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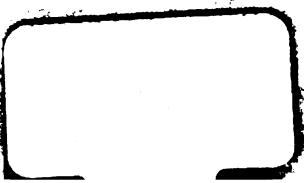
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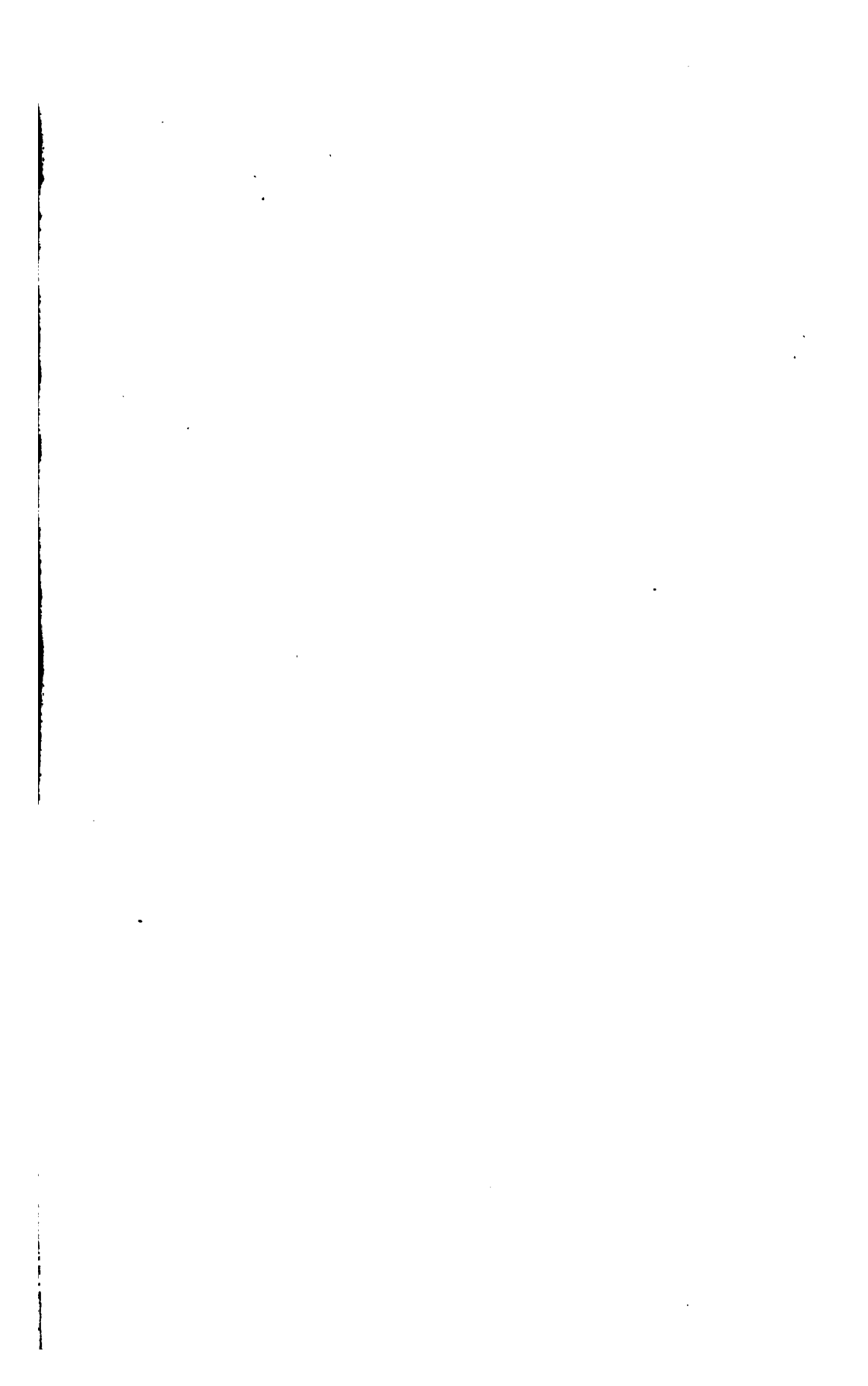
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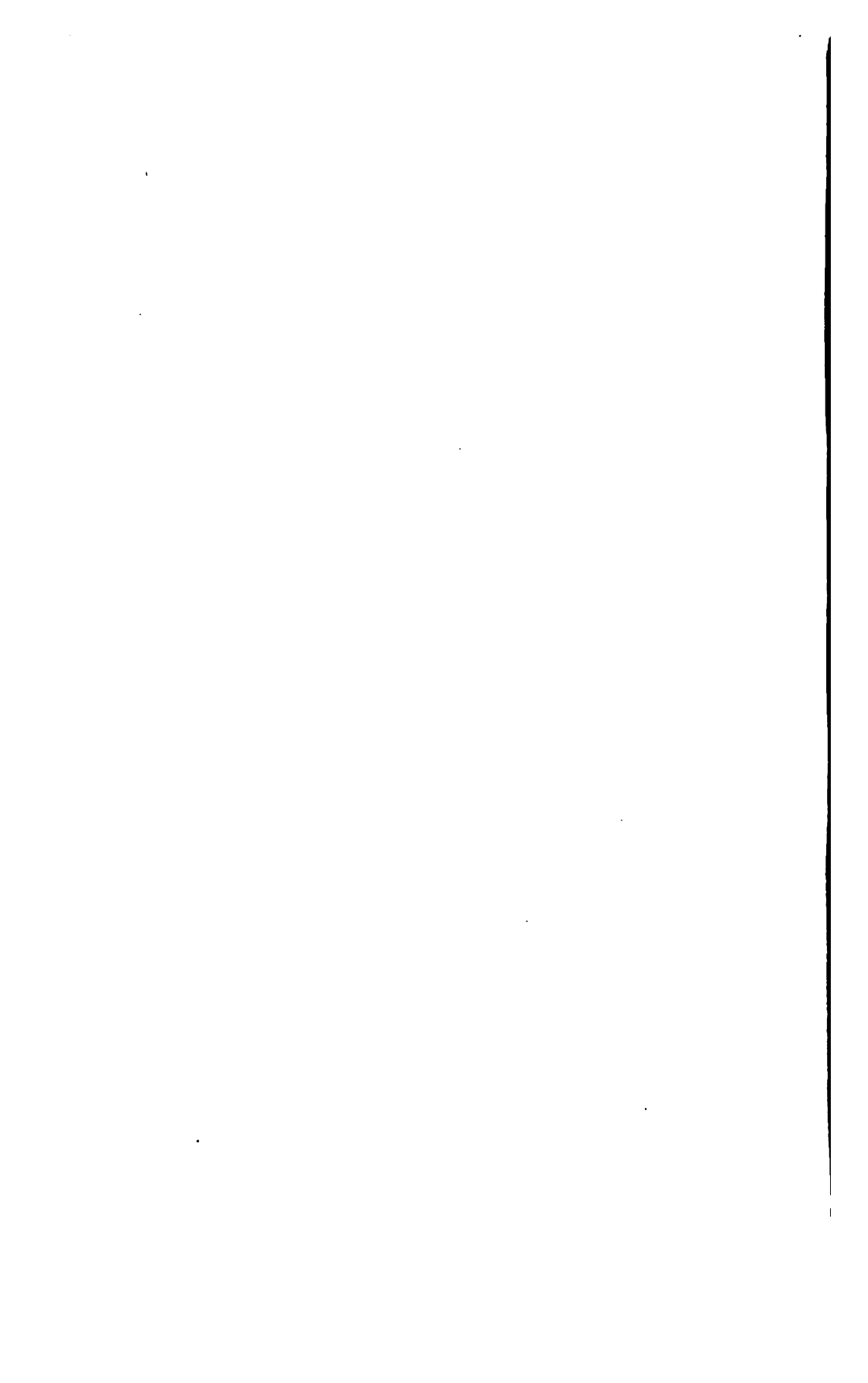
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HORACE MANN IN OHIO

A STUDY OF THE APPLICATION OF HIS PUBLIC-SCHOOL
IDEALS TO COLLEGE ADMINISTRATION

111609

BY

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SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
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INTRODUCTION

It is apparent that the study of any phase of a life so widely known as that of Horace Mann cannot afford great scope for the discovery of new materials, but it seemed to me that his work in Ohio ought to offer some lessons that had not been wrought out in Massachusetts, both because of the difference in the work itself, and because of the different environment offered in this field of activity.

My study of the work of Horace Mann began with Antioch College and Yellow Springs as the center. I read books, talked with men who had known Mr. Mann, and wrote letters to those whom I could not see. It was soon apparent that the *Life and Works of Horace Mann* was the source from which many writers in magazines and newspapers had drawn their facts, and in many cases, even the form of statement. I have endeavored to examine all the published matter pertaining to Mr. Mann's Ohio work, and to this end made use of the libraries of the citizens of Yellow Springs, of Christian ministers in Ohio, and of libraries, public and private, in Springfield, Xenia, Dayton and Columbus. In the Library of the United States Bureau of Education I examined the leading educational journals of the years from 1852 to 1860. In the Library of Congress were found books and papers not accessible elsewhere. In a residence of nearly two years in New York City I have availed myself of whatever could be found in its libraries. This, as to what may be called old material.

So far as their being accessible to the general public is

concerned, articles in the local religious papers of that period, and books of small circulation, long out of print, as well as pamphlets of only local circulation, may be considered new for the purpose of this study. Among these may be named, *History of the Rise, Difficulties and Suspension of Antioch College*; a *Rejoinder to the History of the Rise, Difficulties and Suspension of Antioch College*; *Twelve Sermons at Antioch College*; the various religious papers of the Christian Connection from 1850 to 1860 on file at the office of the Christian Publishing Company, Dayton, O.; the lives of the various Christian ministers interested in Antioch in Mr. Mann's time; besides local papers, programs of meetings and numerous pamphlets which I have examined. Mr. B. Pickman Mann, of Washington, D. C., very kindly placed at my disposal the material which he had been accumulating for several years concerning his father's work and life.

Along with the examination of the material referred to above, a persistent effort was made to reach material not heretofore printed. This was to a good degree successful, and I have been able to confirm every reference used in this study bearing upon Mr. Mann's Ohio work. I was permitted to examine a number of letters written by Mr. Mann himself. At the treasurer's office in the college, I made a careful study of a number of old manuscripts. These included letters written by students and patrons of the college, and letters and account-books of agents for the college, as well as reports from committees which had in process of examination the Treasurer's books.

Circular letters were sent out to students, teachers and others associated with Mr. Mann. In many cases this resulted in a correspondence of great value in this work. As the study advanced unexpected avenues of information opened to me. Some of these furnished a general impression of the man and his work rather than any tangible state-

ment, but whatever promised to yield an interpretation, a thought, or a conclusion was followed to its source. Interviews with those who knew Mr. Mann at Antioch served to test every controverted statement herein made.

In examining the material already referred to, I was soon able to settle upon a general impression of the nature, scope and value of Mr. Mann's work. These conclusions, with the reasons for them, I have attempted to set forth in this dissertation. The Introduction presents the sources, plan and results of this study. Chapter I. considers the qualifications, natural and acquired, which Mr. Mann brought to his Ohio work. Chapter II. presents the situation in Ohio, including a statement of the faith of the Christians and the conditions of western society. Chapter III. states the ideal which Mr. Mann wished to realize; Chapter IV., the agencies at hand for the purpose; Chapter V., the effort to realize the ideal, and Chapter VI., the results of this effort. In the Appendix will be found the faculty, the curriculum and general announcement of Antioch College, questions from the circular letter with answers thereto, resolutions of students, and such other material as could not readily be placed in footnotes.

This, as to the plan of the study. As to the treatment, I have tried to deal frankly and directly with the material and to find all the lessons there taught and no others. Whatever value this study may have, will be chiefly to students of education, hence when two references covered the same point, I have chosen to give that which is more easily accessible to the student; *e. g.*, when a reference covering some point was to be found in the *Life*, and in a file of some local paper, I have referred to the *Life*.

I believe that a work of this character ought to serve both the end and uses of truth, and if this study should prove to be useful and interesting as well as trustworthy, I can see no reason why these qualities should be counted against it.

