

SUPPLEMENTARY READINGS FOR THE JUNIOR HIGH SCHOOL  
IN THE HISTORY OF EDUCATION

A THESIS

SUBMITTED TO THE DEPARTMENT OF  
EDUCATION AND THE GRADUATE COUNCIL OF THE KANSAS STATE  
TEACHERS COLLEGE OF EMPORIA IN PARTIAL FULFILLMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF SCIENCE

By

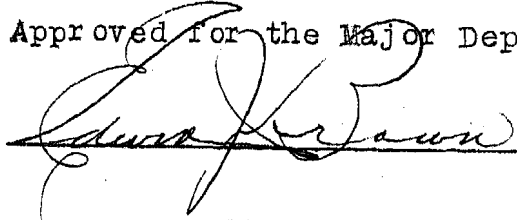
ROSE CHRISTINE LUNDINE

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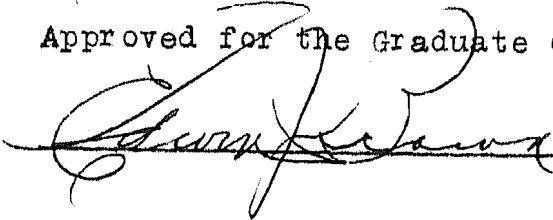
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R.C.L.

## CONTENTS

Chapter	Page
Introduction . . . . .	1
I. Early Colonial Education . . . . .	5
II. Ezekiel Cheever, Colonial Schoolmaster . . . . .	30
III. Horace Mann, The Father of the American Free Public Schools . . . . .	42
IV. Henry Barnard, Pioneer Educator. . . . .	57
V. Emma Willard, Pioneer of Women's Education . . . . .	70
VI. Catherine Beecher, Apostle in Women's Education. . . . .	93
VII. Mary Lyons, The Dreamer who Worked . . . . .	107
VIII. John Dewey, The Philosopher. . . . .	137
IX. Ellwood Patterson Cubberley, The Educator. . . . .	145
X. A Brief Discussion of a Few Outstanding Modern American Educators: . . . . .	153
William James	
Edward Lee Thorndike	
Charles William Eliot	
Bibliography . . . . .	161



## LIST OF PICTURES

	Page
The Horn Book . . . . .	10
A B C; A Page from the New England Primer . . . . .	12
Animal Pictures; A Page from the New England Primer . . . . .	13
Boston Latin Grammar School . . . . .	35
Horace Mann . . . . .	41
Typical School in the Days of Horace Mann . . . . .	47
Henry Barnard, as a Young Man . . . . .	56
Portrait of Henry Barnard, 1890 . . . . .	69
Emma Willard (opposite) . . . . .	70
Catherine Beecher . . . . .	92
Mary Lyons . . . . .	106
John Dewey . . . . .	136
Ellwood Patterson Cubberley . . . . .	144

## INTRODUCTION

Many books have been written on the history of Education in the United States, but few of these books are of interest to the Junior high school student. Much of this work has been written with the adult reader in mind.

In this study, "Supplementary Readings for the Junior High School in the History of Education," the writer has had in mind the pupil of Junior high school level and an attempt has been made to select material which is of interest to the young readers.

The English courses offered in the Junior high school present readings in literature and social science but little, if any, material is given in the history of education. The student leaves the Junior high school with very little knowledge of this field, yet the youthful citizen of the schools of today will be the adult citizen of tomorrow when he will need to bear his part of the burden for the support of the public schools. As a taxpayer he needs to know something of this field.

The student of Junior high school age needs to understand the importance of the higher institutions of learning in the training of youth for future leadership.

The writer feels that the most efficient method in presenting this work to the student of Junior high school age is by the use of biographical material. In this study something of the struggles and difficulties experienced by prominent men and women in the field of education have been presented.

As a background for this study a brief survey of early

Colonial education introduces this study. The life and work of Ezekiel Cheever shows the interest of men of high ideals and education in the beginning of Colonial history in Massachusetts. His influence on the life of the youth of this colony, also the support he received from the towns wherein his work was carried on, shows the high regards placed by Colonial leaders on education.

The free public schools of this country are largely due to the untiring work of Horace Mann in Massachusetts and Henry Barnard in Connecticut and Rhode Island, in the beginning of the nineteenth century. They saw the need for trained teachers in the class room and gave of their time and energy to develop Normal Training Schools for teachers.

Today it is taken for granted that in this country girls and women have an equal opportunity with boys and men to receive a public school education. Too often little is known of the struggle of early educators on this point. Horace Mann and Henry Barnard advocated the equal education of both sexes. However, it remained for pioneer women leaders to demonstrate to the general public that a woman's mind is as capable of receiving an education as is the man's mind. In this field the educational efforts of Emma Willard, Catherine Beecher and Mary Lyons have been portrayed. Their devotion to the cause of women's education brought about a great change in the attitude of the public mind towards advanced education for women. The work of the women pioneers in the cause of educational opportunities for women will show to the Junior high school student that co-education is of recent development in this country.

The work and life of John Dewey has been presented because of his philosophy of education which has done so much to help meet the needs of a changing national life. John Dewey has faith in the public schools. He feels that the ills of society can best be overcome by making the school a miniature society in itself. Social efficiency is the key work to his philosophy. This should be the aim of the school. It can be brought about by student participation in the activities of society as represented in the school. The child learns to become a useful member of society by cooperation. He should also be trained in mutually helpful living. To prepare the child for a useful adult life he must be taught how to live his present school life by assuming responsibility, developing initiative, awakening social insight, together with a give and take spirit.

No study in the history of American education would be complete without the name of Ellwood Patterson Cubberley, dean of American education writers of the present day. His practical experience in the field of education as a teacher and administrator, together with his wide knowledge of this field has made him an authority in education. His many books on the history of education and the various phases of school administration are the guide posts on the road to practical educational administration.

The personality of Mr. Cubberley is such that he has endeared himself to the students who have come under his influence. His life has been an inspiration to the students of Leland Stanford University, but this influence and inspira-

tion has been extended far beyond the confines of the State of California, through the median of text books and student life.

In the concluding chapter of this study the writer has briefly sketched the work of three prominent educators. Of these William James and Edward Lee Thorndike are outstanding in the fields of philosophy and psychology, respectively. Charles William Eliot is best remembered as the president of Harvard University and his constructive work in developing an enriched curriculum. The elective system, which made it possible for the student to have some choice in the selection of college courses he wished to study, gradually became an important part of secondary courses of study.

The writer realizes that the educators presented in this study has in no sense exhausted the list of prominent personages in the field of American education. The educators studied rank high among the foremost men and women in the field of education in the United States, but to this list many other names could be added. A profitable study could also be made of the contributions of Hall, McMurry, Strayer, Snedden, Charters, Sears, Rugg, Briggs, Swett, Brickenridge, Judd, Pierce, Stowe, Booker T. Washington, Parker, Harris, Sheldon, Brooks, Carter, Woolley and dozens of others who have made, and are making American educational history.

The chief sources of data used in this study have been books, magazine articles, pamphlets, and encyclopaedias.

## CHAPTER I

## Early Colonial Education

Early Colonial Attitude Towards Education. When the colonists of New England arrived from the mother country they brought with them certain ideals in regard to education. One of their chief reasons for leaving England was to worship God in the manner their own conscience prompted them to do. In order to do this these colonists believed each individual must be able to read and interpret the Bible for himself or herself. Thus the earliest efforts for individual education in this county were a result of the religious belief of the New England colonists.

In the early life of these New England colonists the church and state were really one and the same, but as the colonies grew a gradual separation was brought about. The earliest schools in the colonies were the Latin Grammar schools, which were preparatory schools for boys who later expected to enter the ministry. The first settlers who came over from England were not an ignorant group of people, but they were educated above the average individuals of their times. They were also industrious, adventuresome and courageous. These settlers desired that their children should be taught the things that they themselves knew. The parents were the first teachers of their children, as was the custom in England.

The New England Colonists settled in small towns or villages and tilled the soil of the surrounding country after the forests had been cleared away. The colonists gradually formed new settlements, pushing farther and farther back into the wilderness. The schools that had been established

were at first in the original colony but in time the new settlements found the distance to this school too great to expect the children to attend school regularly. There was danger to be encountered from Indians lurking in the woods; also the streams were often difficult to ford in many places.

Early School Laws in Massachusetts. The colony of Massachusetts from its very beginning showed a marked interest in education. The town of Boston in 1635, when it had been settled but five years, decided to engage a school-master to teach the children of the town.

The school law of 1642 in Massachusetts, insisted that parents and guardians responsible for the training of children, must see that they be trained in learning to read, labor, and other employment profitable to the commonwealth. However nothing was said about schools in this law.

The law of 1647 went a step further in that a fine was imposed where training was neglected. The law required that in every town where there were fifty house-holders a teacher must be appointed to instruct the children in reading and writing. A town of one hundred house-holders must set up a Grammar school to instruct and prepare the youth for the university. A fine was imposed on the town if it failed to provide a teacher for the children. This fine was given to the nearest town making provision for a school for the instruction of the children.<sup>1</sup>

The laws of 1642 and 1647 are really the corner-stone of all later education in the United States. The following

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<sup>1</sup> George H. Martin, The Evolution Of The Massachusetts School System, p. 13

points included in these laws are of interest to the reader of today:

1. The state recognized that if it is to survive education must be universal.

2. It is the duty of parents to see that children are educated.

3. The state can enforce this right which it claims for its own protection.

4. Minimum educational requirements and standards may be fixed by the state.

5. The money of the state can be used to educate the children of the state even though all the children do not attend the schools provided by the state.

6. The state has the right to provide for higher education at public expense.

Colonial Education Following Queen Anne's War. After the close of Queen Anne's war in 1748, a new enthusiasm for education sprang up. As there was less danger now from Indian attack the colonists pushed out farther from the village centers. New towns sprung up and the colonists in these new settlements were anxious for schools of their own. All the outlying homes were included in the government of the central town or village. In the records of deeds of the early part of the eighteenth century in Massachusetts, it was found that only forty per cent of the women whose names must appear on these deeds could sign their names. The settlers in the new towns determined that their children should have the opportunity to learn to read and write.



Some Earlier Schools. The earlier schools, located in the central towns, had continued in session at one place during the entire year. The towns now voted that schools should be kept in several places.<sup>2</sup> Sometimes these schools were equal in length but usually the length of the term varied, and the schools in the growing town or village were often more fortunate in having the longer terms. When the moving school began the same teacher went from place to place conducting the school. As a result the moving schools brought a limited educational opportunity to all the children. The different communities now felt that they were at least having the benefit of their share of taxes which they must pay. At first many of these new divisions of the town had no school house in which to hold school. However as time went on this became one of the requirements of the moving school and certain school districts were outlined. This developed into what is known today as the district system of schools. These districts were allowed to draw their share of the town money. The new district now hired the teacher and looked after its own school affairs. The school term of the district was shorter than the original town term. As a result a poorer class of teachers developed.

As the school terms were shortened in the towns, more and more women were employed for a very small sum to look after the elementary schools, which prepared the boy for the Grammar schools. Girls could also attend this school. The

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<sup>2</sup> When the New England town is spoken of, it means not only the village, but all the territory surrounding the same.

teaching in these schools was very limited. In one of the frontier districts it is told that the woman who looked after the school not only cared for the children who came to her home, but made shirts for the Indians, sewed for her family and cared for her four young children also.<sup>3</sup>

One of the early schools of the colonial towns was the Dame School, so called because some woman taught the school. This was a private school where the children who attended were taught to read and write. The teacher of the Dame school was usually some woman very much in need of the small sum of money she would earn in this way. Often these women had had very little schooling themselves and the training given the children was of the simplest kind. There was nothing in the way of school supplies to assist in training the children to read. The Horn Book was the first text used in the Dame school; but this was really not a book but a single printed page shaped much like a hand mirror. This thin piece of wood was put behind the printed page to keep it smooth. The covering of the printed page was a sheet of very thin horn through which the letters could be seen. As printing was very expensive in colonial times and glass scarce the horn covering was used. Brass protected the edges. This book could be carried about the neck of the pupil and need not be removed when studying it. This page contained the Lords Prayer, the alphabet, and the numbers.

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<sup>3</sup> George H. Martin, op. cit., p. 80.

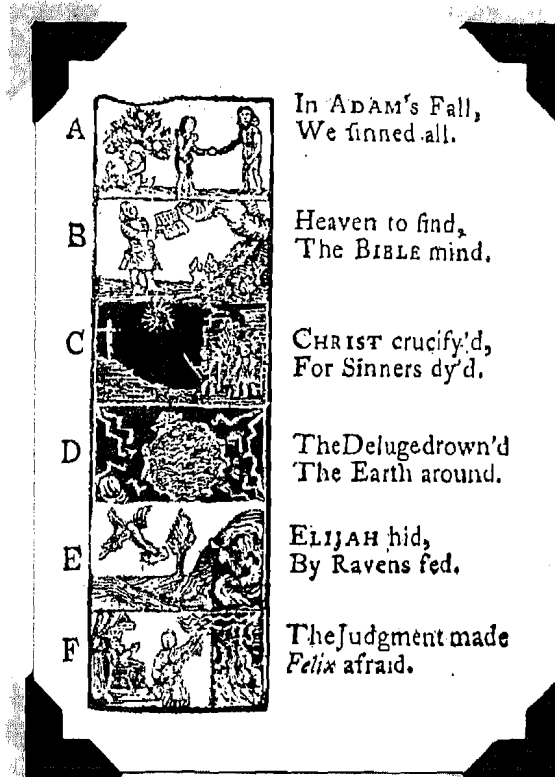


New Book Comes In. The Horn Book was followed by the New England Primer which was a wonderful improvement over the former. The New England Primer was first printed in England but after 1660 it was mostly printed in New England. This Primer contained the alphabet with both small and capital letters. Very crude rhymes were used to teach the alphabet. The vowels, consonants, with combinations, and list of spelling words ranging from one to five syllable words were taught. It contained the Lords Prayer, the Apostles Creed, religious poems and the shorter catechism. The whole tone of the book was religious, but as the church and state were really one and the same at this time no one thought this strange. The New England Primer was the text book of the dissenters<sup>4</sup> from the English state church in America for more than a hundred years, and it continued to be used for more than another hundred years.

The front piece of the Primer contained a portrait of the ruling English monarch. As the monarch changed the picture was changed. It is interesting to note that on the death of George II the printer simply added another I and thus labeled the new picture George III, who closely resembled his father. But even more unusual is the changing of the label at the time of the Declaration of Independence in 1776 by the thirteen original colonies. The printers for some time continued to use the English monarch's picture but due to the close resemblance of the President of the Continental Congress,

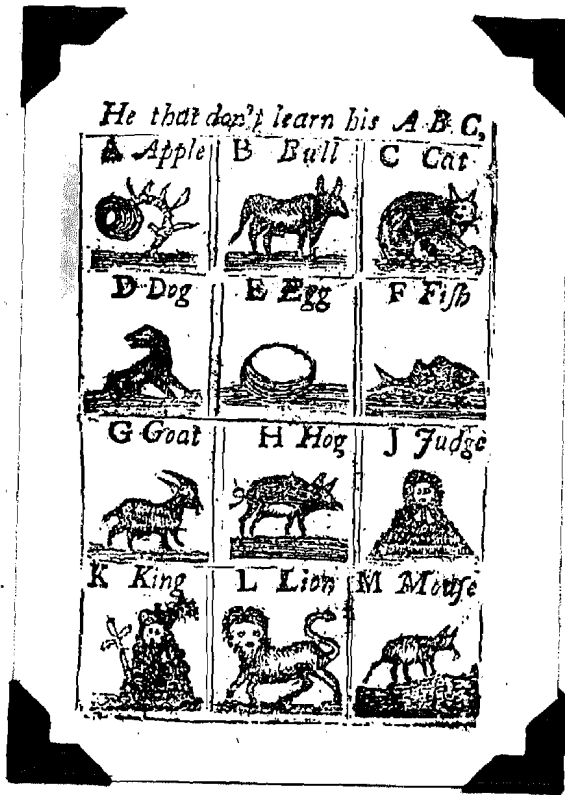
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<sup>4</sup> The dissenters among the New England Colonies were those who objected to the teachings of the State Church of England. They were called Puritans because they wished to follow the teachings of the Bible as they understood them.



\* A page from the famous New England Primer, showing the A, B, C's with rhymes and pictures illustrating the same. The children of the colonial schools took great delight in this new primer.

\* Reprint from The New England Primer, Paul Leicester Ford, p. 65.



\* Another page from The New England Primer. It was thought that children must learn the A, B, C's before they could be taught to read. The pictures and drawings in the Primer were very crude but it shows the beginning of the illustrated text books of today.

\* Reprint from The New England Primer, Paul Leicester Ford, p. 109.

John Hancock, to the English king they now let the picture bear the name of Mr. Hancock. In 1777 a correct portrait of John Hancock was inserted. By the close of the Revolution a picture of the National hero, George Washington, became the standard frontpiece.<sup>5</sup> Later the New England Primer was replaced by more popular text books which appealed more to children. The last edition of this primer was printed as recently as 1886.<sup>6</sup> For a period of one hundred and fifty years it is estimated that the average sale of this little book was twenty thousand copies yearly, or a total sale of three million copies. Of the earliest edition not a single known full copy is in existence. Of the copies printed before 1780 only twelve have been preserved. These copies were sold at auction near 1877 and brought an average of one hundred dollars each.<sup>7</sup>

Boys And Girls In School. Both boys and girls attended the Dame school. This school was the only public school education given to girls for many years. In some of these schools the girls were given instruction in knitting, and embroidery work. If the woman conducting the school happened to be a woman of culture, as was sometimes the case, special attention was then given to the training of the children in correct manners and social practices. To have been enrolled in such a school was a life-long recommendation and a later social advantage to the woman wanting to become a member of fashionable society life.

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<sup>5</sup> Paul Leicester Ford, New England Primer (Introduction) p. 104.

<sup>6</sup> Ibid, p. 110.

<sup>7</sup> Ibid, pp. 47-48.

When the boys had been taught to read and write they were ready to enter the Latin Grammar school, taught by some master in the town. The text used in the early schools of this type was the Psalter and Bible. Later the Latin Grammar was used as a text, as most of the time was spent studying Latin and Greek. Ezekiel Cheever's Accidence, a Latin grammar, continued to be used for many years and was a wonderful improvement over the former Latin grammar studied. The New Testament and Homer were used in the study of Greek.

During the early colonial period the school day was long; the holidays were few; and there were no vacations. The crude home-made benches had no backs and were far from comfortable. The master's punishments were often cruel and severe. The boys were obliged to furnish fuel for the school; if this was neglected by the parents the boy was barred from enjoying the fire. If cord wood was brought the boys must cut it up.

Examples Of School Punishments. The punishments of the schoolmaster were often very severe. He would usually keep a number of heavy switches in the schoolhouse and whenever the supply was exhausted a new supply could easily be obtained from a nearby hickory or oak tree. Horace Mann, who made a detailed study of the punishments used in his day and in the earlier school history of Massachusetts tells an interesting story of Dr. Bowditch while attending a district school.<sup>8</sup>

One day the Schoolmaster gave out some problems to his students and Dr. Bowditch, who was then a boy enrolled in

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<sup>8</sup> Horace Mann, Lectures and Annual Reports on Education, p. 352.



the school, informed the master he had solved his problem. The master beat him brutally for saying this as he declared the boy did not possess sufficient brains to solve the problem. Years afterwards, Dr. Bowditch said that whenever he thought of this unjust punishment it aroused his indignation.

It was not unusual for a parent to repeat the punishment which his child had received for some cause at school. One student of a Massachusetts district school told of his boyhood experience with just such an incident. Early in the school term the new district teacher was invited to take dinner at his home. As all the family, and the guest, were seated around the dinner table the head of the house- who was then the father- gradually brought the subject of conversation around to the school and unquestioning obedience. He tactfully remarked that he expected all of his children to behave well in school and apply themselves to their work, but that if they received punishment justly in school it would be repeated at home. One day an older boy of the family played a practical joke on a fellowstudent. The teacher failing to see the point of the joke was quick to administer severe punishment. Although none of the children would tell of the brother's chastisement, their solemn behavior soon led the father to suspect all was not well. The hesitancy of the offender to be seated even at the dinner table confirmed the stern parent's suspicion. He called to his son to accompany him to the woodshed and the additional blows received by the boy cured him of playing jokes at school.<sup>9</sup>

The Minister The Teacher. The early schools were under

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<sup>9</sup> Horace Mann, ibid, p. 366.

the supervision of the minister who was a college trained man. He was also a town official, just as the schoolmaster was, and had been chosen for his position by the select men or town officials. In some cases the minister himself was the schoolmaster but as the towns grew the people saw the need of a regular teacher. The minister examined the children often; this examination was over the previous Sunday's sermon and the catechism and other Bible knowledge.

A story is told of Judge Sewell of Boston who found the water spout on his roof stopped by a ball which had lodged there. He called the minister to come and pray with the boys who had been guilty of such a serious offense.<sup>10</sup>

In one small frontier town too poor to support a teacher, the men of the town, who could read, took turns, a week at a time, in teaching the children to read and write. The white birch bark was sometimes used for paper on which the pupils were taught their writing lessons.<sup>11</sup>

School Interest Poor. During the eighteenth century there was less enthusiasm for education than there had been in the previous century. Some of the colonies, like Massachusetts, imposed fines on the towns if no school was held. Some of the new towns preferred to pay the fine imposed, which had been increased to twenty pounds by 1701, and even became greater as the time went on.<sup>12</sup> This was due in part to the difference in religious belief, the danger from Indian attacks, and the need for money for defenses against the Indians.

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George H. Martin, op. cit., p. 65.

11 Ibid, p. 68.

12 Ibid, pp. 70-71.

During King Phillips War, one hundred years before the signing of the Declaration of Independence (1675-1676), many of the colonial leaders were killed, and towns burned and improvised. The burden of supporting a Grammar School was in many cases more than the small towns could now support so they were relieved from the necessity of paying the fine previously imposed. The witchcraft delusion also hindered the cause of education. During the French and Indian War, the attention of the colonies was again given over to defense.

Schools Not "Free". The schools of colonial New England have been called free schools, but this did not mean free in the same sense as it is used today. Today this implies no money charges, but in colonial times the parents paid something towards the support of the school, in the form of tuition. The term free in colonial times meant that the boys of the school were on equal social terms with any other boys of the school. The school was free to anyone who wished to be enrolled there, and not intended for any social group or class. It is interesting to note that while the boys of the Free Boston Latin School were considered socially equal, the students at Harvard College were listed according to the social standing of their parents. Later the Massachusetts Free School came to mean a school supported at public expense.

