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Walt Whitman Looks at the Schools

WALT WHITMAN
LOOKS AT THE SCHOOLS

FLORENCE BERNSTEIN FREEDMAN

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In memory of Celia
In tribute to John

Preface

Walt Whitman looked at the schools of Brooklyn and Long Island as one who had himself been a reluctant pupil in Brooklyn and an eager and original young teacher on Long Island. As reporter and editor of the Brooklyn *Evening Star* and the Brooklyn *Daily Eagle* from 1845 to 1848, he recorded his observations of the local educational system and urged many reforms. More than one hundred of Whitman's paragraphs, book reviews, and articles on schools and the education of youth comprise the major part of this book. The introductory chapters interpret Whitman's views in the light of his own background and the practice and philosophies of education in his time.

These articles in their interpretative setting may be of interest to readers of Whitman and to educators, not only as the apprentice work of a great poet, but also as early and significant utterances of one who was to exert a potent if oblique force on twentieth-century educational thought.

In the preparation and writing of this book I have been fortunate in having the help of my teachers, other scholars, and friends. I wish to thank particularly Professor Lennox Grey, of Teachers College, Columbia University, whose perceptive, scholarly guidance illuminated every phase of this study. For his friendly interest, his patient reading of several versions of this book, and his creative criticism I am deeply grateful.

Special thanks are due Professor Emory Holloway, of Queens College, for having directed my attention to the Brooklyn *Evening Star* as a source of unreprinted articles by Whitman and for his sustained interest in my work since my

undergraduate days at Adelphi College.

I am grateful to Whitman's friends, Miss Bertha Johnston and Mrs. Anne M. Traubel; to Mrs. Harriet Sprague, collector of Whitman's writings; and to many scholars who are named in the Notes and Bibliography for granting interviews, lending materials, and responding to queries. I am also grateful to my friends, Mrs. Adina Asedo, Mrs. Anna Gordis, and Mr. Israel Solemnick, who have been generous with editorial help.

I am indebted, too, to the late Alfred F. Goldsmith, who lent me a file of the Brooklyn *Evening Star* and who showed great liberality with wise suggestions as well as with books and manuscripts from his Whitman collection.

Thanks are due Miss Edna Huntington and the staff of the library of the Long Island Historical Society, and to the managing editor of the Brooklyn *Eagle*, for making rare materials accessible to me.

I wish to acknowledge the courtesy of Doubleday and Company for permission to quote from *Leaves of Grass* and *The Uncollected Poetry and Prose of Walt Whitman,* and the kindness of Mrs. Ina Seaborn, daughter of Dr. Richard M. Bucke, for permission to quote from her father's *Notes and Fragments Left by Walt Whitman.*

I am particularly grateful to my husband, Dr. M. Joel Freedman, for his constant encouragement and inspiration.

FLORENCE B. FREEDMAN

New York City
July, 1950

Contents

1. "Who Would Presume to Teach Here" 3
2. "Go-befores and Embryons" 14
3. "To Girlhood, Boyhood Look, the Teacher and the School" 25
4. "The Reporter's Lead Flies Swiftly" 35

Articles on Schools and the Education of Youth in the Brooklyn "Evening Star" and the Brooklyn "Daily Eagle"

1. Brooklyn "Evening Star," September, 1845, to March, 1846 65

September, 1845: Brooklyn Schools and Teachers, 65
October, 1845: Some Hints for County and Town, 67; Some Hints to Apprentices and Youth, 69; The Whip in Schools, 70; Hints to the Young, 72; For the Star, 73
November, 1845: Winning Ways and Whipping Ways, 78; Hints to Apprentices, &c., 79
December, 1845: Hints to the Young, 81
January, 1846: Educating the Young—Brooklyn Schools—Effect of Music on Children, 82; Hints to the Young—Manners, 85; Hints to the Young—a Gem of Character, 86
February, 1846: Public Schools, 88; Are Your Children Taught Singing?, 88; A Pure Pleasure, 89; The Lash in Schools, 89; An Evening at a Children's Concert, 90; Miss Peck's Case, 92; Some Plain Hints to Plain Folks, 93
March, 1846: Something about Children, 95

2. BROOKLYN "DAILY EAGLE," March, 1846, to January 1848 97

March, 1846: "Miss Wentworth . . . ," 97; "There are at this moment . . . ," 97; Polishing the "Common People," 97; "25,695 is the *average* . . . ," 99; Normal School, 99; Forming the Character, 100; Educate Your Young Folk, 100

April, 1846: Something about Children, 101; A Fearful Fact, 102; "Stupid Dull Boy," 102; Teachers, and Their Pay, 103; Mr. Bradbury's Concert, 104; "Mr. Berteau's School . . . ," 105; Brooklyn Female Academy, 105

May, 1846: The Orphan's College, 105; Brooklyn Schools, 105; Noble Charity, 106; An Hour at a Brooklyn School, 106; Free Schools of the Highest Order, 108; The Sunday Schools, 109; A Cheap Good Library, 110

June, 1846: "The Public School corner . . . ," 110; Our Public Schools, 111; "The Board of Education have not . . . ," 111; An Afternoon at the Blind Asylum, 112; City Intelligence. The Whip in Schools, 114; Government of Children, 117; City Intelligence: Visit to the Orphan Asylum, 119

July, 1846: How to Be a Man, 123; The Country School House, 123; Maxims for School Teachers, 125; Brooklyn Young Men—Athletic Exercises, 126

August, 1846: A Thought, 128; Literary Notices—*Illustrated Botany*, 128; City Intelligence—The Public Schools of Brooklyn and of the County, 129; Learning, &c., 131

September, 1846: Flogging in Schools, 133; Brooklyn Schools—Music, 134; School Officers' Duties, 137

October, 1846; The Rule of the Rod, 138; Local Intelligence: &c.—Ventilation, 139; Phonography, 140

November, 1846: Self-Advancement, &c., 141; Free Night Schools, 144; Boys in the Streets, 144; Notices of New Books, 146; Sabbath-School Education, 146;

Absurdities in School Government, 147; Education—Schools, etc., 147

December, 1846: Free Night Schools, 150; *Lessons in Physiology,* 150; Works of History, for General Reading, 150; A Few Words to the Young Men of Brooklyn, 151; School Arithmetic, 152; For the Boys, 153

January, 1847: Another School Officer Proposed, 153; High School in Brooklyn, 153; Scraps of Education, 154; "It was well remarked . . . ," 154; "Among the ancient Spartans . . . ," 155; Night Schools for Brooklyn Apprentices and Other Youth, 155; Books Just Published, 157; Free Evening Schools for Brooklyn Youth, 158

February, 1847: Free Seminaries of Brooklyn, 159; What Sort of Books Can Be Admitted in School Libraries, 163; A Daniel Come to Judgment!, 164; Phonography, 165; State of the Common Schools, 165; Brooklyn Public Schools.—Statistics and Suggestions, 166; "Are we to have those free night schools?," 167

March, 1847: Lately Published Works, 168; *The Fireside Friend, or Female Student,* 169; *Flora's Festivals,* 169; An Hour in One of the Brooklyn Public Schools, 169; Mrs. C. A. Steuart's Elementary School, 176; Don't Be Miserly in Such Matters!, 177; Lighting the Light, 178; Something about Physiology and Phrenology, 179; Education—Brooklyn Teachers and the Taught, 180; A Book for American Young Men, 183; Rules for Governing Children, 183; Brooklyn Public School, 4th District, 184; Political Knowledge, 184; Works for Schools and for Young People, 186; Teaching Teachers, 187; *The Constitutional History of England,* 187; "Of all professions . . . ," 188

April, 1847: Maxims, 188; American Biography, 189; Evening Schools, 190; Flogging in Our Brooklyn Schools, 190; Brooklyn Schools [I], 191; Brooklyn

Schools [II], 193; Play Grounds, 193; Schools and Legislatures, 193; Book World, 194

May, 1847: Brooklyn Normal Institute, 195; Books Lately Published, 195; Brooklyn Sunday School Children, 196

July, 1847: Corporal Punishment in Schools, 196; Brooklyn Schools—The Lash as Used in Them, 197; " 'Bill,' said Bob . . . ," 200

August, 1847: "Pour water hastily . . . ," 200

September, 1847: "The large and commodious . . . ," 200; Brooklyn Schools and Teachers, 201; Educational Works Recently Published, 202; "The New *Juvenile Drawing* Book," 204; Ventilation in Our Brooklyn School Rooms, 204

October, 1847: Something Which Every Youth Should Read, 204; "The Harpers send us . . . ," 206; "Among the cheapest and best . . . ," 206

November, 1847: "Wiley & Putnam . . . ," 207; "An urchin remarked . . . ," 207; *Locke Amsden, or the Schoolmaster,* 208; Schoolmasters and Printers, 208

December, 1847: "The latest invention . . . ," 208; Vocal Music in the Brooklyn Schools, 209; "Richard Green Parker's *Outlines of General History,*" 209; Free Evening Schools, in Brooklyn, 209; "Young men of Brooklyn look at this!," 210

January, 1848: "We scarcely know . . . ," 211; Children, 211; School Superintendent for Brooklyn, 212

APPENDIX A: ARTICLES IN THE "STAR" SIGNED W. ON SUBJECTS OTHER THAN EDUCATION 213

APPENDIX B: ARTICLES IN THE "EAGLE" ON RELATED SUBJECTS 218

NOTES 221

BIBLIOGRAPHY 261

INDEX 273

The subject of our Public Schools is one which comes home to every citizen, and demands the attention of all who desire to spread knowledge and improvement.

—Walter Whitman
Brooklyn *Daily Eagle*
May 2, 1846

This is the city and I am one of the citizens,
whatever interests the rest interests me, politics,
wars, markets, newspapers, schools . . .

Leaves of Grass, 1855

To take up the simplest flower—examine it, its leaves, seeds, curious formation and beautiful colors—how well may the intelligent mind be impressed thereby with the wisdom and vastness of God. For there *is* that in the make of a flower which involves those qualities.

—Walter Whitman
Brooklyn *Daily Eagle*
August 20, 1846

I believe a leaf of grass is no less than the
journey-work of the stars . . .

Leaves of Grass, 1855

Walt Whitman Looks at the Schools

1

"WHO WOULD PRESUME TO TEACH HERE"

IN "By Blue Ontario's Shore" Walt Whitman gave the same disciplinary charge to the poet and the teacher:

> Are you he who would assume a place to teach
> or be a poet here in the States?
> The place is august, the terms obdurate.
> Who would presume to teach here may well prepare
> himself body and mind.
> He may well survey, ponder, arm, fortify, harden,
> make lithe himself.[1]

The story of Whitman's becoming a poet is fairly familiar, if not wholly clear. The growth of his idea of himself as teacher is far less familiar or clear. By what stages of prosaic apprenticeship or poetic vision did he survey, ponder, arm, fortify, harden and make himself lithe as teacher—"getting into form," as he puts it in *Democratic Vistas*—before he achieved the rounded conception and utterance of himself as teacher-poet?

Among Whitman's manuscript notes found in Camden after his death in 1892 were two of particular interest on this score. One was a penciled synopsis for a projected poem describing the perfect school, not greatly different in tone from the statement in "By Blue Ontario's Shore":

> gymnastic, moral, mental and sentimental,—in
> which magnificent men are formed
> —old persons come just as much as youth.—
> gymnastics, physiology, music, swimming bath—
> conversation,—declamation—large salons
> adorned with pictures and sculpture—great ideas

not taught in sermons but imbibed as health is
imbibed—old history taught.
    love—love of woman, all manly exercises,
    riding, rowing.—
the greatest persons come—
the president comes and the governors come—
political economy—
the American idea in all its amplitude and comprehensiveness—
ground, gardens, flowers, grains—cabinets[2]

The other was far more prosaic—possibly a forecast of a textbook Whitman thought of writing:

American Boys. A Book. Containing the Main Things—for the formation, reading, references, and study for an American young man—for schools—for study—for individual use—one for the upper classes of every school in the United States.[3]

From Whitman's collected works, it would seem that neither the poem nor the book was written, at least as sketched here. Yet something which might be regarded as source materials or precepts for both was not only written but published. This is the series, or accumulation, rather, of 122 related articles on education, on the upbringing of youth, and on the educational values of the arts which Whitman wrote for the Brooklyn *Evening Star*[4] and the Brooklyn *Daily Eagle*[5] between 1845 and 1848.

These articles, here assembled for the first time, comprise the chief substance of this book, supplemented by such introductory and annotative material as will indicate their place in Whitman's development. All such annotative materials are kept as sharply as possible on the "school" theme, hewing close to the evidence even where one is tempted to invoke all the fullness of Whitman's later thought, or to deck it with all the color and richness of the time. For these were written in Brooklyn before Whitman had set out to embrace all America in *Leaves of Grass*. They belong obviously to

a period of germination; they show the matured convictions of the teacher and experienced school observer, but they have not yet the full perception and utterance of the mature poet. Now prosaically circumstantial, now poetically eloquent, these articles provide a remarkably consecutive and insistent record of a teacher-editor's views on educational factors in Brooklyn, made very explicit in this statement from the *Eagle* for February 12, 1847:

> We are so impressed with the reality that everything relating to the public schools of Brooklyn is of the highest importance in almost every point of view, that we like to keep the subject of these schools as much as possible before our readers.[6]

If the insistence on certain ideas is fairly repetitious in these articles, teachers will remember that education is endless repetition—with variations. The conditions under which the articles appeared in the *Star* and the *Eagle* called for constant reminders to Brooklyn readers. Whitman appears to have learned here, as well as in his schoolrooms, that if one is to be heard and understood he must say the same thing over and over in many ways to establish communication with listeners or readers of varied experience, responsive to various kinds of ideas and symbols. The eloquent essay on whipping in the *Star* of October 30, 1845, for instance, came only after several earlier articles on the same theme.

In the *Star* and the *Eagle,* Whitman wrote of many aspects of education in and out of school: reports of Brooklyn schools addressed to Brooklyn citizens; articles on manners, employment, dress, and education addressed to Brooklyn youth; and articles on the educational values of various arts —literature, the theatre, music, sculpture, painting, engraving, and dancing. His broad view of education is of special interest now, a century later, when we are seeing clearly that education must concern itself with all the instruments

and arts of communication in a community. Whitman's flow of related articles on these subjects shows his awareness of the scope of education to which many modern teachers and school administrators are just now awakening.

Since this book is limited to the articles on schools and the education of youth and to facts bearing immediately on Whitman as teacher, the articles reprinted here are only a sharply focused part of a larger body of writings, comprising hundreds of articles, which together demonstrate the modernity of Whitman's educational thinking as well as his awareness of national and world movements. These articles are a few traceable threads in the full fabric of the times and of Whitman's life. While the whole of the *Star* and the *Eagle* could give only a part of the texture of the years 1845 and 1848, a listing from even that small part suggests why Whitman was driven to his device of cataloguing in order to encompass his America.

He reports the various kinds of people he knew and their problems. He writes on the ploughboy and the farmer, the spinning girl and the driver of his country boyhood and youth. He discusses the problems of mechanic, apprentice, carpenter, and "jour printer," for he had been all these. He writes as friend to the boatmen and car drivers, the paving men, the sign painters, and the peddlers. The young editor, having served his newspaper apprenticeship as compositor and writer for country newspapers, now had all Brooklyn, with its 60,000 inhabitants, for his province with "sorties" into the great city across the river as the means for a wider range. He observed the people about him, the institutions they created and maintained, and the national movements of which they were a part, from the point of view of a Quaker —Democrat—Humanitarian—Country Schoolmaster—and "Brooklyn boy withall."

For the nation, the three years which Whitman spent in writing for the *Star* and the *Eagle* were crucial years, years of expansiveness and testing. One has been referred to as the "year of decision." The West was opening up, and as the young republic stirred and stretched, it almost came to blows with England over the Oregon boundary. Whitman editorialized against the hotheads who wanted war with England over Oregon. Yet when war with Mexico threatened, Whitman sanctioned avenging our national honor. Though never in the forefront of the abolitionists, Whitman so abhorred the slave trade and the horrors of the middle passage that he felt that war with Brazil, to force her to stop trading in human beings, would be justified.

During these years, American life was changing, and an alert and forward-looking young editor was bound to notice and comment on the changes. The increasing change in the American economy from an agrarian to an industrial emphasis brought with it problems of urban life, disputes over the tariff, and the need for better working conditions. Immigration, which Whitman favored, was bringing new Americans of various backgrounds to this country. Ideas, too, were coming to America from a seething revolutionary Europe, many of them in books which Whitman reviewed for the *Star* and the *Eagle*. These European ideas, as well as the new native expression of Channing and Emerson in philosophy, and of Poe, Hawthorne, and others in poetry and fiction, served as quickeners of the spirit. America was moving toward a national literature and art for which Whitman, the journalist, pleaded in the columns of the *Star* and the *Eagle,* looking toward *Democratic Vistas*. Above all, this was the era of the rise of the common man, with whose education and institutions and progress Whitman was concerned, as

if he already knew that the common man was to be the subject of his later poetry.

In short, he was writing articles of importance at a time of importance in the development of both the writer and his country. Why didn't Whitman reprint these articles about the schools and combine them in a book, as he combined two later magazine articles into *Democratic Vistas?* Many reasons may be surmised. One might be the low status of teaching. To be sure, Freneau, Breckenridge, Emerson, and others had tried their hands at teaching, but their teaching has been considered rather as a diversion from writing than a preparation for it—even for Emerson, despite his "American Scholar" and despite his notes on education in his journals.[7]

Quite probably, also, Whitman felt later that he had written the ideas if not the specific words into *Leaves of Grass* and *Democratic Vistas*. As journalistic work his articles for the *Star* and the *Eagle* had served their purpose. He was no longer connected with the newspapers in whose files they lay buried. He had other things to write. Moreover, these writings were associated with the early, relatively undistinguished apprenticeship of Walter Whitman, before he had established the Walt Whitman legend. Since then he had extended his ideas. He had extended his love of children, manifest in these early articles, to a love of all mankind. In his journalist's role he had warned young men about wasting their time in loafing. As a poet, he threw his arms about the loafers and asserted with enlarged meaning, "I loafe and invite my soul."[8]

Whitman included very few examples of his early writing in the section devoted to "Pieces in Early Youth" in his collected prose[9] and repudiated one of his early sketches when it was shown to him.[10] His attitude toward his early

work was adopted by some of his biographers; one of them considered his juvenilia to be "like the sprouts of shubbery which bear no fruit; they may be pulled up without loss."[11] Others called them "ignorant exuberances"[12] and "immature bread-and-butter work."[13] All may have seemed to their author too narrow to convey his growing sense of himself and his role as teacher-poet.

Yet a considerable number of volumes of Whitman's early writings have been published posthumously despite the fact that he himself did not see fit to preserve them.[14] These volumes have made it possible for his readers to trace his growth in ideas, style, and vision, and have thus cast light on the processes of the creative imagination. In his review, "Robert Burns as Poet and Person," Whitman wrote:

> A full and true portrait is always what is wanted; veracity at every hazard. Besides, do we not all see by this time that the story of Burns, even for its own sake, requires the record of the whole and several, with nothing left out? Completely and every point minutely told out its fullest, explains and justifies itself—(as perhaps almost any life does.)[15]

The publication of Whitman's early articles, manuscripts, and notes has assuredly helped to give a full-length picture of a poet who wanted, above all, to be known as a person.

What contributions do these articles of 1845 to 1848 make to our picture of Whitman? Manifestly they belong to a time of great importance in Whitman's life. It was in these years that he began to write a new kind of poetry in a notebook fortunately still extant.[16] He later said of one of these early notebooks: "Here was my first tally of life—here were my first tries with the lute—in that book [the notebook] I am just like a man tuning up his instrument before the play begins."[17]

Several reasons have been suggested for the change in

Whitman at this time. The influence of Emerson, though denied on occasion by Whitman, was acknowledged when he said, "I was simmering, simmering . . . Emerson brought me to a boil."[18] A love affair,[19] the reading of George Sand's *The Countess of Rudolstadt,*[20] and a mystical experience[21] have all been offered as possible causes of the change. This study has turned up another possibility: a narrow escape from poisoning.[22] Perhaps it was none of these, or all of these in the maturing of his own ideas and personality.

The writing of these articles could itself have been among the formative influences. They have integrity, and are filled with cadences that suggest the poet's. Recognition of the ephemeral character of the newspaper articles could have convinced Whitman that he must find more forceful and lasting expression for his conception of what a truly educated America could be—not simply an educated Brooklyn. Whitman's footloose period following the editorship of the *Eagle* must have been a period of considerable thought, self-examination, questioning.

The critical reader will properly require additional reassurance that the articles from the *Star* and the *Eagle* are really Whitman's. Much of the evidence is included in notes pertaining to the articles, but several observations should be made here as an immediate preface to the articles.

Concerning the articles from the Brooklyn *Evening Star,* the evidence for Whitman's authorship of the thirty-three W. articles and the nine unsigned articles runs thus:

An editorial in the *Eagle,* written in defense of the *Eagle's* dismissal of Whitman, states, "Mr. W. came here from the *Star* office where he was getting four or five dollars a week.[23]

One of the W. articles in the *Star* was partly reprinted in an article signed by Whitman in the *Broadway Journal.*[24] Still other W. articles were reprinted in the *Eagle* when

Whitman was editor, without acknowledgment of borrowing from the *Star* and without protest from the *Star*.[25] This would indicate that they were the editor's work, for if they had been stolen from the *Star*, outraged comment would almost certainly have appeared in its columns. The rival Brooklyn newspapers exchanged editorial insults freely at this time.

All the W. articles appeared between October, 1845, and March, 1846.[26] Articles in the *Star* signed W. ceased about a month before Whitman became editor of the *Eagle*. Whitman may have become editorial assistant on the *Star* at this time, for several unsigned articles in the same vein run through the month, and one of these also was later reprinted in the *Eagle*, as the W. articles had been, without acknowledgment.[27]

The ideas and points of view of these articles in the *Star* are remarkably consistent in themselves, and different from those of other editorials in the *Star* before and after Whitman's connection. When the first of the articles (not signed) appeared on September 15, 1845, the editor of the *Star* prefaced it with the note: "The following is handed to us as a communication for the *Star*, by one who professes to know that it is correct. We have supposed there was scarcely room for amendment in our common school system." The first article, entitled "Brooklyn Schools and Teachers," ends with a tentative promise "soon to recur to the matter again." On October 2, then, appears the recurrence, in an article signed W., promising at the end to "recur to it again in a few days."

The chief evidence that most of the articles included here from the *Eagle* may be ascribed to Whitman is that they are unsigned sketches, reviews, or editorials which appeared on the literary page or in the editorial columns while Whitman

was editor. These unsigned articles included the four W. articles which were reprinted from the *Star*. Collectors of Whitman's early writing agree that the editor wrote almost all the material in the editorial columns not ascribed to others.[28] This was not too great a task for one man. Gleanings from other papers, reports of the Common Council, news items, the initialed or signed work of contributors, and letters to the editor filled a good deal of the page devoted to such matters. As with the *Star*, only a few columns of writing had actually to be done by the editor.

During the six months before Whitman became editor of the *Eagle* and the six months after he left, the treatment of education was meager and insignificant.[29] Occasionally, during these before-and-after periods, a statement in direct opposition to opinions expressed during Whitman's editorship affords a contrasting frame in which to set his distinctive opinions.[30] His views were different from those commonly held in other newspapers during the time as well.[31]

The likelihood that Whitman as editor wrote the articles presented here is strengthened if not proved by the internal evidence of traits of style and choice of subject matter. In the notes to the articles these matters of idea and style are examined, not as heavily weighted proof of Whitman's authorship, but as one means of testing consistency and of questioning certain materials.

Though no one can assert that every word is Whitman's, or that some unsigned articles may not have been written by an editorial assistant, it is fairly apparent that the articles conform to Whitman's ideas as educational correspondent and as editor. These ideas will be discussed in the narrative as an introduction to the articles, in the course of which four questions will be considered:

1. What was Walt Whitman's philosophy of education

and how did it color his later conception of the role of the teacher-poet?

2. In what experiences as pupil and teacher was it rooted?
3. What current doctrines helped to shape it?
4. How did it compare with the theory and practice of education in his time and in our time?

2

"GO-BEFORES AND EMBRYONS"

WALT WHITMAN published the first edition of *Leaves of Grass* in 1855. It appeared at exactly the midpoint of his life, for thirty-six years of preparation had preceded it, and thirty-six years of expression were to follow. In an analysis of Whitman's ideas of education, therefore, the year 1855 may be taken as a natural dividing line. We can see his early views in the articles on this subject written before 1855. The antecedents or, to use Whitman's phrase, the "go-befores and embryons"[32] of his ideas must be sought in his childhood, his schooling, his self-education through books and the theatre, and in his early work as apprentice printer, journalist, and teacher.

Whitman's own schooling, from which he must have derived some of his ideas about what education should or should not be, was brief. In later years he told neither his biographers nor his readers anything about the Brooklyn school he had attended, beyond the fact that it was at the corner of Adams and Concord Streets,[33] and that he was in the schoolroom when the steamer Fulton exploded.[34] He did not say at what age he entered school or when he left.[35] He said nothing explicit about what he learned there or how it was taught to him. Yet it is possible to piece together a remarkably clear picture of his experience in District School Number 1, torn down more than a century ago.

Walter Whitman probably entered District School Number 1 in 1824, when he was five years old. District schools at that time were in some disrepute as "charity" schools, though

parents who could afford to do so paid four dollars a year.[36] The Whitmans, with their growing family, probably could not have managed to pay the private school tuition of ten dollars a quarter, with extra expense for supplies and fuel, for their children. Walter's sister Hannah said that she had gone to a "select school" in Brooklyn and to a "Seminary for Young Ladies" in Hempstead.[37] His sister Mary, however, had only a common school education.[38]

Even though Walter went to the district school, he was better off than some, for the school census of 1828 showed that of 2,250 children in Brooklyn, 739 were without instruction.[39] Yet Walter probably did not consider himself more favored than the footloose and free ragamuffins of Brooklyn. Any school would have been less interesting than the ferry landing, tantalizingly near the building in which the child was confined for many hours of the day. Whitman's school, District School Number 1, with its Lancastrian system, could not allow for differences in temperament, talent, or ability among its pupils.

Since Whitman referred to other childhood memories in detail, his silence on this school may be as significant as words. Fortunately, we have information about this school from three sources. Brooklyn was not very old before it found its first historian; some facts about the District School Number 1 can be gleaned from an almost contemporary account, Gabriel Furman's *Notes, Geographical and Historical, Relating to the Town of Brooklyn, on Long Island*, written in 1824.[40] Only eight years before, the decision to found the first district school had been made at a public meeting in Brooklyn. By 1823, when the Whitmans came to Brooklyn, the school had left Kirk's printing office, where it had originally been housed, and was installed in its own building at Concord and Adams Streets. Among the resolu-

tions drawn up at the founding of the school was that it be patterned on the Lancastrian plan of instruction.[41] This plan, introduced into the New York schools in 1805, was originated by Joseph Lancaster, an English Quaker, who wanted to teach as many poor children as possible.[42] Using his system, one teacher, with the help of student monitors, could teach a thousand children. Described as a phase of the Industrial Revolution,[43] it was a rigid and mechanical way of imparting information; yet it was readily adopted in the United States as an economical and efficient way of promoting popular education. Readers of Dickens' *Hard Times* will remember a system much like it.

The second source of information about District School Number 1 is a description by the teacher, Mr. B. B. Halleck, of the methods employed there.[44] This appeared in a letter published in the *Star* on March 30, 1831, at a time when Whitman was probably still attending school.[45] The letter was a detailed defense, answering the charges of a critical citizen who had written that the school and its funds had been badly managed.

In his letter, Mr. Halleck describes the daily routine proudly. He portrays the monitors taking attendance; copying words and definitions on their slates as the teacher dictates them; teaching them to other pupils by rote; returning to the teacher for instruction in arithmetic and later in grammar, which they then convey to their charges, always moving and speaking in unison. Though District School Number 1 may not have dealt in *facts* as exclusively and painfully as did Mr. Gradgrind's school described in Dickens' *Hard Times* it certainly could neither encourage individualism nor foster self-expression. As described by its teacher, the school seems like an elaborate mechanical clock which indicates the passage of minutes by having little

bronze figures come out, turn, bow, and disappear. This was hardly the clock by which Whitman's hours were ever to be measured. As for the relations of Whitman and his teacher, Mr. Halleck remembered Whitman "as a big, good-natured lad, clumsy and slovenly in appearance, but not otherwise remarkable." When told years later that his former pupil had become a famous poet, he delivered a profound but unflattering pedagogical truth: "We need never be discouraged over anyone."[46]

Finally, for the subject matter taught in the school, we can turn to a manual published in 1805[47] which was in the files of the Board of Education in Brooklyn, and presumably was used by the teacher. Its instructions are so detailed—even to the exact wording of the "Persuasive Charge"—that with it, and with aid from a few other sources, one can picture himself entering District School Number 1 on a morning in 1825.

More than two hundred children[48] are seated on benches[49] before the teacher, who clears his throat, peers warningly at a few of the troublemakers, casts a glance at the *Manual of School Discipline,* and begins to intone the familiar words of the "Persuasive Charge:"

"My dear children, the intention of this school is to teach you to be good and useful while in this world—that you may be happy here and in the world to come. What is the intention of this school?"

The childish voices answer: "The intention of this school is to teach us to be good and useful while in this world—that we may be happy here and in the world to come." (Years later, when Whitman wrote in the *Eagle* criticizing the dry question and answer method used by many teachers, he may have been remembering this "Persuasive Charge.")[50]

The teacher continues: "We therefore first teach you to

'remember your Creator in the days of your youth.' What do we first teach you?"

The children repeat the appropriate words in answer.

The teacher reads on rapidly; there is a good deal of this to go through before the day's work can begin. "It is our duty to teach you this, because we find it written in the Holy Bible. Why is it our duty to teach you this?"

The children respond: "It is your duty to teach us this because we find it written in the Holy Bible."

"The Bible directs us to 'train you up in the way you should go.' What good book directs us to train you up in the way you should go?"

The children parrot the answer.

"Therefore, my children, you must obey your parents."

"We must obey our parents," the children reply, and at this point, following habit (which in turn followed the stated rules), place "the right hand, opened, upon the breast, which gesture seems to make the sentiment more impressive."[51] They do this at each repetition of a long list of rules of righteous conduct in and out of school.

When their moral sentiments have all been delivered with the appropriate gestures, the children are examined by the teacher and monitors to see whether their persons are as clean as their professed motives are pure. In imagination we can follow young Walter Whitman and his classmates as they go to their room, where they seat themselves on backless benches before desks shaped in horseshoe curves. Ten boys are seated at each desk, with a monitor at a little desk near them. In the basement room alone are a hundred boys.[52]

The subjects which Walter studied are also found in the *Manual of School Discipline*. While in primary school, he went through his day's exercises in dictation, arithmetic, geography, and reading (including a knowledge of the part

played by each organ of speech in forming the elementary sounds of words). He learned, too, of the properties of common objects. Writing was taught by lecture, and the pupils were drilled in correct procedure not by practice but by questions and answers. These occupy several pages of the *Manual*. For example:

> Question: By which letter do you regulate the proportions and curves of the other letters?
> Answer: The letter O.
> Question: What should be the breadth of the O?
> Answer: It should be equal to half its length.

This orthographical catechism was pursued for all the letters, small and capital, in printing and running hand.

In the upper school the program consisted of definitions, geography with the use of globes, mapping and drawing, the elements of history, astronomy, minerology, English grammar, trigonometry, bookkeeping, natural history, zoology, and physiology. Since Walter left school before he was thirteen, he probably did not master all these subjects, but was certainly exposed to some of them.

The monitorial system of instruction and the reliance upon rote learning may account for the fact that Whitman never mentioned his teachers in any of his memoirs or recorded conversations. His contact with them was probably at second-hand unless he needed a first-hand birching. (Though corporal punishment was not part of the Lancastrian system,[53] it was obviously important in Mr. Halleck's philosophy of education.[54]) Whitman's later antipathy to corporal punishment, coupled with Mr. Halleck's dry comment about him, may indicate that he had not escaped this form of personal contact. While no direct reference to this or other phases of his schooling was preserved in Whitman's writings or recorded conversations, he did refer appreciatively to one

who had helped him with his studies—a lawyer for whom he worked when he was eleven years old. "Edward C. [Clarke] kindly help'd me at my handwriting and composition, and, (the signal event of my life up to that time,) subscribed for me to a big circulating library."[55] It was not long after this that the boy "began writing sentimental bits for the *Long Island Patriot.*"[56] In the light of these statements and of what we now know of District School Number 1, we may conclude that it was because of the mechanical, dull, and often cruel methods in use in his school that Whitman, whose poetic creed was self-expression, left out of his poetry and memoirs this part of his childhood experience.

On the other hand, Walt Whitman's references to his Sunday schooling, brief though they are, show that he had probably enjoyed this phase of his formal education. A newspaper article (read in Canada in 1880) about the tearing down of a church in Brooklyn was the occasion for his writing a "Far-Off Reminiscence" about St. Ann's Church, "twined with many memories of youth" to him. He recalled the appearance of the church with its "long edifice for Sunday School," for, as he stated, he had had "a pupil's desk there."[57]

The warm and friendly tone of this paragraph about St. Ann's leads the reader to ask about the curriculum and methods in use there. For these details, which Whitman did not give, one can turn to old record books in manuscript now in the safe of the present St. Ann's Church.[58] Since the names of the pupils were not listed, the record of Walter's attendance cannot be found, but one can learn that the Sunday school was founded when he was nine years old, and something about its procedures.[59]

The children came at half past eight in the morning and half past one in the afternoon, and attended Sunday school until fifteen minutes before the beginning of the church

service. The rules, as found in the written constitution, represent a far more liberal theory of education than that followed in the district schools at the time, for no teacher was allowed to "appear with a rod or a cane in his class," but was to maintain order only by the use of "the most temperate measures." One of the rules stated, "It shall be the duty of every teacher to visit her or his scholars at their homes, to become personally acquainted with their parents, and by thus maintaining a friendly intercourse with the families, interest them in the concerns of the school."

It is not known how long Walter Whitman attended St. Ann's. Soon after he left the district school, however, he and his fellow apprentices on the *Long Island Patriot* attended "a great old rough fortress-looking stone church on Joralemon Street,"[60] shepherded by their "boss," Mr. S. E. Clements.[61] The only reference to his early Sunday school or church experiences which Whitman included in his poetry was the following characteristic comment:

> Silent and amazed even when a little boy,
> I remember I heard the preacher every Sunday put God in
> his statements,
> As contending against some being or influence.[62]

If we are to judge by Whitman's brief references to his Sunday schooling, it left him with pleasant memories, but the religious experience which impressed him most was hearing a sermon by Elias Hicks, the Quaker. So moved was the boy by the lecture, to which his parents took him, that he determined to do justice to Hicks some day in his writings.[63] Hicks was one of three great misunderstood figures (Frances Wright and Thomas Paine were the others)[64] whom he wanted to vindicate. He finally wrote about Hicks in 1888, at a time of illness and anxiety, calling his essay "Notes (such as they are) founded on Elias Hicks."[65] Though he

considered his treatment of the subject inadequate, he thought it might serve as "the cross-notch that rude wanderers make in the woods, to remind them afterward of some matter of first-rate importance and full investigation."[66]

Episcopalian, Dutch Reformed, Quaker[67]—the eclecticism of Whitman's later religious views surely had its origin in the variety of his boyhood experiences. Perhaps the echoed phrases of the Bible that are to be found in his work, and the Biblical pulse of his rhythms,[68] were derived in part from his early Sunday school studies. They probably influenced his views on education as well. As a teacher in country schools, while still in his teens, he discouraged wrongdoing by weaving moral tales about the students' misdemeanors rather than by threats of corporal punishment.[69] In doing so, he may have been following the pattern set in his Sunday school, or the Quaker tradition of his parents.

District School Number 1 and the two Sunday schools which Whitman attended provided him with all the formal instruction he was to have[70] apart from his printing apprenticeship, if that can be called formal education. To this he added the informal voluntary education gained from attending lectures. In addition to general information, Whitman may have derived some of his theories of education from lectures delivered in Brooklyn, for some of the lecturers of the Lyceum Movement (begun in the late 1820's and organized in Brooklyn in 1833) presented educational ideas which Whitman later favored. Some of these proposals have a surprisingly modern tone. The lecturers discussed learning-by-doing, making the acquisition of knowledge a pleasure, and discovering a child's interests and proceeding from that point.[71] One lecturer, the economist Henry Vethake, advocated the education and refinement of all, including the working classes.[72] Another, Cyrus P. Smith, suggested that

vocal music be made a part of common education.[73] There is considerable similarity between these reforms advocated by lecturers whom Whitman may have heard in the 1830's and those urged by him in his editorials in the 1840's. The school system (as is its way) had not followed the advice of the reformers in the interim.

The only lecturer of these early days to whom Whitman referred in his recorded conversations was the magnetic Frances Wright. Perhaps his father, who owned and admired her book, *A Few Days in Athens*, and who subscribed to the *Free Enquirer* (the paper which she edited with Robert Dale Owen), took him to hear her in 1828 or 1830. If he did not hear her then, he might have attended her lecture in 1836, when she returned to New York.[74] Whitman was strongly attracted to her, though she was more than twenty-three years his senior. He told Horace Traubel, "I never felt so glowingly towards any other woman."[75] Nevertheless, Whitman did not adopt her views on education. Her program was far more radical and extensive than anything he was to suggest. He could not have agreed to her proposal that children be taken from their homes and educated by the state so that they might grow up free from the prejudices of their parents.[76] He was probably more impressed by her personality than by her ideas. This would indicate that he had heard her in his boyhood, and had been swayed emotionally rather than intellectually by a fearless, handsome, brilliant, misunderstood woman.

The general biographer of Whitman's early life may refer to many educative experiences apart from his schooling or the lectures he heard. His parents, family,[77] and friends, the environment of the Long Island countryside and seashore, urban Brooklyn, the library and the stage, the printing shop and other work experiences, as well as the inns, docks, and

streets, were more potent than schoolroom or teacher in the education of Whitman. Yet few of these had demonstrable bearing upon his philosophy of education except as it can be said that each man's philosophy and outlook are affected by his childhood and youthful experiences.

When Whitman began to put his ideas into practice as a seventeen-year-old schoolmaster,[78] he not only taught in a unique manner, but he learned from his pupils and from the experience of "boarding round" with their parents.[79] He may have been thinking of his years as a young country schoolmaster when he wrote,

> The teaching is to the teacher, and comes back most to him.[80]

3

"TO GIRLHOOD, BOYHOOD LOOK THE TEACHER AND THE SCHOOL"[81]

A SENTIMENTAL unsigned sketch printed in the Brooklyn *Eagle* on July 14, 1846, during Whitman's editorship, described a country schoolhouse with some details that seem to come from experience:

The Country School House.—What a hum of little voices! Come, let us enter—we will take seats near the open window there, next the teacher. How pleasant is the breath of that honeysuckle climbing up the house, peeping in the window, and clinging at last to the eaves, and the rippling of the bright brook makes pleasant music to the ear. How impatiently the little urchins glance to the lessening rays of the sun on the floor, knowing that his decline is near, and that the hour of freedom and enjoyment would soon arrive. What a sturdy set!—How healthful! but what sad fretting as the lazy hours pass on!

Was this idyllic Long Island country school at Norwich or Babylon, Smithtown, Woodbury, Little Bay Side, Triming Square, or Whitestone?[82] In describing it, Walt Whitman, editor, was evidently recalling his days as a country schoolmaster which had begun ten years before, and making a bow, too, to conventional images of country schoolhouses. He was not always so complimentary.

Two aspects of Whitman's teaching career surprise the modern reader. One is that he should have begun to teach when he was seventeen, if the date of June, 1836, which he gave for the start of his teaching career, is correct.[83] The other is that within four years he taught in at least seven schools, edited a country newspaper, the *Long Islander,* and

assisted on the *Long Island Democrat* while teaching.[84] One biographer has plausibly interpreted this as the result of boredom. "Teaching in a country school when one had pulsated to the rhythm of the biggest city in America had little attraction in itself and became less attractive for the fact that no matter how often one shifted, only the locale changed."[85] Yet in Whitman's later criticism of Long Island schooling in the *Star* and in the Brooklyn *Times* one gains a more satisfactory explanation of his frequent change of schools, and learns why school districts employed a relatively unschooled youth. According to Whitman, the schools were generally taught by "*chance teachers*—young men during college vacations, poor students, tolerably intelligent farmers, who have some months leisure in the winter."[86] Furthermore, many schools were kept open only three months of the year, a situation which in itself created a class of poor itinerant teachers. Some of these, according to Whitman, were "apt to be eccentric specimens of the masculine race—marked by some of the 'isms' and 'ologies'—offering quite a puzzle to the plain old farmers and their families."[87] The typical schoolhouse Whitman described as a "primitive unpainted edifice with a batten door, fastened by a padlock, and up above a small chimney peering at one end of the eaves."[88] A photograph of the schoolhouse at Woodbury, Long Island, in which Whitman taught, conforms to this description.[89]

Since Walter Whitman was but one of many teachers who taught letters and sums to the young Long Islanders before going on to other schools or other colleges, it is hardly to be expected that any extensive official record should remain of his teaching days. Luckily, however, in Smithtown, Long Island, where he taught during the winter of 1837 to 1838, a school report has been found which tells of the conditions

of his employment.[90] His salary was $72.20 and board for a little more than five months of teaching during that winter. He taught eighty-five pupils, ranging in age from five to fifteen. Among the books he used were Cobb's *Spelling Book and Reader*, and the *North American Reader*. The only holidays were Sundays and every other Saturday afternoon.

Of Whitman's method of teaching at Smithtown there is no record, but a glimpse of his philosophy of education may be had in the record book of the Smithtown Debating Society. In a debate entitled "Has nature more influence than education in the formation of character?" he defended the negative. Though the position the debaters take does not necessarily represent their views, it must be noted that this role had not been assigned to Whitman at the preceding meeting; he may, therefore, have chosen to participate as a result of his convictions.[91] According to the record, the decision was against Whitman. His views would hardly have been popular. Other topics of debate dealing with education were "Is the law regulating common schools in New York salutary?" and "Should females be given the same education as males?"[92]

Personal reminiscences of Whitman as a young schoolmaster may be added to these. More than half a century after Whitman's teaching days were over, disciples of the old poet made pilgrimages to his birthplace and sought out and interviewed the venerable men who had been his friends or pupils. The picture of the young schoolmaster and editor which emerges from their reminiscences is colored by the fact that he was now the object of both extreme adulation and extreme vilification. Its outlines are probably blurred also by the lapse of years, or distorted by the enthusiasm of the questioners. Even so, it may be accepted as a fairly faithful tintype, true in its general outline though faded in tone.