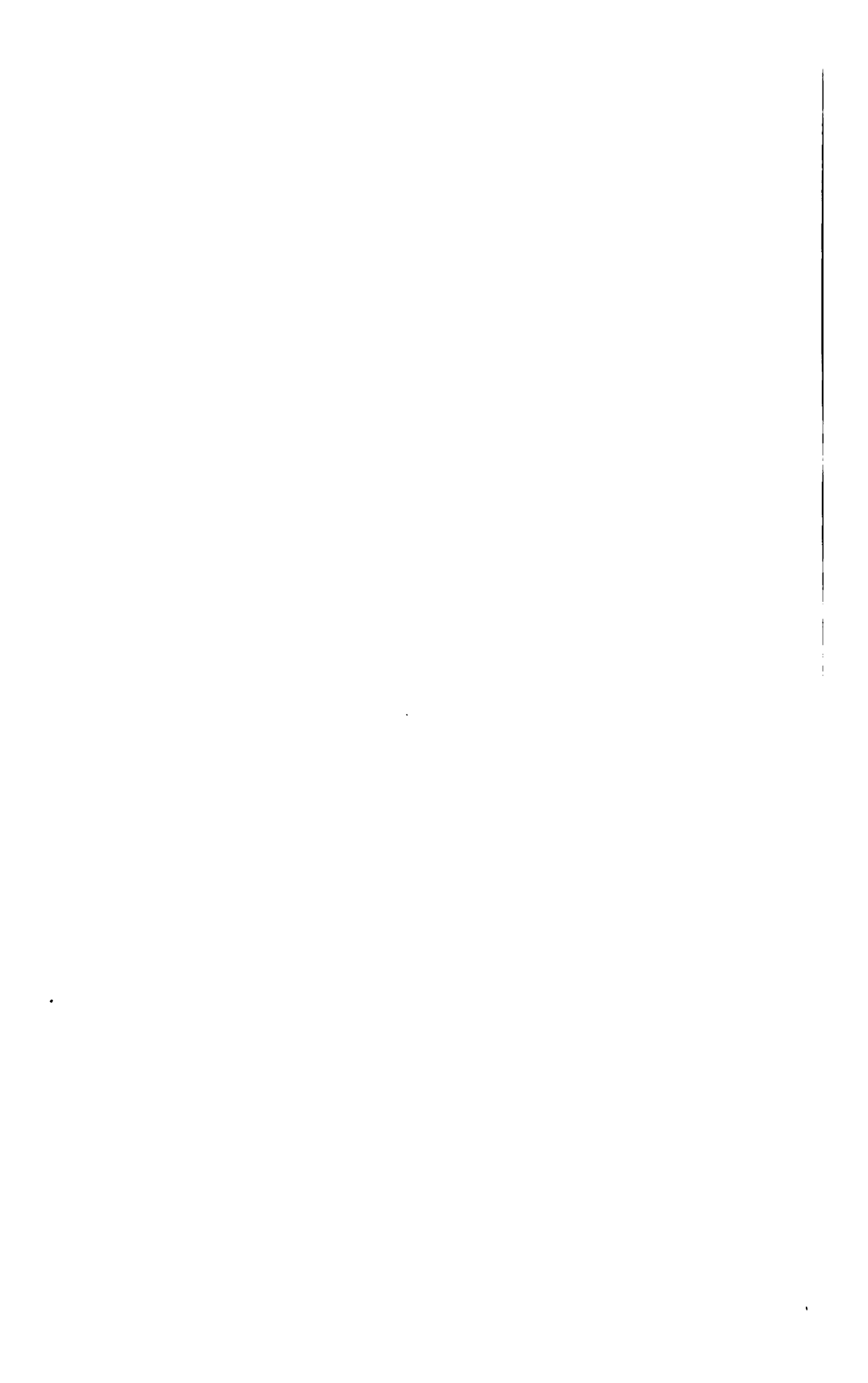
As the results of my work, I find that Mr. Mann attempted to carry out on a higher plane and in a more mature way, the same ideal which he had held before himself for the public school, and indeed, it seems to me that his ideal bears a striking resemblance to the public school ideals of to-day. With such modifications as were necessary, he attempted to apply this ideal in college administration. It was an ideal recognized and dealt with in several aspects. The larger features were co-education and non-sectarianism, mutual helpfulness or service, a sense of personal obligation to the life of the college and the larger life of the state. The spirit of caste he definitely and clearly opposed as a feature which would be hurtful to the two-fold object of Antioch—"Glory to God and service to man."

Of these ideals Mr. Mann interpreted non-sectarianism, and established, in actual practice, co-education. He made much of moral instruction, but more of the establishment of habits of physical and moral action. He emphasized the spirit of social service till the obligation to the community as a whole, and to the members of it as individuals, became a recognized characteristic of all who yielded themselves to his teachings. With him, "the character most efficient for good" was emphatically the end of college education.

But his highest gift to educational thought was the Antioch Spirit. This is an attitude of mind and heart. It means plain living and high thinking, the spirit of self-conquest, and such simplicity and directness of character as leads one to fundamental conditions, inspiring him "to find the law of things and to master facts and their significance;" but it loves knowledge less for its own sake than for the high uses to which it may be applied. It seeks to recognize and welcome truth in every form and at any cost. From the fundamental belief that all men are children of God, it develops a spirit of love for one's fellowmen which finds expression in

service of intrinsic worth. It has large charity and a faith which believes that the divine in man will triumph. It has such a spirit, in short, as tends to establish those habits of thought and action which would make Channing's Symphony a reality in individual experience.¹

¹ To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony.—WILLIAM HENRY CHANNING.



HORACE MANN IN OHIO

CHAPTER I

HORACE MANN—HIS PREPARATION

As a boy, Horace Mann was the support and comfort of a widowed mother for whom he felt the deepest affection.¹ The family was poor and Mr. Mann earned his books by braiding straw, and studied them in moments left from exhausting toil. Stirred by the words and inspiration of Mr. Barrett, a teacher in the district school, he mastered the Latin Grammar in six months and became a short-cut student to Brown University, entering the sophomore class.² He graduated with honor, choosing as the theme of his oration "The Progressive Character of the Human Race." This was a topic on which he never tired of speaking and an end for which he never ceased to labor. He at once registered as a law student with Hon. J. J. Fiske, of Wrentham, Mass., but was soon called to teach Latin and Greek in his *Alma Mater*, where he spent three years, rendering excellent

¹ Principle, duty, gratitude, affection, have bound me so closely to that parent whom Heaven has spared me, that she seems to me rather a portion of my own existence than a separate and independent being. (*Life of Horace Mann*, Letter, p. 23.)

² a. He prepared himself in six months from the time he began to study his Latin Grammar, and entered the sophomore class of Brown University in September, 1816. (*Life of Horace Mann*, p. 21.)

b. WINSHIP, *Horace Mann*, p. 4.

service, and giving special attention to vivid translations and to the study of English as related to the dead languages.¹

After completing his law studies he was admitted to the bar, and there faithfully followed the principle of taking only those cases which he himself believed to be right, and the records show that he won four-fifths of the cases which he undertook.²

While at Brown University he was a welcome guest at the home of Dr. Messer, the president, and after he had become established in his work as a lawyer, he returned to Providence to claim in marriage Miss Messer, the ideal of his college days. She was a delicate and fragile girl with a marked predominance of the spiritual in her nature. All the loving care which she required Mr. Mann gladly gave, and when her life went out some two years later, the sun was blotted from his heaven. The impress of this experience was never taken from his life, and even in his gayest hours,

¹ He now devoted himself most assiduously to Latin and Greek, and the instructions given to his class were characterized by two peculiarities, whose value all will admit, though so few have realized. In addition to rendering the sense of the author and a knowledge of syntactical rules, he always demanded a translation in the most elegant, choice and euphonious language. He taught his Latin classes to look through the whole list of synonyms given in the Latin-English dictionary, and to select from among them all, the one which would convey the author's idea in the most expressive, graphic and elegant manner; rendering military terms by military terms, nautical by nautical, the language of rulers in language of majesty and command, of suppliants in words of entreaty, and so forth. This method improves diction surprisingly. The student can almost feel his organ of language grow under its training; at any rate, he can see from month to month that it has grown. The other particular referred to, consists in elucidating the text by geographical, biographical and historical references; thus opening the mind of the student to a vast fund of collateral knowledge, and making use of the great mental law, that it is easier to remember two or even ten associated ideas than either of them alone.—BARNARD, *Memoirs of Teachers and Educators*, New York, p. 369.

² Livingston's Law Journal, quoted in BARNARD'S *Memoirs of Teachers and Educators*.

he was but slightly removed from the shadow of this early sorrow.¹

Horace Mann was sent from Dedham to the Massachusetts Legislature, where he served six successive years. He then removed to Boston and was sent to the Senate, in which he served four years, the last two as president of that body. The educational spirit was strong in the state of Massachusetts, and the schools were good for that time. There was a feeling everywhere that education was the need of the commonwealth; and Horace Mann's great work was in arousing interest in the public school, in establishing a high ideal for it, and in removing the stamp of inferiority which had been placed upon it as a charity school.²

James G. Carter had thought, planned, toiled. W. E. Channing, Theodore Parker, Samuel J. May, Edward Everett, Gov. Briggs, Josiah Quincy, and Robert Rantoul, Jr., had each served the cause as best he might. Edmund Dwight organized a State Board of Education. To the secretaryship of this Board, Horace Mann, president of the Massachusetts Senate, was called.

There had been a growing love for those demands which meant service to his kind, and in this new position he saw such an opportunity to shape the future for thousands as comes only to the mind that discerns and the will that commands.

Here he served for eleven years with a devotion which

¹ She died in a sudden access of delirium, while he was watching by her side. The terrors of that dreadful night, spent with the dead, where he was found nearly insensible in the morning, revisited him with fearful power for many years at each recurring anniversary, and were never wholly dispelled.—*Life of Horace Mann*, p. 37. Hereafter reference to this book will be given as *Life*.

² We make a mistake if we think there was, in the early days, a general idea of universal education at the public expense. Although Massachusetts had had schools for nearly two centuries, the free school had been, to a great degree, a charity school the country over. (*Educational Review*, June, 1896, p. 66.)

knew no limits but those of physical endurance, and with such generosity as to private means and friendships as has had but few parallels in public service.¹

In these years he aroused and carried on an educational revival which stirred the citizens of Massachusetts on the subject of education as nothing else has ever done.² As a result of his effort, the best system of common schools that the New World had to that date known, was established there, and Massachusetts became the mother of the common school system of the United States.³

While serving as Secretary of the Board of Education, Mr. Mann was married to Miss Mary Peabody, sister to Miss Elizabeth Peabody, the great kindergartner, and to Miss Sophia Peabody, the wife of Hawthorne.⁴ This proved to

¹ BARNARD, *American Journal of Education* (1858), vol. V., p. 637.

² a W. E. Channing, Theodore Parker, Samuel J. May, Edward Everett, Governor Briggs, Josiah Quincy, Robert Rantoul, Jr., Edmund Dwight, James G. Carter, Cyrus Pierce, were ready to do and say all in their power for the good of the public schools. What a surprise it would be to-day to have the mayor of Boston give the secretary of the Board of Education a check for \$1,500 from his own funds to be used in any way he saw fit for the advancement of public school education, as his grandfather, Josiah Quincy, mayor of Boston, did fifty-five years ago! What a sensation would be created in the Legislature were it announced that some individual had made a donation of \$10,000 for the professional training of teachers, as was done less than sixty years ago by Edmund Dwight. Jonathan Phillips, a private citizen, of whom nothing else seems to be known, sent Mr. Mann his check for \$500 to use as he thought best in the cause of public education. These conditions need to be understood in order that we may appreciate the circumstances that led the president of the Massachusetts Senate to become the secretary of the Board of Education. (WINSHIP, *Horace Mann*, p. 22.)

^b If I may be allowed to put in a single phrase my estimate of the characteristics that made Mr. Mann an educational leader, I would say, "It was his power to make and command a crisis." (WINSHIP, *Horace Mann*, p. 3.)

³ *Kindergarten Magazine*, May, 1896, p. 626.

⁴ The larger part of the property of the elder Clark was swept away by fire, and Mrs. Clark took boarders. Among these were Jared Sparks, the historian, Miss Elizabeth Peabody, afterward the great kindergartner, Miss Mary Peabody, afterward Mrs. Mann, and Miss Sophia Peabody, afterward Mrs. Nathaniel Hawthorne. Horace Mann was also a boarder, as was Mr. Edward S. Rand. JAMES FREEMAN CLARKE, *Autobiography*, p. 10 (Condensed).

be a very happy marriage, and was a source of strength to him throughout his life.

When John Quincy Adams fell in the House of Representatives, the citizens of Massachusetts cast about for some one worthy to be his successor, and Horace Mann was chosen. He entered Congress with the same devotion to human rights, the same broad spirit of philanthropy and the same self-surrender to the cause that he was serving that had characterized him in all other positions of life. The slavery conflict, which had been raging for two decades, was waxing fiercer and fiercer, and Mr. Mann took his place among those who were on the side of human freedom. In his longing for the Presidency, the great Webster forgot himself and became an apologist for slavery. The strong spirit of Mr. Mann would bear no such course in the one who had been his admiration, and in large measure his guide, and he most bitterly denounced the course of Mr. Webster.

Owing to the death of Taylor and the advancement of Fillmore, Mr. Webster became Secretary of State. He brought to bear against Mr. Mann all the patronage of the State and National Governments that he could summon, but the redoubtable champion of the despised slave could not be subdued. Mr. Webster was able to prevent his re-nomination by the Whigs as a member of Congress, but Mr. Mann stood as an independent candidate and was triumphantly elected. He regarded his election less as a personal triumph than as a triumph of principle.

At last Mr. Mann was nominated by the Free Soil party for Governor of Massachusetts, and on the same day was tendered the Presidency of Antioch College. He made the fight for Governor, receiving 30,000 votes, while the Locofoco candidate received 20,000 votes, and the Whig, something less than 50,000.²

² Mr. Mann received 30,000 votes as Abolition candidate for Governor of

At first Mr. Mann did not seriously consider the Presidency of Antioch College; but the way to political activity being closed, his old devotion to education had time to assert itself, and he decided to go to the West, to give Antioch College the result of his experience, the prestige of his name and the incorporation of his ideals, fondly believing that after the institution was thoroughly organized, he would retire from the place, leaving it with sufficient momentum to work out the ideals which he had conceived and announced.¹ Such was his preparation.

Massachusetts; the Whig candidate less than 50,000, and the Locofoco less than 20,000. (Abstract of article quoted in Xenia (O.) *Torchlight*, Nov. 17, 1852.)

¹ I do not expect, even in the contingency of my appointment, to remain connected with the institution for many years. My health and age denote this. How delightful the idea of leaving it in the hands of such a man as yourself!—able to work, and willing to work, and qualified to work in the best spirit and of course with the best results. (Letter to Rev. A. Craig, *Life*, p. 382.)

CHAPTER II

THE SITUATION IN OHIO

AT this time, Mr. Mann was fifty-seven years of age; he was known and honored on two continents; devoted to his State, loved and respected by his friends, and withal, a man of strong will, large views, and high purposes. His life in Congress had led his thought in the line of politics, and he was deeply interested in the struggle against slavery. But after a time he turned his attention again to the subject of education.

The place was the great West. By many it was looked upon as the land of promise. It was to be the home of wealth, culture and power. With the wonderful resources of soil, climate and men, this was to be the seat of empire,¹ and from the Mississippi Valley should issue those mandates which were to rule the nation; and with the high hope of untried youth, thousands of his countrymen believed that this nation was soon to rule the world.

¹ When Kossuth was hesitating to go beyond the mountains, I said to him, "You will not see America unless you go West, to Ohio especially; the hope of the human race, so far as it depends upon America, rests on the people west of the Alleghenies and north of the Ohio River; removed from the dangers of the seaboard and corrupting influence of maritime cities, they are fresh as nature, and are animated by true love of liberty."

The illustrious exile accepted the statement, and declared it to be true when he returned.

"The elements of society in process of founding and formation in Ohio are the best in the world, and I rejoice when great educational institutions grow up, there especially, to give to those far reaching activities an increasing vigor and highest motive to the best life." (Letter of Mr. Mills, quoting letter from B. Rush Plumbly of Philadelphia, Pa., Xenia (O.) *Torchlight*, August 24, 1853.)

