domestic life, and in almost all social occurrences. This art calls aloud for its assistants, spelling, and grammar; the former, that is may appear decent and intelligible, the latter, that it may be founded in propriety, and communicative of those ideas, we would wish to express.

Arithmetic is a very useful science in making computations of every kind.

Geography, or a knowledge of the globe, which we inhabit, is beautiful, agreeable, and extensively useful to all persons, who may wish to extend their knowledge beyond the circle of common domestic affairs.

Astronomy, which we find connected

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with Geography, is a sublime and useful science; it is well calculated to exercise the mind upon the greatness of the Almighty's power, in creating and moving the heavenly bodies, and is well adapted to humble the proud heart of man.

The art of Speaking is necessary, that we may be able to correct bad gesturing habits, and that we may communicate our ideas with gracefulness, and dignity.

I trust, that what I have said upon the above branches, is sufficient to excite you to endeavour rather to improve as you have opportunity, than by an indifferent, neglect to lose what you have already acquired.

Exercising by questions upon those branches you have studied, as practised by me the season past, may be easily carried into the several families to which you belong, by your exercising each other. This may be made serviceable to you on several accounts; it will be useful to keep fresh in your mind, what you have already acquired, to keep your learning good, and will enable you to communicate to others, what you know yourselves, and to answer trifling questions which naturally arise upon literary subjects.

The destructive consequences which

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idleness naturally produces in the world of mankind, may perhaps justify me in making a few observations on the proper employment of time. Seneca says, that "our lives are either spent in doing nothing at all, in doing nothing to the purpose, or else in doing nothing that we ought to do." Although an imputation like this may at first appear severe, yet, I fear if we were to take an impartial view of our lives, we should have too much reason to acknowledge the justness of the author's censure. Lest it should be applicable to us, let us endeavor to improve the few remaining hours allotted to our trust in such a manner, that we may be able and willing to give an account unto God, having added to the measure of our talents to that degree, that we may receive the reward of, well done good and faithful, and enter into the blessings of immortality. Let none of us plead the want of ability, remembering, that laudable "ambition and industry overcome the greatest obstacles;" and may each of us endeavor to gain the mastery in all matters of excellence and virtue, knowing that a contentment in mediocrity indicates both indolence and imbecility. In the employment of your time, I would recommend a strict regard to method, while I would warn you to shun the evils of procrastination. If we improve our time properly, we shall always find a portion to spend in the more imme-

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diate service of our Maker, and another for the improvement of our minds; and for the benefit of others; and thus we shall find none to spend, in vice or unnecessary recreations.

I likewise feel anxious, that you should strictly regard truth and sincerity. Truth is a virtue, which when adhered to and practised, produces the most happy effects; but when revolted from, the most pernicious consequences. Without truth there can be no safe society between man and man.—Falshood is a bane to social happiness; it prevents all the agreeable consequences of verbal intercourse.

I will now conclude my catalogue of distinct articles, by urging on your mind, the importance of contentment. After all your improvements if you still indulge a discontented disposition, you will be truly miserable. You will be unhappy in yourselves, and disagreeable to all, with whom you may be connected. Therefore let us banish discontent, while we would be as happy as possible ourselves, and a blessing to society.

My Young Friends,

As you have now entered upon the tempestuous sea of life, and will probably have to encounter many storms of danger and

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disappointment, let me beseech you to exercise due caution in shunning the horrible rocks of vice, and the numerous shoals and quicksands of pleasure and temptation.—Take religion for your compass and director, truth for your pilot, love and contentment for your companions; aim at the greatest glory of your heavenly Father, and you may with propriety look for the haven of perfect happiness in the world to come.

We have now arrived at the parting point; believe me, it is of those, endeared by every tie of the most sincere friendship, that I now take my leave, perhaps never more to behold. The very thought is painful to my heart, but providence commands, and we obey, At this moment, it would be ungrateful in me, not to tender a thankful acknowledgment, for the many favors, I have received fromyyou, and for that docility, which has ever happily facilitated my labors.

I request of you to overlook whatever errors I may have committed. I shall only add, that I have a permanent desire for your future prosperity and happiness, and if providence should determine, that I never behold you more, this side the eternal world, I wish you well through the various vicissitudes of this mortal life, and a blessed immortality, when time shall be no more.—FAREWELL.

An Address Delivered Before the Charleston Infant School Society
Thomas H. Taylor
1831
J.S. Burges: Charleston

"But by Education we understand something more than a skill in letters, or the accumulation of knowledge. It is the formation of character and the training of mankind to virtue and happiness. To give force and elevation to the mind to quicken and unfold its powers, to enrich it with the wisdom of past ages, to inspire it with self-reverence and a dread of nothing so much as its own degradation, to fill it with just and ennobling views of God, and duty and immortality - this is Education."

Objectives of education are discussed and plea for primary education is made.

1. Definites aims -- ends -- of education.
2. Impassioned plea for primary education at an early age.
3. Role of moral education in human development is explained.

ADDRESS,

delivered before

THE CHARLESTON INFANT SCHOOL SOCIETY,

In St. Michael's Church, Charleston,

on the evening of the 30th October

And in the Circular Church,

on the evening of the 13th November, 1831.

BY THOMAS HOUSE TAYLOR,
Rector of St. John's Parish, Colleton.

PUBLISHED BY REQUEST OF THE SOCIETY.

CHARLESTON:
Printed by J. S. Burges.
1831.

ADDRESS.

The interests of Education are the highest interests of Man. But by *Education* we understand something more than a skill in letters, or the accumulation of knowledge. It is the formation of character, and the training of mankind to virtue and happiness. To give force and elevation to the mind, to quicken and unfold its powers, to enrich it with the wisdom of past ages, to inspire it with self-reverence, and a dread of nothing so much as its own degradation, to fill it with just and ennobling views of God, and duty, and immortality—this is Education. And the fruits of Education thus defined, may be observed in the various forms of power, with which it every where arms us. It is through this, that mind obtains its empire over physical strength, subdues the universe, and renders its mightiest elements subservient to its will. By this magic energy it disarms the lightning—traverses the ocean with as much security as a common highway—overcomes the strength of the everlasting hills—contends with the winds in the celerity, with which it communicates knowledge—makes the wilderness to bud and blossom as the garden of the Lord, and employs fire, and cold, and vapor, to multiply new and enduring monuments of its skill.

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But there is another form of intellectual power conferred by Education, which is even more fascinating than this:—we allude to the influence, which it enables mind to exert over mind—the simple, spiritual influence, through which a solitary enlightened understanding becomes a well-spring of light and knowledge unto millions—makes itself felt by a world—impresses its thoughts and sympathies upon distant generations—calls into action hidden powers and resources—communicates fresh impulses to society—awakens men to a new consciousness of their rights and proper destiny, stimulates them to an undying perseverance in high and holy purposes, and succeeds in identifying itself with the illumination and freedom, the purity and happiness of the species, throughout all ages.

We have yet, however, to refer to the most precious of all the results of Education—and this is the power, which it gives us over *ourselves*,—the capacity to understand and regulate the nature, which God has given us—to restrain its savage passions, and to perceive and direct its celestial energies. It is through this power, that we submit to law, respect right, rise superior to pleasure or pain, withstand temptation, sustain sorrow, defy danger, and cling with unfaltering confidence to truth and duty. It is through this power, that the whispers of conscience are rendered more audible, than the shouts of a multitude in the way of evil, and its still small voice is always more impressive, than the noise of many thunders, which would terrify and drive it from rectitude. It is through this, that the soul can be turned in upon itself—made to realize its origin and its glorious destiny, and then before its ap-

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palling sense of accountability, to humble its barriers of pride, and to bring itself to a calm and solemn survey of the whole field of its responsibility. Now, in this world of sense and suffering, amid all its gross allurements and bewildering influences, how inestimable is the power, by which we can raise our minds to an invisible Deity, recognize our relation to him, make him the supreme object of affection and reverence, and his will the rule of duty and highest law of the soul. We repeat then that virtuous self-discipline, a capacity to war victoriously with the foes in our own bosoms, to emanicpate the soul from the tyranny of the passions, and to enrich it with a just and sufficient knowledge of God, is the first and highest end of Education.

In comparison with the past, it is usual to denominate the present an enlightened age. And there can be no doubt, that it is remarkable for great and obvious improvements in the facilities for communicating knowledge, and for the great mass of moral and physical truth, which is actually diffused among all the ranks of society. Institutions for the education of the poor have been multiplied, beyond all former precedent; and yet these provisions have no where been equal to the necessity which called for them; and it requires a constant and earnest exertion to prevent the perpetually increasing wants of society, from creating the most lamentable deficiency.

In the kingdom of France, it is but a few years since, that the startling fact was officially announced, after a cautious investigation, that there was but a proportion of *one* in every *thirty-five* of the whole population, that received any sort of education! And in Great Britain and Ireland, it was satisfactorily ascertained, and so reported to Parliament, that there was an aggregate of three thousand five hundred parishes, which were without the vestige of a school! "having no more means of education, than were to be found in a country of Hottentots." And here the singular fact may be noticed, that Middlesex, the great Metropolitan county of England, embracing the city of London, with its million of inhabitants and its princely charities and from which we might have supposed, that light would have been as naturally dispensed as from the sun, was yet found to be, in the ratio of three to one, worse educated than all the rest of the kingdom! and was fairly pronounced to be, beyond all dispute, the worst educated part of Christendom.

If it be true, that in some parts of our own widely extended country, useful learning is diffused among the people, with a most admirable equality, there can be as little question, that there are other portions, in which the room for improvement in this particular, is at this moment, at least as ample, as in any other part of the civilized world. The spirit of enterprize is however already abroad in this walk of benevolence. Here and every where, the most strenuous efforts are making, to remove the obstacles in the way of general education. The days of ignorance, superstition and tyranny are fast passing away.—Science and moral truth have left solitude and narrow cells, to take up their abode with the multitude; and philanthropy rejoices in the conscious possession of a growing power to disseminate intelligence and virtue, freedom and happiness, which shall be without limit and without end.

If there be any point, upon which the people of this country should agree to regard with indulgence a liberal construction of constitutional power, in a fair application of the national resources, it ought to be upon the subject of Education. Who does not feel that this nation's mind is of more value than its dark and howling forests? Nor are we either so much the slaves of wealth, or as yet so dazzled, and bewildered, and unfitted for practical life by the coruscations of genius, as to quarrel with our rulers, if they should by any means barter gold for intellect.

And here I should be doing great injustice to my own convictions, did I fail to draw your attention to the institution of *Sunday Schools*, as constituting a most efficient auxiliary, in the great cause of human improvement. They are especially designed for the communication of *Christian instruction*, and are thus calculated to supply a most extraordinary imperfection in most of the present systems of public Education. That the children of Christian parents, in a Christian community, should be carelessly or purposely left without any provision for their initiation into the simplest elements of religious knowledge, is surely a state of things, which no reflecting mind can contemplate without solicitude. To say that this species of training must be left to domestic discretion and vigilance, is in many instances, to say that children must be left to pick up their religion amid ignorance and depravity—that they must be content to receive such spiritual training, as can be expected from those, with whom we know that there is neither virtue nor watchfulness.

But we think, that it should confirm and strengthen our trust in God, and renew our confidence in the permanence and final triumph of his religion, to observe how perpetually and silently, the schemes of the artful and the delinquencies of the thoughtless are provided for, and overruled to the production of the most imposing and glorious results.

We feel that the communication of moral and religious truth to the young, and especially to the children of the poor, is among the most essential and serious of the responsibilities, with which we are charged. The institution of Sunday Schools is a delightful provision for effecting something in this way,—perhaps it is the very best provision, which the present state of society will admit of; and we rely with strong confidence on its ultimately producing a mighty renovation in the moral aspect of the world. But still, it is not to be denied, that there is at present an apathy prevailing on the subject of Christian education, even among the most enlightened classes around us, which to every mind of religious sensiblity and reflection, is frightful. It may be well to say, that amid the conflicting views of Christian sects it would be vain to hope for any such provision for religious instruction in a public system of Education, as would be satisfactory to all parties, and that therefore the attempt has been wisely abandoned. But is not this a Christian country? Are not its laws and manners founded upon a tacit confession of the Christian faith? Are not our people earnestly and zealously engaged in adorning the land, with the munificent fruits of Christian liberality? And is it not then reasonable and right to expect, that no institution drawing its sustenance from the common treasury, should exert an influence, revolting to the moral sense or hostile to the general views and correct feelings of this community? And that those, to whom are committed the high

and sacred trust of forming the opinions of the young, should be men, whose *characters* would afford a sufficient guarantee, that from them at least, the interests of religion should sustain neither outrage nor injury.

Let it now be inquired whether any sufficient watchfulness is exerted or reasonable solicitude indulged upon these points. I appeal to the guardians of the public interest and safety, by all the solemnities under which power is exercised, to say, whether in the appointment of instructers of youth, any respect has been observed, or even thought of, for the parental anxiety, the Christian principles, and eternal hopes of a Christian people? I appeal to the parents of youth, with a perfect consciousness of their comparative helplessness under the necessity which is upon them, of embracing such opportunities of education as are within their reach; but I appeal to them to say, whether, when satisfied that an influence was at work among the young, injurious to the best interests of society, and utterly ruinous to their own purest and long cherished hopes; whether they have been justly impressed with the *enormity of the evil!* Whether they have as yet given to it, that deep and enduring consideration, of which it is so eminently worthy! Whether they have labored to remove the nuisance, with the earnestness and fearless honesty, which were due to themselves, as *citizens* and *Christian parents!*

O! how disastrous is the influence which genius and learning confer, if it be exerted to disturb men's trust in their Creator; to unsettle the foundations of religious duty; to destroy all reverence for sacred institutions, and to loosen the bands of society, by releasing the young from all the

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restraints, which a sense of accountability, and of the loveliness of Christian virtue are known to impose. O! how fiendlike is it to employ a *teacher's power,* not to guide the young, with meek enthusiam along the path of truth; not to cherish those sacred convictions which ennoble character; not to inspire the mind with admiration for what is great and good and venerable in the history of its race; not to breathe into it a sympathy with moral beauty and grandeur, a love of virtue, and a perpetual thirst for something higher and purer and nobler, than it has yet attained; but rather to nurse and direct the bitterest feelings of revolt and disdain against every arrangement, which the experience of the good has hallowed! to blight piety in the bud; and by a look and a sneer, to destroy utterly and forever all the inestimable fruits of a Christian mother's prayers and toil!

I can conceive of no injury to society so serious as this. I can conceive of no injury so serious and unpardonable, as he inflicts, who labors to seduce the young into an abandonment of all the restraining sanctions of religion; who seeks to destroy the very influence of goodness, by constantly deriding all the illustrious names, who have united a reverence for the Deity, with their distinction among men; with whom Johnson and Newton, Locke, and Bacon and Boyle, Hale, and Jones and Cowper, are all drivelling bigots; who, with a cant of respect upon his lips for the oracles of truth, is forever quoting them with a profane and vulgar licence; who teaches, directly, and indirectly, that the Sabbaths and the ordinances of God, are senseless impositions upon human credulity, that prayer is a mockery—if there be a God—and if there be no God—"what then?"

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Aye, we ask it, *what then?* Let but our land be cursed of God with a prevalence of such gross delusions as these, and the convulsions of society would every where, and quickly tell you, *what then!* Let but our young men be taught to beleive, that the doctrine of human immortality with its imposing associations is all a fable; that human existence has no eternal purpose; that man is no more than we see him, now the creature of chance, and soon to perish forever; that oaths have no obligation but expediency: that the poor and the feelbe have no unseen and unfailing friend; that the desolate orphan has no guardian, and that secret crimes are never known in Heaven; and then how speedily would injustice and remorseless rapacity, sensuality and reckless selfishness trample on all the barriers of law and right and involve the righteous and the wicked in irretrievable perils and disorder.

Let us then my friends approach the Throne of Mercy with our united and fervent prayers; let us besiege it by night and by day, that we may be delivered from the dreadful and blighting influence of all heartless and insidious scoffers in our places of education. And let us resolve to go forth to our duty in life, with the solemn purpose of rescuing, so far as the power may be given us, the nurslings of penury, from the darkness of ignorance, and from all debasing and poisonous associations. We can never begin the work of education too early; let me control the fountain, and you must take the stream, as I yield it to you. The impressions of right and wrong received in infancy, are as we all know, by far the most durable, that are ever made upon us. And, indeed, while every thing around me, appears to bear the marks of obliteration and decay, and I am hourly made to realize with mournful feelings, the unavoidable and wasting influence of time: while the friends whom I have loved, are sinking into the tomb, and every monument of early joy, and early labors is mouldering away: while the learned lessons of the schools are more and more forgotten, the principles which my mother gave me, and the hopes which she inspired, they alone are found to brighten and expand, to grow purer and stronger, as I advance upon the exhausting journey of life.

In this connexion, the utility of that most interesting charity, in behalf of which it is my privilege to address you, will be fairly perceived. The institution of Infant Schools, is decidedly among the most extraordinary and delightful manifestations of that untiring spirit of benevolence, for which this stirring age is remarkable. The extensive and absolute depravity of children at a very early age, in all dense populations, had long been a subject of general lamentation. So confirmed, in many instances, is their taste and tendency to evil, before the age, at which they can be received into our common schools, that the sanitary influence there exerted is totally lost upon them. Houses of Refuge were provided for such juvenile offenders, as crime had subjected to the stern notice of the law. But still it was felt, that the root of the evil had not been encountered, when the idea was suggested that these children might, in a great measure, be removed from their corrupting atmosphere, as soon as they could speak; that the work of education might be commenced as early as the age of two years; that the mind might be taken possession of, while it was yet a stainless tablet, and indelibly stamped with characters of "Love to God and charity to men." The effort has succeeded, beyond the fondest anticipations of philanthropy. Parents, whose daily toil provides for the necessities of life, gladly yield their infants to safer keeping, than they could give them. And while the sweetened tempers and docile manners of these little innocents, bind them with new ties to the authors of their being, it is fairly to be hoped, that their increased and unlooked for intelligence, and the moral tone and elevation of their very sports, may operate with a reflex and most wholesome energy upon the rugged natures of the parents themselves. And how soothing is it, to every benevolent sensibility, to reflect how vastly the ordinary perils of infancy are removed by these schools. Painful accidents, loathsome and lingering diseases, and premature and violent deaths, which so often result from exposure and sheer neglect, are here guarded against, so far as human prudence can avoid any thing. In short, we are assured, that wherever these schools have been established out of our own Charleston, they have immediately attracted the general notice, and ranked among the most popular charities of the day. Here, however, it is humiliating to say, that our's has hitherto failed to secure anything like a reasonable share of patronage. And its immediate friends after struggling on with wonderful success, under their means of operation, have at last found themselves unable to advance farther, and the institution is actually threatened with an entire dissolution. To avert this, we must appeal to your sympathy, for some present and efficient aid. To secure your permanent co-opera-

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tion in our labor, we have but to invite you to visit our school. We tender this invitation upon the animating pledge, that no mind susceptible of the pure and refined emotions of humanity, can possibly do so, without receiving a measure of gratification, of which those who have never witnessed our progress, can form no adequate conception.