The New England Grammar School. The term Grammar School of New England did not mean that the English grammar was taught there, but that Latin and Greek were the principal subjects taught in the school. The boys often became quite fluent in the use of these ancient languages. Five of the

signers of the Declaration of Independence were former students of the Boston Latin Grammar School.<sup>13</sup>

The Boston Latin Grammar School lays claims to being the oldest school in the United States. This has been questioned but as far as known today this is the only school in the United States that can trace its continued existence from year to year back to 1635 when this school was established.<sup>14</sup> The founders of the school were educated English gentlemen. The Massachusetts General Court established by law the first Public School System in the world since the days of the ancient Greek cities.<sup>14</sup>

Massachusetts Influenced Education. With the exception of Rhode Island all the other New England colonies were influenced by Massachusetts in their attitude towards education.<sup>15</sup> Rhode Island was a small and struggling colony with a population of less than ten thousand in 1700. The settlements of Providence and Newport provided schools for their children.<sup>16</sup>

New Hampshire was a part of the colony of Massachusetts until 1693 and Maine continued to be a part of Massachusetts until 1820. Vermont was first settled by white people in 1724. Her schools were few and very scattered. In 1651, Connecticut adopted a school code or law similar to the Massachusetts law of 1647.

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<sup>13</sup> Benjamin Franklin, Samuel Adams, Robert Trent Paine, John Hancock and William Hooper of North Carolina.

<sup>14</sup> Edward Everett Hale, "Boston Latin School"; Education, June, 1903.

<sup>15</sup> The New England colonies were Massachusetts, Connecticut, New Hampshire and Rhode Island.

<sup>16</sup> Richard G. Boone, Education in the United States, p. 50.

The Middle Colonies<sup>17</sup>

New York was settled by the Dutch West Indies company in 1621 and it was urged by its founders that the colony maintain a clergyman and a schoolmaster. The charge for the support of the church and the school was reckoned in as a part of the company expenses, and each individual was required to bear its share of taxes for the support of these institutions. This continued to be the policy of the company for many years. In 1633, Adam Roelandtsen, the first schoolmaster in the colony, arrived. His pay was so small that he was required to take in washings to help meet his necessary expenses. The schools of the colony were under the control of the Dutch Reformed Church. The subjects taught in this early school were reading, writing and arithmetic. The doctrines of the church were also taught. Besides these subjects the "Freedoms, Privileges and Exemptions" granted by the West Indies Company to the colony were studied.

The colony petitioned for a Latin schoolmaster in 1658. The petition was granted and a professional master was engaged to teach the school. He was paid out of the public treasury five hundred guilders or one hundred eighty-seven dollars and fifty cents annually, besides he was given the use of a house and garden. He was also to receive six guilders<sup>18</sup> from each pupil with the added privilege of practicing medicine.<sup>19</sup>

New York. While the colony of New York was under Dutch rule, it was much more progressive in spirit than when it was

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<sup>17</sup> The middle colonies were Pennsylvania, New York, New Jersey, and Delaware.

<sup>18</sup> A guilder of Dutch money is equal to about forty cents in United States money.

<sup>19</sup> Richard G. Boone, op. cit., p. 11.

taken over by the English in 1664. This was in keeping with the spirit of the times as the English Government did not care to aid an educational system under the control of a different religious denomination, as the settlers in New York were still loyal to the Dutch Reformed Church. The colony had started many parochial or church schools but most of these were now compelled to close from lack of funds. New York City struggled to keep its schools alive and thirteen years after the surrender to the British, a Latin Grammar school was established. Trinity School, of New York City, was founded by the "Society for the Propagation of the Gospel" in 1704. This society did much to build up the school system of New York. At the beginning of the Revolutionary War this society had established and was supporting over twenty schools in the colony.<sup>20</sup> A school similar to the Boston Latin Grammar school was founded about 1732, and is reported to be the school that developed into Kings College, now Columbia University of New York City.<sup>20</sup>

Pennsylvania. The charter of the Pennsylvania colony stated that schools should be established, but little attention was given to this clause. In 1698 the Society of Friends opened a school in Philadelphia. This school is now known as the Penn Charter School. To this school girls, as well as indentured servants, were admitted.<sup>21</sup> The children of the rich might also attend this school by paying a reasonable

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<sup>20</sup> *Ibid*, p. 53.

<sup>21</sup> An indentured servant was one bound out to serve a certain master for a number of years. In return for his services the master was legally bound to teach the youth a trade and provide him with board, room and clothing while in his employment.

rate, but the children of the poor were to attend free of charge. It was founded by the Friends Society but this did not bar children whose parents were of another denomination from attending. For a half century this was the only public school in the province of Pennsylvania. In 1754, Dr. Benjamin Franklin, with other prominent men of the colony, organized a society whose purpose was to educate the large number of German children in the colony. They secured aid from Europe to help carry on these schools. This colony of Pennsylvania was a haven for the many people of different European countries, represented by many religious sects. This led to the establishment of private church schools. The public schools were often looked upon in this colony as charity schools and thus hindered the growth of the free public schools in Pennsylvania. The schools of Delaware were similar to the schools of Pennsylvania.

New Jersey. The schools of New Jersey, prior to the Revolutionary War, were unorganized. Here and there a great deal of interest was taken in education, but as a whole the schools were not permanent. It is interesting to find that the oldest permanent school fund in America dates back to 1683, when an island in the Delaware River was set aside for education. All rents or sales were to be enjoyed by all the families of the settlement. This fund was still yielding an income in 1890 for the public schools of Newark, New Jersey.<sup>22</sup>

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<sup>22</sup> Richard G. Boone, op. cit., pp. 55-56.

### The Southern Colonies<sup>23</sup>

In the South. The Southern Colonies did not encourage a public school system such as had begun in New England. Elementary instruction was left to the home. Those who had the means sent their sons abroad to be educated. Home instruction was often aided by the clergyman and a transient teacher. Governor Berkley of Virginia was opposed to free schools and expressed a hope, in 1671, that Virginia would have no free schools for "these hundred years". As no public school system was attempted in Virginia until the time of Thomas Jefferson, around 1800, he had his wish. In the Southern Colonies later a few academies were founded. Dorchester Seminary of South Carolina was the most widely known of these. This academy was founded by a group of Massachusetts Congregationalists, who had settled in South Carolina near 1743. This academy resembled the New England schools.<sup>24</sup>

### The Pauper Schools

For many years the elementary schools of Pennsylvania and the Southern States were looked upon as charitable schools. The parents, who were able to pay a rate bill for their children, looked down on these schools. The poor, for whose benefit they were established, often despised them, as it advertised their poverty. When an attempt was made to

<sup>23</sup> The southern colonies were Virginia, North and South Carolina, Maryland, and Georgia.

<sup>24</sup> Richard G. Boone, op. cit., p. 59.



establish free public schools in Rhode Island<sup>25</sup> in 1785, the poorer classes of the people of the state were the greatest objectors to the movement. Governor Hammond of South Carolina in the early nineteenth century, declared the free school system was a failure as the children of the very poor, for whom the schools were intended, were needed in the home to help their parents. The rate bill which required the parents who were able to do so, to pay a certain tuition for their children's education, helped to develop class distinction in the public school. Those who were not able to pay were looked upon as paupers.

During the Revolutionary period the attention of colonial leaders was often diverted from that of education. The period both before and after the Revolutionary War brought over to the new world many adventurers. These men, if they possessed a certain amount of learning would be engaged as teachers during the period that they were without other employment. Indentured servants were also used as teachers and their services were advertised for sale. Some earnest, well qualified teachers were still to be found. Especially was this true in New England, but the people as a whole were not as interested in education as they had been during the earlier colonial period. The population continued to spread westward and the struggle in pioneer settlements often required all the energies of the people in making a mere living. As time went on their attention was again turned to the need of an education for all. To arouse this interest, however, required the work of brave, courageous leaders.

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<sup>25</sup> Richard G. Boone, op. cit., p. 62.

Some Popular Text Books. The text books had been few in number up to the Revolutionary War period. A change soon occurred in this regard. During the Colonial period spelling and reading were not taught as separate subjects. Of the many books in use after the Revolutionary War the New England Primer, often revised, continued popular. This may have been due to the abridged catechism which it contained. Noah Webster's Spelling Book was published in 1783. This popular book was not like our present day spelling books but was a combination Speller, Grammar and Reader. The first part, or Speller, contained much geographical material. Geography as a separate subject was not generally taught until later. The reader, or third part, also contained geography material besides history and politics of the United States. This Speller included the lessons taught in expression and elocution.<sup>26</sup> The wide range of this book added to its popularity. The Accidence, a Latin grammar, by Ezekiel Cheever, long continued popular. It was republished around the middle of the eighteenth century, and again as late as 1838.

#### The Education of Girls

Girls in School. During the colonial period and up to the close of the eighteenth century little provision was made for the education of girls. They were admitted to the Dame schools provided the parents had social standing and the extra money required for tuition. In most of the New England towns short summer terms were provided for the girls in which to

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<sup>26</sup> Richard G. Boone, op. cit., p. 68.

attend school. Classes for girls were also held during the noon hours or an hour before or after the regular school day while the boys were still absent from the building. The Penn Charter School, of Philadelphia, admitted girls on equal terms with the boys. At Bethlehem, Pennsylvania, the Moravian sect had established a school for girls in 1745. In Philadelphia the Female Academy dates back to Revolutionary times. The earliest academies for girls in New England were established at Greenfield, Connecticut, in 1785, and the Medford School near Boston in 1789. The latter school was for many years very popular in all the Eastern States. Boston, Massachusetts, made a more determined effort to educate its girls than any other New England town. The writing schools admitted girls as early as 1700, but these schools were not maintained regularly. The girls were instructed in the three R's in these schools.<sup>27</sup> Around 1787 a well known instructor of Boston, Mr. Caleb Bingham, decided to open a school for girls. They were to be taught reading, spelling, arithmetic, and English grammar. More pupils applied for admission than could be accommodated. It was then decided to establish three "reading schools" for girls. The boys and girls alternated attendance in these schools during the morning and afternoon sessions. It was not considered wise to have the classes meet together.

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<sup>27</sup> The three subjects, reading, (w)riting and (a)rithmetic were spoken of as the three R's.

In the beginning of the eighteenth century much enthusiasm was shown in the education for girls and young women. Some of the most famous of these schools founded were those of Emma Willard, Mary Lyons, and Catherine Beecher.<sup>28</sup> These young women devoted their lives to the cause of women's education and inspired others to carry on this work.

Academies for Girls. Not only were there academies established for the girls but similar schools had been established earlier for the boys. Just why the name academy was chosen for these schools is not known unless the name was taken from one of the works of Milton who called his ideal school, in the Tractate on Education, the academy. In the year 1787 the Massachusetts state assembly decided to aid the academies by a grant of one-half township of land each. This aid given by the state encouraged the rapid growth of these schools.

Certain restrictions kept the distribution of these schools within bounds. The district served must have a population of from thirty to forty thousand inhabitants, with no previous school of a similar kind already existing there. The object of the State aid was only to assist a fund already in existence, such as individual fund or a permanent fund. The State aid was to be distributed alike over the state. The object of these academies for young men was to prepare them for college entrance which would fit them for public and professional life. Some of the instructors ranked high as schoolmasters. Master Moody of Drummer Academy ranks with

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<sup>28</sup> George H. Martin, op. cit., p. 129.

such teachers as Ezekiel Cheever.

The rapid growth and popularity of the academies did much to hinder the movement for free public schools. Especially was this true of the Latin Grammar School. In 1824 Massachusetts passed a new law which said that towns with less than five thousand population were not required to keep a Grammar School. This left only seven towns in Massachusetts where these schools were required by law.<sup>29</sup>

Harvard Founded. Advanced schools or colleges have been a part of the educational life of this country since its earliest history. In 1636 the Massachusetts Bay colony established the College of Harvard. The colonists realized that they must have an educated ministry to train the people. The early ministers came from England, but the Colonial leaders realized that as time went on they must develop their own leaders. One year after the General Court of Boston had engaged a teacher to instruct the children of the town in the elementary subjects, it was decided that a sum of money must also be set aside for higher education. This money was used to found Harvard College, which was to train young men for the ministry and the professions. The college was named in honor of a Colonial minister, Mr. Harvard, who was much interested in the new school. John Harvard, who had been in the colony but a year, died in the year 1638. He left his library and half of his property to the new school.<sup>30</sup> The requirements set by Harvard and the other

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<sup>29</sup> These towns were Boston, Salem, Gloucester, Charlestown, Marblehead, Newburyport, and Nantucket.

<sup>30</sup> George H. Martin, op. cit., p. 284.

colleges of the colonies greatly influenced the courses of study followed in the Latin Grammar schools and academies.

## CHAPTER II

## Ezekiel Cheever, Colonial Schoolmaster

To live to be seventy years of age is to live a longer life than that allotted to the average individual, yet Ezekiel Cheever, Colonial schoolmaster, spent three-score and ten years of his long life as a teacher, training the thoughts of the boys who were daily under his guidance. Ezekiel Cheever was born in London, January 25, 1614. He was the son of a linen draper of London and had been educated in England, receiving a University education. Very little is known of his life in England; a few Latin verses and prose writings of his have been found and are shown in the Boston Athaeneum.

Mr. Cheever came to Boston in 1637 but he only remained in Boston at this time for a short while as he joined a company of settlers that had been formed to establish a new settlement farther inland. This new colony later was known as New Haven. Mr. Cheever's name appears on the "Plantation Covenant",<sup>1</sup> of the new colony. The Governor, Mr. Eaton, and the minister, Mr. Davenport, of the settlement were both interested in the education of the boys of the colony and it was therefore decided that a school should be opened for boys. Ezekiel Cheever was asked to take charge of the school as these men felt that he would be just the man to direct the boys. A school was opened in the home of Mr. Cheever who was

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<sup>1</sup> This Covenant was the law of the new colony and corresponded to the Mayflower Company so much talked about in Colonial history. The leaders of the new Colony met in the barn of Mr. Newman, on the 4th of June, 1639. All of the important men of the new settlement were present at this meeting. The compact contained the rules for the religious and civil government of the colony.

to teach the boys Latin. The object in training the boys was to prepare them for the ministry and to be better able to serve the state.

The pay Mr. Cheever received for teaching was for several years twenty pounds a year.<sup>2</sup> This would amount to about one hundred dollars in American money but the purchasing power of money was greater then than now. Later the salary of Ezekiel Cheever was increased to thirty pounds a year. As the colony of New Haven grew, the people decided to build a schoolhouse, so the school was moved from the home of Mr. Cheever to the new building. Mr. Cheever always held the respect of his pupils and it has been said of him that no pupil ever drew a caricature or cartoon of him, feeling that this would be a mark of disrespect.

Not only was Ezekiel Cheever the village schoolmaster but he was one of the twelve deacons of the church and was sometimes called upon to preach in the village church. One of the early settlers relates in his diary how "Richard Smolt, servant to Mrs. Turner" was severely whipped for scoffing at the preaching of Mr. Cheever,<sup>3</sup> In 1646, Mr. Cheever was elected to the General Court as one of the "Deputies" from New Haven. He was no doubt interested in the law of 1647, passed by the Massachusetts Colony which required an elementary school for every town of fifty house-

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<sup>2</sup> The pound sterling of English money is equal to \$4.86 or about five dollars in United States money.

<sup>3</sup> Henry Barnard's Journal of Education, Vol. 1, p. 306.



holders and a Grammar school for one hundred or more families, in the town.

Mr. Cheever encouraged the settlers of New Haven in their plan to establish a college in their settlement. The town set aside some land for this purpose when the village was first laid out but the town was not successful in carrying out this plan. This settlement encouraged the struggling college of Harvard from its beginning, and from 1636 to 1700 as many as thirty of its students came from New Haven.<sup>4</sup> While at New Haven, Mr. Cheever wrote a Latin grammar called The Accidence, which made the learning of Latin Grammar much easier than it had been before that time. This book was used for more than a century in New England and was also used in the colleges for those who began their study of Latin there. Josiah Quincy, who later became President of Harvard University, began to study this text when six years of age and continued to use the same text until he was fourteen years old. The boys were required to memorize many passages of Latin which they did not understand.

A colonial ancestor of Henry Barnard tells in his Journal that while he was a student in Mr. Cheever's school at New Haven he had the reputation of being a very mischievous boy, caring very little for study. He would often distract the attention of the other boys from their Latin study. Finally the schoolmaster informed him that from that time on he would hold him responsible for the boys' failure to have their lessons. After a few severe punishments, the boys took

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<sup>4</sup> Elizabeth Porter Gould, Ezekiel Cheever, School Master, pp. 13-14.

advantage of this and often failed to prepare the assigned lessons. The young Barnard's protests were of no avail so he decided to take measures into his own hands. He informed the lazy students that from that time on they must prepare their lessons or he himself would see that they received the punishment the master felt was his due. He said that just one sound thrashing given to a big cowardly boy while returning home from school one evening was all that was necessary; from that time on he did not need to remind the boys their lessons must be prepared.

In 1650, Mr. Cheever left the New Haven colony and became the schoolmaster of the Grammar school at Ipswich, Massachusetts. The master who took his place in New Haven received only ten pounds a year as salary. Judging by the difference in salary the colony must have appreciated the work of Mr. Cheever who had received thirty pounds a year for some time.

Three years after Mr. Cheever became the schoolmaster at Ipswich, Massachusetts, a public spirited citizen, Robert Payne, gave to the town two acres of land, a schoolhouse and a teacherage for the use of the schoolmaster.<sup>5</sup>

In the class of 1659, the oldest son of Ezekiel Cheever was enrolled. He later became a New England minister, filling the pulpit in the town of Marblehead, Massachusetts, for fifty years.

Mr. Cheever was a practical man of affairs along with his teaching. While in Ipswich he built a barn and planted

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<sup>5</sup> Elizabeth Porter Gould, Ezekiel Cheever, Schoolmaster, p. 18.

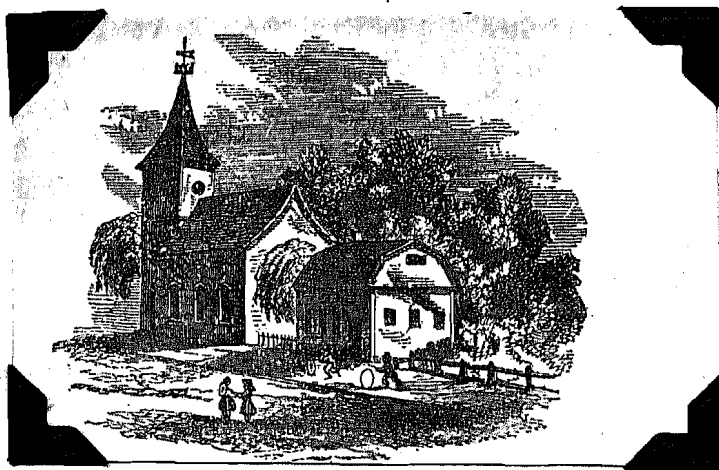
an orchard. When Mr. Cheever later moved to another town this property was purchased from him and added to the school property.

In 1661, the schoolmaster was offered the position of teacher at Charlestown, Massachusetts. He was to receive thirty pounds a year for his services here, but often the pay was so long delayed that Mr. Cheever had to petition the selectmen of the town for his salary. In 1669 he requested the town for a piece of ground on which to build a house for himself and his family. This request was granted but as Mr. Cheever was called to Boston to teach in 1671, he received no benefit from this grant.

The Boston Latin School had been established in 1635. For thirty-five years this school had been carrying on its work. The school hours began at seven o'clock in the summer months and eight o'clock in wintertime, dismissing at eleven o'clock, beginning again at one. The afternoon session continued until five o'clock.

Latin and Greek were the principal subjects studied. The Latin Accidence of Mr. Cheever and the New Testament in Greek were the text books used. The Harvard students who had been taught by Ezekiel Cheever ranked high in scholarship. Mr. Cheever was always interested in the personal progress and welfare of his pupils and the progress they made was his reward.

As a master of the Latin Grammar School, Mr. Cheever was to receive the salary of sixty pounds a year, double that of his previous salary. He found it necessary to



\*The Boston Latin Grammar School  
founded in 1635. The school in  
which Ezekiel Cheever taught for  
thirty-eight years.

\* Reprint from the Barnard's Journal of Education, Vol. 1,  
p. 306.

petition the town for back salary.<sup>6</sup>

In 1701 the town of Boston decided to build a house for the schoolmaster. It is believed that up to this time Mr. Cheever had lived in the school house during his thirty years teaching experience in Boston. The house was completed in 1702. It was then decided that a one room school house should be built. This building was finished in 1704.<sup>7</sup>

One of Mr. Cheever's pupils, who attended his classes after Mr. Cheever had aged and wore a long white beard, said that whenever the school master began to stroke his long beard it was time for the boys to be careful of their behavior.

Another pupil related how Mr. Cheever once found fault with one of his Latin sentences.<sup>8</sup> When the boy replied that he had a rule showing that it could be used thus, Mr. Cheever angrily contradicted him, but when the boy opened the Accidence Grammar, written by Mr. Cheever himself, he smilingly apologized and said that he had forgotten this rule. This, however, was not strange as the student who related this story said Mr. Cheever was then over eighty years of age.

<sup>6</sup> This petition is to be seen in the records of Boston files of 1687-1688. A schoolmaster in the neighboring town of Cambridge received but twenty pounds a year for his services. This master, Eligah Corlet, remained for forty years as master in this town and the records show of no increase of salary in all that time.

<sup>7</sup> Ibid, p. 36. The minutes of the selectmen's meeting records that the school house was forty feet long, twenty-five feet wide and eleven feet high, and that three rows of benches were to be built for the boys on each side of the room.

<sup>8</sup> Elizabeth Porter Gould, op. cit., p. 41.

As the school grew, Mr. Cheever found it necessary to have an assistant whom he, himself, hired and paid out of his own salary. As the town of Boston grew in population, the selectmen saw the need of engaging an extra teacher. The young man chosen for the work was Mr. Ezekiel Lewis, a grandson of Mr. Cheever. His salary of forty pounds was paid by the town and in two years' time was increased to forty-five pounds.

Judge Sewall, of Massachusetts, a friend of Mr. Cheever's, mentions that the schoolmaster was very much opposed to the wearing of periwigs by men, which was customary in that day. Mr. Sewall mentions in his Journal of 1699 that Mr. Cheever was in the habit of wearing a black skull cap when attending lectures. He has been so painted by Mr. Smybert in a portrait hung in the rooms of the Massachusetts Historical Society.<sup>9</sup>

Mr. Cheever taught up to his last illness. He had been a teacher for seventy years, continuing in the work until he was ninety-four years of age. His funeral service was held from the schoolhouse where so much of his life had been spent. Many of the prominent leaders of Boston and the Massachusetts colony of the seventeenth and eighteenth century had been enrolled in the school of Mr. Cheever. Governor Hutchinson, of Massachusetts, in his History of Massachusetts refers to Mr. Cheever as venerable not only in years but because of training most of the important men of Boston of his day. As old age advanced, Mr. Cheever did not become childish, but retained his clear thinking to the last. Cotton Mather, who

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<sup>9</sup> Ibid, p. 39.

was later known throughout the United States, says that to understand the life of the seventeenth century in colonial New England it is necessary to understand the life of the schoolmaster, Ezekiel Cheever. He was the typical man of the times; a man of prayer, faith and duty to God and his fellowmen.

In the city of New Haven, Massachusetts, a large brick schoolhouse bears the name of the early schoolmaster of the town, Ezekiel Cheever.