Two "forefathers of the hamlet" of Huntington, who had known Walt in 1838 when he was editor of the *Long Islander*, told Daniel Brinton that they remembered "his powerful personality, brimful of life, reveling in strength, careless of time and the world, of money and of toil, a lover of books and of jokes."[93] The youth of the village used to gather in his printing room in the evenings where he told them stories and read poetry, his own and others'.[94] Walt's brother George, who was part proprietor of the *Long Islander*, described a game they used to play at these gatherings. Walt had a ring suspended from the ceiling which they tried to throw on a hook driven in the wall. George recalled going for the mince pie which was the prize on one occasion.[95]

Whitman evidently liked the people among whom he found himself. He wrote later that he believed that "there is not a more hospitable, upright, common-sensible race of people any where about than the inhabitants of the country districts on Long Island."[96] One brief incident reveals something of their character. Once in 1836, when Walter Whitman was fishing, a boy named Benjamin Carman threw stones to scare away the fish, and then got into a boat and rowed around the fisherman. Whitman was angry, but cajoled his tormentor to come closer. When he was within striking distance, Whitman hit him with the fishing pole. Whitman was haled into court. The verdict of the jury as expressed by the foreman, John Edwards, a "stubborn Englishman" was, "We find that 'e did not 'it 'im 'ard enough."[97]

Whitman made some distinction, however, between such lessons with the rod outside the classroom and in it, according to one of his pupils, Charles A. Roe, who spoke at length to Horace Traubel about the school at Little Bay Side, Flushing, and the unforgettable teacher who was among his

first instructors there.[98] Though Roe was only ten years old when Whitman was his teacher for one winter term, he remembered well the neat, black-clad, beardless young man who never smoked or drank. He remembered him especially because his methods of teaching and of preserving discipline among seventy or eighty pupils, many of whom were sixteen or eighteen years old, were unique.

Despite his youth, Whitman maintained discipline without resorting to corporal punishment. If a boy lied, "he exposed him before the whole school in a story . . . he had such a way of telling his story that the guilty fellow knew who was meant." From personal experience with the story method, Charles Roe attested to its efficacy. If the offense was very grave, Whitman did mention the name of the culprit. Though these were his usual forms of punishment, at times he stood miscreant scholars up before the school, and even put foolscaps on some.

In teaching, Roe said, "He did not confine himself to books, as most of the teachers then did, but taught orally." He used to give his scholars verses to recite. Charles Roe, at sixty-five, recited to Horace Traubel a verse he had learned at school from a poem called "The Fallen Angel." He suspected that the schoolmaster had written it himself. There was a rumor among the students that he had written many of the poems he taught them.

Walt taught reading, writing, grammar, and arithmetic. He had his pupils practice mental arithmetic every day—evidently a procedure strange enough to warrant special comment. He enlivened the usual routine by describing objects and incidents to the school in a manner that held the interest of all, and by using the game of "Twenty Questions" as a teaching device. "It seemed to be his object to teach even when he played," said his pupil. With the boys

"he was always free, always easy, never stiff."

Charles Roe was talking of the teacher he had known, as well as of the poet who was already a legend when he said,

> I had other teachers, but none of them ever left such an impress upon me, and yet I could not mention any particular thing. It was his whole air, his general sympathetic way, his eye, his voice, his entire quality. I felt something I could not describe. What I say, others will also say. . . . Even back in the schooldays, those of us who knew him, his scholars there on Long Island, felt, somehow, without knowing why, that here was a man out of the average, who strangely attracted our respect and affection.

Another pupil, Sandford Brown, of West Hills, was interviewed by Dr. John Johnston, an English friend and disciple of Whitman, who recorded Brown's words in his diary as nearly as possible in the dialect in which they were spoken.[99] Brown "used ter think a powerful deal on him" but thought that as a teacher Walt "warn't in his element. He was always musin' an' writin', 'stead of 'tending to his proper dooties." Yet he still felt great personal love for his first teacher. "I would give almost anythin' just to take him by the hand and look in his face—," he said, "though I wouldn't tell him —oh, dear no!—I wouldn't tell him—I couldn't tell him—what I think on him." Though Brown had never read *Leaves of Grass*, he refused to believe rumors that it was immoral, because he remembered Walt as "a man of strict propriety." He thought the critics probably did not quite understand the poet's meaning.

Neither Brown, nor Walt's brother George, who had also been Walt's pupil for a while, told about his methods of teaching. George said merely that "it was said at the time that Walt made a very good schoolmaster."[100]

Whitman may have been idolized by some of his pupils, but his landladies at the time thought they could see feet

of clay. Mrs. Powell, with whom he boarded at Little Bay Side, remarked that he was "rather off from anything like church." Perhaps she was concerned about his atheistic views because she had four young daughters, but she was very friendly to him otherwise, "just a trifle suspicious, or sorry, that was all." Still, he boarded with her as long as he had the school.[101]

Far less patient was Mrs. Brenton, the wife of the publisher of the *Long Island Democrat,* with whom Whitman boarded while he taught and worked on the paper. According to her daughter-in-law, Mrs. Brenton was a "practical, busy, New England woman," and Whitman was at that time "a dreamy, unpracticable youth, who did very little work and who was always underfoot and in the way. . . ." One thing that impressed Mrs. Brenton unfavorably was his disregard of the two children of the household—two small boys—who seemed very much to annoy him when they were with him in the house."[102] Whether this reveals more about Mrs. Brenton or Whitman is a question. In any event, her mother-in-law's opinions led the younger Mrs. Brenton to conclude, "I cannot see how he could have been an interesting or successful teacher because of his apparent dislike for children at the time we knew him." Yet despite the contrast between the enthusiasm of his pupils and the deprecating attitude of his landladies, to Whitman the most interesting part of his teaching experience was the system of "boarding round" among the parents. This was part of "the peculiar outfit or schooling he has chosen, to fulfill his mission as poet, according to his own ideal."[103] At another time he wrote:

> This "boarding round" gives a first-rate opportunity for the study of human nature. You go from place to place, from the rich to the poor, from the pious to the atheistical, from where there are good kind-hearted women to places where they are—but, good heavens! what were we going to say![104]

Altogether, he considered "boarding round" to be "one of my best experiences and deepest lessons in human nature behind the scenes, and in the masses."[105]

When Whitman sought a wider audience through his writing for magazines and newspapers than either the schoolroom or the debating society could afford, he still thought of himself as primarily a teacher. His earliest known writing is a series of articles (from April, 1840, to July, 1841) entitled "Sundown Papers from the Desk of a Schoolmaster." Papers of this series which have been found do not deal directly with education.[106]

The first sketch in which Whitman attempted to disseminate his views on education was "Death in the School Room, a Fact," which appeared in *The United States Magazine and Democratic Review* in August, 1841.[107] In this tale, whose title ingenuously betrays the climax, Whitman makes a strong plea for the abrogation of corporal punishment. Lugare, a cruel schoolmaster (whose name is oddly like that of the slavedriver whom Mrs. Stowe later was to make infamous) beats the sickly son of a widow for a theft he had not committed. After raining blows upon the boy's "sleeping" form, he is shocked to discover that "Death was in the school room, and Lugare had been flogging a corpse."

If the sketch is based upon a fact, as the title indicates, the manner of telling it shows that the young author undoubtedly added description and conversation to heighten the emotion of the reader; nevertheless, he was interested not in telling merely a popular tale of horror mixed with sentiment, but in reforming an educational practice of his day. Of the inflexibly severe schoolmaster, Whitman wrote, "I would that he were an isolated instance in his profession." He hoped that propitious gales would speed the day when "one of the old-fashion'd schoolmasters, with his cowhide,

RECORD OF WALT WHITMAN'S VISIT, SEPTEMBER 3, 1841, FROM THE VISITOR'S BOOK OF PUBLIC SCHOOL NO. 13, BOROUGH OF MANHATTAN, NEW YORK CITY

1841
Nov 19th 9 OC A.M. L. Murray

Decr 6th 10½ OC. A.M. George T. Trimble

10 " " J. Curtis

23 " " J Curtis

Jan. 6. 1842 [illegible]

[illegible]

11 Wm H Macy

Jan 12. Walter Whitman

Examined the Arithmetic classes and found them quite proficient

4. Day. S. W. Seton

Jany 13th S. Demilt ¼ past 11 OC

18 Geo. T. Trimble 10 Am

21 A. R. Lawrence 15 min before 1 PM

21 Lindley Murray 9 Oclock am

Feby. 8. S. W. Seton

" 21 J Curtis,

23 S Demilt

25. S W. Seton

RECORD OF WALT WHITMAN'S VISIT, JANUARY 12, 1842, FROM THE VISITOR'S BOOK OF PUBLIC SCHOOL NO. 13, BOROUGH OF MANHATTAN, NEW YORK CITY

his heavy birch-rod, and his many ingenious methods of child-torture, will be gazed upon as a scorn'd memento of an ignorant, cruel, and exploded doctrine."

Soon after the publication of this tale (the first of a number of sketches of his which the *Democratic Review* was to publish) Whitman visited one of the New York City schools. His comments over his signature in the Visitors' Book of the school prove that his interest in schools did not wane when he stopped teaching.[108] Since his first visit occurred a month after his lurid sketch against corporal punishment appeared, one cannot help wondering whether the author of "Death in the School Room" might have been invited to the schools to see that the "fact" he wrote of was not representative of prevalent conditions. Whatever the circumstance, the first entry states in his own handwriting:

> Walter Whitman, of Suffolk co. L. I. spent two hours at school No. 13, examined the classes in Grammar and Arithmetic and was highly gratified by the promptness and the understanding spirit which mark'd the pupils.—Visitted [sic] several schools and upon the whole considers this to be the best managed of any he has seen yet.
>
> Sept. 3*d* 1841

Under the date January 12, 1842, there is the record of a second visit, the comment more laconic, yet fuller than that of other visitors who signed this page, giving only their names and the time of day.

> Jan. 12. Walter Whitman,
> Examined the Arithmetic classes and
> found these quite proficient.

Whitman was to record other visits to schools in newspaper articles, in his *Diary in Canada*,[109] and in *Leaves of Grass*,[110] for his interest in education remained undiminished.

He saw these schools and the subject of education generally with the feelings of one who had been a cog (probably a stubbornly misfitting one) in the perfect mechanism of District School Number 1, who had responded rather more favorably to the Sunday schools he attended, and who had taught, with odd procedures, in village schools. "Progressive" schools of the twentieth century had a prophet in Whitman when he wrote the following paragraph in the *Star* and repeated it in the *Eagle*:

> To teach a good school it is not at all necessary for a man to be inflexible in rules and severe in discipline. Order and obedience we would always have; and yet two of the best schools we ever knew appeared always to the casual spectator to be complete uproar, confusion and chaos.[111]

4

"THE REPORTER'S LEAD FLIES SWIFTLY"[112]

WALTER WHITMAN left the schoolroom before his twenty-second birthday. Five years—formative years of his young manhood—he had spent in teaching, except for brief intervals devoted to editing the *Long Islander*[113] and electioneering in Queens County.[114] If Caleb, the schoolmaster in "The Half-Breed," is a self-portrait as has been supposed,[115] Whitman's characteristics were his friendliness toward his pupils, and his interest in the affairs of the community.

Though he never returned to the schoolmaster's desk, Whitman did not relinquish the role of teacher. He not only tried to teach his readers about many things, but wrote frequently about conditions in schools and about education in general. He was known as a former schoolmaster. He defended the sobriquet "Country Schoolmaster" when it was used to deride him, saying that there was no more honorable title.[116]

In 1841 the country schoolmaster returned to Brooklyn and began to concentrate on journalism.[117] There is no record of the reasons for his return. Perhaps he had missed the excitement and color of Brooklyn life. Like Archie Dean, in his sketch "The Shadow and the Light of a Young Man's Soul," he might have felt that living out of the city was no living at all.[118] Perhaps he had been unable to find a position on a country newspaper. An advertisement of "a young practical printer" (name not given) who wished to take charge of a country paper ran in every issue of the Brooklyn

Evening Star from November 5, 1840, to January 25, 1841. A position as country editor was evidently hard to obtain at this time.

From Whitman's return to Brooklyn in 1841 until 1845, when his articles on education and other subjects began to appear regularly in the *Star*, his career as free-lance writer and transitory editor may be traced in the magazines and newspapers of Brooklyn and New York.

According to an early manuscript notebook, his literary activities of the next few years (re-arranged in chronological order) were as follows:

> Went to New York in May, 1841 and wrote for *Democratic Review*, worked at printing business in *New World* office. . . .
> Went in April, 1842 to edit *Aurora*
> Wrote for *Sun* &c.
> Edited *Tattler* in Summer of '42.
> Edited *Statesman* in Spring of '43.
> Edited *Democrat* in Summer of '44.
> Wrote for *Dem Review, American Review,* and *Columbian Magazines* during 45 and 6—as previously.[119]

In the same notebook, he wrote: "From the middle to the latter part of Oct. 1844 I was in *New Mirror*."[120]

In this list, Whitman neglected to mention that his writings appeared in *Brother Jonathan*,[121] Poe's *Broadway Journal*,[122] and the *Aristidean*.[123] He omitted his temperance novelette, "Franklin Evans, or The Inebriate; a Tale of the Times," which was published in pamphlet form in 1827.[124] This was reprinted in the *Eagle*, as "Fortunes of a Country Boy, by J. R. S." when Whitman was editor of that paper.[125]

Of his personal life during this period little is known except the names of several people at whose homes he boarded.[126] His political activity continued. The *New Era* reports that in July, 1841, Whitman made a speech for the Democratic

party before an audience variously reported to have numbered from 8,000 to 15,000.[127]

Whitman's first regular connection with a large newspaper began in the fall of 1845, when the first of a series of articles signed "W." appeared in the Brooklyn *Evening Star*. Yet neither in his manuscript notebook nor in his reminiscences did Whitman mention this connection. He did write, however, of having worked for Alden Spooner, editor and publisher of the paper—then known as the *Long Island Star*—in his childhood. "I went to Spooner's in the Fall of '32. I was at Spooner's when father moved in the country in 33."[128] It has been said that Alden Spooner thought Walter such an idle boy that if he had had the ague he would have been too lazy to shake,[129] but the idle printer's devil became a regular contributor to the *Star* in 1845. Occasional letters to the editor and poems signed W. which appeared from 1838 to 1845 may have been Whitman's, but in the absence of external evidence of his having written for the *Star* during this time, they cannot now be proved to be his.

In 1845 the *Star* was a large four-page paper (one folded sheet) of which the first, third, and fourth pages were filled with advertisements of electric galvanizers, patent medicines (with lengthy testimonials of miraculous cures), dress goods, furniture, private schools, houses for sale, and omnibus lines. Stationers and printers advertised new books, among them "The Raven" by E. A. Poe and Horace Mann's published report on education.

The second page had six columns devoted to literature, editorials, and news. The first column usually contained literary contributions, some expressly written for the *Star*, others reprinted with acknowledgment from newspapers and magazines, domestic and foreign. In the files of 1845-46 appeared "Mark Meriden" by Harriet Beecher Stowe, "Val-

entine's Day" by Charles Lamb, "The People of Europe and America" by Ralph Waldo Emerson,[130] and three sketches by Walter Whitman—"Shirval," "A Dialogue," and "The Angel of Tears." Among the poems was " 'Evening' by a Tailor" by Oliver Wendell Holmes. When literary effusions were scarce, humorous paragraphs, epigrammatic sentences, and jokes served to fill the column. The second, third, and fourth columns contained editorials, local news, and an occasional letter to the editor. It is in these columns that the "W." articles usually appeared, along with the work of other correspondents. Among the regular and frequent contributors were E. M. (E. Merriam) who wrote on nature study, geology, and the weather; O.P.Q.;[131] and W. The last two columns consisted of "Gleanings"—news clipped from other papers with acknowledgment, vital statistics, and advertisements. Occasionally, reports of the common council occupied several columns to the exclusion of other features.

Whitman should not have been ashamed of his connection with the *Star*, for it was a paper of considerable prestige despite disparaging remarks by Whitman about its age and conservatism. It was the first successful Brooklyn newspaper.[132] From 1809, when it was established by Thomas Kirk, Brooklyn's pioneer printer, until 1862, when it ceased publication (after a half century of control by the Spooner family), the *Star* faithfully recorded births, deaths, marriages, accidents, political fortunes, current opinion, meetings, theatrical events, and literary expression. By 1848, seven years after it became a daily paper, it had double the circulation of any other paper in Brooklyn. It was a flourishing enterprise when Whitman wrote for it.

Whitman may have neglected to tell of his connection with the *Star* deliberately, because of differences in politics and interests. The *Star* was a Whig paper, and Whitman was a

Democrat whose views were closer to those of the *Eagle*. None of the articles attributable to Whitman in the *Star* is of controversial political nature. The *Star* may have been too old-fashioned and conservative for his taste; he referred to it later as "our venerable contemporary,"[133] and, in the course of answering an attack on himself and the *Eagle*, stated: "The Star rejoices that it is 'able to amuse.' All we have to say, then, is that it has cause for exceeding great joy; a more ridiculous paper is not printed in Yankeedom."[134]

Perhaps it was for these reasons, perhaps from sheer forgetfulness, that Whitman never mentioned having written for the *Star*. By the time some of the autobiographical data were collected by Whitman in his later years, many errors had crept in. For example, in one account he stated that "In 1848, '49, I was occupied as editor of the daily Eagle newspaper, in Brooklyn,"[135] when it is known that he left the *Eagle* early in 1848. In his account of "Starting Newspapers," he omitted the *Freeman*.[136] Though he named many of the established newspapers on which he had worked, he did not include the Brooklyn *Times* which he had edited from 1857 to 1859.

Yet he always wrote reverently of Alden Spooner, owner of the *Star*, referring to him as "one of our worthiest, best-hearted, most respected citizens."[137] When Whitman was urging the use of Fort Greene as a public park, he gave Alden Spooner, "our estimable and aged fellow citizen," credit for having made the city buy the grounds many years before—then for a poor-house tract.[138] In Whitman's "Brooklyniana" sketches, published in the Brooklyn *Standard* in 1861-62, he listed Alden Spooner among the well-known Brooklyn residents;[139] in an earlier series (on which these papers were based) the first installment included a sketch of Alden

Spooner, commending his "industry, enterprise, and goodness of heart."[140]

Though the name of Alden Spooner's wife did not appear in the sketches, it is interesting to note that she was the author of a book of poetry called *Gathered Leaves* (1848).[141] *Fern Leaves from Fanny's Portfolio* (Fanny Fern's book published in 1854) has been suggested as a source for the cover design of Whitman's *Leaves of Grass* in the following year.[142] This earlier volume, *Gathered Leaves,* could have offered an earlier suggestion for the title.

Whitman's chief contribution to Alden Spooner's successful Brooklyn *Evening Star* was the series of articles on education. Views on education such as his had not appeared in the *Star* before his coming. After he left, the fact that education was not a major interest of the publisher was evident.

The effect of the articles in the *Star* of 1845-46 signed W. and those unsigned articles which continue W.'s work cannot be gauged, except for a few letters to the editor condemning his views.[143] Those who read the articles today realize that they could have been influential when they were published. To us, they are the early work of Walt Whitman; to his contemporaries they were either the inspiring or the irritating work of a not altogether unknown writer. Though it is the habit of modern critics to think that Whitman was undistinguished before the publication of *Leaves of Grass,* he did have a local reputation as a writer. An editorial in the Brooklyn *Daily Advertizer* in 1849, written in answer to the *Eagle* after Whitman had been dismissed from that paper, stated:

—Now, we have no sympathy at all with the daring, and in our opinion, destructive, doctrines frequently advanced by Mr. Whitman; nor with his political or partisan opinions; but we must say that we believe the assertion of the Eagle [that Whitman was dismissed for incompetence] to be calumnious and untrue—

known so to every one familiar with the Brooklyn press. Mr. Whitman has been an editor for several years,—was one of the principal writers for the Democratic Review during its high and palmy days,—is a printer by trade, (and a Brooklyn boy withall) and never before have we heard any such charge as that now made. We consider Mr. Arnold [editor of the *Eagle*] himself as a tolerable fair writer but, in a literary point of view, Whitman occupies the same position toward him, as the London Times might be supposed to occupy toward the Brooklyn Eagle;—that is, when he chooses to apply himself, studiously and carefully. . . .[144]

It is likely that some of the readers of the *Star* knew that W. was Walter Whitman, author of several signed sketches which had appeared in its columns, and of articles in the *Democratic Review* and other magazines. But whether they knew his identity or not, the quality of his writing leads one to believe that his readers might have disputed his point of view, but few could have thought the articles dull or to be ignored.

Of the thirty-three articles in the *Star* signed W., eleven deal with education and four with general civic matters; four are on music, two on literature, two on temperance, one on charity; two criticize the hypocrisy of "Church Folks of Modern Times"; one is on the Oregon affair; and the rest are on miscellaneous subjects.[145] The large proportion of W. articles dealing with education is worth noting.

From January 31 until March 6, 1846, when Whitman became editor of the *Eagle,* there are no articles signed W., but there are unsigned articles which may be attributed to Whitman. After he left for the *Eagle,* his work did not appear in the *Star* until 1854, when the *Star* published his "Sunday Restrictions, Memorial in behalf of a Freer Municipal Government, and against Sunday Restrictions."[146] The paper

did not indorse Whitman's views, but asked its readers to judge for themselves.

It may be concluded from an examination of the files of the *Star* that the twenty-six-year-old journalist was earning his four or five dollars a week (is it possible that the piqued *Eagle* editor who left us this record was minimizing here?) [147] first as correspondent, then as reporter or subeditor.

When Whitman left his subordinate position on the *Star* to become editor of the Brooklyn *Eagle*—a paper similar to the *Star* in format but different in politics—he continued his interest in education and the schools. During the span of almost two years that Whitman was editor (a position to which he later referred as "one of the pleasantest sits [situations] of my life"[148] almost two hundred articles, book reviews, and paragraphs pertaining to education appeared in the *Eagle*. The manner in which these were composed and printed, and the nature of the man who wrote them, were described by Whitman's printer's devil, Henry Sutton, about three quarters of a century later. In an interview with Cleveland Rodgers, one of the editors of *The Gathering of the Forces*, the aged Sutton described his former employer, Whitman, as a "nice, kind man" who dressed conventionally, came to his office early, did most of his editorial work there, but was accustomed to taking a daily walk after his editorials had been written until it was time to read proof. The printer's devil remembered that the printers had instructions to follow copy literally, especially as to spelling and punctuation. At the end of the day's work, it was Whitman's custom to take the young man to Gray's Swimming Bath, after which Whitman would usually ride over to New York on the ferry. In this leisurely fashion Whitman edited a successful newspaper.[149]

The Whitman legend handed down in the office of the

Eagle, which is still Brooklyn's newspaper, is different from Sutton's memories of him. According to the older staff members, people who worked with Whitman said that he had been overfond of loafing and drinking—a conception of him that probably grew up when the unsavory reputation of *Leaves of Grass* affected the reputation of its author.

Biographical data, hitherto unknown, emerge from the pages of the *Eagle.* It appears, for example, that Whitman had almost been poisoned because of the mistake of a druggist. This is stated in a brief, outspoken comment on a news item on August 17, 1847:

Another Shocking Result from Druggist's Carelessness.—Ever since we came very near being poisoned, and a family of seven or eight with us, by the carelessness of a druggist in Myrtle Avenue, who sent us a prodigious dose of *oxalic acid* instead of Tartaric acid, (which was wanted to put into butter cakes,) we have known how to sympathize with those who are the victims of such inexcusable conduct. [The editor goes on to quote a case from the New York papers of an infant who died as the result of having been given laudanum instead of paregoric.]

This near escape from death may have been a significant experience in the life of the poet during these formative years.

Among other interesting items published in the *Eagle* and never reprinted was a trenchant editorial paragraph which announced that the editor was a reformer who wanted to jolt his readers out of their complacency and conservatism:

ISMS.—Mothy antiquated reasoners who merely think and act through the minds and eyes of the past, are hideously witty on all "isms." But the truth is, the world need not be afraid of schemes of reform; they are not half so dangerous to human happiness as those stagnant slaves (what else are they?) to precedent, old times, and "respectability!"[150]

It is in the spirit of the reformer that Whitman in his editorials in the *Star*, the *Eagle*, and the New Orleans *Crescent* (for which he wrote after he left the *Eagle*)[151] approaches the question of education. The largest part of Whitman's available writings before he published *Leaves of Grass* in 1855 are to be found in these three newspapers. Though he later edited the *Freeman*,[152] published the *Salesman*,[153] and worked as compositor and writer for some of the Brooklyn and New York newspapers from 1849 to 1855, few of the articles he wrote during this period have come to light; none of those which have been collected is on education.[154]

In his writings about school matters before 1855 Whitman was ostensibly the reporter, but basically the editorializer. Events—a visit to a school, a lecture on education, a discussion with a parent, an incident of corporal punishment, a book to be reviewed—were the pegs on which he hung his editorial sermons. He produced many variations on the same themes—that the common school is an American phenomenon and must reflect and express American democracy, that the nature of the child must be understood and considered, and that the school system must be extended and its content re-examined and vitalized.

The chief enemy of progress in the school system, as elsewhere, Whitman found to be the prevalent devotion to "precedent, old times, and respectability." In the field of education "the monotonous *old* still resists the fresh philosophical *new*. Form and precedent are more thought of than reality."[155] Because education "is so cluttered and tangled up with a thousand senseless notions and stupidities" the task of the reformer was that of the sculptor "who cuts superfluous marble off, rather than that of the wax workman, who lays on the stuff thicker and thicker."[156]

The reform in education which Whitman urged most

strongly was the complete abolition of corporal punishment. He began his series of articles in the *Star* with this, and recurred to it more frequently than to any other subject. The years he had spent in teaching had convinced him that a school could be conducted by other methods than the use of force.

The reader today, accustomed to more progressive methods, may feel that the articles devoted to corporal punishment have little but antiquarian interest. Yet a recent study of corporal punishment shows that it is now permitted in 116 cities out of 135 in the United States.[157] Furthermore, in his articles Whitman uses the flagrant cases of corporal punishment which have come to his attention to teach parents and citizens much about the nature of children and the principles of learning, and to urge them to promote needed reforms in the local schools.

Principally, Whitman thought the use of corporal punishment unsuited to the American spirit. In an editorial, never reprinted, he criticized its use in the Navy, instinctively joining with Dana and Melville in urging a reform whose need they knew from experience before the mast:

> . . . The naval system that this republic wants, is a system which will bring in its scope the noble American youth, and assure them of such treatment as is meet for the sons of freemen,—as would make those disposed for a sea-life certain that every gilt buttoned whippersnapper could not, at his high pleasure, take those steps which would have them tied up and flogged; the *men*, too, should be better paid; and something taken off the high wages of the officers.
>
> What incitement has a spirited young man to enter the navy, as things are. No *true* man would want to be either an officer or a common sailor; for the former place is the place of a despot, and the latter the place of a slave—both alike repugnant to proper American feeling.[158]

With children, who are responsive to gentle treatment, Whitman considered corporal punishment unnecessary as well as cruel. Many of those who used the lash, however, considered this the only way of controlling children. Whitman characterized the philosophy of these people in a satirical passage in one of his articles:

> A disorderly way of conduct he [the child] must not have, and learning he must have. The orthodox teacher and parent would whip him out of the one and into the other. . . . The sting of the whip is supposed capable of making him know that the puzzling five or ten should be added, not subtracted. The whip will place him on good terms with his Maker, whose name he has taken in vain. The whip is to crush and tame the mettlesome, soothe the feverish and nervous, reduce the spirits where they are too high, and transform impertinence and obstinacy to mildness and soft obedience.[159]

Those who practiced or believed in corporal punishment, however, defended it vehemently. "Mastix," in one of several letters in answer to W. in the *Star*, wrote that he was convinced that the "only way to reach the *moral* feeling is through the *physical*," and that, furthermore, "corporal punishment has its sanction from God himself."[160] "Mastix" added later that a resolution requiring teachers to keep a record of each case of corporal punishment was "amusing and ludicrous," for "no man can teach, flog and write at the same time."[161] Another correspondent, Luther Pratt, who identified himself as an old teacher, agreed with "Mastix."[162]

The resolution to which "Mastix" referred must have been passed by December, 1857, for there is a record book of the kind demanded in the possession of Public School Number 12, a New York school.[163] This book reveals that in that month there were one hundred and four cases of corporal punishment, involving seventy boys (out of a total of about

two hundred). Among the faults punished were truancy, swearing, continued disobedience, and leaving school without permission. This was after several decades of agitation against corporal punishment. By 1870, ten of the larger cities in the United States had adopted rules governing the use of corporal punishment, but in New York it was prohibited only in girls' schools. By 1900 there was complete abolition in New York City only in the boroughs of Richmond, Manhattan, and the Bronx.[164]

Whitman believed that one way of abolishing corporal punishment was through the selection of teachers who refused to practice it. He felt that more careful selection of teachers would solve many of the problems of the school system. At that time, he held that there was "a miserable slovenliness in the plan of appointing teachers, which results in the frequent selection of persons not at all fit for that office."[165] Country schools were particularly neglected, for they were taught largely by chance teachers, such as he had been.[166]

Whitman wished to dispel the prevalent notion that for the " 'primary schools' . . . not much tact or experience is necessary."[167] Some of the best qualities are needed here. He also recommended the more general employment of "*ladylike and well-educated women,* as teachers of youth."[168] He suggested that the Brooklyn Board of Education employ more of them and pay them better.[169] In general, the quality of the teaching staff would be improved if all teachers were paid better, for "the *cheapest* way of conducting a school is to engage the best teachers at the *best prices.*"[170]

Too few teachers, however, had had professional preparation. "Most teachers need as great a supervision as the pupils," Whitman wrote, in criticizing the extensive use of the lash in schools.[171] He was glad to know that a normal institute was

to be opened in Brooklyn while he was editor of the *Eagle*.[172] In the Brooklyn *Times* some years later, Whitman described the ideal normal school as a "fountain of life for the entire life of that city. . . . It should keep up with the age, not fall behind it in any respect. It should grade itself in science &c. by the leading savants, the great reviews, the modern discoveries and announcements. It should be the rendezvous of all mental authority."[173]

Whitman tried to improve the relationship between the general public and the teacher. On the one hand, he felt that people should expect more of a teacher than that he "perform a well-beaten round of mechanical operations."[174] On the other, they were not to try to advise him ignorantly. He resented the fact that "everyone thinks himself qualified to aid a school-teacher with directions. . . . Everyone feels empowered to sit upon trial in his case.—He is either too strict or too easy; he requires too hard lessons from his pupils, or he doesn't require enough. He is too stiff or else he makes himself too free."[175] As a former teacher, of course, Whitman felt himself qualified to offer maxims for teachers:

> In connection with every lesson have something to tell your scholars that is not in the book they study.
> Never make a contemptuous remark concerning a scholar.
> Teach children to govern themselves.[176]

He urged teacher-parent cooperation, for "it depends as much upon the parent at home, as upon the teacher at school, whether the child learns even at school. The parent and teacher should work together with the same object at heart."[177] He thought parents should visit schools and have frequent conferences with teachers, for "in such an important matter as the education of the young, each parent should see for himself, and not trust to chance."[178] Then the parent,

assured of the competence and fitness of the teacher, should increase the child's confidence in his teacher and respect for him.[179]

He wanted parents and teachers to keep in mind the aims of education: good citizenship, the development of character, and the imparting of a desire to search for knowledge and truth. The object of education was not to be that of "filling the mind with a heap of disjointed facts, or making it a storehouse for the reception of the exploded theories of past generations." It was rather "to expand and purify the mind for the search after truth, and to fill it with the earnest determination of resting satisfied with no other object of pursuit." Both the common school and the university were to aim "at awakening and developing—neither at perfecting—the faculties of our nature."[180]

Whitman complimented his readers with the reminder that generosity in the support of schools is an American phenomenon, and American liberality is showered not on "baubles and gew-gaws, and robes of state and gilding and satin-cushioned carriages for officers of state—but in munificent grants for the support of Free Schools."[181] Since more elementary schools were needed, Whitman suggested that the city be foresighted in purchasing school sites in new districts.[182] In his comments, both favorable and unfavorable, on school buildings which he visited, and in his recommendations for new schools, he stressed the need for adequate ventilation,[183] ample playground space,[184] and comfortable furnishings.[185] He urged the government to do everything possible to make education more widespread and more pleasant, for in this country, where every person is "the architect of his own destinies and fortune,"[186] the young "must possess the platform of education on which to build the performance of their duties, social, moral, and political."[187]

The aims in education which Whitman cited could not be realized in the schools unless teachers and parents understood the nature of children, and the way in which they learn. Whitman's conception of the psychology of learning may be pieced together from a number of statements. He reminded teachers that "the young are ambitious, active, restless . . . and full of the impulse of progress. But the young are also docile, affectionate, fond of caresses, easily excited to emulation, and desirous of good will."[188] Therefore, there is no need for the teacher to goad the child to do what his own "prying and feverishly active nature, if discreetly directed by a teacher worthy the name, will do so much quicker and better and more agreeably."[189]

He was interested in the exceptional child, and advised teachers to try to understand the less favored children, "these awkward ones— with their loutish bend, their unpolished way, and their ignorance." Teachers should realize that the child's unfortunate characteristics are not the fault of nature. It was just that "the windows have not been thrown open, and all lies hushed and dark."[190] Even the "stupid dull" boys may be "youths who are really profound, and have souls too swelling for the monotonous bounds of rule and rote." Whitman considered the school at fault for not understanding such children and bringing out their hidden potentialities. "Can anything be more absurd than a system which made Walter Scott and Liebig 'boobies' at school, and so effectually concealed their natural talents!"[191]

Whitman held to the opinion he had defended in the Smith town Debating Society that environment was of greater importance than heredity in forming the character of children,[192] whom he referred to as "those little chameleons who take their hue from everything around them—those little harps that respond in the same spirit, soft and gentle,

or wild and discordant, wherewith they are touched."[193] He expressed the view that in youth the mind of a child is "a virgin soil. Whatever seeds are dropt there, they will take root and grow up as the child grows up, and bear either the bitter and poisonous or the sweet and grateful fruit."[194] The child is exposed to the influences which mold him from earliest infancy,[195] and everyone with whom he comes in contact is helping to train him; for "who is there among us in some way not an instructor of youth?"[196]

Realizing the connection between a poor early environment and later crime, Whitman showed that the destitute child in his fictional sketch, "The Old Black Widow,"[197] as well as the real child paupers under the care of criminals on Blackwell's Island, were training for the prison and the gallows. "Who shall say that society bears no responsibility in the matter?" he challenged his readers.[198] To guard against crime, Whitman advised an increase in school facilities; he assured the public that "truly the outlays on schools are the wisest economy; such outlays preclude ignorance, crime and pauperism."[199]

To this end, he urged the establishment of free evening schools for youth, commending a bill introduced for that purpose,[200] and impatiently urging its passage.[201] He advised youngsters to attend these schools, and cited for their emulation the lives of men who had educated themselves after their childhood was over.[202] Adults, as well as young people, could profit from opportunities to study. A few lines of a projected poem found among Whitman's notes read,

In American schools sit men and women—
Schools for men and women are more necessary than for children.[203]

For the elementary schools Whitman suggested that the curriculum and methods of teaching required the addition of

new subjects and the vitalization of those already taught. Not satisfied with teaching the children of the people nothing more than "the three r's—writing, reading, and 'rithmetic,"[204] he recommended at various times the teaching of music,[205] drawing,[206] and phonography (a new way of writing "short-hand" according to sound)[207] in the schools, and wrote of the value of studying botany,[208] chemistry,[209] and astronomy.[210]

At a time when little American history was taught in the schools, Whitman suggested that every school make American history one of its branches.[211] He found that "there is a lamentable deficiency of the elementary knowledge of our republican constitution, among our citizens. This is the sadder, as the beauty and grandeur of that code are plainer and brighter, the more it is studied."[212] In reviewing several books about American history, he urged that they be read by youth both in and out of school.[213] He deplored the fact that few of those to whom "politics, political argument, and political expression, may be said to be the principal business of their lives" knew the constitution and the history of their government.[214]

Along with new subjects, the schools needed a change in the method of teaching. Whitman deplored the emphasis on rote learning—the kind of learning to which he had been exposed as a child, for teachers were still jogging "on the path of the past, making the pupil familiar with forms and words instead of essences and things."[215]

> To teach the child book grammar is nothing; to teach him by example, by practice, by thoroughly clarifying the principles of correct syntax, how to talk and write harmoniously, is every thing. To put him through the arithmetic is not much; to make him able to compare, calculate, and quickly seize the bearings of a practical figure-question such as occurs in business every hour, is

a good deal. Mere atlas geography is a sham, too, unless the learner have [sic] the position of places in his mind, and know the direction, distances, bearings, etc., of the countries, seas, cities, rivers and mountains, whose names (as our miserable school geographies give them,) he runs over so glibly.[216]

When Whitman found an exception to the rote method of learning, he made a note of it. At Public School Number 4, he was pleased that the boys, in studying arithmetic, "showed that *things* were among them of more importance than mere *signs*—that the artificial of learning did not there carry the day, over the real."[217]

In general, Whitman considered book learning to be but a small part of education.[218] Instead of admiring precocity in children, he felt that parents and teachers should discourage it.[219] His emphasis upon physical recreation and the study of life rather than of books was an early expression of ideas which were to be developed more fully in *Leaves of Grass,* and in his later prose.[220]

Most of Whitman's articles on education dealt with the average child for whom learning had to be made more pleasant and more effective. One of the ways in which this could be done was by getting better textbooks, seeing to it that their information was up to date,[221] and having them provided by the school and made uniform within a class.[222] Many books then in use Whitman thought as inadequate as an axe would be for mowing grass.[223] When Whitman was editor, the *Eagle* had many reviews of textbooks and books for children, for Whitman felt that writing well for children was "worthy of the best literary genius,"[224] though it was generally thought to require only third or fourth-rate talent.

To Whitman, even at this time, education was obviously not a thing for schools or children merely. He adopted the

rôle of teacher in his relationship with the men he knew,[225] and addressed some of his articles to apprentices and youth who were no longer in school,[226] as well as to adults.[227] Like other editors, Whitman saw the daily newspaper as the adult's textbook. Among many other suggestions, he included a kind of self-education in art. He wished for the "spreading of a sort of democratical artistic atmosphere," with each family having flowers, some choice prints, and some sculpture casts.[228]

From Whitman's writings in the *Star* and the *Eagle* reprinted here, and from all his early writings on education, it is evident that some of the ideas he expressed were far in advance of the practice of a day when the ideas of Lancaster and corporal punishment were still in the ascendancy in the school system. Where else, beyond his own experience, did Whitman derive his ideas on education? To what extent was he influenced by the educational philosophies of others?

Of the Europeans he seems to have derived most from Locke,[229] Pestalozzi,[230] and Rousseau; yet only Rousseau is named in his writings. Even here, the evidence of Whitman's familiarity with the work of Rousseau is contradictory. Passages such as the following would indicate direct influence, although Whitman does not link them with Rousseau:

> And let no one suppose that it is so difficult to make the mind of a child moral and virtuous. It is this wicked world—it is the corruption which accumulates in the habits and thoughts of society—that makes the young as they grow up become more and more deficient in virtue.[231]

In another connection Whitman referred to the "fascinating melancholy of Rousseau,"[232] and spoke of him again in a lecture before the Brooklyn Art Union.[233] Among Whitman's papers was a translation of a few pages of the *Contrat Social* in Whitman's handwriting, said to have been penned

in the late 1840's or early 1850's.[234] Yet elsewhere, later in his life, Whitman said categorically, "Rousseau I have never read."[235] As in so many investigations of the sources of Whitman's ideas, this leads to a *cul de sac,* perhaps deliberately created by a writer who wished to seem independent of European influences.

Among leaders in American education who were Whitman's contemporaries, he knew something of Edward Everett,[236] William Ellery Channing,[237] A. A. Livermore,[238] Lyman Cobb,[239] and Horace Mann. The latter two stand out among the most useful reference points, perhaps as contributors, possibly only as cognates. If Whitman did not acquire his ideas on corporal punishment from Cobb, he at least drew support for those he held. Their background in teaching had been similar. Cobb, too, had "boarded round" as he taught country schools in his youth, and agreed with Whitman that "no situation in life can possibly afford a better opportunity to learn human character in general, and family government in particular, than that of 'boarding around' among those who send to the school."[240] Cobb attacked the use of corporal punishment in the army and navy.[241] Both Whitman and Cobb urged the total banishment of the rod from schools, and suggested singing as one means of promoting good behavior[242]—enlarged upon later by Whitman as a way of insuring "Poets to come! . . . singers, musicians to come!"[243]

Whitman quoted the opinions of Horace Mann (who had lectured on education in Brooklyn as early as 1842)[244] in one of his earliest essays on education in the *Star.*[245] Like Whitman, Mann thought that education must be universal. He advocated the teaching of music in the schools, the employment of female teachers for the young, and the building of schoolhouses with better ventilation and more comfortable seats. He, too, criticized the practice of teaching words rather

than things,[246] and believed with Whitman that children have an appetite for knowledge; we spoil it, then deny its existence.[247]

In fields other than education also, Mann and Whitman were in frequent agreement. Mann was interested in the cause of temperance; he welcomed immigration into the United States; and he defended the freedom of the press.[248] He was concerned with these before Whitman wrote on these subjects, yet it is impossible from the evidence at hand to say surely whether there was any direct influence of Mann upon Whitman in these matters, or merely the strengthening of purpose which comes when one finds corroboration of one's ideas by a leader in the field. Certainly they did not always agree in detail. Horace Mann introduced a law to make it a crime to drink in public. Whitman often wrote against such legislation, feeling that that government is best which governs least.[249] In their opinions on corporal punishment, Whitman went further than Mann in advocating the total banishment of the whipping system from the schools. Horace Mann, reluctantly realistic about this, wrote:

> In the present state of society, and with our present, inexperienced and untrained corps of teachers, punishment, and even corporal punishment, cannot be dispensed with by all teachers, in all schools, and with regard to all scholars.[250]

He did believe, however, that "where a school is well conducted, the minimum of punishment shows the maximum of qualifications."[251] Whitman refused to make this concession.

Both Horace Mann and Whitman acquired some of their inspiration from the same source—phrenology. The modern reader who thinks of phrenology as a down-at-heels boardwalk brother of fortune-telling, may be surprised at the interest it aroused in Whitman's day. It was then considered a science; it attracted and stimulated, if only for a time,

W. E. Channing, Emerson, Charles Sumner, and Henry Ward Beecher.[252] It was a forerunner of modern psychology. Horace Mann became a convert in 1837. The earliest evidence of Whitman's acquaintance with it is an article which he cut out and underscored: J. D. Whelpley's "Phrenology; a Socratic Dialogue," from the *American Review*, of January, 1846.[253] On February 12, 1846, the Brooklyn *Evening Star* contained this notice:

> *Phrenology*
> Mr. O. S. Fowler, commences his Lectures on Phrenology THIS evening (Wednesday) February 11th, in Hall's Buildings,—to be continued every Wednesday and Friday evenings. Admittance to the first three Lectures FREE, and a contribution taken; and 6d. only will be charged for subsequent lectures.

If Whitman had been interested enough to cut out and underscore an article on phrenology the month before, it is likely that he attended these lectures.