This then is an appeal to you, in behalf of helpless and neglected *infants!* Yes, we appeal to you, for the means of assisting the poor, promoting honest industry, instructing the ignorant, training the forlorn children of poverty for the enjoyments and duties of life, and inspiring them with hopes full of immortality.—And if there be a heart among you, which looks abroad with melancholy and alarm upon the fearful prevalence of sin and sorrow, and which instinctively asks, how this state of things can possibly be remedied, to you would I appeal, for the means of giving Christian instruction to the young: and if there be a heart among you, that bleeds when it contemplates the blighting ravages of intemperance, (that mother of calamity and crime,) which are to be observed on every side of us—the degraded, houseless and weeping families—the wrecked understanding—the polluted heart—the conscience seared and defiled, and the soul perhaps eternally undone—O to you would I appeal, to aid us in the most likely of all means to revolutionize the habits of society, by training the young from the dawn of life, to regard every approach to intemperance, as the most dreadful of all things.

We feel it clearly and strongly, and would so impress you, that in this cause of youthful instruction, is involved the moral destiny of our country.

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In it are involved not only the present peace and harmony and happiness of society, but the everlasting interests of men. We pray you therefore, to remember that when we ask your charity, it is not merely to train these infants for the ephemeral distinctions of time, for in our scheme of Christian instruction there is something infinitely more worthy of our regard than this—We know that the laurels of victory will fade upon the brow of the conqueror, and the loudest notes of his triumph will die away; the splendid trophies of learning and eloquence will be forgotten, and the proudest monuments of human art will crumble into ruins, but the immortal mind with its sacred affections can never die—We therefore throw our infant charge upon your liberality, that they may be prepared for the enjoyment of Heaven, through the wasteless ages of Eternity.—And now, with unwavering trust in God, let us pour forth our united prayers, that he will continue to spread the lights of civilization and knowledge, of liberty and religion, until they shall cover all nations and be transmitted to the remotest ages.

Observations on the Principles of Correct Education
J. Heyworth
1823
by the Author: Buffalo, New York

"Education is one of the most important things that can engage the attention of man. It is the modelling or moulding of the rising generation in such a manner as will be conducive to their happiness and the neglect of it must tend to the reverse."

"...it is necessary that the seeds of virtue and every principle that is honorable to man should be sown early in the spring of life."

"A rigid education is to be preferred to a loose one:"

Describes the best curriculum to accomplish aims of education.

1. Defines the aims of education.
2. Describes the correct curriculum to accomplish the ends of education.

OBSERVATIONS
on the
PRINCIPLES
of
CORRECT EDUCATION.

BY J. HEYWORTH

"Delightful task to rear the tender thought,
To teach the young idea how to shoot."

SECOND EDITION.

BUFFALOE:
PUBLISHED BY THE AUTHOR.

Campbell & Sala, print.
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1823.

EDUCATION, &c.

EDUCATION is one of the most important things that can engage the attention of man. It is the modelling or moulding of the rising generation in such manner as will be conducive to their happiness, and the neglect of it must tend to the reverse. It is to the present generation that the future will be indebted for all the benefits resulting from correct education, or the evils emanating from a bad one. The wise parent, or guardian, looks to the future with the eager expectation of seeing his charge raised and matured to move in the sphere of life with comfort and honor. To this end he shapes the youthful mind, habits and inclinations, encouraging every principle that is calculated to dignify man, and restraining every vicious debasing propensity.

In pursuing this subject it may be observed, First, That attention to education ought to commence as early as reason begins to dawn upon the infant mind, or intellect appears, which is much earlier than many imagine. The tender plant is most easily bent while young, and whilst the infantile ideas shoot forth in their native wildness, before the faculty of speech assist the inquiring babe, or explain its little wants, even then the propensities incident to our nature begin to exhibit themselves, and if unrestrained, will have a lasting influence upon future life and conduct. It is hardly to be told how early in life the foundation of habit is laid: the suckling receives its first impressions with its mother's milk, and its first principles are formed at the breast. The increasing necessities of the child give occasion for the kind attention of the nurse or parent, and facilitate the opening of the mind; thus, its habits become stamped by a mother's tenderness, and the effect is lasting as life.

2d. As the first part of education devolves upon the nurse, or mother, too much care cannot be had in the choice of the former, and too much attention cannot be paid to the cultivation of the female mind, which is destined to discharge, or neglect, the duties of the latter, But it is lamentably true, that children are often submitted to the care or neglect of the most worthless, whose principles they imbibe, as naturally as they inhale their breath. Equally true it is, that those who by nature are destined to be mothers, are frequently occupied from their youth with little more than the follies, vanities, and the false pleasures of the alluring world. Where this is the case in the parent, the child will be neglected; for the youthful mind cannot be fed from an empty store. If mental poverty be the mother's lot, she cannot impart what she does not possess—the riches of the mind.

3d. In the management of children, every reasonable indulgence should be given to their desires. Their natural wants ought to be prevented, or supplied, if possible, before neglect create ill humour; for when a child once perceives that perverseness is the road to gratification, he will not fail to reduce the experiment to practice, and thus peevish temper becomes habitual. Above all things, a perverse humour ought not to be gratified: it is the way to kill a child's peace, and to interrupt all domestic enjoyment. When a child practically learns that unreasonable desires are not to be gratified, they cease to agitate his hopes and fears, and he ceases to worry and weary the thoughtful parent. When a child of years too tender for correction is overcome by its humour, and nothing will pacify but what is not proper to be given at the time, it is good to divert the child's attention to other objects, by a temporary change of place, till a placid state of temper return, and then every reasonable indulgence may be shown. One unreasonable gratification creates the expectation of another, so that when a parent becomes wearied into compliance, the way is paved for everlasting submission to the child.

4th. It is not enough that vicious habits be nipped in the bud, and that the excresences which deform our nature be cut in time: it is necessary that the seeds of virtue, and every principle that is honorable to man, should be sown early in the spring of life. Where seed-time is neglected, the time of harvest will bring no joy; but noxious weeds are sure to over-run where nothing better occupies the ground. The mind of man is ever on the alert, seeking objects of gratification; and as the objects that engage the attention have either a debasing tendency or the opposite effect, it remains a matter of the greatest importance that a relish for the most innocent enjoyments be early engrafted. Vicious old age, the effect of early neglect, is a sight too revolting to every just sentiment not to be a lesson to those who have the care of youth, and superintend the cultivation of the mind.

5th. As truth is the foundation of every virtue, and the essence of every correct sentiment, the love of truth should be diligently cultivated in youth. Truth is the prime ingredient of justice; take away justice and truth, correct principles are no more, but the mind resembles a cage of hateful birds. It is of the first importance that the parent or nurse never be found violating the laws of truth; for one single instance of prevarication is sufficient to justify a thousand in the child: when once the licence of precedent is taken, the greatest efforts will hardly be sufficient to counteract its effects. If parents and nurses were sufficiently convinced of this, they would not dare to speak a falsehood in the ear of a child, much less would they manage their charge by the rule of deceit, false promises, and threatenings that never take effect. Example will always be found stronger than precept.

6th. A generous and benevolent disposition is a thing to be cultivated early in youth. It is this which expands the mind, leads it to participate in others' enjoyments, and feel with a peculiar pleasure the sensations of those whom it relieves, or whose happiness it promotes. Generosity is the essence of politeness, and without it formal ceremonies are dry, stiff, unmeaning, and even disgusting. Contracted, and confined within its narrow self, a soul without generosity must pine in mental wretchedness. To acts of kindness and good-will should be added a generous neglect of injuries. Where provocations, which are incident to all, meet a revengeful disposition, peace is driven from the breast, and all pleasure is destroyed, except the savage pleasure of making another miserable as one's self. Revenge is the child of ignorance, folly, and pride. A thing of such mean descent ought not to be reckoned honorable to man.

7th. Youth should be taught betimes to form a right estimate of himself. The over-rating, or under-valuing of one's abilities, is attended with great disappointment, or other disadvantages. If we form too low an opinion of our abilities we shall be constantly deterred from enterprise, and the powers we possess will be useless, for want of a spirit to set them in motion. But when we make our estimate above value, we find, to our great disappointment, that it will not pass current with the world, but will gain us only contempt; for nothing is more disgusting to the well-informed than "pride, the never-failing vice of fools."— Besides, too high an estimation of ourselves, gives birth to

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that restless ambition which thinks nothing good enough and prompts its slave to relinquish many a favorable situation before he has taken time to realize its advantages.

8th. A decent and affable behaviour is the consequence of a just estimate of ourselves. When our worth exists only in our own imagination, a haughty or insolent manner is a matter of course. This ought ever to be checked in youth, and the opposite qualities encouraged. A haughty behaviour is a great disadvantage, and where it becomes settled habit, is a great unhappiness. To render life easy and agreeable, cheerfulness must predominate over the mind.

9th. As education has in view the future happiness and comfort of the rising generation, it is good that economy be practically taught as an essential part of education. Where economy is wanting, no estate will be found sufficient; but good management renders the smallest means adequate to our real wants. Desire creates want, and if the desires of youth be suffered to run to gratification in every extreme, the wants of age will bring poverty and perplexity of mind. The reverses of fortune, alone, ought to be sufficient to teach us, that economy is not to be despised, even by the most affluent. Besides, what extravagance wastes might be turned to more noble gratification in the way of benevolence. Youth, then, should be taught to follow nature rather than fancy; to leave artificial wants to the devotees of false pleasure; to desire no more than what is really necessary; to waste nothing, and to avoid extra charges, misreckonings and law-expenses, by paying ready money.

10th. It is of the greatest importance, that parents conduct themselves towards their children, in a manner that will ensure their respect. This is absolutely necessary to the enforcing of parental authority, and the maintaining of domestic order. Parents should never let any of their words fall to the ground. Their words and their actions ought always to correspond with each other, that children may know what to expect and what to fear. Some parents are ever promising and threatening, but rarely performing. It is good to promise little, and perform more. A foolish fondness, which is often connected in the same person with a harrassing humour, in contrast, should be studiously avoided. The operation of the one will be sure to destroy the influence of the other, so that contempt or disregard will ensue. Above all, a contemptuous behaviour towards parents ought not to be allowed, no, not for a moment.

11th. A rigid education is to be preferred to a loose one. As rigid discipline makes the best soldier, so the strictest education produces the finest effect. It will be found by observation, that those persons, whose education has been attended with the greatest strictness, are the happiest, the best informed, and know best how to behave agreeably among men. If youth be unaccustomed to restraint, correction, or the exercise of patience, he is not only disqualified for any thing like steady application to study or business, but he finds, on launching out into the world, that nothing is made to suit his habits and inclinations, the world will not bend to his humour, and he meets with disappointment and chagrin from every quarter. To ease himself of his vexations he has recourse to dissipation, with flattering and ruinous companions, It is thus that many parents train their children, in a manner that brings ruin to them, and abundance of grief to the parent. Let it not be said here, that the rigid discipline of youth checks the growing spirit of liberty; the love of liberty is inseparable from a love of justice, and is the companion of good sense and correct principles. Liberty that goes beyond justice is an abuse of the name, and will meet with disappointment. But that kind of education which tends to dissipation is one of the greatest enemies that liberty has. The debasing influence of dissipation is sufficient to sink any nation, in the course of time, into a state of political slavery.

12th. Company is a thing of such powerful influence in forming the habits of youth, that attention to it ought not to be neglected by the parent. Man is a social creature, and without society his enjoyments would be very contracted indeed. It would be vain to think of depriving youth of this privilege; but it is necessary that parents should keep an eye upon his companions, lest his ruin be inevitable. There is something in virtue, and in every excellence, that serves as a reproach to those who are destitute of it, and makes them not content till they have robbed the possessor of all that is valuable in his character, and rendered him wretched as themselves. The unsuspecting generosity of youth is not aware of this; he rushes into society with avidity, and often without prudent discrimination, when nothing but the experience of a watchful parent can save him from the fascinating influence of the unprincipled. The caution and care, the advice and authority of parents ought not to be used sparingly in respect to the choice of youthful companions for their children. The assimilating influence of society is such, that parents may have their children formed to any pattern they please, and the best ought to be selected.

13th. Attention to the literary acquirements of youth is a thing of such importance, that none can be excused in neglecting it. To say nothing of the importance of learning in facilitating the discharge of business, it opens the eyes to knowledge; it gives exercise, and of course, energy to the mind, and prepares it for close application to the acquirements of any particular branch of knowledge. Literature raises the mind above that of the grovelling illiterate, and attaches respect to the person who is favored by it. Parents are sometimes too parsimonious in giving their children literary education. They ought not to think they have given them learning enough, so long as their circumstances will justify greater liberality. With a little learning many are vain, and appear foolish, who, with a greater portion of it, would be modest and unassuming. Now, in order that youth may gain as large a portion of education as possible, it is necessary to use economy with time. Let the first rudiments be taught early as possible, that the time be not occupied with them which should be given to the more difficult branches. The reason why much is often spent and little acquired in learning is early neglect. If the health, or the tender years of a child, render close attention at school improper, tuition at home should not be neglected. Not that the child should be constantly bent down to the book, this is quite unnecessary; a regular course of lessons is sufficient in the first instance, and will be attended with much more beneficial effects than a rigid attention at once. By initiating a child into the literary path through lenient measures, that disgust to all study may be prevented, which has very often a pernicious effect, occasioning great trouble to both parent and teacher. A regular course of lessons by the parent, or private tutor, will be only a partial relaxation from the playful exercises of childhood, the necessary attendant of health. But when a child's age and health will justify a close attendance at school, nothing ought to interrupt it.— To ensure the greatest success, the parent and the teacher should unite in the business. The parent ought to discourage every dislike of the teacher; and when a scholar runs away from school, the parent would do well to curtail his pleasures, the inducements to his conduct. Abve all things, the parent ought not to show the least disrespect to the teacher; in such case, the learner's studies would be almost at a stand. Nothing makes study so heavy as a want of respect toward the teacher, and a confidence in his abilities. If a parent be not satisfied with a teacher, it is good to conceal it from the scholar; and if removal be necessary, the scholar should not know the cause. It is the pupil's business to learn and to obey; but when he considers himself of greater importance than is proper, his conduct will be any thing but what it ought to be; the patience of the teacher will become exhausted, and the effect will be the great injury of teacher, pupil, and parent.

14th. The order of the pupil's studies is a thing not to be neglected by the parent. If the time be spent in acquiring things of minor importance which ought to be devoted to things of the first consequence, the parent may see his error too late. To prevent this, it would be well for the parent to consult the opinions of those who have acquired the best share of education; in case his own information be insufficient. It sometimes happens that a scholar is burdened with too many studies at once to pursue with vigour any one thing. To avoid this he ought not to commence a second study before the first be tolerably easy to him. Thus the art of writing, which, though scarcely worthy of being called a study, yet as it may serve to divide the child's attention, should be deferred till he can read with facility any easy book. When writing has become familiar, his attention should be given principally to English grammar. This is a thing that ought by no means to be neglected, as the want of it would serve to deter him from the use of the pen. The acquirement of geography, being little more than amusement, may be attended to at the same time. Geography, so necessary to the understanding of history, or even a newspaper, should never be overlooked. Without it a person is only like a prisoner at large, whereas the mind of the geographer travels through the world, enjoying in perspective the whole globe. Arithmetic ought to be commenced as soon as the grammatical exercise of parsing has become easy. Next, follow measurements and a correct method of keeping accompts, which ought not to consume too much time. As for the higher branches of the mathematics, the learner's inclination, time, and future situation in life ought to be consulted. The same may be said in regard to Latin. The only advantage which the latter generally gives is the better knowledge of the English; and if a pupil be intended to learn Latin, he needs not to spend much time with English grammar.—Rhetoric ought not to be neglected, and the pupil's grammatical and rhetorical knowledge should be reduced to practice by composition, and, occasionally, by the exercise of his oratorical powers. Composition so improves the mind, that a week should not pass without the production of a letter, a journal, a dialogue, a few verses, or a short essay on some subject. History, ancient and modern, ought not to be overlooked. The pupil would do well to compose an epitome of history from his reading lessons. Recourse to such an epitome would assist his memory on future occasions. A youth should not leave school till he have acquired some knowledge of the sciences in general. The future improvement of his mind depends very much upon his taste for the arts and sciences acquired at school. He ought to be somewhat acquainted with astronomy, electricity, optics, pneumatics, hydraulics, the mechanical powers, and a little of any science which may become matter of study after leaving school, such as botany, chymistry mineralogy, &c.

15th. The choice of books for youth is a thing which devolves upon the parent. Youth cannot be expected to possess sufficient discretion to judge what is proper and what is injurious to read. Where the parent is wanting in this respect, it would be well to consult those who are better informed. As respects scientific books, little need be said, for the best treatises are generally well known. In the selection of other books, care should be taken to avoid any that may tend to lead aside from the paths of truth and correct morals. It is a maxim with many readers, that in order to be sufficiently acquainted with the world, it is necessary to read plays, novels, or romances, that by seeing vice depicted, we may learn to estimate mankind aright, and avoid their errors. This, however, may be disputed, especially if it be a fact, that every man possesses the seeds of vice within himself. If this be the case, the more the mind is accustomed to pictures of vice, the more inclination to practise it will be felt. In fact, it is evident in the nature of things, that the exhibition of vice must be hateful to the mind that feels no pleasure in the practice of it; whence then is the pleasure which the advocates of plays and romances find? If the sight of vice be hateful, it must follow, that the less a person knows of the world the better, for the more happy he must be. In a word, whilst the world is inundated with books, and is almost groaning with the burden of them, enough of them may surely be selected for the purpose of instruction or amusement, without the necessity of taking those which may have an injurious effect. Books are like companions, and may serve tolerably as a substitute for society; but bad books, like bad company, should be avoided. To one who wishes to husband his time with economy, some books of amusement or instruction are too lengthy or unimportant for a close and minute attention. Of this character are many histories, narratives, voyages, and even newspapers. Such might be read by deputy, or they would be proper in reading societies, where one, whose leisure and curiosity would admit a particular attention, might be appointed to communicate the information, in a summary way, to the rest of the society. To profit the more by what is read, and to assist the memory, it is good to keep short memorandums of what is desirable to be recollected. This may be thought too laborious, but habit will make it easy, and the benefits resulting will repay.