Nathaniel Hawthorne in his book, "Grandfather's Chair", has given a description of Mr. Cheever's school as follows:<sup>10</sup>

Now, imagine yourselves, my children, in Master Ezekiel Cheever's schoolroom. It is a large, dingy room, with a sanded floor, and is lighted by windows that turn on hinges and have little diamond-shaped panes of glass. The scholars sit on long benches, with desks before them. At one end of the room is a great fireplace, so very spacious that there is room enough for three or four boys to stand in each of the chimney corners. This was the good old fashion of fireplaces when there was wood enough in the forests to keep people warm without their digging into the bowels of the earth for coal.

It is a winter's day when we take our peep into the schoolroom. See what great logs of wood have been rolled into the fireplace, and what a broad, bright blaze goes leaping up the chimney! And every few moments a vast cloud of smoke is puffed into the room, which sails slowly over the heads of the scholars, until it gradually settles upon the walls and ceiling. They are blackened with the smoke of many years already.

Next look at our historic chair! It is placed, you perceive, in the most comfortable part of the room, where the generous glow of the fire is sufficiently felt without being too intensely hot. How stately the old

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<sup>10</sup> Nathaniel Hawthorne, Grandfather's Chair, pp. 81-85. Grandfather's chair, around which Mr. Hawthorne has developed an interesting story, did not actually exist. However, the character and historical facts woven into the story were taken from early colonial and United States history.

chair looks, as if it remembered its many famous occupants, but yet were conscious that a greater man is sitting in it now! Do you see the venerable school-master severe in aspect, with a black skull cap on his head, like an ancient Puritan, and the snow of his white beard drifting down to his very girdle? What boy would dare to play, or whisper, or even glance aside from his book, while Master Cheever is on the lookout behind his spectacles? For such offenders, if any such there be, a rod of birch is hanging over the fireplace, and a heavy ferule lies in the master's desk.

And now school is begun. What a murmur of multitudinous tongues, like the whiespering leaves of a wind-stirred oak, as the scholars con over their various tasks! Buzz! buzz! buzz! Amid just such a murmur has Master Cheever spent above sixty years; and long habit has made it as pleasant to him as the hum of a beehive when the insects are busy in the sunshine.

Now a class in Latin is called to recite. Forth steps a row of queer-looking little fellows, wearing square-skirted coats and small-clothes, with buttons at the knee. They look like so many grandfathers in their second childhood. These lads are to be sent to Cambridge and educated for the learned professions. Old Master Cheever had lived so long, and seen so many generations of school boys grow up to be men, that now he can almost prophesy what sort of a man each boy will be. One urchin shall hereafter be a doctor, and administer pills and potions, and stalk gravely through life, perfumed with assafoetida. Another shall wrangle at the bar and fight his way to wealth and honors, and, in his declining age, shall be a worshipful member of his Majesty's council. A third - and he is the master's favorite - shall be a worthy successor to the old Puritan ministers now in their graves; he shall preach with great unction and effect, and leave volumes of sermons, in print and manuscript, for the benefit of future generations.

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Next comes a class in arithmetic.....Wherefore, teach them their multiplication-table, good Master Cheever, and whip them well when they deserve it; for much of the country's welfare depends on these boys.

But, alas! while we have been thinking of other matters, Master Cheever's watchful eye has caught two boys at play. Now we shall see awful times. The two malefactors are summoned before the master's chair, wherein he sits with the terror of a judge upon his brow. Our old chair is now a judgment-seat. Ah, Master Cheever has taken down that terrible birch rod! Short is the trial, and now the judge prepares to execute it in person. Thwack! thwack! thwack! In these good old times, a schoolmaster's blows were well laid on.



See, the birch rod has lost several of its twigs, and will hardly swerve for another execution. Mercy on us, what a bellowing the urchins make! My ears are almost deafened, though the clamor comes through the far length of a hundred and fifty years. There, go to your seats, poor boys.

And thus the forenoon passes away. Now it is twelve o'clock. The master looks at his great silver watch, and then, with tiresome deliberation, puts the ferule into his desk. The little multitude await the word of dismissal with almost irrepressible impatience.

"You are dismissed," says Master Cheever.

The boys retire, treading softly until they have passed the threshold; but, fairly out of the school-room, lo, what a joyous shout! what a sense of recovered freedom expressed in the merry uproar of all their voices! What care they for the ferule and birch rod now?

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Now the master has set everything to rights, and is ready to go home to dinner. Yet he goes reluctantly. The old man has spent so much of his life in the smoky, noisy, buzzing school-room, that, when he has a holiday, he feels as if his place were lost and himself a stranger in the world. But forth he goes; and there stands our old chair, vacant and solitary, till good Master Cheever resumes his seat in it tomorrow morning.....



\* Horace Mann, 1796-1859,  
who has been called the  
Father of the Free Public  
Schools of America.

\* Reprint from Compayre's Horace Mann, frontpiece.

## CHAPTER III

Horace Mann, Father of the American  
Free Public Schools.

When we study our American history we like to dwell on the lives of our National heroes and read about their early struggles and the later accomplishments of these men and women. However, there are other heroes in any nation besides those of war and state.

The educational life found in this country today has not been obtained without a struggle. Whenever anything worthwhile exists in the life of any people or nation it must be remembered that this means that some men or women have given their lives to build up this work. In the educational life of the United States the name that stands out more clearly than that of any other one individual is that of Horace Mann.

Twenty years after the signing of the Declaration of Independence, May 4, 1796, Horace Mann was born on a farm in Franklin township, Norfolk County, Massachusetts. He continued to live on a farm for twenty years and endured all the hardships that were the common experience of the pioneers. His father died when Horace Mann was only thirteen years of age. Horace worked even harder to help his mother support the family. Mrs. Mann was a serious minded, energetic woman who encouraged her son in industrious habits. There were few books in the home of Horace Mann, but the township of Franklin possessed a small library.

Franklin township was named in honor of one of the greatest Colonial leaders, Benjamin Franklin. To show his gratitude

for this honor Mr. Franklin decided to send a gift to the town. In telling the story later he said that at first he thought a bell would please the people, but after thinking the matter over he decided that these hard-working people would no doubt prefer books to the sound of a bell, therefore he established a library in Franklin township. This gave the town of Franklin a great advantage over its neighbors. Horace Mann often visited this library and read every book contained on the library shelves. These books were mostly works of a religious nature and ancient history but Horace Mann was inspired by the things he read and was eager to continue his reading. This wise choice of Franklin no doubt had much to do with training our greatest educational leader.

Horace Mann spent his leisure time during the long winter evenings in weaving straw and making baskets which he sold for a small sum. This money he used to buy the books he could not obtain from the Franklin library.

Horace Mann attended a district school whenever he could be spared from the heavy work of the farm. His schooling for the year usually lasted about eight or ten weeks. The schools of that time were very poorly taught and the three subjects of reading, writing and arithmetic were all that was considered necessary for the pupil to know. These subjects were usually spoken of as the "Three R's".

Like many of the early pioneers, Horace Mann was brought up in a Puritanical, religious community but he felt that the teaching of his pastor was narrow and lacking in love for his

fellows. His love of nature helped him in his busy hours of endless toil while working on the farm. His mind often wandered to the things he would like to do in the future. He could become lost in thought while gazing at a sunrise or sunset. He enjoyed stretching himself out at full length on the grassy meadow and "feast his eyes on the starry heavens".<sup>1</sup>

Horace Mann tells us that his mother's life, more than that of any one person, influenced him for good. He delighted to do those things that brought her pleasure. Nothing gave him more joy than to witness the added sparkle come into her eye and watch the color mount her cheeks when she heard some one praise the son she especially loved.

Horace Mann, when he was twenty years of age, became a student at Brown University in Providence, Rhode Island. In order to meet his college expenses he spent the summer vacation in tutoring.<sup>2</sup> He was always found at the head of his classes. He held a professorship of Latin and Greek literature at Brown University for some time but decided to give up his teaching and practice law in the small town of Dedham, Massachusetts. He was an eloquent orator and soon won the reputation of being an able lawyer. In 1827, at the age of thirty-three years, he was elected from his home county of Norfolk, Massachusetts, to represent this county in the State legislature. In 1836, he was elected State senator. His fame had preceded him and he was chosen President of the Senate the first day of its session.

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<sup>1</sup> Gabriel Compayre, Horace Mann, p. 13.

<sup>2</sup> A tutor would teach students special subjects in which the student needed extra preparation for his advanced studies.

In 1827, Horace Mann married the daughter of Dr. Messer of Brown University where he had formerly attended school. They had been engaged for ten years waiting for Mr. Mann to become financially able to support a home. After two short, happy years, the private life of Horace Mann was saddened by the death of his wife. His brilliant political career was off-set by his lonely private life. In his private journal he speaks of this period as the saddest time of his life.

The business failure of a merchant brother-in-law at this time led Mr. Mann to take upon himself heavy debts to help him in his trouble. This he did because of his great love for his siter. Mr. Mann denied himself even the necessary things of life at this time and thus helped to impair his health, which often suffered from overwork. Mr. Mann found it a great burden to meet the debts of his brother-in-law, which he had promised to pay as they fell due. As he was boarding at public eating houses during this time he decided that he would dine only once every two days and thus save the price of a dinner three days of each week.<sup>3</sup> This self denial, together with worry and overwork, caused his health to fail. At the age of forty-one his friends became very much concerned over his health. Some of these friends urged him to give up his brilliant, promising political career.

While a member of the state Senate, Horace Mann was influential in securing the passage of an act in 1837, which greatly changed for the better the school system of the state

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<sup>3</sup> Gabriel Compayre, Horace Mann, p. 21.

of Massachusetts. This act provided for a state board of education, whose work it was to find out just what the condition of the state schools was. Horace Mann was chosen secretary of this board and it became his task to discover how the schools could be improved. It was due to his untiring efforts that a great change was worked out in the Massachusetts schools.

When Horace Mann agreed to become the secretary of the Massachusetts state board of education, he gave up his prospects of winning fame as a lawyer or statesman. The political field opening up for him at this time looked very promising. With his training and ability his admirers were prophesying great things for him. Some of his friends were looking forward to the time when he would become the leader of one of the great political parties of his day. Other friends felt sure that some day his name would be called off as one of the judges of the Supreme Court of the land. Such were the prospects given up by the promising young statesman and lawyer.

Although the New England colonies had early shown a great deal of interest in education, this interest had gradually lessened. Horace Mann had often dreamed of the time when the people of his native state would again arouse themselves to their former interest in education. He saw the need for new school buildings, with better trained teachers and more school equipment. He attempted to interest the people in his plans and told them this would be the only way in which they could hope to abolish ignorance, crime and misery. He traveled over the state and called the people together and explained to them the need for better teachers and improved school buildings.



\* A typical school in the days of Horace Mann. He saw the need of improved schools, with more comfortable seats, graded classes and better trained teachers.

\* Reprint from Mowry, American Pioneers, p. 269.



Mr. Mann was one of the most eloquent speakers of his time yet often very few people were interested enough in education to even attend his lectures. At one of his meetings only three women were present while at another time not even one curious person made his appearance. However, Mr. Mann would not give up. He felt his cause to be a noble one, yet at times even his firm belief in his message and work was shaken. He realized that the work which he had undertaken was in a worth while cause and he knew that if the American people could be aroused to the need of a universal education half of the battle would be won. He once remarked to a friend that if at any time a mob were to collect for any cause it would not be necessary for a police to dispel them; just announce that a lecture would be delivered on education and the crowd would quickly vanish.<sup>4</sup>

Horace Mann continued his work going about among the men and women of the state, arousing their interest and keeping it alive from year to year. This he was able to do by appearing often before the people and in an interesting manner showing them the need of improving the common schools. He also published lengthy reports which he addressed to the State Board of Education, but which he really intended for the benefit of the public. Mr. Mann was eager that they should have a clear knowledge of the poor condition of the public school system, for he knew that if he could finally arouse the interest of the people they would demand improvement in the elementary schools. All his leisure time he

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<sup>4</sup> Ibid, p. 14.

spent in writing, making known to the people the reforms that were needed. In 1838, he published an educational paper known as The Common School Journal. This paper he continued to publish for ten years, in which he made known to the people his ideas in teaching and education. This journal might well be compared to the Mayflower, as it is the educational ancestor of all our present day school magazines.

The Reports of Horace Mann show us that he was often discouraged. The men chosen to work on school committees were often ignorant and very little interested in their work. Many times their choice of teachers was very poor and little if any training was demanded. The teachers were poorly paid and the school term was short. The attendance of the pupils in school was very irregular. In visiting the school buildings over the state Mr. Mann found that the ventilation, lighting and heating of the school houses were usually very unsatisfactory; in many cases the wind and rain could enter these poorly kept up buildings. The methods of instruction were very poor. Most of the schools were poorly equipped; few of the schools possessed libraries. Today every up-to-date school has a well chosen library.

One of the things Mr. Mann constantly kept before the public was the need of libraries in the schools. The influence of good books on the early life of Mr. Mann had made a deep impression on his life. Very little attention had been given to the grading of the different classes and much time had been wasted in class room teaching. In his Reports, Mr. Mann urged that careful attention be given to this matter.

Horace Mann felt that women were especially well fitted for the work of teaching; he therefore encouraged them to take up the training which would fit them to become teachers. He held that corporal punishment, which was looked upon as a part of public school teaching, should be discouraged. He encouraged the teachers to arouse the interest of the children in their work and, where possible, encourage them to study things out for themselves. The tireless efforts of Mr. Mann finally won some success.

For a number of years after the death of his first wife Mr. Mann spent a very lonesome and sorrowful private life. He often spent his evenings reading over his private Journal which it had been his habit to keep. As time went on he began to mingle more and more in the social life of his friends. It was there he met the highly intellectual and sympathetic Mary Peabody. Her interest in his work was very pleasing to Mr. Mann. The friendship of these two soon developed into a deeper feeling of affection. Fourteen years after the death of his first wife, Mr. Mann married the popular Mary Peabody.

In 1843, Mr. Mann, with his new bride, Mary Peabody, decided on a European wedding journey. Six months were spent in Europe studying the schools of different countries there, especially the schools of Germany and Scotland, which he praised highly. Like many great public men, Mr. Mann had his enemies and the praise he gave to the schools of some of the European countries raised a storm of protest in his native state as these people felt this was an open attack on the

schools of Massachusetts. On his return to the United States, Mr. Mann soon published his seventh Report telling about the things he had observed while visiting the schools abroad. He desired to introduce into the schools of his native state the thing which he thought would benefit her schools.

As Mr. Mann saw the need for trained teachers, he worked to establish Normal Schools which would train the teachers in their work. Three such schools were founded in Massachusetts. The work of teacher training, Mr. Mann looked upon as being of equal importance with "the art of printing, freedom of the press and free suffrage".<sup>5</sup> This work of teacher training and the opening of these Normal Schools in 1839 and 1840, Mr. Mann considered one of his greatest accomplishments.

When the Normal School at Lexington, Massachusetts, was first opened only three young girls appeared for registration the first day. These training schools were very much criticized at first and looked upon as unnecessary by many. But friends for the new cause were not lacking. As early as 1837 Rev. Charles Brooks accompanied Mr. Mann on his lecture tours and helped to support this work financially. A generous minded citizen, Mr. Edward Dwight, offered ten thousand dollars towards the support of training teachers, provided the state would raise an equal amount. Naturally this gift pleased Mr. Mann a great deal.

While Mr. Mann was visiting the island of Nantucket he became acquainted with a young man who was teaching there. The work of this young man, Mr. Orval Pierce, pleased Mr.

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<sup>5</sup> Ibid, p. 57.

Mann so much, that he persuaded him to take charge of the newly founded Normal School at Lexington. From the first this work was a success. Mr. Pierce, like Mr. Mann, was very much interested in better trained teachers. He stood for the same high ideals as the State Secretary of Education and was very devoted to his work. Later one of his pupils related of him that he would have his students repeat each evening "Children, live for truth". This student said that even if the building were to fall into decay and ruin, above the din these words would still ring out.<sup>6</sup>

In 1842, the State Legislature of Massachusetts was finally aroused to the need of the schools for libraries and granted what they considered to be a big sum of money, fifteen dollars to each district for the purchasing of books. However, ever each local district must raise an equal amount for the same purpose. Mr. Mann encouraged the districts to purchase books that would acquaint the boys and girls with the lives of great men and women. He felt that every student should know the story of the friendship of Damon and Pythias, the life of Washington and the perseverance of Franklin, as well as the tales of other great heroes.

Mr. Mann spent the four years from 1853 to 1857 representing his native state in Congress. These were busy years, as the slavery question was now the burning issue before the whole country. Horace Mann, being a native of New England, was naturally opposed to slavery. He was a strong believer in individual freedom and this led him to battle openly for

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<sup>6</sup> Ibid, p. 62.

the anti-slavery cause in the frequent debates in Congress on this subject. At one time he even went so far as to openly defend three abolitionists who had carried away fifty slaves and liberated them.<sup>7</sup>

While still a member of Congress, Horace Mann was induced to run for governor of Massachusetts, but here he met with defeat. However the work of Mr. Mann was now receiving National recognition. The newly established college of Antioch at Yellow Springs, Ohio, offered him its Presidency. He was discouraged by his friends in going into a pioneer community but he did not take his personal comforts into consideration and was soon bidding his many friends goodby. He was now again doing battle in his chosen field of work. Here Mr. Mann remained until his death, six years later. In all the struggles he here met he kept before himself one aim, that of honoring God and serving humanity. At times it looked as if the new venture of establishing a college in this pioneer community was a hopeless undertaking, but in answer to this Mr. Mann had but one reply, "We must succeed or die."<sup>7</sup>

Everything in the new community was in direct contrast to the older civilization of New England. The forest had been cleared to erect the new buildings and huge tree stumps surrounded the college halls. Many months passed before the work on these buildings was completed. Animals roamed at will around the grounds; even pigs were to be seen wandering up and down the halls and often interfered with the students

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<sup>7</sup> Ibid, p. 70.

passage from room to room. There was no drinking water on the grounds so the students must carry the water for a distance of a quarter of a mile, even in the cold and snow of winter. Many months passed before the furnace was installed; books were scarce and as there were no study tables at first for the students' use they were compelled to take turns studying and writing about the diningroom tables.<sup>8</sup>

Of the two hundred students admitted in the year 1853, the age varied from that of adolescence to men nearing thirty years. This was one of the few colleges where women were admitted on equal footing with men. The college preparation of the students also varied so that the instructors found it hard to classify them. This was largely due to the fact that there were few high schools in the country at that time, even though the first high school had been established in Boston in 1821, and the academies which offered courses in college preparation were mostly in the east. For entrance requirements, Mr. Mann insisted on a high moral character which was even considered above book learning. This college grew rapidly and as time passed the entrance requirements in book learning were raised for those who sought admittance. While Mr. Mann continued president of the college the preference was always given to students with high moral standards.

The course of study followed at Mr. Mann's new college in Ohio was similar to that offered by the colleges of New England. Latin and Greek were required, but Mr. Mann introduced in addition the study of science and history; for the

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<sup>8</sup> Mrs. Mary Mann, Life of Horace Mann, p. 407.

first time in a college course physiology and hygiene were taught. As Mr. Mann was still concerned about the training of teachers he had courses in theory and teaching taught, thus making of the college something of a Normal School. He continued to encourage the attendance of women as well as men in this college. At the University of Michigan, the first University to provide for women's education on an equal footing with men, Mr. Mann delivered an address which strongly upheld the attendance of men and women side by side in college. Today we give little thought to co-education, but in the time of Horace Mann it was a new experiment and was much criticized by many.

Throughout the presidency of Mr. Mann at Antioch College there was a continual financial struggle to keep the college from bankruptcy. This was a constant burden to Mr. Mann, who even mortgaged his own home to prevent the college from being closed; he also appealed to his friends for financial aid. The faith of Mr. Mann in the college inspired his friends; a new company to govern the college was organized and the college was saved. Mr. Mann continued as president at Antioch College until his death in 1859, inspiring young men and women to live noble lives of service for their country.

The free public schools of America owe a lasting debt of gratitude to the untiring efforts of Horace Mann who has been called the "Father of the American free public schools."





\* Henry Barnard, 1811-1900.  
(Portrait taken 1856.)  
He waged the battle for the  
free public schools in  
Connecticut and Rhode Island.

\* Reprint from Barnard's Journal of Education, Vol. 1,  
p. 659.

## CHAPTER IV

## Henry Barnard, Pioneer Educator

In a large brick colonial house, built by his strict Puritan forefathers, Henry Barnard was born on January 24, 1811, in Hartford, Connecticut, just before the guns of the American army began to crack at the British soldiers in the War of 1812. One of his earliest remembrances was the firing of the cannon in Hartford to celebrate the end of the war in 1815. His father, a wealthy farmer, had spent some of his life as a sailor, like many Connecticut men did in those days. One time when Mr. Barnard returned from the sea he brought little Henry an orange; fruit like this was scarce then, and only people with a great deal of money had eaten oranges. When Henry was only four years old his mother died, leaving him to be cared for by an elder sister who taught him to say "Now I lay me down to sleep," and other things that mothers teach their little boys.<sup>1</sup>

When Henry Barnard was old enough, his father sent him to the South District School, where the teacher was very strict with the pupils. Like most strong and healthy boys who love to play football and shinny, Henry did not like school. It was so dull and uncomfortable and the teacher was so cross that Henry when he was twelve years old became very unhappy and decided to run away and become a sailor. His father heard him tell his plans to a friend, and like the wise and good parent that Mr. Barnard was, he told Henry

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<sup>1</sup> Bernard C. Steiner, Life of Henry Barnard, p. 8.

that he could become a sailor if he wished, but suggested it might be wise for him to go to school elsewhere. Henry chose to go to a boarding school, an academy at Monson, Massachusetts, because he knew some boys who went to school there.<sup>2</sup> He was so glad to leave the dull District School that he thoroughly enjoyed going to the academy, where he found the teachers kind and encouraging. At the Monson academy the pupils were different from those of the district school, where they had gone because their parents insisted on their attendance in school; at Monson, the boys liked school and because of this Henry learned to like school, too. Around Monson the scenery was beautiful, and the trees and flowers led Henry to become a great lover of nature, a trait that was to grow in him as he became older. When school closed at the end of the year, Henry returned to Hartford; but he missed his lessons so much that his father sent him to Rev. Abel Flint, of Hartford, who taught him Greek and surveying, or the art of measuring land.<sup>3</sup> When Rev. Flint had finished with him, Henry Barnard entered the Hopkins Grammar School, where Henry enjoyed school even more than the time spent in Monson Academy. His favorite teacher, William Holland, gave him books of adventure and Greek orations,<sup>4</sup> which interested the boy so much that he became a great reader. This school training made Henry Barnard want to go to college, therefore at the age of fifteen he entered Yale, one of the best schools in the country. He was a good student and studied hard, so

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<sup>2</sup> Henry Barnard's Journal of Education, Vol. 1, p. 663.

<sup>3</sup> Bernard C. Steiner, op. cit., p. 9.

<sup>4</sup> Homer's Iliad, and orations of Herodotus, Demosthenes, and Thucydides.

hard, in fact, that he won a membership in a certain club that only very bright students were asked to join.<sup>5</sup> One time his literary society, the Linonia, had a public entertainment and Henry Barnard wrote a play for the occasion. In the audience was the poet and playwright, James A. Hillhouse, who thought the play was good enough to be given on the stage.