To this new West Horace Mann would go to spread the common school idea. He would teach the people to recognize the dignity of man, and the high place in the scale of creation to be held by one who was a man with all that the word implies.¹ He was admitted to be a man with large views, and as he entered upon his work, it seemed to him that this was the opportunity of his life, and that he would stamp upon the people ideas and principles which should be valuable, even dominant, for all time.²

Some sixty years before, in New England, in New York, in North Carolina, in Kentucky, and in Ohio, there had sprung up societies of men with a new trend of religious thinking and a new devotion in their religious life.³ This movement was a part of the great revival which swept over the

¹ I have now, my friends, sketched the great necessities of a race like ours, in a world like ours: A body, grown from its elemental beginnings, in health; compact with strength and vital with activity in every part; impassive to heat and cold, and victorious over the vicissitudes of seasons and zones; not crippled by disease nor stricken down by early death; not shrinking from the bravest effort, but panting like the fleetest runner less for the prize than for the joy of the race; and rejuvenant amid the frosts of age. A mind as strong for the immortal as is the body for the mortal life; alike enlightened by the wisdom and beacons by the errors of the past; through intelligence of the laws of nature guiding her elemental forces, as it directs the limbs of its own body through the nerves of motion, thus making alliance with the exhaustless forces of nature for its own strength, and clothing itself with her endless charms for its beauty, and wherever it goes carrying a sun in its hand with which to explore the realms of nature, presiding like a divinity over the whole, banishing sorrow and pain, gathering in earthly joys and immortal hopes, and transfigured and rapt by the sovereign and sublime aspiration to know and to do the will of God.—*Life and Works*, Vol. V., p. 395.

² And a youthful community or state is like a child. Its bones are yet in the gristle, and can be shaped into symmetry and form and nobleness of stature. Its heart overflows with generosity and hope, and its habits of thought have not yet been hardened into insoluble dogmatism. This youthful Western world is a gigantic youth, and therefore its education must be such as befits a giant. It is born to such power as no heir to an earthly throne ever inherited, and it must be trained to make that power a blessing and not a curse to mankind.—*Life and Works*, Vol. V., p. 314.

³ SUMMERBELL, *History of the Christians*, pp. 514-521.

country in 1740.¹ They called themselves only by the name of Christians.² They worshiped one God and Jesus Christ, His Son. They believed in the right of Private Interpretation of the Scriptures, in the New Birth and in Christian Character as the only test of Christian Fellowship. Some of them had come from Calvinistic Churches, but for the most part they believed in the free agency of man. Living in the new West, rejoicing in the freedom of a new religion, they were tireless in their efforts to plant what they believed to be the true church of God. Their hopes now seem to have been high beyond measure, and their plans sanguine and even visionary. They talked much of the brotherhood of man, and had a feeling of human advancement not unlike that prevalent in Western Europe in the Period of Enlightenment.

Among these Christians there were men of remarkable power, leaders and prophets, with plans far-reaching, and with high and noble purposes. Their ministers traveled in great circuits, going where they would to organize churches and "strengthen the brethren."⁴ Many of the ministers had but little education; and there was a strong prejudice among them against substituting for the Spirit of God the learning of man. From 1847 to 1850, however, a strong educational revival had spread through the connection, and in the convention of 1850, held at Marion, New York, they declared themselves for a high-grade College which was to be located, as they then thought, on the highway of travel

¹ CARTRIGHT, *Autobiography*, pp. 30, 31, 32.

² And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch. (Acts xi. 26.)

³ RUSSELL, *German Higher Schools*, p. 62.

⁴ Biographies of D. Purviance, Abner Jones, B. W. Stone and others, show that such was the custom among the early Christian ministers.

from Albany to Buffalo.¹ The canvass went rapidly forward. The convention had already voted that "healthfulness, accessibility by travel, cheapness of living, and the amount offered by the citizens of the place to secure the location of our College," should all be considered. Members of the conference from Ohio were so enthusiastic, that there seemed to be some probability that it might be the fortunate State; and when the result of the canvass was made known, it was found that Yellow Springs offered more advantages than any other point, and those who were first called Christians at Antioch, decided to establish their college at this place.²

It was to be an institution that should be non-sectarian and co-educational. These two principles had the hearty sympathy of Mr. Mann, and perhaps did more than anything else to enlist him in the enterprise.³ It should be

¹ FREESE, *Christian Church History*, p. 137 *et seq.*

² The meeting of the sub-committee at Enon, Ohio, on the 21st of January, was perhaps, one of the most important that has been held, because then and there were definitely fixed the precise location of the College, together with many other matters of detail equally important. The interest which was felt in Ohio as to its precise location, raised, in a great measure, by the zeal, indefatigable labors and eloquence of the College Agent—was almost unparalleled; and when the day came for setting the precise location, many eloquent tongues spoke forth the advantages of their respective places. After listening to the advantages and offers of each location, as represented by their delegates, the Committee finally decided by a unanimous vote, to locate the College at Yellow Springs, Greene County, Ohio, that place having many natural advantages, besides offering for the location \$30,000 in cash, and twenty acres of land.—FREESE, *Christian Church History*, pp. 164-5.

³ a. The two great ideas which win me to your plan are: First, that of redressing the long inflicted wrongs of woman by giving her equal advantages of education—I do not say in all respects an identical education, but equal advantages of education—with men; and Second, the idea of maintaining a non-sectarian college.—Letter to Rev. E. Fay, *Life*, p. 366.

b. Resolved that this College shall afford equal privileges to students of both sexes. Ninth resolution of the committee at Marion, New York, appointed to report a plan for the contemplated College.—FREESE, *Christian Church History*, p. 161.

noted that these two principles were distinctly set forth by the founders of the College, and that they depended on Mr. Mann for embodiment only.

The community in which Antioch was founded was hardly one in which a non-sectarian college might be expected to flourish. The people of that part of Ohio were ardent disciples of John Calvin.¹ The Christians and Mr. Mann did not accept Calvinism, and were, for the most part, antagonistic to its doctrines. It must be remembered that the decade from 1850 to 1860 was a time of great theological activity in the Ohio Valley. Discussion on religious topics literally raged there, and many men throughout that region seemed to be more concerned about ideas on the Trinity, the Nature of Sin, the Location of Heaven, the Proper Mode of Baptism, and the Offices of the Holy Spirit, and the Personality of the Devil, than "to do judgment, to love mercy, and to walk humbly with their God."

It was no uncommon thing for several hundreds, or even a few thousand people to come together at a convenient point to hear a debate or discussion of some theological question. Wagons and camping outfits were brought into requisition, and these people stayed for a period ranging from three to eight days, giving often as much as six hours a day to religious discussions. With such a condition of affairs it is not to be wondered that differences in religious opinion and denominational interests proved to be matters of the greatest concern.

Already the western life had developed a type of character known and respected far and wide.² Its people were marked

¹ This great West has been conquered, religiously speaking, from Black Hawk to John Calvin. So far as religious dogmas are concerned, I would rather it would be Black Hawk's again.—Letter to Mr. May, *Life*, p. 514.

² Letter under date of November 8th, 1853, to William H. Channing from Lexington, Ky.: "The Prescriptive manners of the clerical body are abolished

by the spirit of enterprise and improvement, and by an energy that never failed. They had a fervent love of country, which ever invited to sacrifice; an individualism which could ill bear restraint; a robust democracy which would not tolerate monopoly; and strong social feelings which have done much to bring the spirit of brotherhood to the closing years of this nineteenth century. With great faith in God, and large hopes for man, they made great achievements, though with the immaturity of youth, they habitually planned beyond their power to execute.

To this new West, the prospective seat of empire, the center of theological discussion, the place of great hopes, of untried powers, of good intentions and comparatively small accomplishments, Horace Mann decided to go; there he would lead the Christians in founding Antioch, the star of promise for the great Ohio Valley.¹

in the West, and they are influential only in proportion to active ability. A free conversational elocution, and an easy rhetoric, crowded with figures and illustrations, and avoiding all cant phrases and solemn phraseology, is the characteristic of every popular preacher. And I have listened since I have been out here to such preaching as in every way surpasses eastern oratory.

"Every day I become more interested in the character of this great western people. Its simplicity charms me, its openness commands my sympathy; its free unfettered activity calls for my admiration."—JAMES FREEMAN CLARKE, *Autobiography*, p. 103.

¹ See Note 2, p. 20.

CHAPTER III

HORACE MANN'S IDEAL

THE key-note was sounded at Antioch in Mr. Mann's dedicatory address, "Honor to God and service to man."¹ And the highest honor to God was to be found in the greatest service to man. The institution was to be a means to an end, and never with him the supreme thing.² His statement of what should constitute a complete education, includes the culture of body, mind, heart and soul.³ With the body trained to answer every call to service, the mind alert to every lesson which God and Nature would teach, the spirit rising to the God above it, and the heart, pure and strong, turning to mankind around it; with a will like tempered steel, man should make his way through the world, a king

¹ Let us dedicate it to the two great objects—the honor of God and the service of man; and while we consecrate this material structure to duty and to humanity, let us renewedly consecrate our own hearts to the worship of our Father in heaven and to the welfare of our brethren upon earth.—Inaugural Address, *Life and Works*, Vol. V., p. 319.

² a. The best part of my life, and the maximum of whatever humble ability I ever possessed, have been devoted to the culture and well being of youth. But no day of that life was ever passed nor any effort of that ability ever made, without leaving upon my mind a deeper and more vivid conviction of the importance and solemnity of that work of works—the development and training of a human soul.—*Life and Works*, Vol. V., p. 313.

³ b. It may be declared almost in the words of Pres. Hyde, of Bowdoin, concerning the small college (*Educational Review*, II, 320-21) that it was the aim at Antioch to combine sound scholarship with solid character; to make men intellectually and spiritually free; and to unite in them the pursuit of truth with reverence for duty.

³ Note 1, p. 20.

and a conqueror, bringing life and peace and blessing with his step. An institution that would develop such a man, was the one he sought to establish. It should be non-sectarian; men and women were to look up to God as their father, realizing that life means service, not temple and sacrifice; and that every mind has not only the right, but the duty, of knowing God for itself.¹

It should be co-educational. Men had been educated, but women have also the right to education, and Antioch would bid them welcome because of their need and because of the help they would render in the education of men and in the elevation of society.² The country as a whole has not yet come to believe in co-education, and at that time, indeed, bitterly opposed the principle.³ But Mr. Mann was not to be moved.

It was also a principle of this new institution that a diploma of graduation should be a testimonial of good moral char-

¹ I have always had the deepest aversion to sectarianism and to all systems of proselytism among Christian sects. I would enlighten the human mind with all true knowledge and with science; I would repress the growth of all propensities and desires; and in doing this work I would take the gospel of Jesus Christ as my text book, and the life of Jesus Christ as my example. In this way I should endeavor to train up children in the way they should go.—Letter to Mr. Fay, *Life*, p. 366.

² In this regenerative enterprise we enlist a new auxiliary—one which history has never recognized as man's moral or spiritual helpmate in the reformation of the world—we summon woman to this holy work of redeeming from human ills. Military and naval men speak of this or that "arm of national defence." With women at our side we can speak of the heart, not less than the head, as a source of human improvement; of inspiring youth with purer sentiments, as well as instructing them in human lore; and infusing a subtler and diviner essence into all elements that go to make up the body politic, or the mystic body of Christ.—Inaugural address, *Life and Works*, Vol. V., p. 389.

³ a. *Proceedings of the National Educational Association*, 1890, p. 338.

b. *Report of the Commissioner of Education*, 1891-92, Vol. II., p. 783 *et seq.*

c. *Report of the Commissioner of Education*, 1894-95, Vol. I., p. 1115-1118.

d. *Report of the Commissioner of Education*, 1895-96, Vol. II., p. 1350.

acter, and the fact that Antioch had set her seal of approval upon the intellectual life of any student was also proof that she had set her seal upon his moral life.¹ To this end the college knew no fraternities, except the principle of brotherhood which prevailed throughout the institution.* It knew no doctrine of emulation; it knew no prizes; it knew no contest, save the contest of every student to surpass his best self.³

Mr. Mann set his face like flint against the so-called "Code of Honor," by which one student was to look with favor upon the misdoings of another. Those who had given some attention to his teachings on this subject have frequently failed to understand their scope, and have regarded him as in favor of the spy system, which he thoroughly detested.⁴

¹ A diploma is a letter of credit addressed, not to any individual, but to the world. It purports to say, and it does, virtually, if not expressly, say that its bearer has enjoyed superior advantages, and therefore that he is qualified to perform duties and to fill places of honor and trust, in some good degree proportionate to the advantages he has enjoyed. Hence it is plainly a certificate of educational pre-eminence. It seems to me equally clear that it also imports good moral conduct and high moral character. Any interpretation which would allow a college Faculty to give this letter of credit to one profligate member in a class of fifty, would allow them to give it to fifty profligate members—that is, to a whole class of profligates. If by universal consent a diploma is *prima facie* evidence of the bearer's superior attainments—liable of course to be rebutted by self displays of ignorance—then there is still stronger reason why it should be presumptive evidence of good habits, of sobriety and exemplariness of life. . . . A college had a thousand times better endorse a score of dunces as learned than one villain as trustworthy.—*Life and Works*, Vol. V., 458-9.

² a. Mr. Mann regarded secret societies in general as an evil.

b. *Free Presbyterian*, Oct., 1856.

³ We have nothing in our institution of the nature of prizes, honors, parts, medals or any apparatus, of artificial system or means which stir up in the bosom of the members of our family the unholy fires of emulation.—Letter to Rev. D. Austin, *Life*, 493-4.