The *Eagle*, at this time, commented unfavorably upon the lecture, stating that Professor Fowler "broached some new, startling, and we may add, ridiculous notions in connection with the subject."[254] Less than a fortnight later the *Eagle* was equally derogatory about Professor Fowler's experiment in "Manology": "He fumbled the paw of an eminent citizen without seeing more of his person, and hit upon his character much nearer than he could that of a diseased potato by inspecting its epidermis."[255]

By March 10, 1846, Whitman was editor of the *Eagle*—and there was a marked change in that paper's opinion of Professor Fowler. From the strong applause which the editor heard in passing, he inferred with some suggestion of protective irony that

> there is a fair prospect of the people at last waking up to a proper degree of interest in the great subject at hand. If the Professor

can, as he professes, teach men to know their intellectual and moral deficiencies and remedy them, we do not see that our people may long remain imperfect.[256]

During Whitman's editorship of the *Eagle,* he reviewed books on phrenology, physiology, and education by Spurzheim, the Fowlers, and Wells,[257] and copied extracts from Combe's *Lectures on Phrenology.*[258] Clippings from the *American Phrenological Journal* in Whitman's possession may indicate that he subscribed to it.[259]

Phrenology stressed the idea that people had various natural propensities which could be modified by education and proper training in the laws of health and morals.[260] It fostered the idea that children should learn to think for themselves and should never be governed by punishment.[261] Whitman would have agreed with Fowler that "few if any avocations require more talents or moral worth than teaching. The idea that anybody can teach who can read, write and cipher, is altogether erroneous. The best or none."[262]

Though phrenology overemphasized the effectiveness of morality implanted by precept—an emphasis which may have been partly responsible for Whitman's moralistic articles addressed to apprentices and youth—it fostered one idea which was to be highly significant in Whitman's personality and philosophy: that is, the importance of the individual. It also gave Walt Whitman a conception of his own personality which impressed him so greatly that he included the "Phrenological Notes on W. Whitman," made by L. N. Fowler in 1849, in his own anonymous review of *Leaves of Grass.*[263] Later, he named phrenologists among those who "underlie the maker of poems, the answerer."[264] Whitman was to be even more closely connected with the phrenological publishers when Fowler and Wells published the second

edition of *Leaves of Grass,* and engaged Whitman to write for their magazine "Life Illustrated."[265]

With the publication of *Leaves of Grass* in 1855 the world knew a new Whitman—variously seen as prophet, poet, rebel, poseur. Brooklyn and New York were to continue to know him as editor and journalist, writing on all subjects, including education, much as he had done before.[266] He knew the province of the daily paper. The newspaper, he realized, was not the place "to enter into the great question of education in its fullest bearings," but must chiefly be concerned with education in the public schools.[267] His expanded thought —the "sudden, incalculable, and puissant energy" which Lowes has described as characteristic of the highest genius[268] —could not be expressed in a newspaper column. It had to find the freedom of the poetry of *Leaves of Grass* and the prose of *Democratic Vistas.*

When Whitman wrote of education in these books, he wrote as poet and prophet, not as journalist. He was no longer interested in patching or in decorating the educational system, but in rebuilding it on a new foundation. Here he was "to promulge" not functional grammar, as he had done in the *Eagle,* but a new approach to language, for "language-using controls the rest";[269] not merely adequate ventilation and ample classroom and playground space, but school architecture which would give "perpetual lessons of strength, grace and equilibrium."[270] His distaste for bookish precocity had grown into a general distaste for dry learning. He was to celebrate the untutored man and his intuitive perception.[271] He was to realize that what American students needed was not the teaching of courses in American history, such as he had urged in the *Eagle,* but the creation of an American school system, for "democracy can never prove itself beyond cavil, until it founds and luxuriantly grows its

own forms of art, poems, schools, theology . . . the people of our land may all read and write, and may all possess the right to vote—and yet the main things may be entirely lacking."[272]

Discussion of the educational philosophy expressed in *Leaves of Grass, Democratic Vistas,* and Whitman's later prose cannot be entered into here, but it is worth noting that Whitman continued to consider himself a teacher throughout his life. He called his lectures "lessons,"[273] his readers "élèves,"[274] and asserted on one occasion that "the poetry was only a horse for the other [the didactic purpose] to ride."[275]

In the most significant of his poems on education, "By Blue Ontario's Shore," Whitman questioned the poet and teacher in almost the same words he had used to test American literature and institutions in the Preface to the first edition of *Leaves of Grass.*[276] In the second edition these lines (part of the poem then called "The Poem of Many in One") were addressed to all who use language—not especially to poets or teachers. It was in the version of 1860, when "By Blue Ontario's Shore" took the form in which we know it today, that Whitman fused the idea of the poet and the teacher in the challenge:

Are you he who would assume a place to teach or be a poet
here in the States?[277]

Gathering together the trial notes of the *Star* and the *Eagle,* Whitman chants the preparation and outlook of the poet and teacher:

Who are you indeed who would talk or sing to America?
Have you studied out the land, its idioms and men?
Have you learn'd the physiology, phrenology, politics,
geography, pride, freedom, friendship of the land?
its substratums and objects?
Have you considered the organic compact of the first

day of the first year of Independence, signed
by the commissioners, ratified by the States,
and read by Washington at the head of the army?
Have you possess'd yourself of the Federal Constitution?
Do you see who have left all feudal processes and poems
behind them, and assumed the poems and processes
of Democracy?
Are you faithful to things? do you teach what the land
and sea, the bodies of men, womanhood, amativeness,
heroic angers, teach?
Have you sped through fleeting customs, popularities?
Can you hold your hand against all seductions, follies,
whirls, fierce contentions? are you very strong?
are you really of the whole People?
Are you not of some coterie? some school, or mere religion?
Are you done with reviews and criticisms of life?
animating now to life itself?
Have you vivified yourself from the maternity of these states?
Have you too the old ever-fresh forbearance and impartiality?
Do you hold the like love for those hardening to maturity?
for the last-born? little and big? and for the errant?[278]

Articles on Schools and the Education of Youth in the Brooklyn "Evening Star" and the Brooklyn "Daily Eagle"

In these reprinted articles, the spelling, punctuation, and syntax of the original newspaper copy have been retained, even when Whitman's usages vary from modern practice or are manifestly in error. In some of the articles, Whitman ended his sentences with a succession of periods that are equivalent to ellipsis points; none of these articles has been abridged, however, except where the editor specifically mentions that material has been omitted.

1

BROOKLYN "EVENING STAR"
September, 1845, to March, 1846

September 15, 1845

(The following is handed to us as a communication for the *Star*, by one who professes to know that it is correct. We have supposed there was scarcely room for amendment in our common school system.)[279]

BROOKLYN SCHOOLS AND TEACHERS. An excited discussion among our Brooklyn School Officers, which took place recently in reference to a change in certain text books, has turned our attention to the common schools of this city. In the management of these institutions we find grounds both for approval and condemnation. The Common Council have shown great liberality, where it mattered not much—and evince considerable sordidness where it mattered a good deal. In the way of fine buildings to keep the schools in, of comfortable and even showy accommodations, and spending of money for the mere *outward* of the great business of education, Brooklyn is not behind even the great metropolis on the other side of the river. Strangers who look at our numerous handsome three story schoolhouses, with their large windows, and spruce appearance, receive the most favorable impressions of the progress of public education.

But properly viewing the matter, the houses are merely a secondary thing in this great work. It is true, they are good, as far as they go, and not a cent too much has been expended upon them here. The teachers, and the actual process of

developing the mind, are the main points, however. There is a miserable slovenliness in the plan of appointing teachers, which results in the frequent selection of persons not at all fit for that office. Sometimes men are chosen who have good book-knowledge enough but no art in conveying it. Again we get those who are mere men of forms and rules—who go through with the ceremonies of recitation, and all that sort of thing, but leave utterly out of thought and practice the essential spirit of education, which is clearing and freshening and strengthening and properly stimulating the pupil's *mind.*

A ridiculous and most vexatious rule prevails in our Brooklyn schools, by which every scholar is required to furnish his or her books, paper, &c. Any teacher can bear testimony how much confusion and loss of time this occasions, and how sad a drawback it is on the improvement of full half of the scholars. It is a miserable petty economy, that deserves to be scouted and hooted at till it is reformed!

It is astonishing, too, that at this time of philosophic views, the custom of flogging or any kind of corporeal chastisement should prevail at all in schools. A teacher who pursues this practice shows himself to be unfit for his office; if he cannot govern a flock of boys and girls without the ratan and the ferule, he should never be placed over them. This is not the place to enter into an elaborate disquisition on the subject of severity; neither would we do so were it ever so proper, and had we ever so much room to spare. We consider the question as well settled as the most standard rules in science or metaphysics.

We would recommend also, the much more frequent and general employment of *lady-like and well-educated* women, as teachers of youth. The refinement of the female character, and its mildness, its natural sympathy with the feelings of children, and its instinctive knowledge of the best avenues

to their obedience and goodwill, recommend them as invariably the best teachers. Nor are we saying too much here. If boys were more generally brought under the gentle potency of female polish, how few would be those awkward gaukys, those blustering ill-favored juvenile rowdies, that swarm now in every street.[280]

The columns of a newspaper are hardly the place to stretch out this subject to any great length. But we feel assured that our readers are sufficiently interested in it to bear with us not only now but even if we should, as is highly probable, soon recur to the matter again.

October 2, 1845

Some Hints for County and Town. A correspondent from a certain school district in Queens County where he is a teacher, writes us an amusingly pathetic letter in reference to his situation and tribulation there. His school-house is falling down, and he has ever so many quarrels with the trustees.[281]

We sincerely believe there is not a more hospitable, upright, common sensible race of people any where about, than the inhabitants of the country districts on Long Island. We have mixed much with them. Man and boy for many years have we had an opportunity to see their good qualities and their bad ones;[282] and we surely believe the latter to bear but a small proportion to the first. But in this matter of schools, we have a word to say that we would say kindly, though it redound not to the praise of our respected fellow Islanders.

The schools of Long Island, are taught as a general thing altogether by what we may call chance teachers—young men during college vacations, poor students, tolerably intelligent

farmers, who have some months leisure in the winter, and wish to make a little money,—and so on. There are very few permanent teachers. The schools are kept open, some three months, (the law requires this time, otherwise they will get no public money), some four, some six, and a few twelve months. As the teachers are strangers to the district, and to the trustees, it more than half the time happens that great ground of dissatisfaction exists the very first week of keeping school. We might go on enumerating many things of this kind, but prefer making some hints of a reformatory nature.

More care should be exercised in the selection of teachers. (Some of our remarks, by the by, will apply as well to Brooklyn city, as to county districts.) It is no small or unimportant thing to pick out a ruler for your children, a copy for their ways and habits, and one through whose means they are to receive what is "more precious than rubies."[283] Greater liberality should be exercised in the construction and furnishing of school houses. We can readily believe the truth of our Queen's County friend's complaints, for we have seen a great many such dilapidated school edifices in our travels over Long Island—the answer to our remonstrances generally being, "they were good enough for us, and they are good enough for our children," an answer, by the by, which might with as great propriety have been given to support the arbitrary laws under which King George and the British Parliament oppressed our forefathers. How little would a few additional dollars be felt by most county districts, to be expended in embellishing and making comfortable the place where the children pass so much of their time!

We could say, (and we hope profitably,) a great deal upon this topic, and shall recur to it again in a few days.

W.[284]

October 10, 1845

SOME HINTS TO APPRENTICES AND YOUTH.[285] The apprentices and young mechanics of a city form a class that always, in time, exercises paramount sway for good or for evil. Brooklyn contains a large number of these youth, and we have a few hints to give them, which, though presenting nothing new, cannot but result in much good—if they are attended to.

Boy, or young man, whose eyes hover over these lines! how much of your leisure time do you give to *loafing*? What vulgar habits of smoking cigars, chewing tobacco, or making frequent use of blasphemous or obscene language have you begun to form? What associations and appetites are you idly falling into, that future years will ripen in wickedness or shame? Consider these questions as addressed, not to everybody in general, but to *you*, in particular—and answer them honestly to your own heart. The one who speaks to you through this printed page, never has spoken, and probably never will speak, to you in any other way;[286] but it would be a deep and abiding joy for him to know that he had awakened wholesome reflection in your mind, even if it lasts for only a passing five minutes.

The habit of loafing, (we call it so because that is the most expressive word we can use) is poison for a boy's energies, moral, mental and physical. Who that has seen the frequent groups, on Sunday and other evenings, at the corners of the streets of this city and New York—those collections of smartly-dressed, good-looking, bright-faced young fellows—indulging in low conversation, licentious jokes, and puffing the smoke of cheap cigars in the face of every passerby, but has had his mind filled with sorrow and anxiety for the future fate of those heedless and ignorant ones?—Young

friend! do you come under our remarks, *now*? If you do, let us encourage you to 'break off' at once. There are many ways of spending your time far more profitably and pleasantly than that. Seize on some of those ways—a book, a visit to some free lecture or interesting meeting, a call on a respectable friend, and so on.

The limits of a newspaper article are far too narrow to express even a part of what may be said—what salutary advice may be given, to the boys and apprentices of our city. We can but touch upon the subject, awaken the mind and start it on its journey of reflection and caution. One word fitly spoken is enough for this. But afterward the labor (which devolves on the youth himself) branches out widely, and becomes just as high and comprehensive as the mark at which the mind aims.

Nor must it be forgotten by the fathers and mothers of these boys, and the masters of these apprentices, that much rests with *them*—they are to lead the young with a gentle hand, make what is the most wholesome the most pleasant, and not through their indolence or carelessness let those committed to your charge, grow up as the weeds grow. We have not said by any means all we want to say, on this topic, and shall at an early day recur to it again.

W.

October 22, 1845

THE WHIP IN SCHOOLS.[287] We wish our Brooklyn teachers could have had the pleasure, as we had, of hearing Horace Mann's[288] address on Education the other night, at the Tabernacle in New York. It embodied nearly all the philosophy which modern thinkers and writers have settled to be philosophy on the subject—and treated with great clearness and no little severity the old fallacies that unfortunately are by

no means yet completely routed from among us. "They who expel wrong doing by means of physical chastisement," said Mr. Mann, "cast out devils, through Beelzebub, the prince of devils!"[289] Are not some of our Brooklyn teachers a little too profuse of this satanic power?

It is with no unkind spirit that we affirm—and call all good and sound modern reasoners on the subject to back us—that the instructor who uses the lash in his school at all, is unworthy to hold the power he does hold. That he has found no other means—that he ever brings himself into a predicament where the honor of his *authority* demands the use of the rod—that he has not been forearmed with some escape which, in emergency, will enable him to avoid such a use—that he can bethink him of no better and easier, and gentle and more humane plan to ensure obedience than thrashing, proves him fit perhaps for dog-whipper, or menagerie-tamer, but not for the holy office of fashioning an immortal human soul.

Do we speak strongly on this subject! Ah, we know how much need there is of it! Of the thousands of bright hearted, and red-cheeked young creatures who are gathered together in this country in schools, and drilled by the sound of whistles, the tinkle of bells, and the dread of ratans, to go through certain evolutions with the limbs, and speak by rote certain lessons with the voice—we feel how much more could be made of them under a milder and truer system. How many noble spirited boys are beaten into sullen and spiteful endurance of what there is no earthly need—sharp taunts, blows, and frowning looks! Awake! parent and teacher, to higher ideas for your kind, in the young freshness wherewith God has formed them, than to suppose there are not a hundred better ways of drawing out what is good, and repelling what is bad, in them, than the ferrule and the rod!

W.

October 23, 1845

HINTS TO THE YOUNG. The great mistake of advice addressed in print to youth, is, that the reader takes the application in too general a way. We have, therefore, to repeat what we observed in a former article,—our wish that the boy or young man now perusing these lines should think they are meant for *him*, in particular—as far as they can apply.

We will take it for granted, young sir, that you have your fortune to make—and nothing to start with but health and vigor. That "nothing," however, is a great deal. Money is a powerful agent in the world, but it is as much inferior to mental and moral qualities as body is inferior to soul. You need not be distressed because you have no capital. You *can* have that which will make capital. Mere money is liable to a thousand mischances; the treasure of the head and heart is a perpetual fountain[290]—a bank which always honors its draughts.

Industry is the thing, if you would thrive.—Let "Loaf not!" be to you an eleventh commandment. No matter if there be no actual occasion for work, keep employed a certain number of hours every day. Indeed, idleness is never commendable at any time. It is unbecoming a man, particularly a young man, and grows by what it feeds upon. Not that we would have you a mere muck-worm—a plodder on in the monotonous track of wealth, without enjoying the beauty of the earth, and the pleasant capacities of young life. Not so. But the latter will hold for you, if active, double the zest they are ever able to give the indolent. Life was made for activity. Long as it may be stretched out, it is far too short for the purposes of an ambitious human spirit.

Another thing,—turn a deaf ear and a blind eye to the

allurements of *showy dress*. A poor youth has no business to wear elegant clothes. Neatness, cleanliness, and careful taste should preside over his wardrobe; but let him forbear to imitate the prevailing custom of superfine apparel, which is lately much more in vogue with shopboys, apprentices, black-legs, and waiters, than among those of real rank and wealth.[291]—There is a silly emulation among the young fellows of New York and Brooklyn, upon this point, that deserves to be ridiculed without mercy. Beware how you fall into it![292]

W.

October 30, 1845

FOR THE STAR.

"Am I to take care of the school, when I grow up to be a man, father?" said Wackford, junior.

"You are, my son," replied Mr. Squeers.

"Oh, my eyes! won't *I* give it to the boys!" exclaimed that interesting child, grasping his father's cane.

"Oh, father, won't I make 'em squeak, again!"

—*Nicholas Nickelby*[293]

The tribe of Squeerses[294] is by no means confined to Yorkshire. And although, for the glory of humanity, we believe it would be difficult, perhaps impossible, to find a man fully realizing the crafty, malignant, nauseous villain whom Dickens has made immortal, in holy indignation toward his kind—we are well aware that many teachers, a large part of them no doubt with quite honest and sincere motives, govern their schools in the very temper which ruled the roast [sic] at Dotheboys Hall.

Far be it from us to assume a captious or arrogant tone toward the instructors of youth, as a professional class, or as individuals. Far is it from our intention, either, to say that

the heads of schools, in this city, or on this island, are peculiarly noted for the faults which we would expose and obviate. The rather is it our most ardent wish in the hints we may give, to suggest to them means of making their duties less repulsive, their intercourse with their pupils more humane and genial, their task lighter, and their fame loftier. Under the lashing system, schools are turned into penitential purgatories. We would have them places whose ways should indeed be ways of pleasantness and their paths truly paths of peace.[295]—Considerable experience in teaching has given us to know, that a master's desk and platform are no bed of flowers. We shall regret, therefore, if any language we may use, needlessly wounds any person. We would rather win by gentleness than fury—where we can. But for that perverse and ratan-loving spirit, which prefers to look on human nature as something to be scourged into virtue,—which upon system visits every error by condign punishment,—which gets at last to take a joy in giving stripes, and never gives caresses at all,—which, in the depth and darkness of its gross vulgarity has nothing but sneers for the Christly persuasions of love—which is blind to all that children and men possess of the angelic, but eagle-eyed to spy out each spark of the devilish—which, through a long immunity in flogging, is really unable to realize how it is possible to govern boys and girls by any better method—for such a spirit we must use stern and stringent language.[296] Such, too, is the spirit we will hold up to public scorn; and we only wish that our ability were more competent to the task, and that what we say could be coolly read and deliberated upon by every parent and teacher, not only on Long Island, but through the whole republic.

None of that puerile folly do we possess which is willing that the youthful mind, with all its whims, its undirected

aims, its hot impatience, and the thousand distortions it early acquires from custom, should be left to run riot either in the school or at the parental home. Neither, if a child be indolent or averse to study, is ours the voice that would cry content. A disorderly way of conduct he must not have, and learning he must have. The orthodox teacher and parent would whip him out of the one and into the other. According to them, whether he says 'damn' or breaks a glass—whether he insults his mother or tears his trousers—whether, tempted by God's beautiful sunshine and air, he plays 'hookey,' or prompted by hunger, eats the forbidden pound-cake, kept for 'company' only—whether he invents a falsehood or loses his pocket handkerchief—*the whip*, the quick and sharp infliction of physical pain, is the great cure-all and punish-all.[297] The sting of the whip is supposed capable of making him know that the puzzling five or ten should be added, not subtracted. The whip will place him on good terms with his Maker, whose name he has taken in vain. The whip is to crush and tame the mettlesome, soothe the feverish and nervous, reduce the spirits where they are too high, and transform impertinence and obstinacy to mildness and soft obedience.[298] But oh, wondrous universality! the same precious agent can also spur on the sluggard, put clearness and sharpness in the dull brain, encourage the timid, inspire the bashful, make the foolish discreet, and the vacant mind teem with life and substance. Macbeth's physician assured his master of nothing that could 'minister to a mind diseased.' But thou, O potent whip! art that great desideratum, and much more beside.—Thou curest faults of memory, and flaws of temper; thou mendest the morals, and repairest the breaches of sin; thou coverest over bad deeds with a thicker cloak than charity's; thou art not only the 'Schoolmaster's Assistant,' and the 'Parents' Guide,' but the true 'Young

Man's best Companion,' and the choicest 'Teacher's Gift.' Thou art indeed a miserable instrument of a miserable ambition—thou emblem of authority more dreaded than that which monarchs' sceptres wield! How many brutal wretches have with thee, succeeded in hardening for their children or pupils both cuticle and soul! How many dark streaks made by thee upon the flesh, have deepened into darker streaks within! What spite, and hypocrisy, and fierce malignance, hast thou awakened, in breasts where error haply sometimes found entrance—but would have been routed so much quicker and more easily by love!

We forget now what it is that Sidney Smith calls 'a folly sanctioned by antiquity.' The phrase may, however, be applied with great correctness to the practice of thrashing boys and girls. With all due respect to the past, it has bequeathed us an infinite deal of nonsense; and for our part, we consider a wrong none the less a wrong because it is an old one. The record of the sayings of Solomon contains the words, 'spare the rod and spoil the child'; but a greater than Solomon, speaking of pure children, said, it were better for a man that a millstone be hanged about his neck and he be drowned in the depth of the sea, than to offend them. To construe the latter text literally is not a whit more absurd than to continue whipping children on the strength of the proverb. Many a man baffled in reason, runs to the Bible, and snatches a naked line to support his own dullness, or prop up some favorite notion, half weak and half wicked. In this way Sacred Writ has been lugged in to sanctify scores of black and barbarous schemes, and silly and unreasonable doctrines. Heaven help us, though, if every beggarly swinger of cowhides or boxer of urchins' ears—every petty tyrant whose glory it is to have trembling and silence when he stamps an angry foot—every lazy and bad-tempered peda-

gogue who visits his own remissness, or lets off his contemptible spite, in blows upon helpless children, that, were all to get their mead from the Almighty at the moment, would be 'ministering angels, while he lay howling,'—heaven help us, if *they* also are to entrench themselves in the strength of the Divine Word, and call down help from above, to authorise a system which can certainly find no where so fit a home as the regions below! In the last and bravest British expedition into Ethiopia, the travellers relate that a high Abyssinian potentate going on an annual marauding and murdering hunt, had a copy of the Scriptures carried in state in the vanguard of his army, to bring good fortune to him and a decent number of human victims to glut his bloody purpose. —But by our troth! we can hardly conceive that woolly headed king, to be much more in want of illuming knowledge, than some of us, 'whose lamps are lighted by wisdom from on high.'

To those who have thoughtfully read the New Testament —who have seen the holy mildness of Christ, exemplified toward the vilest and most sinful—how he invariably condemned harshness, anger and severity—how he would that men should overcome evil with good—how he loved to have children about him, and, in their example taught immortal truths—to those who know all this, it must surely appear strange when the lover of lashing, as is sometimes the case, attempts to make out his argument from the Scriptures. We disdain to address ourselves to this part of the subject, any longer.

Though we have much, very much, more to say, we must, at least for the present, desist.—It may naturally be inquired what plan we would offer in place of the thrashing plan. We answer as an Italian conspirator answered one who asked him the nature of the government that was to supplant an

existing despotism: 'I would first kill the tyrant,' said he, 'for he it is that makes it useless to suggest a good government.' The results of severity and frequent physical pain as applied in schools, are not unlike the results of tyranny in nations. Behold! exclaims the monarch pointing to the dwindled humanity of his kingdom,—are these fit for freedom?—See! cries the teacher, setting before us a clump of sullen, ill-favored, angry-eyed children, are these the dear innocents over whom you ask me to stretch the law of love? *Yea, dolt!* (we can safely call things by their right names, being neither in the school room or in the reach of royal claws), *for their very unfitness for the influence you mention is the strongest reason to recommend it.*

W.

November 8, 1845

WINNING WAYS AND WHIPPING WAYS.[299] One reason why nearly all philosophic modern writers on such subjects advise the *entire* abrogation of whipping, in schools or families, is, that if once allowed—the discretionary power given at all to a parent or teacher—it invariably, in nine cases out of ten, leads to abuse, and brings more harm than good. Suppose we allow that the tenth case is one where whipping is advisable—still the argument is as nine to one, in favor of the mild plan. The strongest, yet most specious logic against the utter disuse of the whip is of that sort which discards physical chastisement generally, but considers it unavoidable in a few rare cases. This amounts to the same thing as condemning a despotic system of government for us generally, but claiming that the strong power of a king and a conservative nobility ought at certain times to "rule over us." Every body knows that the nature of all such high exercises of power is to degenerate into tyranny.

As to the lashing plan on the one hand, and the common sense plan on the other, we must place them system against system. It is not so much that there is no single advantage in the whip. On the contrary we admit that it saves a lazy teacher much trouble. "Your lesson or a thrashing" is as short and easy a way of settling what is to pass between him and his pupil, as the robber's "your money or your life!" between him and the helpless traveller. But the substitution of kindness and reason, with all their additional labor, will amply repay him or her, who, in a spirit of love and faith, tries their never-failing virtues. Twice blessed indeed are they—blessing the old who give, and the young who take. Many a boy, hardened, wicked, and contumacious under the former influence—a plague to his friends and a fountain of bitterness[300] to himself—could have been, perhaps yet could be, made a different and a far better creature by the prudent application of discriminating love instead of severity. For love melts hard hearts, as the sun the frozen ground, which iron bars might for ages beat against in vain.[301] And, is it not monstrous that while in our worst prisons, filled by the most desperate and vile, the lash is resorted to only in rare and very extreme cases, we have its daily and hourly use among those of whom the Divine Founder of our religion[302] said, "Of such is the kingdom of Heaven!"[303]

W.

November 12, 1845

Hints to Apprentices, &c.[304] Be careful how you allow yourself to indulge in [a] spirit of secret fault finding with your employer, or with those under whose charge you may be. There are few masters, let us tell you, who have not many faults; and there are no places which you will find equal to Paradise. Young fellows too frequently get in a

habit of thinking they don't receive enough for what they do—that their clothes are not as good as their "boss" ought to furnish—or that he is proud and arrogant in his demeanor toward them. Perhaps some one or two instances may have happened, which have given not untenable ground for such complaints. The boy or apprentice continues to hug his anger at wrong, and it makes him unfair on his part towards his master. It takes but a short time for a youth to get into a confirmed spirit of fault-finding in this way—and that forms an unfailing fountain of bitterness,[305] malice, and contention between both parties.

Beware of this!—Act faithfully and truly towards your master—continue to do so, overlooking his faults to you—(this is not so very hard, and it is strictly for your own direct interest we are now advising you)—and our word for it, you will reap the benefit thoroughly and handsomely.

In nine cases out of ten, however, the wrong is entirely an imaginary one. It is begotten in the greedy or sullen soul of the boy; and then the difficulty is greater to overcome. Be honest, now, with yourself, boy! Do you not come under these words of ours? If your heart prompts you to say yes, we beseech you to lay this paper aside, and read over this article every week, and ponder on it. It will do you good.

Gentleness has a mighty magic, everywhere. But in no cases more than in the conduct of the young. If you are unhappy enough to have a cruel master, even him you can bring to your feet by gentleness. Few men there are on earth, (thank God!) who would deliberately tyrannize over an unresisting victim! A boy who can forbear revenging his little injuries, will soon get not only the love, but the real respect of every body who knows him.

W.

December 6, 1845

HINTS TO THE YOUNG. In good society, (a much misapplied term) there are three practices which the ladies, who in all refined countries are the great arbiters of propriety, have placed a ban upon. These three practices are ruled to be below *Fashion*—and for once the goddess's decision is sustained by good taste and common judgment. We allude to swearing, using tobacco in any way,[306] and boisterous conduct, either by word or deed. The rule in reference to these practices is immutable, and they are voted to

> "Admit of *no* defence
> "For want of decency is want of sense."[307]

Now though young working people should disdain to ape the manners of all who fly above them in the same way as a feather in a breeze is apt to fly above a silver dollar—we would that they should always be fashionable where fashion jibes with discretion.

Swear not! smoke not! and rough-and-tumble not! These laws in society (we are of course speaking of both sexes assembled in parlors or for social purposes elsewhere) must not be forgotten by all who seek to be agreeable. And they are much needed too—for most youths think they do great things in learning to chew or smoke a weed which the very pigs refuse to touch—or fill their mouths with something still more offensive in the way of blasphemous language—or showing their self-possession by loud talking or coarse conduct in company. Believe us young man, the quieter and more modest you are the better. It is not your part so much to strive after making a favorable impression, as to avoid making an unfavorable one. This is quite enough, and if you succeed in it, you will be luckier than most men, and the friendly feeling will come afterwards.

And in order to avoid the vices we have been mentioning, you must avoid them altogether, in society or out of it. Manners cannot be put on like a suit of clothes. Unless you wear your politeness week days as well as Sundays, it will now and then revenge itself by giving you the slip when you are most in want of it.

As to smoking or chewing, the effects are so bad upon the health withal, that we hardly need enlarging upon it. Then all who do not use tobacco dislike it greatly. Swearing begets a gross colloquial style—and is like a taint in the purity of conversation, not only vicious in itself, but vitiating all that comes in its neighborhood. And the tone of well bred people always leans to the subdued and softened, and rejects all overwhelming roughness—prefers the meandering river to the cataract, the plain to the jagged cliff. Great minds have their eccentricities and noble natures possess the hottest passions,—which excuse *them.*—But in general "speak gently," and act quietly—as far as you can while avoiding sombre stillness, which is the horridest evil, and most to be dreaded of all, in company!

W.

January 7, 1846

EDUCATING THE YOUNG—BROOKLYN SCHOOLS—EFFECT OF MUSIC ON CHILDREN.[308] We spent a couple of pleasant hours on Monday morning in the new Public School just opened in Middagh Street.[309] As far as convenience in the arrangement of the building and its furniture is concerned, we know of none any where that surpasses it. Great care has been taken to provide facilities for ventilation, a new feature which we specially recommend for the example of others, intending to build similar structures.[310]—The pupils' seats are also provided with backs; they should have been

wider and with arms, but as they are, it is a great improvement on the old plan. The passage ways, entrances, and all that, are well planned. The playground is as large as could be had, no doubt; but if it were ten times larger, it were fifty times better.[311]

Of course, the school being only opened on Monday, there was no chance to tell much about the merits of the system of teaching pursued or the attainments of the children. We shall, at an early day pay another visit to this handsome school, and remark upon those points. At present we content ourself with saying that what we did hear and see left the most favorable impression upon us. Cyrus P. Smith, former mayor of this city, informed us that he intended placing his son in the school;[312] and one of the proprietors of this paper also expressed a similar design.

We take advantage of the opportunity to jot down a few hints in reference to our Brooklyn schools and teachers—and we specially request that they may be taken in the same spirit of good feeling and good temper which prompts them. There are two features which we would engraft upon all our seminaries—and from them we anticipate the widest and most beneficial results. We would have personal chastisement altogether abrogated,—and we would have music taught by note as a branch of the pupil's education, just as much as reading or arithmetic.[313] The former point we have enlarged upon in several articles of late; the latter we now propose to speak of a little in detail. They very properly go together, and may indeed be considered as twin agents in the rule of a good school.

The introduction of music in the way we speak of commends itself to all who have high and true views of education. Men must not imagine that the most potential influence exerted over children is that which shows itself the quickest

and most vividly. On the contrary, many things that are unthought of, and frequently unseen, sway the movements and mould the characters of the young, with wonderful power.[314] In this respect, as in many others, a moral may be drawn from bodily laws, and results. To effect a proper development and perfection of the human frame, long and persevering care is needed. Diet, exercise and pure air work silently and for a long time, without showing their wholesome consequences. The association of pleasant faces—being spoken to by love, kindness and politeness—the avoidance of angry passions and wicked desires—the general example of the milder virtues, and the rare sight of coarseness or vulgarity, also give a tone to the souls and features of youth of either sex, indelible and very beautiful. Slow and long, inch by inch, layer after layer, the use of those means toward good is at last built up in a method of perfection, which the world seldom guesses the origin of.

The spirit of what we now say will apply in the case of music, as a branch of education for the young. Nothing is beneath our attention that softens, elevates, or clarifies a child's mind. At this day, we shall not design to waste words in arguing that a school is no place for merely drilling boys and girls as soldiers are drilled on parade—no place for the preservation of that "order," which is seen in their hushing at their master's frown, as a wheel stops the moment the pin fastens it.[315] The old notions on such matters are pretty thoroughly exploded, and only remain among some few school teachers, honest in their motives, perhaps, but certainly halting behind their fellows in the reforms and betterings of education.

Brooklyn schools, even now, are doing well in the way of music. Mr. Webster, the teacher, has achieved great benefits for all the schools, and we encourage him onward to still

higher efforts. We were in conversation a day or two since with that most accomplished and excellent New York teacher, Mr. Warner, who expressed to us a firm belief that if properly commenced with, *all children can be taught to sing.*

The views here offered are more particularly commended to the Brooklyn Board of Education. It will never do to wait for teachers to abolish whipping as a punishment. As a body they are in favor of it. Gentlemen of the Board of Education! and you whose official duty it is to appoint teachers! select those who are in favor of mild measures, and who take large and philosophical views of education. To teach a good school it is not at all necessary for a man to be inflexible in rules and severe in discipline. Order and obedience we would always have; and yet two of the best schools we ever knew appeared always to the casual spectator to be complete uproar, confusion and chaos.

W.

January 8, 1846

HINTS TO THE YOUNG—MANNERS. One great demerit of all books and most essays intended for the improvement of the youthful, middling and lower classes, is that they fail in laying enough stress on the mental and spiritual cultivation. After all, nearly every thing that we call grace, or "gentility," proceeds from the mind. The difference between an unpolished man, whose life has been spent at hard work, and a man of polite and elegant manners, is, that the latter possesses an intellectual discrimination of the fitness of things—knows what is ungraceful, and avoids it—appreciates what is harmonious, and practises it. The little fripperies,[316] and the inane ceremonies, great in the estimation of counter-jumpers,[317] and taught in dancing schools, are, of course, not

what we mean by graceful manners. Conventionalisms are accidental—but true politeness lasts in all ages, because the essential principles of it are the same forever. If those who go into company for the first time, could but shake off the *fear* of violating etiquette—retain their ease cheerfully, and allow themselves to be guided by common sense, and a preference of others' comfort before their own, they would never make any really false steps. On such principles a young man may violate those antediluvian ideas of good manners which are horrified at the idea of passing between a guest and the fire, but he would never sit at his ease in a crowded concert room, and allow a lady to stand the whole evening for want of a seat.

Apprentices! young men! aim high in these things! The philosophy of politeness consists not in forms at all, though it is always well to know something of what usages prevail in good society. Work from the inner heart toward the surface and not from the surface alone. "Manners make the man," says the old proverb;[318] and old proverbs are the essence of wisdom.

We shall finish this part of our hints in the course of a day or two.

W.

January 16, 1846

HINTS TO THE YOUNG—A GEM OF CHARACTER.[319] As a general rule, the safest course of a youth in promiscuous company, is a cheerful retiring way, not by any means amounting to bashfulness, but showing that he has no idea of starting or leading in conversation. "Modesty always sits gracefully upon youth," is an old school-copy for writing books; and it is invariably true. Also, it needs to be often enjoined upon the young, who are exuberant, ambitious, and full of

animal spirits. Nothing creates so unfavorable a notion of a boy as to see him thrusting himself forward in general talk, or attempting to "show off" in any way, either as a wit, or as being well educated.

Many boys, who really have merit, spoil every thing by letting every body see that they are well aware of it themselves. Do not talk much in company. Answer cheerfully and with good humor, any remarks that may be made to you; but refrain from much laughter or any thing like officiousness. There are very few people whose good opinions will not be won by such a course.

The greatest charm in manners, both for young and old, male and female, is what may be called a *sincere, affectionate, good natured warmth of heart,* toward all around you. This is very rare. It is the most beautiful of qualities, and is well worth the expenditure of long and perservering pains to acquire. In Shakespeare's time there was a certain young nobleman (many suppose him the one to whom the bard addressed his immortal sonnets), who was called "the best loved man of the age." He had the quality we mention. It is somewhat singular too, that the same trait has been possessed by every one of the American Presidents, excepting perhaps Mr. Van Buren. General Jackson had it in an eminent degree.

Yet this beautiful and noble quality is within the reach of every mechanic's apprentice—every young mason, carpenter, or shoemaker. By its magic you will gain golden opinions from all sorts of people. A careful preference of others before yourself—repressing the sneer, the taunt, the word of ridicule, the galling laugh, the twitting on faults—the smile of pleasure toward a friend—forbearance of the ignorance and even wickedness of those near you—kindness to all—avoid-

ance of fault finding or back-biting—a modest sweetness in conversation—such are some of its attributes.

W.

February 3, 1846

PUBLIC SCHOOLS

The Brooklyn public school managers have applied to our public school society (the old school) for a teacher or teachers to set "the system a going" in their schools.—They have had great difficulty, and cannot somehow get started aright.

The above somewhat strange paragraph appears in several of the New York papers.

We don't exactly know what it is founded on; but we have paid frequent visits to the public schools of both New York and Brooklyn, and *know* the latter to be altogether as well conducted as the former. In all sincerity, we must add, that this is not saying much. Great and radical reforms need to be introduced into the schools in this part of the country, to make them equal the demands of the present advanced state of public requirement for such institutions.[320]

February 9, 1846

ARE YOUR CHILDREN TAUGHT SINGING?[321] One of the cheerfulest duties of the press is speaking our encouragement to all that ameliorates the minds and condition of the "rising generation." The query with which we have headed our article is full of pith and meaning. If we would have a polished, refined and intellectual nation, we must have our children taught music.[322] For it is not here as in the kingdoms of Europe.—There the select few, the better educated, give the aspect to national character, and the ignorance and the degradation of the "common people" do not appear to the

superficial spectator.—But *here* there is no such adorning of a whited sepulchre, no hidings of the facts of the case, with an "upper crust" of polish and good breeding. In this country the masses must always be and seem to be the nation.

Let but the principal portion of American youth be taught music—made to enjoy and enter in and appreciate the divine influences of that divine art, and we shall soon have no more foundation for the criticisms of either native or foreign fault-finders, on our manners and ceremonies as a people. In musical Italy and musical France, the commonest man, the most ordinary grisette, has an ease, grace and elegance, which are not too often found in what we call good society here. A little reflection will convince any one how much of this elegance is the result of the musical and kindred arts.

February 14, 1846

A PURE PLEASURE. For such must certainly be the delightful music of several hundred well-trained children's voices—to be given at the New York Tabernacle next Wednesday evening. The entertainment of Mr. Bradbury[323] we see is repeated. Why don't our Brooklyn music teachers get up something of the same kind?

February 16, 1846

THE LASH IN SCHOOLS. On Friday last, a female named Peck, employed in a Public School in the Sixth Ward in this city, whipped one of her pupils in the most brutal manner,—and when the mother of the ill-treated child came to inquire or remonstrate, this female Squeers[324] (with a politeness that rivalled her humanity), shut the door in the parent's face.

The trustees of the school very properly discharged her immediately.

We feel bound to add that the best judgment and experience of educators, at the present time, is totally opposed to the ferule or the lash in schools. Of course, every body possessing common feeling will condemn such an outrage as we mention above; but there are many intelligent persons who adhere to whipping in any case which, "as they understand it," requires cuffs and blows. They resort to it, they say, when there is no other way to *conquer* a child. Bah! When God makes a soul, which, in the flexibility of childhood, cannot be conquered except by stripes, there will be a greater monstrosity on earth than has ever yet been preserved in anatomical museums!

February 20, 1846

An Evening at a Children's Concert.[325] If any person among the three thousand present on Wednesday evening last, at the Children's Concert, at the New York Tabernacle, had previously entertained doubts of the capacity of all boys and girls to learn to sing, we think he must have had them thoroughly dissipated by what he heard there on that occasion. For our own part, we never witnessed a more agreeable spectacle, or listened to harmony which, taking all things into consideration, was more creditable to the performers or their leader. We call special attention to the moral which it bears for our Long Island educators. In nineteen twentieths of the schools of Suffolk and Queens counties, singing is not yet introduced; and the people, in some cases, are opposed to it, "because it takes away the time of the children from their learning." We earnestly call the notice of those people to the facts in reference to music, and its beneficial influence

in schools—as they are testified to by all teachers who have tried it.

At Mr. Bradbury's concert on Wednesday evening, there were four hundred neatly dressed, fresh looking boys, and the same number of sweet, pleasant-faced girls—a sight to make a man's better nature swell within him, and banish the bad utterly away. They were arranged on the seats under the organ, and on each side of the platform. It was indeed a holy sight!—Many of the children possessed great personal beauty, and their general decorum was remarked by every body in the audience. In that better part of loveliness which consists in expression, the Americans, it has been often remarked, are before all other nations; and that band of eight hundred handsome children was enough to prove it beyond cavil.

The "Social Song," and "Keep the Declaration," were especially well sung. "The Summer days are coming," a duet between two fine-voiced little girls, was also good. All of the songs were distinctly enunciated, and the time would have done credit to the chorus of an opera.

A peculiar and excellent part of the evening's treat, consisted in the performance, by six or seven youths—one on the flute, one on a double bass viol, the rest with violins—of several exquisite musical pieces, by celebrated composers. These young artists, we were happy to see, avoided the too frequent fault of beginners (though we could hardly apply that term to them) of playing too loud, and with too much emphasis. Their execution was surpassingly sweet and soft, and showed their tuition to have been from a teacher of discriminating taste.

We are strongly in favor of these children's concerts, and hope they will continue to be given frequently.[326] The universal diffusion of music among the young, who are to form

the future men and women of America, will do incalculable good in the way of refinement of mind and manners.[327] Nor must we forget to add that we are going to have one of these entertainments in Brooklyn before long. Mr. Webster, the music teacher in our Public Schools, is preparing the children for that purpose. We cordially indorse the effort, and hope all our citizens will lend it their countenance.

February 21, 1846

MISS PECK'S CASE.[328] It is every way probable that the accounts in the papers—our own included—about the whipping case in a Brooklyn Public School, some days since, were over-charged. Staunch advocates as we are for the mild system of government over children, we know the infinite vexations and trials of temper teachers are obliged to undergo, and that in some unguarded moment they may lose that self-command which at other times marks them. Moreover, we are no ways disposed to indulge in any thing like severity towards the lady whose name has been placed before the public in such an annoying manner. From various sources we learn that she has many estimable qualities, both as a teacher and a woman. She is parentless, very young, and has supported herself in the most creditable manner by her profession.