16th. Exercise, whether of body or mind, is a thing that ought to be promoted or restrained by the discretion of the parent. The exercise of the body is so essential to health, that in case a youth be designed for any sedentary employ, his habit should be tempered with sufficient exercise. To this end, as well as to secure an independency against the reverses of fortune, it would be well for every youth to devote a part of his time, regularly, in acquiring some mechanical art. This might give him sufficient exercise to promote his health, and render his mind easy when fortune frowns upon him, and robs him of his other patrimony.—The most wretched of beings is one without a trade, accustomed to habits which he can no longer support. In fact, without a proper exercise of body and mind, a person becomes an idle, dull, stupid creature, void of pleasure in himself, and disagreeable to every one else. To promote relaxation from the labours of the body, and corporeal exercises should serve to sweeten study and every mental employ. By being thus fully engaged, dissipation, and vice in general, will be kept at a distance, whilst the idle are almost sure to be claimed as their slaves. So long, therefore, as health, cheerfulness, and independency of mind are to be esteemed, corporeal and mental exercises should go hand in hand.

17th. The subject of religion, being a thing of the first importance becomes a matter of early tuition with the parent. Every parent is anxious to train his children to the path which he prefers in passing from this world to the next; and his zeal in this will be in proportion to the importance which he attaches to the way he has chosen. It sometimes happens, however, that this zeal overshoots its mark; for, not unfrequently, it uses those compulsory measures, which, with some minds, tend to disgust, and end in a deep rooted prejudice against the thing that would have been chosen and cherished, had more lenient and persuasive measures been adopted. To do nothing,but what is approved of God, or to do whatever is acceptable to him, belongs to the province of religion in every sense of the word. For the satisfaction of every one who is under such obligation, it is necessary that understanding take the lead of other religious exercises. Men worship they "know not what," when they know not why they worship, or do this or that. It is good that youth be fully persuaded in their own mind, and then their religious exercises will be a free-will offering, without which, their religious compliances cannot be acceptable to God, though they may sometimes be approved of men. When the fears or the frowns of the parent form the only inducement to religious appearances, children learn to be practical hypocrites. It is thus, that deceit, which above all things ought to be excluded from religion, frequently becomes the chief ingredient in it. Parents ought, therefore, to be more zealous to inculcate and persuade than to compel.

18th. The preceding observations, though applicable in the fullest sense to males, may apply, as far as practicable to females. Their education ought by no means to be overlooked or neglected. If we would improve the human family, we must begin with the female part. The importance of correct education ought to be frequently impressed upon the minds of those who may become mothers; for it is to their care that the child will be principally indebted. The field for female improvement is very large, and is worthy of every mother's serious attention who is wishful to see her daughters happily situated in life. Whatever is amiable in the female character, she ought to cultivate with the greatest care and assiduity, and with becoming resolution to remedy every defect as early as possible.

Six Essays on Public Education
From the New York Daily Sentinel
1830
Office of the Daily Sentinel

"To make a mere matter of dollars and cents of it, is not the tax of ignorance a much heavier tax than any tax for education?"

"...that education is the business of government."

Structure and finance of public education; tax base of public education; practical and liberal curriculum; use of boarding schools.

1. Funding of public, universal education -- governmental tax base.
2. A liberal education is proposed for common school graduates.
3. Plea for boarding schools.
4. Curriculum for trades and agriculture is discussed.

SIX ESSAYS

on

PUBLIC EDUCATION.

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from the
NEW-YORK DAILY SENTINEL.

NEW-YORK:
Published at the office of the Daily Sentinel.

1830.

TO THE READER.

The following Essays appeared originally in the New-York Daily Sentinel, and are now published by the editors of that paper. They have had a very extensive circulation throughout the country, having been copied entire into from ten to fifteen different periodicals, and in part into many more.

One or two papers, soon after their appearance, denounced the system of instruction sketched in these Essays as "the wildest fancy that ever entered into the brain of a fanatic;" but these papers seem already to repent their unmannerly denunciations, and therefore we abstain from more particularly adverting to them.

Other periodicals, while fully admitting the importance and necessity of some great change, considered the plan, as proposed to be carried into effect by government, impracticable. Among these, the most prominent and the most able in its objections is the Philadelphia Gazette. Its editor conceived that all improvement in education should have its rise in individual exertion, not in legislative enactment. The proper object of government, he has argued, is to protect inalienable human rights; such as life, individual liberty, freedom from violence, equality of privileges, and, in addition, to make roads, canals, and bridges, to build light houses, and perform a few other works which do not fall properly within the scope of individual enterprise. He objects not to the system itself, but to the proposal that *government* should carry it into effect; conceiving that *individuals can execute it*, and that when government undertakes what individuals have power to perform, it does evil.

Many other papers, and among them those who have from the very first advocated the cause of the Working Classes, fully approve the proposal in its present form. Our limits prevent us from adducing more than a specimen of the approbatory paragraphs which have appeared on the subject; and for this purpose, we select from among them the following:

From the Philadelphia Literary Port Folio.

"EDUCATION.—Throughout the country a party has risen whose principal object is the establishment of some national system of education. In New-York, for example, the adherents of this principle are numerous; they are closely connected with the Working Men's party, and have established a daily paper, the New-York Daily Sentinel, in the prosecution of their views. This paper is conducted with much ability, in a gentlemanly and dignified tone; and advocates republican education, free for all and equal for all, at the expense of all—conducted under the guardianship of the state, at the expense of the state—embracing every branch of useful instruction, moral, intellectual, and operative, and extending to the entire protection, maintenance, and guidance of children and youth, male and female, without distinction of class, sect, or party, or reference to any of the arbitrary distinctions of the existing anti-republican and anti-American state of society. We concur in sentiment with this new doctrine. Nothing will so fully elevate the character of the American people, as an equal distribution of the benefits of intellectual instruction. Nothing will so completely place us upon an equality, and impart to us power of mind calculated to enhance our national importance. The editors of three daily journals in this city have declared themselves advocated of this national system of education —the working men make it the most important consideration in their political code; and with such advocacy, it cannot but ultimately become the prevailing and successful doctrine."

In presenting these Essays in pamphlet form, to the public, we would distinctly disclaim all intention of putting them forward as a perfect system to be adopted, but submit them only as a first sketch, to be discussed. That the people of this city and state are determined to obtain for their children *some* effective system of Education, that shall extend to the poor man's son, as well as to the child of the rich, to the widow's charge and the orphan, we know; and that they will be successful in obtaining their object, and thus peacefully and gradually introduce PRACTICAL EQUALITY into this republic, until the various classes that now riot in luxury, or droopin poverty, reciprocally envying and despising each other, become amalgamated into one, we believe. But that *any* particular plan—either that which we here submit, or any other, has yet been generally approved in detail, we are not prepared to assert.

In conclusion, we would state for ourselves, that we have no bigoted attachment to any plan, or to any mode of carrying it into effect. We wish to see a system of enlightened, practical education, PLACED EQUALLY WITHIN THE REACH OF ALL. *How* this shall be effected, we care not, *so it be* effected, whether by individuals or by the government, whether under a system of state guardianship, or any other. It pains us to see the frightful irregularities of condition that now exist. It pains us to see ignorance and vice cover the land; and we have endeavoured to supply, to the best of our ability, a remedy for those vices—for that ignorance, and for these unrepublican inequalities. Let it be examined, discussed; if faulty amended; and if inefficient, filled up; if impractical, rejected; but if good and feasible, then let it be disseminated and adopted.

The Editors of the Daily Sentinel.

*** Editors who may receive this pamphlet, and feel an interest in the subject, are invited to bestow upon the Essays such remarks, favorable or unfavorable, as their perusal shall suggest. The discussion of the subject cannot but be beneficial.

PUBLIC EDUCATION.

ESSAY I.

Lycurgus resolved the whole business of legislation into the bringing up of youth.—*Plutarch.*

Train up a child in the way he should go; and, when he is old, he will not depart from it.—*Solomon.*

What sort of Education is befitting a Republic?—This is an exceedingly important question, to which we purpose, to the best of our ability, to attempt a reply.

A system of Republican Education ought to be *open and equal to all.*

No system of education which embraces anything less than the whole people, deserves the name of republican; and no other system will reform a nation. Colleges to receive one tenth or one hundredth part of the young population, may have their uses; but if citizens are to be trained up as citizens of a republic ought to be, the schools of the nation must be open, not to a hundredth, not to a tenth of the rising generation; but to ALL. To shut the book of knowledge to one, and open it to another, is an unrepublican mode of proceeding.

But some, we are told, are rich, while others are poor; some through superior skill or luckier fortune have obtained the means to afford their children an expensive, scientific, polishing education; while others either more idle or less fortunate, have not wherewithall to pay schooling for their children; or to support them beyond the age of nine or ten, even at a free school.

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This is true enough. If it cannot be remedied, it is a farce to talk of republican education. So long as the poverty of the parent (whether caused by misfortune or misconduct) is to determine the ignorance of the child, so long will education remain, as it now is, a manufacture of masters and servants. So long as a young citizen must have a rich father or guardian, before he can be trained in the way he should go, just so long will aristocracy be perpetuated, and equality among the citizens be destroyed.

Many think, for that very reason, aristocracy *must* be perpetuated, and equality *must* remain an idle word. They think, it would be unjust and extravagant to give the poor man's child as good an education as the rich man's. They say, that is giving idleness the same reward as industry, and offering a premium to improvidence. If a man, they argue, chooses to beget a family, without the means to afford them a rational education, whose fault is it, if not his own? and who is to bear the blame and injury, if not himself? It is not society that dooms his children to ignorance and inequality, but himself. Whatsoever a man sows, that let him reap. If liberty and equality are to be based upon injustice, better we should live without them. And injustice it surely is, that, if a man has been prudent, careful, fortunate, and is now rich, his children should not have greater advantages than his poor neighbor's, reduced to poverty, perhaps, by idleness and intemperance.

The objection we have to this reasoning is, that it makes no difference between honest poverty and worthless poverty; and—a still greater objection—that it visits the sins of the fathers on the children.

All poverty is not caused by misconduct. A man is often poor, not because he is less industrious, but because he is more scrupulous than his neighbors; because, perhaps, he will not tell a falsehood, or stoop to a dirty trick, to get rich. Such poverty is honorable; and, if the father's worth is to be the measure of the son's deserts, the child of such a poor man merits as good—nay, a much better education, than the

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fortunate speculator's, whose coffers groan under half a million.

But we deny the position, that because the parent is worthless, the child ought to be neglected. That a man or a woman becomes a malefactor, may be an excellent reason why he or she should be shut up in the state's prison; it is no reason at all, why their children should be condemned to ignorance, to temptation, and to vice. The child of the greatest criminal in the republic has as good a right to a rational education, as the child of the most disinterested patriot. Does the child make its parents, or choose them? Is it permitted to determine whether they shall be worthless, or estimable? According to what principles of justice, then, can it be punished with ignorance for their faults or crimes?

A repbulican education, therefore, is not, in any degree, inconsistent with the strictest justice.

But the question recurs: How are all children to receive a republican education, when some of the parents cannot even afford to support them at a free school, but must take them home
or twelve years of

the parent (whether caused by misfortune or misconduct) is to determine the ignorance of the child, so long will education remain, as it now is, a manufacture of masters and servants. So long as a young citizen must have a rich father or guardian, before he can be trained in the way he should go, just so long will aristocracy be perpetuated, and equality among the citizens be destroyed.

Many think, for that very reason, aristocracy *must* be perpetuated, and equality *must* remain an idle word. They think, it would be unjust and extravagant to give the poor man's child as good an education as the rich man's. They say, that is giving idleness the same reward as industry, and offering a premium to improvidence. If a man, they argue, chooses to beget a family, without the means to afford them a rational education, whose fault is it, if not his own? and who is to bear the blame and injury, if not himself? It is not society that dooms his children to ignorance and inequality, but himself. Whatsoever a man sows, that let him reap. If liberty and equality are to be based upon injustice, better we should live without them. And injustice it surely is, that, if a man has been prudent, careful, fortunate, and is now rich, his children should not have greater advantages than his poor neighbor's, reduced to poverty, perhaps, by idleness and intemperance.

The objection we have to this reasoning is, that it makes no difference between honest poverty and worthless poverty; and—a still greater objection—that it visits the sins of the fathers on the children.

All poverty is not caused by misconduct. A man is often poor, not because he is less industrious, but because he is more scrupulous than his neighbors; because, perhaps, he will not tell a falsehood, or stoop to a dirty trick, to get rich. Such poverty is honorable; and, if the father's worth is to be the measure of the son's deserts, the child of such a poor man merits as good—nay, a much better education, than the

fortunate speculator's, whose coffers groan under half a million.

But we deny the position, that because the parent is worthless, the child ought to be neglected. That a man or a woman becomes a malefactor, may be an excellent reason why he or she should be shut up in the state's prison; it is no reason at all, why their children should be condemned to ignorance, to temptation, and to vice. The child of the greatest criminal in the republic has as good a right to a rational education, as the child of the most disinterested patriot. Does the child make its parents, or choose them? Is it permitted to determine whether they shall be worthless, or estimable? According to what principles of justice, then, can it be punished with ignorance for their faults or crimes?

A repbulican education, therefore, is not, in any degree, inconsistent with the strictest justice.

But the question recurs: How are all children to receive a republican education, when some of the parents cannot even afford to support them at a free school, but must take them home at ten or twelve years of age to learn to work ten or twelve hours a day for their living?

We confess that this is a knotty question. To require the parents to furnish the means is often to require an impossibility. To propose that the state governments should add to the fund already provided for education, so as freely to provide for the support and education of all children whose parents cannot support and educate them, might be to impose a somewhat onerous burden on the country, to encourage imprudent marriages, and augment the present ratio of increase to population. On the other hand, if poverty is to deprive a child, as it does now, of educational advantages, the monopoly of knowledge remains unrepealed.

What is to be done, then?

ESSAY II.

The tax which will be paid for educating the common people, is not more than the thousandth part of what will be paid to kings, nobles, and priests, who will rise up among us, if we leave the people in ignorance.—*Jefferson.*

Whence are the funds to come, to support a system of Republican Education?—The present income for schools is totally insufficient in this and every other state in the Union, to defray the expenses of such a general system of education as that we now contemplate. Whence, then, we are asked, are the surplus funds to come? We answer, without hesitation, from the government. Education is by far the most important branch of legislation; and, if wisely cared for, might, to a great extent, supersede the necessity, and save the expense, of our criminal laws, our jails and bridewells, and our almshouses.

And how is government to raise the funds? Shall all equally contribute, whether they have children or not? We would not recommend it; for, by so doing, improvidence in parents would be unchecked by any consideration as to how their children were to be provided for. We would propose in the first place, a tax of —— for each child throughout the state, from the age of two or three, to the age of twelve or fourteen; and this to be levied without distinction; whether the parents chose to send their children to the State Schools or not. What the *amount* of this children's tax should be, we shall discuss hereafter, when we speak of the general arrangement which we would suggest for the schools. We will then also explain how we conceive that the poorest parents, if they be willing, may almost always find means to pay it. This tax we consider necessary, both to prevent young persons from inconsiderately incurring the responsibilities of the parental relation, and to lighten the tax to the public in general.

But we do not think that a children's poll tax, such as could be levied, and collected from all parents, poor and rich, would afford sufficient income for the purposes of public education; light as that tax must be, to enable all parents to pay it. We propose that the deficiency be made up from the state treasury. If in consequence, any additional tax be required, there will no doubt be various opinions as to what sort of tax is best. We prefer a direct income tax, as being the fairest of all taxes, and the least oppressive on the poor man; but this is our individual opinion only. It will be time enough hereafter to discuss this point.

Some, perhaps, who think much of money and little of human improvement, will exclaim against such a proposal, as oppressive and unjust. "What have I" (some rich old bachelor may say) "to do with public education? and why should I contribute towards it? I have no children; and it is not my fault that others have more than they can take care of. Am I to support and educate them? Besides, what has government to do in the matter? Why should the public money be spent to remedy the negligence of poor, perhaps idle, parents."

We reply, that every citizen ought to contribute his fair share towards the expenses of legislation; and that education *is* a most important branch of legislation; as much more important than the criminal law, as prevention is better than cure. Would not even the rich bachelor be individually benefited (in the most selfish sense of the term) if, instead of having the rogue who broke into his counting house shut up in the penitentiary, that rogue had been trained to be an honest man, and thus prevented from putting his fingers in the old man's coffers at all? And is it not as cheap and much more rational and humane, to pay for keeping men and women out of the penitentiary, than to pay for putting them in it?

To make a mere matter of dollars and cents of it, *is not the tax of ignorance a much heavier tax than any tax for education?*

We conceive, then,—and we wish this was generally felt and acted upon—that education *is the business of government.* What is the first and chief object of government, if not to produce peace and harmony among men? And what means so effectual to produce peace and harmony, as an enlightened system of public education. Is it not the magistrate's duty, if he knows that a crime will be committed, to prevent its commission? And do not we all know, that to leave 20,000 children, as we do now in this very city, to the education of chance in our streets and alleys, will lead to the commission of crime? Is it not, therefore, clearly and positively the magistrates' duty to provide for public education?

Again, is it not to protect the helpless and the oppressed that governments are instituted? And who so helpless and oppressed as a child whose parents will not, or cannot, procure for it a useful, rational education? Is not this a species of oppression from which it will probably never recover? which may leave its blighting effects on mind and body while life remains? If to protect from such oppression be not a sacred, binding duty of government, what duty *is* sacred or binding?

We hold the opinion, therefore, that there is no call for the public money, more strictly and immediately and essentially for the public benefit, than in the case of public education. And we are further convinced, that there is no expenditure of the people's funds that would be more cheerfully sanctioned by them than this; provided they were satisfied with the system of education itself.

The miser himself, if he have but sense enough left to balance a fair account, ought not to object to this expenditure. It is no question whether we shall pay a tax or not: the only question is, whether the tax shall be to punish vice, or to give instruction; to imprison and hang, or to educate.

Whatever necessary expenses, then, are required to establish what the people shall consider *the best* system of public instruction—these expenses, in our opinion, ought to be borne by the government.

ESSAY III.

What sort of Education is good enough for the Common People?—In approaching the details of our subject, this is the first question to be asked and answered. If the answer be, "a plain English education, that is, reading, writing, accounts; and, by way of a finish, a little grammar, and geography"—if this be the answer, then public education is no such great thing, after all. It is all very well and very proper in its way, and the public attention ought to be called to it, as one of fifty other things, to be attended to. But to talk of education regenerating the nation; to speak of it as the most important of earthly concerns; to call on the present generation, as they value the freedom and happiness of the next, to unite, heart and hand, for the establishment of public education,—all this we think is to make a mountain of a mole hill. A large proportion of our population can read and write and cast up an account; and if all they are to gain for their children beyond that, is a little grammar and geography (which many of them probably have already picked up at home) no wonder that they sit with their hands across and yawn, and wonder that people should make such a fuss about public education.

We, for our parts, have a very different conception of the matter.