⁴ a. He held that "one is a good citizen and worthy of the gratitude of the community where he dwells, who knowing that an offense is about to be committed, promptly interposes to prevent it," and that "in college he is a good student and

His position on this question was governed by the idea of the relation which should obtain between professors and

true friend of all other students who, by any personal influence which he can exert, or any information he can impart, prevents the commission of offenses that are meditated or helps to redress the wrongs already committed."—*Twelve Sermons, Testimony against Evil, a Duty*, pp. 123-4.

b. No, my young friends, it is wholly a false code of honor which prevents any student or citizen from preventing wrong doing. It is as false as the code of dueling at the South; false as the code for revenge among the Arabs or the North American Indians. It is wholly a false idea of sympathy which would suffer wrong to be done without interference, but would then interfere to ward off the consequence of the wrong. True sympathy by timely interference, would save at once both wrong and consequences. It is the falsest of sympathy that would permit the offense to be committed, then screen the offender, and by such screening encourage him and others to a repetition of the same offense, and thereby to the perpetration of more aggravated ones. I have spoken of the relation of the great world to crime and criminals. Every college is a miniature world. Here are enacted on a small scale the same deeds which in the magnified reproduction of after life make histories immortal. He who will drink ardent spirits here has that which, if not checked will make him the drunken father of a family. He who will play cards here, if not arrested, is likely to keep a gaming house in after life. The student who will tell an untruth, if unrepentant, will, as a man, swear to false invoices, and commit perjury in court. Do you say there is a vast interval between these college offenses and the world's enormities? I reply, there is no greater difference than there is between a youth and a man. The lower class of offenses is as great for a boy or girl as the higher for a man or a woman.—*Twelve Sermons*, pp. 122-3.

c. While you are passing these years of study in college halls you cannot go forth seeking the maimed, the blind or the insane in distant cities or on the mountain tops. While I am here I cannot like Howard visit all the prisons of the world; or, like Oberlin, plunge into the Alpine fastnesses, where the gospel and the schoolmaster were never heard of, and beginning with the spade and mattock, as he did, introduce comfort and purity, and set the people forth on the way to everlasting life. But you can watch over yourselves and over one another; if you see a companion indulging in some vicious habit, you can check him and lead him in the light of your better example, nay, you can spend a week or a month in winning his regard and good will, and then through friendship and affection, find an avenue to his heart, otherwise never opened. And I, in my sphere, if years have given me any advantage over inexperience, I can watch and warn, and counsel, aye, if need be, reprove, though every word draws a drop of life's blood from my heart and thus prepare you for the inevitable trials, the glorious duties of life.—*Twelve Sermons*, p. 312.

students and among the students themselves. He felt that, in truth, every student was his brother's keeper, and that they were banded together in the great work of building character and acquiring knowledge. In friendly and loving counsel one student was to help another to the mastery of himself and to the establishment of high ideals.¹

The members of the faculty were to be personal friends under whose guidance this work was to be carried on, and by whose tender counsel and wise assistance the students should be helped in the way that was right.

From the day that he delivered his oration on "The Progressive Character of the Human Race," the elevation of humanity was always before him. His experience in law and politics led him to the conclusion that youth was the time which offered the best opportunities for the realization of his cherished ideal.²

It is probable that Mr. Mann's ideal was a growing one, though early in his plans for Antioch College we can clearly recognize the sociological ideal, which is only now beginning to receive a moderate degree of attention in the educational world.³

Society may be best improved by lifting the aspirations,

¹ Address to students, *Life*, p. 585 *et seq.*

² I no longer write myself attorney, counsellor, or lawyer. My law books are for sale. My jurisdiction is changed. I have abandoned jurisprudence, and betake myself to the larger sphere of mind and morals. Having found the present generation composed of materials almost unmalleable, I am about transferring my efforts to the next. Men are cast iron, but children are of wax.—*Life*, pp. 82-3.

³a. The ethics of individual life must be traced to its roots in the ethics of the social whole. The family, the property, the common law, the state and the church, are all involved. These and their products taken together, constitute civilization and mark it off from barbarism. Inheritor of a glorious past, each generation is a trustee of posterity. To preserve, protect and transmit, its highest duty. To accomplish this is not the task of the few, but the duty of all.—BUTLER, *Meaning of Education*, p. 121.

b. BUTLER, *Meaning of Education*, p. 86, *et seq.*

enlightening the minds and improving the characters of the individuals who compose it,¹ and for this there is no time like youth.²

If they may be taken and trained, if they may be fashioned for holy living, it will mean much to the finer, higher life of the nation. He well knew that many who were trained to the higher walks of life lived unworthily. This ought not to be.³

He sought to found in the college an ideal society which should fit its members not only to become worthy American citizens, but right children of a community — fathers and brothers in the great family of humanity.

His institution should include the five forms of organic force found in society.⁴ All habits of conduct were to be established by the student in his relation to his fellow students and to the government of the institution. These, in time, would crystallize into customs for the general good.

In the field of Economics, this college should be first concerned about the spiritual values as the basis of all values, then about the care of health, economy of time, and the whole round of social qualities, gifts and graces, including dress and manners. And Science was to be taught to give a mastery of natural forces.

¹ a. Such social reforms must all be effected either (1) by improving the opinions and habits and characters of the individual members of society, or (2) by changing for the better the relations existing between different persons and classes and institutions in society.—JENKS, *Supplement Second Year Book, National Herbart Society*, p. 176.

² b. Whoever excels in conduct or in knowledge, or in a sense for the beautiful or in manners, helps to raise the standard of living, helps to give worth, dignity, charm and refinement to life.—SPALDING, *Education and the Higher Life*, p. 87.

³ Note 2, p. 29.

⁴ SPALDING, *Education and the Higher Life*, pp. 146–8.

⁵ There are five forms of organic force in society: Customs, Economics, Civics Ethics, Religion.—BASCOM, *Social Theory*, p. 10.

In the realm of Civics, this ideal state should provide for the largest individual liberty consistent with the general good. Men might then develop as God meant them to do, without the narrow restrictions set by a society which derives its laws by using false values. At the same time every student was to feel that he was his brother's keeper and in duty bound to render him all the service within his power. The vicious doctrine of emulation should not enter.¹ And as to competition he must strive to surpass his best self. He was to develop himself that he might serve his fellow man. All these would culminate in the highest good to man—the creature, which would result in the highest glory to God—the Creator—this covering the fields of Ethics and Religion.²

Horace Mann's idea was to establish in the student such habits of body, mind, and spirit as to make him a social force which should reflect the best spirit of his age, reaching forward now and then to grasp a richer and higher truth than had yet been gained for humanity. As the fundamental condition for such habits and such character, he believed in a right spirit.³ With those who seemed to have this spirit he had great patience.⁴ A company of young people having the right spirit and in the social and civic atmosphere which he sought to create, would rapidly educate themselves and establish such customs as would constitute a background for the spiritual manifestation of the social factor as an organiz-

¹ Note 3, p. 27.

² a. The five forms may be treated together, as they modify one another and collectively build up society. BASCOM, *Social Theory*, p. 11.

b. Herein we see the higher temper of Sociology. It stands for the synthesis of many forces and for the light of thought which does more than reveal the progress of events. It strives to gather all agencies, each in its own proportion and for its own purpose, into the supremely national and supremely rational result, the welfare of man.—BASCOM, *Social Theory*, p. 165.

³ SPALDING, *Education and the Higher Life*, p. 157.

⁴ Uniform testimony of those who knew Mr. Mann's attitude toward his students.

ing force in college life. A student so directed would seek for himself from the institution in which he was placed, not only health, but habits of life, mastery of self, and the habit of efficient physical and mental action. Thus, his plan involved such a range of knowledge and such training as should cover the economic problems of labor, production, transportation, and exchange, and the higher field of morals.

As to his training for the State, a student should have large personal freedom in accordance with his own natural endowment, choosing his plan of life, studies and companions, and working for the highest good of the institution to which he was directly related, and for the State which soon he should help to sustain and mold. In short, this college was to be an institution in which men would be free to grow—holding only right relations to their fellows, themselves, and their God.¹ But with them in every time of need there should be a personal friend farther along life's pathway, to guide, reprove, cheer or comfort, as the case might require.* Such was the ideal which Mr. Mann placed before himself to be realized at Antioch College.

¹ SPALDING, *Education and the Higher Life*, pp. 120, 123.

² D. C. GILMAN, *Cosmopolitan*, May, 1897, p. 37.

CHAPTER IV

THE AGENCIES AT HIS COMMAND

MR. MANN was a pioneer in education and availed himself of every agency which would contribute to the work he sought to accomplish. Among these, one on which he placed the greatest reliance, was the community life of the college.¹ He sought to have the students realize their obligations, one to another, and their relation to the institution. The inspiration and mutual assistance of young men and women engaged in the same course of study and striving toward a common end, the meetings thrice daily in the college dining-hall, frequent receptions and other social gatherings in which the students met and held pleasant intercourse under the supervision of the college authorities, constituted to his mind one of the most powerful agencies for the formation of strong and virtuous character.² He depended not only upon the kindly interest of one student in another, but the restraint, guidance and warning of the teachers whom he had chosen. They were men and women of sound scholarship and sterling character who had learned the art of teaching.

It is often a matter of vital importance to the student that he should come into sympathetic and loving contact with a cultivated man or woman of large character. After all, young persons, and particularly young men, are inclined to be hero worshipers, and if the ideal set before them can be

¹ *Life and Works*, Vol. V., p. 394-5.

² See Note 2, p. 26.

of the highest type, it is a potent factor in the formation of sound character.¹ Nowhere else is personality so potent as in molding the character of the young. The spirit of the teacher stirs into life powers of which the student had never dreamed, and under the strange inspiration of a master mind he cherishes aspirations and presses forward to achievements which, until he felt the touch of the master, seemed impossible.

Antioch College was designed to be one of the best institutions west of the Alleghany Mountains, and accordingly the curriculum was one of peculiar excellence for that time.² Physiology received full recognition in the regular college course, and obedience to physiological law was made a matter of great importance.³ The study of foreign languages and of mathematics was not neglected, and training in English came in for its share. The course as a whole was rich in sciences, and Mr. Mann emphasized the value of a wide and sympathetic acquaintance with the realm of nature.⁴

¹ Miss Pennell was the best teacher and the finest woman whom I have ever known. The girls all loved her.—Mrs. S. W. Cox, sometime student at Antioch College.

² *a.* Course of Study, see Appendix, p. 58.

b. Without distinctly setting before us Harvard and Brown as examples of imitation, doubtless our more intimate acquaintance with the methods of these two institutions had its marked influence in determining the recommendations which we made to the faculty regarding scholastic requirements, and especially the demands to be made upon those who would win the honors of the institution. Not to institute comparisons in any direction, it may be said without risk of contradiction that from the outset, few of the older colleges did better work and secured better results, making due allowance for the difficulties attendant upon a new undertaking, than the then western but now central college over which Horace Mann was so fortunately called to preside.—PROF. GEORGE L. CAREY, *Horace Mann Centenary*, p. 9.

³ Early in the first year a course of lectures was delivered on Physiology, and the subject received much attention throughout the course.—Interview with Pres. W. A. Bell.

⁴ While in college, Mr. Mann had excelled in scientific studies. He now as a

The daily religious services afforded ample opportunity for inspiring the students with high ideals, stirring their spiritual natures, and helping to furnish them with a sound philosophy of life. Every Sunday Mr. Mann conducted a Bible class, taking up the New Testament by course and carefully treating the topics as they presented themselves, giving the various views when conflicting opinions were held in the religious world.¹ While he was a man of decidedly liberal views, and in open conflict with Calvinism, he did not have that degree of confidence in his own opinions that would justify him in insisting upon their acceptance by others. To his mind, it was the highest privilege of every person carefully and thoughtfully to consider religious questions and decide upon that form of belief which should most nearly conform to the constitution of his own mind.²

Prayer meetings were held in the chapel every week.³ These were led by a member of the faculty and were largely attended by the students. In addition, the students frequently conducted a prayer meeting of their own in one of the rooms of the dormitory.

Another important agency in the education of the young people who attended Antioch College, was the large number of excellent lectures that were delivered in the college from

tutor in the Classics at Brown, had an opportunity to improve himself in classical culture. A comparison of the two convinced him how infinitely inferior in value not only as an attainment, but as a means of mental discipline, is heathen mythology to modern science, the former consisting of the imaginations of man, the latter of the handiwork of God.—Quoted from LIVINGSTON'S *Law Journal*, in BARNARD'S *Memoirs of Teachers and Educators*, p. 369.

¹ I do not believe that in all the West there is such a Sunday-school class as I teach here. We believe the elements of truth are in the Bible, in the Gospels, in the life of Jesus Christ; and we mean to find them.—Letter to D. Austin, *Life*, p. 495.

² Note 1, p. 26.

³ *Rejoinder to the Rise, Difficulties and Suspension of Antioch College*, p. 35.

time to time. Horace Mann's wide acquaintance among the leading men of the time, and the fact that he was the head of what was recognized, particularly in the East, as a great "experiment," brought many prominent men of the country to Antioch.¹ Those who in their travels came to Cincinnati or Cleveland, thought it worth their while to go some miles further to meet Horace Mann and examine the work he was doing. Mr. Mann improved every opportunity to have these men address the student body, and to have the students become acquainted with them. Whenever a prominent man visited the college it was the custom to hold a reception, to which the students and the people of the town were invited; thus they had the opportunity of meeting many of the foremost men of the time and were really in close touch with the best elements in American life.²

But I have omitted the greatest agency of all in the formation of character at Antioch and in the setting of high ideals for the individual student. It was the personality of Mr. Mann.³ Many of the people of the town and surrounding

¹ Dr. Bellows, Father Taylor, Dr. Hosmer, John Phillips, Edward Pierpont, George William Curtis, Bayard Taylor, T. W. Higginson, Chas. Sumner, Rev. Nathaniel Hall, Mr. Artemus Carter, Mr. Hosea, Cassius M. Clay, Thomas Starr King, Horace Spofford, Gov. Chase, Rev. Dr. Gannett. These and many others visited Antioch.

² Letter to Parker, *Life*, p. 463.