In the meantime, Henry Barnard had changed from the boy who liked hockey and snow fights to a young man who preferred long, solitary walks over the hills and about the surrounding country. He liked to walk so much that he hiked from Monson to Hartford at one time--a distance of almost seventy-five miles--which was quite an undertaking at that time when hitchhikers were unknown. He spent part of his vacations visiting places of interest like Washington, the Capitol, and Mount Vernon, the home of George Washington, the first President of the United States. On these trips he often met famous persons, such as the great poet, William Cullen Bryant, whose poems school boys and girls often have to memorize at the suggestion of their teachers. From the money his father gave him for his traveling expenses, Henry Barnard saved enough to buy many of the books he wanted to own.

When he graduated from Yale in 1830, at the age of nineteen, President Day of the college advised Henry Barnard to accept a teaching position to settle in his mind what he had learned, so he took charge of a school in Wellsboro, Penn-

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<sup>5</sup> The Phi Beta Kappa.

sylvania, which reminded him a great deal of a district school in its manner of instruction.<sup>6</sup> Because Henry had hated the dullness of a district school when he was a little boy, therefore he made up his mind to scrape some of the moss off the old system and put some punch into it. He put pictures on the walls, made the pupils want to read by bringing some of his own interesting-looking books to the classroom, and actually made them eager to learn spelling through the contests he had every Friday for the best spellers. With Barnard as teacher, the pupils of his school did something besides wear out their clothing on the hard pine benches--they learned what fun it was to go to school. But the pupils were not the only ones to benefit from the year Mr. Barnard taught them; the teacher himself said that the experience gained from that year of teaching was the greatest benefit to him in his later work in school reform.<sup>7</sup>

After his successful year as a schoolmaster, Henry Barnard passed the time from 1832-1836 studying law and traveling--when he was not entangled in politics. But when law, travel, and politics tired him he read from the books of Kent, Blackstone, Bacon, Gibbon, Warburton, Burke, Barrow, Taylor, Homer, Virgil, and Cicero. Sometimes he went to Amherst, Massachusetts, just to see the lovely hills and the beauties of nature that were plentiful at this place.

During the winter of 1832-1833, Henry Barnard left his law studies for two months to go to Washington to attend the stormy sessions of Congress. Of the orators, he said that

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<sup>6</sup> Henry Barnard's Journal of Education, Vol. 1, p. 665.

<sup>7</sup> Bernard C, Steiner, op. cit., p. 14.

Webster's deep and awful voice made him freeze, while the bright and gaunt Calhoun spoke with short, clipped sentences and a commanding air. However, Barnard did not pass all his time at the sessions listening to the debates on nullification and the compromise tariff. He went to a party at the Seatons, a leading Washington family, where he danced, chatted with the daughters of his host and hostess, ate ice cream and cake, and drank punch and lemonade; he attended a reception at the White House where he saw President Jackson, a plain, erect, vigorous, gray-haired man; and he visited Georgetown University, a large Catholic college where boys from twelve to seventeen received instruction. In March, 1833, he went by steamboat down the James River to Richmond, and from there to Petersburg, where the young New Englander found plantation life most interesting, and grew fat on delicious cold ham, fried chicken, hot biscuit, and batter bread.

By 1835, after spending a year in the Yale Law School, Barnard had learned enough about law to admit him to the bar, which is the right given a lawyer to plead in court. But before he started his duties as a man of law, Henry Barnard's father, who still supplied his son with money, furnished him the funds to take a European trip. In England, Mr. Barnard met many famous writers such as Carlyle, De Quincey, and Wordsworth, the great nature poet, who told Henry Barnard never to lose his love for nature. He wanted to study civil law in Germany, but he received news of his father's failing health and had to give up many of his plans. However, he

did go to Switzerland to visit the school of Pestalozzi, the great educator, and studied his methods.<sup>8</sup> Thirteen months after he docked in Liverpool, Henry Barnard embarked for his homeland from Naples, Italy, on May 10, 1836. On his return to Hartford in July, the care of his father until his death in March, 1837, kept him from any active work outside his home--such as teaching, law practice, politics, and the like. He watched by his father's bedside every night, and occupied his spare time in reading about the countries he had visited.

Henry Barnard's twenty-sixth birthday arrived and he was still without a job that he could call a career. He was a pleasing person, was well educated, and had traveled far and wide in an age when it was uncommon for the average man to go beyond his county. He was known somewhat as a speaker who could keep his audience from going to sleep; as a schoolmaster he made his pupils like school; and he had learned enough law to allow him to practice it. Like the Prince of Denmark, Henry Barnard found himself in a tight place. To be or not to be a politician, a school teacher, a lawyer! But while Mr. Barnard was wrestling with his fate, the voters of Hartford "put one over on him" and chose him as one of their two representatives, and although he was the youngest man the voters had ever chosen for this office, he must have suited them because they continued to reelect him until 1840. In his second session as a representative, the young politician introduced a bill that provided for more

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<sup>8</sup> Ibid, p. 23.

attention to the common schools.<sup>9</sup> In his speech before the house, he pointed out the need for a change in the dull, musty system of teaching to one of better teachers and more up-to-date learning. From that time on, Henry Barnard gave his life over to the cause of education. The bill provided for a board of common school commissioners with a secretary to be chosen by them. They chose Henry Barnard for this office. These duties kept him very busy; he personally inspected every school in the state, suggested plans for improving the schools, held county meetings for parents, teachers, and school board members, and edited a paper to prick up interest in common school reform--all of which left him little time to eat, sleep, and be merry. In his first year as secretary, Barnard visited two hundred schools, had addressed sixty public meetings, and edited the Connecticut Common School Journal, which circulated six thousand copies through the state. For these duties Mr. Barnard received just enough money to pay his expenses.

During the autumn of 1840, Barnard called together the first teachers' institute in America, at his own expense, to give the common school teachers a chance to learn of the better methods of instruction by hearing the talks of well-known teachers and educators. Twenty-five teachers of Hartford County came to the institute and they learned more about mathematics, reading, composition, and the rules of health than they thought ever existed.<sup>10</sup> The teachers were

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<sup>9</sup> The bill passed the House and Senate, and the Governor signed it.

<sup>10</sup> Ibid, p. 49.



glad of the opportunity to learn these things. To show their appreciation they wrote a card of thanks to Mr. Barnard before they separated.

After four years of grinding work as secretary of the board of school commissioners, Henry Barnard was removed from his office when the Democrats came into power. He had opposed them ten years before when President Jackson sat in the White House. But Henry Barnard was not without a job very long for at the end of the summer, when he returned from a trip through the West and the South where he collected material for his educational history, Wilkins Updike of Kingston, Rhode Island, asked him to come to his state to help reorganize the schools there, since they were no better than those in Connecticut. In September, 1843, Mr. Barnard went to Rhode Island to convert their stale and dust-covered school systems into delightful and interesting affairs. Rhode Island liked his work so well that it elected him State Superintendent of Schools. Mr. Barnard showed the people of the State, through his speeches and writings, how they owed their children an education just as they owed them food and clothing and a warm home. Then, for the first time in its history, Rhode Island put a tax on its people in order that their children might go to warm and attractive schools where their minds would be clothed and fed by well-trained teachers. But Mr. Barnard knew that if children once learned to like to read they would also want interesting books on which to practice their art; so he encouraged the building of public libraries. His work soon showed its effect on the

public when twenty-nine towns in Rhode Island started libraries with a total number of five hundred volumes, which were a great many at that time.<sup>11</sup> But in spite of all his work, Mr. Barnard felt that he was not doing as much as he could, because he had entirely neglected to stress the need of education for girls as well as for boys. He felt that every home needed an educated mother who could read and write just as well as she could bake bread and patch breeches. Among other things that he wanted Rhode Island to do was to pay teachers better wages, and to put a high school in every town. When the political party in Connecticut changed, that state began to ask for Barnard to return; educational reform had grown a bit slack in its father's absence, and many public-minded people became alarmed. However, he refused to return to his own state at once, but advised school leaders in their work of founding high schools, and remaking courses of study.

Busy as he was, Mr. Barnard took time off one day in the fall of 1844, to prepare for a five weeks' tour through the West. And he never forgot this trip for on it he met the lovely young lady whom he persuaded to become Mrs. Henry Barnard. On this tour, which he was taking for his health, he stopped at Detroit a few days to visit a classmate, Alpheus Williams. The day he arrived, William urged him to go with him to the wedding of a friend, and just to be a good fellow he went, and to his everlasting joy, as he there met the pretty French bridesmaid, Josephine Desnoyers, who was

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<sup>11</sup> Will Seymour Monroe, Educational Labors of Henry Barnard, p. 15.

destined to occupy his thoughts for the rest of his days. When Henry Barnard returned to Rhode Island, his friends noticed how well he looked, so rested and free from worry, and advised him to go West frequently, which he did--to Detroit. Then one warm September day in 1847, three years after he first arrived in that city, Mr. Barnard journeyed to Detroit and married Miss Desnoyers. Of their five beautiful children only two outlived their parents. The only son, Henry D. Barnard, went to the University of Heidelberg, Germany, and returned to America to practice law in Detroit. He entered local politics and was chosen president of the city council, showing himself to be a fine young man with a brilliant future. But he died at the age of thirty-two, leaving a young wife and an infant daughter. The two children that lived remained unmarried during their lifetimes and were a great comfort and pleasure to their father, especially after Mrs. Barnard's death in 1891.<sup>12</sup>

In 1849, Mr. Barnard resigned from his position as superintendent of schools in Rhode Island to shoulder the double job of principal of the Connecticut Normal School, at New Britain, and superintendent of common schools of the State. In 1852, he left his work long enough to run up to Yale, where the college granted him the title of "Doctor" by awarding him the degree of LL.D. But this must not have been enough because Harvard and Union gave him the same title again in the following year. So well equipped was he that Dr. Barnard returned to work with new energy. Under his care

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<sup>12</sup> Bernard C. Steiner, op. cit., p. 69.

and supervision, the normal school grew like a well-watered plant, and before Dr. Barnard resigned from his office, more than fifteen hundred students had studied there, which was unusual for a school then, when people did not go to college to keep out of mischief. In July, 1852, all thin and worn-out from his duties, Dr. Barnard resigned from his school position because of his health. The trustees would not accept his resignation, but advised him to take a rest. He decided on another trip to Europe, and it revived his strength so much that he took up his duties once more the following year.

Dr. Barnard, through his experience in school reform and his knowledge of the systems of foreign schools that he had studied in his trips abroad, had now become an authority on education. In 1855, he resigned from his public school position to put his knowledge into a readable form. To do this he edited the magazine, the American Journal of Education. However, the Journal did not prove to be as successful as its author thought it would be; he himself wrote all of the articles, which only pleased and interested the editor. The magazine, although it was very valuable and useful to students in later years as a book of reference, was not popular in its own time. His famous work in the field of writing, however, was the American Journal and Library of Education, which was an encyclopedia of the history, theory, and practices of education. For most men, to write thirty volumes like these would have been a life work to tackle.

In July, 1858, two years before the Civil War began,

Dr. Barnard was elected to the positions of chancellor of the University of Wisconsin and agent of the normal school regents, but before he had served the University two years, his tired nerves forced him to give up his work. However, his short stay in Wisconsin had an effect on the schools which were raised to a much higher level and standard because of his work.

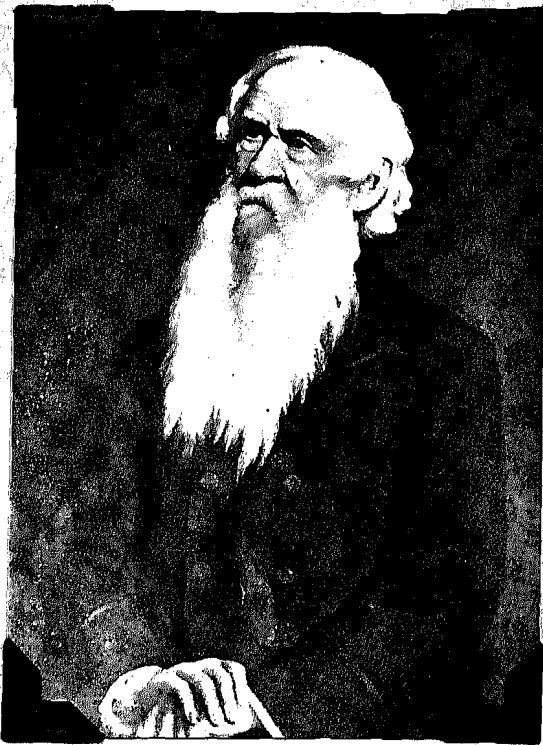
St. John's College, Annapolis, Maryland, which had been disorganized during the Civil War for a hospital, decided to reopen its door after the struggle, and asked Dr. Barnard, in 1866, to become its president. He accepted and the reorganization of the school fell upon his weakening back. As in all his other work, he put all his energy into building up the college, but he soon discovered that it would never be a strong school of learning. He received little aid for his plans in erecting a new library, and just when he was most discouraged, Dr. Barnard was appointed United States Commissioner of Education and gladly resigned from the presidency of St. John's College.<sup>13</sup>

When Dr. Barnard left the office of Commissioner of Education, his public career was at its end, although he was only fifty-nine years old and lived thirty years longer. Yet, his period of important activity had come to a standstill. In the next thirty years, he worked a little on the American Journal of Education, writing an occasional article; but most of this time was used in growing old gracefully, an art of dignity which few persons ever attain.

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<sup>13</sup> Ibid, p. 102.

The closing years of Dr. Barnard's life he passed in the old colonial house where he had spent his childhood. He lived long enough to see most of his school reforms accepted and many of them in actual practice. His death in 1900, ended a long and useful life spent for the good of his fellowmen. It has been said of Dr. Henry Barnard: "Perhaps no man in the United States has done so much to advance and direct the movement for popular education."<sup>14</sup>



\* Henry Barnard. Portrait taken about 1890, as he was known to his friends of a later generation.

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\* Will Seymour Monroe, *op. cit.*, p. 23. .  
Reprint taken from Ellwood Patterson Cubberley's, Public Education in the United States, p. 167.



\* Emma Willard; 1787-1870.  
The founder of Troy  
Seminary.

\* Reprint from Alma Lutz, Emma Willard, Daughter of Democracy.  
Frontpiece.

## CHAPTER V

## Emma Willard

Emma Willard, whose maiden name was Emma Hart, was born in Berlin, Connecticut, February 23, 1787, near the beginning of our national history. When Emma's mother, a young woman of twenty-three, married Samuel Hart, he was a widower with seven children. Mr. Hart took over the work of the new household with characteristic New England efficiency. Into this home Emma Hart was born, the sixteenth child in a family of seventeen children.<sup>1</sup>

Just think what a family reunion that would be. When the older married brothers and sisters returned with their families it was a real family gathering. Some of the nieces and nephews, older than Emma, took delight in calling her "Aunt" Emma, a title she did not appreciate when in her "teens". On Sunday the minister of the neighborhood church never failed to have an audience as the Hart family was usually present at the Sunday services.

The younger girls of the Hart household seldom ever became the proud possessor of a new dress or cloak, as the well-made clothing of the older sisters were handed down to those next in line. The same was true of the well-made shoes, which were passed down from the older to the younger children also.

Emma's father believed that the state should provide education for the children within it; and because of his strong convictions on this subject, he was once sent as a

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<sup>1</sup> Alma Lutz, Emma Willard, Daughter of Democracy, p. 9.



delegate to the State Legislature to ask for special measures to be adopted by the state for education.<sup>2</sup> Samuel Hart was a descendant on his mother's side from the able and courageous Colonial leader, Rev. Thomas Hooker, well known in the early history of Hartford, Connecticut. Mr. Hart disapproved of the strict rules of the Puritan church and withdrew from the congregation to unite with the Universalist Church, which was more liberal in its views. His friends urged him to return to his former church, but in spite of the opposition of his friends and neighbors he remained firm in his convictions.<sup>3</sup> Mrs. Hart, Emma's mother, traced her descent to Rev. Thomas Hinsdale, in whose honor the town of Hinsdale, Massachusetts, was named.

The childhood home of Emma Hart was a large, square three-story house with a large center chimney, which warmed up the entire house on cold days. A spiral staircase led to the upstairs rooms. One of the rooms on the second floor was always a busy place. This room was reserved for carding, spinning, and weaving. The useless bits of wool would be gathered together and scattered by the children about the bushes in the pasture for the birds in their nest building. In the summer, the women of the household were busy spinning and weaving the flax into linen. Some of the other activities about the house were the drying of apples, the making of cider, the boiling of maple sap into sugar, the preserving of wild berries, and the making of soap to supply the big family. Often the girls would braid straw, from which they

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<sup>2</sup> Ibid, p. 15.

<sup>3</sup> Ibid, p. 17.

made their spring and summer hats.<sup>4</sup> It was always a special treat for the children of the Hart home to visit their Uncle Elijah Hinsdale, whose mulberry orchard fed the silk worms that spun the cocoons from which was made real silk.

Husking and quilting bees helped to furnish neighborhood entertainment and were looked forward to with delight by the youth of the community. The husking and quilting bees in colonial days were usually a joint "get together" affair. All of the families of a certain neighborhood would gather together for the day at one of the farm homes. Not only was this a semi-picnic affair, but it was the scene where much actual work was accomplished. The young men would gather around the shocks of corn and at a given signal they would vie with each other to see which would be the one to win the title of the champion corn husker of the community.

As the noon hour drew near all the men crowded around the long, rough pine boards which served as tables, and they did ample justice to the huge stacks of coarse but well prepared food set out for them. After the meal was finished the men resumed their work while their places at the table were taken by the women and children.

While the men had been busy with the corn the women were not idle. Beside preparing the noon meal they spent their time around the quilting frames working out difficult stitching patterns on the new quilts or knotting the heavy wool padded comforters which the women were anxious to have finished before the cold days of winter should come.

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<sup>4</sup> Ibid, p. 12.

As the day began to draw to a close the whole community group would put aside everything else and gather about the rivals for the corn husking championship. Those who had been keeping tally for the day of the numbers of bushels husked would be as interested as the others in the outcome. As the last ear of corn was stripped from its husk a shout of approval would announce the winner.

In the evening the tired workers began to wend their way homeward, but they were not too weary to make plans for the next neighborhood husking bee, which would be as enthusiastic a gathering as the one just attended.

When Emma was a little girl, she loved to climb on her father's knee and listen to the stories told on the long winter evenings around the fireplace. Many of these stories were of the brave deeds of colonial ancestors. The mother or father often read aloud to the children from the works of Chaucer, Milton, and Shakespere.

Whenever it was possible, books were brought home from the library at Worthington. These books represented the best of English literature of that day, and were carefully discussed about the fireside. They served as a real training for the minds of the growing boys and girls. Later in life, Emma Hart told how these evenings spent around the hearth awakened in her a passionate love for reading and a desire to increase her knowledge.<sup>5</sup> She attended the district school, a bare, comfortless building with rude benches with-

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<sup>5</sup> Ibid, p. 14.

out backs, and desks of pine boards fastened to the wall.<sup>6</sup> In this school, Webster's famous Blue-Backed Speller was used. In the summer months a school was conducted for girls and little children. The older girls brought their sewing, towels, table cloths, and the like, while the younger girls brought patch work and knitting.<sup>7</sup> Because Mr. Hart was not a straight-laced man of religion, the Puritan schoolmaster often looked with disfavor on the children of the Hart family; it was stylish then to be very strict and religious. In her diary, Emma Hart wrote that she was often misunderstood by the teachers of the district school.<sup>8</sup>

Poor instruction in the district school was somewhat counteracted by Mr. Hart, Emma's father, who encouraged his daughter to read interesting books. Often, when Emma would be at work, her father would call her to read with him some interesting passage from a book he was enjoying.<sup>9</sup>

When Emma Hart was fifteen years old, a girls' academy opened within a mile of her home, and young women came from surrounding towns to attend its classes. A young man recently graduated from Yale was its principal. When the school first opened Emma decided she did not care to attend; she had come to the conclusion that a woman's place was in the home and to continue her schooling would be foolish. Nancy, an older sister, enrolled in the academy on its opening date, but Emma went to visit a brother in a neighboring village. Two weeks later when Emma returned to her home

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<sup>6</sup> Ibid, p. 16.

<sup>7</sup> Ibid, p. 18.

<sup>8</sup> Ibid, p. 19.

<sup>9</sup> Ibid, p. 20.

Nancy told her about her work and studies in the school, so Emma at once made up her mind to enroll. The fact that her mother protested and explained to Emma that her clothing was not in readiness for her to attend school, could not keep Emma from enrolling after she had made her plans to study in the academy.<sup>10</sup> The kindness and understanding sympathy of the young principal encouraged her, and she made special efforts to prepare the lessons she had missed. In writing of it later, Emma related how she caught up in her geography lessons one moonlight night when her sisters were giving a party; strongly tempted by the joyous sounds that drifted to her room from below, she finally fought off the desire to join the happy group by snatching up a cloak and left the house to find a quiet place to finish her studies. By the aid of the bright moonlight and a nearby torch light she was able to make out her lessons.

Emma continued her work in the academy for two years. Then, at the age of seventeen she was asked to teach the village school, which she finally accepted. The former teacher had allowed so much freedom to the pupils that they were almost uncontrollable when Emma took up her duties. A friend advised her to use corporal punishment to restore order; Emma, however, revolted at this suggestion. But when the uproar and confusion became unbearable, Emma equipped herself with five stinging switches and proceeded to lay down her laws. The first one was soon broken by a forward, impudent young upstart, and Miss Hart, taking a timid hold on her weapon,

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<sup>10</sup> Ibid, p. 21.

wielded it where it did the most good. Then she explained to the class why it was necessary to have an orderly and obedient school. The afternoon wore on with intermittent talks and whippings, which became increasingly severe as Emma became adept with their manipulation.

Much to the surprise of the parents of the children, some of them came home that evening bearing black and blue spots on their tender flesh where Miss Hart had been none too gentle in plying her switches as the late afternoon hours passed wearily by. Some of the more independent boys were punished again and again. They finally became convinced that Miss Hart was determined to have her rules obeyed.

Miss Hart was not the only one who was glad to see the long afternoon come to a close. The subdued school group was glad to turn over a new leaf the following morning. After that day, there were no more punishments. Miss Hart succeeded in making the studies interesting and pleasant, and soon her school became the pride of the neighborhood. Later, Emma introduced new subjects and organized new classes in the school.<sup>11</sup>

Miss Hart realized her need of more preparation; she spent the next winter in a young women's school in Hartford, Connecticut. Then she opened a select school for boys and girls in the upstairs of her father's home. The tuition paid by the pupils limited the number enrolled. The following winter, she accepted a position to teach in the academy that she once attended. Now she taught the geography that she made

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<sup>11</sup> Ibid, pp. 23-25.

such an effort to learn. She taught during the summer and winter months and went to school at Hartford, Connecticut, during the spring and autumn terms.

In 1807, Emma, the twenty year old school mistress, went to Westfield, Massachusetts, to become an assistant in an academy to which both boys and girls were admitted. This was one of the few schools in the country that did not use corporal punishment to discipline its pupils. She did not enjoy her work as assistant in this school because many of her more progressive plans in teaching were not used here. Before the year was over she was offered a school in Middlebury, Vermont. The school authorities of Westfield reluctantly released her from her contract to take up work in Vermont.