Upon the whole, we see reasons for considering Miss P. better fitted now for the office of teacher than before—better, we dare affirm, than very many who hold that office. The angry criticisms of the press have been altogether too bitter a punishment for the offence. We can easily imagine how mortifying they must have been to a woman of spirit, sensitive mind, and modesty; and sincerely hope that Miss P.'s case will meet with that reaction that generally comes

after such instances. There appears to be a duty on the part of the public to make some reparation to the teacher, who has certainly suffered far more than the pain of a dozen such whippings as she gave the pupil. We must be excused for adding that these vexatious disturbances—the natural results of the coercive system—form one of the strongest arguments in favor of substituting that "moral suasion" which small minded people laugh at.

February 25, 1846

Some Plain Hints to Plain Folks. One of the speakers at the Tabernacle in New York, last night, made a remark, which, though its matter has frequently started in our own mind, never struck us with such force before. It was, that the community, through its organized agents and laws, licenses men to give liquor in the hands of the ignorant and passionate—and then punishes those ignorant ones for the crimes they commit consequently. A very large proportion of the murders and assaults which come on trial before our courts, are, as is well known, caused by temporary intoxication. How far, then, is society responsible in this business?—How much blame attaches to him who, it may almost be said, puts the pistol in the grasp of a blind man, and encourages him to pull the trigger?

The subject opens in a variety of branches,—we published the other day an account of the children's hospital on Blackwell's Island, and of the Long Island Farm's School, for the vagrant and unprovided children of New York.—Who that reads that disgusting narrative, is not impressed with the idea that all those boys and girls are being educated in villainy and vice?—They remain month after month under the very charge and tuition of convicts—persons sent there

as unfit to live among decent men, and therefore—exquisite paradox!—quite capable of training the tender minds of youth! When in after years these boys and girls shall commit crimes (as it will be in utter defiance of the laws of cause and effect, if they do not,) who shall say that society bears no responsibility in the matter?[329]

Indeed, there is hardly a penitentiary, or prison, or any place of punishment among us, conducted in any other spirit than the same which sent its walls to be filled with wickedness.—They cast out devils and in their place put Satan himself.[330] They are all educating their inmates for further wickedness, or strengthening what bad qualities they have. Is this the way to make men better—to sow the seeds of prevention and reformation? Is it not rather the very climax of absurdity? Were our perceptions less staled by precedent and custom, we should all be amazed and shocked at it.

We are not afraid of the common cant of the worst kind of bigots, who see in all feeling for the wicked a "mawkish sympathy."[331] Who are we to pity, pray, if not those most pitiable of all our fellow creatures—the doers of great crimes? Christ's ministry was for them, and all his sweetest charity was reserved for their repentance. We do not entertain the weak wish of throwing them scatheless back among the world they have outraged. Far from it. We wish them placed, irretrievably and sternly, where they will no more have the power to do crime; but we forget not that the same God who made us, made them—and that his sunshine and blessings come alike to them as to us. If it be "mawkish sympathy" to think so, then was the Great Expiator of sin[332] the weakest and wildest visionary of us all![333]

March 6, 1846

SOMETHING ABOUT CHILDREN.[334] A more beautiful spectacle we never saw in our life, than that presented at the back of the densely crammed Tabernacle on Wednesday night last. We felt our eyes moisten while looking at it![335] In the most interesting aspect of the most interesting season of life—childhood—there were ranged one thousand beautiful young girls, from six years old to sixteen, dressed simply but tastily, in pure white—the color of innocence and of the robes of angels! We don't know how it is with others,[336] but we can never look on these assemblies of young children without being affected very deeply. It is strange that many people can never be fond of girls and boys. What are their little faults, but the trivial weakness of a moment? And who that has the least tact, cannot draw out some interesting phase even from what are called spoilt and disagreeable children? If a child is not engaging while you have intercourse with him, it is your fault. His mind and conversation are as a mirror, which reflects the aspect of your own. God makes no human creature without some beautiful qualities; and though the artificial and false conventionalisms of society are constantly striving to crush the fresh impulses of the natural mind, yet enough of the divine heritage remains, always to respond to the kindred divinity of love, truth, and sweet offices.[337]

We have on a former occasion,[338] stated our warm approbation of these children's concerts—such as the fine one given on last Wednesday evening by Mr. Bradbury, at the Tabernacle. Though not in that case coming directly home to our Brooklyn readers, the principle involved is one of universal application, and we cannot do all men, and women too, a better service, than to encourage the spread of music among

the people,—and to diffuse a better set of notions respecting the young, than many which prevail. We think it not too much to say that all the truly desirable attainments of the moral nature can be implanted in the breasts of youth through the simple influence of their singing. "Go you and make the laws of a nation, but give me to learn them their songs—and my control will transcend yours," is the spirit of a profound philosopher's remark;[339] and it holds a deep and comprehensive truth. Songs containing the feelings of patriotism, virtue and good temper—the duties of order, cleanliness, and obedience to parents—inculcating love, kind words, forbearance and self-denial—teaching how wicked and ugly are lies, selfishness, deceit, anger, malice, &c.,—such songs, written in a pure simple style, adapted to the comprehension of children—(and to do this well, by the by, is worthy of the highest genius)[340] would, under the tuition of an intelligent good master, result in a wider and more thorough moral and intellectual improvement of the young, than all the sermons, essays, lectures, and dry precepts that ever were written by the pen, or spoken by the mouth of men![341]

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BROOKLYN "DAILY EAGLE"
March, 1846, to January, 1848[342]

March 10, 1846

Miss Wentworth, a writer of considerable ability, and a poetess withal of much merit, expresses the following reasonable thought in regard to the government of children: That minute I speak pettishly to a child, I lose his respect and obedience and my own self-esteem. A reasonable child once spoken to in a mild but firm manner, seldom refuses obedience to a reasonable command. Long experience has proven to me that teachers who fail to control their own tempers, cannot, for any length of time, secure the respect and obedience of a pupil.

March 12, 1846

There are at this moment about 26,000 youth in course of education in the Public Schools of New York City. A most liberal policy is pursued toward these schools. Books and all necessary materials of learning, are provided for them—in which respect our Brooklyn schools are behind hand; for here the children have to find their own books, and confusion and delay are thus created.[343]

March 12, 1846

Polishing the "Common People." It is a frequent remark that we Americans do not give enough encourage-

ment to the fine arts. Perhaps this is unavoidable, for in the course of our national existence—the subduing of wild territories—the prosecution of two heavy wars, and the general turmoil incident to the first fifty years in the life of a great empire, we have had little time to attend to the finer and more polished enjoyments of existence.[344] Such luxuries do not come, by any means, the first in the course of a people's efforts, either.—They are the fruit of time—long in ripening.

Yet we could wish the spreading of a sort of democratical artistic atmosphere, among the inhabitants of our republic, even now.[345] This may be helped onward cheaply and conveniently in many ways. It is well known what a refining effect the cultivation of music has on the masses.[346] Much good might also be done by the more frequent diffusion of tasty prints, cheap casts of statuary, and so on. The influence of flowers, too, is not beneath the attention of those who would have elegance of manners a frequent thing among the people. Who is so poor that he or she cannot possess a few flower pots, and pretty shrubs? Small as some may imagine such business to be, it is potent for good and deserves commendation. And as to prints, there are innumerable ones that can be purchased for a small sum, good enough for any man's parlor. What influence would Dick's engraving of the "Last Supper," alone produce, if hung up in the daily presence of the families of our land?[347] With the divine face and expression of the Guileless Man beaming down upon them, who could let meanness, selfishness and passion, get such frequent mastery of reason? With the accursed token of Judas (the master part of the artist, in our opinion) and the pure gentleness of St. John, placed side by side, what beneficial preference might result from the contrast? Such results, we know, escape the minds of men who judge hastily and superficially; but we are assured the invisible sway of even a

picture, has sometimes controlling influence over a man's character and future life.

We love all that ameliorates or softens the feelings and customs. We have often thought, and indeed it is undeniable, that the great difference in the impressions which various communities make on foreigners travelling among them, is altogether caused by the possession or deficiency of these little graces of action and appearance. It must be confessed that we in America, among the general population, have very, very few of these graces. Yet the average intellect and education of the American people is ahead of all other parts of the world. We suggest whether we are not much in fault for entertaining such a contempt toward these "little things," as many will call them.

Let every family have some flowers, some choice prints, and some sculpture casts. And as "it is the peculiar province of woman to achieve these graceful and polished adornments of life," we submit our remarks and suggestions especially to them.

March 13, 1846

25,695 is the *average* number of children who attended the common schools of New York for the past year. The *whole* number who attended for longer or shorter periods within the year, is 71,134.[348]

March 14, 1846

NORMAL SCHOOL.[349] This institution, at Albany, should have duplicates in twenty different parts of the State. All the secret of teaching a good school is to have a good teacher.[350] This is more important than a costly edifice.

March 28, 1846

Forming the Character. What is the object of Education? *To form the Character.* How is this to be done? Not by lessons—but chiefly thro' the influence of example, circumstances, and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure of its mother's bosom—from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of these early months, that the infant, if indulged and humored, may grow into a pretty tyrant at ten months old. During the first year of infancy, every human being is making his first observations, and acquiring his first experience, passes his early judgment, forms opinions, and acquires habits. They may be ingrained into the character for life.[351] There is no doubt that many of the incurable crookednesses of disposition which we attribute to nature, would be found, if they could be traced, to have originated in infancy; just as the deformed and stunted tree is not so from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

March 29, 1846

Educate Your Young Folk. At this late day, it is almost an old song for a man to argue in behalf of the benefits of education. But it is so important a subject, and comes home so closely to the interests of us all, however, that we can hardly do amiss in recurring to it here.

In such a land as this, it is peculiarly the duty of our citizens to give their children a good education. Schools are

gratuitous, and scattered broad cast in every part of the land—generally provided with good teachers, and their advantages open to all who choose to come. It is, indeed, the pride and glory of our noble State that she supports so many Seminaries of cheap learning, and invites attendance to them so liberally.

Education has been truly termed the shield and anchor of freedom. An ignorant people cannot form a wise government; but where all the youth of the land obtain a tolerable "schooling," there is, of course, as great an impossibility of forming a foolish one.

April 9, 1846

SOMETHING ABOUT CHILDREN.[352] In the morning and evening peregrinations about the quiet streets of Brooklyn, (for those are the ones we do most affect,) we have grown to be on thee and thou terms with a number of fine little children. By name we know them not—nor they us; but we understand one another very well, for all that. Introductions, (which are bores at the best) are of course not needed with children. There is one young rascal in Cranberry Street who insists on calling us always "Uncle Tom,"—though heaven only knows why. Perhaps his ma once had some good-looking brother, yclept Thomas, and the child saw him but a short while—and he resembled—ahem!

Toward sundown of a pleasant day, in the streets adjacent to the Heights, hundreds of these boys and girls come forth to play on the walks in front. It is a refreshing thing to see them. Ah, beautiful creatures! What wonder is there, (as we look in the sinless meaning of your eyes,) that the Beloved of God chose ye to image the Kingdom of Heaven?

Who can be harsh and bitter with children?—And yet

far, far too many are so. Their little foibles, the developments of that which, in truth, is the overflowing goodness or spirit of their nature—are often regarded with taunts, with threats, or with blows.

April 13, 1846

A Fearful Fact.[353] There are fifteen hundred boys from 14 to 16 years of age, who prowl over New York city, without any regular occupation; very many of whom have already been inmates of the prisons.

April 13, 1846

"Stupid Dull Boy." Such is the name frequently applied to youths who are really profound, and have souls too swelling for the monotonous bounds of rule and rote. We know a little chap, always considered as a thick-headed, obtuse boy, until a few days ago, some of his teachers discovered that he could compute mathematically with astonishing precision and rapidity! Liebig the great chemist,[354] was distinguished at school, when a boy, as 'Booby,' the only talent then cultivated being verbal memory.—On one occasion, being sneeringly asked by the master what he proposed to become, since he was so unpromising a scholar, he answered that he would be a chemist; at which the whole school burst into a laugh of derision. Not long ago, Liebig saw his old schoolmaster, who feelingly lamented his former blindness. The only boy in the same school who ever disputed the station of 'Booby,' was one who could never learn his lesson by heart, but was continually composing music, and writing it down stealthily in school. This individual became the conductor of the Imperial Opera House at Vienna and a

distinguished composer. Can anything be more absurd than a system which made Walter Scott and Liebig 'boobies' at school, and so effectually concealed their natural talents?

April 16, 1846

TEACHERS, AND THEIR PAY.

TEACHERS. An effort is in the making in Boston to raise the salaries of the primary school teachers to *three hundred dollars per annum.* So it seems that in Boston a poor teacher who performs the warning drudgery of a primary school does not get as much as $300 per annum. Much is said in praise of the school system of the North, but the bare pittance bestowed on most of their teachers is a lamentable disgrace. What has given rise to the very prevalent idea that a teacher's services are worth so little we know not; but certain it is, that teachers who have spent years to study, and attain to the highest collegiate honors, cannot obtain in many parts of our country any thing more than a bare subsistence for their services. The idea of raising the pay of a primary teacher, in Boston, to the enormous sum of three hundred dollars, seems there to be an extraordinary move.

—*N. O. Bulletin*

There is a great deal of truth in the above remarks. It will almost invariably be found that the *cheapest* way of conducting a school is to engage the best teachers at the *best prices.*[355] Nor is it supposable that for "primary schools," in an instructor or instructress of little children, not much tact or experience is necessary. The very reverse! In managing with patience and tenderness a flock of such small children, some of the best qualities and accomplishments are necessary. To start them on the path of study and to impress them favorably with the school house, are objects not beneath any teacher, however learned or reputable.

And in the case of all seminaries of learning, it is *the head*

of the school, after all, that creates the character of that school, and forms its soul and vitality. Far more important is it to have a good head, than the most costly edifice. We fear people do not sufficiently realize this. There are too many irresponsible, impatient, unphilosophic teachers, engaged among us. Not but that their *book-learning* is ample enough—but there is something quite as important besides.

There is a habit of kindness and parental love required—a disposition to inspire the sluggish and lazy pupil with the ambition of knowledge—a rigid putting aside of all passion, fretfulness, and anger in schools, *a total banishment of the rod.* No teacher ever ascends to the "height of the great argument"[356] of his profession, who strikes blows upon the pupils under him. It is astonishing that in the light of the present day, this useless and every way unhappy practice should be persisted in.

School officers! exercise a most rigid scrutiny over the men and women that offer themselves for teachers—and over those who *are* teachers! But pay them well, at the same time that you exact the utmost fulfilment of the obligations they owe.

April 16, 1846

MR. BRADBURY'S CONCERT AT THE N. Y. TABERNACLE TO-MORROW NIGHT.[357] Of all the pleasant sights on earth, there is to us nothing more beautiful than a gathering of neat intelligent children. We have therefore spent some of the most agreeable evenings of our life at Mr. Bradbury's Juvenile concerts in the Tabernacle, New York. Think of a thousand young girls, all dressed in pure white,—and all collected together in the same spot! A man's heart must be of stone, if he feel not the mildening beauty of such a sight.

And the sound of their young voices, raised in perfect tune and harmony, to us always discourses most excellent music. We advise our Brooklyn readers to attend this concert.

April 21, 1846

Mr. Berteau's School, 43 Pierrepont Street. Our readers will see an adv't in another column in reference to this new establishment, which we are assured is to be conducted on a plan of high excellence and by teachers of the very first ability.

April 27, 1846

BROOKLYN FEMALE ACADEMY. This new, large, and handsome establishment, (we are informed by a polite note of invitation sent us this morning,) will be thrown open on the 4th of May for inspection during the day, and an address will be delivered in the evening, by the Rev. Mr. Sprague, of Albany.

May 1, 1846

THE ORPHAN'S COLLEGE. Girard College is said to be rapidly approaching completion, and presents a beautiful appearance to the numerous visitors who daily go through it. The Philadelphia Chronicle states that upwards of one hundred men are now engaged upon it, and that ere long it will be ready for the reception of orphans.

May 2, 1846

BROOKLYN SCHOOLS. The subject of our Public Schools is one which comes home to every citizen, and demands the

attention of all who desire to spread knowledge and improvement. We shall soon, probably next week, commence some article on the subject of our Brooklyn schools.

May 6, 1846

NOBLE CHARITY. A number of young ladies of Tuskaloosa, Alabama, actuated by a laudable desire to confer the greatest good in their power upon their race, have opened a free school in the lecture room of the Methodist Church of that city, where they teach daily, the small children of both sexes.

May 9, 1846

AN HOUR AT A BROOKLYN SCHOOL.[358] We spent a very pleasant hour yesterday afternoon, in the Public School in Middagh street, under the charge of Mr. Josiah Reeve. The room immediately over the ground is occupied by the primary department, a sweet collection of little boys and girls under the charge of Miss Octavia Calhoun, and two young ladies as assistants. In the few moments we passed here, it struck us that we had never before seen so many beautiful little children. We were pleased at hearing from the teacher that they were allowed a plentiful play-spell, and time for recreation, and singing, and that their muscles were called in exercise by the hourly customs of the school. The girls' department on the next floor is under Miss Margaret Dennis, and assistants.—Miss D. is a new teacher there; her pupils were, at the time of our visit, temporarily convened in the boys' school.

Mr. Reeves's department occupies the third floor. It is crowded with bright looking lads. We heard them go through some grammatical exercises, in which performance they

evinced a good deal of tact and drilling. Also, some questions in arithmetic were responded to by them, in a manner which showed that their cultivation in that line had been by no means neglected. Among many commendable objects of notice, in the school, we were pleased to see a handsome piano and several large vases of flowers. Mr. Reeve informed us that he intended purchasing some appropriate oil paintings and casts of statuary; all of which—the having of flowers, music, and pictures, we especially commend to the imitation of other schools—if the trustees can be persuaded to get them.[359]

Besides the experienced principal, Mr. R., all the female teachers impressed us in the most favorable manner. Their lady-like demeanor, their intelligence, and their refining influence on the youthful mind, conveyed the strongest assurances that instructors of this sex can be advantageously employed, on a much more extensive scale than at present. We think the nature of the female mind fits it more peculiarly for the training of youth. Indeed we can conceive of no teacher, for any school, better than a highly educated, wise, experienced woman.[360] We recommend the Brooklyn Board of Education to employ more of them, and pay them better too. Messrs. Smith, Anthony, and Stanton, the trustees of the Middagh street school, have had the good taste, we were glad to see, to engage two lady assistants in the boys' department—an innovation on the old plan, and a very good one.

We think the occasion proper to add a word or two in reference to some matters connected with the management of the young. During the past season, two or three aggravated cases of *flogging girls* have occurred in our Brooklyn schools: we have also heard of some severe similar inflictions with the ferule and ratan, on boys. This is a bad business,

altogether; and no teacher who ascends "to the height of the great argument,"[361] of his profession, will ever use corporal chastisement. Under the present management of the Sing Sing and Auburn state prisons, crowded as those places are with the most passionate and abandoned persons, flogging has been abrogated nearly altogether. In our Asylums for the Insane, where they have to do with propensities of the most mischievous and ungovernable nature, the keeper who should inflict whipping would be discharged in an instant. And shall it be said that young children need this whipping more than robbers and murderers, and the most abandoned criminals? Will any one tell us that a pliant girl or boy stands in greater necessity of stripes, than a raging maniac? Nor is the difference in the degree of the punishment any answer. The cut of the ferule or the ratan is as severe to a child, as the cat or the cowhide (brutal instruments of brutality!) to the thief or the maniac.

The whole philosophy of education, indeed, is opposed to the flogging system. And though there are plenty of flippant phrases (we cannot call them arguments,) with which the rod is defended, we know of none worthy an elaborate answer. As to the cant of, "We have tried every thing else, and can't do without whipping," it should be a convincing proof in the minds of school trustees that they have hit on a teacher who was not intended by nature for that noble and responsible office.

May 20, 1846

Free Schools of the Highest Order. Some profitable and talented discussion occurred in the State Educational Convention which has been in session the past week at Albany. The County Superintendents of Schools were mostly

present, and various distinguished men of our own and other States. After the appointment of the usual committees, the convention took up the subject of free schools—the discussion of which occupied two days of the session, and elicited a display of ability and eloquence worthy of the occasion and the topic.—Horace Mánn, who will be well remembered by the people of Brooklyn who heard his lectures here last winter,[362] and nearly every member of the convention, participated in this debate, which was finally terminated by the nearly unanimous adoption of a series of resolutions, strongly recommending to the people the expediency of making our schools *true* free schools, to be supported by an equitable tax upon property, after appropriating to this object the present ample school fund, exclusive of that applied to the purchase of district school libraries and school apparatus. A committee was appointed to bring the subject before the approaching State Convention, for such action as they may deem expedient in the premises.

The residue of the session of the convention was devoted to the consideration and discussion of a variety of resolutions and reports of committees, embracing the whole ground of educational effort and improvement.

May 21, 1846

THE SUNDAY SCHOOLS. Our streets, all through Brooklyn, were alive yesterday afternoon with the Sunday School children who held a great anniversary in the Episcopal, Baptist, Methodist, Presbyterian, and Reformed Dutch Churches. It was a pleasant sight. In our perambulations, we passed a great many of the smaller divisions of the schools. The children looked well, and were neatly dressed. We understand that the whole affair went off well, and that

nothing occurred to disturb the happiness of the occasion. The exercises of singing showed a commendable proficiency in music,—a good deal of the credit of which is due to the Brooklyn Public Schools.

May 22, 1846

A Cheap Good Library. The trustees of schools on Long Island, and others who are charged with the duty of selecting books for school or other library, can hardly be too careful in constructing those libraries. We recommend them especially to *Harpers' New Miscellany,* a series of works which in merit and cheapness go beyond anything of the kind we have ever yet had in this country. To the general reader, young or old, this series is also worthy of notice. The very best modern books in the English language are included in it. What can be more fit for "general circulation" than Mrs. Farnham's *"Life in Prairie Land,"* and the scientific works in the Miscellany? The first mentioned book is on a new rich theme—and the authoress writes from actual knowledge.

This Miscellany can be bought as the numbers come out, by any person—so cheap is it;—and in a year or two he will find that he has a comprehensive, good library. The works are particularly recommendable to the young. We observe that those on scientific matters are divested of technical terms, and written in a style which, of itself, is enough inviting to persuade a reader through the books.

June 3, 1846

The Public School corner of Myrtle avenue and Gold street, was to have been opened today, after a long inter-

regnum, for cleaning, &c. By the by, what makes the conductors of that school, give such frequent holidays? They are altogether *too* frequent.

June 4, 1846

Our Public Schools. From the following proceedings had at the recent State Educational Convention held in Albany the last month, it will be perceived that our public schools, together with those of two other counties, were deemed worthy of being specially noticed.—On that occasion Mr. Cooper from the committee on Specimens of Mappery, made a verbal report, and exhibited specimens from the counties of Kings, Westchester and Onondaga. They consisted of maps and pencilings by the pupils, and were executed in elegant style. In addition to these were a few specimens of embroidery from some of the schools of Kings, which almost defied criticism. It was thereupon "Resolved, That the thanks of the convention are eminently due, and are hereby cordially tendered to the pupils and teachers of Kings, Westchester and Onondaga, from whose schools specimens of mapping, pencil sketches, and embroidery, have been presented for inspection, for the rare exhibition of skill in the pupils, and the commendable efforts of their teachers to cultivate and encourage those arts at once beautiful and useful; and also that the schools throughout the State be earnestly requested to imitate the example."

June 6, 1846

The Board of Education have not at any time given any directions to the Secretary to publish their proceedings, and they are made up the same evening on which the meeting

of the Board is held, and furnished us by the Secretary, as a personal favor.[363]

June 9, 1846

AN AFTERNOON AT THE BLIND ASYLUM. "And what is your name, my dear," said we to the child.

"Catherine Davis," answered she, rolling up her sightless orbs toward our leaning head—"And I live in York Street, in Brooklyn, and my sister Martha is here, too. She is over yonder."

We asked the little creature if she could bring Martha to us; to which she responded by moving rapidly a few yards, threading the intricate seats and alleys almost as well as one possessed of sight. In a moment more, she returned leading her sister, with whom we spoke of Brooklyn, asked her how long she had been there, and on other common place topics.

"And are there other little maids here from Brooklyn?" said we.

"O, yes! there is Maria Arnold, and Elizabeth McMeeken, and there is Amenda Sale,—and there is Francis McMeeken. But he is only a little boy."

"Now, let us see if you can take me to them."

Without a moment's hesitation, she drew us by the hand to the seats of those she had named. If our paragraphs meet the eyes of their friends, or those who knew the unfortunates here, we assure them that the Asylum for the Blind at which all this conversation took place, affords, probably more than any house of earth, the happiest *home* for all who have been deprived of sight.

—Yes: we went up to the Blind Asylum, yesterday afternoon. We were invited by Mr. Chamberlain, the Superintendent, on that occasion, as various performances and exer-

cises were to be gone through, to receive the Court of Errors, the Mayor, &c. Those dignitaries were accordingly present, and were taken into all parts of the institution and shown every thing that could be shown.

Alas! It was a piteous sight, though, at best. In the chapel, in the upper story, were assembled over a hundred human beings, from whom the Good God has allowed to be withheld the most beautiful of physical powers, the sense of sight.

There were little children, youths of from 12 to 18, and several full grown men and women—all blind. As we stood just out from the clustering crowd, and looked at them, the tears started in our eyes. How could we behold so many innocent creatures, all wilted and withered—the glories of the world shut off from them—quite hemmed in from the broad scope in which other humanity is allowed to move—helpless as babes, and yet, many of them, with the growth toward manhood—the meek, subdued, downward cast of the eyes, which saw nothing but a blank—how could we look upon this, and not feel our warmest sympathies awakened to their height?

One of the pleasantest exercises in the chapel was the singing of our anthem—the solo—"In God is my help," by a blind girl with a peculiarly agreeable and plaintive voice. God help thee! indeed poor maid! Thy swelling tones will long, long dwell upon our hearing. Is it too much to say that they have reached Him, whose finger here on earth gave sight erewhile to such as thee?

A very excellent band, composed of the pupils, is attached to the Institution; their performances yesterday afternoon created universal pleasure. They are a little too loud—if we may point out any marring feature. We would suggest to the instructor the cultivation among them of the soft expression in music. It would be far preferable on many accounts. No

one can realize the solemnity of the musical devotional exercises of the blind, unless he has witnessed something like that we witnessed yesterday afternoon. The spiritual cast of many of their faces—the upturned sightless orbs—the feeling that evidently pervaded them—made it a deeply impressive piece of work indeed! The Blind, most likely, concentrate their thoughts on God, unknown to themselves, on such occasions. We are sure that even the most apathetic of those who yesterday joined in the hymns, had throbs in their hearts, responsive to the idea of Deity. We saw that fact painted in their faces—blank as they were of the soul of the face, the eye. We saw it in their unearthly smiles, as they sang. Perhaps the Kind God vouchsafes them to *imagine* the beauties of *His* dwelling place. Though they cannot see the firmament—though the stars are veiled in a lifelong cloud, and the brightness of the sun scatters no silver to them, and the glory of nature is to their hearts a sealed book.

We cannot now follow out the description of the most agreeable hours we spent at the Asylum—of the ingenious wares manufactured by the pupils—the politeness of the officers to us, &c. What we saw there affords stuff enough for more than one article; and we shall write on it again.

June 12, 1846

City Intelligence. The Whip in Schools.[364] "O, it is impossible to get along without whipping!" Such was the remark made to us yesterday afternoon, by one of our Brooklyn school teachers.

Is it indeed, my dear sir? Have you considered the subject deeply? Have you ever given the other side a fair trial? If a man goes on the supposition that whipping ways *are* unavoidable, he will, of course, in his own mind see no eligible

plan of governing children without them. But the *true* teacher starts from a better point. He knows that there are better traits in a child's character than that of animal fear. The young are ambitious, active, restless (all-wise nature has made them so), and full of the impulse of progress. But the young are also docile, affectionate, fond of caresses, easily excited to emulation, and desirous of good will. The more you operate on the *fear* of children, the more you strengthen that quality—in the same way as a blacksmith strengthens the nerves of his right arm.[365] And the more you develop the finer and gentler impulses, love, kindness, and emulations to do good, the more *they* are strengthened. What but a slave, will be the natural fruit of the lashing, thumping, blustering plan?

So much within a year past, is said about public schools—there has really been such a quantity of ignorant excitement, and eager nonsense, (if our readers will allow us to use such terms, for they express the truth of the case better than any other) that very intelligent men may be excused if they commit serious blunders on the subject. It is only an enlarged mind, after all, that can take in the true philosophy of education. Yet it is very simple, as perhaps every true philosophy is. As things are now, education is so cluttered and tangled up with a thousand senseless notions and stupidities, that the task of reformation is almost a superhuman one.—It is entirely a task of taking away and reducing—not one of adding to, or explaining. It is the task of the sculptor, who cuts the superfluous marble off, rather than that of the wax-workman, who lays on the stuff thicker and thicker.

It would not do for us, in articles of this kind, to enter into the great question of education in its fullest bearings. Important as it is, and coming home so nearly to the interest of every citizen, its very importance and interest make it

demand more serious audience than can be given in the columns of a newspaper. But in its more direct bearings, as education is given in the public schools, there seems to be at almost any time, an opportunity for the press to say something, and say it clearly and honestly.[366]—This is what we are going to do—and what we shall bear in mind if we write hereafter on the same subject.

At conventions of teachers, and official meetings of officers connected with schools, the public is often treated to discussions on the subject of whipping in schools. In perhaps three-fourths of these conventions and meetings, the prevailing sentiment as expressed by resolution of speech, takes decided ground for the rod and the ferule. This results from the operation of the same principle, which would make a meeting of licensed and ticketed attorneys go tooth and nail against all law reform—which would make a convention of clergymen of any given sect oppose the breaking down of those barriers that have been established by and among themselves —which has always caused men to try *no* new thing, but stand by that which is *old*, in matters of a certain kind.

It is strange how the human heart clings to the lash, to its power of dominion! It is strange, but instructive, when we look back through the history of the world, to see how speciously men have argued to the reason of others, and even to themselves, that they must hold the right of despotic rule over their fellows, for their fellows' benefit. It is more strange, however, to see that long, dreary, and innumerable list of failures—piled in their black misery like a caution to all mankind lest they follow the path of so miserable an error—has produced even at this age of the world so slight an effect, and that the eternal lesson staring in our faces as a beacon on a hill, is yet comparatively unregarded. We are half disgusted with our kind when we read of these conventions

deliberately hugging to their breasts the nauseous privilege of thrashing girls and boys for the commission of some childish folly—for laughing when they should look demure, for going to the north of a fence when they should have walked at the south, for forgetting to leave out the *e* in "judgment," while the teachers themselves forget the quality itself.[367]

We understand that the whip still holds its sway in very many of our Brooklyn seminaries, particularly in the City Schools. This is not at all as it should be. The Board of Education (we presume they have complete control in the premises), should pursue a systematic plan of appointing those teachers who go on the other tack, entirely. It will do little good to issue *orders* from the Board against the lashing plan; the conviction of the inefficiency of that plan must reside in the teacher's breast—must rise spontaneously there —in order to form a profitable rule of action.

June 13, 1846

Government of Children. We have received an anonymous communication on the subject of corporeal chastisement in schools, which we cannot publish entire—as we never like to give any charges against any specified body, without solid grounds, or on the assurance of responsible persons whom we know. Perhaps, however, the writer's object will be reached, by the currency which we *will* give to the material part of this letter. He affirms, (after a certain preamble,) that he had lately occasion to observe a group of girls, on the coming out of a school, examining one who was showing her hands and arms, which had "ridges," as they called them, on her hands and arms, which he judged would not soon be eradicated.

"And now, Mr. Editor," continues our correspondent, "for

the effect this lashing has upon children, for *they* know when they are imposed upon as well as we do, who 'are but children of a larger growth.' The following is the substance of the conversation overheard on the occasion:

"*Girl*—Oh how I hate him—he's as hateful as poison. He never comes to our division, but what the teachers turn fairly white, they're so scared and afraid of him!

"2d *Girl*.—And she aint a bit better—she wasn't satisfied with using the ratan herself, but must order her to go to the boy's room and be punished too by *him*, and when she wouldn't go she sent for him to come up, and he did come up and give her just what you see; he was white as a sheet, he was so mad.

"3d *Girl*.—If she strikes me again with that ratan it won't be good for him or her either. Upon my word, if a body looks cross-ways, it's a slap; and if you do the leastest thing out of the way, you get abused; and I won't stand for it, for one, that I ain't. Miss—— ain't a going to knock *me* about.

"And in this way did all the group join in, till I was satisfied that a feeling of hatred was springing up in the minds of the children, which would not subserve, to say the least of its ill effects, the cause of Education.

"When I resided in another school district, my little ones attended the school of that district; and so delighted were they with the teachers, that *school* seemed all their desire. Their lessons were committed to memory readily, and every thing with them went on pleasantly. Now, it is with fear and trembling they approach the task; and night and morning it is, "You hear me say mine, and I'll hear you say yours," and this is continued up to the moment almost of their going to school. Their energies are thus paralized [*sic*] through fear of punishment, which should not be a consequence of any system of education in our day."

—We have no doubt in the world that the narrative above given will apply in certain cases. What and which those cases are, however, we cannot say.

June 24, 1846

CITY INTELLIGENCE: VISIT TO THE ORPHAN ASYLUM. We spent an hour or two at the Orphan Asylum in Cumberland street near Myrtle avenue the other afternoon.—Upon our arrival we found the matron, Mrs. Wakefield, absent for a walk with most of the children of the institution. We were very politely received by Mrs. Curtiss, the teacher, and with her we went through the entire building, from the basement to the top. Some half dozen of the younger children we found at play in the large green yard in rear of the house. They looked as happy and healthy as if nursed and nurtured in the lap of luxury and indulgent parents. One cherub little fellow, whom our companion called Hamilton, a bright boy of two and a half years, came joyfully to our side upon being asked, and appeared highly gratified with the notice bestowed upon him.

The first floor of the building is occupied for parlors, a medicine room, and a large airy room for a school room. On the second floor are the rooms of the matron and teacher which communicate by means of large folding doors, with the rooms occupied by the girls and the smaller boys. On this floor there is also a room appropriated for sickness, and one for the domestics of the establishment. The third story is devoted to the large boys, and for the wardrobes of both the boys and girls. The large airy basement is occupied for dining halls, kitchens and for various domestic purposes; and the admirable arrangements of this department are particularly worthy of notice. The cooking we should judge to be in good

hands, from the appearance of the nice wheat bread we were shown, and the most excellent home made gingerbread we *ate*. It is conducted upon the most liberal and economical scale. The cupboards, pantries, and keeping rooms we found in most excellent order. In short, in each department, there seemed to be a place for everything, and every thing in its place.

The early return of the matron, with the children, gave us an opportunity of meeting them together in the school room, and the time spent there was not the least gratifying portion of our visit. The teacher, Miss Curtiss, is one of those pleasing, intelligent ladies, who are sure to win the love and respect of the young, and we should judge possessed a most happy way of communicating instruction to those under her charge. It being out of study or recitation hours, we had no opportunity of judging of the taste or proficiency of the children from their studies. The system of instruction and discipline of the school, we inferred from what little we saw, to be of that practical nature which is necessary to lay a solid foundation for a good education and a life of usefulness. *Singing* forms one of the exercises of the school, and we were much pleased in listening to several pretty hymns which were sung by the children. We were also favored with several recitations from the more advanced boys and girls. The children assemble daily at 9 o'clock in the morning, and at 2 o'clock in the afternoon, in the school room, when they pursue the different studies suited to their age. Boys as well as the girls are taught to knit and sew.

We think we never saw in the same number so many intelligent and intellectual looking children assembled together. It is not impossible that minds are now here, nursing and maturing, which will in future influence the destinies of this vast republic.—In this country, where every person is

the architect of his own destinies and fortune, it matters not however humble one's early condition in life may have been. Indeed, it is not improbable that there are some here now, whose names will shine upon the annals of their country's future history—all are expected to make honorable and useful citizens.

The school room presented a perfect pattern of neatness, as in fact did every other apartment in the house. The number of orphans in this institution at the present time is forty-nine; the oldest eleven, the youngest but two and a half. Except in extreme cases, we believe no children are received under three years of age. We have never observed an equal number of children together, who appeared more healthy or enjoyed themselves better than those at the Asylum. We were informed by the matron, that they possessed most excellent dispositions and that severe discipline was never required in their management—moral suasion, or a mild and simple regime she found fully adequate. The rod is, we presume, never resorted to,—as it certainly should not be. Mild but certain punishments, (with men as well as with children) are found to be the most effectual and sure remedies for transgressors.

All the children are here treated alike; we could not discover the least partiality for any. On the other hand, every child manifested a generous affection for the matron or teacher—each seemed anxious to vie with his fellows in the performance of any little act of kindness or duty—affording a worthy example for many children who are not orphans.

In addition to their school duties, the children are taught to sew, knit and make themselves generally useful. Much assistance is rendered by them in the management of household affairs; so much so, that but two domestics are employed in the entire establishment. Mrs. Wakefield exhibited

to us numerous garments, bedspreads, stockings, &c. made by the children. The children rise at six o'clock in the summer and at seven in the winter, and those who are old enough, attend to their own beds, and are of much service in taking care of the smaller ones. We were pleased to notice that strict attention was paid to the cleanliness of the children.—The bath and a plentiful use of cold water are practiced. We think it is to be regretted that some method has not been provided for the introduction into the building of a more abundant supply of pure water.

The grounds which surround the Asylum, are delightfully laid out. The front is a magnificent flower garden with gravelled walks, and the back grounds are divided into green sward play grounds and an extensive grapery, forming a beautiful arbor; while a portion of the grounds are calculated for culinary purposes, and we were told that the labor was performed by the large boys. The corn looked as fine and clean from weeds as any we have seen this year. Would it not be a good plan for the manager to purchase a few lots of the adjoining ground for the purpose of a still larger culinary garden?—Much if not all the labor, might be performed by the boys, which would not only form a healthy recreation to them, but a source of profit to the institution.

The Orphan Asylum is an institution which must continue to increase and prosper in the favor of the good and benevolent of all sects and parties—though it has no exclusive connection, of course, with either or any. It is a ground where all can meet as friends of the Orphan, and join in mutual efforts for the good of those whom Providence has deprived of their natural protectors; and surely no one can refuse some little aid, to assist in the promotion of the objects of this, among the very best of our Brooklyn institutions.

We think the managers have been happy in their selection of those persons to whose immediate charge the care of these children are confided. They manifest a deep interest in the prosperity of the institution. To them also, we owe our thanks for their kind attention during our brief visit.

July 8, 1846

HOW TO BE A MAN. Some young man applied to Carlyle,[368] to point out for him a course of reading.—The celebrated author replied to him in his characteristic manner. The letter is too long for us, but we give the concluding paragraph, which is full of truth and verve:

"In conclusion, I will remind you that it is not books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, then and now, you find either expressly or tacitly laid to your charge; that is your post, stand in it like a true soldier. Silently devour the many chagrines of it; as all human situations have many; and see you aim not to quit it without doing all that it, at least, required of you. A man perfects himself by work much more than by reading.[369] There are a growing kind of men that can wisely combine the two things—wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things, if such lie before them."

July 14, 1846

THE COUNTRY SCHOOL HOUSE. What a hum of little voices! Come, let us enter—we will take seats near the open window there, next the teacher. How pleasant is the breath of that honeysuckle climbing up the house, peeping in the window,

and clinging at last to the eaves. The garden is tastefully laid out, and the rippling of the bright brook makes pleasant music to the ear. How impatiently the little urchins glance to the lessening rays of the sun on the floor, knowing that his decline is near, and that the hour of freedom and enjoyment will soon arrive. What a sturdy set!—how healthful!—but what sad fretting as the lazy hours pass on! Ah! rogues, could you but be made to think that you are now at the age to enjoy the cream of life.—What are your petty woes and slight confinement, compared to the anxieties, cares and trammels of manhood? The time will come, when many of you towards the decline of a life spent in toil, pain, and perhaps guilt, will look back to those peaceful days—the voice of your mild teacher will in memory again be heard—each familiar face will present itself in its accustomed place, and the joyous whoop and cry of delight, as ye bound forth to freedom, again ring in your ears—the hours now passed so heavily will be thought of as bright, pure and happy moments, when the strife of the world and the cares of existence, come on.

I know of no expression that strikes one more forcibly than that so frequently made use of by children—"I wish I was a man." The man who hears, wishes that he were the boy. O! happy time of youth! Observe that little fellow who is employed in gnawing the corner of his book, and at times stealing a glance at us through his half closed eyes. What a fine face!—his mouth is exquisite—his hair, too, how fine, and how beautifully it curls! Can this fair boy be destined to abide the rude assaults of the world, fit as he now seems for the companionship of angels? And yet it will be so—his full, fresh, young heart will gradually contract—wrinkles will deform his fair brow, and the sweet lineaments of his face will assume the sternness shadowed forth by his heart.

The friends of his boyhood will far eclipse in his estimation then, those made in later life—his pleasures appear dull compared to those now shared with his playmates. But see, their task is ended, and the master prepares to give them the liberty they have so long coveted. Every heart beats joyously, and the eyes of all are directed to their teacher. With what deliberation does he collect the spoils of the day, which, deposited on the top of the desk, have lain there provoking the sight of the owners—marbles, twine, fishing lines, te-to-tums, jumping jacks and knives, together with slightly bitten fruit, (showing that the culprit was caught in the act) are duly deposited in the drawer of his desk, which is sacred in the eyes of his scholars, seeming to them a depository of all the good things of the earth.

These will eventually be restored, as rewards for good behavior, with the exception of the fruit, which, I can perceive by the rueful looks of some, is not destined to be enjoyed by them. These preliminaries arranged and a slight admonition being delivered by the teacher, enjoining a quiet departure, he utters the magic word "dismissed." There they go—helter-skelter, with a racket—now they pass the door way—a group lie sprawling, and apples and pears strew the ground. What a scramble!—My favorite stands aloof, full of glee, fearful, however, of mixing in the fray. Now, at length, the fruit is all pouched, and away they go shouting down the hill, my little fellow behind. I fear it is a type of the future, and that he will not be able to contend with those who will jostle him in the race of life.

July 17, 1846

Maxims for School Teachers.[370] Be not hasty to reprove, commend, or punish.—Be punctual.

Convince the scholars that you are their friend.

Cultivate in children a sacred regard for truth and honesty.

Govern yourself, govern your school.

Govern more by the law of kindness than authority.

In connection with every lesson have something to tell your scholars that is not in the book they study.

Let your punishment be such as will affect the mind more than the body.

Lead children to feel that they can promote the happiness of those around them.

In speaking to scholars, use the potential instead of the *imperative* mood.

Lead your scholars to act from principle rather than from feeling.

Let your government be firm, uniform, and impartial.

Never make a contemptuous remark concerning a scholar.

Let every lesson be attended with life and animation.

Teach a child ideas rather than words.

Teach children to govern themselves.

Teach children to bear disappointments, cheerfully.

The object of teachers should be to qualify minds for usefulness.

When your scholars fail of doing a duty, let your first inquiry be, if you yourself are not in the wrong.