If we are asked, *"What sort of education is good enough for the common people?"* we ask, in reply, "What sort of education is good enough for the richest and most favored classes in the land?" The answer to the one question, is, with us, the answer to the other.

"Do we propose," we shall be asked, "that every poor man's son should study Hebrew, and his daughters learn painting on velvet?" No; but not because Hebrew and velvet paintings are only good for the rich and the privileged; but only because we think them useless for any one.

We do not enquire then, "what is good enough for the common people?" we enquire, "what is good enough for *human beings?"* What makes a man better, wiser; a more enlightened citizen, a more useful member of society? If we are asked whether we propose mathematics, astronomy, history, the modern languages, chemistry, physiology, comparative anatomy, drawing, music, as branches which should be taught to every child in the republic; we reply, if any one, or if several, or if all these branches are essentially useful to human beings—if they contribute to mental cultivation, to moral improvement, and if they do not occupy time which might be more importantly employed—we do most assuredly propose them as proper to be taught in all state schools, to every child, rich or poor, patrician or plebeian. We may chance to consider some branches of study which now occupy much time, unfit for public schools. But if we do, it will be, not because they are too good for the people, but too useless for them; not because they are fit only for the rich, but because they are fit for nobody.

We ought to reflect and reason on this subject, as we may suppose an enlightened parent to do, who, possessing ample means, sits down to consider how he shall train his favorite child. Does he ever enquire what is good enough for it? No, he enquires what will benefit it. He enquires how he can best and most usefully employ its time; what studies will cultivate its intellect and develop its capabilities. He enquires what situation will best mould its dispositions to virtue and habits of wisdom. And, governed by such considerations, he decides. So ought a republic to reason, and so to decide, for all her children.

When we propose a system of republican education for the people, therefore, we propose that it should be *the best*—not the most brilliant, not the most extravagantly expensive, not the most fashionable—but *the best* that the nation, in its wisdom, may be able to devise. We need not be told that it will be imperfect. Every thing human is. But if it be only as scientific, as wise, and as judicious, as modern experience can make it, it will regenerate America in one generation. It will make but one class out of the many that now envy and despise each other; it will make American citizens what they once declared themselves, *free and equal*.

Such a view of the subject may be set down as Utopian, or ridiculed as extravagant. We cannot help that. It is the republican—and the *only* truly republican view of the subject. And, unless we greatly mistake the signs of the times, it is the view which *this nation* will soon take of it.

P. S. In the foregoing we have not spoken of *professional* education, but only of that first general education which prepares for any profession. Every one knows that an engineer requires to know more of mathematics, and a physician of physiology, than the general student; and so of other professions. But a certain degree of acquaintance with the arts and sciences in general, though not a minute detail, goes to make the character and acquirements of every cultivated and accomplished man.

ESSAY IV.

Is Public Education best conducted in Boarding Schools or in Day Schools?—In examining this very important question, on the decision of which, the whole of a system of education depends, let us bear in mind, that, in America, education ought to be *equal* and *republican*; and further, it ought to be—not good enough for the common people—but *the best* which national wisdom can devise.

If state schools are to be, as now in New England, common day schools only, we do not perceive how either of these requisitions are to be fulfilled. In republican schools, there must be no temptation to the growth of aristocratical prejudices. The pupils must learn to consider themselves as fellow citizens, as equals. Respect ought to be paid, and will always be paid, to virtue and to talent; but it ought not to be paid to riches, or withheld from poverty. Yet, if the children from these state schools are to go every evening, the one to his wealthy parent's soft carpeted drawing room, and the other to its poor father's or widowed mother's comfortless cabin, will they return the next day as friends and equals? He knows little of human nature who thinks they will.

Again, if it is to be left to the parents' taste and pecuniary means to clothe their children as they please and as they can, the one in braided broadcloth and velvet cap, and the other in threadbare homespun,—will they then meet as friends and equals? Will there be no envy on the one side and disdain on the other. And are envy and disdain proper and virtuous feelings in young republicans? Yet, if state schools be day schools only, how can there be uniformity of dress? Must not the poor widow dress her children as she can?

But again: is that education *the best*, which teaches children the common branches of education during six or seven hours each day, and then leaves them to all the bad habits, which children, suffered to run wild, acquire? Here in the city, for instance, is that education *the best*, by which children spend five or six hours out of the twenty-four in the streets, learning rudeness, impertinent manners, vulgar language, and vicious habits? Will *any* advantages in schools compensate for these disadvantages out of it? But let us remember, it is not the question whether this half training (too often much less than half) is good enough for the common people. It is the question whether it is *the best* that can be devised.

For our own parts, we understand *education* to mean, every thing which influences, directly or indirectly, the child's character. To see his companions smoke cigars is a part of his education; to hear oaths is a part of his education; to see and laugh at drunken men in the street is a part of his education; to witness vulgar merriment or coarse brawls is [illegible] of his education. And if any one thinks that an edu[illegible] like this (which is daily obtained in the streets of our [illegible]), will be counteracted and neutralized by half a dozen [illegible] daily schooling, we are not of his opinion. We had almost as soon have a child of ours brought up among the Indians, as have him frequent a common day school one half the day, and wander about our streets the other half.

But even if none of these reasons existed, how is a poor laborer, or a poor widow, to keep her children at a day school, until they have received an education equal to that of their richer neighbors? Can the laborer or the widow afford to support their children till they are twelve, fourteen, sixteen years old, while they peruse the page of science, and obtain the acquirements and accomplishments which form the enlightened, well educated man? Even if no children's tax be levied on them, can they furnish food and decent clothing for their children, during the necessary term? And if they cannot clothe their children as well as their neighbors clothe theirs, will they send them to school to be looked down upon or laughed at? If day schools alone are provided, therefore, *would not these very children whom most require instruction, be virtually excluded?* Is not the development of the social habits, of the dispositions, of the moral feelings, the most important of the teacher's duties? And what opportunity is there of fulfilling that duty, unless the pupils be at all times under his eye and his control?

One other strong objection to day schools remains. If agriculture is to form a part of the instruction of all children, it must be taught in seminaries in the country, where the pupil is boarded and lodged, as well as received during class hours. We conceive that agriculture ought to form a prominent part of the education of every young republican: both because it is the most necessary and useful of all occupations, and thus affords an independence in the worst reverse of fortune; and also, because, if practically taught in the schools, it will supply a considerable portion of the expense. The pupils may raise their own vegetables, corn, and grain; and these ought to form three fourths, at least, of their food.

We conceive, then, that state schools, to be republican, efficient, and acceptable to all must receive the children, not for six hours a day, but altogether; must feed them, clothe them, lodge them; must direct, not their studies only, but their occupations and amusements; must care for them until their education is completed, and then only abandon them to the world, as useful, intelligent, virtuous citizens.

We do not consider this question regarding day schools and boarding schools as a nonessential, a matter that may be decided either way, without ruin to the cause. We conceive that on its decision depends, in a manner, *every thing*. On its decision depends whether the system of education which the people call for, shall be a paltry palliative or an efficient cure; whether aristocracy shall be perpetuated or destroyed; whether the poor man's child shall be educated or not; whether the next generation shall obtain their just rights or lose them.

We know that this article will startle some timid spirits, who cannot conceive how the nation will resolve to incur the expense of such a system. And we think it not unlikely, that if the people decide, as we are convinced they will, for such a system at once, its adoption may be somewhat retarded. But it is better—infinitely better that it should be somewhat delayed, than that it should be frittered away, by half measures, into nothing worth having.

ESSAY V.

Are Agriculture and Trades fit branches of Education in Public Schools?—We have stated that we thought a system of public education which should go no further than the day schools of New England, both unrepublican and utterly inefficient; unrepublican, because children, to lose the follies of aristocratical pretension on the one hand, and the abject submission of poverty on the other, must be clothed, fed, lodged, and treated alike; and inefficient, because half a dozen hours' daily schooling will not train a child [illegible] be a virtuous, high minded, cultivated republican, [illegible]ally if that schooling be discontinued at eleven or twelve years of age from the necessities of the parents.

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We now proceed to enquire, whether, in public schools, children ought to be taught something more than abstract science and *book learning*, as it is popularly called: whether practice and theory ought to be united, and whether children, even while their literary and scientific education is most carefully superintended, may not contribute towards their own support for the present while they learn some trade or occupation, that shall render them independent for the future.

We are decidedly of opinion, that unless this be done, the system will be very incomplete and very unnecessarily expensive.

We of republican America, have hitherto, in education as in many other things, followed the example of aristocratical Europe. We have learnt, indeed, that we can do without a king, but we have not learnt, that we can do without an idle, privileged class, to consume the producer's surplus. We still assert (in practice if not in words) that "they who think must govern those who toil." We have discovered that a plain citizen does very well for a president, and that we may dispense with a hereditary succession and with court etiquette, without producing anarchy or revolutionary horrors. But we have yet to learn, that the same man may labor and may think; the same man be producer and consumer; the same be mechanic and legislator, practical farmer and president. We have yet to learn, that the world can go on without two classes, one to ride and the other to be ridden; one to roll in the luxuries of life, and the other to struggle with its hardships. We have yet to learn how to amalgamate these classes; to make of men, not fractions of human beings, sometimes mere producing machines, sometimes mere consuming drones, but integral republicans, at once the creators and the employers of riches, at once masters and servants, governors and governed.

How can this most desirable and most republican amalgamation take place? By uniting theory to practice, which have been too long kept separate. By combining mechanical and agricultural with literary and scientific instruction. By making every scholar a workman, and every workman a scholar. By associating cultivation and utility, the productive arts and the abstract sciences.

Such a chnage would be, in every respect, most beneficial. The roughness and ignorance of the mere laborer would be removed, the pedantry and pretension of the mere scholar rubbed off. The one would not be oppressed by toil, nor the other rendered dispeptic by continued sedentary employment. The mind would not be cultivated at the expense of the body; nor the body worn down, to the injury and neglect of the mind. There would be but one class—that of human beings; occupied, as human beings ought to be, alternately in physical labor and in mental culture.

Let us not say that such an amalgamation is impossible. That would be to declare that practical republicanism is impossible. In Europe it was thought impossible for the chief magistrate of a nation (there called a king) to maintain his authority, or make it respectable in the eyes of other nations, except by entrenching himself behind ridiculous court forms, and stiff, feudal etiquette. But Jefferson broke the spell. He rode unattended to the hotels of the foreign ambassadors, fastened his horse at the door, transacted the business of the nation as any private individual would the affairs of his family, and left the astonished representatives of royalty in equal admiration of the dignity and courtesy of the man, and wonder at the republican simplicity of the citizen.

Every man and woman ought to be able, when necessity requires, to support himself or herself by the labor of their hands. It does not follow that all must, at all times, so support themselves; but all should *be able* to do it. The most highflying aristocrat, if he have but prudence and foresight, will desire for his children this safeguard against want; for who is secure against a reverse of fortune?

Such a safeguard is afforded, if *all* children are taught agriculture or gardening, and, in addition, some one useful trade or occupation. And, by so useful and republican an addition to the useful branches of education, the expense might be essentially diminished. The labor of the pupils would go towards their support; and thus, even while qualifying themselves to be useful to their country hereafter, they would lighten the public tax for education in the meantime.

This is not an untried scheme. It has been tried in Europe; at Mr. Fellenberg's institution, for instance, at Hofwyl in Switzerland, an establishment which is spoken of in the highest terms of approbation by those who have visited it; (our fellow citizen Professor Griscom is of the number.) And several other seminaries have been commenced in this country on a similar principle; one at Whitesborough, N. Y.; one at Princeton, Ky.; one at Andover, Mass.; one at Mayville, Tenn.; one at Germantown, Pa.; and more recently, one has been formed or is forming at Shrewsbury, N. J., the plan of which, as we highly approve many of its details, we shall publish at an early opportunity.

We conceive, then, that an education is but a half education, and scarcely that, unless it makes its pupils productive members of society as well as well taught school boys; useful, independent citizens, as well as accomplished scholars. And we conceive that the fact that an education, thus complete, is much less expensive to the state than a mere fractional, inefficient one, is a strong additional reason why it should be preferred and adopted.

ESSAY VI.

The system of Public Education, then, which we consider capable, and only capable, of regenerating this nation, and of establishing practical virtue and republican equality among us, is one which provides for all children at all times; receiving them at the earliest age their parents choose to entrust them to the national care, feeding, clothing, and educating them, until the age of majority.

We propose that all the children so adopted should receive the same food; should be dressed in the same simple clothing; should experience the same kind treatment; should be taught (until their professional education commences) the same branches; in a word, that nothing savoring of inequality, nothing reminding them of the pride of riches or the contempt of poverty, should be suffered to enter these republican safeguards of a young nation of equals. We propose that the destitute widow's child or the orphan boy should share the public care equally with the heir to a princely estate; so that all may become, not in word but in deed and in feeling, free and equal.

Thus may the spirit of democracy, that spirit which Jefferson labored for half a century to plant in our soil, become universal among us; thus may luxury, may pride, may ignorance, be banished from among us; and we may become, what fellow citizens ought to be, a nation of brothers.

We propose that the food should be of the simplest kind, both for the sake of economy and of temperance. A Spartan simplicity of regimen is becoming a republic, and is best suited to preserve the health and strength unimpaired, even to old age. We suggest the propriety of excluding all distilled or fermented liquors of every description; perhaps, also, foreign luxuries, such as tea and coffee, might be beneficially dispensed with. These, including wine and spirits, cost the nation at present about *fourteen millions* of dollars annually. Are they worth so much?

Thus might the pest of our land, intemperance, be destroyed—not discouraged, not lessened, not partially cured—but *destroyed:* this modern Circe that degrades the human race below the beast of the field, that offers her poison cup at every corner of our streets and at every turn of our highways, that sacrifices her tens of thousands of victims yearly in these states, that loads our country with a tax more than sufficient to pay twice over for the virtuous training of all her children

—might thus be deposed from the foul sway she exercises over freemen, too proud to yield to a foreign enemy, but not too proud to bow beneath the iron rod of a domestic curse. Is there *any* other method of tearing up this monstrous evil, the scandal of our republic, root and branch?

We propose that the dress should be some plain, convenient, economical uniform. The silliest of all vanities (and one of the most expensive) is the vanity of dress. Children trained to the age of twenty-one without being exposed to it, could not, in after life, be taught such a folly. But, learnt as it now is, from the earliest infancy, do we find that the most faithful preaching checks or reforms it?

The food and clothing might be chiefly raised and manufactured by the pupils themselves, in the exercise of their several occupations. They would thus acquire a taste for articles produced in their own country, in preference to foreign superfluities.

Under such a system, the poorest parents could afford to pay a moderate tax for each child. They could better afford it than they can now to support their children in ignorance and misery, *provided* the tax were less than the lowest rate at which a child can now be maintained at home. For a day school, thousands of parents can afford to pay nothing.

We do not propose that any one should be compelled to send a child to these public schools, if he or she saw fit to have them educated elsewhere. But we propose that the tax should be payed by all parents, whether they send their children or not.

We are convinced, that under such a system, the pupils of the state schools would obtain the various offices of public trust, those of representatives, &c. in preference of any others. If so, public opinion would soon induce the most rich and the most prejudiced, to send their children thither; however little they might at first relish the idea of giving them *equal* advantages only with those of the poorest class. *Greater real advantages* they could not give them, if the public schools are conducted as they ought to be.

We propose that the teachers should be eligible by the people. There is no office of trust in a republic, more honorable or more important, nor any that more immediately influences its destinies, than the office of a teacher. They ought to be chosen—and, if we read the signs of the times aright, they *will* be chosen with as much, nay, with more care than our representatives. The office of General Superintendant of Public Schools will be, in our opinion, an office at least as important as that of president.

At present the best talent of the country is devoted to the study of law; because a lawyer has hitherto had the best chance for political honors and preferment. Let the office of teacher be equally honored and preferred: and men will turn from a trade whose professors live by the quarrels of mankind, to an occupation which should teach men to live without quarrelling.

An Oration on Education
T. H. Seymour, Esq.
1831
-----------: Norwich, Vermont, 1832

"The influence of knowledge upon nations, we know to be great and salutary. Its sublime effects on different portions of mankind, leave no doubt on our minds, but this is the perennial source of happinessl; the fountain from whence flows all that can add to the glory and greatness of a nation."

Through the influence of learning, the affections are refined, and the mind of man when once moved by impressions of beauty and sublimity, every where to be seen in the material world."

"No less remarkable has education been in marshalling the way to freedom."

"Education has exploded old errors, shamed bigotry broken cords of persecution and left human opinions free."

Education is the foundation of a democratic nation.

1. A discussion of the personal and social advantages of a liberal education.
2. Important because it maintains that an educated populace serves as the foundation of a democratic nation.

AN ORATION,

ON EDUCATION;

delivered at Norwich, Vt. Sept. 5, 1831,

On the Eleventh Anniversary of the

American Literary, Scientific & Military Academy.

BY T. H. SEYMOUR, ESQ.

of Hartford, Conn.

[Published by Request.]

Norwich, Vermont...1832.

ORATION.

When we reflect on the innumerable benefits knowledge, with a profuse and liberal hand dispenses, a desire is felt to examine the subject, and trace the benign operations of a cause, involving the happiness of Nations and individuals. Something there is, highly consoling to man, when he looks over the vast field of learning and fixes his eyes on those immutable truths, which are there established, as land marks, to guide and direct him on his course.

Of the many subjects that invite our attention, whether rendered formidable by riches, or the combined influence of the great, none have such deserving claims upon mankind, as the great subject of education. This controling topic is exalted above all others, holding out, as it does, the powerful incentive to exertion, imperishable rewards. When rightly directed, it scatters the vices that owe their parentage to ignorance, and binds the brow of virtue, with wreathes of eternal fame. The age in which it is our happiness to live, is one truly important, exhibiting the triumphs of knowledge, over those errors, which for centuries lay in the way of man's advancement, and fully proving that no bounds are set to the progress of intellect, and thus inviting us onward to other achievments no less great and ennobling. Knowledge in our day, is by no means, as of old, confined to a particular sect, or nation, and therefore, being more generally diffused, it is reasonable to anticipate changes greater than any that have yet taken place. As we shall be led to speak more particularly of our own country, in the course of our observations on this subject, an allusion to what knowledge always had done for nations, will naturally suggest a few remarks respecting what may yet be done.