Emma found life in Middlebury very pleasing and fascinating; the social life of culture and wealth was new to her. Many of the citizens of the town were college men interested in education. Miss Hart held her classes on the second floor of the school building which housed the boys' grammar school. The girls ranged in age from twelve to fifteen years. Thirty-seven pupils were enrolled at the beginning of the school year; as the success of the school became known the enrollment increased, and by spring sixty girls were attending classes. During the cold winter months it was often difficult to heat the large room with a fireplace. When it became too cold for comfort, classes would cease and the time was spent in dancing--the old-fashioned variety. The girls would sing selected lively songs, thus furnishing adequate music.

Miss Hart's work, like most teachers', was far from easy,

and in her diary she recorded many of her hardships. In spite of her heavy tasks, she continued her study in history and painting. Long walks to school in knee-deep snow did not make her burdens any lighter.

Because of Miss Hart's tolerant beliefs,--she saw good in all religions and did not hold anyone up as a model--a spirit of disapproval arose in Hartford against her. The exact nature of the trouble was not recorded in her diary, but whatever it was, it caused her much anxiety. This difficulty brought Miss Hart a staunch champion, Dr. Willard, a well-known physician of the town, who became a real friend to her. He was a man of wealth, social standing, and education, and was extremely interested in state politics. Dr. Willard was charmed with Emma's beauty, enthusiasm, and fresh bloom of youth; by her depth of intellect and understanding. Although Dr. Willard was twenty-eight years older than Emma, their mutual tastes and interests overcame this wide difference in years. The summer following Miss Hart's arrival in Middlebury, she and Dr. Willard were married.

Dr. Willard, who was a widower, had four children, but their presence in her new home did not discourage her, although her efforts to mother them were met with rebuff and suspicion. It required years of patience and kindness on the part of the step-mother to overcome the feelings of the children toward her. The children ranged in ages from ten to one son as old as Emma herself. The duties of Dr. Willard often called him from the house, and he had no idea of the unpleasantness his young wife endured. The continued hostility of the children



finally undermined her health, and at times it almost caused her to lose her mind.<sup>12</sup>

During the first years of her married life Emma spent her spare moments studying the medical books in Dr. Willard's library. She wanted to be able to discuss these books intelligently with her husband. The birth of her own baby, which she called John Hart Willard, was one source of comfort to her in the trying days with the unpleasant step-children. John Willard, a nephew, lived in the Willard home four years while he attended Middlebury College. In this manner, Emma Willard became closely acquainted with the life in the college. Her delight in school subjects returned and she studied her nephew's texts with renewed interest. He explained the courses he studied, and her quick mind eagerly grasped the information. She was especially interested in geometry, and was determined to see if it were possible for her to master this subject; at that time it was believed that a woman's mind was inferior to that of man's. She studied the subject carefully and when she felt she had mastered the contents of the course, she took the examination that her nephew had taken in college. Encouraged by his praise, she took up philosophy, which is like the present-day course, psychology.

These courses of study opened up to Emma Willard the difference in the teaching offered to men and women. She began to wonder if there could be some solution to this problem, if girls and women could not be given the same ad-

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<sup>12</sup> Ibid, p. 43.

vantages in higher education as boys and men. Her own ability to master the subjects taught to men in college showed her that the old idea of women's mental inferiority to men's was false.

Three years following Emma's marriage to Dr. Willard, the Vermont State Bank, of which he was a director, was robbed. It was attributed to the dishonesty of the directors, and the State Supreme Court rendered judgment against them. Years later the real culprit was found, but it was too late to save the directors. The Willard estate was heavily mortgaged to meet his share of the loss. Emma stood by her husband throughout his trying financial difficulty. Because of the suspicion attached to his name, Dr. Willard's medical practice had dwindled greatly. At this time, 1814, Emma Willard desired to open a girls' school in her own home. Her object in conducting a school was two-fold: first, to help her husband in his financial ordeal, and second, to conduct a school for girls superior to those about her.<sup>13</sup> Dr. Willard, after much hesitation, gave his consent to this plan. The school was a success from the first and the parents of the girls were delighted with their progress. Some higher subjects were introduced into this school. She did not permit the girls to take up more than three of these subjects at one time. Emma Willard first introduced into her course of study higher mathematics, history, and languages. The other subjects were those taught in any girls' seminary-- music, drawing, dancing, reading, writing, and arithmetic.

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<sup>13</sup> Ibid, p. 52.

She planned a special program of study, exercise, and sleep, which was followed rigidly in her school. The pupils came from the leading homes in the surrounding country. The social life of the girls was not neglected, and the rare sympathy and personality of Emma Willard appealed greatly to the girls. Evenings at school were spent in sewing, with Mrs. Willard reading aloud to the girls from the works of English poets or dramatists. She led the girls in discussions and conversations on current events.

When the girls' oral examinations were given she invited the leading citizens of the town, together with professors of Middlebury College to attend. In this manner she brought to the attention of the public what she was trying to accomplish, and to show them that girls could comprehend subjects that were of collegiate standing. As she had had no former experience in giving examination, she requested the Middlebury College Board to allow her to attend the examinations at the close of the semester. This privilege was denied her on the grounds that it was unbecoming to a lady.<sup>14</sup>

Mrs. Willard's success in her private school opened for her a new field in her fight for equality of education for women. Her success led her to formulate a plan which she decided to write for the higher education of women. She hoped to enlist the aid of prominent men in her new venture. She worked for several years on her project, *Improving Female Education*, keeping it a secret from the public. Emma even hesitated for some time to make known her work to

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<sup>14</sup> Ibid, p. 56.

Dr. Willard. When she finally submitted it to him, she was delighted with his encouragement and cooperation.

The success of the school in Middlebury led to offers in other towns. Through the aid of friends she was able to secure the interest of Governor Clinton of New York to whom she sent a copy of her project. Governor Clinton had shown his interest in education by acting as the first president of the Free School Society of New York City in 1805. Through the interest of the Governor in her plan, it was presented to the New York State Legislature. Dr. and Mrs. Willard spent some time in Albany during the sessions of the legislature in 1816, this new experience impressing Mrs. Willard greatly. She was asked to present her plan to some of the leading legislators, and they were impressed with the soundness of her argument. She was recognized as a woman inspired with a noble ideal.<sup>15</sup> Encouraged by the interest of the State Legislature in her project, Mrs. Willard published it at her own expense. It was widely read in the United States and Europe. Such important men as President Monroe, John Adams, and Thomas Jefferson approved it.

Mrs. Willard realized that it would not meet with public approval if she called her present school a college for women, so she suggested it be called a Female Seminary, as she had heard the term "seminary of learning" used in reference to schools of higher education.<sup>16</sup>

In her plan she showed the defects of the private schools<sup>17</sup>

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<sup>15</sup> Ibid, pp. 64-65.

<sup>16</sup> Ibid, p. 60.

then being conducted for young women, how she thought a well-planned school should be regulated, and what benefits society would derive from the new plan if it were accepted.<sup>17</sup> In it she made a plea for the woman as an individual and her right to receive an education equal to that allowed men. She emphasized the importance of the mother in the home-- if it were to be well-filled, woman was in need of superior training. Her proposed course of study included religious and moral training in addition to courses in literature, domestic training and subjects of ornamentation. Under the latter, she included music, drawing, painting, penmanship, and dancing. She omitted needlework in her program, which was usually taught at that time. Another aim in the establishing of her type of schools was to train teachers, as she felt women were better fitted by nature to teach children. The employment of women would also release men from the work of teaching, since they were needed in other lines of work.<sup>18</sup>

Her greatest argument in her plan for higher education for women was that educated women would be better able to train children for citizenship in their own home.

Mrs. Willard, hoping to secure aid from the New York legislature for her proposed seminary, moved her school in 1819 to Waterford, New York, leased a three story building for the academy. The efforts of Mrs. Willard continued to become more widely known and in 1821, the growing town of Troy, New York, invited her to move her school to their city.

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<sup>17</sup> Ibid, p. 68.

<sup>18</sup> Ibid, p. 72.

A public tax of four thousand dollars was voted by the city council to carry on the work of the school, and with the advice of Mrs. Willard, a building was purchased. A board of trustees and a committee of women interested in her plan were appointed. Mrs. Willard accepted the invitation of Troy, and the location of her school was again changed.<sup>19</sup>

Although the school was to be conducted by Mrs. Willard, the lack of legal rights of the women in that day would not allow her to lease the building in her own name. All the business of the school had to be transacted in her husband's name.<sup>20</sup> The town of Troy realized the advantages it would derive from a school of Mrs. Willard's type, and it was eager to do all in its power to advance the school. The ninety young women enrolled in the school came from the states of Massachusetts, Vermont, Connecticut, Ohio, South Carolina, Georgia, and New York. Twenty-nine of the girls were from Troy, New York.<sup>21</sup>

The opening of the Erie Canal in 1825, which made the East and West now practically neighbors, made the Troy Seminary accessible to the young women from the wealthy homes of the newly opened western settlements along the Great Lakes. To this new school Mrs. Willard brought with her assistant teachers who had been trained by her in her former school. Dr. Willard acted as her business manager and school physician.

The success of the teaching of higher subjects in the seminary was very pleasing to Mrs. Willard, who continued to experiment in the field of geography, using maps and charts

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<sup>19</sup> Willystine Goodsell, Pioneers of Woman Education, pp. 25-27.

<sup>20</sup> Alma Lutz, op. cit., p. 84.

<sup>21</sup> Ibid, p. 85.

in her teaching. For eight years she tested out her various methods in teaching geography begun at Waterford. Then she decided to publish a book on that subject. At the same time another teacher, Mr. Willis Woodbridge, was working on a geography book which he intended to publish. Mr. Woodbridge, hearing of Mrs. Willard's book, came to consult with her and to compare plans. As their methods and plans were similar, they planned to combine their books and publish one geography. In 1822, the book appeared under the name of A System Of Universal Geography On The Principle Of Comparison And Classification.<sup>22</sup> It was widely circulated and won much favorable attention. Although the text would not appeal to us today because of its lack of pictures and dry presentation of facts, yet it was far in advance of any geography of its time.<sup>23</sup>

The girls roomed and boarded at the school--two in a room--and were responsible for the care of their rooms. Each room was uncarpeted, furnished with a double bed, painted bureau, two chairs, and a box stove. They carried water from a pump in the yard. The rooms were carefully inspected, and if a girl sat on her bed she was given a demerit mark for it.<sup>24</sup>

The first floor of the building provided for a kitchen, laundry, and dining room also used as a dancing hall. The first floor also contained a room for instruction in cooking, a lecture hall, and small rooms for musical instruments. The

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<sup>22</sup> Willystine Goodsell, op. cit., p. 30.

<sup>23</sup> Alma Lutz, op. cit., p. 87.

<sup>24</sup> Idid, p. 88.

Willard family occupied the second story. On this floor were also the large chapel and the examination room. The third and fourth floors were divided into study rooms and lodging quarters for the girls and teachers. The girls paid two dollars and fifty cents a week for board and lodging. Tuition varied according to the studies the pupils took. If a pupil desired to pay a yearly sum, the expenses amounted to two hundred dollars. However, the pupils must provide "themselves with a tablespoon, a tea spoon, and towels."<sup>25</sup>

The life at the seminary was strictly regulated from the rising bell at six-thirty in the summer time or seven in the winter time. The girls assembled in the study halls for half an hour to engage in study followed by half an hour of exercise outdoors before breakfast. School continued throughout the day until four when Mrs. Willard dismissed the school, after prayer. Two hours of freedom were then allowed the girls. At six in the evening supper was served, dinner having been served at noon. Before evening studies were begun an hour was spent in dancing, supervised by Mrs. Willard.<sup>26</sup>

Self government and simplicity of dress were stressed by Mrs. Willard in her school. Much emphasis was placed on correct manners. She gave special emphasis to individual traits that would make her girls interesting, attractive and influential.<sup>27</sup> Religious training was stressed but it was non-sectarian. In keeping with the spirit of the times

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<sup>25</sup> Ibid, p. 89.

<sup>26</sup> Ibid, p. 87.

<sup>27</sup> Ibid, p. 90.



the girls must attend church but the parents were allowed to choose the church they wished their daughters to attend. The girls were required to read one chapter from the Bible each day and on Sundays to hand a written Bible verse to Mrs. Willard during the morning devotions. Sunday afternoons were spent in religious instructions. On Saturdays Mrs. Willard gave a lecture on practical religion to all the girls who assembled in the study room. This lecture Mrs. Willard considered the most important of all her teachings.<sup>28</sup>

Mrs. Willard spoke of her girls in the school as her daughters and she was in a real sense a mother to her pupils. She understood their love of fun, their desire for pleasure, their ambitions and disappointments. A story is told of one young girl who came to the school who had recently lost her mother. Sensing the sorrow and homesickness of the new pupil she invited the girl to live in her apartment until she should become accustomed to her new life.<sup>29</sup> It was in acts of such kindly understanding and sympathy that Mrs. Willard won the love and respect of her pupils. When the girls needed to be reprovved for misconduct, she tactfully talked to the girls privately and in her appeal to the best in their character she was rewarded by their best efforts.

The school continued to grow and its reputation spread. Not only were the girls from the wealthy homes enrolled in the seminary, but many of the pupils came from homes where they understood what it meant to economize and to make careful

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<sup>28</sup> Ibid, p. 92.

<sup>29</sup> Ibid, p. 95.

plans to attend the school for even one year. These girls were usually preparing themselves to become teachers. The age of the girls varied but the average age was seventeen years. Girls struggling to prepare themselves for teaching, and the daughters of clergymen, were given reduced rates in tuition.

The school included in its enrollment the daughters of several state governors, the nieces of Washington Irving, and also the niece of the famous Englishwoman, Mary Wollstonecroft, who spent several years enrolled in the seminary.<sup>30</sup> Several of Mrs. Willard's nieces, two of whom she had adopted, were enrolled at her school.

During the seventeen years Mrs. Willard was principal of the Troy Seminary, seventy-five thousand dollars were loaned to needy girls who were fitting themselves to become teachers. Of this sum, about half was paid back to the institution.<sup>31</sup> A certificate signed by Mrs. Willard was one of the best recommendations of that time for girls desiring to teach. As normal schools for the training of teachers were not founded until 1837, this school was really a pioneer in the training of teachers. Mrs. Willard looked upon her school as a teacher training school, having sent out two hundred trained teachers before 1837.<sup>32</sup>

The girls at the seminary were not encouraged to show their interests in the political life of the country. However,

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<sup>30</sup> Mary Wollstonecroft worked to further women's rights in England. She was the author of An Indication of the Rights of Women.

<sup>31</sup> Willystone Goodsell, op. cit., pp. 32-33.

<sup>32</sup> Ibid, p. 98.

the bolder girls met secretly and discussed the prospects of their favorite candidate, Adams or Jackson, in the campaign of 1828. When Mrs. Willard learned of these meetings she expressed her disapproval and discouraged the girls in their new interest.<sup>33</sup> She felt that the time had not yet arrived when women could assert their public interest in women's rights. She feared that a premature interest in this movement would endanger the awakening spirit shown by the public for women's education.

In 1824, LaFayette visited the United States, and he accepted an invitation to visit the Troy Seminary. He was received with much ceremony, and all the girls were dressed in white in honor of the occasion. The following motto, worked out with flowers and evergreen, was placed over the doorway of the seminary: "We owe our schools to freedom; freedom to LaFayette."<sup>34</sup> He was so impressed with this that upon his return, he often corresponded with the school. Later, when Mrs. Willard visited France, she was courteously entertained by General LaFayette, and through him she attended court balls and the Chamber of Deputies. He also secured for her the invitation to visit the most famous French schools.<sup>35</sup> On her return to America, while crossing the ocean, Mrs. Willard wrote the song "Rocked in the Cradle of the Deep."

After Greece had won its independence from Turkey in 1832, Mrs. Willard became interested in establishing a school

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<sup>33</sup><sup>34</sup> Ibid, p. 100.<sup>35</sup> Ibid, p. 103.<sup>35</sup> Willystine Goodsell, op. cit., p. 35.

for young women in Athens, Greece. Through an intensive campaign she raised three thousand dollars for this work and a school was founded in Athens for the training of teachers.

In 1838, at the age of fifty-eight years, Mrs. Willard retired from active life in her school and left its management to her son and his wife, who had long been connected with Troy Seminary. After she retired as principal of the seminary, Mrs. Willard moved to Kensington, Connecticut, near her girlhood home at Berlin. Here she continued her work in education, helping Henry Barnard in his educational plan to improve the common schools of Connecticut. In her untiring efforts she won special praise from Mr. Barnard in his report to the State Legislature. After four years of enthusiastic labor in the cause of education, Mrs. Willard returned to New York and engaged in a campaign for improved schools in that state. She made appeals to the people through public addresses and by her writings in the state school journals. With a former Troy pupil for a companion, Mrs. Willard toured the state of New York in her own carriage, from which she urged educational reform.

In 1846, she toured the West and South addressing groups of teachers and citizens in the interest of education. Wherever she went, she met former pupils, many of them teachers. While she was on this tour, a stage coach in which she was riding overturned and she suffered a broken arm. She was cared for by an orphan French girl that Mrs. Willard had met and befriended while in France. She made her second trip abroad in 1854 to attend the World's Educational Conference in London.

There she was met by the American educator, Henry Barnard, who introduced her to the Conference. Her fame had preceded her, and she was well received.

On her return to America, Mrs. Willard made her home in a pleasant little house on the grounds of Troy Seminary. Here she revised the texts she had written, and received visits from her former pupils. Then, on April 15, 1870, she died at the age of eighty-three, known throughout the world as the author of many well-read books of that day, and as the instigator of advanced methods in education.

Today the Troy Seminary is known by the name of The Emma Willard School.<sup>36</sup> It is a select, popular school for the training of young women. Applications for admission are carefully considered before the student is permitted to enroll. It is patronized by people of wealth who wish to make sure that their daughters will receive a part of their education in a select, private institution.

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<sup>36</sup> Encyclopedia, The Lincoln Library of Essential Information, p. 2004.



\* Catherine Beecher, 1800-1878.  
The woman who devoted her life  
to furthering the cause of  
women's education in the  
United States.

\* Reprint from Catherine Beecher by Mae Elizabeth Harveson.  
Frontpiece.

## CHAPTER VI

## Catherine Beecher

Catherine Beecher, oldest child of the renowned preacher, Dr. Lyman Beecher, was born September 6, 1800, at East Hampton, Long Island, where Dr. Beecher lived prior to his career as a minister. In a page from the diary of Dr. Beecher he tells of the birth of his daughter and of his dedicating her life to Christian service. During the first nine years of Catherine's life she often accompanied her father in his missionary labors among the Indians and free Negroes of the Island.

Mrs. Beecher, Catherine's mother, was a woman of rare culture, strength, and sweetness. As the salary of the young minister was not sufficient to meet the needs of a growing family, Mrs. Beecher decided to start a select school in her home for young women in the community. Her attractive younger sister helped her in this work. This young woman greatly influenced the life of her niece; in future years, Catherine Beecher often referred to the influence of her aunt on her own work.

When Catherine was nine years of age her parents moved to the mountain town of Litchfield, Connecticut, celebrated for its natural beauty. This town was fortunate in having a seminary for young women and girls, many of whom came from near-by towns. The schoolmaster and schoolmistress of the Litchfield Seminary were frequent visitors at the parsonage.

Dr. Beecher purchased an old-fashioned mansion which was the delight of the big family. This home was surrounded

by lovely elms, maples, and pine trees. In the midst of the pine forest the gleaming waters of two beautiful lakes could be seen. Back of the village, low mountains were visible. Other homes resembling that of the minister's comfortable home helped make up the village. Such were the natural and cultural environs of Catherine's early life in Litchfield.

Wherever Catherine went she quickly made friends. Her cheerful disposition, ready wit and enthusiasm for anything undertaken made her the center of any group she happened to be a part of. Catherine's family appreciated her exceptional ability in a gifted household. She loved to tell in verse some of the domestic happenings of her home and added to them her lively sense of humor. One of her rhymes, "The Great Ratification Meeting"<sup>1</sup> vividly depicts the nocturnal meeting of the rats in the old mansion. In later years she looked upon her early life as one of continuous pleasure.

The first real grief of Catherine's life came with the death of her mother, who passed away when Catherine was only sixteen years of age. Her mother had been the teacher, friend and guide of her early life. Now the burden of the household fell on Catherine's young shoulders, and she felt the responsibility of her seven younger brothers and sisters. For two years an aunt of the family assisted Catherine in looking after the household.

A close companionship and understanding existed between Catherine and her father. When he announced one day to his

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<sup>1</sup> Elizabeth Stuart Phelps, Our Famous Women, p. 78.



daughter that he was going to bring a step-mother into the home, Catherine, with her openminded nature, immediately wrote a letter of welcome to the woman that was to take her mother's place. A lifelong friendship was thus begun between the two.<sup>2</sup>

The parsonage continued to be a center of charming cultural community life. Dr. Lyman Beecher became an influential figure in Connecticut. With some members of the Yale College faculty<sup>3</sup> he issued a monthly magazine called the "Christian Spectator". His writings were published under the letters "D. D." Catherine later published her poems in this magazine, using the same letters plus "C", or "C. D. D." as her signature.<sup>4</sup> Her poems caught the eye of a young scientist of Yale, named Fisher, and he sought an opportunity to become acquainted with her.

There was something about the poems written by Catherine Beecher that Mr. Fisher could not forget. He began to make inquiries from the editor about the writer of the poems. When he found out that the author was the daughter of the noted clergyman, Mr. Lyman Beecher, he wrote to him and explained how interested he had become in the poems of Catherine. As a final thought he suggested that he would be pleased to meet Mr. Beecher and his daughter. The straight-forward letter appealed to the minister and he invited the young scientist to call at the Beecher home. The first call was brief and formal but ere long Mr. Fisher became a frequent caller at

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<sup>2</sup> Ibid, p. 80.

<sup>3</sup> Ibid, p. 81.

<sup>4</sup> Ibid, p. 87.

the Beecher home. Before the summer was over Catherine began to look forward to the visits of Mr. Fisher.

During the following winter Catherine Beecher accepted an offer to teach music and painting in a girls school in New Haven, Connecticut. Ere the school year was over Mr. Fisher again wrote to Mr. Beecher and as before the letter concerned Catherine, the attractive young woman who was the center of his thoughts at this time. He sought the permission of Catherine's father to win the promise of Catherine to become his wife. As Mr. Fisher had won the respect of Mr. Beecher he expressed his pleasure in looking forward to the time when he could welcome him as one of the family. Soon the engagement of Catherine and the young scientist was announced and they began to make plans for their future.

The authorities of Yale College advised the promising young scientist to spend a year in Europe studying in his chosen field. The day came when he must bid Catherine farewell. Between sorrow and tears on the part of Catherine, they parted, looking forward eagerly to the homecoming of Mr. Fisher.