July 23, 1846

BROOKLYN YOUNG MEN.—ATHLETIC EXERCISES.[371] In our sun-down perambulations, of late, through the outer parts of Brooklyn, we have observed several parties of youngsters playing "base," a certain game of ball. We wish such sights were more common among us. In the practice of athletic and

manly sports the young men of nearly all our American cities are very deficient—perhaps more so than those of any other country that could be mentioned. Clerks are shut up from early morning till nine or ten o'clock at night—apprentices, after their day's work, either go to bed, or lounge about in places where they benefit neither body or mind—and all classes seem to act as though there were no commendable objects of pursuit in the world except making money, and tenaciously sticking to one's trade or occupation. Now, as the fault is so generally of this kind, we can do little harm in hinting to people that, after all, there may be no necessity for such a drudge system among men. Let us enjoy life a little. Has God made this beautiful earth—the sun to shine—all the sweet influences of nature to operate—and planted in man a wish for their delights—and all for nothing? Let us go forth awhile, and get better air in our lungs. Let us leave our close rooms, and the dust and corruption of stagnant places, and taste some of the good things Providence has scattered around us so liberally.

We would that all the young fellows about Brooklyn were daily in the habit of spending an hour or two in some out-door game or recreation. The body and mind would both be benefitted by it. There would be fewer attenuated forms and shrunken limbs and pallid faces in our streets. The game of ball is glorious—that of quoits is invigorating—so are leaping, running, wrestling, etc., etc. To any person having the least knowledge of psysiology, it were superfluous to enter into any argument to prove the use and benefit of exercise. We have far too little of it in this country, among the "genteel" classes. Both women and men, particularly the younger ones, should be careful to pass no day of their lives without a portion of out-door exercise.

August 5, 1846

A THOUGHT. See you that wild boy—that unweeded human garden, with a soil so fertile, but whose very richness for good, has given fuller strength to the brambles and entangled wood-thorns? He is but a duplicate of many like him. His nature, as you behold it, is the result of a wayward childhood, and of those thousand errors in education, which swarm among us—among our schools, and in the domestic group. And would you know the physic for his disease?—Let us give you a fact from Nature, which we find in one of Willis's "Bridge" letters. We will not suspect you so dull, as to need the detail of the application: "There is a curious fact, I have learned for the first time in this wild country, and it may be new to you, that as the forest is cleared, new springs rise to the surface of the ground, as if at the touch of the sunshine. The settler knows that water as well as herbage will start to the light, and as his axe lets it in upon the black bosom of the wilderness, his cattle find both pasture and drink, where, before, there had never been either well-head or verdure. You have yourself seen in your day, dear doctor, 'a warped slip of wilderness,' and will see at once that there lies in this ordinance of nature, a beautiful analogy to certain moral changes that come in upon the heels of more cultivated and thoughtful manhood. Of the springs that start up in the footsteps of thought and culture, the sources are like those of forest springs, unsuspected till they flow."

August 20, 1846

LITERARY NOTICES.—ILLUSTRATED BOTANY, for August. J. K. Wellman, 118 Nassau st., N. Y.

The study of Botany is one which we would recommend to

every youth, of either sex. It is well calculated to develope a refinement, and a sense of beauty—perhaps more calculated to do this, than any other study. To take up the simplest flower—examine it, its leaves, seeds, curious formation and beautiful colors—how well may the intelligent mind be impressed thereby, with the wisdom and vastness of God. For there *is* that in the make of a flower which involves those qualities.

August 21, 1846

City Intelligence.—The Public Schools of Brooklyn and of the County. To say that anything relating intimately to our Public Schools, is a matter of high importance, would be saying one of those common place truths which no man could deny. We have lately met with the report of the County Superintendent, Samuel E. Johnson, made just previous to his retirement from that office, some months since; and it strikes us as containing matter well worth an attentive perusal, in this connection. Mr. Johnson says: "I take advantage of this, the last report I shall have the honor to present—to suggest a few ideas in regard to school matters in this county—and first, in reference to the city of Brooklyn. The prosperity of the schools in that city would be, in my opinion, greatly promoted, were there a school officer whose whole time could be devoted to their supervision. The number of children annually taught therein, the amount of money expended in and about them, seem to require it. The Board of Education of that city deserve great credit for the improvement which the schools have exhibited in every respect since its organization; but the Board, composed as it is of thirty-two members, is too large a body for each one to feel a sufficient share of responsibility. Its size prevents its

acting as efficiently as is desirable. Could an alteration of the law be effected by which the Secretary of the Board should be City Superintendent, and receive a salary sufficient to allow his whole time being devoted to the public schools of the city, I can conceive of nothing more conducive to the interests of the rising generation. . . . . . Second, in reference to the county generally, the rapid increase of population in this county has called for an increase in the number of districts. One new one has been organized since my last report, and others are in contemplation. A great desire on the part of many inhabitants of this county has been expressed for a general law authorizing the inhabitants of each town to determine by vote at the annual town meeting, whether their schools shall be *district* or *free* schools. The desire has arisen in a great measure from the greatly increased population of several of the towns, and the expense of carrying out the present provision of the law in relation to rate bills. With one or two exceptions, that part of the law is in this county, a dead letter. The influence of the free school system of Brooklyn and Williamsburgh has rapidly extended, and has had much effect in strengthening the desire I have above alluded to. The practical manner in which poor children are generally taught in this country, is for the teacher to receive so much per quarter, for those who can pay,—he agreeing to teach all the poor children without pay.— . . . In closing this report, I cannot forego the pleasure of bearing my testimony to the general excellence of the teachers of this county. Suggestions for the improvement of the schools have been cheerfully carried into effect, and increased zeal in the discharge of their duties has been generally manifested."

August 21, 1846

LEARNING, &c. The morning papers publish with huge commendations, the following from a New Haven paper of current date:

"Among the graduates of Yale yesterday, was one whose history presents one of those remarkable instances of perseverance under great discouragement which are now and then met with at every College, though very rarely attended by circumstances of such striking interest as the present. The individual referred to entered college three years ago, and is said to have made his way to it, from a distance of above one hundred miles, on foot, and to have entered on his collegiate course with the sum of just three dollars on hand! He has by his unaided efforts sustained himself to the end of that course, and came off yesterday with distinguished honors.—But what is extraordinary in this case is, that he has also found time (while many of his more favored comrades have been wasting their precious hours in city amusements, and college-inanities,) for cultivating his favorite branch of Electricity, and pushing his mathematical studies beyond the limits of the prescribed college course. As evidence of his promise in science, it may be stated that an elaborate paper *on the law of electrical conduction in metals* was published by him in the March number of Dr. Silliman's Journal of Science, which for experimental, mathematical and logical merit, is surpassed by nothing in that department of science, which has ever appeared in that work, and which has already elicited from Sir Michael Faraday, the prince of philosophers in Electricity, a compliment of which either of our eminent countrymen, Prof. Morse or Dr. Henry, might well be proud."

—We have, in our day, so seen the blighting effects of this 'devotion to learning' to the forgetfulness of every thing else, of the laws of physical health, and the claims which the ordinary things of life have upon a man—that we prefer rather to rebuke such an example as the above, than to commend it.[372] The public, and parents, are altogether too

willing to admire and push on unusual intellectual development in children, and in young men.—We doubt whether good ever results from such development, however. It is a sign of disease, sometimes both mental and physical, and instead of adding fuel to the flames, it would be far better to withdraw it. . . . Only a few years since, a friend of ours had a fine boy of fourteen, in whose precocity he took great pride. He restrained him from the companionship of other boys—urged on his studies, and developed his natural refinement and polish to a prodigious extent. The lad was an accomplished musician: he played on the flute and piano, in a style that delighted even the best artists. He learned several languages, and all the 'sciences.' He was a rare and most spiritual creature! (The glow of his large blue eyes is before us now.) But alas! though he grew almost to man's estate, Nature, whose laws were violated, refused to sustain the draughts made upon her weakened energy. He died a year ago, at the age of twenty. 'The sword was too bright for the scabbard.' He was one of the numerous victims to the mistaken gratification which parents and friends take in the 'encouragement of young genius.' . . . . Now, although there are perhaps not so many early deaths, which can be traced directly to what we must call a *folly* of this sort, there are innumerable instances of middle and after life being made miserable by too great and close an application to book studies. You meet such instances every day. You see the promise of them in the sunken chests, and meagre forms, and premature eye-glasses of students, in the pallid cheeks of so many of our young men, and their *wilted* look, from top to toe.

Besides, it is too often forgotten that there is a higher study than the *mere* study of books—the study of LIFE.[373] In that great Volume, open to all—in its infinite pages, so

full of the seeds of every moral and meaning—at its pictured lessons, which he who knows not is a babe in knowledge, whatever he may be in 'science'—over the treasures of experience, so capable of conveying a profitable hint to any man, under any circumstances—how few of us after all, are in the habit of looking with that earnest attention so profound a source of instruction rightly demands! The greatest services done to humanity have not been done by men of mere *learning*: though far be it from us to decry the noble praise due that class—whose meed of reward in the world is scant enough. But, as a class, they miss the true aim of even an intellectual life. That aim involves a wise consideration of *all* the claims which Life has upon a man, and not the hiding of all the rest by the unnatural expansion and nearness of one.

September 3, 1846

FLOGGING IN SCHOOLS. A good deal of attention has been turned, in New England of late, to the practice of flogging in schools. It is hard, we know, to obliterate even a foolish and wicked practice, that has long precedent to support it. And yet this lashing plan, for schools, is one of the most abhorrent relics, in its way, of a barbarous and ignorant belief. Its influence is poisonous, as such; for the objection to it is not on account of the mere physical pain, or anything of that sort. An American boy should be taught from his very birth, the highest tone of self-respect and moral pride—to which blows are fatal . . . Investigating a late flogging case at New Haven, the school committee conclude their report on it, (a report describing a case which has too many duplicates, we fear,) as follows: "The too frequent habit of inflicting corporeal punishment, for the violation of mere

arbitrary rules of discipline in schools, which are as various as the taste or caprice of their authors, and sometimes as absurd as they are useless, confounds in the minds of the young, all accurate distinctions between right and wrong, perverts the design of the law in delegating so delicate a trust as the power of corporeal chastisement into the hands of a stranger, blunts the sensibilities of the young, and hardens their hearts to commit more malignant offences, for which is reserved no punishment adequate for the same, within his province to inflict."

September 5, 1846

[This is a reprint of a *Star* article of January 7, 1846.[374] The wording of the original *Star* article, when it differs from this *Eagle* reprint, is in brackets.]

BROOKLYN SCHOOLS—MUSIC. We spent a couple of pleasant hours the other morning [on Monday morning] in the new Public School lately [just] opened in Middagh street. As far as convenience in the arrangement of the building and its furniture is concerned, we know of none any where that surpasses it. Great care has been taken to provide facilities for ventilation, a new feature which we specially recommend for the example of others, intending to build similar structures.—The pupils' seats are also provided with backs; they should have been wider, [ ] and with arms, but as they are, it is a great improvement on the old plan. The passage ways, entrances, and all that, are well planned. The playground is as large as could be had, no doubt; but if it were ten times larger, it were fifty times better.

We take advantage of the opportunity to jot down a few hints in reference to our Brooklyn schools and teachers—and we specially request that they may be taken in the

same spirit of good feeling and good temper which prompts them. There are two features which we would engraft upon all our seminaries—and from them we anticipate the widest and most beneficial results. We would have personal chastisement altogether abrogated—and we would have music taught by note as a branch of the pupil's education, just as much as reading or arithmetic. The former point we have enlarged upon in several articles of late; the latter we now propose to speak of a little in detail. They very properly go together, and may indeed be considered as twin agents in the rule of a good school.

The introduction of music in the way we speak of, commends itself to all who have high and true views of education. Men must not imagine that the [most] potential influence exerted over children is that which shows itself the quickest and most vividly. On the contrary, many things that are unthought of, and frequently unseen, sway the movements and mould the characters of the young, with wonderful power. In this respect, as in many others, a moral may be drawn from bodily laws, and results. To effect a proper development and perfection of the human frame, long and persevering care is needed. Diet, exercise and pure air work silently and for a long time, without showing their wholesome consequences. The association of pleasant faces—being spoken to by love, kindness and politeness—the avoidance of angry passions and wicked desires—the general example of the milder virtues, and the rare sight of coarseness or vulgarity, also give a tone to the souls and features of youth of either sex, indelible and very beautiful. Slow and long, inch by inch, layer after layer, the use of those means toward good is at last built up in a method of perfection, which the world seldom guesses the origin of.

The spirit of what we now say will apply in the case of

music, as a branch of education for the young. Nothing is beneath our attention that softens, elevates, or clarifies a child's mind. At this day, we shall not deign to waste words in arguing that a school is no place for merely drilling boys and girls as soldiers are drilled on parade—no place for the preservation of that "order," which is seen in their hushing at their master's frown, as a wheel stops the moment the pin fastens it. The old notions on such matters are pretty thoroughly exploded, and only remain among some few school teachers, honest in their motives, perhaps, but certainly halting behind their fellows in the reforms and betterings of education.

Brooklyn schools, even now, are doing well in the way of music. Mr. Webster, the teacher, has achieved great benefits for all the schools, and we encourage him onward to still higher efforts. We were in conversation a day or two since with that [most accomplished and] excellent New York teacher, Mr. Warner, who expressed to us a firm belief that if properly commenced with, *all children can be taught to sing.*

The views here offered are more particularly commended to the Brooklyn Board of Education. It will never do to wait for teachers to abolish whipping as a punishment. As a body they are in favor of it. Gentlemen of the Board of Education! and you whose official duty it is to appoint teachers! select those who are in favor of mild measures, and who take large and philosophical views of education. To teach a good school it is not at all necessary for a man to be inflexible in rules and severe in discipline. Order and obedience we would always have; and yet two of the best schools we ever knew, appeared always to the casual spectator to be complete uproar, confusion and chaos.

September 19, 1846

SCHOOL OFFICERS' DUTIES.[375] The Board of Education in this county, hold an indirect influence over human honor and happiness which we dare venture to affirm their electors, and perhaps themselves, do not half realize.—Several thousand youth are educated in the Free Seminaries of this county. What calculation can there be of the vastness of the results capable of being brought to bear on these young men and women? What mere estimate of pecuniary profit or loss will apply to the case of thousands of intelligent American intellects? . . . Of the many subjects that might, in this connection, be expatiated on, we shall at present only mention one—the *practice of whipping* in schools. We beg to suggest to the Board of Education an inquiry into the propriety of entirely depriving the teachers of the power of inflicting this sort of punishment. We are aware that precedent and no small number of respectable persons are in favor of the whip in schools—and that its abrogation will be strenuously opposed. When men come to consider, however, that all reforms for the last three hundred years, have invariably had similar precedent and similar opposition against *them* such objections may lose much of their weight. In some of the Public Schools the ferule and ratan are used to an extent really shocking. We *know* this, and give it as no mere gossip.

It would be a great and much needed reform in schools, if the spirit of kindness and a wholesome emulation were more generally diffused—and greater trouble taken to make the place of study—and study itself—agreeable to the young. Now, both are an irksome terror—and as long as the power of cutting and lashing remains, they will continue so. What need is there of goading youth to the performance of that

which its own prying and feverishly active nature, if discreetly directed by a teacher worthy the name, will do so much quicker and better and more agreeably? We earnestly call on our school officers to at least make inquiry on this subject of whipping. Let us see if—while in the management and punishment of the wickedest criminals, public sentiment demands the abolition of the lash—it must still hold its livid rule over the young—the pliant, affectionate creatures that the Sacred Master of our religion likened to the Kingdom of Heaven itself.

October 8, 1846

[Except for the two opening sentences, this article is a reprint of "The Whip in Schools" (*Star,* October 22, 1845)[376] with the variants noted. The original *Star* wording, when it varies from the *Eagle* text, is in brackets here.]

The Rule of the Rod. While passing one of the Public Schools in Brooklyn yesterday afternoon, we heard the terrible hubbub which severe personal chastisement causes—screaming, the angry-voiced teacher, and so on. We don't know what the fault was, nor how heavy the punishment was; but we know that the punishment should not have been of that sort at all. It is with no unkind spirit that we affirm—and call all good and sound modern reasoners on the subject to back us—that the instructor who uses the lash in his school at all, is unworthy to hold the power he does hold. That he has found no other means—that he ever brings himself into a predicament where the honor of his *authority* demands the use of the rod—that he has not been forearmed with some escape which, in emergency, will enable him to avoid such a use—that he can bethink him of no better and easier, and gentler [gentle] and more humane plan to ensure

obedience than thrashing, proves him fit perhaps for a [dog-whipper, or] menagerie-tamer, but not for the holy office of fashioning an immortal human soul. . . [New Paragraph.] Do we speak strongly on this subject? Ah, we know how much need there is of it! Of the thousands of light [bright] hearted, and red-cheeked young creatures who are gathered together in this country in schools, and drilled by the sound of whistles, the tinkle of bells, and the dread of ratans, to go through certain evolutions with the limbs, and speak by rote certain lessons with the voice—we feel how much more could be made of them under a milder and truer system. How many noble spirited boys are beaten into sullen and spiteful endurance of what there is no earthly need—sharp taunts, blows, and frowning looks! Awake! parent and teacher, to higher ideas of your kind, in the young freshness wherewith God has formed them, than to suppose that there are not a hundred better ways of drawing out what is good, and repelling what is bad, in them, than the ferule and the rod!

October 19, 1846

LOCAL INTELLIGENCE: &C.—VENTILATION OF DOMESTIC ROOMS, PUBLIC SCHOOLS, STEAMBOAT CABINS, AND OUR NEW CITY HALL. [General remarks.][377] . . . We have noticed with pleasure that in the Middagh St. Public School, in this city, the rooms are thoroughly ventilated—that the flocks of little creatures who gather there are not forced to breathe over and over again the same putrid atmosphere—as school children are made to breathe it in so many other places. This is a most important matter for the consideration of architects, and, as related to Public Schools, we are amazed that ventilation is not one of the points claiming audience, the

same as the walls and windows of the building—for it is quite as necessary. . . .

October 27, 1846

PHONOGRAPHY. All who have heard of this new science are familiar with the name of Mr. Boyle, the leading lecturer upon the subject in this country, and the author of many Phonographic elementary works. This gentleman is now preparing a class in one of our public schools for examination in the Lyceum Hall, to afford our citizens an opportunity of forming an opinion as to its utility: We understand that Mr. Boyle has been well received by our teachers; before whom he lectured on Saturday, much to their gratification. Mr. Crittenden, the able Principal of our young and flourishing Female Academy has secured the services of Mr. Boyle for a course of lectures. Two have already been given, and the young ladies are said to have been highly pleased. We yesterday afternoon attended his third lecture before the pupils of Public School No. 8, in Middagh street; and were very much struck with their progress in the new art. They appeared to read monosyllabic sentences, which Mr. B. had written upon the black board, with great apparent ease. Phonography, or the art of expressing the sounds in our language by an appropriate character for each, we consider to be one of the greatest desiderata of the age, in a literary point of view; and if it could be *generally* adopted would be the means of saving an infinite deal of labor now thrown away in the operation of recording thoughts. The only means of making it general is to teach it in our elementary schools. It is to be hoped that our Board of Education will attach the importance to the subject which it really merits. We understand that phonography is generally taught in the

schools of Boston and Albany. In about two weeks it is the intention of Mr. Boyle, who is located in New York and entirely engaged in the publishing and teaching the system of Mr. Pitman, to issue a weekly newspaper to be printed in phonotypic characters. In England there are already some half a dozen journals similarly printed. This subject is one of vital consequence to the literary world, but like all new things, phonography is obliged to struggle in order to obtain an existence.

November 6, 1846

SELF-ADVANCEMENT, &c. We yesterday wrote at considerable length, on the subject of the great passion in this country for money-getting,[378]—and tried to show the true view which we should take of what is called "being poor." We would continue (for the two are not inconsistent) our train of thought by inculcating a better spirit, or rather, directing the other spirit in better and truer channel, a method of development eminently worthy and commendable, but which is foolishly neglected by the majority of men. We speak of unlimited *self-improvement,* whether in a person's trade, in morals, in science or in general knowledge. Next to obeying the generally received rules of government, the first duty of a good citizen is self-improvement. Every one owes it to himself to cultivate those powers which God has given him—either in himself, or has placed under his charge—the powers of the mind. For every human soul is full of mighty agencies, beautiful thoughts, glorious capabilities, mysterious promptings and capacities to enjoy, which education only can bring forth to the light. Unless they are thus brought forth, they lie entombed forever in darkness, and their possessors die and are buried without the world ever thinking of them but

as ignorant men. We say every human is capable (to a certain degree) of having these things brought out; and we mean exactly what we say. That man, young or old, who lives from day to day without advancing himself in knowledge—or that man who lets his children grow up without right cultivation— does a very foolish and a guilty thing. What would you think of a person who should possess a most precious jewel or many jewels, in their rough state which a little polish would brighten,—a gem flashing like the sunshine, or a ruby glistening like fire; and the foolish owner should lay it by, and let it shed its brightness unnoticed in his cellar or his garret? But every human being is owner of something far beyond the brightest bauble that ever glittered on an emperor's head or flashed from a noble's coronet. The human mind is uncalculably more precious than pearls, or diamonds, or rubies. It is far more wonderful, and its lustre is greater than the lustre of the stars.

He who is ambitious of the name of worthy citizen and true patriot should have higher aims than the commonly prevalent ones of the world. To educate himself, his family, and his dependants, is above all others, the vital object and duty of a good and wise man. One who sends into society a family of children, rightly trained, with sound minds, in sound and healthy bodies, is nobler than he who guides the armies of his country to fame and triumph. The former deserves more honor, and has performed a more difficult task than the latter. For of all the duties which can devolve upon a man, none calls more wholly upon his powers and his attention, than correctly developing those wonderful and lovely capacities which are innate in the soul of every child. And the influence of a number of individuals, from childhood imbued with the true philosophic spirit, will be likely to bring more benefit to a nation than the victories of its

armies. For the power of the wise is great, and will be felt long after his death. When he is laid in the grave, his example and his discoveries and his writings, will continue to exert their effect afar over the earth. There have been men, men self-improved, whose influence will be felt forever—as long as the earth exists—though their names must, from the lapse of time, pass away into the great gulf shadows. Such men were Newton, and Columbus, and Faust, and Bacon. Who can suppose that the wonders which these distinguished persons brought to light, will ever again become hid? And who can calculate the effect, direct and indirect, upon every circumstance in society and in life, however minute, or however stupendous, which their performances now have and will ever have?

Thus, self-advancement, which every man, old or young, mechanic, man of business, or man of leisure, can pursue to a less or greater length if he chooses, ought to be the great, as it is the best, aim in life. We care not in what particular channel men educate themselves, or exert their powers of self-culture so long as they keep clear of vice, and useless fripperies. But without self-culture, in some way or other, a being of intelligence, when he comes to lay down his head to the last slumber, will be compelled to own that his life has been a useless one, and that neither the world or individuals, are any the better from his having lived. All that we would ask is, that men turn their attention, in a great measure at least, from this all-engrossing end of money-getting, to something more rational, more noble, more pleasing to God, more elevating, more purifying to the soul, less fitted for a lower grade of civilization, less adapted to blunt the fineness of those beautiful moral faculties which our Father in Heaven has given us. It is no matter what your powers are applied to by the self-educating spirit. You will find them to answer

for any thing. Whether in more perfectly understanding and improving your particular trade or business—whether in becoming acquainted with the motions of the earth and stars, and all the heavenly orbs—whether in a knowledge of plants and flowers—whether in learning the languages of other nations—whether in the ordinary branches of agriculture—whether in knowing and applying the principles of mechanics—whatever it may be, the mind of any man can acquire it more or less.

November 10, 1846

FREE NIGHT SCHOOLS. We like the suggestion for Free Night Schools, for our Brooklyn youth, the ensuing winter—and hope it will be carried into prompt operation.

November 13, 1846

BOYS IN THE STREETS.—VACANT TIME AND HOW TO SPEND IT. We think Ald. Stillwell's proposition for forming Free Night Schools in this city one which if carried into effect, would be productive of infinite good, at a very small expense. The idea might be enlarged a little—so as to make the schools bear the character, at the same time, of reading rooms and places of colloquial lectures. They might be made so agreeable as to *attract* our Brooklyn youth, and then, guiding their energies with a prudent hand, might bend their mental growth in such a way as to produce the happiest results. It is not merely the amount of book cramming that is put into scholars that gives them knowledge—and we think that the Free Night Schools suggested would do *more* than make their pupils a little better familiar with rules in grammar and arithmetic. The time at which our young

people, whose parents are not rich, leave school, and go to work to learn a trade or procure means for their living, is generally the very time when their minds are expanding, and when a little discreet culture would be repaid a thousand fold. But the culture is stopped; and the vacant time of the boys is spent at the street corners, loafing in engine houses, or in other profitless places. We think many a naturally smart, good boy has been ruined by such idleness, and vitiating influences. We think, too, that Free Night Schools would, to a very great extent—and if the Schools were conducted on the right plan, to an almost *complete* extent),—remedy this sad evil. . .

We know of nothing which should be looked upon with more fear or sympathy, than a collection of idle boys on the corners of streets or in certain vicious rendezvous. There *is* the great source of vice, crime, and misery in great cities. There is the leaven, which leaveneth the whole lump, in the ways of perverted minds and diseased bodies. There come young, tender and innocent boys, just from the bosom of mothers, most anxious and most affectionate, to learn evil, and only evil, from the lips of a youth who has grown prematurely old in bad knowledge and vicious habits. That one is enough to destroy twenty. It is not either the children of the poor or the ignorant alone, who are thus perverted from good and natural causes. At more than one corner, in this city, may be seen boys of wealthy, intelligent, and even of good parents, who, from strange notions about unnecessary restraint, or from the want of discreet mothers, or from the pressure of business and care, occupying too much their thoughts, have allowed their children to wander about the streets, picking up all the evil knowledge they can get. What is to be done? Is this not in cities a great and important object of benevolent inquiry? . . . We think it not too much

to say to the members of the Common Council that their *duty* impels them to ratify this excellent (and *unexpensive*) plan of Free Night Schools. Let those Schools, too, be made not mere places of rote, and technicalities. There are (we feel confident) plenty of gentlemen who are capable and willing for the post of instructors, at merely nominal salaries—or no salaries at all; for the plan is one which appeals to the good will of every well wisher of his kind. The right sort of *teacher* to a school is the main thing, also;[379] books, and other accommodations sink into insignificance compared with that soul of the school.

November 16, 1846

NOTICES OF NEW BOOKS. History of the American Revolution.[380] First published in London, under the superintendence of the Society for the Diffusion of Useful Knowledge. Improved with maps and other illustrations; also revised and enlarged, by Rev. J. L. Blake, D.D., author of "Sketches of American History." Harpers, 82 Cliff St. N. Y.

Its title explains fully the scope of this little work—which is on a subject that of course can never be uninteresting to Americans. We should suppose it a convenient book for introduction into our Public and other schools.

November 16, 1846

SABBATH-SCHOOL EDUCATION. We would remind the friends of Sabbath Schools of the lecture to be delivered *this evening* (16th) in the Washington Street M. E. Church, by Bishop Janes, on the important subject of Sabbath School education. It is needless for us to say that a lecture from such a man on such a subject cannot fail to prove in the highest

degree interesting and instructive—and we therefore anticipate a very large attendance. The Bishop will be followed by other eminent speakers on the same subject.

November 17, 1846

Absurdities in School Government. The *Advertiser* very properly condemns the silly stiffness of rule which has been allowed to obtain in certain of our Public Schools in Brooklyn. The fact is, that these rigid forms are generally preserved in schools *where children learn the least,* and if people only observe, they will see proof of that fact.—We don't know any thing that makes us, in a certain sort, more indignant, than to notice the contemptible machine-work of certain of the Schools—where children are used as so many automata, and the teachers think they do mighty fine things, when through the means of frowns and ferules, they get scores of them to move their hands and arms like clock-work!

Now the object of true schools is to *teach* the children—and all forms and rules are mere shadows, only substantial inasmuch as they aid the other.—To elevate the mind of a child, to spur it on with words of cheer and encouragement, to open by kindness and gentleness and firmness its own rich stores, these are the things to be aimed after. Mere rote, or book learning, is a very little part of education, after all. And these thumping, drilling teachers are at the very porch of learning themselves—and are not fit for their station.

November 23, 1846

Education—Schools, etc.[381] In our prevalent system of Common School Instruction, there is far too much of mere forms and words. Boys and girls learn "lessons" in books,

pat enough to the tongue, but vacant to the brain. Many wearisome hours are passed in getting this rote, which is almost useless, while the proper parts of education have been left unattended to. Of what use is it, for instance, that a boy knows the technical definition of a promontory or a gulf —and can bound states, as they are bounded in the book, north, and east, and south, and west, when he has no practical idea of the situation and direction of countries, and of the earth's different parts? Of what use is it that he can recite the rules of grammar, and speak off all its book terms, when he does not apply it in his conversation, knows not a tittle of the meaning of what he says, and is hourly committing the grossest violations of it? Of what use is it to a child that he has "ciphered through the book," to use the common phrase, when he cannot apply the various rules to the transactions of business, and is puzzled by a little simple sum perhaps in the very elementary parts of arithmetic?

Unless what is taught in a school be understood, and has some greater value than merely a knowledge of the words which convey it, it is all a sham. In schools (as too much in religion) many people have been too long accustomed to look at the *mere* form—the outward circumstance—without attending to the reality. It matters little that a teacher preserves the most admirable discipline—performs all the time-honored floggings and thumpings and cuffings—and goes through with all the old-established ceremonies of school-teaching—unless the pupils are aided in forming sharp, intelligent minds—and are properly advanced in the branches they may be pursuing. Without these follow, his education is a mockery—a make believe. The forms of a school are of small account, except as they contribute to the main object—improvement.

The proper education of a child comprehends a great deal

more than is generally thought of. Sending him to school, and learning him to read and write, is not educating him. That brings into play but a small part of his powers. A proper education unfolds and develops every faculty in its just proportions. It commences at the beginning, and leads him along the path step by step. Its aim is not to give so much book-learning, but to polish and invigorate the mind—to make it used to thinking and acting for itself, and to imbue it with a love for knowledge. It seeks to move the youthful intellect to reason, reflect and judge, and exercise its curiosity and powers of thought. True, these powers, this reason and judgment have to be exercised at first on childish subjects—but every step carries him further and further. What was even at first not difficult, becomes invaluable as an easy habit. And it is astonishing how much may be done in this way; how soon a child acquires, by proper training, a quickness of perception and a ready facility of drawing on stores of its own, that put to the blush the faculties of many, even of mature age. We consider it a great thing in education that the learner be taught to rely upon himself. The best teachers do not profess to *form* the mind, but to *direct* it in such a manner—and put such tools in its power—that it builds up itself. This part of education is far more worthy of attention, than the acquiring of a certain quantity of school knowledge. We would far rather have a child possessed of a bright, intelligent, moderately disciplined mind, joined to an inquisitive dispositon, with very little of what is called learning, than to have him versed in all the accomplishments of the most forward of his age, arithmetic, grammar, Greek, Latin, and French, without that brightness and intelligence.

December 8, 1846

FREE NIGHT SCHOOLS. We still hope something will be done in the way of establishing these schools. Messrs. of the Board of Education! We exhort *you* to move in the matter *now*.

December 10, 1846

'Lessons in Physiology,' is a small work published by the Cooledges, N. Y., intended for children, schools, and so on.— It is for sale at Wilder's, 51 Fulton St. and by Wilder & Co., Atlantic St.

December 14, 1846

WORKS OF HISTORY, FOR GENERAL READING.[382] The incidents and style of the *Beauties of English History*—and another work by the same author, (J. Frost,) *Beauties of French History*, are to our mind, worthy of special commendation. They are lately published by the Harpers. Things most favorable to human nature are there presented in an attractive light, well fitted to provoke imitation, or the planting of the proper moral; while traits and deeds of wickedness are related in a mode that sets off their intrinsic repulsion. The young of the 'middling classes' much neglect the study of history, which is the more to be wondered at when such pleasant and cheap books as these invite their attention, and so easily enlighten them. The 'Beauties' are printed fairly, and embellished with appropriate wood cuts. . .

A *History of the United States* by Marcius Wilson, is published for school use, by Mark H. Newman, 199 Broadway,

N. Y. It is worthy of another use, however, than merely in schools—use in families, use by those who study 'without a master'—by the domestic learner, the apprentice, and so on. —Our remark made above on the paucity of historical knowledge, will apply to our American youth's knowledge of American history, too—which is a sad fact enough. This history, we hope, will do something to obviate the evil. It is well printed, and has some maps and pictures.

December 17, 1846

A FEW WORDS TO THE YOUNG MEN OF BROOKLYN.[383] It deserves to be remembered that education is not a thing for schools, or children merely. The acquirement of knowledge concerns those who are grown, or nearly grown, more even than children. Let no one suppose that when a person becomes eighteen or twenty or thirty years old, he is past the season for learning. Some of the wisest and most celebrated men, whose names adorn the pages of history, educated themselves after they had lost the season of youth. They began, many of them, without even a knowledge of reading and writing, and raised themselves by their industry and study to high eminences. The biographies of men of science present accounts of people born and nurtured amid the deepest poverty and toil, with hardly money enough to buy a sheet of paper or the commonest book—who yet, by a resolute application and improving of odd hours, acquired learning far beyond others who were living in comfort and enjoying all the advantages of schools . . . No period is too late to attend to the improvement of the mind. No station has cares so numerous, or disadvantages so great, but that the one who fills it may cultivate his intellect. There have been young men—young men whose lot it was to labor hard, and

to possess but few aids in acquiring what they sought—and these same persons, thirsting for knowledge, and feeling how noble a thing it is to raise ones self above the level of ignorance, and equality with the low and debased, resolutely set themselves to work in studying—and attained distinction and fame in that sphere. And more than this: not only have poverty and suffering and weakness been overcome by those bent on advancing, but even blindness and deafness, which seem to present insurmountable obstacles, have not been able to stop the exertions of the knowledge-seeking spirit. Some of the greatest scholars have labored under these afflictions, and have surmounted them . . . To those who are just entering upon manhood, the paths of science present pleasures of the most alluring kind. If the young men of Brooklyn, instead of spending so many hours, idling in bar-rooms, and places of vapid, irrational un-amusement, were to occupy that time in improving themselves in knowledge, happy would it be for them, and the city too! If, instead of engaging in scenes, associating with companions, and haunting places that lead them to become fond of gambling, that meanest and most debasing of vices—of intemperance, that dreadful canker that cuts off the fairest flowers and the finest fruits in the human garden, they would but covet the far higher and the far purer pleasures of literature, half the misery and guilt that generally afflict men would be precluded them.

December 21, 1846

School Arithmetic. To teachers who have felt the want of good text books,[384] (as what teacher has not?) we think we can conscientiously recommend the *Practical Arithmetic,* prepared by James B. Thompson, and published by Mark H. Newman, 199 Broadway, N. Y. It needs but an examination

and trial of its merits, to make itself its best recommendation. Can it not be put in our Brooklyn Schools?

December 23, 1846

FOR THE BOYS.[385] Seven classes of company to be avoided:

1. Those who ridicule their parents or disobey their commands.
2. Those who profane the Sabbath, or scoff at religion.
3. Those who use profane and filthy language.
4. Those who are unfaithful, play truant and waste their time in idleness.
5. Those who are of a quarrelsome temper, and are apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition,—who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

All these classes of companions are to be avoided, for if you associate with them, they will soon make you like themselves.

January 6, 1847

ANOTHER SCHOOL OFFICER PROPOSED. It was proposed in the Board of Education yesterday to appoint another school officer whose especial duty it shall be to visit and examine, &c. the Public Schools of Brooklyn city.

HIGH SCHOOL IN BROOKLYN. Mr. C. P. Smith's res[olution] in the Board of Education, to take measures to establish a High School in Brooklyn, is a very good res., and must be carried out.

January 7, 1847

SCRAPS OF EDUCATION. Gold is more frequently found in grains than in lumps, and it is not less valuable on that account. So with knowledge. Fragments which united make up the intellectual storehouse. John Adams said in an epistle to his wife—"The education of our children is never out of my mind. Train them to virtue. Habituate them to industry, activity, and spirit. Make them consider every vice shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful or ornamental knowledge." What says Horace Mann? "Every friend of education, who insists upon qualifications superior to the present, is bound to do his part towards furnishing facilities and encouragements by which they can be acquired. We cannot consequently denounce a state of things which we do nothing to improve. ["][386] Martin Luther has said of education: "In every age, even among the heathen, the necessity has been felt of having good schoolmasters in order to make anything respectable of a nation. But surely we are not to sit still and wait until they grow up of themselves. We can neither chop them out of wood, nor hew them out of stone. God will work no miracles to furnish that which we have means to provide. We must, therefore, apply our care and money to train up and made them.["]

January 9, 1847

It was well remarked by an intelligent old farmer, "I would rather be taxed for the education of the boy than the ignorance of the man. For one or the other I am compelled to do."

January 13, 1847

Among the ancient Spartans an old man, who had neglected to instruct his sons in some useful employment, was not entitled to receive the respect of the young men of the State when he came into their public assemblies. Standing among them with his head covered with gray hair, no one was bound to rise and give him a seat.

January 23, 1847

NIGHT SCHOOLS FOR BROOKLYN APPRENTICES AND OTHER YOUTH.—SHALL WE NOT ESTABLISH THEM YET? The Brooklyn Eagle takes some blame to itself for not having still more perseveringly seconded the move made by some of its friends in the Common Council, six or seven weeks ago, to get up Evening Schools in this city for the instruction of apprentices and boys who would otherwise be idling in the streets—or in worse places. *But we can have these cheap and wholesome institutions still.* It only needs that the Board of Education (to whom it has been left,) give the subject favorable notice—that they report a plan—and the project can soon be started on the flow of successful experiment . . . B. E. [Brooklyn *Eagle*] is so well satisfied with certain late remarks by the N. Y. Board of Education on this very plan of Evening Schools for Youth, (for the New Yorkers have taken up from us an idea which we Brooklyners have *not* carried out,) —and those remarks are so fully applicable to this side of the river—that we feel "bound" to transcribe them here. They present unanswerable reasons for the proposed schools:

"No one," says the New York Board, "can walk the streets of our city without meeting with abundant evidences on

every hand of the necessity of extending the benefits of our free school education to the class of boys intended to be reached by the establishment of Evening Free Schools. In nine cases out of every ten, the apprentices of this city are drawn from the class of boys whose parents or guardians are in limited circumstances, and can but illy afford to give their children the benefits of an education after they have been bound and entered upon their apprenticeship. The usual and prevailing custom with mechanics is to take apprentices at a stipulated sum per annum, and they or their parents or guardians furnish board and clothing. The master mechanics exercising control over them only during the laboring portion of the day, leaving them to the care of their parents or guardians, and in a majority of instances to their own option how they will spend the remainder of their time —leaving them liable to be operated upon all the evil influences that surround them on every hand—for the want of better and more useful employment, they congregate during the evening about our theatres and places of amusement and on the corners of streets indulging in all manner of vicious habits and practices, which are sure to lead to licentiousness and crime, and end, sooner or later, a desolate and abandoned life in our prisons, or waste by disease in the hospital or alms-house. This is a subject of great interest to the philanthropist, and one that intimately concerns all who have the welfare of society at heart. It is confidently believed, if evening schools were established in the different parts of the city, and parents, guardians and master mechanics would exercise their authority and influence in having apprentices and such other boys as are not able to attend day schools attend them, it would not be long before these evil and wretched associations would be broken up, and the apprentice boys of our city, when they shall have com-

pleted their term of service, be enabled to take a high stand in society, and by their learning and the moral principles imbibed in the school-room, fill with honor any station in life to which they may be called. The alarming increase of crime in our city, notwithstanding the constant and unremitted exertions of a numerous and expensive police force, as well as the enormous amounts paid to support our criminal courts, penitentiary hospitals and alms-house, for the punishment of crime and the relief of those who, by a vicious course of life, have become pensioners upon the public charity, renders it not only necessary but a duty incumbent upon those who have been intrusted with the power of enacting such laws and adopting such measures as will extend the benefits of education to every class of our community for crime and misery, but let us embrace every opportunity to recommend, and if possible be the means of establishing a measure so necessary, as well as so benevolent in its intention. No one can doubt but it is more prudent and more beneficent to *prevent* crime than to punish it—to prevent poverty than support it."

We earnestly exhort the members of the Brooklyn Board of Education to give this plan a favorable regard—to prepare the necessary documents—and to see that it be realized at the earliest possible day. The man who will make himself active in the field in this thing, will deserve well both of earth and of Heaven!

January 25, 1847

BOOKS JUST PUBLISHED. *The Lives of Christopher Columbus and Americus Vespucius* with engravings, have been published by the Harpers in one small handy volume.—Every youth—every American youth—should be furnished

with the narrative of these two men. This work seems to be written in plain correct style, and is fitted for school use.

January 27, 1847

Free Evening Schools for Brooklyn Youth—A Word to the Common Council and to the Board of Education. It will be seen by reference to the report of last night's Board of Education proceedings, that the members of that body approve of the plan of Free Evening Schools, in Brooklyn, but refer the subject back again to the Common Council. —We hope it will not have the fate of losing its vitality in being thus tossed about. The plan is a good plan—a much needed plan—a cheap plan—a money saving plan. That it is good follows from the premise that 'learning' is good—that our American youth must possess the platform of education, on which to build the performance of their duties, social, moral, and political. In Washington's farewell message, he enjoined on his countrymen to bear in mind, and act out, the truth that our republican youth must be educated; that maxim who will dispute? That it is a much needed plan is irrefragibly evident when we pass through our Brooklyn streets of an evening and see so many intelligent looking boys idling at the corners, or around certain classes of shops—gradually becoming tainted, and growing up as the weeds grow. That it is cheap, may be proved from a comparison of the expenses incident to it, with the expenses of other kinds of schools: it only needs the hiring of a few cheap rooms, and the procurement of a few humble-priced books, and apparatuses for education. We think it surely a money-saving plan in the end, in the very nature of things; nothing is more expensive, even as to its public outlays, than ignorance and crime, which these schools would go to preclude.

What say you, then, Messieurs of the Common Council of Brooklyn? What say you, Messieurs of the Board of Education? Will you not keep the ball in motion till it produces the necessary effect?

February 4, 1847

FREE SEMINARIES OF BROOKLYN—THE CONCORD ST. SCHOOL — THE YORK ST. SCHOOL. — THE MIDDAGH ST. SCHOOL.[387] Among the matters of unfailing interest to us, which we often think of, investigate, and allude to, are the public schools—the seminaries where the future masses of our Republic are being formed! There, in them, are the collected voters, the life-blood of the land. There are our American young . . . . The young! what a comprehensive phrase! A thousand, busy, restless little brains—a thousand characters to fashion—a thousand immortal souls! There, engaged in their puerile ambitions, their childish aims, appear they—with their clear eyes, their tangled hair, their unbuttoned jackets, and their engaging ingenuousness! Look now on these awkward ones—with their loutish bend, their unpolished way, and their ignorance. You think there is no poetry in *them*! Alas! it is not the fault of nature, the bountiful one: *she* has filled the house with everything noble and beautiful —with golden statues, and paintings, and well-tuned instruments of music. But the windows have not been thrown open, and all lies hushed and dark. It is a hard thing—the practice of many teachers, parents, and those who have to do with children—that they are pleasant only to the pretty ones—to them that have had the good luck to get only the agreeable traits drawn out.