The influence of knowledge upon nations, we know to be great and salutary. Its sublime effects on different portions of mankind, leave no doubt on our minds, but this is the perennial source of happiness; the fountain from whence flows all that can add to the glory, and greatness of a nation. Wealth may purchase temporary power, by laying hold on the interests, and taking advantage of the countless weaknesses of men, but the state, whose only resource is a fluctuating perishable commodity, must be said to rest on a very dangerous and unstable foundation. This alone, will allure enemies, but knowledge attracts none but friends. "Bear witness Greece, thy living page." Her philosophers, historians and poets, drew within the country the good and great, animated with an ardent desire to pay a tribute to the exalted talents of her illuminati, and learn of them the paths which lead to immortality. There, where Homer sung, and Socrates instructed, even the enemies of Greece yielded up their prejudices, and joined with friends, in extolling the worth of her sons; whose only aim was, to please and to instruct mankind. It will be found that nations most distinguished in the annals of the world, arose to greatness in proportion as they advanced in knowledge. The Romans, early impressed with the importance of education encouraged every effort of the human mind, and honored every aspiration of the soul, whether uttered in the language of philosophy, or the melting strains of poetry. They welcomed every child of genius to their arms; the wanderers from the Isles of Greece, and those bearing the ensigna of a more barbarous clime. Her sons thirsted after wisdom, and knelt with pure devotion, in the Temple dedicated to the service of the immortal mind. In this way, from a state of ignorance and barbarity, they rose to greatness, and although their morality was not of the same sublime nature with ours, education was the means of reforming a thousand abuses, and opened a door for the reception of numerous virtues. What though the philosophers of Greece and Rome mingled inthe same crucible truth and error, the former almost, if not quite, precipitated the latter. It was Cicero, who laid it down as a fixed principle; that we ought to do nothing that is avaricious, nothing that is dishonest, nothing that is lascivious; even though we could escape, the observation of Gods and men. That in a nation where the religion of the Redeemer, had not shed abroad its mild lustre, such sentiments should fall from the lips of any one, is evidence of the influence of learning on the human heart. The light that flashed up from her seven hills, illumined other nations, and the then known world, seemed destined to become an example to all mankind. Thus the foundation of an Empire was laid, which men in theiradmiration called eternal. It may be remarked that education leads to two great results; the spread of christianity, and the love of freedom, without which, a nation can be neither truly great, or happy. In order to prepare the way for the reception of christianity, some light must be let in upon the mind, or error and superstition, will overwhelm the most palpable truths, and men perhaps become the victims of bigotry and fanaticism. It is only as we advance in knowledge that the shadowing clouds of superstition roll away, and the brilliant sun of truth bursts upon our delighted vision. Mankind, while they continue in a state of ignorance, are indeed but children; and not until education has done something for the heart, by tempering the springs of passion, will it yield to the mild touch of true religion. Truth, tho' sometimes spontaneous, needs the gentle rain of science, and the refreshing dew of knowledge, or it will wither.

Through the influence of learning, the affections are refined, and the mind of man when once moved by impressions of beauty and sublimity, every where to be seen in the material world, has found a clue to immortality. We would not exalt too highly, that knowledge which is of the earth, earthy, but inasmuch as it encourages virtue and morality, it thereby aids and supports religion in its high calling. It is thus education contributes to promote christianity, and where the former is wanting, ignorance assuredly will spurn the offers of salvation, and shut out the light in the world. The fall of the Roman Empire was followed by a long dreary night of moral darkness, and during several centuries, ignorance was almost universal, and Religion made little progress. All Rome had done, towards advancing the high interests of mankind, and giving impulse to every object of the day, when her glorious lights hung out in beautiful relief, suddenly received a check, and was lost amid the general gloom. But a new era was to take place, and knowledge was to assist in evangelizing the world. The revival of letters under the patronage of Leo, was auspicious to the great cause, and what ignorance had consigned to the darkness of the grave, knowledge bid come forth, and the earth and the sea gave up their dead. Invention was manifest in all the mind undertook, and zeal for discovery, opened a new field to the mental eye. Man seemed imbued with a spirit of enterprize, which adverse circumstances could not extinguish, and while thousands were moving on, refreshed by the breath of a new morn, Religion took them by the hand, sweetly pointed to a world beyond the skies, where learning convoked her followers, and a light from on high illumined the scene. From all we know of the effect of knowledge, it is reasonable to infer, that science and philosophy, while they enlighten and expand the mind, also confirm and strengthen its hopes. Along the paths of science, wonderful and sublime, by the fascinating walks of literature, and the flowery groves of poetry, mankind are led to "Look through nature up to nature's God."

No less remarkable has education been in marshalling the way to freedom. "The history of England," said a champion of the second bill of rights, not long since, on the floor of Parliament, "is the history of a succession of reforms, a proof if indeed any is wanting, that knowledge will never be satisfied, while aught remains to be accomplished. He that reflects on the course of liberty in that country, will be led to inquire by what means aristocracy has been made to yield so often. The institutions of Alfred, (not perfect indeed, though far in advance of the age,) hardly survived him; but the encouragement he gave to learning, was felt by posterity, and from generation to generation, the elements of christianity and freedom were transmitted. A contest for the latter, first obtained magna charta, and the blood of Charles I. extinguished in a measure, that blind veneration for Kings, to which the people were fatally prone. On the tomb of her patriot, freedom declared "resistance to tyrant's, obedience to God;" and the last prayer of Gidney was, "Lord defend thy cause, and defend those who defend it." The settlement of the pilgrims here, and subsequent glorious events, are the consequence of struggles in that country, between tyranny on the one hand, and liberty on the other, learning ever the friend of man, presided the guardian genius of the latter, and even in our day, the glorious work is progressing. By regular gradations in the scale of freedom, that nation has at length reached a point, which if achieved, will lighten the hearts of its subjects, and raise the hopes of all, of whatever clime, who hail thee liberty, "thrice sweet and gracious Goddess." But not to one nation are these benefits confined. Over all the world, the light of knowledge is spreading, and even the heart of the barbarian begins to feel its genial warmth. By degrees, bigotry, superstition, and tyranny, are yielding to the spell of its enchantment. While men rejoice in contemplation of the glorious prospect, time, pressing the ashes of dead Empires, and pointing to "art, glory, freedom blotted out;" in some degree justifies the maxim of political writers, that nations like individuals, after a few years of perfection, are doomed to decay. Liberty we know, has sometimes sprung up without much exertion, and nations have started into existence, as if at the touch of a wizard's wand. But to preserve and perpetuate freedom, to keep pure the fountains of literature, and the dust from the volume of truth, can only be accomplished through the united energies of a people, continually directed to these great objects. The premature decay of these nations, once crowned with great glory, may be attributed in part, to want of information among all classes, whereby the bonds of union are strengthened. Wherever knowledge is dispensed, a sort of unity and strength prevails, and when it ends, certain distinctions begin, baneful to harmony, and the spirit of equality. This being the case in Rome, the patrician and plebian distinctions, so fatal to the peace and tranquility of the republic, were perpetuated. Knowledge will have attained its greatest glory, when mankind stand on the same common level. This indeed is the benevolent design of knowledge, to break down every wall of partition, between man and man, and thus bring them to know and love each other. Not many centuries since, knowledge was confined exclusively to the few, and hence a *learned* aristocracy sprung up, almost as dangerous as a *monied* aristocracy. With regard to this country, which in a peculiar manner has become the "light of nations," there is yet a lingering of that dogmatical spirit, so prevalent in a less enlightened age, and it is probably owing in a measure, to the course of instruction so general here, it being of too theoretical a character. Institutions such as Oxford and Cambridge, though they may yearly send forth genius to hold sweet fellowship with the world, and smooth the paths of learning, are not adapted to the soil of a republic. They to a great extent, foster the vices, and preserve the growth of "Princes and Lords." Education, instead of cherising feelings of pride and self conceit, as is too often the case should be directed against these very principles. The people of this country require a system of education peculiar to their republican character, suited to their habits, plain, practical, opposed to speculative, that shall nurture the stern virtues, a system calculated to unfold the physical, as well as mental faculties, and prepare the young for the service of their country, in peace or war. If it was applied, in a manner calculated to prepare the majority of youth for practical duties more than it is with us, the sentiments to which allusion has been made, would hardly gain ground. During the apprenticeship of youth, when the heart is laid open by the master spell of learning, the season should be spent in treasuring up information on the most useful, practical subjects, since with many it is the only favorable opportunity for acquiring knowledge. But genreally speaking, it is not the case in our country. Students are required to pursue a regular course of lessons, and naturally imbibing the same ideas, they are very apt to look forward to the same objects, and imagine themselves destined to the same glorious ends. To this cause may be attributed the fact, that so many, after receiving the honors of a College, pursue fame through the paths of Law, and Medicine, of whom the great proportion fall below mediocrity. Thus the professions are crowded by individuals, who contribute little to the happiness of community, but who tend to bring disgrace upon the cause of justice and humanity. How many of the number, now weaving the "cob-web thread of sophistry" around some delightful truth, might be usefully employed in the mechanic arts. Yes honorably employed! Franklin was not ashamed of his calling, but delighted to recur to that portion of his life, when he was engaged as a Printer, usefully and profitably. It is evident but few can follow with any prospect of success the learned professions, as they are called, but many may pursue other objects with credit to themselves, and happily, by less intricate paths, contribute to their own, and their country's glory. The great proportion of young men, must of necessity, turn their attention to the more humble, but not less worthy occupations for subsistence, and therefore, it is highly important that they draw knowledge from those sources, containing all useful practical information. Because education is not enough adapted to the various pursuits of life, many out of the hundreds who graduate yearly, are thrown upon the world, from whom the country reaps no benefit. Of what use, it may be asked, is knowledge to us, unless we, the recipients, can turn it to some good advantage. This is the price at which it was bestowed by the great dispenser of blessings, that man should not hide his talent in the earth, but continue to add to its worth. It is, however, impossible that all can be the object of every Seminary of learning, to direct attention, more particularly to employments of a practical, scientific character, the various mechanic arts, civil engineering, surveying, and not least, agriculture; a department the scholar need not be ashamed to enter, which however neglected, contains the elements, of national and individual wealth. The other professions, will take care of themselves, but these, equally useful, demand a portion of that knowledge, now thrown away in useless competition for fame, which like the wild fire we sometimes behold playing above the dark and vaporous earth, forever eludes the grasp of the wondering children of men. Let those who stand in the high places of knowledge adopt a course of instruction practical throughout, and intelligence will find its way into the counting-room and workshop, it will place the mechanic on a level with the sage, and direct the plough in the field, thus rendering these professions more respectable than the superficial are willing to admit. Education conducted on this plan, would be strictly republican. Instead of learning being confined to the few, it would be widely disseminated, and more immediately conveyed to the laboring class of community, who need information as a shield against the devices of those, who, not content with teaching, would also lead, and govern mankind. Under the system so general in this country, but one direction is given to the mind, and every thing taught, seems only preparatory to display at the Bar, or in the Senate, while in reality, a part are unfitted for the active duties of life, by being lifted from their sphere. A different course of instruction would furnish fewer theorists, and more practical men, and at the same time, enable *all* to follow some useful profession. In order to prepare the young more effectually to discharge practical duties, such as must fall on most of them, attention to bodily exercise is indispensible, and the subject of physical education deserves to be considered and carried into operation, as well as aught that concerns the mind. Effeminacy and its train of vices, are the direct consequence of a sort of luxurious ease, contracted during youth, and mostly while within the walls of the academy. Now, independent of the benefits which must accrue to individuals, under a regular course of physical discipline, the Republic would receive at the hands of her magi, men of stout hearts, and vigorous minds.

When we reflect that many have sown the seeds of death with the first rudiments of knowledge, and others have grown up with weak and feeble constitutions, for want of early and repeated exercise of the faculties by which we move and enter on the performance of the various duties of life, an increasing interest is attached to the subject. With respect to the mind there is a curious analogy between it and the body. Severe labor,long continued, will paralize the constitution and waste its strength. So too, the mind, subjected to close painful application seldom endures the trial without being affected as well as the entire system. It cannot any more than the body, support burthens, and preserve unimpaired its curious and wonderful faculties during a lengthy period of excitement. Memory, hovering over the past and hoarding up the treasures of a by gone age, or writing on the tablet of the heart the result of close reading and calculating demonstration, truths so necessarry for men to know, will, if not occasionally suspended in its operations, too severely try its great and important powers.

The mind requires relaxation in the same degree as does the body; and when the powers of the latter are gently moved by exercise, the mind, though partially at rest, will be recovering strength, and preparing for a more daring flight. Unaided by the physical faculties, the soul, dependant in one sense on the clay which encloses it, will lose its nervous intellectual grasp. Exercise besides being a pleasant restorative to the mind, forms man for activity, and clothes him with majesty and strength. Thus he is fitted to endure the wear and tear of existence, under which another would sink. The ancients were fully sensible of the importance of this subject, and their course of exercise combined amusement with utility. Their schools, where dwelt philosophy and the muses, where enchantments "flung a sunlight over the heart," provided for the stern discipline of the physical powers, and from those nurseries of all that is great in man, there went forth the inflexible, unwavering citizen, and the intrepid patriotic soldier. The youth of Sparta were accustomed to undergo fatigue from their earliest years, and as they grew up, each exhibited in his own character a fine illustration of the superiority of the system, under which he was educated. And we may add, while the wisdom of the Grecian Laws, especially those regulating the training of youth, were respected, and strictly enforced, luxury looked into the state, but dare not enter, and war rolled by, without polluting her free soil. With us it must be made a duty, as with them, and the good effects will fall on a large number of the sons of the republic. They will grow to manhood, exempt from many infirmities, sound in body, and if the nature of their studies direct to practical employments, possess all the qualifications necessary to success. The great object however, will not be answered unless this important part of education is made a duty, as well as other branches. It will never do to leave it to the whim and caprice of those, for whose benefit such a course is intended. As to the sort of exercise, there is one, possessing merits we hesitate not to declare, above any that can be named, inasmuch as it leads to a correct knowledge of military tactics. This science is important to us, and the practical part a most healthy instructive exercise. Having alluded to the subject, we would urge one consideration more, and although the "small voice" here lifted up, will hardly be heard beyond these walls, the time, the place, seem to demand further deliberation. The necessity of "scattering the seeds of military knowledge" throughout the Republic is entitled to serious notice. That nation may justly be considered strong, whose sons understand the use of those means of defence, on which she must rely in the hour of her utmost need. The glory of a nation is common property, and if parted with, it must be at the risk of national infamy. Yet this glory, this character, written on her institutions, and blazing in the eyes of the world, is ever liable to be tarnished by the breath of envious nations, and the sacred rights of the true cause of glory, brought down by intrigue, or the strong arm of power, to a level withllowly things. Considering the situation of Empires, and their relative position towards each other, it is chimerical to suppose they can ever unite long in fellowship. Never will the interests of nations be one, and undivided. They must ever differ in some essential particulars, and in the course of human events, there is a possibility of serious collision. This being an undeniable truth, it is the imperative duty of that nation, whose laws are worth preserving, to prepare for whatever evils past experience points out as likely to happen, and of which the mutations that are constantly taking place in the world, leave no doubt. The late glorious change in the French dynasty, that one event which will forever shed renown on the gallant people whose blood has consecrated it, and sealed the instrument of their deliverance, placed the nations of Europe in a most critical situation. The unholy war now raging against Poland, land of heroes; Sobeiski and Koseiasko, has enlisted the sympathies of every one, who can estimate the value of equal justice, and in all probability, Russia, insensible to the blessings of freedom, will soon have more to contend with than she at first anticipated. In view of this prospect, what naturally forces itself on our minds, but the solemn conviction, that we too, in progress of time, may be drawn into conflict with the haters of the liberties of man? If there is one truth more important than another to us, it is this; that though freedom *may be gained, it seldom can be recovered*. Once lost, all is lost! But it is gained, triumphant truth! We walk in its light, and sit down under the shadow of the tree whose leaves are emblems of the freshness and glory of our political system. And yet is there no danger that we may be driven forth from this second paradise? There is danger, if we are not constantly prepared to meet and repel war should it reach these peaceful shores, or to go forth, and humble the "untamed spirit," that dares to hold cheap our liberty and our laws. The safety of this republic, her honor and glory, can only be entrusted to the free born people, and they must be instructed in the holy art of defence. It is admitted that we cannot tolerate standing armies, for the reason that they have ever been more devoted to the interests of a throne, than those of the people. If then, we are too wise to rely on mercenaries, shall we lose our credit for sagacity, and not provide for future security? No! the voice of reason, the dictates of humanity, the solemn warning of that great patriot and statesman, "first in war, first in peace," the bloody past, and the fearful present, point out in characters not to be mistaken, the duty of Americans. All the morality a nation can oppose to the whirlwind of war, will prove too feeble to stay its progress, when it rolls up, and comes darkly on. But there is a physical power, guided and supported by moral courage, refined and sublimated by the *amor patria*, which is, and ever has been, irresistable. Blood may flow, and the altar and the hearth be made desolate, but peace will finally extend her olive branch, and the defender assume in a more lofty character, his station in the world. If it is plain that resort must be had to the people, should unforseen events place us in the character of belligerants, this much, is surely important, to have men, who, when called on to peril their all in the cause of their country, possess a knowledge of that science, indispensible to good discipline, and success in the field. Undoubtedly much might be done towards effecting this great object, if military tactics were made a part of elementary education. A little time devoted to this subject in our Seminaries of learning, might be profitably spent, and this knowledge, so important to us, instead of being confined to a few privileged individuals would soon be generally understood and correctly practised. We may reasonably calculate the most beneficial consequences from this simple plan. Imperceptibly the happy result would follow without an effort on the part of those, who, regarding the militia as the palladium of our liberties, desire to see them well disciplined. Teach the young throughout our country, in this way, and they will bear the knowledge home a gift of value, to bestow on their fellow citizens. Thus, every man would, in time, become a soldier, without derogating from his station in life, or nurturing dishonorable ambition. For it is idle to suppose the people will ever thirst to mingle in the battles of ambition, however skilful in tactics, or animated with the spirit of the followers of Ceasar, burn to be led against the men of every nation. They are bound by a thousand holy ties to the soil, their interests, their happiness is inseperably woven with our free institutions, and these must be defended at the risk of life and fortune. That a course of education such as we have endeavored to point out would benefit the country, by providing for every capacity, and thus placing it in the power of all to begin the world well, enemies to luxury, possessing not only the spirit, but the strength to roll back the tide of war, and save the land from pollution, there is little room to doubt. Let it not be supposed that the man of mere practical information, sufficient to give an impulse to whatever he undertakes, has not the same power to do good with the professional character. Each in his own sphere may do good or evil, but because one is deeper read in metaphysics and philosophy than another, does it necessarily follow that he will confer greater benefits on mankind? Learning cannot confer perfection, tho' it may lead to it. The advantages of science and philosophy are great, and it so happens, they have been levelled to human reason. Let the mind be enlightened by a few ideas on subjects of this nature, and it will easily contemplate worlds, and systems of worlds. It does not require a long life of research to make a philosopher. The Athenians were called a nation of philosophers, and the knowledge acquired in their schools, reduced to a few plain truths, was sufficient to put them in a thinking way. They were mostly useful, practical men, quick to understand their rights, and bold in defending them. The plain practical man, converts whatever he touches into fine gold, while the mere speculator, "wrapped in dismal thinkings" is often led through a train of absurdities, from which very little good results. *Practical* men the country calls for. To the inventive practical genius of Fulton, we are indebted for a new and curious craft, which may be seen stemming the impetuous current of the Mississippi, and the rapids of yon pure stream, thus uniting the interests, and confirming the friendship of the inhabitants of different states. Education has done much for us, but a vast deal remains to be accomplished. Here the temple of science and philosophy are crowded by willing auditors, and a glory like that which fell on the Roman eagle, is rendering more visible each star in the banner of our freedom. Education has exploded old errors, shamed bigotry, broken the cords of persecution and left human opinions free. Blessed gift of God to man, grant it may be spared alike by all, and so impartially distributed that no one shall feel himself exalted above another. Here let the work be accomplished. Inspired by that innate principle, love of country, we are inclined to invoke first a blessing on this "land of the mountain and the flood," but our sympathies are not bounded by the green lovely home, hallowed in our hearts. They fly to the uttermost parts of the earth, and hang with trembling anxiety round the houseless heads of the oppressed and persecuted of whatever name or nation. Dear thrilling reflection! Man shall not forever be degraded; he shall not creep in the dust like the serpent, nor hang his head like the willow, in the courts of kings, but raised and honored by knowledge, he shall enjoy the blissful sweets of uninterrupted civil and Religious liberty.