³ a. Any one visiting Washington may know him without the trouble of "pointing out." He is the tall, straight, thin gentleman, with the clean face, white hair, gold-rimmed spectacles, black clothes, and firm, quick motions.—BUNGAY, *Crayon Sketches and Offhand Takings*, p. 181.

b. The probable cause of his influence over the students was his strong and commanding personality, which could not but make a strong impression upon young people who had never before been brought into intimate relations with so strong and vigorous a nature dominated by an ethical purpose.—Letter from Prof. George L. Carey.

c. For most students his noble example, his instruction as to what was right, and his high ideal of honor were enough to make little need for discipline. When a student was tricky, false and deceptive in word and action he had no patience

country did not fully understand him. But with very few exceptions his students understood the high purposes which prompted him to undertake the work at Antioch, and rejoiced in the leadership of one so earnest, so devoted and so noble. Many loved him and all feared him; and his influence was so strong, and their regard for his opinion of their conduct was so profound that his praise was the highest reward, and his censure was the keenest penalty.¹

Mr. Mann placed the greatest emphasis upon obedience to nature's laws, and sought to lead his students to such recognition of the reign of law as would make them always observant of it; but so great was the charm of his personality and so strong his influence with them, that their obedience to the laws of nature and to the rules of the institution was due largely to their devotion to the man.²

for him and no punishment was too severe for him.—Letter from Mr. Thomas Charles.

d. His discipline was kindly masterful because he had the genial manner of love for students. His great influence for good over the character of the students naturally came from his personal love for them, and the fatherly interest he felt in shaping their lives.—Letter from Rev. M. J. Miller.

e. On commencement day we heard the parts of twenty-eight graduates, of whom a number were young ladies. All the parts were distinct in high aim and earnest purpose. The soul of Horace Mann could be traced through all. These young men and women contemplated life as a scene of duty, where responsibilities awaited them, great laws were to be obeyed, and grave work was to be done. Not a tone or word approaching to frivolity fell from their lips. The young girls, with modest self-possession, sweet and hopeful as a summer's morning, gave a graceful variety to the aspect of a commencement platform.

Some people fear the consequences of having young men and women educated together in the same college; but these fears are removed by a short observation of the practical working of the system. No one at Antioch observes any bad consequences to arise from this communion of young men and women in study. They look at each other not in a misty light of fanciful attraction, but in the plain and commonplace relation of fellow students, reciting Algebra, Virgil and Horace in common, making common blunders in Greek, and equally perplexed in conic sections."—JAMES FREEMAN CLARKE, *Autobiography*, p. 261.

¹ His genial courtesy, his polish and scholarship and eloquence gave him a great influence over his pupils.—Letter from Mr. Thomas Charles.

² Consensus of opinion in answers to the circular letter.

CHAPTER V

THE EFFORT TO REALIZE THE IDEAL

THE fifth of October, 1853, had come. More than three thousand people, comprising judges, lawyers, ministers of the Gospel, farm laborers, children in arms, and all the wide range of western society, had gathered in the college campus for the dedication of Antioch, the hope of the Christians. At ten o'clock A. M. the Board of Trustees, the members of the college faculty and invited guests, assembled on a platform at the east front of Antioch Hall while an immense concourse of spectators gathered in a semicircle below. There was music and prayer and afterward the Rev. John Phillips, who had obtained subscriptions for large sums, and had been chiefly instrumental in securing the location of Antioch College at Yellow Springs presented to Mr. Mann three elegantly bound Bibles, "in the name of the great God, as the constitution of the world."¹ Mr. Mann made a thoughtful and eloquent address.² At twelve o'clock a procession was formed which moved into the college chapel, and after a hymn by the choir, and prayer by Rev. John Ross, Rev. Isaac N. Walter gave to the president-elect the charter and keys of the institution, and delivered an eloquent address, full of the hope of the Christians that Antioch might prove to be a flourishing institution, standing highest in the state for learning, character and truth. Mr. Mann replied in a speech of some ten minutes in which he recognized the re-

¹ *Life and Works*, Vol. V., p. 309.

² *Life and Works*, Vol. V., p. 309.

sponsibility of his high office, the scope of the work to be done, the fitting location of the college and the great promise which the West held for influencing the country; concluding, he expressed his strong confidence in knowledge and law as the fitting foundation for immortal hope.¹

Then followed the dedicatory and inaugural address. It was a masterly presentation of the great ideals which Antioch was to embody. Illustrations were brought from every field. Special emphasis was placed upon man's need of education and the great work that could be done for him by science. Man was considered as a physical, intellectual, and spiritual being in a self-elected relation to those agencies that are playing upon his life to debase or exalt him. Throughout the address Mr. Mann's supreme reverence for all law as God's law, was evident.

The principles which Antioch was founded to support were explained and emphasized with a largeness of view and clearness of insight possible only to the man who had enjoyed a rich and varied experience. Co-education and non-sectarian principles and that religion which would recognize men as children of a common Father, bound to the principle of service for humanity, Mr. Mann treated as the outcome of sterling individual character.

Dinner was served and many encouraging speeches were made by the friends of Antioch. The tables were then cleared, and candidates for admission to the college to the number of 150 were seated around the very tables where dinner had been served.² For two or three days the work went on and the college was organized as fully as might be, considering the unfinished state of the buildings. Mr. Mann and his co-laborers yielded to no discouragements and would suffer no defeat. Many of the rooms were yet unfinished,

¹ *Life and Works*, Vol. V., p. 318.

² Interview with Judge A. L. McKinney.

in others the plastering was not dry on the walls, there was not a stove to heat the building, and yet in those chill October days the work went on.¹ The students, for the most part, were much more mature than those who usually present themselves for college work. Mr. Mann and his family, as well as the professors of the institution, took their meals in the college dining hall, striving by their influence and example to refine the manners and lend delicacy and grace to the social intercourse of the students. This, with frequent receptions and other gatherings in which the sexes associated under the supervision of teachers and friends, constituted the most fruitful agency for giving to the young people a culture which they would need in after life. Every day the students attended religious services which were held in the chapel. These consisted of a hymn, reading of a few verses of scripture, and an address on some moral or religious topic by a member of the faculty or a visiting minister. One evening in the week the students took part in a prayer-meeting led by a member of the faculty. Prayer-meetings were also held by students in their own rooms in the dormitories. On the Sabbath, all the students in the institution who could conscientiously worship at the churches in the neighborhood were required to attend services.² Mr. Mann or a member of the faculty conducted religious services in the chapel every Sabbath morning. The Christian Association connected with the college held exercises in the evening, and Mr. Mann conducted a Bible class, taking the

¹ Many cold weeks elapsed after the opening of the college on the 5th of October, before the stoves arrived which were to warm either the main college building or the close dormitories (ventilation having been entirely ignored in the structure). — *Life*, p. 408.

² In a class book of that time, I find, along with the post-office and registration of each student the entry of the church which he had elected to attend; and among these several denominations are represented.

chapters of the New Testament by course, and commenting upon the work in a most sympathetic and helpful manner.¹

Mr. Mann's teaching in the college was in the advanced classes, but he found frequent opportunities for influencing the students in his chapel talks and in private interviews, a means upon which he greatly relied for molding character.

This is the story of a single year, and yet no place has been found to tell of the many little adjustments required to meet the conditions of western country life; of the unreasoning and unreasonable complaints of conditions which could not be changed; of the ignorance and sectarianism which made his life bitter, and which, if not opposed, would have narrowed and finally defeated the work to which he had given himself. Worse than all else there was a kind of jealousy born of blindness which led certain of those who shared the administrative duties to impose annoying requirements in the selection of employees for the general work of the

¹ *a.* His method of teaching was wise, being quite free from the dogmatic spirit. For instance, I well remember lessons he gave to a Bible class on Sundays in the chapel. Where the text could easily be interpreted in the traditional way he would give that, and then state opposing views with clearness, and say to us, Reflect and take your choice—whatever seems reasonable and right—cleave to God and truth.—Letter from Rev. M. J. Miller.

b. Antioch College has had from the beginning a faculty of religious and praying men. Mr. Mann told me no longer ago than last week, while speaking on this matter, that there had not been a day since the college commenced that its exercises had not been opened with prayer, and furthermore that every professor and teacher in the institution was a member of the church, and five of them members of our own denomination, including Pres. Mann. One of the professors, Mr. Pennell, is a member of the Baptist Church. Said a man to me referring to his visit to the college, "Sir, it would do you good to spend Sunday at Yellow Springs, and see how they keep the Sabbath and go to the meeting in the college chapel." They have religious services twice on the Sabbath, besides a large and interesting Bible Class, which President Mann teaches himself, and furthermore, good men and of large experience and observation tell me that there is the largest congregation, best order and attention at the religious services of this college of any institution of learning they ever witnessed.—Letter from Rev. E. Edmunds, Xenia (O.), Torchlight [clipping].

college and to choose some teachers who were but ill prepared to present the subjects required of them.

But there is another side to the picture. Many and many a time a student came to thank him for the uplift of soul which gave aspirations he had never known before. They came to speak of the noble teachers whose work was such as they had never felt till then, and to thank him for the light and inspiration which in many instances changed the current of their whole lives.¹ The joys far outweighed the sorrows, and Mr. Mann was full of hope, though disappointed at the sad lack of funds.

On the 5th of October, 1854, the first anniversary of the dedication of the college, Mr. Mann delivered an address at Cincinnati, before the Christian Convention, on "The Demands of the Age on Colleges."² In this he reviewed the work of the year, and spoke of the demands which Antioch sought to meet. By the influence of the teacher upon the student, by the association of the students under supervision, and by every available means they sought to give dignity and grace to the body, cultivation to the manners, breadth to the mind, kindness to the heart, and to bind together human and divine philosophy, so that the students might become large-minded men and women; that they might be adapted to the age and country in which they lived, and fitted for the various duties belonging to an educated American citizen.

With his high ideals for the college he saw that a more thorough preparation of the students was necessary. This led to raising the standard of admission and to a demand for better work from the common schools. It required from the students sound health, and for them better apparatus and bet-

¹ *a. Life and Works*, Vol. V., p. 417.

² Sustained by answers to circular letter and by several interviews.

³ *Life and Works*, Vol. V., p. 403.

ter teaching. And last, but not least, as one of the agencies in the equipment of every student, there must be a sound morality.

Mr. Mann labored earnestly for the elevation and advancement of the common schools, and a great part of his time in the summer was spent in addressing teachers' institutes and in putting high ideals before those who had the preparation of college students.¹

His influence also found its way into schools through the teachers sent out by Antioch, and by his correspondence and conferences with school authorities of Ohio and neighboring states.² He was regularly enrolled among the lecturers of the West, and answered calls for addresses on educational questions.³ His lecture on "Thoughts for a Young Man" was in great demand. He was an active member of the State College Association and served as the leading member of a committee in the College Association for presenting his ideas touching a sound "Code of Honor."⁴ In the State Teachers' Association his committee took strong grounds against profanity and the use of alcoholic liquors and tobacco.⁵ The reputation of Mr. Mann preceded him and when he came to Ohio the people were eager to hear his words. The *Ohio Journal of Education* had published many articles from his pen, and probably no writer on education was better known to its readers.

¹ *Life and Works*, Vol. V., p. 418.

² HINSDALE, *Horace Mann*, p. 256.

³ Early in the fifties Horace Mann came to Ohio as President of Antioch College; and great apostle of education and culture that he was, he spoke in many cities and towns to crowded audiences on the great moral and intellectual questions, not of the hour, but of all time. His most celebrated discourse, "To Young Men," took strong hold on the memory and conduct of numberless hearers and readers.—*Beginnings of Literary Culture in the Ohio Valley*, p. 251.

⁴ *Life*, p. 585.

⁵ *Life*, p. 596.

CHAPTER VI

THE RESULTS OF THE EFFORT

To any one who recognized the high qualifications of Mr. Mann and his remarkable capacity for toil, the tangible results that were left at Antioch were a disappointment.¹ Some momentum was given to the institution which lasted into the administrations of his successors. The college was built on a large plan. The scope and purpose of the work, the spirit of sound scholarship, the favorable attitude toward co-education, a disposition to sustain non-sectarian instruction, to insist upon high moral character and that general attitude of mind which is termed in the universities, "devotion to truth," has prevailed to this day.² But why not the

¹ a. WINSHIP, *Horace Mann*, p. 79-80.

b. No educational institution in America has a more prophetic story than Antioch. Here Horace Mann came in the zenith of his power, and his great heart flamed through a period of six years in the interest of his ideals. Here for the first time in the history of the world was the bold venture undertaken of establishing an institution of higher learning where the discriminations of sect, sex and race were to be of no value. It was an ideal worthy of the greatest prophet of education the United States has ever known. It was an ideal worthy the democracy dreamed of in the Declaration of Independence, in the minds of the Adamses and of Jefferson. Back of him was the tide of prophecy, the rising interest in science, the growing freedom of thought, surely a backing that would seem to be adequate; but in front of him were stumps and malaria, the crudeness of bigotry that still survived under the most promising pretensions, and Horace Mann fell at his post.—DR. JENKIN LLOYD JONES, in *Unity*, June 23, 1898.

² The real Antioch promptly slipped the fetters of the little Ohio town. It took possession in great communities backed by great commonwealths. A non-sectarian, co-educational, co-racial war cry became the bugle notes that gave

full realization of his hopes? There were two great causes which hindered the work of Mr. Mann: lack of funds and denominational distrust.

The institution was founded upon a larger plan than was wise with the funds at the command of the builders. They not only contracted for buildings far more expensive than the money in hand would allow, but far more extensive than the funds pledged would justify. More than any other cause, the small returns for the prodigious effort of Mr. Mann, his faculty, and those who were devoted to Antioch in the early days, must be charged upon the few who dared to build upon promises given, or hopes of promises expected but never made. The institution was practically bankrupt when Mr. Mann entered upon his work as President, though the true condition of the funds was not known until some months later.¹ It is very evident that Mr. Mann was not a financier, and not only so, but that he had given so little attention to the question of funds at Antioch as not to show ordinary business prudence. The whole management of the institution on the financial side in those days is open to severe criticism.²

success to Ann Arbor, Cornell and the long line of state universities, normal schools and high schools that have come to be in the western states since Antioch was born. . . . Whatever becomes of the Yellow Springs Antioch, the Antioch of Horace Mann is one of the greatest educational successes of the century.—DR. JENKIN LLOYD JONES, in *Unity*, June 23, 1898.

¹ *Life*, p. 413.