There are in Brooklyn thirteen public school establishments—each with its various departments, male and female,

primary, and so on. Some public school buildings have in the neighborhood of a thousand pupils, including all the departments. In the primaries, in the basements, may be observed by the visitor "any quantity" of little red-cheeked humanity, a sight to make the hardest man's heart grow soft and gentle within him. The greatest fault with these departments (and a great fault with all school rooms,) is insufficient ventilation.[388] Every school room should possess a very high ceiling, and valves or some other contrivance for purifying the air. On the second floors, may be found the schools for girls. These will generally strike one immediately for their superior neatness, and the clean appearance of every thing, from the very floors, up.—The boys' schools occupy the third and last floors.

At a late visit paid by us to the Concord St. public school, (no. 1) under the principal charge of Mr. Lyman E. White, it was observable that the boys had a fair knowledge of the rudiments of grammar, arithmetic, and so on. They 'ciphered out' several impromptu problems in the latter branch with commendable ease and correctness. There are ampler accommodations needed at no. 1, if the school is generally as full as on the day of our visit. Every large school should have three recitation rooms, at least . . . At the York Street school, (no. 7) , Mr. Henry Dean, principal, we happened in just as the whole school were drawn up in the same room to take the musical lesson from Mr. Webster, the teacher of singing. (In parenthesis, we must observe that we fell quite in love with a lot of girl-children;—they looked as neat as morning glories, and sung like 'brown thrashers.') A large class of boys, in the recitation room, evinced a high degree of natural capacity, and answered smartly sundry questions in geography and 'figures.' In the primary department below, saw we a prodigious array of small fry! Whereat the wonder

started up, where so many babies came from, and how fat they all were, and how much better it would be if the ceiling were twice as high, with air-valves—and the pleasure that must reside in the nursery of the potent brother of the sun and moon, the great shah of Persia, who has two hundred wives, and about as many 'little immortals' as we saw in that basement room! . . . . In the Middagh Street School (no. 8,) under the care of Mr. J. Reeve, principal, all the latest building improvements have been put. The necessities for ventilation are capital and we recommend the whole arrangement as a model (with one or two minor improvements) for all newly erected school houses. In the primary department, it seemed to us that a very high degree of excellence prevailed in the management of the children, the plans on which they were taught, and the care exercised over them. The boys school contains many intelligent lads, and the principal appears to labor hard in his duties. They, like the pupils at the other places mentioned, responded with readiness to extempore questions asked them in test of their studies.

As a general thing the faults of our public schools system are—crowding too many students together, insufficiency of books, and their cost being taxed directly on the pupil—and the flogging system, which in a portion of the schools still holds its wretched sway. With pride we unite in the numerous commendations of the grand free school system of this State—with its twelve thousand seminaries, and its twenty thousand teachers, to whom each child, rich or poor, can come without money and without price! But we are none the less aware that the prodigious sum—hundreds of thousands of dollars—annually expended on these schools, might be expended to more profit. We have by no means ascended to the height of the great argument[389] of education. The

monotonous *old* still resists the fresh philosophical *new*. Form and precedent often are more thought of than reality. What are mere "order" or "learning lessons," or all the routine of the simple *outside* of school-keeping?—Absolutely nothing, in themselves; and only valuable, as far as they help the higher objects of educating the child. To teach the child *book grammar* is nothing; to teach him by example, by practice, by thoroughly clarifying the principles of correct syntax, *how to talk and write harmoniously*, is every thing. To put him through the arithmetic is not much; to make him able to compare, calculate, and quickly seize the bearings of a practical figure-question such as occurs in business every hour, is a good deal. Mere atlas geography is a sham, too, unless the learner have the position of places in his mind, and *know* the direction, distances, bearings, etc., of the countries, seas, cities, rivers and mountains, whose names (as our miserable school geographies give them,) he runs over so glibly. We care very little indeed for—what is the pride of many teachers' hearts—the military discipline of their schools, and the slavish obedience of their pupils to the imperial nod or waved hand of the master. As to the flogging plan, it is the most wretched item yet left of the ignorance and inefficiency of school-keeping. It has surrounded the office, (properly one of the noblest on earth,) with a character of contemptibleness and petty malignance, that will stick to it as long as whipping sticks among teachers' habits. What nobleness can reside in a man who catches boys by the collar and cuffs their ears? What elevation or dignity of character can even a child's elastic thoughts connect with one who cuts him over the back with a ratan or makes him hold out his hand to receive the whack of a ferule? For teachers' own sakes—for the true height and majesty of their office, hardly second to the priesthood—they should one and all unite in

precluding this petty and foolish punishment—this degrader and bringerdown of their high standing. As things are, the word school-teacher is identified with a dozen unpleasant and ridiculous associations—a sour face, a whip, hard knuckles snapped on tender heads, no gentle, fatherly kindness, no inciting of young ambition in its noble phases, none of the beautifiers of authority, but all that is small, ludicrous, and in after life productive of indignation. We have reason to think that the flogging system still prevails in several of our Brooklyn schools to quite a wretched extent. In the school in Baltic st. under a former management, forty children in the boys' department were thrashed in the course of one morning! and in the female department a little girl was so cut and marked with the ratan over back, neck and shoulders, for some trifling offence, that the livid marks remained there for several days! This is a pretty fact for the character of our public seminaries! Justice to the mass of the teachers, however, demands that they should not be confounded with these ultra and repulsive cases. In general, doubtless, they whip with moderation—if that word may be applied to such a punishment at all. Nor do we mean to impugn the motives altogether. *They* think they are doing right. So did the Spanish torturers in Peru—inquisitors in Spain—and the learned doctors who denounced Jenner.

February 10, 1847

WHAT SORT OF BOOKS CAN BE ADMITTED IN SCHOOL LIBRARIES. The number of volumes in the school district libraries in this state is 1,203,139. The subject of "religious books" has drawn from the department these rules: No books written professedly to uphold or attack any sect or creed in our country, claiming to be a religious one, shall be admitted.

Works abounding in direct attacks on religious sects, though written for other purposes, are excluded. But standard works incidentally betraying the religious bias or opinions of the author, not to be excluded.

February 10, 1847

A DANIEL COME TO JUDGMENT! The Pittsburgh *American* is very savage against all immorality, and thinks that intemperance has grown to such a head, that it requires the most summary as well as the boldest methods to put it down, and advocates (after the war has terminated, however, because intemperance furnishes funds to carry on the war) the enactment of a law prohibiting the importation of wine, spirits, malt liquor and cider, attach [*sic*] to its production, brewing, or distillation, a penalty so severe, as to sweep it off the face of the land. And this highly moral editor,—says the *E. Mirror*—not only fights against the evil of intemperance, but positively discovers, in a game of marbles, the germ of future evil, and 'takes up arms against' sports of all kinds; which should be abolished as unnecessary, unprofitable and demoralizing. Hear this great reformer of the age—this Dr. Jeddler of American—if he were a schoolmaster, we should be sorry to let a boy of ours to suffer from his system of education:—"Billiards, nine pins, backgammon, cricket, etc., are but the grown boys' play of marbles, shiney stick and prisoner's baste. We get a taste for these sports in our youth, which increase and enlarge with our age. Reformation might be profitably begun therefore at school, from which everything like sport should be banished as foreign to the purposes of education. This might be reached by punishing persons for furnishing boys with balls, or doing away with all vacations, so generally filled up by boys with play and wild sport." ! ! !

February 10, 1847

PHONOGRAPHY. We have said considerable about this "railroad system of writing" within a few months past—enough, we think, to give our readers a pretty clear idea of the many advantages to be derived from a thorough practical acquaintance with it. It has been introduced into our office of late, and we can now boast of having compositors who are able to "set up" from phonographic copy with as much facility as from common writing. We hope to have men in our office, in the course of twelve months, who will be able to report *verbatim*, in phonography, and afterwards, *set up the speech from their phonographic notes*, and thus save the time and labor of transcribing—which is "a consummation devoutly to be wished." . . . . . Mr. Dyer, "the rapid writer," and one of the best teachers of phonography in the union, is engaged at this time in giving a course of lessons to a large class, composed for the most part of teachers, in this city. The class is making rapid progress, and judging from Mr. D.'s reputation as a teacher, we doubt not that we will have in Brooklyn a goodly number of adepts in the art, at the conclusion of his engagement . . . . This paragraph was written in, and "set up" from, phonographic characters, and the space occupied by it was seven lines of ordinary ruled letter-paper.

February 11, 1847

STATE OF THE COMMON SCHOOLS. Synopsis of the Superintendent's Report. The number of public free districts is 11,008. The number of children in the State between the ages of five and sixteen, (exclusive of the city,) 625,899, an increase since last year of 4,485. In New York city 78,000.

The whole number of school children 703,390.—an increase since last year of 12,485. Of these only 4,128 attended school the whole year, and 2,626 attended less than two months; 141,255 learned vocal music; 1,361 studied mental philosophy; 16,400 studied chemistry; 9,700 studied physiology; 1,900 bookkeeping. There are over 11,000 colored children. The compensation paid to male teachers averages $14.16 per month—to female teachers $6.75 exclusive of board. The highest wages paid to males $26—to females $11. No wonder the schoolmaster goes "abroad" if this is his best estate. 1,261 teachers above 30 years of age—1,522 under 18, chiefly females. Only 375 had taught the same school three consecutive years. The whole amount paid from public sources for education $1,191,607.70. Of this $55,000 is for district school libraries. The whole capital of the common school fund is, in productive property, $2,133,943—unproductive $163,800.

February 12, 1847

Brooklyn Public Schools.—Statistics and Suggestions. We are so impressed with the reality that every thing relating to the public schools of Brooklyn is of the highest importance, in almost every point of view, that we like well to keep the subject of those schools as much as possible before our readers. It is by frequently directing attention to them, by calling out suggestions in relation to them, and by encouraging beneficent labors directed toward their advancement, that the best results may be anticipated. After all, too, the prodigious scope of the capacity for good which these schools hold, is not half realized by the citizens. We often hear the draughts of the schools on the treasury complained of—and further expenses are always grudgingly

allowed, if not refused point blank. But truly the outlays on schools are the wisest economy: such outlays preclude ignorance, crime and pauperism. In no more judicious way could our municipal papas expend a few more thousand dollars annually, than in having free night schools, in Brooklyn, and a superior seminary for the gratuitous instruction of the more advanced pupils of the common schools, and for apprentices and young men.

We question, too, whether the public are fully aware of the numerical amt. of the youth resident in Brooklyn, who must be educated—or remain ignorant. By the census recently taken it appears that the number of children in the city between the ages of 5 and 16 years is as follows: white, 13,955; colored, 387; total, 14,342. The number attending public schools, is: white, 4,345; colored, 225. The number of private schools in the city is 70; the number of pupils attending the same, 3,500. By this it is shown that only a little more than half the children in Brooklyn between 5 and 16 years old attend school. Such a fact is by no means creditable to that portion of our citizens whose offspring are debarred the means of education. *It is a cogent argument, however, in behalf of free evening schools;* for doubtless many of those boys who do not attend day school would be able to come in the evening . . . Compared with public schools of other cities, we believe those of Brooklyn are deserving high praise—that they stand in the front rank. But compared with what *might be done,* the field for improvement is quite sufficiently large yet.

February 19, 1847

Are we to have those free night schools?

March 4, 1847

LATELY PUBLISHED WORKS. American History; comprising historical sketches of the Indian tribes, a description of American antiquities, with an inquiry into their origin and the origin of the Indian tribes—history of the United States, with appendices showing its connection with European history—history of the present British provinces—history of Mexico—and history of Texas, brought down to its admission into the United States. By Marcius Willson, author of "school history of the United States, comprehensive chart of American history, etc." N. Y. Mark H. Newman & Co. 199 Broadway.

With our views on the subject of the study of history—particularly that part of it which relates to the study of our own land—we have little but commendation to bestow on this handsome, neatly printed work.[390]—The marginal references on the pages, the careful arrangements of dates, &c. (which latter item is generally much neglected in works of the sort,) and one or two other peculiarities, give this publication of Mr. Newman's a high claim on teachers and school officers. Further, its value as compendium of the facts of our country's life, gives it the right to a place amid those numerous libraries, in the making up of which economy of space and expense is a pressing consideration. Of the young of Brooklyn and our Long Island schools—of the instructors—we request attention to this book, and to its subject. Every school should make American history one of its branches, every American young man and young woman should be familiar with what has transpired in the native land.

March 4, 1847

THE FIRESIDE FRIEND, OR FEMALE STUDENT, *being advice to young ladies on the important subject of education.—with an appendix, on moral and religious education, from the French of Madame de Laussure.* By Mrs. Phelps, late vice-principal of Troy female seminary.

Successive editions of this '*friend* indeed,' have been called for by the public appetite, not only in this country, but in England. The subjects treated on are of the widest and deepest interest—interest that comes home to every young female; they are of the kind of company and associations to be sought or avoided—of health and neatness, temperance, habits with regard to dress, and care of clothing—curvature of the spine and injuries from tight lacing—of mental discipline and the proper subjects for study—of female manners, music, dancing, and other accomplishments—of personal activity in domestic duties and domestic economy—and of the ample points connected with moral and religious education. The remarks on teachers and teaching are not the least valuable part of the book—nor those on the subject of novel reading. We shall in due time make plentiful extracts from the shorter chapters of the 'Fireside friend.'

FLORA'S FESTIVALS, *a musical recreation for schools* etc., etc. Edited by Wm. B. Bradbury, New York, Mark H. Newman & Co. 199 Broadway.

In these days of musical cultivation, such little books as this must surely have their 'mission'—and an extensive one.

March 4, 1847

AN HOUR IN ONE OF THE BROOKLYN PUBLIC SCHOOLS. SOMETHING MORE ABOUT EDUCATION AND TEACHERS.[391] We

spent the greater part of Tuesday morning (2nd) in Public School No. 4, Classon Ave. near Flushing Ave. The building is not like our down-town school-houses: it is not near as convenient and durable, being built of wood, and somewhat shabby at that. We would take advantage of the occasion to suggest to the school officers of the 4th district and to the Board of Education, the fine opportunity they have of purchasing cheaply *now* in East Brooklyn two or three ample sites for school-houses, for the future.

Any body can see that in a very few years that thriving section of our city is to be to the rest somewhat as the valley of the Mississippi is to the other part of the Union. Children already abound there, and it is quite shocking that the places of their education should be cramped into a small compass, with mean play-grounds, and stifled closeness. And those evils can be so easily precluded. Fifteen hundred dollars will buy six lots in many of those streets; and such a surface would afford quite a handsome site for a seminary which would, in a few years, be filled with the people's children to overflowing . . . The little people of No. 4 were all busily at work—some at one thing, some at another. We were quite pleased at the absence of the frozenness of restraint—that irksome and unnecessary discipline—which pervades some schools. They were at work studying and reciting industriously, but (as young people best perform those offices) like creatures of volition, and not like iron machinery. We saw many very fair specimens of writing—some good pencil sketches, in the way of drawing—and listened to exercises in grammar, arithmetic, and geography. In the first branch, we are free to say, we never saw the pupils in any public school who seemed so thoroughly to understand the *principles* of that study. They delved out the hidden grammatical position of words, that might have

puzzled wiser heads—analyzed the parts of sentences, and, by comparison, soon got at the right of some pretty close questions. In arithmetic, too, the boys, (our time did not permit us to pay more than a passing look in the girls' school, and the primary,) showed that *things* were among them of more importance than mere *signs*—that the artificial of learning did not there carry the day, over the real. Among many bright boys, (they were *all* bright, and it's hardly fair perhaps to select out only a few, after all,) were Wm. Husted, T. H. Taylor, and two brothers named Van Voorhis. The classes ran over some other of their studies—and, upon the whole, made a marked impression of a favorable kind on us. We think this school an unanswerable argument in favor of treating youth at school as rational creatures—treating them gently, and instructing them in such a way that they *understand,* and *not* merely get by rote.—The whipping system should be entirely abolished in every school; and it is a scandal on the judgment and efficiency of any teacher who practices it, and any school officer who allows it. The absurd old way of teachers holding themselves aloof from their pupils, and punishing them for errors of mere manner, is exploded; and the day has come when instructors of the ancient kind must either yield to the better light, or fade before it . . . In accordance with our custom, in narrating visits to our Brooklyn schools, we shall improve the chance to jot down a few hints on the matter of education and teachers—which matter really involves the weightiest issues to every man, woman, and child, everywhere. For what can be of higher consequence to a human being that his own mind, his temper, and his knowledge? The mere ordinary objects of wealth, politics, and so on, are comparatively insignificant to them.

Education, then, is a great subject. Its necessity and value

require to be raised in the estimation of men. It is enough spoken about, but it needs to be more felt and acted upon. Mighty things depend upon the young of the age. Each little child has an immortal soul. He has the treasure house of the human mind; and it depends upon those who ought to see to his education, whether the costly and precious beauties of that treasure house shall be locked up for ever; or brought forth to gladden the eyes of men, and prove a perpetual spring of delight to their now unconscious possessor. Fully to bring out these boundless capacities require hard and laborious attention. Nothing will do but the sleepless eye and the ever guarding hand. Why what mighty energies lie slumbering at this moment in the brains of the school-children of Brooklyn!—destined in many of them to slumber for ever, for the want of being brought forth to the day! energies, equal without doubt, to the performance of great deeds—to the gaining of deathless fame and glory; or what is better still, of benefiting the condition of mankind. What wondrous things might be done were a complete education, in the comprehensive sense of the term, given to those children. Possibly at some future time, the balance of a nation's happiness might be made to rise or fall by one of their hands. Who can look down into the dark vista of the future, and say what bright path shall not be marked out for some of them? Like as arrows in the hands of the giant, says the Bible, even so are young children: happy is he who hath his quiver full of them.

The first requirement for those who have charge of the young, appears to be that their physical well-being, their health and comfort be attended to. The next undoubtedly is with regard to their moral nature. This is an all-important part. In youth are laid the foundations of the character far deeper and far more firmly than we generally imagine. That

is the time to make them good and honest, and lovers of truth. The mind is then a new ground—a virgin soil. Whatever seeds are dropt there, they will take root and grow up as the child grows up, and bear either the bitter and poisonous or the sweet and grateful fruit. And the virtues should be planted then deeply and carefully. Honesty and strict adherence to truth, those mighty anchors of true religion, in that early season of life should be carefully inwoven with the very fibres of the heart. No anxiety can be too great, and no labor too severe, or care too incessant, if they can but effect this purpose. Day and night it should be the great aim. Every occasion should be seized, and every interruption jealously watched, that can influence this important matter. To plant in the heart of a child this purity, this love of truth, and this beautiful innocence from all evil intentions, ought to be a parent's fondest wish and strongest effort. And when the harvest comes, how richly will he be repaid. To know that honest and upright dispositions are as natural to his child as are the beatings of his heart, will repay him back a thousand fold for all his toil and all his anxiety. And let no one suppose that it is so difficult a task to make the mind of a child moral and virtuous. It is this wicked world—it is the corruption which accumulates in the habits and thoughts of society—that make the young, as they grow up become more and more deficient in virtue. But it is no impossible task, with proper management, to make a sincere and truth-loving child. Their brains will receive and nourish good propensities as well, if not easier than bad ones . . . He or she is a foolish parent who thinks that care and labor for a child can be spent in any more desirable way than in making it the possessor of a heart wherein dwell integrity and pure thoughts, and hatred of all kinds of falsehood, and meanness and dishonesty. Desirable as we consider learning to be, we

consider an honest soul to be far, far more desirable. Learning is the key which unlocks to us the minds of the wise, and the beauties of creation, and the lofty pleasures of intellect. But a pure soul is the key that unlocks the very gates of paradise: and therefore it is the very perfection of wisdom to confer on the young that which is most precious. And there is this difference: that while the branches of learning are easiest of access to the children of the opulent, who can best afford the time and expense, the indigent man can train up *his* children to have honest minds and character, as cheaply and as easily as the richest in the land. And the poorest man on earth, with an upright heart, and unblemished reputation, stands forth, yes towers up like a pillar of beauty, by the side of the richest and proudest, whose minds conscious of wrongs done, and consciences seared, and bad desires given way to, shrink to littleness before his.

It is very common to hear people say that education is a great thing. We question though whether one in a hundred of those who talk this way ever act out the undoubted truism which is in their mouths. Very few persons are so stupid as not to acknowledge that it is desirable to have learning.—But are such men willing to take proper pains and trouble to procure this important requisite for their children, or those under their charge? Do they find out about the teacher who is to superintend their children's education? Do they visit the school? Do they carefully examine from time to time whether a reasonable progress is made? It is true, to do so would be troublesome: it might cost them a few hours every month, and would require some little exercise of the judgment; and so it is generally left undone. Now if it were a question where the loss or gain of dollars was concerned, would these same individuals be thus inattentive? But, says some one, I pay for my children's schooling and

I send them to school; is not that enough? No: it is not enough. In such an important matter as the education of the young, each parent should see for himself, and not trust to chance. He should have frequent conferences with the teacher, arranging what studies ought to be pursued, and the management of the children, and the procuring of proper books and other appliances for learning. It should be his business to see that the person who conducts the school is a competent person, having in himself no deficiencies or characteristics that unfit him for the station. He should also be careful that every reasonable facility be given to forward his children in their studies, and to increase their confidence and respect for their teacher. . . . We do not hesitate to say, too, that it depends as much upon the parent at home, as upon the teacher at school, whether the child learns even at school. The parent and teacher should work together with the same object at heart. It is a sure death-blow to a teacher's influence over any child, when that child is taught at home to find fault with or think contemptuously of his teacher.—For the great lever in education at school is the confidence of a child in his master. This is a mighty power. With it an intelligent teacher can do wonders. But when a parent is unwise enough to let his child be impressed with the idea that his master is blamable and wrong, that he is a person set up for the purpose of wearing out whips upon boys' backs, or is a tyrant, and does not deserve to be respected by his pupils, then the charm is broken; then the best influence of the teacher over the child, the influence of love, is gone; and for all the good he gets, the youthful learner may as well be kept at home.

A great deal depends too upon making a school pleasant. Any teacher who loses sight of this, commits a great error. Who has not heard that such or such a one has learned some

particular accomplishment or trade with very remarkable quickness and perfection, because he "took a fancy to it," and was pleased with it? Has it never entered into the thoughts of those who send to school that it is possible for their children to take a fancy for, and be pleased with, their school, and to improve in their studies there with much more rapidity in consequence? It is evidently then a great object gained when the school is loved and sought, not hated and shunned; and those persons make a capital mistake, if they would but be aware of it, who let their young people be sent to the school room, impressed with the idea that it is a prison, or a dreary and tiresome place. With regard to this last point, we are clear of the good of singing exercises in schools. A more innocent amusement, and one practised with better results, both as regards its beneficial aid to other studies and its giving a gentle tone to the passions and tempers of children, there is not.

March 5, 1847

MRS. C. A. STEUART'S ELEMENTARY SCHOOL. Should any of our friends be in quest of a really good primary school for young ladies, the above named would be likely to prove highly satisfactory. We mention the fact in justice both to Mrs. Steuart's superior attainments and method, and the repeated inquiries made for an improved system of early mental training. Her terms are within the average of those for such classes of the leading seminaries in Brooklyn, and yet in more instances than one we have heard of children being transferred from those institutions to her guardianship. It is everything to enlist the interest and then the comprehension of the young learner; this requires individual attention, and of a kind more closely adapted to the peculiarities

of the child, than can be expected in larger classes. It is this feature that has distinguished the school to which we refer. We do not mention the above fact with a view to 'puff' into notice one academy more than another; but where real merit exists in any department of our social economy it ought to be known and appreciated. Mrs. Steuart has recently returned from a tour in Europe, and has since last May opened her school at her residence in Gold street, between Willoughby and Fulton sts., Brooklyn. She has also classes in the French and Spanish languages, in both of which she is highly proficient.

March 5, 1847

DON'T BE MISERLY IN SUCH MATTERS! The trustees of the new district no. 12 temporarily opened a school on Tuesday morning in a commodious building on Myrtle Avenue near Cumberland Street, and the names of one hundred pupils are already enrolled. It is expected that the number will shortly increase to two hundred. In the board of education on Tuesday afternoon the trustees requested a small loan, to increase the accommodations for the prospective increase of pupils—the arrangements at the present time being only for one hundred. A member thereupon gave vent to a violent tirade against the extravagance of the present day. He expressed his astonishment at the rage for education now-a-days, which he said amounted to a *perfect fever*. His idea was that education should advance no faster than each district should furnish the means, but the trustees of no. 12 asked for comfortable seats with backs for the children, and he opened his eyes with holy horror at the idea of pupils in a district without means aspiring to any thing higher than cheap pine benches! If there were not accommodations for the pupils

let them go without education! It was a common thing in the public schools for children to be turned away for want of accommodations, and he could not see why the children of no. 12 should be more highly favored than any other district. Another member rather questioned the statement about children being turned away from the public schools. If his child had been discarded, he would have the city indicted. The proposed loan for no. 12, was however defeated, and that district will have to get along as best it may until it has pecuniary means of its own.

Further on in the proceedings of the board, the same violent opposer of the "fever for education" made a specific motion to close another school which had already or was about to exceed its appropriation; and when the house was divided on the question, he found himself in a glorious minority of one in favor of his own motion! We withhold the gentleman's name, from the respect we entertain for him aside from his peculiar views on the subject of education. Our object in the above remark is not a personal one, but merely to condemn certain antiquated and ridiculous notions, which we regret to say are participated in quite too widely even at the present day.

March 8, 1847

LIGHTING THE LIGHT. We dipped a while into Spurzheim's "*Education, its elementary principles founded on the nature of man,*" the other evening: (a late edition pub. by Fowler & Wells, 131 Nassau st. N. Y.) Somehow one feels really awed in reading such a book as this! The style is as calm and clear as one might suppose a god to use, in instructing men. There is no passion, no mere eloquence: all comes quietly, complacently—shall we not say, conclusively? . . . It is very

truly remarked in the publishers' preface, that the book 'must be read and reread to be fully appreciated,' And we cannot be saying too much when we earnestly advise all teachers, all parents—all whose office it is to *utter* before the public—of the value of these most profound suggestions. Is not all that truly treats of education precious? Ah! there are so many young human beings whose natures remain fallow, for the want of true views on this subject, that one can hardly over-value what tends to throw clear light upon it.

March 10, 1847

SOMETHING ABOUT PHYSIOLOGY AND PHRENOLOGY.[392] That the study of physiology is good, admits not of denial. And if one proceed on the rule of taking what is proved, and not confining himself too exclusively to any favorite dogma in science, (because there really is 'something' in almost all the doctrines, however new, that come up—though a danger is in letting them engross one to the injury of other, perhaps higher claims,) there can be no harm, but probably much good, in pursuing the study of phrenology. It is easy for the superficial to ridicule the new, or the profound—and indeed, the fanaticism of novices is always fair game; but the deliberate man will not be turned aside from the even tenor of his course of inquiry after truth, by either extreme. . . . . Among the most persevering workers in phrenology in this country, must certainly be reckoned the two Fowlers and Mr. Wells, among whose publications are the following:

Physiology, Animal and Mental, *applied to the preservation and restoration of health of body and power of mind,* by O. S. Fowler. Pub. by Fowler & Wells, 131 Nassau st. N. Y.[393]

Memory and Intellectual Improvement, *applied to self-*

education and juvenile instruction. Same address.

The first of these works is of those works on health, and the means of preserving or retrieving it, which are always opportune, and so to all persons. The second is an application of phrenology to education, both that of individuals towards themselves, and of teachers, &c., toward their pupils.

March 10, 1847

EDUCATION—BROOKLYN TEACHERS AND THE TAUGHT. PUBLIC SCHOOL NO. 6. At the polite invitation of the trustees, we went up to the Baltic street public school, and spent part of the morning there on Tuesday, (9th). In the male department, Mr. Estabrook, the principal, has 173 pupils—which are far more than the room will accommodate with any thing like comfort. The boys have accordingly to crowd together—thus annoying them and the teachers too. In the whole building there are about 600 pupils—and no one can visit that growing and populous neighborhood without granting the imperative necessity of a very much larger building, and ampler accommodations. We believe, indeed, that the construction of such accommodations is already planned out, or that steps are in progress to have them begun. And we hope there will be no niggardliness about it; for such a large populous district as no. 6, (ought it not be divided?) *must* have a school edifice worthy of itself. Besides, the most liberal policy is truly the cheapest in such matters. . . . . The boys of the senior class in no. 6 evinced considerable proficiency in grammatical knowledge; and we were particularly pleased with their reading; and also their state of forwardness in other studies. Two lads, one named Wickett, the other Day, evinced the possession of natural faculties that their friends would do well to cultivate. A little fellow named Raymond

spoke a 'piece' handsomely; and there were also other pupils deserving credit. . . . . The system of government in no. 6 is mild and rational—which always tells its own story against the absurd old plan of ruling schools by corporeal fear. We hope to see the day when a teacher who denies the superiority of 'moral suasion,' and sticks to his ratans and ferules, will be looked upon as a medical man would look on a contemner of inoculation or a denier of the circulation of the blood. . . . . In the primary in the basement were nearly 300 fresh little beings, a goodly part of the 'future men and women' of the land.

In continuation of the strain of former remarks on teaching and teachers, we must not omit to mention an important particular as to a child's learning, and that is, good school books. If parents and school officers were as well acquainted as teachers are with but half the difficulties labored under, from the want of proper books, and a little scientific apparatus, they would surely never be backward in procuring these means for improvement. Anyone can see that an axe would be a very improper instrument to mow grass, and a shovel as a tool to heap it together. But these implements, if used as we have supposed, would not be much more inadequate than some books which are not unfrequently found in our schools. Another great bar to advancement at school is the irregular manner in which many children are allowed by their parents to attend. This is one of the most provoking evils of a teacher's avocation. If a scholar is kept at home two or three days every now and then, much of his improvement is sacrificed. What would you think of a young person who should be allowed to eat his meals regularly and heartily three or four days; and then be forced to abstain for three or four days? Could he grow? or would the bodily organs, receiving their nutriment in that hap-hazard manner, con-

tinue to strengthen, and perform their proper functions? Let us tell you, parent, that the minds of young pupils require to be fed and attended to regularly, just as much as their bodies. The process of educating the young is a chain of many delicate links, and none may be broken with impunity; and if one is wanting here and there, the strength and utility of the whole is more or less destroyed.

And as there are few employments more useful than that of a teacher, there are few more difficult. And the station of a teacher is frequently rendered not the less annoying to his peace, by the conduct of those who occasionally give him to be informed that they understand his business better than he does himself. If a man unacquainted with building, should presume to advise and correct a master carpenter or mason, he would be considered as intrusive and vain. But every one thinks himself qualified to aid a school teacher with directions. A teacher lies open to much causeless blame from many quarters. Every one feels empowered to sit upon trial in his case.—He is either too strict or too easy; he requires too hard lessons from his pupils, or he does not require enough. He is too stiff, or else he makes himself too free; with a dozen other things—rocks, on some of which it is determined he shall split. In the midst of discouragements like these his safest course appears to be to attempt performing his duties in a manner to satisfy his own conscience and best judgment. . . . . Candor, at the same time compels us to admit that it is seldom a teacher is really without some fault or other. This springs from the very nature of the business itself. To be a good teacher requires great and long experience; a full stock of knowledge, and a fine delicate tact in discriminating one kind of character from another. It is a high and arduous station—that of teaching. It is far, far more than going through the mere forms of hearing

lessons. It needs the clear eye, and the steady hand. It needs that fine and exquisite judgment of human nature, which enables its possessor to know the right way of going to work with all the various and different kinds of tempers and dispositions. The duties of teaching, we will add, should be entered into not for money merely, but with a sense of its responsibility, its solemn obligations, and its lasting influences on those taught.

March 18, 1847

A Book for American Young Men. Everett's *Practical education and useful knowledge,* (Harpers, pub.) is a book for every American young man! The best of it is, it holds a far higher tone than that of the ordinary cant about 'the importance of knowledge,' which makes an undoubted truth monotonous by presenting it in a commonplace manner. Edward Everett, the writer, combines in himself the knowledge of the perfectest abstract with the truest utilitarian. This is a rare combination, and one which makes him capable of preparing such a treatise on education as may add greatly to the few good works on that important subject.

March 19, 1847

Rules for Governing Children.[394] 1. Exercise your authority as seldom as possible, and instead of it, employ kind persuasion and deliberate reasoning; but, when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open mouthed to threaten, and threatens hastily, but is irresolute to punish, and, when the child is not subdued by the first

threat, repeats it half a dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should be kind and persuasive, rather than authoritative; and the severity, and even the gravity of authority should be reserved exclusively for cases of disobedience, of depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental influence and authority. There never was a fretting parent, who often threatened and seldom performed, that had a particle of efficient government.

March 19, 1847

Brooklyn Public School, 4th District. This finely managed school—in a poorly constructed building—is to be made considerably more eligible by the addition of a few recitation rooms on the west end—on the finishing of which the boys' school will be transferred to part of the building, hitherto occupied by the Girls' school . . . We reiterate our advice of the other day, that *now* is the time for buying half a dozen of the adjoining vacant lots, for this school.

March 19, 1847

Political Knowledge.[395] We were impressively struck with the remark of an intelligent acquaintance, in a street walk the other day: "How many," said he, as we were talking

of politicians, "how many, do you suppose, know the fundamental principles of our republic's constitution?" The suggestion is not an inappropriate one. Of the prodigious number of persons to whom politics, political argument, and political expression, may be said to be the principal business of their lives, how few indeed know the constitution! how few know any thing of the history of the government, or the difference in the codes of the states, and their altered laws!—And yet in this country, *every* politician should possess such knowledge.—How can a man presume to enlighten others, on subjects where he has himself not mastered the elements? It is true, every citizen entertains a general idea of the country—how the continent was originally made known to Europe by the adventurous spirit of one Columbus, (though whether that personage landed on Long Island, or not, they cannot precisely say,) —how toward the last years of the past century, our grandpapas had a quarrel with the British government, about some tea and taxes—how, Gen. Washington managed to get the better of the imperial armies, or rather prevented their getting the better of the Americans—how, (but *exactly* how, they are oblivious as to,) a government was afterward formed—since when there have been several presidents, Jefferson, Monroe, Gen. Jackson, Van Buren, Tyler, Polk, and so on. But all this knowledge, (we respectfully submit,) is the barest sort of outline, the naked ribs, of the *full* knowledge which an American politician should possess. He should possess a far ampler store of facts and statistics . . . Something of this sort formed a portion of our reflections while looking over the following work:

The Statesman's Manual. The addresses and messages of the Presidents of the United States, inaugural, annual and special, from 1789 to 1846; with a memoir of each of the Presidents, and a history of their administrations; also the constitution of the

United States &c. Compiled by Edwin Williams. Edward Walker, pub. 114 Fulton st., New York.

By him who aspires to reach the 'height of the great argument'[396] of politics, these things should be studied deeply and thoroughly. One has here the whole field before him, the links of the chain of the political history of these United States. And they are truly great, when one considers the interests they involve. Beginning at the very first address of Washington, they come down to the 'war message' of president Polk, in May last. Of course this is one of the sort of books where all mere opinion, where all of a partisan tinge, has no place.—All is made up of arbitrary facts, firm as iron, and not demanding any thing, even in the way of style, from the compiler. The name is a most appropriate one, it is indeed a Statesman's Manual. We will add that the typographical execution is of lasting and excellent character.

March 20, 1847

WORKS FOR SCHOOLS AND FOR YOUNG PEOPLE. *Russell's Juvenile Speaker* comprises rules and exercises in declamation, with a selection of pieces for practice. The author, Francis T. Russell, is not unknown to our Brooklyn public: his readings and elocutionary performances at the institute, have given much pleasure to many of our citizens, during the past winter. In this 'Speaker' we particularly like the hints for the cultivation of the voice—as well as those for gesture. —The book (we notice amid its collection, Rev. Mr. Thayer's poem 'Battle of the Rio Grande,' originally published in our Eagle,) should not only be introduced into our Brooklyn schools, but every Brooklyn divine, lawyer, and speaker in public should possess a copy. (Harpers.)

Zumpt's Latin grammar, corrected and enlarged by Dr.

Anthon, is just published by the Harpers, and can be had at our Brooklyn bookstores. Judicious teachers tell us that this is an unsurpassed grammar, and the name of its American editor, we presume, is warrant enough therefor.

March 24, 1847

TEACHING TEACHERS.[397] We are glad to know that a 'normal institute' is to be opened in this city, at the lyceum in Washington Street, in the early part of May ensuing. It is to be under the tuition of Albert D. Wright as principal, and eight other professors and teachers. We shall have a good deal more to say about this commendable project, by and by.[398]

March 27, 1847

The Constitutional History of England, from the accession of Henry the Seventh to the death of George the Second. By Henry Hallam, author of "Europe during the middle ages," &c. From the fifth London edition, Harpers, New York.

A great time for England—for the civilized world—was that which lay in the arms of the sixteenth and seventeenth centuries! Then it was that the buds swelled which have since burst in the bloom of a better freedom for man and mind—the prècursor, haply, of a still higher and wider freedom in the future. The reigns of the last Henrys and the lioness Elizabeth—the doings of those spawn of tyranny and bigotry the Stewarts—the whirlwind and jar of Cromwell—the 'long parliament'—the chaotic dawn and temporary success of English liberty—the restoration of the most unprincipled and effeminate of monarchs—then James the Second and his

sternly rebuked assumptions—the succession of William and Mary—the subsequent reigns of Anne, George the First, and George the Second—high subjects these for a historical and constitutional writer, truly! Indeed, none are higher. The history of the civilized world does not offer a richer field, than that run of years, incidents, and personages we have just mentioned—comprehensively and which are thoroughly grappled with in this book. Such a book, too, is stout and wholesome reading for the thoughtful student of 'philosophy teaching by example' . . . This edition has improvements on and additions to all the former editions. It is well printed, with good paper and clean type.

March 27, 1847

"Of all professions," says Goldsmith, "I do not know a more useful or a more honorable one than that of a schoolmaster; at the same time I do not see any more generally despised, or one whose talents are less rewarded."[399]

April 7, 1847

MAXIMS.[400]

1. As is the teacher, so is the school, and as is the pay, so is the teacher.

2. The common school is the people's college.

3. Uneducated mind is educated vice.—*Beecher.*

4. Taxes for the support of schools are like vapors, which rise only to descend again, to beautify and fertilize the earth.

5. Every school-house that is built, every child that is educated—are new and additional pledges of our perpetuity.

6. Common schools should go before political rights.

7. A patriot is known by the interest he takes in common schools.

8. One man taught soon becomes the teacher of twenty.

9. From one centre knowledge radiates in a thousand directions.

10. Vice we learn ourselves, but virtue and knowledge need a teacher.

11. Moral and religious education is the only living fountain which must water every part of the social garden, or its beauty withers and fades away.—*Everett.*

April 8, 1847

AMERICAN BIOGRAPHY. Every youth in this country should be familiar with the lives of the great and good men who ushered into life rational liberty, and planted the landmarks of political rights. It is therefore in every way commendable, and all ways to be encouraged, the pending course of the great publishing house, the Harpers, New York, to give a series of works on American biography, history, &c., for the use of young people, and for school district libraries. The condensation of Spark's 'Library of American biography,' is one of these works. "We feel sure," says the North American review, speaking of this work and its author, "that the documentary evidence he brings to bear on any point is as full and satisfactory as can be had; and his mere opinion is entitled to great weight, when not supported by direct proof. His negative testimony, when he says nothing can be found to support an allegation, is nearly conclusive, for we are confident the assertion is not lightly made, and may fairly presume that what has escaped his researches does not exist."

April 15, 1847

Evening Schools. The project for free evening schools, which originated in Brooklyn, was commendably seized upon by our New York friends, who have already succeeded in getting a bill to establish such schools passed through the senate, and the same will doubtless pass the assembly. Why do our board of education and common council still sleep on these things.

April 17, 1847

Flogging in Our Brooklyn Schools.[401] Although we take decided ground against the wretched government of the rod and ferule, in schools, we are not disposed to condemn—with any violence at least—those moderate teachers who whip only in rare instances and extreme cases, and then under the control of dignified temper, and a manly responsibility. But hardly any words are too emphatic to apply to the teacher—unworthy that noble and honorable name—who has *no other* means of making his pupils obey him, than blows—who turns his school into a place of dread and torment—who thrashes boys for the most trivial oversight, and instead of making them love him for his affection and good will to them, and respect him for his serenity and calmness, induces them to hate him, as their petty tyrant . . . We call the particular attention of the trustees of the Public School No. 8, in Middagh Street, to an inquiry whether the rod is not used there to an altogether unpardonable extent. If we are rightly informed, the most trifling matter, (such as kicking an old hat in the street,) is made the reason for a whipping. One boy was the other day, even for a less offence, so severely *attacked* by the instructor (?) that the

skin of his hand was abrased, the blood stained it, and the ferule was broken! In all our visits to this school, (the boys' department,) except the first one before it was fairly under weigh,[402] we have been impressed with the miserableness of the system pursued there. It is unworthy of this age, and this city. It is incumbent on the proper officers to see that it be remedied; and we hereby call upon them to do so.

April 19, 1847

BROOKLYN SCHOOLS. We would extend the spirit of some remarks made in our Saturday's paper,[403] on the management and mismanagement of Brooklyn schools, into an invitation to the proper officers that they take some pains to procure for teachers men of gentlemanly toned minds, of suavity and good temper, and of benevolent dispositions. And we suggest to the teachers themselves, through all departments, male, female, and primary, the diffusion by example of those traits among their pupils. As to children—those little chameleons who take their hue from every thing around them—those little harps that respond in the same spirit, soft and gentle, or wild and discordant, wherewith they are touched—as to children, there are very many who receive the seeds of the most absurd and improper habits from their monitors or teachers at school. Severity and harsh chastisement are like ice to them; and under such cold influence grow no wholesome fruits or beautiful flowers. But gentleness is the sunshine and the summer air.

We like well to know that public attention is *really* widely turned, now-a-days, to the public schools, and to all matters affecting their weal or woe. The monotonous stereotyped phrases about "the advantages of education," are still babbled by some who talk it as parrots talk; but the best

part of those who direct society, fully realize the great effects —ascending and descending into all the departments of life and of happiness, of every class and of every age, of the politics, the morals, and even the commerce, of the nation— of the public schools of this land. And when we come to think on the princely munificence ever evinced by the government of the state of New York toward them—the incalculable sums spent upon them, tallied by other sums drawn directly from the people—the fine edifices built for their accommodation, and varied talent employed in sundry ways in ministering to their efficiency—we may well be pardoned for asking, Have all these really produced as much as the richness of the material would warrant? Has there not been a lack of *teachers,* really worthy their noble employment? Have we not jogged on in the path of the past, making the pupil familiar with forms and words instead of essences and things?[404] Such questions are not amiss to be self-put by the members of the Brooklyn board of education, for most of the individuals composing which we have a high respect—too high to think they will ever take it amiss that we endeavor in our humble way to aid the progress of the seminaries of Brooklyn through the frequent remarks and suggestions we make about them, in these columns.