An Oration Before the Connecticut Alpha of the Phi Beta Kappa Society
James Gould
1825
T. G. Woodward and Co.: New Haven

"The cultivation of the human mind is, unquestionably, the most elevated and most important of all human pursuits."

"The empire of the universe is, itself, an empire of intellect."

"The mere establishment of free institutions of government cannot qualify a people for the enjoyment of civil freedom: They must qualify themselves for it, by intellectual and moral culture; or the establishment of its forms will be in vain, and worse than in vain."

Education civilizes, brings culture, promotes a well-functioning democracy.

1. A general discussion of the necessity of education to civilize man, pages 1-15.
2. Education is important to society; brings culture and variety, page 15.
3. Describes the "arts" and their relationship to education, especially higher learning.
4. Argues for universal education in a well-functioning democracy, pages 23, 24, 25, and intermittently to the end of the article.

an
ORATION,
PRONOUNCED AT NEW-HAVEN,
before
THE CONNECTICUT ALPHA
# of the
PHI BETA KAPPA SOCIETY,

September 13, 1825.

By JAMES GOULD.

Published at the request of the Society.

NEW-HAVEN:
Printed by T. G. Woodward and Co.

....
1825.

At a meeting of the CONNECTICUT ALPHA OF THE PHI BETA KAPPA SOCIETY, at the State House in New-Haven, September 13, 1825,—

Ordered, That the Rev. THOMAS ROBBINS and ROGER S. BALDWIN, Esq. be a Committee, to present the thanks of the Society to the Hon. JAMES GOULD, for his Oration delivered this day, and to request that he would favour the Society with a copy of the same, for publication.

Attest,

SAMUEL J. HITCHCOCK, *Cor. Sec'ry.*

AN ORATION.

THE cultivation of the human mind is, unquestionably, the most elevated, and most important of all human pursuits. It is an obvious suggestion of reason, that the nobler faculties of our nature must have been designed for the most exalted uses: And as their capacity of culture admits of no limit, they are evidently destined to an interminable progress, in improvement.

The *physical* powers of men have assignable limits, and are circumscribed, in their exercise, by narrow boundaries, which they can never pass: while the action of a single mind is frequently felt, in its effects, to the extremities of the earth, and the remotest ages. Throughout the known regions of nature, there is scarcely an object, which lies beyond the reach, or the scrutiny, of the human intellect. From its humble earthy tenement, it breaks away, and expatiates throughout immensity—drawing instruction, alike, from the vast, and the minute; from other spheres, and other systems; from the living, and the dead; from "the years beyond the flood," and the ages of an endless futurity. Its theatre of action is the universe: from the universe it derives its aliment, and its treasures. To fix it to the earth, or limit its operations to time, or space, were as impossible, as to imprison the winds, or chain the ocean to its rocks.

Such are the nobler powers of man, when expanded, and matured, by their proper culture. But even these exalted faculties would lose their highest uses, and chief importance, in the *social* system, but for the power, with which mind is endowed, of acting upon mind—the power, in other words, which intelligent natures possess, of acting upon kindred natures, and thus of exerting that intellectual and moral influence, which sustains the whole frame, and structure of human society. The same law of nature, which originally conferred upon mankind, in various proportions, the power of influencing the opinions, affections, and volitions of each other, established the foundation of an *intellectual empire*, which has existed, throughout the world, in all ages, and must continue to exist, under every modification of society. All *artificial* systems of dominion, all forms of *civil* government, are composed of perishable elements. They successively rise, and flourish; and like all other works of art, decay and disappear: But the empire of intellect is founded in nature, and universal fitness; and like the ordinances of nature, upon which it rests, must be perpetual.

There are, however, comparatively few, it would seem, who are in the habit of assigning to the dominion of the mind, its actual extent, or of contemplating its vast and momentous results.—Those great events, and conjunctures, which *suddenly, and sensibly*, affect the condition of society, force themselves, like the grand operations of external nature, upon the attention of mankind: But we seldom contemplate, and still more seldom justly estimate, the efficient influence, which the intellectual light of a single age, or even a single mind, may diffuse throughout the globe, and transmit to all posterity. Who can define the limits of that dominion, which the philosophers and orators, the poets, historians and moralists, of former ages, have constantly exercised, and continue to exercise over the human mind?—a dominion, far transcending, in authority, that of thrones and sceptres; and extending to what mere civil power can never reach—the opinions, and sentiments, and tastes, and affections, of mankind.

Who can determine, to what extent, the views, and habits of thinking, and by necessary consequence, the morals, and character, of the present age, have been formed and moulded, by the master-spirits of former times?—by minds like those of Aristotle and Bacon, of Cicero and Locke, of Hume and Voltaire, of Addison and Johnson? For more than two thousand years, Aristotle, alone, gave law to the empire of mind, throughout the civilized world; and swayed a dominion, surpassing, in extent and duration combined, that of any monarch, or conqueror, who ever held in subjection, the persons, and the rights, of men. How vast, then, how immeasurable, must be the combined influence of superior and enlightened intellects, throughout the globe, in forming the characters of individuals, and communities, and giving to the body of every age, "its form and pressure!"

The efficient power of intellectual influence, both for good and evil, is a power of exhaustless activity, and unbounded extent. Like a subtle and expansive fluid; it diffuses itself to the utmost borders, and pervades all the recesses, of human society. For how many of those practical rules of life and conduct—of those sententious maxims of traditional wisdom and duty, which even the most illiterate, in all civilized communities, possess, are they unconsciously indebted to teachers, of other nations, and other times, and whose very names are known only to the scholar, and the general reader! As intellectual culture advances in the world, the light of antiquity is transmitted from age to age; and many of those useful lessons, which the wise and the learned, of every period, have bequeathed to mankind, thus find their way, as well to the cottage as the palace. And thus the recorded wisdom of each generation becomes the instructor of all classes of men, in all succeeding times.

It is the remark of a modern writer, that *intellect governs the world;* and the assertion is verified, by all general experience. In the ordinary, and regular current of human affairs, superior intelligence and sagacity, in the discovery, and selection of means, and in adapting them to ends, must ever, ultimately, prevail, as they ever have prevailed, over the counsels, and expedients, of ignorance and imbecility. In every system, or community, of intelligent beings, *intellect* is the natural seat of empire. This faculty—however liable to be misdirected, by passion, or evil propensities, must, by the general laws of our nature, be supreme —so far as any one principle of power can be so—in the moral, social, and political systems of the world. Hence it is, that, in all stages of society—under all forms of civil government, as well the most free, as the most despotic—and in all the natural, and artificial, divisions of civil and social life, the many have been ruled, by the few; and physical strength has bowed before the supremacy of mind. In human governments, the external symbols, even of sovereign dominion, may, indeed, devolve upon infancy, imbecility, or fatuity; but such a pageant of empire can be but the nominal depository of a power, which, if not sustained by the energy of *other* minds, must be overwhelmed by its own weight.

The empire of the universe is, itself, an empire of intellect. Infinite power is but the minister of infinite wisdom, and goodness. But the principle of goodness resides in the will: And if that *will* of the lawgiver, which constitutes the law, were not, itself, directed, and the means of accomplishing its purposes devised, and regulated, by a presiding principle of *intelligence;* all system, order, law, and regular government, throughout the universe, would cease.

It is a truth, familiar to all, at the present day, that *moral* influence, is illimitable. In the conduct of human affairs, it supplies the desideratum of Archimedes, for moving the world. Moral influence, itself, however, is but another name, for a control, over the opinions, and affections, of moral agents. And how is this control to be exerted, to any great, and important end, except by *intellectual* power?

The influence of mere moral *example,* unconnected with intellectual superiority, is not, indeed, to be overlooked, among the causes, which may affect the characters of individuals, or that of society. But that mighty spirit of command, which, with more than a monarch's power, can compose, control, and harmonize, the jarring elements of human opinions and human passions, is an attribute of the *intelleeutal* principle—the master-faculty of the soul.

To what cause have the great masters of the human mind, in all ages, owed their dominion over the understandings, the passions, and the prejudices of their fellow-beings? To what latent principle of power were Pericles, and Demosthenes, and Cicero, and Chatham, indebted, for their boundless ascendancy over the minds of men? Was it by their own distinguished *moral* excellence—by the display of pre-eminent personal virtue—by any superior and exemplary morality, in their lives, or manners, that they were enabled to reduce the human mind, with all its wild and refractory elements, to a state of captivity, and submission? No: It was the energy of disciplined genius—of instructed reason—of enlightened intellect, exerted with irresistible effect, upon the great springs of the human soul.

In all nations, and all communities, the original source, and ultimate seat, of power are the same. A *free,* or *popular* government is generally, and justly, denominated a government of *opinion:* But the same denomination may, with propriety, be assigned, though in a more qualified sense, to the most *absolute despotism,* that the world has ever witnessed. No tyrant holds his subjects in bondage—no military chieftain rules his host—by the strength of his own right arm. Submission to civil, or martial rule, is the effect of a train of *influence,* operating, through all the gradations of authority, upon the *minds* of men. And that power, which can sway, at pleasure, the *opinions* of the many, can, in the last resort, command their physical strength.

Of what immense importance, then, must be the proper cultivation, and direction, of those faculties, which exert such a controlling influence upon the character, conduct, and destinies, of mankind! Every consideration, which can render the advancement of the human race, in whatever is noble, or useful, or estimable, a desirable object, must, necessarily, recommend those pursuits, which conduce to the improvement of the higher and nobler powers of our nature.

Far the greatest, and most momentous revolution, which has ever taken place in the affairs of men, is that by which the human mind has been emancipated from the dominion of ignorance, and barbarism, and elevated to that rank, which it was fitted, and destined, by the Author of nature, to hold. For this mighty change, in the condition of human society, and for those countless benefits, which that change has brought, in its train, the world is primarily, and principally indebted to *science, letters, and the liberal arts.* These are "the greater and the lesser lights," by which nations have been directed, in their progress, through the dark, and dreary wastes of primitive barbarism, to the brighter realms of civilization, and refinement. These are the grand instruments of advancement, in useful knowledge, and in all the great interests of the human race.

In an age, like the present, to offer one's self, as an advocate, in the cause of science and literature, or formally to urge their claims to general patronage and favour, may, perhaps, appear to many, like entering the lists, "to beat the air," or affecting to inculcate, what is already known, adknowledged, and felt, by all. It is certain, however, from universal experience, that, in no nation, and in no age, has the *popular,* or *public,* suffrage attached to those claims, an importance, corresponding, in any reasonable degree, to their intrinsic merits.

We learn, indeed, that, temples have been reared, and that altars have smoked with incense, to the deified authors, and patrons, of the rude arts, and learning, of primitive times: But the *practical utility of high advancement,* in liberal knowledge, has been but little understood, by a vast majority of mankind. The important uses of elementary learning are, indeed, sufficiently obvious, to be perceived, and felt, by all classes of men. And such acquirements, even in classical learning, as may be deemed indispensable to a respectable standing in the liberal professions, are, in general, perhaps, regarded with public favour. But *high* attainments, in science and literature, are, too generally, consid-

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ered, as calculated rather to gratify the pride, and multiply the honours, of useless learning, than to confer any *practical* benefit upon mankind. Their value, in *popular* estimation, is arbitrary and ideal—like that of other possessions, which are rare, and merely ornamental. Such acquirements never fail, it is true, to confer personal distinction, and celebrity, upon their possessors: But the *natural and necessary connexion* of all useful institutions, and of all the great interests of society, with a high state of advancement, insscience and letters, is one of those realities, which the mass of mankind is slow to familiarize, or perceive. In an age of learning, there is a proneness, in the public mind, to believe, that literature, and the liberal sciences, are already sufficiently advanced; or, that they have, already, reached their highest attainable point of improvement; and therefore, that all further advancement, in these departments of knowledge, must be either hopeless, or useless.—If this opinion, which was, doubtless, as prevalent, a century ago, as it now is, had, then, been *universal;* how many of those improvements, which we, now, deem invaluable, would have been, to the present hour, unknown to mankind!

The practical tendency of this popular error, wherever it prevails, is the same, as that of a spirit of direct hostility to all high proficiency, in intellectual pursuits. In a state like this, especially, where royal and aristocratical munificence is unknown, and where all public, as well as private, liberality in the cause of learning, depends on popular opinion, the influence of this general belief, in counteracting all efforts, to elevate the standard of liberal knowledge, cannot be too much deprecated. And to this influence may be ascribed, in no inconsiderable degree, the comparatively humble condition of the literary institutions of our country, in relation to the *means* of advancement, in the higher spheres of learning.

It is demonstrably certain, that the great and various improvements, which have taken place, as well in the physical, as the moral, and social, condition of man, in his transition, from a state of nature, to that of the highest refinement, are to be traced, almost exclusively, to the cultivation of his *intellectual* powers. This truth, though reflected from almost every object, which, in a land, and an age, of science, meets the eye of observation, is, nevertheless, one of those, to which the public mind has not been familiarized. While every member of cultivated society daily experiences, or witnesses, the numberless ordinary blessings, which science and letters have conferred, and can, alone, confer upon mankind, there are few who consider, from what sources, such blessings originally spring. The fact, however, is no matter of wonder, or surprise. *Proximate* causes, acting sensibly, upon sensible objects, obtrude themselves upon the notice of the most inattentive observer: But those, which lie more remote from their effects, or operate insensibly, are observed, only by inquisitive and reflecting minds. The immediate effects of action and rest, of sleep and watchfulness, of heat and cold, upon the human body, are familiar to the least considerate of mankind: While the silent action of most of the vital functions, in our animal economy, is unfelt, and therefore, unheeded, by a great majority of those, whose health, and existence it sustains. The most superficial observer cannot fail to discern the genial and quickening influences of solar light, upon the objects of external nature; while the noiseless, but diffusive, influence of the light of science, upon the character, and condition of society is, in a great measure, unperceived. In an age of refinement, when the means of supplying human wants are abundant—when the comforts and conveniences of life are multiplied, and diffused—and when the benefits, resulting from the useful institutions and improvements of civilized life, are experienced by all, how seldom do they reflect, that for these habitual comforts and enjoyments, they are, in any measure, indebted to the secret and solitary lucubrations of the philosopher, or the scholar!—But what would have been the condition of the human race, if the light of science had never shone? and what would be their present prospects, if that light were, now, to be, forever extinguished.

This enquiry may be answered, with a sufficient approximation to accuracy, by a very general, and brief exhibition of the character, and circumstances of mankind, in the primitive stages of society. For, such as their condition then was, such, in its chief, and distinguishing characteristics, it much have continued to be, but for those institutions, and improvements, which the progress of liberal knowledge has introduced, and multiplied, in later times.

In what is termed a *state of nature*, the human mind is a field, run to waste. Though susceptible of unlimited degrees of culture, and fertility, "things, rank and gross in nature, possess it, merely." The golden age of the world is "a golden dream." The innocence, peace, and happiness, with which poetry has invested, and adorned, the primeval state of society, are visions, suited, only, to a world of fancy.

The difference between civilized, and savage man, is little less than that, between the latter, and his brute fellow-tenants of the forest. The mere savage, though heir to an exalted nature, is a being, shorn of his dignity, and degraded from his state. Indolent in body, torpid in mind, devoted to present gratification, and utterly careless of the future, he scarcely exhibits the attributes of a thinking being. His ideas are limited to the immediate objects of his senses; and his virtues, and vices, are qualities rather of instinct, than of mind. His habits, his pursuits, his purposes, are as mechanical, and almost as little diversified, as those of the ant, or the beaver. Those objects of *reflection*, which, in a state of civilization, employ, and expand the faculties of the mind, and which the mind itself, by its own combinations, creates, and multiplies, are foreign to his thoughts. Indifferent to all objects, which do not minister to his immediate gratification, and equally impatient of thought, and of bodily labour, he abandons himself, and his faculties, to a life of sloth, sensuality, and mental apathy; from which he can be roused, only by the unappeasable cravings of necessity, or the occasional stimulus of some high and unusual excitement. To the spirit of inquiry, and the impulses of curiosity, he is a stranger. Even his imagination, though wild and licentious, when stimulated to action, is habitually sluggish; and he slumbers out his existence almost as unconscious of his nobler powers, as the flint, of its fire, or the rock, of the gem, which it encrusts. The great volume of nature, open before him, may, occasionally, afford employment for his credulity, and superstitious fancy; but to his *understanding*, the volume is sealed. Regardless, alike, of the past, and the future, he lives, without reflection, to instruct his reason; without anticipation, to elevate his hopes.

But a state of mental languor, and inaction, is, universally, a state of mental suffering. And hence, a barbarian, as described by the most eloquent, and most philosophic, of ancient historians,* is, in the intervals of his gross enjoyments, by turns, the most listless, and most restless, of human beings. In quest of relief, from this irksome state of existence—this inanimation of the soul—he plunges, alternately, into the opposite extremes of oblivion, and excitement; and either drowns his languor, and restlessness, in the lethargy of inebriation, or, hazarding whatever he values, upon the issue of chance, stimulates his mind to action, by agitating it into emotion.

And here we may discover, how it comes to pass, that these two desolating vices—a propensity to intoxication, and a passion for desperate gaming—have become generally characteristic of savage life. They spring, in barbarous ages, not as in cultivated society, from any peculiarity, in the vices, or circumstances, of individual men; but from a general law of human nature—a species of *moral necessity*, arising out of the condition of barbarism.