² Antioch College, Yellow Springs, Ohio, March 13, 1853. Your committee appointed by the Board of Trustees at a meeting held March 7th, 1853, to examine into the financial condition of Antioch College, would most respectfully report as follows:

Met Thursday, March 8th, at which time the books and accounts of the institution were presented to them, and after a partial examination of the books presented, a long and full deliberation was had by your committee. It was determined that two of their number should proceed to the various banks at Springfield, Dayton and elsewhere and try, if possible, to obtain the number of

It was founded upon the scholarship plan, by which the holder of a \$100 scholarship was permitted to keep one student in the college free of tuition perpetually,¹ and it further came to be understood, though it was not a part of the contract that those who had given their notes for these scholarships would never be required to pay the principal so long as the interest was promptly paid.² Some of the notes were not drawn in legal form.³ The prospect of funds in other cases rested upon the simple promise of some well-to-do man to help the college.

Agents were sent throughout the Christian denomination to solicit funds.⁴ With the customary ministerial negligence of that time, no close records were kept, and contributions were not promptly sent to the college.⁵ As the stress became greater more agents were employed, and some of them received rather large commissions, which, with their traveling expenses, materially reduced the funds collected.

notes and their amounts which have been discounted at various times for the benefit of the College; after having obtained all such information, met next morning; the committee reported such information; proceeded to investigate the account of your present treasurer, and after laboring constantly all day and evening on said account, adjourned to Monday morning, March 12th, and after a careful and full deliberation upon our proceedings, the accounts and vouchers, came to the unanimous conclusion that the books of this college have been kept in such a loose and unbusinesslike manner as regards the cash and discounted paper that it was wasting time and incurring expense to proceed any further with the investigation at present, but would recommend that your late and present treasurer should proceed with such examination at their own expense, and if possible report to this Board at some future day the results of such examination.—*Report of committee appointed to examine into the financial condition of Antioch College.*—[In Treasurer's Office.]

¹ *Life*, pp. 368-9.

² Very fully sustained by letters which I have seen in the Treasurer's Office.

³ Founded upon a statement made by a few who gave scholarship notes which at last could not be collected.

⁴ They traveled with a horse and buggy and took subscriptions from twenty-five cents upward. Shown by account books of agents in Treasurer's Office.

⁵ Agents who delayed the funds had to pay interest.

The hope was so high that Antioch would become a great institution, that real estate in the vicinity of Yellow Springs rose to an enormous price. Many of those who came to the Springs began to speculate in real estate. Dreams, wild even for that time, were received with all the credence of reality, and many persons held the idea that Yellow Springs would ultimately extend to the towns of Springfield, nine miles north, and to Xenia, an equal distance south, and for some two years land brought a higher price in Yellow Springs than in either Springfield or Xenia.¹ A great deal of money was used in feverish speculation which otherwise would have contributed to a healthy growth of the town and the institution.

Debts fell due, building and college expenses were pressing and the institution staggered under the weight of impending bankruptcy. For years it had been the custom of the Unitarian denomination to assist the Christians in various church enterprises, particularly in the West,² and they had welcomed many students of the Christian denomination to the Theological Seminary at Meadville.³ It is quite natural then that the Unitarians should be entirely willing to join with the Christians at Antioch. Unitarian friends and Christian devotees brought in money, but all that was brought into the institution seemed to be poured into a bottomless pit.⁴ The scholarship plan proved disastrous and there

¹ Enumeration of the inhabitants of Yellow Springs taken in January, shows the number to be between 900 and 1,000. It is the expectation of those acquainted with college matters that the population will increase to 2,000 within two years. "Real estate in and about Yellow Springs is now held at much higher prices than at either Xenia or Springfield, and there is a great deal of it selling."—Xenia (O.) *Torchlight*, Feb. 15, 1854.

² The Unitarians assisted the Christians in building churches and in supporting their religious work.—REV. B. SEEVER, Christian minister, Springfield, Ohio.

³ FREESE, *Christian Church History*, p. 140.

⁴ "Bottomless pit," a favorite expression in the papers of the denomination for the empty treasury at Antioch.

seemed to be no hope of adjustment except assignment. Steps were taken to that end, and on the 20th day of April, 1859, the institution was sold at Cincinnati, Ohio, by Hon. John Kebler, Master Commissioner, for the sum of \$40,200. It was "knocked off" to the only bidder, Moses Cummings, for Frank A. Palmer, of the Broadway Bank, New York City, a member of the Christian denomination. After a while he agreed to turn it over to a close board consisting of Josiah Quincy, Charles E. Bidler, Eli Fay, Artemus Carter, and Thomas McWinney, thereby surrendering his claim of \$18,000, which thus became his gift to the new college. They prepared articles of incorporation, and in that form duly carried on the institution until the succeeding June, when a full Board of Trustees was appointed under the new charter.¹ The tuition was raised and the general management of the institution was very much the same as before, except that closer attention was given to finances.

A distrust had existed between the Unitarian and Christian denominations almost from the first in the management of Antioch College.² Although the institution was founded upon the broad lines of co-education and non-sectarianism, only a few of the more broad-minded and cultivated members of the Christian denomination realized the full meaning of the term "non-sectarian." With the interpretation which Mr. Mann gave it and which is coming to be so common in our time, by far the greater part had nothing to do. In a certain narrow sense they intended to conduct a non-sec-

¹ MATTHEW GARDINER, *Autobiography*, p. 127. *Christian Inquirer*, May 7, 1859.

² a. *Sketch of the Legal History of Antioch College*, letters of Rev. O. J. Wait, p. 5, *et seq.*

b. The peace between the Unitarian and Christian denominations proved at best an armed neutrality, in which one party was resolved not to shoot if the other did not begin the battle.—DR. JENKIN LLOYD JONES, in *Unity*, June 23, 1898.

tarian college, yet they meant to carry it on for the Christian denomination, and in the spirit of non-sectarianism as they understood it—all to become Christians. Almost from the first Mr. Mann's broad ideas aroused opposition, and it was not long until there were whispered comments and often broadly spoken charges of irreligion and infidelity against the college.¹

The Christians as a denomination were ardent advocates of the New Birth, of protracted meetings, and the general class of religious exercises which was much more in keeping with the ideas of the Baptists and Methodists than with those of the Unitarians. The Unitarians saw that the greatest hope for them to disseminate their ideas throughout the new West, and to break the bonds of sectarianism, was in the Christian denomination. While the Christians were not regarded as orthodox by the ordinary evangelical denominations, their doctrines were considered far less dangerous than those of the Unitarians or Universalists.

Under the new organization of the college the disaffection of certain persons who had not been continued as members of the faculty,² to which was added the fact that they were either directly or nominally members of the Christian church, culminated. Driven by the sectarian spirit of the

¹ What gave this literary institution the name of Antioch we do not know. That place is most memorable because there the early disciples of our Lord were first called Christians; but the college at Yellow Springs does not seem at all anxious to earn the distinction of Christian, whatever else it may be. A clergyman from Ohio informed us recently that from it go forth hundreds whose life and example better tally with what is infidel than what is Christian. It used to be common in these states to have praying in the common schools, but the many teachers sent out by Antioch College do not, according to our authority, deem prayer of any importance; and it is affirmed that thousands of Christians in Ohio desire that it may sink and fail utterly if its influence is to be thus on the side of a chilling infidelity and unbelief.—*Watchman and Reflector*, Boston. [Quoted in Xenia (O.) *Torchlight*.]

² ALLEN, *A History of the Rise, Decline and Suspension of Antioch College*.

time, a strong opposition developed against Mr. Mann and his work at Antioch. This continued with more or less bitterness to the end of his life, and a great deal of his own energy and that of his co-laborers was spent in overcoming this opposition against the college.¹

The ideas for which he stood, however, were deathless. They spread abroad among the people of the Ohio Valley, and showed themselves in various state institutions, normal schools and high schools that were planted in the Central West.²

Altogether apart from Mr. Mann's visible work in the institution, may be found agencies which he set at work, whose influence only eternity can measure. It was a great thing to the new West that a high standard of scholarship should be placed before her sons and daughters, and that a few hundred of them should be sent out into every corner of the State and ultimately to the farthest boundaries of the nation, with a sound scholarship and a love for truth there and then wholly new.

Mr. Mann's reputation for scholarship and zeal gave his opinions greater weight than those of almost any other man in the country. As a result, the most radical educational ideas were received from him with respect; and he carried forward the work of giving a practical embodiment to co-education, non-sectarianism, and the requirements of practical and efficient moral character, as perhaps no other educator could have done. His influence among people and the aspirations which he kindled in thousands of minds

¹ Hence it has come to pass that, between the assaults of sectarian enemies—enemies within and without the "Christian" Church—and the importunate claims of creditors, Mr. Mann has been again involved in unprofitable controversy, and has been compelled to expend energies needed to realize his large educational plans, in saving the college as a literary institution from the wreck of its financial policy.—BARNARD, *Memoirs of Teachers and Educators*, p. 396.

² Note 2, p. 44.

by public addresses and personal contact, did for the people of the Ohio Valley a work, the extent and value of which can never be measured.¹

There is something more of which I ought to speak as the work of Mr. Mann at Antioch. Those who have known him, who have loved his open-minded devotion to truth, who have appreciated his unswerving championship of the right, and have taken to themselves something of the self-conquest for which he stood, call it the Antioch spirit. It is not any of these things I have named above. You might have all these and yet lack the Antioch spirit, but having the Antioch spirit one cannot be without any of them. I offer here the richest

¹ No other college president ever had before him a more susceptible body of students; and no other body of students ever had over them a more honored president, or one with greater power to impress himself. Those six years were years of sacrifice, filled with many petty annoyances and grievous disappointments to Mr. Mann; but at the same time they were years of great victory for the causes for which he was laboring. In those six years he did more for the higher education and for the elevation of women, than any other man in any other place ever did in a quarter of a century. In those six years he demonstrated to the world that men and women can be educated together with mutual advantage to both intellect and morals. In those six years he did more than any other man in a generation to demonstrate that women have equal intellectual capacity with men. In those six years he showed how a college can be Christian in the best sense in which that word can be used, and at the same time not sectarian. In those years he did much to prove that conduct and character rather than opinion are the essential things in life. In those six years he impressed his high ideals upon hundreds and hundreds of young people in such a way as to change the entire character of their after lives. His power to inspire was phenomenal. In those six years, outside college walls, in educational meetings, and on the lecture platform, in Ohio and other western States, by his magical power as a speaker, he stimulated thousands of people to nobler thinking and higher living. In those six years he imbued Antioch College with a spirit that still pervades it; which stimulates to higher aims and nobler purposes every one who is brought within its influence. Those six years were a glorious climax to one of the grandest lives this world has ever known.

Horace Mann shared the fate of all the saints of the past, who lived in advance of their age, and have had the courage of their convictions—he had enemies. He was cannonaded while living, and is canonized being dead.—HON. W. A. BELL, *Proceedings of National Educational Association, 1896, p. 74.*

thought of some of those who knew Mr. Mann best, and of those who have fully entered into the real spirit of Antioch.¹

¹ *a.* The education obtained at Antioch is preëminently one in fundamentals. It gives men a passion to find the law of things. It consists not in the knowing of the facts alone, but also in the mastering of their signification. For this reason Antioch wields an irresistible influence on its students and stamps all earnest sons with its seal of power.

This is what I call the Antioch spirit, which is very often alluded to with very little appreciation. This spirit works in and through the lives of students and educes all fundamental elements of character, such as honesty, morality, courage, self-reliance and self-control. Many of Antioch's alumni pass before my mind and in the characters of nearly all I recognize these abiding qualities. Antioch stands now and has ever stood for the development of the worthy divine inner man.—Wm. M. Dawson, in letter to the author, Feb., 1900.

b. Time indeed, though it works changes of its own upon our impressions, seems with the passing years to weave certain of our memories more close into the texture of the mind. And Antioch's influence, Antioch's associations, have this enduring quality. They are imperishable elements of my life. I never saw his face. He had finished his task, that is the direct work of his hand, and others had entered into his labors, and I suppose judging from what I could learn of his spirit and methods, that the atmosphere of the school had in some degree changed since it had felt the influence of his personal control. I should say—perhaps those who knew the earlier Antioch and its founder would dispute the statement—that its spirit was broader. He had the make-up and the aims of a born educator. But in the strength of his reformatory zeal there was a suggestion of the schoolmaster's (shall I say the moralist's) narrowness, a too confident reliance upon mere rules and direct teaching as compared with the indirect but the deeper and more humanizing influence of a broad mental culture. But the broad mental culture was given and it had its effect, and in Antioch as I knew her along with the passion for work and a generous hospitality to all forms of thought, there was on the whole a surprising geniality and soundness of tone, without much religious phrasing or a too self-conscious morality.

The hard work of a really good education is in itself a moral discipline, and that work had begun to tell. In fact the earnest unpretending life of that little community in my study days seems to me now, at least in comparison with the life of the great world, little less than ideal. But if Antioch had this sense developed, the initiatory impulse had come from Horace Mann. The spirit which pervaded her work and her social relations was in its developed form the spirit which he had originally breathed into her life.—J. K. Hosmer, in letter, 1896.

c. To the real Antiochian, of whatever period, the one who reveres and loves his college and its heritage of spiritual life, the words "Antioch Spirit" touch at once definite and deep feeling, but yet difficult to express in words.

May we not say it is the benediction of an influence, large and vital, coming to

How great it is and how far reaching! Horace Mann has gone, but he has left to Antioch and to his countrymen an inheritance that is priceless and one which probably could not have been so well bequeathed to his people in any other place.

us from the lofty ambition for a great good to humanity and the loving devotion to its cause, felt by the founders of the college and by its distinguished first President—an influence cherished and made effective by the consecrated work of all its true lovers.

To specify a little the qualities of this pervasive spirit, I believe the breath of its life is the faith that every human being is a child of God, and that a reverent listening at the door of its own heart always finds the voice of its Father.

Naturally, an almost apostolic simplicity and directness of character would be, to a large extent, the result of such a faith; naturally, too, a certain gentle and yet invincible daring because of this faith and the teaching that wrong fails because it is wrong, no matter what the temporary appearance, and that right wins simply because it is right.

The Antioch Spirit seeks the graces and forces of truth; and when the walls of the old college shall have crumbled away, that spirit will still constitute the real Antioch, a college which can never perish from the earth.—E. D. L., in letter to the author.