Many letters passed back and forth over the broad expanse of ocean between the two. One day a letter arrived announcing the date of Mr. Fisher's return voyage. Catherine counted the days that must pass before she could again expect to see her lover. Then one day rumors of a storm at sea reached the Beecher household. Ships long due failed to appear in port. Finally the sad news was sent to Mr. Beecher that the ship on which Mr. Fisher had taken passage had been

wrecked off the coast of Ireland. Only one passenger was saved to tell the tale of the terrible storm. Mr. Beecher delayed in telling the sad news to his daughter, but the time came when she must be told. Naturally Catherine was crushed at the loss of the fine young man whom she had loved so dearly. At one blow all her future plans had been destroyed. Was it to be wondered at that Catherine's health was broken and that the future seemed to hold nothing in store for her?

But the brave spirit that seemed to be a part of Catherine's natural inheritance now proved to be a great help to her. Life must go on.

Catherine's thoughts again turned to education. Perhaps if she had work to do she could in a measure forget her own grief. Her family encouraged her in seeking work and it was finally decided that with the aid of a sister a private school for girls could be opened up by her in Hartford, Connecticut. As a brother, Edward Beecher, was then the head of the Hartford Latin School it was thought that this would be the best place for Catherine to begin her work again. To keep her mind away from her recent grief her brother, Edward, encouraged her in taking up advanced studies, and he volunteered to become her tutor during his leisure hours.

The work of Catherine in the new school soon required more and more of her time and thought. As she began to set aside her own grief, more and more of her former cheerful outlook on life returned. Soon she found herself making plans for a more extended course of study for the girls. She introduced Latin and English composition as part of the school

course, much to the delight of the parents of the girls attending the school. The girls were eager to learn and Miss Beecher was now kept busy preparing advanced work for her pupils.

At the end of four years of hard work Miss Beecher began to dream of a new school building for her girls, as she now spoke of her pupils. Finally she began to draw out her plans and after much study and thought she drew up a plan of the building she thought Hartford should erect for the girls' schools. She began a campaign to interest the men of the town in her project. One day she grew bold and showed them her drawing of the desired building. When they saw that her plan made provision for one study hall large enough to accommodate one hundred fifty girls, with six recitation rooms, they openly ridiculed her plan. They could see no need for separate recitation rooms. Surely the girls could learn all they needed to know in one big room.

Discouraged, but not defeated, Miss Beecher now turned to the women of the town and began to make her appeal through them. Her efforts were not in vain. They rallied to her cause, which soon became theirs, and ere long the desired money for the new building was subscribed and collected. Work on the new project was begun and the men of the town, through the influence of their wives and daughters, forgot that they had laughed at the plans for the building they were now helping to erect. It was a happy day for Miss Beecher and the women of Hartford when the new school was completed and ready for the girls to take possession of it.

Miss Beecher divided her school into small class room groups. Her eight assistant teachers were each given special work in the school. Girl students were trained as assistants and later many of them went out to other towns as teachers in women's academies. Even the limited training they received here was better than no training at all. The enthusiasm of Miss Beecher for her work was reflected in her assistant teachers and students. Many visitors interested in education came to the school. Her method of conducting a school was copied by other towns. One of her assistant teachers left the school in Hartford and started a similar one in Springfield, taking with her assistant teachers trained by Miss Beecher. The town of Huntsville, Alabama, desiring a girls' school, sent a young man to visit Miss Beecher's establishment and to secure a teaching staff. She enthusiastically sent four of her most promising students to begin this work.<sup>5</sup>

The duties of Catherine Beecher were heavy and varied; she wrote courses of study, which were never published but were used in her own school and by students and teachers going elsewhere to teach. In all her teaching she stressed character formation. The teachers were each responsible for a group of girls and acted as their advisor and confidant.<sup>6</sup>

The chapel exercises were held for an hour every morning and were of a highly religious nature. Their influence was felt long after the girls had left the seminary and were in

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<sup>5</sup> Elizabeth Stuart Phelps, Our Famous Women, article by Harriet Beecher Stowe, p. 88.

<sup>6</sup> Ibid, p. 89.

homes of their own.

Although Catherine Beecher's school duties were heavy she was careful to take systematic physical exercises-- daily constitutionals. These usually consisted of horseback riding before sunrise with her teachers and pupils. She still gave attention to her piano practice, wrote an occasional poem, and received guests at a social gathering one evening a week. These meetings did much to enliven the social life of Hartford, especially among the students.

Catherine Beecher did everything within her power to improve instruction in the school. Lecturers of note often spoke to the girls. The subjects of history, elocution, and calisthenics were introduced by these speakers. Calisthenics became a part of the daily program of the school and a teacher was employed to give instruction in this work. After seven years of strenuous work, Miss Beecher felt the need of a rest, and the seminary was placed in charge of a former instructor of the Litchfield school.

When Miss Beecher had reached the age of thirty years, her father was given a pastorate in Cincinnati, Ohio. She accompanied the family to the new home. For months she led a quiet life but her fame, having preceded her, she was asked to establish a school in this city. This she did with the aid of a younger sister; however, Catherine did not personally conduct classes in this school. She secured teachers from the Hartford staff to help in her new enterprise. She asked for five hundred dollars with which to purchase furniture and equipment; this was readily supplied and a school under the

name of "The Western Female Seminary" was founded. In this school, the plan of co-equal teachers was adopted. No teacher was regarded as an assistant or supervisor but all were expected to assume equal responsibility for the success of the school. As the enrollment increased, a larger building was soon needed. In this one, calisthenic exercises were developed. This was the beginning of physical training for women in the schools of the United States.<sup>7</sup> Its aim was to produce graceful bodily movements.

Miss Beecher, in company with other influential women of the East and West, formed a league whose object was to secure better trained teachers for the country. Professor Stowe, husband of Harriet Beecher Stowe,<sup>8</sup> organized the men of Connecticut to assist the women in this work.

The league formed obtained the assistance of Ex-Governor Slade of Vermont to act as its agent. He travelled about the country lecturing on the need for better trained teachers for the western pioneer settlements. Many in the teaching profession were influenced to go west and new schools were founded. The leaders of this movement planned to establish a seminary for the training of teachers in every state in the West. A few successful training schools were founded, the two of most prominence being in Milwaukee, Wisconsin, and Dubuque, Iowa.<sup>9</sup>

At this time Miss Beecher wrote a book, American Women

<sup>7</sup> Willystine Goodsell, Pioneers of Women's Education in the United States, pp. 127-128.

<sup>8</sup> Ibid, p. 130.

<sup>9</sup> Elizabeth Stuart Phelps, op. cit., p. 90.

Will You Save Your Country? The book was published by Harpers without the name of the author. In this book Miss Beecher made an appeal for trained teachers from the East to go to the West and South and act as missionary teachers in pioneer settlements. The book, with a circular letter, was sent to influential women in the churches of the East. An appeal was made to the different religious denominations. In 1835, Catherine Beecher went before the National Lyceum at its annual meeting and made an appeal for teachers for five million children without school opportunities.<sup>10</sup> Her usual plan, however, was to secure some famous speaker to give to the audience the address she herself had prepared. She usually secured this service within her own home circle, since her father, Dr. Lyman Beecher, and her brother, Thomas Beecher, were both well known. A brother-in-law, Professor Stowe, also helped in the work. Ex-governor Slade of Vermont toured the West and arranged for schools while Catherine remained in the East employing teachers for the pioneer regions. The work was not as successful as Miss Beecher had anticipated because of the lack of funds to assist the young women coming West. Another drawback to the plan was the marriage of the young women only after a short teaching experience in the new settlements.<sup>11</sup>

In the newly settled pioneer regions there were usually many unmarried young men who had gone out to seek their fortunes in the new settlement. Many of these young men had come from the East and the arrival of a young woman teacher

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<sup>10</sup> Willystine Goodsell, op. cit., p. 129.

<sup>11</sup> Ibid., p. 134.



in the community was looked forward to by them. The lone-some young teacher welcomed the attention she was shown and it usually happened that before the school year was finished the teacher had promised to become the bride of some one young man of the new settlement. Some of the newspapers of the new region began to take notice of this and in one town when Miss Beecher had sent word that some newly trained teachers were soon to arrive in the town to open up school there, the editor, who had noticed what was happening in other towns where these teachers had been teaching, inserted a notice in his paper calling the attention of the young unmarried men to the arrival of the teachers. It was even hinted at by those opposed to Miss Beecher's work that she was carrying on a matrimonial agency between the academies of the East and the young men of the newly settled, pioneer regions of the West.

The work accomplished by this campaign was not without results. It brought to the attention of the public the need for common schools and trained teachers in the pioneer West.

Miss Beecher did much to encourage higher education for women. However, like Miss Willard, she had little sympathy for the securing of political and legal rights for them. In her teaching and writing she stressed her belief that the place of women should be restricted to the home and to the fields of nursing and teaching. To her, the education of the child and the woman was never separated in her mind. She felt that if the children of both sexes were given an education, this would in itself develop into the better training

of women for their life work.

Miss Beecher found time to write many books, which were published by Harpers, who were among the leading publishers of the country. The large sums of money received as royalties, she used in furthering the cause of women's education.<sup>12</sup> Her books on calisthenics and domestic economy were the best known of her works. In preparing the Domestic Receipt Book, Miss Beecher resorted to a method that was unusual in writing a book. She gathered about her the former graduates of her Hartford school, and induced each one to bring a successful recipe. These were used in her volume. As the women of Hartford were famous for their cooking, this was an attraction in itself.

Catherine Beecher did not feel that her work was accomplished when an occasional school was established here and there over the country. She looked forward to the time when the women of the whole land would be given an equal chance with the boys and young men to secure an education. Her life was one long struggle and sacrifice to attain this goal. Although she did not see the fulfillment of her dream, her pioneer work did much to arouse the country to the need of equal educational opportunities, such as is enjoyed today in the highschools and colleges of our country.

Though Catherine Beecher spent the last ten years of her life as an invalid, she never waned in her interest and enthusiasm for her cause--women's education. This brilliant

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<sup>12</sup> Ibid, p. 141. See also Elizabeth Stuart Phelps, op. cit., p. 91.

fire continued to burn steadfastly to the end of her seventy-eight years, when it finally flickered out.



\* Mary Lyons, 1797-1849.  
Founder of Mount Holyoke  
Seminary.

\* Reprint from Edward Hitchcock, Life and Labors of Mary Lyons. Frontpiece.

## CHAPTER VII

## Mary Lyons, The Dreamer Who Worked

In a little village surrounded by the mountains of western Massachusetts, on the night of February 28, 1797, a baby girl was born. Her mother always thought that this was an unusual baby and today we know her mother was right, for she was none other than Mary Lyons, the founder of Mount Holyoke Seminary.

Today a bronze tablet, set in a boulder, marks the site of the mountain home which was the humble birthplace of Mary Lyons. Signs along the highway direct the travelers to the much visited spot surrounded by its lovely trees, mountain shrubs and native flowers. Mary Lyons loved the out of doors, therefore, it is natural to think of her childhood more in connection with the outdoor life surrounding her cottage home, rather than the house itself.

The mother of Mary Lyons was a descendent of a line of Colonial ministers and officers. One of these ancestors, Ashfield Chileab, with his sons, dared to fight for the separation of church and state in the Massachusetts colony. As Ashfield Chileab believed that the teachings of the Massachusetts Colonial church were too strict, he, with his family, withdrew from the church and refused to support it.<sup>1</sup> This angered the church fathers, so they in revenge, tore up his orchards and sold his land to pay Mr. Chileab's part in the support of the church to which he objected. The Chileab family then moved into a pioneer settlement farther west.

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<sup>1</sup> Beth Bradford Gilchrist, The Life Of Mary Lyons, pp. 22-23.

The sons of Mr. Chileab made him a minister of the Baptist Church in this new settlement when he had reached the age of eighty years.

Little is known of the Colonial ancestry of Mary Lyon's father. Their names appear early in the life of the Massachusetts Colony and special mention is given to one "Aaron Lyons" as a patriot during the trying times of the Revolutionary War period.<sup>2</sup>

Mary Lyons, like her ancestors before her, was brave, cheerful, venturesome, and resourceful. She was the fifth child in a family of seven. Mary, at the age of six, was hardly old enough to realize what it meant to the family when her father was suddenly taken from them by death. The mother was now called upon to scheme, plan and work to keep the family together. She made the most of all the things about her. In the midst of her busy life she had time for a flower garden. At one time a neighbor brought to this garden a much cherished plant which she feared would soon die. She felt sure that if Mrs. Lyons looked after her plant it would live and she was not disappointed.<sup>3</sup>

As soon as Mary Lyons was able to follow her brother and sisters about she went with them to the near-by district school. Even before she started to school Mary Lyons would tug at her mother's apron strings and beg her to get down the family Bible, out of which she had been taught to read. While Mary was still a little girl the district school was moved two miles farther away, so her public school days were

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<sup>2</sup> Ibid, p. 23.

<sup>3</sup> Sarah K. Bolton, Lives of Girls Who Became Famous, p. 191.

now ended for a time. However, the older sisters and brother took delight in helping their little sister with her reading lessons. As in other New England homes, much time was spent around the Lyon's fireside on long winter evenings in listening to the stories which were told there.

Mary Lyons was taught to do all the things that a girl in a New England home of the nineteenth century was expected to know. Her life as a child and young girl was always a busy one. Much of her time was spent in the out of doors, yet she spent little of this time in play. She was always curious to know about everything that was going on about her. While still a young girl she heard of a new house that was to be built of bricks by one of her neighbors. These were the first bricks that Mary had seen and she wanted very much to be taught how to make them herself.

The village church which the Lyons household always attended was about a mile distant from their home. When Sunday morning came each in his Sunday best--a dress or suit kept especially for Sunday wear--walked beside the mother who rode the family pony to and from church. In the winter time the same group could be seen tucked snugly into the sleigh and, in spite of the cold, enjoying the ride.

In 1810 Mary Lyon's mother married again and moved to a neighboring village. Mary's older brother offered her a dollar a week if she would remain with him for a year and keep house for him. As she was looking forward to the time when she would have enough money to attend an academy in a neighboring village, Mary gladly decided to stay. When her brother married she continued to make her home with him in

the old family home, for eight years more. In 1819, the brother, with his family, moved to New York State. Mary felt strangely lonesome after they had gone but most of all she missed the little nieces and nephews to whom she had become much attached. Years later, these same little nieces returned to Massachusetts to enroll in their Aunt Mary's school. One of these was then trained to become a missionary to China while the others became teachers in their own country.<sup>4</sup>

During the years spent in the brother's home, Mary occupied a part of this time teaching at Shelburne Falls, Massachusetts. For her services she received seventy-five cents a week with board.<sup>5</sup> She could be found at her spinning wheel whenever she had an extra hour to spare, as she knew there was always someone ready to buy her yarn and every penny would help her in carrying out her cherished plan.

At the age of nineteen years Mary Lyons enrolled as a student in the academy of the Reverend Alvan Sanderson in Ashfield, Massachusetts, a town five miles distant from Mary's birthplace. The school was held in the home of Mr. and Mrs. White, cultured and refined citizens of the town. Mary Lyons arrived in the town on Sunday, and before arrangements were made for her rooming place she was on her way to church. While returning from the services she met Amanda White who was so pleased with her new acquaintance that she invited her to come with her to her home. Mrs. White welcomed the eager, lonesome girl to her household, and she made

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<sup>4</sup> Ibid, p. 23.

<sup>5</sup> Ibid, p. 24.



arrangements for Mary to live in their home while attending the academy. School girl fashion, the two girls decided they would share the same seat and desk together in school. The friendship begun that day and continued until the death, years later, of Mary Lyons.<sup>6</sup>

How wonderful everything in her new surroundings seemed to the young girl who had spent most of her life in the mountain home! The girls of the academy were at first inclined to smile at the awkward and crude mannered girl from the hills beyond the village. However, when the classes were organized they soon realized that Mary Lyons was in a class by herself, and that few, if any, of them could keep pace with her in the classroom. Mary's family was one famed for its ability to learn readily, but Mary outranked even those of her own household. One of her old neighbors used to say of her "She is all intellect; she does not know she has a body to care for".<sup>7</sup> Even though Mary Lyons far excelled her classmates in their studies she was loved by them for her kind, helpful manner. She would often take time from her own studies to help some girl who was having difficulty in understanding her lessons. If a question arose about the lesson which the girls could not understand they knew that no one could explain it more clearly to them than Mary Lyons.

When the slender means of the mountain girl had dwindled down to one dollar she looked sad and lonesome as she felt she must now leave the school which had opened up a new field

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<sup>7</sup> Edward Hitchcock, Life and Labors of Mary Lyons, p. 24.

for her. Her progress had been called to the attention of the school trustees and they decided that it would be well for the school to have Mary Lyons continue as a student there. For the rest of the school year she was not called upon to pay her tuition. A neighbor of the Whites arranged with Mary Lyons to give her room and board in exchange for the household treasures--table, linen and bedding--which Mary had carefully stored away in her hopechest. Mary secretly shed a few tears when she made up her mind to part with the work of her own hands into which she had woven her dreams.

It now seemed to the schoolmaster that Mary Lyons was more eager than ever to learn, and that her progress grew by leaps and bounds. The schoolmaster complained that he was kept busy finding work for his special pupil to do. One day, tiring of giving her continual new assignments, he handed her his Adam's Latin Grammar and told her not to ask for any more work until this text was memorized. He felt that now he had assigned her a lesson which would keep her busy for some time to come, as he had told her not to neglect her other studies while preparing the new work. Mary proudly carried the text home with her on Friday evening and to the astonishment of her instructor told him on the following Monday morning that she was prepared to have an examination given her over the work. The schoolmaster determined that he would omit nothing from the text. He remarked when telling the story later that he had never known the Latin Grammar to be more accurately given even in his former college classes.<sup>8</sup>

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<sup>8</sup> Ibid, p. 25.

The ability of Mary Lyons as a student became known to the community, and her services as a teacher were eagerly sought by the districts round about, but she decided that she would continue in school while she had the opportunity. Whenever possible, she continued to study new subjects or to gain more knowledge in some work that she had already studied a little. While a student in Ashfield, she sought out the services of an instructor in a district school who was known to excel as a teacher of penmanship. As she was not known to the instructor she quietly enrolled in his class, as it was not unusual to have grown students in the district school. Whenever she could do so she assisted in the teaching of the younger children. It was not long until she had mastered all the principles of the writing lesson that the teacher had to offer. For her final examination the instructor wrote her copy in Latin. To this Mary Lyons objected as she said she did not want people who saw her copy to think she knew more than she really did.<sup>9</sup>

While a student, Mary Lyons made the acquaintance of the Reverend Edward Hitchcock, who later became the President of Amherst College. From him she learned chemistry and studied about natural science, while his wife taught her the arts of drawing and painting.

In 1821, Amanda White's parents made arrangements for her to attend the academy of the Reverend Joseph Emerson at Byfield, a village not far from Boston. There were times when Mary Lyons felt that life was hardly fair as she saw her

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<sup>9</sup> Ibid, pp. 26-27.

friend making plans for her departure. "Oh! If she, too, could go!" Such was the thought of Mary Lyons often during those days. She talked the matter over with Amanda White, but her going seemed impossible. Finally it was decided that Mary should talk the matter over with Amanda's father, also. Mr. White felt it would be well for his own daughter to have the company of Mary while among strangers and finally suggested that he would arrange to lend her the money if Mary thought that she could later meet the amount by teaching. This she was sure she could do, and with a light heart she sought her friend who felt almost as pleased as Mary herself.

The trip from Ashfield to Byfield required a three days' journey. As there were no stage coaches connecting the towns, Mr. White himself decided to take the girls to the school in his newly purchased spring wagon. This wagon attracted much attention whenever they went as it was the first one of its kind for miles around. It was difficult to follow the poorly marked trails and often the travelers must stop and inquire the way to their destination. At one time even Squire White became uneasy as night was not far away and he felt certain that he was not on the road that would take him to Byfield. The two young women spent much of their time weeping. They were overcome with homesickness and begged Mr. White to return to their home. He paid little attention to their entreaties, and finally some one was able to direct him to the town he was seeking. By the close of the third day Byfield was reached and after Mr. White had assured himself that the girls were comfortably located he bade them farewell

and started on his homeward journey. The girls knew that many days must pass before they would see Mr. White again. They now realized that they were indeed alone in the world.<sup>10</sup> In years to come when Mary Lyons told her pupils at Mount Holyoke of this trip she said that in importance and adventure it meant as much to her then as a later European trip could mean.<sup>11</sup>

In the new school, the two girls shared a room together in the home of the Emerson family. The schoolmaster, Mr. Emerson, encouraged young women in seeking an education, and he decided to open his own home for their instruction. His brilliant wife was a woman who had read a great deal. The friends of the Emerson household included a great many prominent people, not only from their own town but from Boston and the colleges of the country as well. In this way the students of Mr. Emerson's school became acquainted with some of the best educated people of their day.

Mr. Emerson's teachings greatly influenced the minds of the young women of his school. The Bible was used as a text book and much stress was placed on Religious education. It was while under the influence of Mr. Emerson's teachings that Mary Lyons received the inspiration to carry on the great work of her life that afterwards made her famous. In this school, she tells us that not only her mind but her heart was trained to help her in her chosen field. Up to this time her life had been centered in her own interests and in those

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<sup>10</sup> Beth Bradford Gilchrist, op. cit., p. 65.

<sup>11</sup> Willystine Goodsell, Pioneers of Women's Education, p. 233.

of her own family and friends. She began to dream of a work that would be helpful to humanity. She felt that she had been divinely called to devote her life to teaching.

It was at this time Mary Lyons gave up all thoughts of a home of her own. A young man brought up with her in the neighboring hills of Franklin County long dreamed dreams of Mary Lyons holding first place at his fireside. There came a day when these two wandered over the low hills together for the last time. It was not without a struggle that Mary Lyons told him of her plans to devote her life to the teaching and training of young women. This was a chapter in her life that she seldom talked about. Her most intimate friends away from her Franklin County home never even learned the young man's name. Today no record of his name is found in the diary or letters of Mary Lyons that have come down to us.<sup>12</sup>

The careless habits of Mary Lyons in regard to her dress and personal appearance had been somewhat overcome while living in Ashfield. Now as the roommate of the particular Amanda White she was often called to task for her careless habits in this one matter. It became the habit of Miss White while the two girls were together in Byfield to keep a careful eye on the dress of Miss Lyons. Sometimes she would call Miss Lyons' attention to a forgotten collar or cuff. Or again it might be that Mary had been too interested in a Bible lesson to brush her hair or polish her shoes. Amanda White soon took over the care of their room leaving to Mary such things as she could not possibly overlook. Mary

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<sup>12</sup> Beth Bradford Gilchrist, op. cit., p. 140.

Lyons in turn helped her roommate over many difficult lessons which Amanda's less active mind failed to grasp without assistance.