And the time has arrived—we mean to state this item in the most emphatic manner—for *totally banishing the lash, the rod, and the use of blows,* from our schools. Such teachers should be selected as proceed on a principle the reverse of that which requires blows; for we have little faith even in the mild plan unless it comes from the voluntary convictions of teachers. And whenever a school is conducted on the *brutal* plan, (we presume there is but one such in Brooklyn,) it seems to us so clear what course the officers should pursue, that we do not think it necessary here even to state it.

April 20, 1847

BROOKLYN SCHOOLS. We wish to be understood that our remarks in reference to the Middagh street public school apply to *the boys' department* exclusively—and toward the control of that department we reiterate them in the most emphatic manner.—They particularly do *not* apply, however, to the primary department of no. 8. That room, averaging an attendance of near 200 children, is under the charge of Miss Cahoone, with two assistants, and during the whole time she has had charge, which has been for the last fourteen months, we are informed by a friend who is a member of the board of education, and has been frequently there, that no complaint whatever has been made by any of the parents or by the district committee, of the manner in which *that* department is governed; on the contrary Miss C. possesses the entire confidence of all the parents of the children under her care, and those who are personally acquainted with her, speak in the highest terms of her both individually and as a public teacher. We make this explanation with great pleasure, as we understand that our remarks caused some pain to the estimable young lady who has the charge of this department, as also her two valuable assistants.

April 20, 1847

PLAY GROUNDS. One powerful recommendation to a school is that is has a fine ample play ground for the pupils to recreate in the open air.

April 20, 1847

SCHOOLS AND LEGISLATURES. A few weeks since the schools of New York and Brooklyn sent specimens of writing, map-

ping, pencil drawings, &c., to a large portion of the members of the legislature of New Jersey. Dr. King, a member of that legislature, and superintendent of schools for that state, remarked, at the close of an examination of one of the New York public schools a few days since, that when those specimens were received, the legislature laid aside the ordinary business of legislation, to give an opportunity for their presentation, explanation, and distribution among the members, in behalf of schools in their respective districts. Dr. K. also stated that the schools in every small town and hamlet throughout the whole state were now receiving the benefit of the joint efforts of pupils in New York and Brooklyn, and their own legislature.

April 22, 1847

Book World. The Pursuit of Knowledge Under Difficulties. Illustrated by anecdótes, with portraits. Revised Ed., with a preface and notes; by Francis Wayland, D.D., president of Brown's University. 2 vols. Harpers pub. (For sale at T. D. Smith, 202 Fulton st.)

Many of the incidents related in these volumes are of an interest whose intensity amounts almost to pain! Here we have the throes and struggles for knowledge in the minds of boys and men—and not a few women, too. We have what may be called the deepest part of the histories of such people as Bacon, Leibnitz, Ferguson, and brains of that sort. We have incidents and adventures from the fortune of a hundred other brave and persevering geniuses. The design of collecting such together is truly avowed to be, to illustrate the important fact that there are no circumstances so adverse to the acquisition of knowledge, as will preclude the reasonable hope of attracting intellectual eminence *if we resolutely*

strive for it. This fact is illustrated by anecdotes of the persons we have alluded to—men who, under every disadvantage, have raised themselves to distinction. Neither humble birth nor abject poverty, or the most serious natural defects, have been able to arrest the progress of the resolute and persevering student.

May 15, 1847

Brooklyn Normal Institute.[405] We have long been impressed with the idea—and have advanced it frequently through these columns—that the head and front and soul of education, consist in having the proper sort of teachers; in having well drilled, properly educated, and mentally disciplined men and women. The establishment among us, therefore, of a normal institute, we greet with sincere pleasure; and having during the past month been favored with many interviews with Mr. Wright, the principal—and possessing satisfactory means of judging his merits for the station—we are convinced that those merits are of a high order, and that all persons of either sex who engage under his tuition for the noble profession of teachers, will receive ample justice. Mr. Wright's manners are agreeable; his knowledge, from the testimonials we have, we doubt not is varied;—and were we going into the profession, we should not hesitate to engage under him.

May 17, 1847

Books Lately Published. *Story on the Constitution*, (Harpers, pub.) is a work which should be introduced, (democratised a little,) into every school, and put before every American young man. Nor are there many grown

persons who could not be profited by reading it. For there is a lamentable deficiency of the elementary knowledge of our republican constitution, among our citizens. This is the sadder, as the beauty and grandeur of that code are plainer and brighter, the more it is studied.

May 19, 1847

Brooklyn Sunday School Children. The streets of our city were thronged in quite every direction yesterday afternoon with that pleasantest of sights, happy-looking and well dressed children. According to appearance, they met at their various schools, and had processions to their churches, where there were appropriate exercises—and then the children returned through the streets to the places of starting, and partook of refreshments previous to going home . . . The sight of these pleasant girls and boys, marching athwart the city in every direction, was a sight to make a man's, (or woman's) heart grow gentler and more sympathetic. Blessings on Sunday Schools! and on all other schools too!

July 7, 1847

Corporal Punishment in Schools. By reference to the proceedings of the board of education it will be perceived that a work entitled "the evil tendencies of corporal punishment,"[406] was referred to the special committee who have said matter in charge. By our files we find that this committee was appointed about four months since (Mr. Dillingham, chairman): it is to be hoped that the committee will however report at the next meeting, more especially as the board by reference of "the evil tendencies of corporal punishment" has thus politely intimated that a report is expected.

July 9, 1847

BROOKLYN SCHOOLS.—THE LASH AS USED IN THEM. We yet continue to hear of cases of severe flogging in some of our Brooklyn schools. Of the Middagh street public school, under the charge of Mr. Reeve, we have had several occasions to mention the practices—the infamous treatment of some of the children by the principal male teacher. Whether it be discontinued now or not, we are unable to say, but don't hesitate to advise all parents or guardians who have children there, of the fact that if it be *not* discontinued, they had far better take them away, than to have them taught the brutal lesson of anger, spite, and blows . . . We hear of another very severe case of lashing in the school in Washington avenue, kept by a Mr. Kellogg. The same rule will apply here as in the rest: a man who cannot govern youth by any means but the whip, is unfit to govern them at all—and no one should countenance him. There is altogether too much of this lashing business in our Brooklyn schools. The teachers have not a sufficient guard kept over them—for really most teachers need as great a supervision as the pupils. If the board of education were to pursue a rigid plan of employing only such teachers as (with the other requisites, of course,) invariably abstain on principle from the use of the lash, they would be borne out by all enlightened judgment.

—Since writing the above, we have been furnished with the particulars of the case in which Mr. Kellogg, of the Washington avenue school, played that *gentlemanly, dignified,* and *graceful* part, so becoming to a man whose position, more than any other, requires a perpetually even temper, and makes him indeed the observed of all his young observers. From what we learn, two young lads, some ten

and twelve years of age respectively, the sons of a gentleman residing in Clinton avenue, in company with another boy somewhat older, happening to be late at school one morning, found the door locked, and presuming there would be no lessons that day, went strolling around the schoolhouse. Presently they returned to the door, and to their surprise found it open, and went in to their places. The master angrily demanded where they had been. They replied that they could not get in before as the door was locked. He told them the door was locked as soon as school was in, and as they had broken the rule without excuse, he should punish them. Whereupon he seized the youngest and belaboured him with his rod, in spite of the little fellow's protestations of innocence and cries for mercy, until his strength was exhausted, when he let him go. After breathing a moment, he collared the elder brother, and practiced upon him in the same brutal manner. The other boy being rather large for safe handling, escaped scot-free. School being dismissed, the little fellows went home and complained to their mother of their hard usage and excessive pain. She hastened to strip their backs, and found them *literally flayed*. With indignation at him who had abused her children, and a bleeding heart for their suffering, she sought the schoolmaster, and as an injured mother alone can do, made her complaint. But it was all in vain. The inexorable master pled that "his rules had been broken," and the good order of his school required the example. This was all the apology or extenuation she could get, and she left the place. In the evening the father of the boys, returning home from business in New York, learned the story, and set out for the schoolmaster's. His success was equal to the mother's, and he left him to lay his case before the trustees. Even here he could accomplish nothing. The teacher had exceeded his powers, but had com-

mitted no crime in their view of the case, and consequently nothing could be done by them. So the matter stands.

Now allowing all that may be reasonable for the sense of injury under which this narrative is given to us, the fact appears to be undisputed that a savage castigation, done in the heat of sudden anger, was administered upon two young boys by the principal of the Washington avenue school. Were the trustees right in overlooking such a deed? We think not. And with every willingness to allow that their wishes are honest and sincere, we certainly cannot think they do justice either to themselves, the teacher implicated, or the school whose interests are committed to their charge, by not sternly and most emphatically rebuking such conduct. For our own part, (and we are sure we should do so on the highest and clearest ground of principle,) we should have advocated the dismissal of the teacher, unless he were willing to promise a better and more humane code as his rule of action.

"The evil tendencies of corporal punishment as a means of moral discipline in schools and families, by Lyman Cobb," is a duodecimo volume published by Mark H. Newman & Co. It is divided into two parts—objections to the use of, and substitutes for and preventives of, corporal punishment. We cannot speak too highly of this book. It is calculated to do a world of good. Such a work was much wanted to do away with the yet lingering barbarism of the old method of instruction. *Self degradation,* the author clearly shows, is the necessary consequence of flogging or other corporal punishment, and this begets a recklessness of conduct most sure to lead to sad results. And flogging reproduces itself. The boy who has been subjected to corporal punishment becomes hardened thereby, and inflicts it without mercy when he arrives at manhood. Mr. Cobb enumerates forty substitutes, or preventives for corporal punishment, all of them plausible

and many conclusive. We have not space to transfer them, but we commend them most heartily to the consideration of instructors of youth—and who is there among us in some way not an instructor of youth? "The boy," says Coleridge, "is father to the man." The moral worth and usefulness of the latter depend upon the education of the former: and Mr. Cobb shows himself a true philanthropist in providing for the happiness of mankind by removing incentives to evil conduct. We shall make extracts from this work shortly.

July 13, 1847

"Bill," said Bob, "why is that tree called a *weeping* willow?"

"Cause one of the sneaking dratted things grew near our school house and supplied the master with the sticks that did all the boys licking—darn its ugly pictur."

August 15, 1847

Pour water hastily into a vessel of a narrow neck, little enters; pour gradually, and by small quantities the vessel is filled. Such is the simile employed by Quintillian to show the folly of teaching children too much at a time.

September 1, 1847

The large and commodious public school house intended for the colored pupils of this city is now nearly completed near Fort Greene. Outwardly there is no difference between this edifice and the better sort of those devoted to their more fortunate brethren. We intend to take an early opportunity of investigating the interior.

September 24, 1847

BROOKLYN SCHOOLS AND TEACHERS. After their summer vacation, our public schools have now resumed their sessions, and appear to be in the full tide of successful experiment. We are told that the attendance is large and that the system generally is working well. Doubtless this is true to a considerable extent; still, what with the munificent sums which are poured out by the liberality of the state, for the use of the schools, added to the equal sums raised by local tax, we cannot but think a wider, deeper, and better result might be attained. We are not satisfied with teaching the children of the people nothing more than "the three r's—reading, 'riting, and 'rithmetic."

There are, moreover, many persons among us, even in official station, who look on a teacher as one whose business it is to perform a well-beaten round of mechanical operations. He is to sit a certain length of time upon a chair or stool, and is to hold in his hand sundry instruments of torture. He is every now and then to take up books, from which he is to utter certain set words all handsomely arranged in lines one under the other; and in order that he may know his part of the performance, little crooked marks are put at the ends of the lines to show that they are questions. These are to be rejoined to by the boy or girl, with certain other lines of words, which the learner is required to say by heart at the risk of getting flogged. School keeping, according to the notions of the people we allude to, is a well established system, to be gone through with on the same principle as the working of machines in a factory—just so much pulling and hauling—and just so many turnings and twistings. These persons, too, are the declared enemies of innovation. An unanswerable argument with them is: When

I was a boy it was so and so. As to new fashions and new modes, they consider them to be all inventions of the devil. And though in all probability sensible men in many things—their foolishness and obstinacy in this are so great, that a man of clear views hardly knows whether to be most provoked at them or sorry for their ignorance.

September 24, 1847

EDUCATIONAL WORKS RECENTLY PUBLISHED BY THE HARPERS. Among the works lately issued in this country, which peculiarly deserve commendation—and none the less so because their sphere is in the line of the teacher and the learner—are the educational volumes published during a few years past, from the establishment of Harper brothers, in New York city. We have before remarked in these columns that the proper preparation of books for the young is an object really worthy of genius and high talent; that the spreading before the minds of intelligent boys and girls, of divers subjects in knowledge that may enter into and become a part of those minds, demands indeed the extremest care and the best abilities. Thus we have regretted to see that the art of making school books, and miscellaneous volumes for youth, did not, some years ago, receive that attention which we think it deserved.—But this is no longer the case. Particularly to the preparation of the works mentioned in the following paragraphs, has the ability and care so desirable, been brought.

Harper's *New York Class Book,* is by one of our Brooklyn teachers, Mr. William Russell, attached as elocutionist to the Joralemon Street academy. It is a selection of reading lessons—an excellent selection, too—comprising outlines of the geography and history of New York; biographical notices

of eminent individuals; sketches of scenery and natural history, accounts of public institutions, &c.

. . . Professor Schmitz's *History of Rome* is another excellent work, embodying the clearer information of that old land, which modern writers have brought to light.

Hackley's works, the *School Algebra*, the *Elementary Course on Geometry*, and the *Treatise on Algebra*, are all spoken of in favorable terms of mathematicians. They are for sale, (as are also the others,) at Wilder's, Elliott's, and Smith's bookstores in this city.

Draper's *Text-book on Chemistry* has been more lately issued—and, of it (with, indeed all the foregoing,) the reader may remember our notices at the time the books first appeared. Still later, however, the Harpers have issued Draper's *Text-book on Natural Philosophy*, in handsome form, and possessing, if possible, increased claims to public patronage. Who will not agree with the author in the following opinions? "The main object of a teacher" says he, "should be to communicate a clear and general view of the great features of his science, and to do this, in an agreeable and short manner. It is too often forgotten that the beginner knows nothing; and the first thing to be done is to awaken in him an interest in the study, and to present to him a view of the scientific relations of those natural objects with which he is most familiar. When his curiosity is aroused, he will readily go through things that are abstract and forbidding; which, had they been present at first, would have discouraged him." And yet these opinions, (which are carried out in the preparation of Mr. Draper's books,) are too often forgotten both by teachers and the authors of educational works. . . . We have but to add that these books are all well printed, and are bound in a neat and durable manner.

September 29, 1847

"The New *Juvenile Drawing* Book;" by Henry Egbert, jr, with numerous illustrations on stone (from T. D. Smith's bookstore, 202 Fulton street, Brooklyn,) appears to us an unusually fit work to place in the hands of youth learning to draw. We have noticed in several of the public schools of this city that drawing is among the studies pursued; and we specially recommend to those schools the use of this little work.

September 30, 1847

VENTILATION IN OUR BROOKLYN SCHOOL ROOMS.[407] In one of our visits to a primary public school in a basement of the building, in this city, not long since, we were fully impressed with the wisdom of such remarks as the following from Horace Mann:

"People who shudder at a flesh wound, and a trickle of blood, would confine their children like convicts, and compel them, month after month, to breathe quantities of poison. It would less impair the physical and mental constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours a day, the lifeless and poisoned air of some of our school rooms. Let any man who votes for confining children in small rooms, and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and, if medical aid be not at hand, the children will never be endangered by his vote afterwards."

October 2, 1847

SOMETHING WHICH EVERY YOUTH SHOULD READ. The following article—which we see credited to a paper called the

School Arena, conducted and written by the students at the Flushing Institute on this island— exhibits, with some of the deepest knowledge of human nature, that rare power of putting sound common sense in guise and language most appropriate to the youthful mind. We should think the person who could write such articles as the following, would be admirably fitted for the high situation of educator—than whom we know none more honorable. We proceed to the extract:

Boys.—All men were once boys, Does it follow that *all* boys will certainly become *men*? Not at all. Some may find very early graves. And some, though they may live to see extreme old age, will continue to be *only boys*. All boys intend to be men and expect to be. Some seem to think that being comfortably *fed,* and *clothed,* and *housed,* and *aired,* time itself will ripen them, as it does the fruits of the field. It may, but it will not make MEN of them.

How is a boy to know whether he is to become a man or a fool? Are there in boyhood any marks which may be regarded as infallible indications of future character? Probably there are no *infallible* marks. Youths of the fairest promise *sometimes* disappoint the hopes, and lads of the worst class sometimes disappoint the fears, of their best friends. The changes of character, however, that sometimes occur in persons of apparent confirmed habits, are exceptions to a general rule, and are to be accounted for upon principles fitted to alarm the fears of all youth, rather than to encourage the hopes of any. As a general rule, the moral and intellectual qualities of the future may appear plainly in the boy; not to the superficial observer indeed, but to the eye of the experienced judge of character.

In some respects all boys are alike. All eat, and drink, and sleep. All wish to be thought manly, and think they are so. Now if they could agree in opinion as to what *is* and what is *not* manly in *thought, feeling and action,* there would be much greater similarity of character among them.

Most boys are in ignorance, and what is still worse, many

of them are in *error*, as to the real difference between the *man* and the *boy*. A large majority evidently sigh to be twenty-one, only for the sake of doing as they please, which is to them the summum bonum of this world, and the characteristic between the *man* and the *boy*. Governed by this conviction, they often seek occasion to display this hostility to government as the best proof of early manhood. Alas how perfect their delusion. If they could but be enlightened on this point, and be content with the simple discharge of what they know to be their daily duty, men might soon be properly defined "taller boys," and boys "shorter men."

October 11, 1847

The Harpers send us a copy from a new edition of Morse's "*School Geography and Atlas*." The value of this geography and its special adoption to be used in schools, and for young people generally, are already established. This edition is new, in the proper sense. The numerous maps have been reengraved and the entire work corrected up to the present time. We know of no geography and atlas, for it is both, so complete, at so low a price.

October 20, 1847

Among the cheapest and best "counterfeit presentments" of which we know, is "Harper's *Cerographic Map of the United States and Canada*." This map has been constructed under the auspices of Mr. Samuel Breese, in cerography—a process by which the multiplicity of names and dissecting lines marking the boundaries of countries and towns are rendered more distinct and legible.—The map includes all recent changes and is to all intents and purposes by far the best yet presented to the public. A good map, clearly and

accurately defined, is an essential convenience of our social economy. Were we not so peculiarly a traveling people, the utility of such a chart would scarcely be lessened, for how constantly is an authority like this appealed to in the ordinary transactions of business, as well as in general reading. A reliable and complete map of the country, is on all accounts, an indispensable acquisition and the Messrs. Harper have now issued one in all essential respects among the best we have yet seen. It is offered at the low price of $2. and $2.50 beautifully glazed, colored and mounted on rollers. Years ago such an elegant map would have been worth ten times the price charged for this.

November 8, 1847

Wiley & Putnam, 161 Broadway, N. Y., have just published what has long been desired among our schools in the way of teaching children the first stages of a very pretty accomplishment.—We allude to *Coe's New Drawing Cards*, a series of practical lessons containing numerous elementary studies, cottages with rocks, trees, fragments of landscape, picturesque buildings, birds, animals, rustic figures, and finished landscape; designed to assist the pupil in writing, and to furnish him with useful studies in drawing. We recommend this cheap means of instruction for our Brooklyn schools.

November 12, 1847

An urchin remarked that the principal branch of education in his school was the *willow branch*, the teacher having used up nearly a whole tree.

November 22, 1847

"Locke Amsden, or the Schoolmaster," (W. H. Graham, Tribune Building, New York,) is a work whose similar we wish we could announce every month to our readers. It is equal in every respect in its scope to works that are much vaunted, being written by foreign authors. The hero is a "Country Schoolmaster," and the plot and incidents of the story are such as to make it every way acceptable to persons engaged in the noble business of education. We hope the author will favor the public with frequent works from his pen; if they have anything like the merit of this, they cannot but be welcomed, and *deserve* welcome. Mr. Mussey of Boston, is the publisher.

November 24, 1847

SCHOOLMASTERS AND PRINTERS. Goldsmith says, "of all professions, I do not know a more useful or honorable one than that of a schoolmaster; at the same time, I do not see any more generally despised, or whose talents are less rewarded."[408] "Our doctor" forgot to mention printers as being in the same category. The reason why these classes are so much neglected is obvious. Education and refinement are not necessary to mere animal life, and to live the sensuous reign of a day is the highest ambition of too many. We met a printer who worked hard and manfully to get his bread by toil, but failed. He went to brewing beer, and made a fortune. He used to say every body had stomachs, whereas very few were blessed with heads.

December 2, 1847

The latest invention is a sort of mill turned by a crank,

by which three school children can be licked at a time. In this way, much labor is saved to the schoolteacher in the discharge of his arduous duties.

December 8, 1847

VOCAL MUSIC IN THE BROOKLYN SCHOOLS. The teaching of vocal music is not only commendable, but, in the opinion of the best teachers, absolutely *necessary* in public schools. It would be well if this branch were more thoroughly fostered and encouraged. Music should be taught in the schools as a *science*. Why not give an exhibition of the scholars in music?

Richard Green Parker's "*Outlines of General History,*" (Harper's, publication) is a new work for schools, on the plan of question and answer. In the glance we have given over it, we notice that it possesses the advantage of having brought its information down to the "latest moment." And this is no small advantage, either; for books of information for the young often fail in producing a clear effect from the antiquated nature of the information in them. These "Outlines" are well printed and bound, and may be had at the bookstores.

December 9, 1847

FREE EVENING SCHOOLS, IN BROOKLYN. The resolutions which follow, were presented in the board of education, day before yesterday, by Mr. Hunter. As a means of bringing the subject of free evening schools before the proper officers, with a view to favorable action, we cordially second them. An immense number of youth, at that critical age when the boy is changing to be a man, are now nightly thrown into

idle associations and bad habits, and it is reasonably supposed that such schools would be the means of turning many to a much better way of spending those evenings:

Resolved, that the president and vice president be requested to favor this board with their views as to the propriety, practicability and utility of establishing evening free schools for the education of apprentices and youths, who are unable to attend the schools during the day session.

Resolved, that the president and vice president be requested to report, in their opinion, the probable additional expense to the city in supplying such evening schools, and also, whether or not a portion of the teachers now employed in the different daily schools, might not with propriety be employed in conducting the evening schools, and by using apartments in the present school houses—save to the city any additional burthen for new school houses, and for the payment of additional teachers.

Resolved, that provided the president and vice president find no power now vested in the board to establish free evening schools—that they express their views on the subject and forward them to the city convention: adopted.

December 22, 1847

Young men of Brooklyn look at this! The great element of success in life, for young people to start with, is, *dependence on one's self alone,* combined with reasonable perseverance, as is shown in the following extract from an exchange paper.

An interesting incident—At the dedication of the normal school at Westfield, Mass., Gov. Briggs, who presided over the ceremonies, in the course of an address by him on that occasion, alluded to the importance of self-dependence, as one great means of success in this world, that early prosperity had not been the road usually travelled by those who in after years had become distinguished either for wisdom or virtue, while honest poverty, patient toil, perseverance, and a decided dependence on self, had

wrought out for their possessors distinguished and lasting honor; and he observed, as tears struggled in his eyes, "I can recall the case of a poor boy, who once sat on the hard plank seats of one of these schools, in one of the poorest districts of this state, while his father was toiling at the anvil for his daily bread, who under the smiles of a kind providence, has since been honored by his fellow citizens infinitely beyond his deserts, and, as chief magistrate of this commonwealth, is now addressing you."

January 8, 1848

We scarcely know of a more touching instance of 'the ruling passion strong in death,' than is afforded in the last words of a school-master who had gone in and out before successive little flocks in the same place for upwards of thirty years. When the film of death was gathering over his eyes, which were soon to open in the presence of Him who took little children in his arms and blessed them, he said: "It is getting dark—the boys may go out—school's dismissed!"

January 12, 1848

CHILDREN. Children are social beings. They bring into the world with them the undeveloped elements of those very affections to which they are indebted for preservation and physical comfort during the most helpless period of their existence, as well as of all other soft endearments of life, in the several stages of its progress. Constitutional differences there certainly are in this respect, as well as every other. Some children are naturally more social and affectionate than others. This, every mother must have observed in her own nursery. But whatever diversities may exist, the *general* constitution is everywhere the same, and the social affections

need to be watchfully and judiciously *educated*, no less than the intellect, and the conscience.

January 13, 1848

SCHOOL SUPERINTENDENT FOR BROOKLYN. We are glad to notice that a bill providing for a general superintendent of public schools in the city of Brooklyn, passed the assembly of this state yesterday. An officer of this description is very much needed here; and if the right sort of person be selected, he can do vast good both for the schools and the public interest—which indeed are more intimately connected than some folks might imagine.[409]

Appendix A

ARTICLES IN THE "STAR" SIGNED W. ON SUBJECTS OTHER THAN EDUCATION

September 22, 1845, "Our City's Pride and Beauty." W. urges the citizens of Brooklyn to plant more trees.

September 30, 1845, "An Incident of Life in New York, Beneath the Surface." This is the story of the abduction of a young man who planned to marry the daughter of a political enemy, related to show "how much is going on beneath the smooth surface of New York life, which the wisest looker on never dreams of."

October 2, 1845, "The Cause and a Man." W. comments on the alleged intoxication of a temperance leader named Gough, concluding that this does not detract from "the great principle of temperance," but presents another argument in its favor.

October 4, 1845, "Tours of Queen Victoria." W. states that a visit from Queen Victoria who has "so far shown fewer faults, and more estimable qualities" than any of her predecessors, would serve, as her other tours had done, to break down the prejudices of nations. Nevertheless, he hopes the English form of government will change in time, and Victoria will be the last and best of her nation's sovereigns.

October 10, 1845, "How to Avoid Dangerous Fires." W. commends the City government for planning to build more public cisterns, which will help to save property and lives in case of fire.

October 11, 1845, "Living Too High." W. warns his readers against the prevalent habit of living too expensively for their means; every family which does so "preys upon somebody else,

directly or indirectly." He favors a return to the simplicity of our forefathers.

October 13, 1845, "The Burlesque of Soldiery." Militia training as it is practised is a burlesque of soldiery and leads to abuses. W. suggests that it be improved or abandoned, and advises the latter course, as wars are "few and far between."

October 22, 1845, "A Sign of Modern Improvement." W. sees progress in the "multiplicity of means for remedying physical deformities and defects." At Niblo's fair, W. saw artificial legs, eyes, and teeth that rival nature's, and was reminded of the words of a German philosopher who said that the true civilization of a country is in proportion to the extent of such contrivances in it.

October 24, 1845, "Niblo's Fair, Last Night." W. comments on the fair in general, but dislikes the "silly propensity of people—especially ladies—to push others as if their life depended on getting to their destination."

October 27, 1845, "A Suggestion—Brooklyn Amusements." W. feels that Brooklyn should have a theatre, but only if the theatre is "regenerated, refashioned, and 'born again,'" for it has worn "the tinselled threadbare robes of foreign fashion long enough."

November 3, 1845, "Church Folks of the Modern Times." W. quotes and vouches for the truth of an article in the New York *Atlas* about two young mechanics who were not admitted to church because the pews were not free. The *Atlas* uses this as a point of departure to launch into a homily to the effect that there is little Christian feeling in the erection of splendid churches, and in the manners of both minister and church members.

November 4, 1845, "In Yesterday's Paper etc." W. offers correction of one fact in the previous day's article. The incident did not take place in Dr. Cox's church, but in another church where he lectured.

November 5, 1845, "American Music, New and True!" W. praises

the performance of the Cheneys, a family of singers from Vermont, and hopes that their singing will "entirely supplant, as far as this country is concerned, the affected, supersentimental kid-gloved, quavering, flourishing, die-away-in-demnition style of music which comes to us from Italy and France."

November 14, 1845, "Heart-Music and Art-Music." W. comments again on the Cheneys' singing, feeling that "whatever touches the heart is better than what is merely addressed to the ear." He urges Brooklyn audiences to be freer in their applause, and during the intervals of the performance to talk and laugh—not to appear to be having their daguerreotypes taken or acting silent statues. Parts of this article were later reprinted in the *Eagle.*

November 28, 1845, "The Oratorio of St. Paul." W. praises the Oratorio, which he had heard at the New York Tabernacle. He finds it hard to describe the effect, "for music more subtle than words, laughs to scorn the lame attempts of an every day medium. . . . Who shall define the cabulistic [*sic*] signets of the undying soul? Who shall tell the how and why of the singular passion caused by melodious vibrations?"

December 6, 1845, "Anecdote of a Well Known Good Old Man." W. tells of the late Rector of St. George's Church, who was the only clergyman in the city to contribute to help a certain needy man. W. feels that the present rector should "abate a little of his fury against the Pope," and spend his time in charity as did his predecessor.

December 17, 1845, "Some Calm Hints on an Important Contingency." W. criticizes the *Democratic Review,* which had always been in favor of peace, for publishing articles inciting to war with England over Oregon. He believes in "a high and glorious destiny for this republic" but if this destiny "were to be achieved through blood and rapine—if our fame and honor could come in no other path except the path of the cannon balls, and if our advance is to be signalized by the smoke of cannon and the groans of dying men—we could turn our face

aside and almost say, let us never be a great nation!"

January 12, 1846, "Coercing of Juries." W. denounces the outrage of shutting up jurors without proper food and facilities for sleeping at night, and coercing them to come to agreement in order to spare the expense of a new trial. Justice is not served; those who are physically weakest will give in. As to economy, "we have cheap literature and cheap postage—but we are not aware that the judiciary is also to be touched with the same influence."

January 13, 1846, "True American Singing." W. compares another band of singers, the Harmoneons, with the Cheneys, and finds them praiseworthy. He writes that "their Ethiopian singing is wonderfully pure, if we may apply that word, and less exceptionable than any we ever heard before. . . . Indeed, their negro singing altogether, proves how shiningly golden talent can be spread over a subject generally considered 'low.' 'Nigger' singing with them is a subject from obscure life in the hands of a divine painter: rags, patches and coarseness are imbued with the great genius of the artist, and there exists something really great about them."

January 23, 1846, "We don't know how the New York Atlas dared etc." W. humorously answers the New York *Atlas*' impudent remarks about Long Island's forming itself into a state. He is not ashamed of clams and poggies, and considers them "far better and healthier than patés and foreign kickshaws."

January 30, 1846, "A Great American Publishing House." W. calls Harpers' printing establishment one of the "potential institutions of the world," because in our times, "mind is molded nearly altogether from books." So many books have been issued by Harpers that probably the character of the nation has been tinged by them. James Harper's influence as mayor of New York City cannot compare with his influence as a publisher.

January 31, 1846, "Books Worth Reading." W. comments briefly

on the following books published by Wiley and Putnam: *Sketches* by Lyman Blanchard, Dr. Cheever's book on capital punishment, and Carlyle's *Cromwell,* "a dashy rollicky, most readable book that sets at defiance all the old rules of English composition," and has the added "distinguishing difference from nearly all European works relating to that era—the era of the great Cromwell—*it tells the truth.*"

Appendix B

ARTICLES IN THE "EAGLE" ON RELATED SUBJECTS

March 9, 1846	The Fairy Book
March 10, 1846	Professor Fowler
March 27, 1846	Begin Life Well
May 6, 1846	"Let young people . . ."
May 8, 1846	Quarter Deck Rule
May 19, 1846	Literary Notices—Young People's Magazine
June 8, 1846	City Intelligence—Fort Greene
June 29, 1846	City Intelligence—Lost Children
July 29, 1846	Hints to Apprentices, &c. [reprinted from *Star* of November 12, 1845]
September 16, 1846	"Any education . . ."
October 29, 1846	"Why do so many . . ."
November 16, 1846	Children
November 20, 1846	"Teachers should always . . ."
November 23, 1846	Henry Langdon, A Tale (review)
November 27, 1846	Colman's Juvenile Publications
December 7, 1846	Flogging in Schools (quoted from the Lowell *Adv.*)
December 11, 1846	The Departed Sister, and Other Tales (review)
December 14, 1846	The Viennoise Children
December 22, 1846	Theatricals
December 26, 1846	Robinson Crusoe, etc.
December 28, 1846	Sign-Posts of the Times
December 30, 1846	"Hallowed from innovation . . ."
January 13, 1847	To Be Pitied

January 20, 1847	Lately Published Books
February 1, 1847	Books Just Published
February 1, 1847	"Wellman's publications . . ."
February 10, 1847	A Paragraph for Children
February 26, 1847	Reading
March 4, 1847	Scenes in Nature
March 10, 1847	Just Let 'Em Come Over to Brooklyn
April 2, 1847	Warmth of Affection and Manner Toward Children
April 9, 1847	A Word to Boys
April 22, 1847	The Home Treasury
April 28, 1847	"Learning that hides . . ."
May 4, 1847	Paley's Natural Theology
May 5, 1847	"The things which we have learned . . ."
May 17, 1847	"Minor Morals . . ." (Maxims of Washington)
May 28, 1847	Lectures to Young Men, etc. (review)
May 28, 1847	"Self-Culture"—Channing (review)
July 20, 1847	"Be very careful . . ."
July 22, 1847	Seventeen hundred and seventy-six, etc.
July 22, 1847	The Arabian Nights
July 22, 1847	The Alphabetical Drawing Book
August 5, 1847	The Good Genius, etc.
September 24, 1847	The Pocket versus the Mind
September 27, 1847	Tales and Sketches (review)
September 27, 1847	The Whip-Poor-Will (review)
October 5, 1847	The Happy Girl
October 20, 1847	"The parent who would . . ."
October 25, 1847	Idle Daughters
October 30, 1847	The Circus
November 8, 1847	"Even yet one must laugh . . ."
November 26, 1847	The World of Books
December 1, 1847	Proper Lessons for the Sundays, etc.
December 18, 1847	Rainbows for Children
December 18, 1847	Simms' "Views and Reviews, etc."

Notes

1. See Walt Whitman, *Leaves of Grass,* inclusive edition, edited by Emory Holloway, pp. 293 f.

2. "A Perfect School, Notes for a Poem Describing a Perfect School," from an unpublished scrap of manuscript in the possession of Alfred F. Goldsmith of New York, published in *Rivulets of Prose, Critical Essays by Walt Whitman,* edited by Carolyn Wells and Alfred F. Goldsmith, p. 226. The text used here is transcribed from the original manuscript, through the courtesy of Mr. Alfred F. Goldsmith.

3. *Notes and Fragments Left by Walt Whitman,* edited by Richard Maurice Bucke, p. 176.

4. Walt Whitman's connection with the Brooklyn *Evening Star,* was disclosed by Emory Holloway in "More Light on Whitman," *American Mercury,* I (February, 1924), 183-89. At Mr. Holloway's suggestion, I collected and identified a number of contributions to the *Star* which may be attributed to Whitman. These are to be found in an unpublished Master's thesis: Florence E. Bernstein (my maiden name) "Walt Whitman and the *Brooklyn Evening Star* of 1846," New York University, 1929.

Although no collection of Whitman's contributions to the *Star* has been published, several articles which he wrote for the *Star* have been reprinted, in addition to those quoted in Holloway's "More Light on Whitman." Joseph Jay Rubin, in "Whitman and Carlyle, 1846," *Modern Language Notes,* LIII (May, 1938), 370, quotes a book review from the *Star* signed "W." which he attributes to Whitman. Another book review from the *Star* appears in Florence B. Freedman, "Walt Whitman and Heinrich Zschokke: a Further Note," *American Literature,* XV, No. 2 (May, 1943), 181-82.

5. Some articles from the *Eagle* attributed to Whitman were

published in *The Uncollected Poetry and Prose of Walt Whitman,* edited by Emory Holloway. Many others were published in the two volumes of *The Gathering of the Forces,* edited by Cleveland Rodgers and John Black. The editors did not attempt to reprint all the articles in the *Eagle* during the two years of Whitman's editorship. Many others remained in the old files of the *Eagle.* In answer to my letter asking whether the editors of *The Gathering of the Forces* felt that they had included in their book all of the Whitman material in the *Eagle,* Mr. Rodgers wrote: "I am glad to inform you that the Whitman writings published in *The Gathering of the Forces* were selected from a vast amount of material in the *Eagle* files. Our purpose at the time was to indicate the range of his interests rather than to exhaust the gold mine" (September 24, 1942). The gold mine had not been exhausted, as the search proved.

6. *Eagle,* February 12, 1847.

7. Freneau wrote of his teaching experience: "I arrived at this Somerset Academy the 18th of October. . . . I am assistant to Mr. Brackenridge. . . . We have about 30 students in this Academy, who prey upon me like Leaches." From a letter written November 22, 1772, *Poems of Philip Freneau,* edited by F. L. Pattee, I, xii f.

Brackenridge taught during several periods of his life, beginning at the age of fifteen, but always in order to earn money so that he could continue his studies (*Dictionary of American Biography,* II, 544 f.)

Of Emerson it was said, "Schoolkeeping was a makeshift and an interruption" (George E. Woodberry, *Ralph Waldo Emerson* [New York: Macmillan, 1926], p. 21).

8. "Song of Myself," *Leaves of Grass,* p. 24.

9. Walt Whitman, *Complete Prose Works,* pp. 334-74.

10. When Whitman received from William Sloane Kennedy a copy of the *United States Magazine and Democratic Review* of September, 1842, with his story "Angel of Tears" in it, he wrote in the margin, "Whitman himself says he don't remember any-

thing about it, and rather doubts it," and sent it back. Kennedy, when he wrote of this incident, added a tersely parenthetical "This doesn't signify, of course" (William Sloane Kennedy, *The Fight of a Book for the World,* p. 7).

11. Léon Bazalgette, *Walt Whitman, the Man and his Work,* translated by Ellen Fitzgerald, p. 47.

12. "John Bailey, a wise and just commentator, deplores the fact that Whitman's executors saw fit to reprint what he calls ignorant exuberances dug out of old newspaper articles" (*Rivulets of Prose,* edited by Carolyn Wells and Alfred F. Goldsmith, pp. xi f.).

13. Kennedy refers to Emory Holloway as a Jerry Cruncher who resurrected "immature bread-and-butter work" (*The Fight of a Book for the World,* p. 5).

14. Whitman's literary executors began the publication of this material with *Notes and Fragments* (1899). Bibliographical data about this and the volumes which follow are to be found in the Bibliography. Other collections of Whitman's fugitive prose followed: *The Gathering of the Forces,* edited by Cleveland Rodgers and John Black (1920), *The Uncollected Poetry and Prose of Walt Whitman,* edited by Emory Holloway (1921), *The Half-Breed and Other Stories,* edited by Thomas Ollive Mabbott (1927), *Walt Whitman's Workshop,* edited by Clifton Joseph Furness (1928), *I Sit and Look Out,* edited by Emory Holloway and Vernolian Schwarz (1933), *Walt Whitman and the Civil War,* edited by Charles I. Glicksberg (1933), and *New York Dissected,* edited by Emory Holloway and Ralph Adimari (1936). Other articles have been reprinted in various magazines.

15. *Complete Prose Works,* p. 396.

16. *The Uncollected Poetry and Prose of Walt Whitman,* edited by Emory Holloway, II, 63-76.

17. Horace Traubel, *With Walt Whitman in Camden,* II, 54.

18. John T. Trowbridge, "Reminiscences of Walt Whitman," *Atlantic Monthly,* LXXXIX (January, 1902), 166.

19. See the chapter entitled "A Poet's First Love Affair" in

Emory Holloway's *Walt Whitman, an Interpretation in Narrative,* pp. 64-71.

20. This is the thesis of Esther Shephard's *Walt Whitman's Pose.*

21. Holloway, *Walt Whitman, an Interpretation in Narrative,* pp. 107-12.

22. See p. 43.

23. *Eagle,* July 19, 1849. Quoted in part in *I Sit and Look Out,* edited by Emory Holloway and Vernolian Schwarz, p. 5.

24. *Broadway Journal,* November 29, 1845, II, 318-19. *Uncollected Poetry and Prose,* I, 104-6. Part of this article was also used in "Music That is Music," in the *Eagle* on December 4, 1846. The conclusion was used separately, under the title "Don't Be So Mortal Genteel," in the *Eagle* on September 8, 1847.

25. Among these were the following:

"The Whip in Schools," *Star,* October 22, 1845, was partially reprinted with variations as noted in the text in the *Eagle* on October 8, 1846.

"Educating the Young—Brooklyn Schools—Effect of Music on Children," *Star,* January 7, 1846, was repeated with some variations under the caption "Brooklyn Schools—Music" in the *Eagle* on September 5, 1846.

"Hints to the Young—A Gem of Character," *Star,* January 16, 1846, appeared in the *Eagle* on February 12, 1847.

"Hints to Apprentices, Etc.," *Star,* November 12, 1845, appeared in the *Eagle* on July 29, 1846.

Other use of *Star* material in the *Eagle* will be found in the notes to the articles.

26. See List in Appendix A. During this period some articles signed "O. P. Q." appeared in the *Star.* These have been attributed to Whitman by Emory Holloway in "More Light on Whitman," *American Mercury,* I, No. 2 (February, 1924) 183-89. Most of the "O. P. Q." articles are in a series called "Post Script Letters," or "Letters from New York." None of them deals with education.

27. "Prudence Among the Poor," an unsigned article in the *Star* of February 16, 1846, was reprinted in full without acknowledgment in the *Eagle* on August 17, 1846.

28. That Whitman, as editor of the *Eagle,* wrote most of the material in the editorial columns not ascribed to others was believed by the editors of *The Gathering of the Forces.* For the editor's duties, see Vol. I, p. xxxviii. For his duties on the Brooklyn *Daily Times* see *I Sit and Look Out,* p. 11. It was customary to mark with an asterisk unsigned articles in the editorial columns not written by the editor.

29. Usually comment on educational matters was confined to announcements of school exhibits, etc. The only series of articles on education in the six months before Whitman became editor of the *Eagle* dealt with the problem of selection of text books.

30. One editorial was on the employment of women teachers in the male department of schools. The editor asked sarcastically whether men were to be turned out of all employment which could be done by women. If so, stores would have female clerks; soon the Navy would be "manned" by women; their suppleness of tongue might even permit them to enter the legal profession! It was not long after this that Whitman was arguing that the employment of female teachers would have a very good effect upon school boys (*Eagle,* May 9, 1846). After Whitman left the *Eagle* a sketch appeared in its literary columns which negated one of his principles. In an account of a visit to some spoiled children, the author suggested corporal punishment as a very desirable device for their control (*Eagle,* January 15, 1848).

31. An examination of the *Post* from July, 1845, to December, 1846, reveals very meager coverage of education. In one editorial, the *Post* was opposed to a suggestion that the salary of the superintendent of schools be increased, for it feared that the office would become a prize to be struggled for by politicians if the salary were too attractive (New York *Post,* February 24, 1846). This attitude may well be compared with the following aphorism published by Whitman in the *Eagle,* "As is the teacher, so is the

school, and as is the pay, so is the teacher" (*Eagle*, April 7, 1847).