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APPENDIX

I

I. FACULTY OF ANTIOCH COLLEGE

Hon. Horace Mann, LL. D., President and Professor of Political Economy, Intellectual and Moral Philosophy, Constitutional Law and Natural Theology.

Rev. W. H. Doherty, A. M., Professor of Rhetoric, Logic and Belles-Lettres.

Ira W. Allen, A. M., Professor of Mathematics, Astronomy and Civil Engineering.

Rev. Thomas Holmes, A. M., Professor of Greek Language and Literature.

C. S. Pennell, A. M., Professor of Latin Language and Literature.

Miss R. M. Pennell, Professor of Physical Geography, Drawing, Natural History, Civil History and Didactics.

———, Professor of Mineralogy and Geology.

———, Professor of Modern Languages.

Rev. A. L. McKinney, Principal of Preparatory Department.

A preparatory school will be connected with the College which will be under the general supervision and regulation of the President. At this school pupils will be fitted for admission to the freshman class. The instruction will not be confined to the course preparatory to College; but will embrace the branches usually taught in high schools and academies. All pupils of this school, if sufficiently advanced to be benefited by the lectures delivered in the College, will be allowed to attend them.

No person under twelve years of age will be admitted into the preparatory school.

REQUISITES FOR ADMISSION

Candidates for admission to the Freshman Class will be examined in the following studies: English Grammar, Outlines of Ancient and Modern Geography, History, Miss Peabody's Polish-American system of Chronology, Worcester's Elements, Arithmetic, Algebra, Loomis's Elements or its equivalent, Geometry, Loomis's first Five Books or first Four of Davies' Legendre, Latin, Bullion's Grammar, Bullion's Reader, Bullion's Caesar's Commentaries, two books, Bullion's Vergil's Aeneid, first six books, with prosody and scanning, Bullion's Cicero's Orations, four against Cataline and the one for the Poet Archeas, Bullion's Sallust's Cataline's Conspiracy, Bullion's Latin Composition, Bullion's Grammar Bullion's Reader. Greek, Gospel according to John, Greek Composition.

UNDERGRADUATE COURSE, FRESHMAN CLASS

First Term

Algebra: Loomis's.

Latin: Lincoln's Selections from Livy, first three books with Latin Composition.

Greek: Anabasis, first four books with Greek composition.

Elective Studies: Drawing and Designing.

Second Term

English language and elocution.

Geometry continued, Loomis's.

Greek: Homer's Iliad, first five books with Greek composition.

Elective: Jahn's Hebrew Commonwealth, and Sismondi's Decline and Fall of Rome for the first 1000 years after Christ.

Third Term

Trigonometry, Plain and Spherical, Loomis's.

Human Physiology alternating with Latin and Greek.

Latin: Livy continued, 21st book; Horace, Schmitz's & Zumpt's, continued; Odes commenced; Latin Composition continued.

Elective: Botany, Gray's Botanical Text Book.

SOPHOMORE CLASS

First Term

Mensuration, surveying and navigation.

Latin: Horace, Art of Poetry, Satires and Epistles.

Rhetoric and Belles-Lettres.

Elective: Didactics, the theory and art of teaching. Porter and Emerson's School and School Master. Page's Theory and Practice of Teaching.

Second Term

Analytical Geometry, Loomis's.

Latin: De Senectute and Amicitia.

Greek: Longinus on the Sublime.

Elective: Hallam's Middle Ages and Bancroft's United States.

Third Term

Differential and Integral Calculus, or the Acts of the Apostles of the New Testament, at the option of the student.

Latin: Germania and Agricola of Tacitus (Tyler's edition preferred), and one play of Plautus or Terence.

French: Grammar and Translation.

Elective: Didactics or the Theory and Art of Teaching continued.

JUNIOR CLASS

First Term

Physical Geography: Guyot and Mrs. Somerville's.

Chemistry.

Natural Philosophy, Mechanics.

Elective: French continued, with conversation and composition.

Second Term

Civil Engineering.

Chemistry as Applied to Agriculture and the Arts.

German: Pronunciation, Grammar and Translation.

Elective: French continued.

Third Term

Logic and Belles-Lettres.

Zoölogy: Agassiz and Gould's.

Natural Philosophy: Physics.

Elective: German continued with conversation and composition.

SENIOR CLASS

First Term

Political Economy.

Astronomy.

Geology and Mineralogy.

Second Term

Intellectual Philosophy.

Rhetoric, Logic and Belles-Lettres.

Evidences of Christianity.

History of Civilization, Guizot.

Natural Theology.

Third Term

Constitutional Law.

Moral Philosophy.

Rhetoric: Exercises and English composition will be required weekly during the whole course. Lectures during the whole course will be given by professors in their respective departments.

There will be extensive and daily oral instruction. Teaching from text books alone is like administering the same prescription to all the patients in the hospital ward; but oral instruction is mingling the cup of healing for each individual case.

ADMISSION, &C.

For admission to any advanced class the applicant must submit to an examination in the studies of the previous class or classes; excepting in the case of those who choose the elective studies, who may be examined in the previous elective studies instead of those for which the electives were taken.

Applicants able to join any class will be admitted for periods less than a full course.

All students will be required to attend public religious services twice every Sabbath, provided there are churches in this vicinity where they can conscientiously worship.

TERMS, &c.

The first term of the College will open ten weeks after the Wednesday next preceding the fourth of July, and will continue thirteen weeks.

The second term will open one week from the close of the first, and will continue thirteen weeks.

The third term will open two weeks from the close of the second, and will continue thirteen weeks to commencement.

The exercises of commencement will take place on the Wednesday next preceding the fourth of July.

Owing to the unfinished state of the buildings the college will not be opened during the present year (1853), until the first Wednesday in October. On that day the Preparatory School will be opened for the admission of pupils; applicants for admission to the Freshman Class will be examined, and should a sufficient number present themselves and pass the examination in all the studies required for admission to the Sophomore Class, such a class will be also formed, but neither the Junior nor the Senior Class.

This being the first presentation of Antioch College to the notice of the public, a brief statement respecting its location, its origin and its objects may be expected.

Antioch College was incorporated in 1852. It is situated at Yellow Springs, Greene County, Ohio, a spot widely celebrated for the beauty of its scenery, the healthfulness of its climate, and the medical and restorative character of the waters from which it takes its name.

Yellow Springs is on a railroad connecting Cincinnati and Sandusky, midway between Xenia and Springfield, and only nine miles from either. It is 74 miles N. N. E. from Cincinnati, and easily accessible by railroad and steamboat from all the great towns and cities of the western states. The college edifices consist of one main building and two dormitory buildings. The former is in the shape of a cross, 170 feet long and 110 feet wide. This structure is designed for chapel library, lecture room, laboratory, recitation rooms, etc., etc. The dormitory buildings stand back from the main building, one on the north, and the other on the south side. The dimensions are 39 feet by 160 feet, four stories high. All front the east. They are situated in a beautiful enclosure, 20 acres in extent, and are surrounded by a street seventy-five feet in width.

The leading minds under whose auspices and by whose patronage Antioch College was founded, long ago called themselves "Christians," not invidiously, but devoutly, and in honor of the author and finisher of their faith; and they have now selected a name by which to designate their institution at once scriptural and commemorative because "the disciples were called Christians first at Antioch."

In some particulars of its aim and scope this college differs from most of the higher literary institutions of the country. It recognizes the claims of the female sex to equal opportunities of education with the male, and these opportunities it

designs to confer. Its founders believe that labors and expenditures for the higher education of men will tend indirectly to elevate the character of women; but they are certain that all wise efforts for the improved education of women will speed the elevation of the whole human race.

It is designed in this college not only to give marked attention to the study of the laws of human health and life, but to train up the pupils in a systematic observance of them. As one may learn the most beautiful theory of ethics and religion and yet remain in his sins; so one may commit to memory all the laws pertaining to hygiene and longevity and yet bring a life tormented by repulsive diseases to an early and painful death. But both knowledge and observance, both theory and practice of the physiological laws for four, or a half dozen years, can hardly fail to add the abiding strength of reason to the quick instinct of self-preservation in intercepting and resisting the strength of appetite. The best knowledge is no match for bad habits. But true knowledge and virtuous habits will say to the demons of appetite and sensuality, "Get ye behind me."

The college is designed to occupy no ground of opposition or envious rivalry toward any of the literary institutions of the country. It abjures all emulation save that which provokes to good works. It will rejoice to co-operate with others in imparting that kind of knowledge which shall be known for its cubical rather than for its superficial contents. Not any branch of the industry of this great country, nor any one of its numerous administrations can ever be creditably and prosperously carried on, unless it shall be founded upon the laws of nature, of political economy and of the human mind. Also so of our literature. If it is to live it must be founded upon the laws of human brotherhood. The literature of a country will never become Christianized until its literary men are so.

The college will exert no sectarian influence over its pupils. On this point its patrons and administrators occupy a ground somewhat peculiar. The "Christian Connection" adopt no government-made or man-made creed or confession of faith. They take the Bible as their rule of faith and practice, and in the true Protestant spirit allow liberty of interpretation. Until two men are alike in all respects they cannot believe alike in all respects; and as no two men ever were alike in all respects, no two men ever believed alike in all respects, however many times they may have signed, rehearsed or sworn to the same articles of belief.

According to the momentous saying of the Saviour, so wise that an angel may be instructed by it and yet so simple that a child can understand it, "The tree is known by its fruit," the "Christian Connection" hold that a man is to be known by his life; and therefore the Christian character is the true test of Christian fellowship among men. Hence they are led to withhold regard from dogmatic or polemic theology in the education of youth, and to bestow their confidence upon the acted religious life rather than professed religious faith. True faith lives in works. "With the heart, man believeth unto righteousness." "He that doeth righteousness is righteous."

The deepest convictions as well as their liveliest affections urge them to put

forth all sympathies and efforts to turn the thankful heart to duty, rather than to doctrinate the youthful intellect into dogmas; and hence the public at large have the security of their press and the pledge of their promises that the new college will not be a proselyting institution. In the psalm which shall arise from this temple founded by so many sacrifices and thus far watched over by so many vigils and supplications, whatever earthly harmonies may mingle into the strain, its key-note is to be pitched after that grand master tone of love to God and love to man which was first struck by the angels who hymned the advent of the Saviour upon earth and which is yet to be sounded over all the world and through the ages of eternity.

II

Quotation from Letter of A. S. Dean, Agent for Antioch College for Rhode Island.

ANTIOCH COLLEGE. This institution, majestic in appearance and Christlike in its mission, knows no party peculiarities, and will exert no sectarian influence. Its faculty is able, its object glorious—a development for the physical, intellectual, social, moral and religious natures. In short, its object is the thorough education of the whole person. Its foundation is broader and its aim higher than any other college in the United States. Talent, not sex, is the key that opens the door of admittance to the most honored department of this already favored temple of science and sacred learning.

In its privileges it knows no distinction. It needs but a glance to see that Antioch when completed is calculated to meet the demands of the age. In the future, individuals will be satisfied with no one-fifth work in education. Every intelligent being has a right, a God-given right, to demand a physical, moral, social and religious education, as well as intellectual. This is what each generation has needed and asked for in the last three hundred years.

III

The following inquiries were sent out while the investigation was in progress:

1. How were you associated with Mr. Mann? (*As teacher, student, neighbor, friend?*)
2. What were the ends he sought to reach at Antioch? (*a*) Give means used.
3. What elements did he introduce that were then new to college life?
4. What can you say of his method of teaching?
5. What can you say of his method of discipline?
6. He is said to have had a great influence over his students. Show *how* and *why*.
7. What work did he do for education in Ohio?
8. Give any incidents or anecdotes of this period.
9. Give name and address of any one who can furnish additional information.
10. Do you know of any printed articles not given in the bibliography prepared by Mr. B. Pickman Mann, of Washington? (In Report of Commissioner of Education for 1896.)

Among the replies received were the following :

From Prof. George L. Cary, Meadville (Pa.), Theological Seminary.

1. I was associated with Mr. Mann as a member of the Faculty of Antioch College from 1856 to 1859, the last three years of his life. Our personal relations were intimate and friendly.

2. I think his dominating purpose was to build up an institution in which no less stress should be laid upon soundness of character than upon thoroughness of scholarship. His most immediate influence in this direction was exercised through his class teaching; but the whole discipline of the institution had an ethical basis.

3. The requirement of a good moral character as a condition of graduation. The novelty was rather in the degree of the requirement than in its kind. Thus the habit of using profane language was considered a bar to graduation.

5. I am not aware that there was anything peculiar in his method of discipline, which was in general not unlike that in vogue in the older colleges, excepting that special cases of discipline were sometimes put into the hands of particular professors to be treated by them according to their judgment instead of being handled by the Faculty as a body, or by the President; but such cases were rather rare.

6. The probable cause of his influence over students was his strong and commanding personality, which could not but make a strong impression upon young people who had never before been brought into intimate relations with so strong and vigorous a nature dominated by an intense ethical purpose.

7. Apart from his work in connection with Antioch, he rendered some service to the cause of popular education by giving lectures and attending educational meetings.

August 17, 1899.

Letter from Mrs. S. W. Dodds, M. D., of St. Louis, Mo.

1. I was a student at Antioch during the spring term of 1856; also the entire year of 1858-9; and though I was not at that time in the college classes, still I saw Mr. Mann every morning at chapel, and heard his lectures from time to time. As a friend of education no one who listened to him could for a moment doubt that he was not only in the front rank as an educator, but a pioneer as well. The impression he made on all who heard him, was one never to be forgotten. As a friend of humanity, as well as an educator, he had no superior.

2. The ends he sought to reach at Antioch were: First, to establish a high standard of literary attainment, and also of morals; Second, to found a college which should be unexcelled as to order and discipline, and to order this by appealing to the honor of each individual student; Third, to demonstrate to the world that men and women could not only be safely educated together to the end of their college career, but that it was an advantage to them in every way.

3. The elements he strove to introduce in the college life were thoroughness, order, purity, and self-reliance. He endeavored to impress each student with the idea that the state of society in which he lived, should and would be influenced

by his own personality, and that to shirk this responsibility was to commit a crime.