But school days in Byfield must also come to an end, and Mary Lyons returned to Ashfield to teach in the Sanderson Academy where she had formerly been a pupil. There were times when Mary Lyons found it impossible to carry out the new ideas that had made an impression on her life while at Mr. Emerson's Academy. She sometimes wondered if she were foolish to devote her life to teaching. One day her brother returned from New York to visit his old home hoping that he might persuade his sister, Mary, to return with him to his new home to teach the ever increasing number of children in his own household. The schools in New York state at that time were few and far between in the pioneer settlements. Mary Lyons felt that this was not a matter in which she could make up her mind in haste. To think of the little nieces and nephews growing up in a new wilderness country far from a school, and with little opportunity to be taught in the busy home caused her many sleepless nights. Yet she remembered that she had voluntarily promised to devote her life to the cause of higher education for women and she felt it would be wrong for her to break her promise. "What should she do?" To her troubled mind there was only one source of help, and that was to pray that she might be guided aright. She was finally convinced that she must go on with her work with young women as she had planned to do while in Mr. Emerson's school. She therefore sorrowfully told her brother that it would be impossible for her to accompany him to his

home.<sup>13</sup> It now seemed to Mary Lyons that a great load had been lifted from her mind. She again entered into her work with new spirit.

Not long after this an invitation came to her from a friend and teacher, Miss Grant, inviting her to become her assistant in a girls' school in Londonderry, New Hampshire, later called Derry. Miss Lyons was convinced that this was the opportunity she had been waiting for. Letters in regard to the school passed slowly back and forth. In the spring of the year 1824, Miss Grant came to visit Miss Lyons at Ashfield and discussed with her the plans for the new school. These plans pleased Miss Lyons so she bade her friends good-bye and left with Miss Grant for the new academy which was located at Derry.

The enrollment of more than sixty girls when the school was opened was considered a big number for that day. As there were two other assistants beside Miss Lyons, the work was not heavy at first. The rules of the school laid down for the conduct of the students seem strange today. There was to be no whispering or note writings among the pupils. Each girl was given a weekly ticket with her name written on it. This was turned in at the end of the week and each student was to state whether these rules had been kept or broken. Sometimes the girls were tempted to make a false report, so talks on truthfulness and honesty were often given the girls and they were led to see that a poor report on this matter would be better than a falsehood. Another

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<sup>13</sup> Edward Hitchcock, op. cit., pp. 38-39.



matter stressed here was the requirement that each girl must make and use her own pen, which was usually made from a goose quill. To borrow or use the pen of a roommate was a very serious offense. Because there was no school held in Derry Academy during the cold winter months, the regular term lasted only thirty weeks. For this reason, Miss Lyons, during the winter of 1824-1825, returned to her home in Buckland, Massachusetts. The clergymen of the neighborhood persuaded Miss Lyons to open a winter term for teachers. Twenty-five young women enrolled, some of them were just girls in their teens, although not more than three were under fifteen years of age. Miss Lyons decided to try Miss Grant's plan to prevent whispering. For some time one young woman refused to take part in the plan and this caused Miss Lyons much grief. Another pupil would not take part in the writing lessons, but she was finally led to see how foolish this was, especially since she desired to teach.<sup>14</sup>

Mary Lyons spent six winters teaching in her home county. During this time, the people took much interest in the religious experiences of the girls. The study of daily lessons was often forgotten in Bible study and attendance at prayer meetings. But Mary Lyons urged her girls to remember that their work in school must not be neglected and that their classroom work must continue in its regular program.

Many of the girls in the school looked back upon this period of their lives as the first one of real interest in their religious life even though they had been brought up in

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<sup>14</sup> Ibid, p. 50.

homes which insisted on Sunday church attendance and daily Bible reading.

In 1830, although her work was a great success, Mary Lyons left her home county to become the assistant of Miss Grant at her new school in Ipswich, Massachusetts, a town not far from Boston.

Miss Lyons often heard from her Franklin county pupils. These young women, if married, loved to share the joys and disappointments of their new homes with their former teacher. They felt that they could tell her of the things in their lives that they would reveal to no one else. The girls who had gone out as teachers never forgot the inspiration they had received from their youthful teacher, Miss Lyons.

One of these girls, encouraged by Miss Lyons, followed a married sister into a new county on the Great Lakes. Soon she opened a little school with fifteen pupils; some of these came from homes in which no one could speak English. As the school year slipped by, the fame of this little school grew. In the wintertime, it enrolled pupils from the kindergarten age to bearded sailors, and they were all eager to learn more of the ways and language of their adopted country. This teacher, like her ideal, Mary Lyons, decided to devote her life to education.<sup>15</sup> Her pioneer school grew in numbers and later the crude log schoolhouse developed into one of the many beautiful school buildings of today found in the town near the Great Lakes.

All the while that Miss Lyons was in training with Miss

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<sup>15</sup> Ibid, p. 86.

Grant in the school at Ipswich she was looking forward to establishing a permanent school for young women. She knew that if such a school were to be a success, some person or society must give it a large sum of money with which to meet its expenses. Although she knew no one who would make a large gift to a college of this sort, Miss Lyons kept before her this ideal of a permanent school for young women.

Mary Lyons was thirty-seven years old when she resigned from her position as assistant principal in Miss Grant's school at Ipswich. When the girls of the academy heard that she was to leave them and might never return to their beloved school, they hardly dared mention the matter to each other. In spite of all their self control, tears would rush to their eyes for they felt that they were about to lose their best friend.

The students of Ipswich were not the only ones who mourned when Miss Lyons took her leave. Her busy school life did not claim her whole attention. She found many women all about her who wished to learn more through books.

Mary Lyons discovered that the capable housekeeper in the home where she roomed could not read. The woman had been too proud to admit this even when many other women did not feel that their not being able to read was unusual or a mark of ignorance. Mary Lyons respected the woman's feelings and invited the new pupil to come to her rooms for the first lesson in reading. The gentle teacher and the proud housekeeper soon became fast friends. The eager learner showed Miss Lyons that she was an apt pupil, and Mary Lyons often wondered what the quick mind of this woman might have accom-

plished if she had been given a chance for an education when she was a girl.

While in Ipswich, Miss Lyons had worked out a plan which she presented to a small group of men interested in women's education. By this plan she hoped to raise money to start the seminary which had been her dream for so many years. The first part of her plan which she presented to her committee was to raise one thousand dollars with which to meet expenses in presenting her scheme to the public.

After many meetings and much talk, Miss Lyons and her committee decided that it would be best to raise this money in Ipswich. This pleased Miss Lyons. The workers first began to raise funds in the academy. Each year the girls of the school raised a sum of money which they turned over to the charity organizations of the city.

One morning, Miss Lyons appeared before the girls and step by step revealed to them her dream of larger educational opportunities for women. Would they share with her in this great task? Her eager plea was not in vain. Many of the girls put aside the desire to buy a new frock or to spend a week-end vacation in Boston. To give to the new cause became a privilege, not a sacrifice. The two hundred and sixty-nine dollars raised that morning by the girls in Ipswich Academy to help carry on the cause of women's education was an inspiration to Miss Lyons and to her followers.<sup>17</sup>

The remainder of the thousand dollars was raised by Miss Lyons in person in the town of Ipswich. She went from door to door explaining her plan. To many the idea seemed foolish,

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<sup>17</sup> Ibid, p. 160.

and Miss Lyons often felt the sting of cutting remarks.

"Why should a woman be educated?" "Was not a woman's place in her home?" More often Miss Lyon's enthusiastic appeal won for her cause many hard-earned and long-cherished dollars.<sup>18</sup>

To the location of the new school, Miss Lyons and her friends gave much thought. Some felt that it should be in a large city; others agreed with Miss Lyons that it would be best to have the school situated near the center of the state. Several towns, realizing that it would be a real attraction for them to have the school, offered big sums of money to secure the school for their district.

A final meeting of the committee was called to settle this question. The day chosen for the meeting was a very cold day in January, 1835. Miss Lyons arose several hours before sunrise and braved the zero weather and long journey by stage coach. Wrapped in a buffalo robe, she forgot the cold in her eager plans for her new undertaking.<sup>19</sup> That evening, South Hadley, Massachusetts, was chosen as the site for the new school.

Now the work of raising the funds for the new scheme was begun in earnest. Several enthusiastic young ministers volunteered to travel about the state in order to raise the necessary money.

In later years, Miss Lyons always delighted in telling of her getting acquainted with a wealthy Boston merchant and his wife, who had agreed that they would give all their wealth

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<sup>18</sup> Ibid, p. 61.

<sup>19</sup> Ibid, p. 164.

beside the amount necessary to keep up their home to some cause which they felt would help their fellowmen. After they had read about Miss Lyons' plan for the new school, they decided that this would be just the place for their extra money. They invited Miss Lyons to become a guest in their beautiful Boston home. How thrilled she was for this opportunity to explain all about the work that lay nearest to her heart.

When Mary Lyons had retired for the night, the merchant and his wife talked the matter over carefully. When this man asked his wife how much she felt that they should contribute for their first gift, he was almost speechless at her reply that she hoped he would be able to give Miss Lyons five hundred dollars. He felt that it would be best to sleep over this matter and said that he would decide by morning. The next morning when Mary Lyons was handed a check for the amount which the merchant's wife had mentioned, she felt that surely her dreams would soon come true.<sup>20</sup> In the years to come she found that this man was a friend who never failed in the support of the new school.

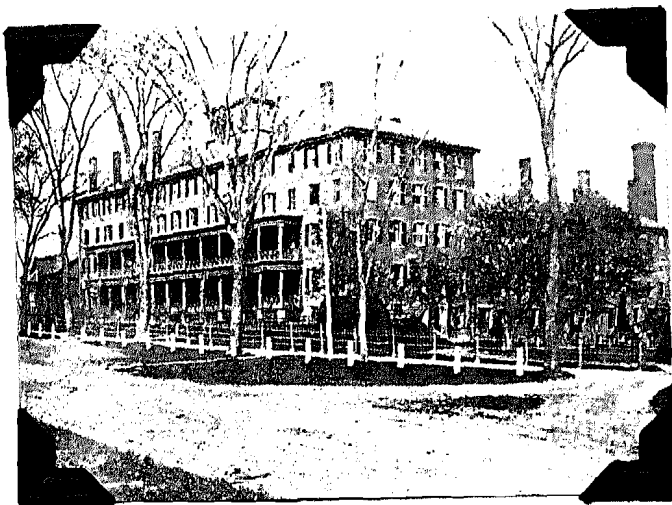
More often the gifts were in smaller amounts and were a sacrifice. One day years later when Mount Holyoke had been established for some time, a student of the college, who was visiting Miss Lyons noticed several silver dollars on the table in the elder woman's room. Miss Lyons noticed the girl's interest in these coins which looked as if they had been in a fire. She picked up one of the dollars and with shining eyes told its story.

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<sup>20</sup> Ibid, p. 169.

Two sisters became interested in the girls' school, and each had subscribed a hundred dollars from her income. A short time later their house with all its furnishings burned. Only a few tarnished silver dollars were recovered from this heap of ashes. In that day few houses were insured and the elderly sisters now found it necessary to work in order to meet their expenses. They were told that now the committee would not expect them to pay the amount of money each had subscribed, but, having given their pledges, they were not satisfied until every dollar that they had promised was paid in full. Mary Lyons told her students that the dollars showing the effects of the fire had become her most treasured possessions. She had replaced them in the fund with her own money and had kept them to show to later students who might not really understand the sacrifices made by some for the cause of women's education in this one school.

In February, 1836, the Massachusetts state legislature passed a bill giving the committee the right to carry out the plans for the new school. This was known as an act of incorporation and authorized the new building for the school. Work was soon begun. The men chosen by the committee to carry out the plans of building often met with Miss Lyons. They gave of their time and money in order to hasten the work. In October, 1836, the corner stone for the new school was laid. A fifteen thousand dollar building for the education of women was at last to become a reality. The building plans had been so carefully worked out by Miss Lyons that few changes were made by the architects.



\*Mount Holyoke Seminary.  
Few changes have been  
made in the original building  
since the days of Mary Lyons.

\* Reprint taken from William Augustus Mowry, American Pioneers,  
p. 289.



The four-story main building was one hundred and sixty-six feet long and fifty feet wide. There were wings on each end. The kitchen, the dining room, and several smaller parlors were planned for the first floor.

The six recitation rooms were all on the second floor. Here, were also the rooms for the teachers and a few extra rooms were at first reserved for pupils. The two upper stories with one of the wings of the building were divided into one hundred and thirty dormitory rooms for the accommodation of students. Each room was designed to care for two students.

Miss Lyons' plan included not only the first building but others added since her death. The few changes made in her plan show how carefully she had everything worked out and how fully she carried her life dream into a reality.<sup>21</sup>

The opening date, set for November 8, 1937, found eighty young women enrolled. Each student was required to live at the school even if her home was in South Hadley. As the date for the opening of the school drew near, everything possible was done to hasten the work. Men worked late into the night on such jobs as could be done by lamp light.

Yet many disappointments and delays occurred. The furniture for the school was donated mainly by the women of the state of Massachusetts. Much of it failed to arrive at the time when it should have been coming in for the dormitory rooms. What was to be done? That was the question that was uppermost in Miss Lyons' mind. It was now too late

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<sup>21</sup> Ibid, pp. 191-192.

to change the date of opening the school, so Miss Lyons made up her mind to make the best of a bad situation. As the different girls arrived, she met each of them eagerly and without much delay assigned to each of them a task. This helped the girls to become acquainted and kept away the feeling of homesickness. Miss Lyons had experienced this loneliness when she, as a young woman, had gone to Byfield to attend the academy. Another rule peculiar to this school was that there were to be no hired helpers about the building; all the domestic work was to be done by the teachers and students. Their first day's program, in scurrying about, bumping into each other, upstairs and down, looking in vain for misplaced articles was a day long remembered by the first class enrolled at Mount Holyoke.

When some of Miss Lyons' friends criticized her plan of having every girl do a part of the work of the school, her reply was that this plan would exclude from the school girls who were indolent and weakly. Each pupil must be willing to do her share.

Since much depended upon the success of the domestic plans of the school, Miss Lyons spent a great deal of time looking for a woman who could teach and supervise the work in the kitchen and dining hall for the first trying winter. Finally, she decided that she herself would take charge of the work. She carefully listed the girls according to the work they were best able to do; and, though each must take her turn at the various household duties, yet girls who could cook were placed in charge of this work for the first hard

months. It happened that some of these girls were enrolled in classes during the hour preceding dinner. Nothing would do now but that the hour for the class be changed. The girls of the school must be given well-cooked meals, and such meals could only be prepared by girls who could cook. Many of the girls enrolled during that first year were from wealthy homes and the experiences gained at Mount Holyoke were indeed new.

The most serious kitchen problem for Miss Lyons was to secure good bread. The first batches were sour and doughy. Her own experience in breadmaking had not been tested for years. Again she selected a few of her girls who knew something about bread baking; these were to give this matter their special attention. She herself moved her writing desk into the baking room so that she could assist the girls when necessary. She would often slip out of bed at night and glide quietly down to the baking room to assure herself that the temperature of the room was warm enough to cause the yeast to work and the bread to raise. The new Rumford oven installed was new to teachers and students alike and was an object of great interest to all.<sup>22</sup>

Nothing about the school was overlooked by Miss Lyons during that first busy and trying year. She looked after all the bookkeeping of the school. How to make ends meet was often an important problem in Miss Lyons' mind. She had insisted that the charges for board and tuition be made low enough so that even the ambitious girl with little money

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<sup>22</sup> Ibid, pp. 201-202.

could have the advantages of a higher training for her work as a teacher. She often looked back to her own early experiences and could sympathize with the girl who had little money to spend on her education.

Miss Lyons, before the opening of the school, had suggested the sum of sixty-four dollars a year which was to cover room, board and tuition. Since the school trustees insisted that the school could never keep up its expenses on this low financial basis, Miss Lyons took the responsibility of making her plan work. At the end of the year her careful, systematic planning showed that there was a small balance on hand. Imagine Miss Lyons' delight when she gave her report to the trustees and was able to show them that there was a small sum which could be applied on the school debt.<sup>23</sup> The trustees were now convinced that Miss Lyons not only understood how to teach but that the woman who was principal of Mount Holyoke Seminary was also a business woman.

A home at the seminary and two hundred dollars a year was all the salary Miss Lyons would accept for her first year's work. Her teachers for the first year were, mainly, young women whom Miss Grant had trained at Ipswich. After that first year, Miss Lyons selected her teachers from among her own graduates. For Miss Lyons to choose a graduate as her assistant was considered the highest honor that could come to her. The three graduates of her first class were all chosen to help as teachers in Mount Holyoke school. For years to come graduates of Mount Holyoke seminary had no difficulty

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<sup>23</sup> Ibid, p. 204.

in securing positions as teachers. A certificate signed by Miss Lyons was a recommendation in itself.

Although the rules and regulations of Mount Holyoke were strick, the girls did not rebel. Miss Lyons asked nothing of the girls that she was not willing to do herself. Illness was the only excuse that would be accepted for absence from meals or the classroom. If a girl was absent, Miss Lyons insisted on looking after the girl personally. Just as her mother would do in her own home.

One of the girls told of her own attempt to be absent from tea one evening. She felt tired after a long stage drive and sent word to the dining hall that she would not report at tea. The message added that she would like to have her tea sent to her room. A little later, a timid knock was heard at the door. Several of the girls who were then in the room listening to an interesting account of the stage journey called out in chorus, "Come in!" Imagine their surprise when the door opened and Miss Lyons herself appeared carrying the tea tray and saw the girls carelessly lying on the bed enjoying themselves. The girl who had asked for tea in her room had little to say when she looked into the tired eyes of Miss Lyons and realized that she had climbed four flights of stairs just to accommodate a none-too-energetic girl. When the girl tried to apologize, Miss Lyons in her kindly way explained that all the girls who were helping in the kitchen had plenty to do and were perhaps as tired as she.<sup>24</sup> It was at times like these that Miss Lyons could show the girls what she meant by

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<sup>24</sup> Ibid, p. 218.

teaching them to be considerate of others.

Miss Lyons never forgot the influence of Amanda White over her own careless habits while they roomed together at Byfield. This caused her to study her girls, and she would often arrange for a careless student to room with one who was especially neat and careful in her personal habits.

One day one of the students complained to Miss Lyons about the careless habits of her roommate. Miss Lyons carefully explained to the neat young woman before her that this was a wonderful opportunity for her to help her roommate to become a neat partner. When the young lady left Miss Lyons office, she felt that she was being given a special opportunity to give first hand help to a fellow student. Such was Miss Lyons' tact in guiding and inspiring her girls. Much care was given to the choice of a roommate for a quiet or moody girl. Such a type would usually find her roommate to be a jolly, cheerful companion bubbling over with fun.

One of the students was asked to report to Miss Lyons one day. What had she done amiss? Surely her deportment had been perfect. Feature how astonished she was when Miss Lyons called her to task for being too serious, too afraid to enter into the fun and good times of the other girls.

The spiritual and moral needs of the students were always first in the thoughts of Miss Lyons. Their training as teachers, even though very important, she did not place first.

Miss Lyons always looked upon her school as a big family and as nearly as possible she tried to let the girls manage themselves in the same way as they would live in a well regulated home.

The course of study was patterned largely after that of the men's colleges of the time except that no work was given in ancient and modern languages. These subjects were added later. In 1862, the school term was changed from a three year to a four year college course.

During the twelve years that Miss Lyons was at the head of Mount Holyoke, she showed much interest in the foreign missionary movement, and many of the students themselves volunteered for missionary service. During the lifetime of Mary Lyons she saw the enrollment increase from one hundred and sixteen pupils at the end of the first year, 1837, to two hundred and twenty-four students at the end of her last year, 1849, at Mount Holyoke. The number of teachers in this time also increased from four to sixteen.<sup>25</sup>

It was fitting that Miss Lyons should cease her labors in the school which had been brought about as the result of her dreams and work. On March 5, 1849, she quietly bid farewell to her girls and left the school in the hands of her well trained teachers. This school has done much in bringing about higher education for women, not only in New England, but also in the Western states.

Mount Holyoke college today continues as an institution of high ideals. Mary Emma Woolley was made president of the college in 1900 and has continued as president since that time. She has been prominently connected with educational work in this country during this time.

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<sup>25</sup> Willystine Goodsell, op. cit., p. 250.

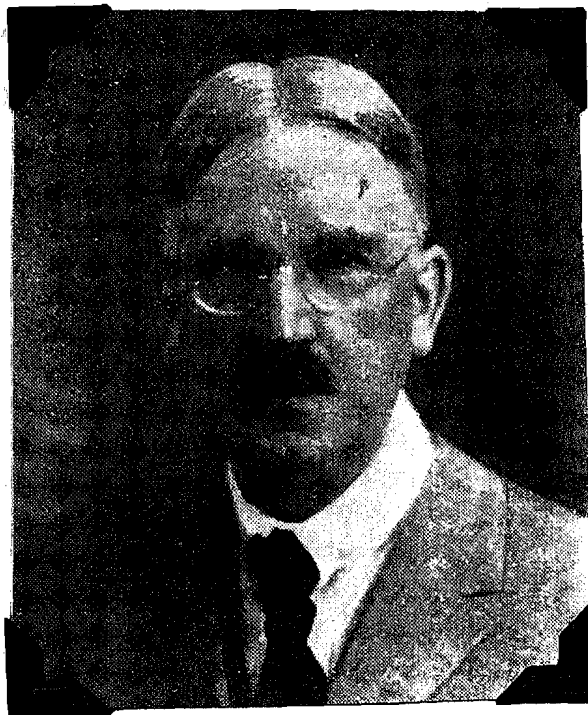
Mount Holyoke has become a very select school for young women of today. The application of students seeking admission to the school is very carefully considered. The school has a long waiting list and it often happens that arrangements are made for a girl's later attendance at the school long before she is old enough to be enrolled as a student in the college. One woman recently told about her grandmother who had been a former student at Mount Holyoke, making arrangements for her little granddaughter, six years old, to attend the school on her graduation from high school. Another instance was told of a fond aunt who had formerly graduated from this school also and wished to make sure that her niece would attend the same college. When the niece was christened, at the age of six months, the aunt presented the parents with a receipt showing that the tuition of the baby girl had been paid for four years' attendance at Mount Holyoke.

The rules of the school continue to be strict compared to many other colleges and is therefore often better liked by the parents and guardians of girls seeking admission there than by the girls themselves. The students who live in or near South Hadley are now permitted to room at home. Although the enrollment has increased above what it was in the days of Mary Lyons it still continues to be a small school compared to the number enrolled in many colleges of today. Mount Holyoke still stresses missionary training and sends out trained young women to work in foreign fields.

The yearly anniversary date of the founding of Mount



Holyoke continues to do honor to their founder, Mary Lyons, but her most pleasing monument is in the life of the many young women of high ideals who have been trained in the school and have carried its teachings to others.



\* John Dewey, 1859--  
The great American  
Philosopher.

\* Reprint from "The Journal of the National Educational Association", February, 1933.