To the same cause, may, perhaps, be attributed that extravagant fondness for the marvellous, which marks the savage character. This principle operates, indeed, to a limited extent, in the higher stages of society; but acts, most powerfully, upon the untaught savage. Whatever is grand, or terrible, or mysterious, in the visible world, dilates his rude imagination, and rouses his mind to "a

*Tacitus.

superior consciousness of its own existence." He delights to recognize a deity in every stupendous object, and a miracle, in every extraordinary phenomenon, in the physical world; because the human mind delights to be excited, without exertion: A fact, let me remark, in passing, which may, in some measure, at least, account for that fondness, so prevalent, in the more advanced stages of society, for scenic exhibitions of imaginary grief, and terror, and pity.—But in the absence of those high excitements, which occasionally interrupt his habitual apathy, the life of the barbarian is a life of sleep, and gluttony, and mental vacuity.

Such, in its principal features, has ever been the character of the human race, in barbarous ages; and such, the abyss of degradation, from which the civilized portion of mankind has been raised, by mental culture, to that comparative elevation of character, and condition—that state of advancement, in knowledge and manners, in civil order, and social happiness, which the present generation is permitted to witness.

There is, perhaps, no single consideration, which can more strikingly exemplify the immense influence of mental improvement, upon the human race, than that endless *diversity* of character, manners, tastes, pursuits, and modes of life, by which the aspect of society is variegated, in an age of refinement—contrasted with that *uniformity*, or *sameness*, in all these particulars, which marks the savage state. To describe, minutely, all those peculiarities,—those numberless marks of distinction, which characterize the different civilized communities of the world, or the different classes of men, who compose them, were a task, from which the most versatile and gifted mind might well shrink. But the barbarian, of one age and country, is—with the exception of a few minute varieties, necessarily arising from difference of climate, or other physical causes—the barbarian of every other; and he, who has seen one complete specimen of savage society, in any part of the world, has, generally speaking, seen it, in all its principal and distinguishing features, throughout the globe.

Hence, it is, that the delineation of the ancient German character, by the unrivalled and unerring pencil of Tacitus, has been found to be a faithful portrait—a true reflected image—of barbarous society, in all ages, and all countries. The uninstructed child of nature—whether he roams the forests of Tartary, or bends the bow, in the Western wilderness; whether he inhabits the regions of polar frost, or those, glowing under the fervors of a tropical sun—is still the same indolent, sensual, and restless being.

The causes of this uniformity, however, are obvious. The mind is enlarged, in proportion to the variety, and magnitude, of the objects, it embraces; and as these are multiplied, in the progress of knowledge and civilization, they find employment for every faculty of the soul, and *diversify,* proportionally, the characters, views, habits, and enterprize, of men. But those objects, which alone can interest a barbarous age, are too limited, both in number and variety, to furnish scope for the expansion of the mind. The same paucity of ideas, the same sterility of thought, and inactivity of intellect, which stamp a sameness of character and manners, upon the early stages of our natural infancy, produce a correspondent uniformity, in those of the early infancy of society.

It is a fact, still more remarkable, that even the *physical characteristics* of mankind are not exempt from the all-pervading influence of intellectual improvement. The very countenance of a barbarian indicates his condition. That unlimited diversity of expression—those minute and undefinable shadowings of character, intelligence, and sentiment, which mark the human countenance, in an age of refinement, are attributable, almost exclusively, to the influence of mental culture and civilization. Upon the savage countenance, Nature has stamped an habitual, unexpressive uniformity of aspect—a listless, but rigid, fixedness of feature—as a visible badge, by which he may be distinguished from his civilized fellow-beings. On his brow, sits no "deliberation, nor public care:" Neither reflection, nor memory, nor fancy, has impressed its image upon his features. The glow of sentiment, the animation of industry, the ardor of enterprize, find no expression there. A transient passion may, occasionally, disturb the ordinary composure of his aspect; but the dead calm of indifference, and mental apathy, reigns, habitually, as well in his countenance, as in his manners. As animals, when domesticated or reclaimed, exhibit numerous varieties, not only in manners, but in physical characteristics, which never appear in their natural state; so men, in a state of civilization, are distinguished, by numberless diversities, as well of aspect, as of character, unknown in a state of barbarism. This analogy, considered as an insulated fact, is merely, a curious phenomenon, in what may be termed the *natural history* of mankind; but in connexion with the present subject, it furnishes a most impressive illustration of the vast, and various, influence of *intellectual culture*.

Let it here be remarked, that those varieties of character, taste, and pursuits, which distinguish an age of science and refinement, are not matters of mere curious speculation: They are indispensable to the existence, and preservation, of that improved state of society, in which, alone, they exist. They are, to a state of civilization, what the combined powers of limbs and organs, of circulation, digestion, and secretion, are to the animal body—diffusing life, and strength, and healthful action, throughout the system. They are the springs of all that vast *variety*, in industry, enterprize, and useful exertion, both intellectual and physical, which affords employment, and gives activity, to every human faculty.

It is clear, indeed, from all history, and experience, that the character and condition of society are graduated, in general, by its *intellectual* state. Nor is this remark to be understood, as derogating, in the slightest degree, from the vast and acknowledged importance of *religious and moral* culture: Since the latter can never be brought to a high degree of advancement, in a low state of intellectual improvement.

It is time, however, to turn from generalities, to a survey of some of the more *specific* uses of science, and general learning.—

In attempting such a survey, the mind is embarrassed, by the multiplicity of objects, which claim its attention. To recapitulate *all* the multifarious benefits, which learning, and the arts of civilization, have conferred upon mankind, would be a labour, like that of numbering the solar rays, or the drops of morning dew. In this Address, the utmost that can be proposed, is a very brief, and cursory, notice of a few of the more prominent topics, which the subject suggests.

The arts which we term *useful*, are regarded with universal favour, as the sources, from which all the ordinary comforts and conveniences of civilized life, are immediately derived. But the useful arts themselves, must have remained, forever, in a state of rudeness, without the aids, which they have received, from the liberal sciences. Uninstructed industry, or accident, may, occasionally, lead to the discovery of an insulated *fact*, of primary importance to the useful arts; but science, alone, can furnish the *principles*, necessary to the developement of the highest practical uses, and results, of such discoveries. There is scarcely an art, practised among men, and transcending the rude and simple expedients of primitive necessity, to which the liberal sciences have not been, in some important degree, ancillary—as contributing, either to its invention, or to its highest, and most efficient application.

We contemplate, with admiration, that skill, by which the astronomer, or man of science, measures the magnitude and distance, or ascertains the position, the course, and the periodical revolutions, of a heavenly body; or by which he calculates the velocity, and aberration, of light; or predicts with unerring accuracy, the eclipses, not only of the superior luminaries, but of every satellite, in the solar system—without once reflecting, perhaps, that it is this science of the *heavenly bodies*, which enables us to measure the globe, which we inhabit; to ascertain the relative positions of its various parts; to trace our way, through the trackless wastes of ocean; and thus to hold communication with the remotest regions of the earth. How unimportant, comparatively speaking, would have been the manual dexterity of the artisan, in moulding masses of wood, or metal, into those forms, which constitute the component parts of a machine, without the aid of those *principles* of philosophical and mathematical science, which regulate all works of mechanism! Without similar aids, derived from the same sources, how partial, and relatively insignificant, would have been the uses of the mechanical powers, and of those forces, which nature has furnished, in heads of water, and the expansive power of steam; and which, under the direction of genius and science, united, have, virtually, endowed one human agent, with the physical strength of a multitude, and almost realized the bold and aspiring anticipation of "the omnipotence of mind over matter!" Who can detail the multifarious uses of chemical science, in agriculture and manufactures; in pharmacy, and the art of healing; and in all the various arts of rural and domestic economy? Need I mention that necessary art—upon which all national security depends—the modern art of war? to which, in several of its great departments, and especially, in those of fortification, gunnery and engineering, high and various attainments, in mathematical, and physical science, are indispensable. What, comparatively, would have been the benefits, derived from the arts of ship-building and seamanship, from the discovery of the polarity of the magnet, and even the invention, (if, indeed, mere mechanical skill could have accomplished it,) of the mariner's compass—without the light and guidance of mathematical and astronomical *science,* to direct, extend, and multiply their several uses? What numberless benefits have mankind derived, from that free and regular intercourse—that habitual interchange of products, intelligence, opinions, and improvements, which maritime skill and enterprise have established, between the various nations of the earth—that intercourse, by which the discoveries, and inventions, the learning and wisdom, of every community, and of every mind, have been laid open to the common use of the civilized world!

And yet, how seldom do we trace these invaluable benefits to any causes, more remote, than the direct and proximate means, by which they are brought within our reach?

It becomes a philosophical age, however, to reflect, that the *primary* sources of these multiplied blessings are mountain-springs, found only in the elevated regions of learning: And that the present unexampled augmentation and diffusion of useful improvements, and of the treasures of nature and art, throughout the civilized world, are but the natural effects of an advanced state of literature and science. While, then, we boast of those high achievements, in the arts of utility, which excite the wonder even of our own age, and would, in former times, have been pronounced miraculous, let us not forget, that, without the aids of *liberal knowledge*, those achievements had never been accomplished.

But to leave a topic, on which detail would be endless, let us very briefly inquire, what has been the influence of the advancement of learning, upon the *moral* condition of society?

By the laws of our nature, there appears to be an established connexion between *intellectual* and *moral* improvement. This proposition, however, is not intended to imply, that a man of learning is, of course, a man of virtue; and much less, that the morality of individuals is *proportioned* to their respective intellectual attainments. The extent of the assertion is, merely, that the advancement of knowledge is, in its *general* tendency, and therefore, in its ordinary effects, *subservient to the cause of general, practical morality*. And it may be added, that this salutary tendency is more visible, in its influence upon society, at large, than upon individuals: Since the general aspect and condition of society is open to universal observation; while the distinctive features of individual character fall under the notice of comparatively few.

It has been supposed, by many, that deep research, especially in physical and metaphysical science, or abstract learning, in general, has a tendency to promote scepticism, and free-thinking, and consequently, licentiousness in morals: And the names of Bolingbroke, Hume and Gibbon, Voltaire, Rosseau, and others, are often pointed to, as beacons, to warn mankind of the dangers, which lurk, in the deep recesses of human learning. But this opinion mistakes an anomaly, for a general law. How many names, more illustrious than these—what an array of giant minds—might be marshalled against this little band of sceptics! The latter are, indeed, the more conspicuous, from their comparative *rarity;* as a comet, thwarting the firmament, is, for a season, an object of more attention, that the whole glorious "host of heaven."

That advancement in knowledge is friendly to the cause of virtue, would seem deducible, by reason, from the known attributes of the Deity. All *science,* properly so called, consists in the *developement of truth;* and the same may be said, in general, of all sound literature. And is it to be supposed, that any system of truth can be, in its essential nature, hostile to the cause of virtue? It would seem like an impeachment of the existing constitution of things, and consequently, of the wisdom, or goodness, of Him, who ordained it, to hold, that profound discoveries, in the laws, or economy, of the physical, intellectual, or moral world, could, from any *inherent tendency,* conduce to error, or licentiousness, in reasoning, or in morals. "An undevout astronomer is *mad;*" and is not an undevout proficient in any other branch of science, equally so? Whether the man of science investigates the properties of matter or of mind; the laws of the universe, or the economy of the minutest insect tribe; the wonders of external nature, or those of his own existence; he can hardly fail to be impressed with high and reverential thoughts of Him, "who passes wonder"—the Author of this stupendous system. And who can doubt, that such sentiments are, in their direct, and natural tendency, subservient to the cause of virtue?

Of a kindred nature, is the moral tendency of *general literature.* Whatever enlarges, tends to elevate, the mind. There is, indeed, a literature, falsely so called, which has been justly styled "a moral poison." But that genuine, chastened, learning, by which the mind of the sage and the scholar is instructed, is scarcely less conducive to the interests of morality, than to those of philosophy, and general knowledge.

It is eminently worthy of remark, that there is a general connexion, between the *intellectual, and the moral, taste*. To the truth of this position, the genius of language, itself, bears testimony, in characterizing polite literature, by the terms, *liberal, ingenuous, humane;* and common observation, it is believed, will prove, that a cultivated taste, and a gross, base, or violent spirit, are not frequently united, in the same mind.

The importance of intellectual improvement to the great interests of *religion*, can scarcely be doubted, by any reflecting mind. These interests have never flourished, in the absence, or in a depressed state, of human learning. To what a depth of degradation was Christianity reduced, during the long, dark, and dreary period of the middle ages!—a period, during which, a system of doctrines and precepts, dictated by infinite wisdom and purity, was reduced, by ignorance and imposture, to a compound of mere absurdity and grossness! This depravation of Christianity *commenced with the subversion, and terminated with the full restoration of learning.* And it is as certain, as mere moral certainty can render any fact, that, had the light of science and literature, never again broken in upon the world; the light of the Protestant Reformation had never dawned upon Christendom.

That great event, which unsealed the Word of God to the world, to which it was sent, was reserved for a learned, and philosophical age. When science, and literature had been re-established, upon an immovable foundation; when the inventions of the mariner's compass, of paper, and of the art of printing, had opened innumerable channels, before unknown, for the circulation of knowledge; when the discovery of India, and the Western continent, had given an impulse, almost universal, to the spirit of enterprize and inquiry; then, and not till then, did the Reformation burst upon the Christian world. The see of Rome, which had, then, attained a degree of power and splendor, unexampled, in that age, and unrivalled, in later times, was held, by the most munificent, and accomplished pontiff, who had ever worn the mitre; and each of the temporal thrones in Europe, was occupied by one of the ablest, and most powerful, of its own monarchs. Against this combined, and tremendous array of power, was the banner of the Reformation displayed; and without the assistance of the *literature* of the age, it must have been trampled in the dust, almost without a struggle. But the cause of reform was, not only in fact, but *professedly, identified* with that of learning; and the history of the period clearly proves, that, without the aid of Erasmus, Melancthon, and other eminent scholars of the age, even the stern and unyielding spirit of Luther himself, would have despaired of success. The triumph of the Reformation was, in truth, the triumph no less of learning, than of the Protestant faith.* And if

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*That the Reformation, so far as it depended upon human means, was effected by the *learning* of the age, in which it took place, is a fact, as well established as any other in modern history. Since the delivery of this Address, however, I have heard, with some surprise, of suggestions, from several quarters, that, in the above statement, I have not only ascribed *too much* to the influence of learning; but have even mistaken *effect* for *cause,* in ascribing the Reformation to the progress of learning, instead of representing the revival of learning, as the *effect of the Reformation.* But it should be recollected, that learning began to revive in modern Europe, about the commencement of the *twelfth* century—more than 400 years before the doctrines of Luther were first promulged: And that the pontificate of Leo X.—during which that Reformer first became known to the world—has ever been regarded, as the most illustrious period, in the history of modern learning—a period, which has, to this time, been constantly compared with those of Pericles, and Augustus. About a century and a half before the time of Luther, a reformation, similar to his, had been attempted, by Wyckliffe, Huss, Jerome of Prague, and their followers. But this attempt was prior to the art of printing, and before the use of paper, in Western Europe. The age was not, *even then, ripe for the experiment;* and nothing, less than a miracle, could have given it success.—The history of the world proves, incontestibly, that learning may flourish, to any the light of science, and literature, were now extinguished; by whom could that faith be vindicated, and sustained? There can be no rational doubt, that, so far as it depends upon human exertion, for support, it would soon be banished from the world.

In the present age, and especially in our own country, the influence of science and letters, upon the *civil* condition of mankind, is a subject os deep, and universal interest.—Of the existing nations of the earth, the most enlightened are the most free. And,so far

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extent, without christianity; but that undefiled christianity cannot long prevail, in an age of ignorance.

To show how strictly the cause of the Reformation, and that of learning, were "identified," and how dependent, for success, the former was, upon the latter, I merely give the following quotations:—

"His" (Luther's) "friends are always represented, by him, as
"the *friends and patrons of liberal studies;* and his adversaries
"are stigmatized, in the most unqualified terms, as stupid, *illiterate,*
"and contemptible." (Rosc, Leo X.)

"The opinion," (viz. that the cause of learning, and that of the Reformation, were the same,) "was, now, too deeply impressed on
"the public mind"—to be obliterated. "The advantages, which
"Luther derived from this circumstance, *are incalculable.*"—"The
"public opinion was so strongly in his favour, that his opponents
"could scarcely find *a printer, in Germany, who would publish their*
"*works.*" (Ib.)—Erasmus, in a letter to Henry Eighth, dated at Basle, says, "Hic opinor, nullus est typographus, qui *ausit excudere*
"*quod verbulo, attingat Lutherum:* Contra *Pontificem* licet scribere
"*quidvis.*"—"Sadoletti, Bembo, and *the rest of the Italian scholars,*"
(who adhered to the Pope,) kept aloof from the contest, *unwilling*
"*to betray the interests of literature, by defending the dogmas* of
"religion." (Rosc. Leo X.)—"It is certain," says Erasmus, "that
"they, who first opposed themselves to Luther, were also the *enemies*
"of learning; and hence its *friends* were *less adverse* to him, lest,
"by assisting his *adversaries, they should injure their own cause.*"—
Of the opposers of Luther, Erasmus says, "Non conquiescent, donec
"*linguas, ac bonus literas omnes, subverterint.*" And again,
"Breviter sic agunt, ut non minus laedant *optimas literas, ac*
"*linguas, quam Lutherum.*"

Stronger evidence cannot, surely, be required, to show, that the struggle, between the Reformers,and the Romish Church, was, *on both sides,* considered as a contest between the advocates, and the opposers, of the *progress of learning.*

as we are enabled to judge, either from experience, or those known laws, which govern human nature, and human affairs, it would seem impossible, that an intelligent, and well informed people can ever be long oppressed, by their civil rulers: A lesson, which appears to have been well understood, by tyrants, in all ages. Charlemagne and Alfred have been rendered illustrious, by their efforts, in the propagation of learning: And examples there have been, of despotic monarchs, who, within the narrow circle of their own courts and flatterers, have patronized letters and the arts, from the ambition of adding lustre to their thrones. But who, among the great oppressors of mankind, ever encouraged the *general* diffusion of knowledge? Tiberius, than whom a more sagacious despot never outraged humanity, led the way, in the degradation of Roman learning; and Caligula faithfully followed his example. Nero murdered the poet Lucan from fear of his genius, and acquirements. Domitian *literally* declared open war, upon every department of learning, and banished, from Italy, its professors, of every denomination. When Edward the First had resolved upon the conquest of Wales, he found it necessary, as a preliminary measure, to destroy her *Bards*. That arch-tyrant, Louis the Eleventh—the *Tiberius* of modern history—affected the dishonour of literature, by denying a literary education, even to his son, the immediate heir and successor to his throne; and Frederick the Second of Prussia, though vain, himself, of the title of philosopher, and scholar, treated with systematic contempt, every man of learning in his dominions.—Such, without doubt, is the true policy of all tyrants. Ignorance is the natural handmaid of despotism: Learning, morals and liberty have usually flourished, declined, and expired, together.