4. Not being a student in Horace Mann's classes, I cannot speak of his method of teaching; though from what I saw in his Bible class on Sunday morning, I should say that his aim was to lead the student to investigate for himself. He believed that to educate was to draw out, develop, not to cram. Each student was compelled to take only three studies; but he was to make himself master of these. He was never, however, to apply himself at the expense of his physical well-being.

5. As regards Mr. Mann's method of discipline, he expected that each student should be a law unto himself; though if he abused that confidence, he would be severely dealt with. By some, the methods he employed were thought to be unduly harsh at times; and it was a question (with many at least) whether if he had lived a little nearer to each student, inspiring his love as well as his respect, the influence he sought to exert might not have been greater. That his motives were the best no one could doubt.

6. The influence that Mr. Mann exerted upon his students was due not only to the good example that he gave them in his own person, but to the strong appeals which he constantly made to the highest convictions of duty and right. He sought to make each student feel ashamed to be anything less than a man or a woman in the highest sense of the word.

7. The years he spent at Antioch not only showed what a college could be made as a power for good, but it raised the standard of education in Ohio. No such work as he did at that time could fail to leave its impress. Moreover the work done in after years by those who graduated under him, gave additional proof of the merits of the system which Horace Mann inaugurated at Antioch.

8. The wit and repartee, not to say sarcasm, of which Horace Mann was master, helped him in enforcing the rules of the college. He could make the reprobate feel that he had not only disgraced himself, but that the act was such as would belittle him in the eyes of others; and unless the student was exceedingly obtuse he would come to the conclusion that the so-called tricks in college life did not pay.

August 10, 1899.

Letter from Mr. Thomas Charles, of Chicago, Ills.

1. I was a student at Antioch while Horace Mann was President, but was not in any of his regular classes. That is, I was in the lower classes and he had only the senior classes in his immediate work.

2. He sought the establishment of co-education. He was accustomed to say, "God indicates how boys and girls should be educated by the way he places them together in the family." He also wished to establish the correctness of his theory that the college should teach morality and religion without sectarianism and dogma.

3. The above elements were then new to college life. During the first years of his work there he governed mainly by placing the students upon their honor.

That is, he treated them as men and women who had come there for an honest purpose to make the most of themselves.

4. As indicated above, I knew little of his methods of teaching, except in a general way by chapel lectures, talks and sermons, and in the social circles. But I have seen it stated by one of the senior class that instead of assigning fixed lessons in the text books he frequently assigned a subject to each member and indicated to each where he would find his subject treated, and expected that the facts would be culled from the books in the library as well as in private libraries.

5. Before going to Antioch I wrote him a letter asking him what rules I might expect to be governed by. I have his letter yet, which reads, "We shall let our students do as they please; provided they please to do right."

For most students, his noble example, his instruction as to what was right, and his high ideal of honor, were enough to make little need for discipline. When a student was tricky, deceptive and false in word and action, he had no patience with him, and no punishment was too severe for him. I often thought his sarcasm and scathing words in such cases were not best for the reformation of such students, and not best for the general conduct of the institution.

6. His genial courtesy, his polish and his scholarship and eloquence gave him a great influence over his pupils.

7. By his lectures before institutes and other educational meetings, he exerted a considerable influence for education in Ohio. But the time had not yet come for his teachings to be received by many of the foremost educational men of the state, and they spoke of his work as "Horace Mann's experiment."

8. He had no patience with "practical jokes" and "college pranks," and when boys engaged in them he so belittled them that they feared to engage in tricks afterwards. On one occasion a new arrival tied one end of a cord to the college bell and took the other end of the cord a considerable distance from the college and lay down under a cedar-tree and rung the bell for some two hours after midnight, so as to arouse the students and town-people. A few days after that Mr. Mann made an eloquent speech on the heroes of the world, after the chapel exercises, naming many of the most renowned and telling what they did. When he had the students full of interest he said, "It appears that we have a hero among us," and described in a very witty way the ringing of the college bell and how it was done, and in closing said: "Just think what a heroic act, all alone, with the stars looking down upon him! Perhaps at that very moment as he rang the bell a goose may have laid an egg from which another goose shall come, the quill of which shall record his noble deed. Happy coincidence. Go on down the stream of time, boy and goose—together."

July 24, 1899.

Letter from Rev. M. J. Miller, Geneseo, Ill.

1. Associated as a student from the opening of the college until his death in 1859. I graduated that year.

2. His ends were to fix in young men and women the elements of good character—noble conduct before anything else.

(a) To that end, he gave us frequent chapel lectures appealing to the highest ethical motives. He also used the power of personal friendship with every student to stimulate enthusiasm for the best qualities of life. He was fruitful in a great variety of methods to lift up all classes of students.

3. A code of honor, appealing to each student to feel responsible for the good order of the college. I do not think the "Code" became popular. It was resented by the majority. Students felt it was cowardly to tell the faculty of concealed disorderly pranks.

4. His method of teaching was wise in being quite free from the dogmatic spirit. For instance, I well remember lessons he gave to a Bible class on Sundays in the chapel. Where the text could easily be interpreted in the traditional way he would give that and then state opposing views with clearness and say to us, "Reflect and take your choice—whatever seems reasonable and right, cleave to God and truth."

5. His discipline was kindly masterful because he had the genial manner of love and truth.

6. His great influence for good over the character of the students naturally came from his personal love of them and the fatherly interest he felt in shaping their lives.

7. I am sure he raised high the standard of education in Ohio.

July 30, 1899.

Letter from Rev. Thomas Holmes, Chelsea, Mich.

1. I was associated with Mr. Mann as a teacher.

2. The great end he sought to attain, on the part of the pupils, was the cultivation and realization of the most perfect and noble manhood and womanhood possible to them. As a means to this end, he endeavored constantly to instill into their minds and hearts the highest aspirations to become and to do that which is, in the highest degree, worthy of an intelligent soul, destined to an endless and ever-progressive existence.

3. The only distinctly new element introduced into Antioch College by Horace Mann was the placing of woman on the same footing with man as to privileges and duties in obtaining an education. Oberlin had practiced co-education for twenty years, but the sexes were not encouraged to pursue the same course of study.

Doubtless Mr. Mann emphasized the importance of moral principles and forces in the development of manhood and womanhood as perhaps no other college, except Oberlin, did at that time. This, however, was not the *introduction* of a new element.

4. In the teaching of the elementary branches I think he introduced some new methods, but I am not able to describe them.

5. Mr. Mann's method of discipline was pre-eminently that of a wise, judicious, loving father. Every requirement, every word of advice, every act of discipline, was prompted and inspired by parental anxiety for the welfare of the pupil. No

other motive was ever known to him. This attitude towards them was marvelously potent to beget a corresponding attitude in them towards him. The reward of his approbation for well-doing was a hundred fold more potent to secure orderly behavior and diligent application than the severest punishment could have been.

6. Answered above.

August 2, 1899.

Letter from Mr. M. Charles, Richmond, Ind.

1. I was associated with Mr. Horace Mann as a student and as a friend, as all his students were.

2. He sought to inspire an ambition for a noble character and an upright and honorable career by appealing to our sense of self respect and the dignity of man as the crowning glory of God's creation on this earth.

3. He pronounced scathing rebukes on the grosser sins of college life, while the lesser evils met with pitiless sarcasm.

4. His efforts in teaching were directed by the answers, which he afterward amplified from his own stock of knowledge.

5. His discipline was rigid and at the same time reasonably genial. See 2.

6. He met them on terms of cordiality, entered into sympathy with them in their work and in their difficulties, and showed them that he trusted in their honor.

7. It consisted in lectures before educational associations. He exerted an indirect influence, however, on the character of the schools in the State through the many teachers who went out from Antioch.

August 18, 1899.

Notes by Prof. L. G. Fessenden, Head of the Department of Music at Antioch while Mr. Mann was President.

1. His friendship for any one in whom good principles prevailed was of the closest intimacy.

2. Do what you can to reform the bad, but if they cannot be reformed, then do not let them remain to contaminate the others.

3. He remarked after prayers one morning, that he would not sign his name to a diploma for any one, knowing him or her to be of bad repute.

4. He advocated and approved of male and female being educated together, but only under the strictest discipline.

5. He was greatly in favor of the culture of music as refining in its nature, and that department was prosperous under his administration.

6. At one time I was passing along and stopped a moment, while he was cultivating the garden. I remarked, "You are cutting down the weeds." He answered, "Yes, I believe in cleaning out the weeds, root and branch, and giving the flowers a chance to grow, whether in the garden or in the class-room."

7. At another time as I was passing, he was watering the flowers and the vegetation: he remarked, "When the Lord sends one of his showers it makes me feel

very small with my little watering-pot." The idea gained from this reached up into the heaven above where beneficence exists forever.

August 10, 1899.

IV

Resolutions of the Students of Antioch College.

Believing that a great responsibility rests upon us as students of Antioch College in view of the influence we may exert for the good or ill in the formation of a general character to be transmitted through successive generations of students; and in view of the fact that many colleges in our country are suffering from the continuance of early customs prejudicial to the morals of the students and to the good government of those institutions; and believing that it is our duty to do what we can to save this college from such bad customs; and believing also that it is our duty at all times to use our influence in favor of good order and good morals and to protect ourselves against the consequences of vicious and indecorous customs and habits; therefore,

Resolved, that we will abstain from all conduct which may be calculated directly or indirectly to injure our own morals or tempt us to the paths of vice—which may violate the rights and privileges of others in or out of college—or be detrimental to the good order, morals and public character of the institution; and do and will ever discountenance such conduct in others.

Resolved, that for the interests of the college and for the good of our fellow-students we will use our personal influence to save any of them from the formation of bad habits and the commission of gross misdemeanors; or if our influence fails, we will solicit that of our fellow-students, feeling that we ought to invite the attention of such other persons as seem likely to secure the desired result.

May 26, 1854.

V

No God and no Bible at Antioch. So its enemies report, falsely. Such is the report made by the agent of a literary institution in this State, and strangest of all, he professes to speak from his own experience. When was he here? Was he here on the Sabbath? He might have seen a full and orderly attendance on divine services in the chapel. Was he here on Sabbath evening? He might have seen another assembly in the prayer meeting which is held every Sabbath evening and conducted by one of the Faculty. Had he been here on some other evening, he might have heard from some who within a few months have been happily converted through the instrumentality of these meetings. Was he here during the week? Had he gone over the whole ground he might have found small companies of students who had come together at proper hours to spend short seasons in social prayer. We have believed that God has been with us and that the love of Christ has been months among us. What evidence has he that this is not so? He reports no Bibles. If he had gone to the chapel he might have seen a noble one there; if he had visited the students' rooms, he would have

found Bibles in most of them. If he had visited the library he might have seen a long row of them on the shelf, unless as was sometimes the case, when scriptural history was part of the regular recitation, they were in the hands of the students. Personal prejudice must account for his statements.

(Signed),

A STUDENT.

In Xenia (O.) Torchlight, 1854.

VI

CONSTITUTION AND BY-LAWS OF THE FRANKLIN LITERARY SOCIETY. ADOPTED MAY 1st, 1857.

Preamble : "Whereas, the highest duty of every student should be the cultivation of those faculties which when fully developed render him the noblest work of God, and will prepare him for the manifest duties of life; and believing that ability to express our ideas in a clear, attractive and forcible manner, is an essential qualification in him who would advocate the right and oppose the wrong.¹

"We, the undersigned, therefore, do unite in an association having for our object mutual advancement in general knowledge, and the mutual cultivation of our social faculties: and in the pursuit of these objects, we desire to extend to each other that fraternal courtesy which should characterize the intercourse of brothers, and promote good fellowship and harmony which should exist among friends, not cherishing the spirit of envy and malevolence. And we have adopted for our government the following constitution and by-laws.

VII

The members of the senior class sent out a number of personal invitations to men of note to be present at the commencement. In answer to an invitation to the Hon. Josiah Quincy, Mayor of Boston, the following letter was received:

MR. JAMES DENORMANDIE, *Sir* :

Nothing would give me more pleasure than to accept the kind invitation of the class of 1858, of Antioch College, and to attend their commencement, and in coincidence with their intimations, express my interest in your institution and my deepest respect for your "noble president." But nature has its laws and restrictions. In the 87th year of a man's life there are lions in the path of locomotion to a distance. At this age the wheel of locomotion moves slowly and in a narrow circle, and does not easily expand.

It would have been a gratification to me to meet your class and express to them my sympathy with their feelings toward the head of the institution from which they are about to graduate; to whom you apply the epithet "noble," and justly, though it but feebly expresses the many great and good qualities which constitute his character. Though not enjoying a connection with him entitling me to speak of him as intimate, my positions in life have enabled me to admire the fidelity

¹Note the end, "to advocate the right and oppose the wrong."

with which he executed the many and various important duties of the stations to which he has been called, his fearless discharge of them, the exemplary purity of his life, the elevation of his principles, the comprehensive breadth and extent of his view, an independent and all-embracing charity with which his spirit encircles in its benevolence the whole human family without distinction of sect, race or color. The recollections of a long life present to my mind no individual whose course embraces more wisdom, talent and usefulness. There is no more certain symptom of the progress of society in the West than the manner in which he has been received, honored and respected.

Wishing you and your class every success and honor in life, I am

Yours and theirs,

JOSIAH QUINCY.

Quincy, Mass., June 20, 1858.

VIII

SCHOLARSHIP CERTIFICATE.

ANTIOCH COLLEGE.

Be it known, that ———— has become a subscriber to the sum of one hundred dollars towards founding and erecting Antioch College, and has executed his promissory note therefor.

This Certifies, that when the same shall have been paid, he will be entitled for himself, his heirs and assigns, to the privilege of having ONE SCHOLAR educated in said college all the time continually, free of the regular tuition charge.

Transfers of this claim to be valid must be reported and entered upon the books of the Institution.

Dated, Aug. 27, 1853.

A. S. DEAN,

College Agent.

IX

Members of the First Senior Class.

Men.

H. C. Badger,
C. F. Childs,
P. H. Clemeas,
F. S. Curtis,
L. Fellows,
R. G. Horr,

E. Jay,
C. K. Robinson,
N. Tibbetts,
A. M. Weston,
J. B. Weston,
R. D. Yeoman.

Women.

M. Jay,

A. C. Shepard,

A. E. Waite.