## CHAPTER VIII

## John Dewey, the Philosopher

Like many famous men of our country, John Dewey, America's great thinker, spent his early life on a farm. And this farm, where he, as a boy, milked cows and gathered eggs, was located near Burlington, Vermont. He was born October 20, 1859, one year before the outbreak of the Civil War. Although he was too young to understand anything about the war, he always liked to hear the interesting stories about it when he was older. For seven generations, John Dewey's ancestors had been farmers, and their simple, wholesome life influenced his living greatly. Even today, the noted educator and philosopher lives on a farm not far from New York City, where he spends his spare moments raising poultry. One day his caretaker became ill and Dr. Dewey thoughtfully looked after his work. He even delivered an order of eggs when an insistent voice over the telephone demanded some to be delivered at once. When the great educator in the disguise of an egg peddler called at the house with the much-needed eggs, the lady of the house told the maid to have the peddler go to the back door with his produce, which he obligingly did at once. When Dr. Dewey had assured the maid that the eggs were really fresh, the lady of the house appeared and paid him herself. Soon after, this lady gave a tea and asked Mr. Dewey to talk. The purchaser of eggs had wanted for some time to see and hear the famous man. When Dr. Dewey arrived and the hostess saw him she replied to a friend, "My

word! A philosopher? Of all things! He looks just like the man who delivers eggs at my door."<sup>1</sup>

At the age of twenty years, John Dewey was graduated from the University of Vermont. While in college, he became greatly interested in the study of the mind and in its ability to work--to think; and in the world around him. This study, which is known as philosophy, led him to take up the study of psychology, which deals with the thoughts and behavior of man. But much as he wished to continue these studies, John Dewey wondered if this would be the wisest thing to do. Perhaps, he thought, he should take up work in some subject that was better known in the world. John Dewey decided it would be wise for him to consult his friend, Mr. W. T. Harris, who was also interested in the study of psychology. Mr. Harris, after reading some of the writings of Mr. Dewey, advised him to continue his study in psychology.

From 1881-1884, John Dewey studied at Johns Hopkins University, and from it received the degree of Doctor of Philosophy. Much of his time from that time on was spent in lecturing and writing on his subjects. Dr. Dewey has influenced the thoughts of the whole country.

In 1886, John Dewey fell in love with and married Alice Fenton of Flint, Michigan. This bright young woman sympathized with and greatly inspired the young thinker in his work. He was trying to bring about a change in the methods

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<sup>1</sup> No author given, "The Philosophical Egg Peddler," THE BOOKMAN, September, 1927, pp. 47-48.

of teaching in American schools. Later, in 1902, Mrs. Dewey was a great help to her husband in carrying out his plans for his experimental school at the University of Chicago.<sup>2</sup>

As John Dewey looked back upon the schools of his boyhood, he saw that their teachings were mostly fact collecting, and an uninteresting process of mere brain-stuffing. In his books, lectures, and teaching Dr. Dewey stressed the great change in child life since the days of the Civil War. In this new day--often spoken of as the Industrial Revolution--the people no longer manufactured by hand the articles they used in their homes and wore on their persons. Instead of raising the sheep, shearing the wool and carding it to be woven by hand looms, like one's grandfathers and grandmothers did, people now bought their clothing ready-made. Mr. Dewey pointed out how this change affected the child in school, how teachers needed to furnish activities for children which could not occupy their time at home. Largely through his efforts, industrial arts and home economics became a part of the courses of study in the schools of this country. He stressed the fact that children learn by "doing".

From 1894 to 1904, Dr. Dewey was the director of the school of education at the University of Chicago. At first, when he set up his experimental school, many people looked at it as foolish and a waste of good money. But today the influence of his teaching is felt over all the schools of the

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<sup>2</sup> Encyclopedia Britannica, Vol. VII, Fourth Edition, pp. 297-298.

country. Everyone thought in that day--teachers, parents, and even the pupils--that the schools were created to prepare one for life. And in turn they were taught cube root and Latin which made very poor farmers of husky country lads and inferior seamstresses and cooks of red-cheeked girls. When John Dewey took hold of these idiotic courses of study, the interest and need of the child was at once considered. To him, the child was a part of society and was needed to build it; consequently, to be a unit of society, one had to grow--and the school was a most important element in this growth.

In 1904, Dr. Dewey left Chicago to take up a position in Columbia University in New York City, the school he is connected with at the present time. Here, the quiet and kindly man has been an inspiration to students from all countries of the world; and through these students his ideas have been carried to all corners of the earth.

Dr. Dewey has, at all times, felt that the public school of America is the best institution we have to solve the many problems that society must meet. He has emphasized the fact that the school should be made as life-like as possible. Dr. Dewey has taught that the best way for a child to learn anything is through experience. He held that the school must give the child an opportunity to learn in this fashion if the school was doing all it could do for the child. Dr. Dewey's teachings that a child could best learn through all the experiences of the senses was new to many teachers. He taught that play, constructing objects, ob-

-serving nature, and taking an active part in any of the school activities was just as much a part of the learning process as the book learning which had been given so much attention in the past.

He wanted the child to become familiar with real life problems by meeting such problems in the school life. Thus the lesson of cooperation could be taught through play and other school activities. He looked upon the school life as the best place to train the child in mutually helpful living. The best way to train the pupil to meet responsibility, to develop initiative, or the ability to go ahead of his own accord and to make the child see that he was one of a social group and must do his part to carry on the work of this group, would be to let the child share in the activities of the school.

However, John Dewey's influence has not been confined merely to students; men of the country that make its laws and govern its policies have sought the advice of this kind and generous thinker. And through his teachings and writings, people in general have become vitally interested in the children of our schools. More than any educator living today, Dr. Dewey has helped to destroy harsh methods of discipline in schools, and has made the modern school a pleasant place for a child to go for the development of his learning. When his fame had spread to the other countries of the world, Russia, China, Japan, and Mexico invited him to their countries to explain his plans to their educators

to better their school systems.

While in the city of Mexico in 1926, Dr. Dewey learned of the movement among the more educated of the upper classes who had given up their staunch religion to become enthusiastic over "New Thought", the principles of which were given in a book put out by an Akron, Ohio, publisher. When these people learned that John Dewey was not the author of the book, and furthermore, knew nothing of the religion, they were extremely disappointed; they thought the great American philosopher would explain the book to them.<sup>3</sup>

In the teachings of Dr. Dewey, he has always held the child to be the center of school life. And through his teachings physical education became stressed in school systems. He was one of the first educators to see the need of health work in the school program. People had crowded into the cities from the farm, and there was little opportunity for healthful play in the cramped quarters of the big cities. For years the city street had been the playground for children in cities, and until the automobile came into existence it was a fairly safe place. Now, the school grounds in large places, with their ball diamonds and swings and giant strides, furnish ample space for children to get their needed play.

One of the things Dr. Dewey has tried to make the people of this country understand is the need for equal educational opportunities for every child in all states, that schools

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<sup>3</sup> Katherine Glover, "Tomorrow may be too Late," an interview with John Dewey, GOOD HOUSEKEEPING, March, 1934, pp. 20-21†



are for all and not a few. In his book Democracy and Education, the teaching and thinking of John Dewey can be summed up in his motto, "Learn to act with and for others while you learn to think and to judge for yourself."



\*Ellwood Patterson Cubberley, 1868-  
America's best loved school man, who  
served as instructor and dean of  
education for thirty-five years in  
the School of Education at Leland  
Stanford University of California,  
1898-1933. He has made valuable  
contributions to school administra-  
tion and the history of education.

\* Reprint from the "School Executive Magazine," April, 1933.

## CHAPTER IX

## Ellwood Patterson Cubberley, The Educator

Doctor Ellwood Patterson Cubberley of Leland Stanford University of Palo Alto, California, is one of the leading educators of our country. The ideas of Professor John Dewey on the east Atlantic coast and those of Dr. Cubberley on the west Pacific coast have met and often blended in the minds of the people in the great stretch of country separating the schools which these two leading educators represent. To think of these two men is to think of the schools which these men by their work and efforts have built up. Each of them has had the interest of the boys and girls of the schools and nation uppermost in his mind when he has been carrying on his work of educational reform.

Dr. Cubberley, the Educator, was born in Andrews, Indiana, June 6, 1868. In talking to a reporter recently he said that there was nothing of special significance or importance connected with his early life in Andrews. He lived the usual life of a boy in a small American town. His father was a druggist and hoped that some day his son, Ellwood Patterson Cubberley, would follow him in this same line of work. He encouraged his son in the study of science and physics which Dr. Cubberley was much interested in while he was a student in Andrews high school. Two of his high school teachers had a great deal of influence over him and inspired him to go on with a higher education.

One day it was announced that a special speaker would

address the pupils at the chapel hour. The speaker was none other than Dr. David Starr Jordan, at that time President of the University of Indiana, who later became the President of Leland Stanford University. This talk of Dr. David Starr Jordan's on education made a great impression on the mind of Ellwood Patterson Cubberley. He was determined that, come what would, he would go on with his education. Dr. Jordan noticed the enthusiastic youth and sensed possibilities not dreamed of by the boy's parents or teachers. As a result Dr. Jordan sought out the boy's father and persuaded him to let his son enter the University of Indiana. A real friendship sprung up between the quiet college youth and the University President, which grew into a life-long friendship. The feeling of hero-worship which Dr. Jordan inspired in Ellwood Patterson Cubberley was later to be inspired in the lives of the students under Dr. Cubberley when he himself had risen to a place of prominence in the University.

In 1890, Ellwood Patterson Cubberley graduated from the University of Indiana, having made science his special field of work. He secured a position teaching science and mathematics in Ridgeville College, Indiana. It was not long until Mr. Cubberley was a favorite among the teachers and students. There was something about his quiet, forceful manner that made the students feel he was their real friend. At the end of two years the young man of twenty-five years was made president of the school. This was indeed an honor for one so young. It was while he was connected with this school that his marriage, June 15, 1892, to Helen Van Uxem,

of Richmond, Indiana, took place. Her charming ways and manners helped to make the Cubberley home the congenial meeting place of their friends and associates.

Ellwood Patterson Cubberley received his degree in Master of Arts (A.M.) from Columbia University of New York City in 1902. Three years later, 1905, the degree of Doctor of Philosophy (Ph.D.) was conferred on him. Dr. Cubberley continued his studies and in 1923 the University of Iowa conferred on him the degree of Doctor of Laws (LL.D.)<sup>1</sup> His studies, investigations and practical experience have made him an authority in the field of history of education and school administration.

Dr. Cubberley had often expressed the thought that the college course of study in Ridgeville should be changed. There were people connected with the college who felt that the young man who had only had two semester hours of study in the field of education was not prepared to fill the position of college president. Yet he soon proved to the satisfaction of these doubters that he knew something about this work. He set about making the change in the college course of study he had talked of for some time. This required much patient work and effort, but in the course of time the change was brought about. All the while his work was being watched and followed by his former friend and advisor, Dr. Jordan, who had become the President of Leland Stanford University.

When Dr. Cubberley's term as president of Ridgeville

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<sup>1</sup> Who's Who in America, 1932-1933, Vol. 17, p. 630.

College had expired in 1896 he was informed by Dr. Jordan that he had suggested his name for the position of Superintendent of the San Diego, California, city schools. Dr. Cubberley later told how he considered this almost funny to have his friend so interested in his work. He secured the appointment and while superintendent there he made a great many changes in the school course of study.

At that time history was taught only in the upper grades. The new city school superintendent had the teaching of history stories begun in the first grade, and continued the study throughout all the grades. The same was true of science and literature. Literature had been presented to the students as a part of their study in grammar. This Dr. Cubberley said was a mistake and the study of the poems and stories now taught became a pleasure to the student as they were to be taught to enjoy them. Some of the teachers who had been teaching for years in the San Diego schools felt that the young superintendent would wreck the school system. Why should history and science be taught in the lower grades? Surely if reading, writing and numbers were taught to the primary children that was all that could be expected of them. But Dr. Cubberley quietly smiled, listened to their complaints and went about making more changes.

The new course of study attracted much attention and different cities began writing to Dr. Cubberley for suggestions in changing their course of study also.

It began to be about time for Dr. Jordan to suggest another change and in this Dr. Cubberley was not disappointed.

In 1898, after a two years stay in San Diego, Dr. Cubberley was invited to come to Leland Stanford University to act as associate professor in the History of Education. He was the head of this department until 1917. In that year a School of Education was created in the University and Dr. Cubberley was made Dean or head of this school. He held this position until he retired June 6, 1933, on the anniversary of his sixty-fifth birthday.

In Leland Stanford University, as elsewhere, Dr. Cubberley won the love and respect of the student body. To the students of the school he is known by the familiar title of "Dad" Cubberley. This title, perhaps better than anything else, expresses their feeling for him. One of his students who had reached a position of prominence once said that no matter what others thought about his work, if Dr. Cubberley should say that he had not done the thing he should do he would feel his work was a failure.<sup>2</sup>

In 1900, Dr. Cubberley revised the course of study of the schools of San Francisco, California. He says that his ideas on educational matters have not changed much since that time.<sup>3</sup> He looks upon the child as a real person, not simply one of a group. He does not feel that any child should be forced to remain in school against his will. If a boy or girl, who has reached the age of fourteen years, wishes to

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<sup>2</sup> G. W. Fraiser, "Cubberley as His Friends Know Him." SCHOOL EXECUTIVE MAGAZINE, April, 1932.

<sup>3</sup> Julian A. McPhee, "Ellwood Patterson Cubberley, The Educator". AGRICULTURAL EDUCATION, August, 1933.

drop out of school Dr. Cubberley says he would let him leave school feeling sure that the pupil would soon wish to return if he had been taught properly while in school. When such a pupil returns of his own accord he is certain the boy or girl would make more progress than if he had been compelled to remain in the first place.

He also expresses his belief that the high schools and Junior colleges of the future will be greatly changed from the schools of today. In these schools he thinks that there will be more of vocational training and less of cultural courses—those taught for the sake of knowledge of these subjects alone. Every boy and girl should be trained to work with his hands. The student in school, he believes, should be taught many things that will help him to make his future home life successful. Increased leisure time means that the school will have to train the pupils to make the best of this leisure.<sup>4</sup>

Dr. Cubberley looks upon the field of education as the biggest undertaking in the country today. Not only must the schools have trained teachers for the boys and girls but the men and women who make plans for successful school programs must be trained and fitted for this work. There must be real team work between the students, teachers and leaders in education, if the game is to be a success. When Dr. Cubberley was asked recently to give his favorite quotation he replied that of his many favorites this one is perhaps

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<sup>4</sup> Ibid, August, 1933.



the best to express his feelings; "We can wait for streets, Parks and many forms of public improvements and service, but we cannot postpone education. It must be provided at the one time in their lives that children can avail themselves of it."<sup>5</sup>

Dr. Cubberley has not only been interested in education as a teacher. His work as an author with textbooks in the field of education are studied by students throughout the colleges of the world. He is also the editor of improved text books in college education known as the Riverside Series. Because of his understanding of school laws and legislation, his services have been sought out by different states wishing to make improvements in their state school systems. His work for improved rural schools has been untiring. He has often called the attention of the country to the poor conditions to be found in rural schools. In his book Rural Life and Education, Dr. Cubberley encourages the farmers to remain on the farms rather than go to the overcrowded city. He urges a greater consolidation of rural schools and improved school opportunities for country children. Equal opportunity for an education for city and country children alike is the goal Dr. Cubberley has been, and is, striving for. Since his retirement from active school work in June, 1933, he has continued his writings in his favorite field. His knowledge and experience have made him a worthy leader in a great cause, the educational progress of our country.

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<sup>5</sup> Ibid, August, 1933.

As the writer finishes this chapter dealing with the life and work of Ellwood Patterson Cubberley, one of America's best loved schoolmen, word comes that the School of Education of the university which he served for thirty-five years and which he loved so well, Leland Stanford Junior, has been endowed with Dr. and Mrs. Cubberley's life savings, a sum of four hundred thousand dollars. The money is to go for fellowships for young men who wish to fit themselves at Leland Stanford Junior University for teaching or for special training in the field of education.

## CHAPTER X

A Brief Discussion of a Few Outstanding Modern  
American Educators

The educators studied in the preceding chapters have in no sense exhausted the long list of names of the men and women who have devoted their lives and interests to the cause of education. Their lives have been chosen because of some special, outstanding work that they have accomplished in their field. In this concluding chapter a brief biography of the lives of a few other educators are presented.

Many other men and women who have done much to raise the standards of the school could be studied with interest, but time does not permit a detailed study of their lives. The noble men and women of the past who have won the battles of their day and age leave the field to the youth of today to carry on the battle against ignorance. The aim of the future as well as the past should be an equal educational opportunity for all the boys and girls of the nation.

## William James

William James, the psychologist, was born in New York in 1842. Unlike most children of this country, he did not attend the public schools, but received his education privately. Later, he graduated from Harvard, and in 1872, he became a member of the Harvard faculty. Before he was thirty years old, his health weakened and much of his life was spent in Europe, going from one famous health resort to another trying to regain his health. Although he learned

to like European countries, William James could not entirely overcome a desire to return to his homeland.

He loved nature and spent much time roaming about the New England hills, swimming or fishing in quiet streams, and working in his own garden. After climbing to the top of one of these hills in New Hampshire, he was so thrilled with the view before him that he decided then and there that he would buy the hill-top if possible. This he finally succeeded in doing and he built a cabin on the summit and named the place Chororua "farmlet". This retreat became the favorite home of Professor James. Much of his time here was spent in the garden, but often he would stop his work there to gaze over the stretch of hills, valleys, and woods in the distance.

His mind would then turn back to some problem he had been trying to solve while his hands were busy plying a hoe with which he was waging war on the weeds about him.

The last days of the life of Mr. James--the month of August, 1910--was spent in the Chororua cabin. When he entered the cabin for the last time, he sank into a chair beside the fireplace and said, "It is so good to get home."<sup>1</sup>

When students think of Professor James they usually think of a certain word--"Pragmatism"--which he made popular. He often referred to it in his lectures and writings. By this work Professor James meant the attitude of mind a person held towards anything. This attitude of mind would cause

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<sup>1</sup> Rufus W. Stimson, "Professional Sanctions from William James," AGRICULTURAL EDUCATION, January, 1933, p. 99-101.

the individual to do certain things which would be brought about because he had thought a certain way on a question. He held to the idea that you are afraid because you run rather than that you run because you are afraid.

Although many of the ideas and teachings of Professor James are not accepted by the people of today, his real influence lay in his ability to make others think and act for themselves. He exerted a great influence over the students in his classes and many of them have contributed much to the field of education. The psychologists influenced by Professor James have contributed much to the progress that has been attained in the schools of today and their studies will contribute much to the educational field of tomorrow.

#### Edward Lee Thorndike

Edward Lee Thorndike, the American psychologist was born August 30, 1874, at Williamsburg, Massachusetts. He attended the Roxbury Latin Grammar School of that state and attended the University of Harvard until the year 1897, when he received his degree in Master of Arts from this institution.

After two years of teaching experience he received an appointment to teach in Columbia University as an instructor in the department of psychology. He has been connected with the Teachers College of Columbia ever since that time and has had much to do with the development of that institution. Professor Thorndike taught in the department of educational psychology from 1902 to 1904, and was made head of this department in the latter year.

Professor Edward Lee Thorndike has been the leader in the movements for scientific tests and measurements throughout the schools of the United States. By the use of standardized tests and scales for the measuring of intelligence of school children it has become possible to find out if the schools are accomplishing all that can be expected of them. By these measuring devices it has become possible to compare different school systems. This scientific method of finding out what a school is accomplishing has acted as a spur to schools that were far behind their neighboring schools. It has also served as a check on the schools which were putting more time on certain subjects than is considered necessary to attain a satisfactory standard.

He is often at home to his many friends in his home in Montrose, New York. He met and married Elizabeth Moulton of Lynn, Massachusetts in 1900. Four of his five children are living today. These young men and women are often interested in telling their friends how their father liked to give them the tests that he later planned to present to his teachers in school.

During the World War, Professor Thorndike was connected with the army and was made chairman of the committee on classification of the American soldiers. His system of classification and distribution of troops was so efficient that it won high praise for him.

In 1921 Columbia University made him Director of the Division of Psychology in the institution of Educational research of their Teachers College.

Professor Thorndike has written a great many books which have been widely read especially among students of psychology. His ideas and thoughts have greatly influenced the schools of today.

#### Charles William Eliot

Charles William Eliot, a teacher by choice, was born in Boston, 1834. His father, Samuel A. Eliot, was a wealthy Boston merchant and a man of influence in New England. He had high ambitions for his only son, Charles William, who graduated from Harvard College in 1853 at the age of nineteen years. The father, Samuel Eliot, desired that his son should enter into business with him. Mr. Eliot was greatly disappointed when Charles made known to him that he had no desire to enter into business and become a merchant. He tried to make his son see that he would have a better chance for usefulness in this field than in the field of education.

Charles William decided to consider the matter for a year after he had discussed the situation carefully with his parents. To please his father he remained at home and during the day studied business with his father but in the evening he taught school because he wanted to. He organized night classes for men and boys in the Pitts Street School of Boston.<sup>2</sup>

The winter was cold and the snow was often deep but Charles William Eliot did not tire in his self appointed

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<sup>2</sup> John T. Wheeler, "Charles William Eliot, The Educator." AGRICULTURAL EDUCATION, May, 1933, pp. 163-165.

task. One evening in January, 1854, after coming in from his night class he decided that he would write a letter to a friend. He complained that his hands were so numb with cold he could scarcely control his pen.

Charles William Eliot derived real pleasure from his teaching in the night school and at the close of the year, much to the disappointment of his father, he definitely decided to make teaching his life work.

He returned to Harvard and began work as a tutor. The work of a tutor required that the teacher assist students who were behind in their class work or were required to take work that they had never had in preparation for required courses. The work assigned to Mr. Eliot was the coaching of backward students in mathematics.

The young, earnest, and ambitious teacher gradually rose in rank as a teacher in Harvard. In 1863 he went abroad to study, remaining until the year 1865. On his return to America he again had to make a decision in regard to his choice of work, as he was offered the position of the superintendency of the Merrimac Mills. Again he turned down a business position and decided in favor of the teaching field. This time he secured a position as a professor of Chemistry in the newly founded Massachusetts Institute of Technology. The salary of two thousand dollars a year was disappointing to him but he felt that here he would have an opportunity to teach chemistry in the way in which he thought it should be taught. The chemistry department of Harvard, where he had taken his college work, had offered little



chance for individual experiment. He saw the need for a changed course of study, and new methods of instruction. While connected with this school he began writing books and articles expressing the need for a change in presenting college subjects and an enlarged course of study. His work and writings won recognition for him and in 1869 he was offered the presidency of Harvard College.

As President of this Institution, he brought about a great change in the college. He developed what is known as the elective system--a choice by the student of certain subjects he wished to study. When President Eliot had been a student at Harvard, there had been scarcely any opportunity to choose subjects the student might be interested in. Certain courses were outlined and strictly followed. President Eliot also did away with many of the rules and restraints imposed on the students and developed the idea of student responsibility for conduct.

When President Eliot came to Harvard in 1869, he found it a conservative college stressing classical instruction, such as the study of Greek and Latin. Much emphasis had also been placed on the study of theology, or the study of religion. When President Eliot retired forty years later, in 1909, the school had become--under his wise leadership--a great University, training men in all the leading professions of the country.

To think of Harvard University is to think of its famous President, Charles William Eliot, who did so much to raise the standard of Higher Education in America. After President

Eliot retired from Harvard he continued active in the educational field, writing and influencing American thought. Much of his time was given to developing international peace. The life of President Eliot, the teacher by choice, quietly came to an end at the age of ninety-two years, after a life well spent in his chosen field. He died in 1926.

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