It is idle to suppose, that the forms of a free government can, alone, secure the civil freedom of any people. It is not in the power of any constitutional charter, however free, nor of any administration, however able, and faithful, to protect, and perpetuate the rights of a nation, against its own *ignorance, or vices.*

It is a natural, and therefore, a common subject of regret, to benevolent minds, that the blessings of civil liberty have been, and still are, enjoyed by so few of the nations of the earth. But is it not a matter of, at least, some doubt, whether most of the nations, now existing, are not, already, in possession of as much civil freedom, as they are, yet, *qualified* to exercise? May we not, in general, suspect, from the very *fact* of a people's long, and tamely, submitting to the deprivation of civil liberty, that they are, in some respect, unworthy of it, or unfit to enjoy it? This may, perhaps, be deemed austere speculation; but it cannot be more irrational, than the supposition, that *any one* given form of government, however excellent in the abstract, is adapted to the condition, or would conduce to the welfare, of *all* nations. If the British constitution were now to be conferred upon the empire of China, or Turkey, or Russia; or if that of the United States should, at this time, be adopted by the states of Barbary, or the Aborigines of our own country; is it possible to believe, that the change would, in either case, confer a *benefit?* It would be like harnessing for battle, the youthful shepherd of Bethlehem, with the armour of Saul; or like joining a living head to an inanimate body.

The wish, so frequently expressed, in our country, that our own free civil institutions might be extended to the whole human race, originates, without doubt, in a sentiment of humanity: But its present accomplishment would, probably, bring more calamity upon the world, than it now suffers, from all its oppressors. How many of the existing nations of the earth are, now, *qualified* for the enjoyment of civil liberty, it is, surely, not for me to decide. France has made one memorable effort, for the attainment of republican freedom—an effort, which threatened, and convulsed, the whole frame of civilized society, throughout the world. But even France was compelled to seek a refuge, from the effects of her own attempt, in the protection of an unlimited, inexorable, despotism. And the result of the experiment, now in progress, in a remote part of our own continent, time alone can unfold. Thus much, however, appears certain: The mere establishment of free institutions of government cannot qualify a people for the enjoyment of civil freedom: They must *qualify themselves for it, by intellectual and moral culture;* or the establishment of its forms will be in vain, and worse than in vain.

The same causes, which contribute to the interests of a people, in their social and civil relations, are equally conducive to the great interests of nations, in their *relations to each other.* Since civilization first adorned society, pre-eminence, in science, letters, and the liberal arts, has been, not only among the highest attributes of national character, but one of the principal elements of national power. *Character* commands credit; *knowledge* is the fountain of resource; and hence it happens, that, among the communities of the world, the seat of science has, usually, been the seat of empire. While the learning, and arts, and enterprize, of Greece were flourishing, in their meridian splendour, she could defy, and repel, the world, in arms. The gigantic power of Persia was prostrated before her; nor was her freedom finally subverted, until she was self-vanquished, by unbounded luxury, intestine devisions, the corruption of her citizens, and the intrigues of her conqueror. And Rome herself, was, in effect, subdued, by her own degeneracy,—by the degradation of learning and morals—before she was overwhelmed by the barbarians of the North.

But the same lessons, which are taught, by examples from antiquity, may be derived from the experience of our own, and of all, times. Compare the more enlightened, with the ignorant, or less informed, nations of the earth—and how vast is the difference of their condition! We have only to open our eyes, upon the existing state of the world, to discover, that, wherever seats of learning, wherever science, and the arts are flourishing, *there* are found national character, industry, enterprize, wealth, and public happiness: And that, where the mind is uncultivated, where science and letters are unknown, degraded, or neglected, it is vain, to look for high advancement, in the useful arts, or productive industry; for noble enterprize, national dignity, or general prosperity. What wonders have been wrought, in the career of national greatness, by that people from whom we derive our origin! An island, which one of our own native lakes might encircle, and which shows, on the map of the world, but like a rock, in the ocean, has, confessedly, attained the highest rank, among the nations of the globe; and now occupies the summit of national grandeur. In wealth, character, influence, and efficient power, the resources of Great Britain far surpass, at this moment, those of any other nation existing. In the darkest, and most appalling hour, which the modern world has ever witnessed—when a gigantic, and ferocious despotism threatened destruction to the independence of nations, and the political liberties of mankind; even in that awful hour, she stood, alone in arms, against the combined strength of continental Europe; and like her own native cliffs, she stood unmoved—triumphant! And whence has she derived this pre-eminence, but from her schools, and seats of learning, the intellectual and moral culture of her subjects, and the wisdom of her institutions?

The experience of the world is replete with instruction, upon these important topics: But the occasion forbids detailed illustrations, and claims our attention to considerations, which relate, more immediately, to ourselves.

In the main subject of this Address, no nation is more deeply interested, than our own. Our country, in its original settlement, was dedicated to the cause of religious liberty, and learning; and to us, of the present generation, is that cause now committed, as a sacred trust. To discharge this trust, with fidelity, and transmit it, entire, to posterity, is a duty, not only of gratitude, to those, from whom we derived it, but of justice to ourselves, to mankind, and to future ages.

We are a new nation, placed in a new world, to work out our own happiness, under new institutions; and to those, who are observant of the existing state of things, and the signs of the times, it must be apparent, that we are destined, as a nation, to act a

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most important part, in human affairs. What our future condition may be, is, of course, like other future events, unknown to us. But since we know, that nations, as such, are the subjects of no other, than temporal retributions; we may conclude, with some degree of confidence, that those of them, which *deserve* prosperity, will not fail to attain it. And with this dictate of reason, all general experience coincides.

The true glory, and lasting interests, of a nation, are to be sought, in the cultivation of useful knowledge, good morals, and the arts of peace. And, wherever the first of these is made to flourish, the two latter are found in its train.

The importance of intellectual culture was clearly understood, by the original founders of our free institutions. Among their early cares, was the establishment of those seats of learning, which, for generations past, have enlightened and adorned our country. These have been the sources of that portion, which we possess, of useful learning, and general morality; the pillars of that system of popular and universal instruction, by which this section of our country has been distinguished, above all the communities of the earth; the nurseries, which have supplied learning, and wisdom, to our halls of legislation, our pulpits, and our tribunals of justice. May we never incur the reproach of permitting such institutions to languish, in *our* hands!

It is a fact, pre-eminently worthy of our attention, that the *literary character* of every nation is, in a great measure, determined, by that of its *literary institutions*. And it is vain to expect, that our country can ever reach, and maintain, that rank, to which she aspires, among the nations of the earth, without supporting a correspondent rank in intellectual improvement, until "American books" shall be "read," in Europe, and especially in Great Britain; until there shall be an interchange, between the two countries, as well of learning, as of the physical products of industry, it is idle, to think of our maintaining a literary competition with that nation: And those boasts—of which we witness but too many examples—of our own superiority, in genius and learning, expose us to the derision of the world.

Our *vernacular* literature is still in its rudiments. It would, however, be a gross slander upon our country, to deny, that she possesses a large, and invaluable, fund of literary and scientific knowledge. But of this, far the greater part is derived from foreign sources. Some of our literary institutions, it is true, are above all praise, for their perseverance, and success, in raising the standard of education, and learning, in our country, *without means, and in the midst of discouragements.* But no human efforts can accomplish impossibilities; And that our *unaided* collegiate es-establishments should successfully vie with the amply-endowed, and cherished, universities of Europe, or of Great Britain alone, may, safely, be pronounced impossible.

Such, in a great measure, must the relative state of our literature, probably continue to be, until we shall have full-organized universities, and a body of *literati,* forming a distinct profession. But such a consummation can never be attained, until, emulating the literary character, we shall also emulate the literary *patronage,* of foreign nations. As the standard of learning and education rises, it becomes necessary, that the *means* of sustaining it, be proportionally augmented.

Unfortunately, however, those very civil regulations, upon which we justly set the highest value, present serious obstacles, to the attainment, by our literary institutions, of that rank, to which they might, otherwise, aspire. In other nations, princes, nobles, and the possessors of great *hereditary* wealth, are the natural, and prescriptive founders, and patrons, of seats of learning. But by the frame of our civil policy, and its equalizing effect, in the division, and subdivision, of inheritances, our institutions of learning are, entirely, excluded from the two former, and, in a great measure, from the last, of these sources of patronage, And it is apparent, that unless some new source of pecuniary aid shall be opened, to our principal seats of learning; unless they shall be enabled by their endowments, to keep pace with the advancement of the age, and even to take a lead, in that advancement; they must, ultimately, decline.

Let it not be forgotten, that our literary institutions, and the general learning of our country, must flourish, or decay, together: And that, if they are permitted to languish, the fault, the folly, the disgrace, will all be our own.—Let the friends of our country, then, unite their efforts, to avert so great a reproach—so great a calamity.

Our present condition, as a people, is a subject of just congratulation; and our future destiny is committed, under Providence, to our own care. We have advantages, possessed, to an equal extent, by no other people, on the globe, for a high career, in intellectual improvement. Our unlimited freedom of inquiry, of opinion, and of enterprize; our free and frequent intercourse with every region of the earth; a language, more widely extended, and known, throughout the world, than any other living tongue; a freedom of competition, which enables the humblest citizen to aspire to the highest distinctions; and the general prosperity, and increasing resources, of our country; all these, combined, present peculiar facilities, and scope, for exertion, and emulation, in every useful pursuit.

But, above all, the age, in which we live, and the existing state of the world, bring with them, irresistible motives to exertion, in the cause of liberal, and useful knowledge. There are certain periods, in which the human mind is excited, by an almost simultaneous, and universal impulse, to unusual activity: And such is the period, which we, this day, witness. The present is, pre-eminintly, an age of inquiry, and enterprize, of discovery, of invention, and of universal improvement. It is an age, full of destiny; and, if we are just to ourselves, of most auspicious augury to our country.

The present generation has introduced a *new era,* in science, and productive industry. Liberal knowledge and the useful arts are now pursued, to an extent, for surpassing all former example; the general scale of learning is enlarged; and even in these latter days, *sciences, unknown* to our fathers, have sprung into life. Mineralogy, geology, galvanism, statistics, political economy, and the *modern* system of chemistry, may all be regarded, as *new,* or *recent,* sciences: That great desideratum, the longitude has, virtually, and to most practical purposes, been discovered, by the invention of the chronometer: The physical and abstract sciences, and general literature, are steadily advancing: Geographical discovery is prosecuted, with a zeal and perseverance, which yield neither to the rigors of an arctic climate, nor to the terrors of an African desert. Every mountain, and valley, in both hemispheres, is a scene of scientific research: And universal learning, in its numerous departments, is rapidly extending its limits, and augmenting its stores.

To the honour of our country, she has thus far, partaken, largely, of the spirit of the age. And what a noble field, for exertion, and improvement, now lies before her! In commerce, she is second, only to a single nation. Her internal resources are inexhaustible; and in native enterprize, she yields to no nation, on the globe. With a population, doubling, in the lapse of a single generation; and almost boundless territory, of which the shores are washed by two oceans, and comprehending nearly every variety of soil and climate; with the freest civil institutions existing, and a people, intelligent, and addicted to inquiry; it may, surely, be said of her, if of any nation, visited by the sun, that the means of achieving greatness and glory, are at her own command. While her external commerce visits every shore, a spirit of internal improvement has gone forth, which nothing can resist. In the mean time, her frontier settlements are rapidly advancing their limits: Her population is pressing to the furthest barrier of the West: And the silent, and desolate shores of the Pacific, will, soon, resound with the cheering voice of industry, and beam with the light of science. Those neglected regions, hitherto the wastes of nature, are, shortly, to become the abodes of knowledge, and wealth, and civilized life.

Nos, primus equis Oriens afflavit anhelis,
Illic, sera rubens accendit lumina Vesper.

The faculties of the human mind are, at the present time, in a state of strenuous and emulous activity; and the circumstances of the world afford the amplest scope, and highest encouragement, to intellectual exertion. An unexampled spirit of enterprize is continually opening new sources of improvement, in every department of knowledge, and every useful pursuit. By the enlarged, and still extending, intercourse of mankind, every valuable invention, and discovery, is speedily transmitted "from sea, to sea, and from shore, to shore:" And the present generation may gratefully hail the arrival of that auspicious period, of which it was predicted, of old, that "many should run, to and fro, and KNOWLEDGE SHOULD BE INCREASED."

"Triumphs of Intellect" - A Lecture On Education and Society
Stephen Cahpin, D.D.
1824
William Hastings: Waterville

"Would you then enjoy the treasures of science, you must early resolve to put forth all your intellectual strength. Having but just commenced your literary course, you must be, in some measure, ignorant of your intellectual powers; and may you never know the extent of them unless you are determined to try them by reapeated efforts."

"You must not only be constant in your labors, but you must feel an enthusiastic zeal and delight in your advances in knowledge."

"We wish to have enkindled in your breasts a quenchless zeal in the pursuit of science."

1. This article contains some interesting ideas on curriculum and subject matter in the common schools.
2. Discusses the benefits of education to the individual and Society.

TRIUMPHS OF INTELLECT.

A

LECTURE.

DELIVERED OCTOBER, 1824,

in the

CHAPEL OF WATERVILLE COLLEGE.

BY STEPHEN CHAPIN, D.D.
professor of theology in said college.

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Waterville:
Printed by William Hastings,
NOV. 1824.

WATERVILLE, OCTOBER, 1824.

Rev. Professor,

THE subscribers in behalf of the Students of Waterville College respectfully request the publication of your very excellent Lecture, delivered in the College Chapel, October 15th, 1824.

ELIJAH P. LOVEJOY.
ELIJAH FOSTER.
ORAN TRACY.

Professor CHAPIN

TO THE STUDENTS OF WATERVILLE COLLEGE.

THIS LECTURE,
I
FIRST DELIVERED FOR THEIR BENEFIT, IS NOW AT THEIR REQUEST
SUBMITTED TO THEIR DISPOSAL;
ACCOMPANIED WITH THE BEST
WISHES OF THE AUTHOR FOR
THEIR HIGH ATTAINMENTS IN
EVERY THING THAT WILL
RENDER THEM USEFUL ON
EARTH, and PREPARE THEM
FOR THE BLESSEDNESS
OF HEAVEN.

STEPHEN CHAPIN.

LECTURE.

THE time has arrived for the resumption of our public labors. According to previous intimations, you now have a right to expect the commencement of our triennial lectures. But this course we shall, for once, defer, that we may discuss one more miscellaneous topic. The subject to which we refer is, the triumphs of intellect. By the triumphs of intellect, we mean distinguished success, attending well directed and persevering applications of the mental powers. That intense studies are generally crowned with high attainments admits of very satisfactory proof.

It is manifestly the intention of our Creator, that the mind shall be improved and enriched by the employment of appropriate means. The Almighty could easily have formed man with the capacity of the highest Angel, and then have miraculously imparted to him all the knowledge, which he was capable of receiving. This capacity he could continue to enlarge for interminable ages; and as it was increased, he could, without the help of human education, have filled it with the treasures of science. But he was pleased to pursue a different method. Since the formation of our first parents, man commences his existence in a state of infancy. At first his powers are extremely feeble and wholly destitute of knowledge. He has every thing to learn. There are only two ways, in which his mind can be improved and stored with wisdom. It must be rendered thrifty and fruitful by miraculous showers of intellectual manna, or by the ordinary use of means—by personal discipline and laborious studies. This latter is the course, that infinite wisdom has selected, and it is only by steadily pursuing it, that any one can secure fair grounds for literary fame. Knowledge is a pearl of great price. It is not, however, brought to our hands by the ministry of Angels. Before you can be enriched and adorned with this invaluable jewel, you must search, you must dig for it with a desire, which nothing can gratify, but the actual possession of the coveted good. If thou criest after knowledge, and liftest up thy voice for understanding, then shalt thou find the knowledge of God.

Very wonderful success has attended the efforts to increase the corporeal powers. There is, perhaps, but little native difference in the bodily faculties of persons, blessed with equal goodness of constitution. But the actual difference is often surprisingly great. The untaught in music observe only broad distinctions in sounds, while masters in the science discriminate the slightest discords, and all the delicate varieties in the tones of the voice. How nice the smell and the taste of the city epicure, when compared with the bluntness of these senses in the savage of the forest! Compare feats of dexterity with the clumsy motions of those who have never disciplined their limbs to move with quickness and precision. The balancing master walks his slack rope with almost as much ease, as the honest farmer keeps his furrow. With what amazing celerity and exactness does the organist, or the chirographer, move his fingers, in cutting several hundred strokes, or in touching as many different notes every passing minute! How exact and how swift the blow of the fencer!—How obedient are the edge and the point of the surgical instrument in the hand of the skilful operator! How closely will they play around a vein, or an artery, without injuring the life of the patient! Even sickly and delicate constitutions have been rendered healthy and robust by proper exercise and regimen. Laomedon, to cure a disorder on his spleen, applied himself to running, and continued constantly a great length of way, till he gained such fine health and soundness of breath, that he was emboldened to strive for the crown in the Olympic games, and won the laurel in one of the long races. But these are triumphs over muscles, and cords, and bones. Are these, then, the only parts of man, which are docile and susceptible of high improvement? If the animal system may be trained to such a state of perfection, is not the argument from analogy, quite irresistible, that the mental powers too are capable of being equally improved by well directed and steady discipline?

Astonishing improvements have been made in useful arts. It is true that advances in these arts imply the existence and the success of intellectual effort. But there may be great mechanical improvements without much mental exertion. There is an important difference between designing and executing. The former requires the exertion of mind,—the latter, strength of body, and extended practice. Unquestionably many a curious artizan wrought upon the tomb of Mausolus and the temple of Diana, who were strangers to that genius, which enabled Scopas and Ctesiphon to plan those buildings, which long stood among the wonders of the world. Would you see the progress of arts, compare the miserable shelters of the northern barbarians with the superb seats and palaces of the Greeks and Romans. Compare the draals of Africa with the splendid cities of Europe. Compare the birch skiff of the Indian tribes with those lofty fleets, which form the terror and the glory of the ocean. In the wilds of this country there may now exist many an untaught genius, whose rude figures and sketches of the human form present only a distant resemblance of man; yet with requisite means and application he might furnish productions, which would vie with the best specimens, ever placed in the Roman Vatican. In advancing the fine and useful arts to a high point of excellency, many difficulties have been overcome, and long and patient labors endured. Raphael long handled his brush and made many a trial, before he completed those pieces which have excited the admiration of subsequent ages. Phidias long wrought with the chisel and hewed and polished many a block of marble, before he could impart celestial dignity to his famous statue of Minerva. But shall the painter

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