32. "You say you want to get at these details mainly as the go-befores and embryons of 'Leaves of Grass'" ("Specimen Days," *Complete Prose*, p. 2).

33. *Uncollected Poetry and Prose*, II, 265. A bronze plaque on the present building of Public School Number 1 (visited by the writer on May 7, 1943, when it was in use as a Home Relief Bureau) stated that it had been rebuilt in 1842 on the site of the original school built in 1816. No old schoolbooks or records were to be found there.

34. This explosion, which occurred on June 4, 1829, was referred to in "Brooklyniana," *Uncollected Poetry and Prose*, II, 265.

35. The date of Whitman's entering school depends upon the date of the family's moving to Brooklyn. Though the first Brooklyn directory to list Walter Whitman is that of 1825 (the address was Henry near Fulton Streets), Whitman wrote, in giving autobiographical data in a manuscript notebook, "We moved to Brooklyn in May, 1823" (*Uncollected Poetry and Prose*, II, 86). Though he was often inaccurate about dates, this one was partly corroborated by his sister Hannah's obituary in the Burlington (Vermont) *Free Press*, which stated that she was born in Brooklyn on November 28, 1823 (Katherine Molinoff, *Some Notes on Whitman's Family*, p. 41). This would mean that Walt was in Brooklyn when he was four, and probably entered school at the usual age of five or six.

The exact date of his leaving school is not known. In the manuscript notebook in which Whitman recorded biographical data, he wrote: "I was in Lawyer Clarke's office in 1830" (*Uncollected Poetry and Prose*, II, 86). Some biographers have taken this to mean that he left school at ten (Henry Seidel Canby, *Walt Whitman, an American*, p. 18). Yet the fact that the Clarkes helped him with his handwriting and composition (Walt Whitman, *Complete Prose*, p. 9) makes it seem likely that he worked there after school. He probably had completed his schooling by

the time he went to work for Spooner (publisher of the *Long Island Star*) in 1832.

36. Gabriel Furman, *Notes, Geographical and Historical, Relating to the Town of Brooklyn on Long Island,* p. 93.

37. Molinoff, *Some Notes on Whitman's Family,* p. 42.

38. *Ibid.*, p. 3.

39. Ralph Foster Weld, *Brooklyn Village, 1816-1834,* p. 223.

40. Furman, *Notes . . . Relating to the Town of Brooklyn. . . ,* p. 93.

41. *Ibid.*

42. Lancaster's ideas, which he published in Britain (1803) in a pamphlet called "Improvement in Education," was adopted in Brooklyn before he came to America in 1818. For a brief account of Lancaster and his work, see *Dictionary of National Biography,* XI, 480-83.

43. Agnes Benedict, *Progress to Freedom, the Story of American Education,* pp. 94 f.

44. The *Star* article is signed B. B. Hallock, but the granddaughter of the writer spelled his name Halleck (*Uncollected Poetry and Prose,* I, xxvi, n. 9).

45. This article, quoted in part by Weld (*Brooklyn Village,* pp. 224 f.), may be found in the original files of the *Star.*

46. *Uncollected Poetry and Prose,* I, xxvi, n. 9.

47. *A Manual of the System of Discipline and Instruction for the Public School Society of New York,* instituted in the year 1805. In the possession of the Board of Education, Brooklyn, New York.

48. Furman states the number of children in attendance (*Notes . . . Relating to the Town of Brooklyn. . . ,* p. 93).

49. Benches were in use for many years. In an old Visitors' Book of a Manhattan school the following entry appeared on December 7, 1846: "Carpenters at work and school has to be suspended for one week, in order to have new seats with backs put up" (from book in possession of the Board of Education, Brooklyn, New York).

50. *Eagle,* September 24, 1847.

51. This detail is given in the *Manual of School Discipline,* which did not leave even gestures to the imagination.

52. From the description by Halleck (Weld, *Brooklyn Village,* p. 225).

53. Lancaster had been opposed to corporal punishment. In its stead he had invented a number of ingenious disciplinary devices, including merit badges and degrees of rank to encourage well-doing, and comparatively painless but humiliating punishment, such as slinging up offenders to the roof in cages or tying them to pillars, to discourage wrongdoing (*Dictionary of National Biography,* XI, 480-83).

54. Mr. Halleck wrote in his account of the school: "As respects discipline . . . such faults as talking in school, swearing at *any* time, fighting, and truanting, are punished with corporal chastisement. Various other misdemeanors of less note . . . are reported against the delinquent among the deficiencies in the lessons" (Weld, *Brooklyn Village,* p. 225).

55. *Complete Prose,* p. 9.

56. "I commenced when I was but a boy of eleven or twelve writing sentimental bits for the old 'Long Island Patriot,' in Brooklyn; this was about 1832" ("Starting Newspapers"—"Specimen Days," *Complete Prose,* p. 187). Examination of the files of the *Long Island Patriot* for the year 1833 (1831 and 1832 not being available) did not yield any material signed with Whitman's name or initials or a likely pseudonym.

57. *Diary in Canada,* p. 5.

58. These were examined with the kind permission of Mr. Dorrance, rector of St. Ann's Episcopal Church, 131 Clinton St., Brooklyn.

59. Information in the record books was corroborated and augmented by A. D. Matthews, "A Memory Sketch of Early Sunday School Work in Brooklyn, New York, 1888," p. 2, to be found in the library of the Long Island Historical Society, Brooklyn.

60. This church is no longer in existence at that address.

61. "Specimen Days," *Complete Prose,* p. 10. Whitman also mentioned having gone to this church in "Brooklyniana," Brooklyn *Standard, 1861-1862,* reprinted in the *Uncollected Poetry and Prose,* II, 262.

62. "A Child's Amaze," *Leaves of Grass,* p. 233. Some of these phrases appeared in the following passage from the Preface of the first edition: "Whatever would put God in a poem or system of philosophy as contending against some being or influence, is also of no account" (*Leaves of Grass,* p. 498).

63. *Complete Prose,* p. 457. "As myself a little boy hearing so much of E. H. at that time, long ago . . . and more than once personally seeing the old man . . . and my dear, dear father and mother faithful listeners to him at the meetings." He recalled the night he was allowed to accompany them: " . . . I can remember my father coming home toward sunset from his day's work as carpenter, and stating briefly, as he throws down his armful of kindling-blocks with a bounce on the kitchen floor, 'Come, mother, Elias preaches to-night' " (*ibid.,* p. 465).

64. Horace Traubel, *With Walt Whitman in Camden,* II, 206.

65. *Complete Prose,* pp. 456-73.

66. *Ibid.,* p. 458.

67. In his old age Whitman had this to say about his Quaker leanings: "Did you know (but I guess you did not) that when I was a young feller up on the Long Island shore I seriously debated whether I was not by spiritual bent a Quaker?—Whether if not one I should not become one? But the question went its way again: I put it aside as impossible: I was never made to live inside a fence" (Traubel, *With Walt Whitman in Camden,* II, 19).

68. For discussions of Biblical influence and allusions, see Gay W. Allen, "Biblical Echoes in Whitman's Works," *American Literature,* VI (Nov., 1934), 302-15; same, "Biblical Analogies for Walt Whitman's Prosody," *Révue Anglo-Américaine,* X (Aug., 1933), 490-507; Clarence Gohdes, "A Note on Whitman's Use of the Bible as a Model," *Modern Language Quarterly,* II (March,

1941), 105-8; Neill Posey Meredith, "Whitman's Debt to the Bible with Special Reference to the Origins of his Rhythm," Ph.D. thesis, University of Texas, 1938.

69. Horace Traubel, "Walt Whitman, Schoolmaster: Notes of a Conversation with Charles A. Roe, 1894," *Walt Whitman Fellowship Papers,* No. 14.

70. It has been stated that Whitman was a student at Jamaica Academy, where he later taught (Dr. Richard Maurice Bucke, *Walt Whitman,* p. 22), but since there is no other evidence of Whitman's having attended any school other than District School Number 1 in Brooklyn, it was supposed by other biographers that Bucke may have confused Whitman's schooling with his teaching (Bazalgette, *Walt Whitman, the Man and his Work,* p. 31, n. 4).

71. Weld, *Brooklyn Village,* p. 237.

72. *Ibid.,* p. 243.

73. *Ibid.*

74. The information about Frances Wright's life and ideas is taken from A. J. G. Perkins and Theresa Wolfson, *Frances Wright, Free Enquirer: the Study of a Temperament,* and from an interview with Theresa Wolfson. For her influence on Whitman, see Goodale, "Some of Walt Whitman's Borrowings," pp. 205-8.

75. Traubel, *With Walt Whitman in Camden,* II, 500.

76. Perkins and Wolfson, *Frances Wright, Free Enquirer,* pp. 253-55.

77. For summaries of studies of Whitman's ancestry and family, see Gay W. Allen, *Walt Whitman Handbook,* pp. 60, 82.

78. In one account, Whitman said that he taught from the age of fifteen to twenty-one (*Uncollected Poetry and Prose,* II, 59). When he gave the dates of his teaching, however, he began with 1836. "I went up to Hempstead from New York 1st of May 1836—went to Norwich to teach school in June same year" (*ibid.,* p. 86.)

79. *Ibid.,* p. 13.

80. *Leaves of Grass,* p. 189.

81. "An Old Man's Thought of School," *Leaves of Grass,* pp. 333 f.

82. Whitman mentioned these as the places at which he had taught from June, 1836, to the spring of 1841. (From a manuscript notebook of about 1855, *Uncollected Poetry and Prose,* II, 86 f.)

83. Though Whitman was often unreliable in the dates he assigned to various activities, the dates of his teaching at Smithtown were corroborated by the finding of the minutes of the Smithtown Debating Society, of which Whitman was secretary. (See notes 90 and 91.)

84. *Uncollected Poetry and Prose,* I, xxx; II, 86 f.

85. Frances Winwar, *American Giant: Walt Whitman and His Times,* p. 40.

86. *Star,* October 2, 1845.

87. Brooklyn *Daily Times,* April 27, 1858; reprinted in *Uncollected Poetry and Prose,* II, 13.

88. *Ibid.*

89. *Gathering of the Forces,* illustration following page 124 in Vol. I. This old schoolhouse was purchased by Alex M. White, Jr., and is now used as a museum. See Allanson Weller, "Walt Whitman, Schoolmaster," *The English Journal,* High School and College edition, VII (June, 1928), 503-5.

90. Katherine Molinoff, "Whitman's Teaching at Smithtown," p. 11.

91. Katherine Molinoff, "An Unpublished Whitman Manuscript: the Record Book of the Smithtown Debating Society, 1837-1838."

92. Holloway, "Schoolmaster Whitman," New York *Herald Tribune,* Book Section, January 5, 1936.

93. Daniel G. Brinton and Horace L. Traubel, "A Visit to West Hills," *Walt Whitman Fellowship Papers,* No. 10, p. 61. (This was lent to the writer by Mrs. Frank Sprague, who has a notable Whitman collection. On her copy is this penciled notation by

William Sloane Kennedy, "A beautiful paper by a beautiful soul—K.")

94. *Ibid.*

95. Horace L. Traubel, *In Re Walt Whitman,* p. 37.

96. *Star,* October 2, 1845.

97. Willis Steell, "Walt Whitman's Early Life on Long Island," *Munsey's Magazine,* XL, No. 4 (Jan., 1909), 497-502.

98. Horace L. Traubel, *Walt Whitman Fellowship Papers,* No. 14, pp. 81-87.

99. J. Johnston, M. D. and J. W. Wallace, *Visits to Walt Whitman in 1890-1891,* pp. 70-73. (The interview with Sandford Brown took place on Tuesday, July 22, 1890.)

100. Traubel Bucke, and Harned, *In Re Walt Whitman,* p. 37.

101. Traubel, *Walt Whitman Fellowship Papers,* No. 14, p. 83.

102. *Uncollected Poetry and Prose,* I, xxxiii, n. 1. It was her husband, James Brenton, who published Whitman's "Tomb Blossoms" in his *Voices from the Press* (1850).

103. *Uncollected Poetry and Prose,* II, 58 f.

104. *Ibid.,* p. 13.

105. *Complete Prose,* p. 10.

106. Didactic in tone, the articles deal with the following subjects: the injurious effects of alcohol and tobacco, philosophical comment on the death of a young person, a factual account of a jaunt in South Bay, an allegorical narrative, etc. (*Uncollected Poetry and Prose,* I, 32-51).

107. *Complete Prose,* pp. 336-40.

108. At the suggestion of Miss Fannie Cohen, former principal of Public School Number 12, Manhattan (formerly Public School Number 13) and with the kind permission of Miss Hallinan, the present principal, I was able to examine the old Visitors' Books of the school, to find the Whitman entries, and to have the pages photostatted. (See pp. 000 f.) That the entries are in Whitman's handwriting was corroborated by Alfred F. Goldsmith, Whitman's bibliographer, and G. William Bergquist of the New York Public Library.

109. *Walt Whitman's Diary in Canada,* pp. 8 f.

110. "An Old Man's Thought of School," *Leaves of Grass,* pp. 333 f.

111. *Star,* January 7, 1846.

112. *Leaves of Grass,* p. 36.

113. *Uncollected Poetry and Prose,* I, xxxi f.

114. *Ibid.,* p. xxxv.

115. *The Half-Breed, and Other Stories, by Walt Whitman,* edited by T. O. Mabbott, p. 13 f.

116. *Eagle,* September 2, 1847; reprinted in *Gathering of the Forces,* II, 17.

117. *Uncollected Poetry and Prose,* II, 87. Whitman writes that he moved to New York in May, 1841, yet in the Visitors' Book of the then Public School Number 13 he described himself as "Walter Whitman, of Suffolk County, L. I." on September 3, 1841. The second entry, on January 12, 1842, does not state his place of residence.

118. *Uncollected Poetry and Prose,* I, 229.

119. *Ibid.,* II, 87 f.

120. *Ibid.,* p. 86.

121. For example, "Boz and Democracy," in *Brother Jonathan,* February 26, 1842; reprinted in *Uncollected Poetry and Prose,* I, 67-72.

122. For example, "Art-Singing and Heart-Singing," *Broadway Journal,* November 29, 1845; reprinted in *Uncollected Poetry and Prose,* I, 104-6.

123. Four of the five stories included by Mabbott in *The Half-Breed, and Other Stories, by Walt Whitman* appeared in the *Aristidean.*

124. *Uncollected Poetry and Prose,* II, 103-221.

125. *Eagle,* November 16-30, 1846.

126. *Uncollected Poetry and Prose,* II, 87 f.

127. *The Gathering of the Forces,* II, 5. See also Newton Arvin, *Whitman,* pp. 10-12.

128. *Uncollected Poetry and Prose,* II, 86.

129. Henry Bryan Binns, *A Life of Walt Whitman,* p. 20.

130. This was part of Emerson's essay, "The Young American," reprinted in *Ralph Waldo Emerson,* edited by Frederic I. Carpenter (New York: American Book Co., 1934), pp. 152-69.

131. See note 26.

132. The history of the *Star* is taken from its editorial material, from Weld's *Brooklyn Village,* and from a series of articles on "The Local Press" by W. A. Chandos-Fulton in the *Brooklyn Standard,* August 13 to December 3, 1864. Mr. Chandos-Fulton said he was indebted for his information about the *Star* to its proprietor, E. B. Spooner.

133. *Eagle,* September 2, 1847; reprinted in *The Gathering of the Forces,* II, 17.

134. Ibid., p. 18.

135. *Prose Works,* p. 20.

136. *Ibid.,* pp. 194 f.

137. *The Gathering of the Forces,* II, 8.

138. *Eagle,* June 16, 1846. This article has not been reprinted.

139. *Uncollected Poetry and Prose,* II, 295.

140. Brooklyn *Advertizer,* May 18, 1850. See *Uncollected Poetry and Prose,* I, 234, n. 1.

141. Mrs. Mary A. Spooner, *Gathered Leaves* (New York, 1848). Published for the author by G. P. Putnam, 145 Broadway. A. Spooner, printer, Brooklyn. A copy of this book is in the library of the Long Island Historical Society, Brooklyn, N. Y. Aside from the title, there is no similarity between *Leaves of Grass* and *Gathered Leaves.* The title, *Gathered Leaves,* had also been used by Hannah Gould in 1846; but whether Whitman was aware of Mrs. Gould's book is not known. It is likely, because of his connection with the *Star,* published by Alden Spooner, that he did know of Mrs. Spooner's book.

142. *I Sit and Look Out,* edited by Holloway and Schwarz, p. 211.

143. For the dates of the letters in answer to W., see notes 159, 160, 161.

144. Brooklyn *Advertizer,* July 18, 1849. This early tribute to Whitman's ability as a writer has not been reprinted elsewhere.

145. For a list of these articles see Appendix A.

146. Reprinted in *Uncollected Poetry and Prose,* I, 259-64; also in Bliss Perry, *Walt Whitman, His Life and Work,* pp. 57-61.

147. See note 23.

148. "Specimen Days," *Complete Prose,* p. 188.

149. *The Gathering of the Forces,* I, xxi-xxiii.

150. *Eagle,* December 15, 1846. This has not been reprinted elsewhere.

151. From March 5 to May 24, 1848, Whitman was an editorial writer on the New Orleans *Crescent.* Reprints of articles which he wrote for the *Crescent* may be found in *Uncollected Poetry and Prose,* I, 181-234.

152. In "Specimen Days" Whitman wrote, " '51, '53 occupied in house building in Brooklyn. (For a little of the first part of that time in printing a daily and weekly paper, 'the Freeman.')" (*Prose Works,* p. 20). The *Freeman* began publication on September 9, 1848. It became a daily in the spring of 1849. On September 11, 1849, Whitman severed his connection with the paper. These facts are brought together in Shepard, *Walt Whitman's Pose,* pp. 50-53, and Holloway and Schwarz, *I Sit and Look Out,* pp. 3, 6, 7.

153. *I Sit and Look Out,* p. 7.

154. *Uncollected Poetry and Prose,* I, 234-64.

155. *The Gathering of the Forces,* I, 138.

156. "City Intelligence. The Whip in Schools," *Eagle,* June 12, 1846.

157. Falk, *Corporal Punishment, a Social Interpretation of Its Theory and Practice in the Schools of the United States,* pp. 126 f.

158. "Quarter Deck Rule," *Eagle,* May 8, 1846. Corporal punishment was banished from the U. S. Navy in 1853 by act of Congress (Falk, *Corporal Punishment,* p. 72).

159. *Star,* October 30, 1845.

160. *Star,* October 27, 1845, and November 15, 1845.

161. *Star,* October 27, 1845.

162. *Star,* November 5, 1845.

163. This book is in possession of Public School Number 12 and was seen there by kind permission of the principal, Miss Hallinan.

164. Falk, *Corporal Punishment,* pp. 128 f.

165. *Star,* September 15, 1845.

166. *Star,* October 2, 1845.

167. *Eagle,* April 16, 1846.

168. *Star,* September 15, 1845.

169. *Eagle,* May 9, 1846.

170. *Eagle,* April 16, 1846.

171. *Eagle,* July 9, 1847.

172. *Eagle,* March 14, 1846, March 24, 1847, April 3, 1847, and May 15, 1847.

173. Brooklyn *Daily Times,* July 10, 1857; *I Sit and Look Out,* pp. 54 f.

174. *Eagle,* September 24, 1847.

175. *Eagle,* March 10, 1847.

176. *Eagle,* July 17, 1846.

177. *Eagle,* March 4, 1847; *The Gathering of the Forces,* I, 131.

178. *Ibid.,* p. 130.

179. *Ibid.,* p. 131.

180. New Orleans *Daily Crescent,* April 11, 1848; *Uncollected Poetry and Prose,* I, 220.

181. *The Gathering of the Forces,* I, 39.

182. *Eagle,* March 4, 1847, and March 10, 1847.

183. See notes 310, 377.

184. *Star,* January 7, 1846. *Eagle,* April 20, 1847. See also the poem "The Playground," *Uncollected Poetry and Prose,* I, 21. See note 311.

185. *Star,* January 7, 1846.

186. "Visit to the Orphan Asylum," *Eagle,* June 24, 1846.

187. *Eagle,* January 27, 1847.

188. *Eagle,* June 12, 1846.

189. *Eagle,* September 19, 1846.

190. *Eagle,* February 4, 1847.

191. This and the preceding quotation come from *Eagle,* April 13, 1846.

192. See p. 27.

193. *Eagle,* April 19, 1847.

194. *Eagle,* March 4, 1847.

195. *Eagle,* March 28, 1846.

196. Eagle, July 9, 1847.

197. *Uncollected Poetry and Prose,* I, 138 f.

198. In an unreprinted article in the *Star* of February 25, 1846, which I believe to be by Whitman, the writer stated: " . . . We published the other day an account of the children's hospital on Blackwell's Island, of the Long Island Farm's School, for the vagrant and unprovided children of New York.—Who that reads that disgusting narrative, is not impressed with the idea that all those boys and girls are being educated in villainy and vice?—They remain month after month under the very charge and tuition of convicts—persons sent there as unfit to live among decent men, and therefore—exquisite paradox!—quite capable of training the tender minds of youth! When in after years these boys and girls shall commit crimes (as it will be in utter defiance of the laws of cause and effect, if they are not,) who shall say that society bears no responsibility in the matter?"

199. *Eagle,* February 12, 1847.

200. *Eagle,* January 23, 1847. See note 353.

201. *Eagle,* January 27, 1847. On February 19, 1847, he had the following sentence as a reminder, "Are we to have those free night schools?"

202. This view is expressed in an unreprinted article, which I believe to be by Whitman, called "No Talents," in the *Star* of February 2, 1846. See also "A Few Words to the Young Men of Brooklyn," *Eagle,* December 17, 1846, and pp. 194 f.

203. *Notes and Fragments,* p. 23.

204. Eagle, September 24, 1847.

205. *Star,* January 7, 1846, February 9, 1846, February 20,

1846, and March 6, 1846; *Eagle,* June 24, 1846, December 8, 1847.

206. He wrote also of fostering the teaching of art—though not directly in connection with the schools: "Nearly all intelligent boys and girls have much of the artist in them, and it were beautiful to give them an opportunity of developing it in one of the fine arts" (*Uncollected Poetry and Prose,* I, 236). (Written in 1851.) See reviews of "The *New Juvenile* Drawing Book," *Eagle,* September 29, 1847, and "Coe's Drawing Cards," *Eagle,* November 8, 1847.

207. *Eagle,* October 27, 1846, February 10, 1847, March 23, 1847, and May 15, 1847. The last two articles have not been reprinted. The *Eagle* contained articles on phonography and notices of exhibitions of phonography, etc., on the following dates: October 27, 1846 (reprinted here), November 12, 1846, November 18, 1846, December 8, 1846, December 14, 1846, December 22, 1846, January 7, 1847, February 10, 1847, March 10, 1847, May 15, 1847, and December 24, 1847 (not reprinted).

208. See review of the magazine "Illustrated Botany," *Eagle,* August 20, 1846.

209. See review of Draper's "Textbook on Chemistry," *Eagle,* September 24, 1847.

210. See review entitled "Paley's Natural Theology," *Eagle,* May 4, 1847 (not reprinted).

211. Books on history were reviewed in the *Eagle* on November 16, 1846, December 14, 1846, January 25, 1847, March 4, 1847, March 19, 1847, March 27, 1847, April 8, 1847, May 17, 1847, July 22, 1847 (not reprinted), September 24, 1847, December 8, 1847, and December 18, 1847 (not reprinted).

Later references to the importance of the study of American history occur in *Leaves of Grass* and in Whitman's prose works. In "Poem of Remembrance for a Girl or a Boy of These States," published in 1856 but later rejected, Whitman suggested that children should learn the Constitution, the life of Washington and other phases of American history (*Leaves of Grass,* pp. 467 f). In his essay, "Poetry Today in America—Shakspere—the Future,"

Whitman wrote of American history as a theme for poetry (*Prose Works,* p. 296).

The specific context in which Whitman said, "Every school should make American history one of its branches, every American young man and young woman should be familiar with what has transpired in the native land," was the review of Marcius Willson's *American History,* "Lately Published Works," *Eagle,* March 4, 1847.

212. *Eagle,* May 17, 1847.

213. *Eagle,* December 14, 1846, March 4, 1847, April 8, 1847, and May 17, 1847.

214. *Eagle,* March 19, 1847.

215. *Eagle,* April 19, 1847.

216. *Eagle,* February 4, 1847.

217. *Eagle,* March 4, 1847.

218. *Eagle,* July 8, 1846, and November 23, 1846.

219. *Eagle,* August 21, 1846.

220. For example, *Leaves of Grass,* pp. 132 f.; "Democratic Vistas," *Prose Works,* pp. 216-19.

221. *Eagle,* December 8, 1847.

222. *Eagle,* February 4, 1847.

223. *Eagle,* March 10, 1847.

224. *Eagle,* March 20, 1847; *The Gathering of the Forces,* II, 307.

225. See the reminiscences of Thomas A. Gere, New York *World,* June 4, 1882, as quoted in Bucke, *Walt Whitman,* pp. 32 f.

226. A number of articles in the *Star* and the *Eagle* were addressed to apprentices and youth. Those in the *Star* on October 10, 1845, October 23, 1845, November 12, 1845, December 6, 1845, January 8, 1846, and January 16, 1846. "Hints to the Young —a Gem of Character," (January 16, 1846) was reprinted in the *Eagle* on February 12, 1847.

Articles addressed to youth in the *Eagle* were "Begin Life Well," March 27, 1846; "Brooklyn Young Men,—Athletic Exercises," July 23, 1846 (*The Gathering of the Forces,* II, 207-9);

"Hints to Apprentices, etc.," July 29, 1846 (reprinted from the *Star* of November 12, 1845); and "Young Men of Brooklyn Look at This," December 22, 1847.

227. Educational articles addressed to adults in the *Star* were "Living Too High," October 11, 1845, and "A Suggestion, Brooklyn Amusements," October 27, 1845 (both signed W.); and "Prudence Among the Poor," February 16, 1846 (unsigned). In the *Eagle* appeared "Polishing the 'Common People,'" March 12, 1846; "Etiquette," August 5, 1846 (not reprinted), and a reprint of "Prudence Among the Poor," August 17, 1846, from the *Star* of February 16, 1846.

228. *Eagle,* March 12, 1846.

229. Whitman agreed with Locke's "tabula rasa" theory, and with Locke's belief that man can be changed by education.

230. In his teaching, Whitman used several methods which Pestalozzi had introduced: oral instruction, stressing things rather than words, and practice in mental arithmetic. He believed with Pestalozzi that the relationship between pupil and teacher should be one of love and sympathy. He shared Pestalozzi's faith in education as a means of individual and social reform. These ideas may have come to Whitman through Horace Mann, who was greatly influenced by Pestalozzi.

231. *Eagle,* March 4, 1847.

232. "Home Literature," *Eagle,* July 11, 1846; *The Gathering of the Forces,* II, 243.

233. *Uncollected Poetry and Prose,* I, 243.

234. Bliss Perry, *Walt Whitman,* p. 52 .

235. Sadakichi Hartmann, *Conversations with Walt Whitman,* p. 26.

236. Whitman reviewed Edward Everett's *Importance of Practical Education and Useful Knowledge* (Boston: Marsh, Capen, Lyon and Webb, 1840) under the abbreviated title "Practical Education and Useful Knowledge," *Eagle,* March 18, 1847. Edward Everett, governor of Massachusetts at the time of the creation of the State Board of Education, had been a vice-presi-

dent of the National Lyceum from its founding. Whitman quoted Everett in his "Maxims for Teachers," *Eagle,* April 7, 1847.

237. Whitman reviewed William Ellery Channing's *Self-Culture* in the *Eagle,* June 28, 1847. From Whitman's writings it appears that he agreed with Channing in believing that intellectual culture consists not merely in accumulating information. Channing also wrote of the poor pay of teachers: "The present poor remuneration of instructors is a dark omen, and the only real obstacle which the cause of education has to contend with. We need for our schools gifted men and women, worthy, by their intelligence and their moral power, to be intrusted with a nation's youth; and, to gain these, we must pay them liberally, as well as afford other proofs of the consideration in which we hold them." (William Ellery Channing, *Works* [Boston: George C. Channing, 1849], I, 397 f.)

238. Whitman reviewed Abiel Abbott Livermore's *Lectures to Young Men on Their Moral Dangers and Duties* (Boston: James Munroe, 1847) in the *Eagle,* June 28, 1847. The tone of this book is like that of Whitman's articles addressed to apprentices and youth. However, none of Whitman's articles derives directly from it.

239. Lyman Cobb, *The Evil Tendencies of Corporal Punishment as a Means of Moral Discipline in Families and Schools, Examined and Discussed* (New York: Mark H. Newman, 1847). Whitman referred to this book on July 7, 1847, July 9, 1847, and published extracts from it in the *Eagle* on July 12, 1847, July 14, 1847, and August 6, 1847.

240. *Ibid.,* p. 11.

241. *Ibid.,* pp. 28 f.

242. *Ibid.,* p. 148.

243. *Leaves of Grass,* p. 11.

244. A lecture by Horace Mann was reported in the *Star* on January 23, 1842.

245. Whitman referred to his having heard Horace Mann, in an article in the *Star,* October 22, 1845.

246. Horace Mann, *Lecture on Education* (Boston, 1840), p. 43.

247. *Ibid.*, p. 19.

248. From a lecture by Horace Mann delivered in 1840. See E. I. F. Williams, *Horace Mann, Educational Statesman*, p. 260.

249. " . . . And it is to this progressive spirit that we look for the ultimate attainment of the perfectest possible form of government—that will be where there is the *least* possible *government*, so called." *Eagle*, November 3, 1847; *The Gathering of the Forces*, I, 219.

Also: "The true government is much simpler than is supposed and abstains from much more. . . . Nine tenths of the laws passed every winter at the Federal Capitol & all the State Capitols, are not only unneeded laws, but positive nuisances, jobs got up for the service of special classes of persons" (Furness, *Walt Whitman's Workshop*, p. 107).

250. E. I. F. Williams, *Horace Mann, Educational Statesman*, p. 260.

251. *Ibid.*, p. 260.

252. Curti, *Social Ideas of American Educators*, pp. 110 f.

253. Edward Hungerford, "Walt Whitman and His Chart of Bumps," *American Literature*, II (Jan., 1931), 350-84.

254. *Eagle*, February 12, 1846. This article has not been reprinted.

255. *Eagle*, February 24, 1846. This article has not been reprinted.

256. *Eagle*, March 10, 1846. This article has not been reprinted.

257. *Eagle*, March 8, 1847, and March 10, 1847.

258. Hungerford, "Walt Whitman and His Chart of Bumps," p. 359.

259. *Ibid.*, p. 360.

260. Curti, *Social Ideas of American Educators*, p. 111.

261. Fowler, *Self-Culture and Perfection of Character including the Management of Youth* (New York: Fowlers and Wells, 1847), p. 301.

262. Fowler, *Memory and Intellectual Improvement* (New York: Fowlers and Wells, 1846), III, 217.

263. Whitman added these phrenological notes to a review of *Leaves of Grass* which he wrote anonymously for the Brooklyn *Daily Times* on September 29, 1855. Later he included the review and the chart in front-leaves inserted in later copies of the first edition of *Leaves of Grass* (Shepard, *Walt Whitman's Pose,* p. 43). A copy of this issue of *Leaves of Grass* is in the Morgan Library, New York City.

264. "Song of the Answerer," *Leaves of Grass,* p. 143.

265. These articles were reprinted by Emory Holloway and Ralph Adimari, *New York Dissected.*

266. Whitman was editor of the Brooklyn *Daily Times* from June, 1857, to January, 1859. Many of the articles he wrote for this paper have been reprinted by Holloway and Schwarz in *I Sit and Look Out.*

267. *Eagle,* June 12, 1846.

268. John Livingston Lowes, *The Road to Xanadu,* p. 432.

269. *Leaves of Grass,* p. 661.

270. Anne M. Traubel, "Education in our Schools, a Fragment by Walt Whitman," Brooklyn *Eagle,* July 12, 1936 (Weekend Magazine Section).

271. One expression of this idea occurs in the Preface to the 1876 edition of *Leaves of Grass*: "A man is not greatest as victor in war, nor inventor or explorer, nor even in science, or in his intellectual or artistic capacity, or exemplar in some vast benevolence. To the highest Democratic view, man is most acceptable in living well the average, practical life and lot which happens to him as ordinary farmer, sea-farer, mechanic, clerk, laborer, or driver" (Leaves of Grass, p. 517).

At another time he wrote: "Doubtless these very scientists at times stand with bared heads before the humblest lives and personalities" (*Prose Works,* p. 472).

Whitman expressed disdain of mere erudition: "There is something in vast erudition melancholy and fruitless as an Arctic sea. With most men it is a slow dream, dreamed in a moving fog.

So complacent! So much body and muscle; fine legs to walk—large supple hands—but the eyes are owl's eyes, and the heart is a mackerel's heart" (*Notes and Fragments,* p. 121).

A morning-glory at my window satisfies me more than the metaphysics of books.

. . . .

Logic and sermons never convince.
The damp of night drives deeper into my soul.

("Song of Myself," *Leaves of Grass,* pp. 45, 49.)

And I cannot put my toe anywhere to the ground,
But it must touch numberless and curious books
Each one scorning all that schools and science can
do fully to translate them

(Manuscript notebooks, 1847, *Uncollected Poetry and Prose,* II, 70).

272. "Democratic Vistas," *Prose Works,* pp. 205 f.

273. "Who Learns My Lesson Complete?" *Leaves of Grass,* p. 329; "That these lectures are . . . but primary lessons" (*Notes and Fragments,* p. 143). Whitman wrote of the "course of public teacher, 'wander speaker' " (*Notes and Fragments,* p. 57).

274. "Elves, I salute you." ("Song of Myself," *Leaves of Grass,* p. 62.)

275. According to W. R. Thayer, Whitman said: "I don't value the poetry in what I have written so much as the teaching; the poetry is only a horse for the other to ride" (Bliss Perry, *Walt Whitman,* second edition, p. 299).

276. *Leaves of Grass,* pp. 506 f.

277. *Ibid.,* p. 293.

278. "By Blue Ontario's Shore," *Leaves of Grass,* pp. 293 f.

279. Though unsigned, this resembles the work of the author

of the W. articles which follow. There are similarities in style, in the use of the editorial "we," in the ending, and in the ideas expressed. It is obviously not by the editor. The writer says that it is likely that he will recur to the subject again, and on October 2, 1845, the same point of view is expressed in an article signed W. It is repeated in other articles from time to time.

280. Whitman was to return to this idea again. (Cf. *Eagle,* May 9, 1846.) It is interesting to note that it was not many years earlier (1838) that Henry Barnard in his campaign for improving the schools of Connecticut favored the employment of female teachers. (Quoted from the *American Journal of Education,* II, 461, in Edward H. Reisner, *The Evolution of the Common School,* p. 385.)

281. Cf. "Long Island Schools and Schooling," Brooklyn *Daily Times* (*Uncollected Poetry and Prose,* II, 13 f.)

282. Whitman was born on Long Island, and spent his summers there after he moved to Brooklyn.

283. *Proverbs,* 31:10—actually in reference to "a virtuous woman."

284. This is not the first appearance of the signature-initial W. in the *Star.* During the years from 1838 to 1845 there were occasional poems and articles signed W., but their author cannot be identified. This is the first article on education signed W. during the period for which we have objective evidence of Whitman's having been connected with the *Star.*

285. This is the first of a series of articles in the *Star* addressed to apprentices. In the *Eagle,* Whitman addressed apprentices in "Brooklyn Young Men.—Athletic Exercises" (July 23, 1846; *The Gathering of the Forces,* II, 207 f). See note 226.

286. W.'s confession of removal from these young men here might have been accompanied by regret. See Mark Van Doren's surmises about the basis of the Walt Whitman legend (*Dictionary of American Biography*) as the overcoming of a sense of being different from other men.

287. This article was reprinted (with the substitution of a dif-

ferent first paragraph to give it a timely introduction) in the *Eagle* on October 8, 1846, as "The Rule of the Rod." The title was used in the *Eagle* on June 12, 1846.

288. For a brief discussion of Whitman and Horace Mann, see pp. 55 f.

289. The reference to casting out devils by substituting the prince of devils was used again in the *Star* of February 25, 1846, and in the Brooklyn *Daily Times* on June 20, 1857 (*Uncollected Poetry and Prose,* II, 7).

290. The image of a fountain seems to have been one which Whitman liked:

"Down in every human heart there are many sweet fountains, which require only to be touched in order to gush forth" ("Sun-Down Papers No. 9," *Uncollected Poetry and Prose,* I, 47).

"Knowing little of those sweet fountains which in children's breasts ever open quickly at the call of gentleness and kind words" ("Death in the School-Room," 1841; *Prose Works,* p. 343).

"Many a boy . . . a plague to his friends and a fountain of bitterness to himself" ("Winning Ways and Whipping Ways," *Star,* November 8, 1845).

"Fountain of bitterness" was used again in "Hints to Apprentices" (*Star,* November 12, 1845).

" . . . a perpetual fountain of good feeling" (*Eagle,* July 24, 1846; *The Gathering of the Forces,* II, 90).

" . . . inward perennial fountain of peace" (Brooklyn *Daily Times,* June 23, 1858; *Uncollected Poetry and Prose,* II, 18).

In an interview in 1875 Whitman used the same image: "*My book compels,* absolutely necessitates every reader to transpose him or herself into that central position, and become the living fountain, actor, experiencer . . . " (quoted in *Walt Whitman's Workshop,* n. 140, p. 237).

"Perennial fountains of physical and domestic comfort" (Preface to 1872 edition of *Leaves of Grass; Leaves of Grass,* p. 509).

291. Cf. "Junior Clerks" (*Eagle,* September 4, 1846; unreprinted).

292. Cf. "The Ambition to Make a Show in Dress" (*Eagle,* April 23, 1847; *Uncollected Poetry and Prose,* I, 162 f.).

293. In his essay "Boz and Democracy," which appeared in *Brother Jonathan* on February 26, 1842, Whitman wrote in answer to someone who complained that the scenes of degradation were low: "When he read of Squeers and Dotheboys Hall did he not entertain the most distant idea of how such a boarding-school system, if prevalent, might be rooted out by thus showing it up?" (*Rivulets of Prose,* p. 26).

294. "The Lash in Schools," an unsigned article, refers to a teacher who had whipped a boy as a "female Squeers" (*Star,* February 16, 1846).

295. "Her ways are ways of pleasantness and all her paths are peace" (*Proverbs,* 3: 17).

296. This climactic arrangement of clauses is typical of Whitman's journalistic prose and of his conversation. Horace Traubel wrote: "I wonder often over W.'s long sentences—if they are to come out right at last (as they mostly do) after devious windings" (*With Walt Whitman in Camden,* III, 515).

297. This idea is expressed in similar terms in "City Intelligence. The Whip in Schools" (*Eagle,* June 12, 1846).

298. The repetition of "the whip" in the foregoing sentences is an example of epanaphora, which has been noted as characteristic of Whitman's style (Killis Campbell, "Miscellaneous Notes on Whitman," *University of Texas Studies in English,* XIV [1934], 116-122).

299. The last sentence of this article is similar to the conclusion of "School Officer's Duties" in the *Eagle,* September 19, 1846 (*The Gathering of the Forces,* I, 143 f.). The comparison of treatment of prisoners and of school children is repeated in "An Hour at a Brooklyn School" (*Eagle,* May 9, 1846).

300. See note 290 for other uses of the fountain image.

301. In "The Law of Kindness—Vindictive Punishment" (an

unreprinted article) in connection with the treatment of criminals, this sentence occurs: "He shows how gentleness melts hard hearts like mild sun-rays the frozen ground, which iron bars have beat against in vain" (*Eagle,* November 13, 1846).

302. It is interesting to note how often W. uses a symbolic phrase rather than the name of Christ as he does here in referring to "the Divine Founder of our religion." Other phrases are "the great Penetrator of Passions" (*Star,* November 14, 1845); "the Atoner" (*Star,* November 28, 1845); "the Self-Immolated" (*Star,* February 10, 1846); "the great Expiator of Sin" (*Star,* February 25, 1846); "the Guileless Man" (*Eagle,* March 12, 1846); "the Sacred Master" (*Eagle,* September 19, 1846; *The Gathering of the Forces,* I, 144). It is characteristic of Whitman in his poetry that he wrote of the symbol rather than the person. He did not name Lincoln, for example, in his poems about the death of Lincoln. This is a trait of style which links the W. articles in the *Star* with several of the unsigned articles in the *Star* during February and early March, 1846, and with the *Eagle* during Whitman's editorship.

303. Cf. the closing lines of "School Officer's Duties" in the *Eagle,* September 19, 1846: "Let us see if—while in the management and punishment of the wickedest criminals, public sentiment demands the abolition of the lash—it must still hold its livid rule over the young—the pliant, affectionate creatures that the Sacred Master of our religion likened to the Kingdom of Heaven itself" (*The Gathering of the Forces,* I, 143 f.).

304. This was reprinted in the *Eagle,* July 29, 1846.

305. See note 290 for Whitman's use of the "fountain" image.

306. That Whitman himself never used tobacco is asserted by William Sloane Kennedy, *The Fight of a Book for the World,* p. 121. Peter Doyle also said in a conversation with Horace Traubel that Whitman did not smoke and was a very moderate drinker (*Calamus,* p. 24).

307. Immodest words admit of no defense,
For want of decency is want of sense

(Wentworth Dillon, Earl of Roscommon, *Essay on Translated Verse,* 1684; often attributed to Alexander Pope).

308. This was reprinted with a few changes in the *Eagle* on September 5, 1846, under the title "Brooklyn Schools—Music."

309. This was Public School Number 8, which is still on Middagh Street, though in a new building.

310. Whitman expressed his concern with the proper ventilation of school buildings in other articles: "The greatest fault with these departments (and a great fault with all school rooms,) is insufficient ventilation. Every school room should possess a very high ceiling, and valves or some other contrivance for purifying the air" ("Free Seminaries of Brooklyn," *Eagle,* February 4, 1847). He referred to the ventilation of school rooms again in the *Eagle,* October 19, 1846 and September 30, 1847. See note 377.

Whitman commented on ventilation in "A Revival Prayer Meeting" (*I Sit and Look Out,* p. 78) and on the ventilation of hospitals he visited during the Civil War (Charles Glicksberg, *Walt Whitman and the Civil War,* pp. 27, 37).

311. Whitman noticed in his visit to Public School Number 4 that the children of East Brooklyn had "mean playgrounds" (*Eagle,* March 4, 1847). His poem, "The Playground," printed in the *Eagle,* described the happiness of children at play (*Uncollected Poetry and Prose,* I, 21).

312. From an early period in the organization of Public School Number 8 until his retirement from the Board, Cyrus P. Smith, former Mayor, was associated with the direction of the school (Thomas W. Field, "Historical Sketch of the Public Schools and Board of Education of the City of Brooklyn," p. 46).

313. "We are clear of the good of singing exercises in schools. A more innocent amusement, and one practised with better results, both as regards its beneficial aid to other studies and its giving a gentle tone to the passions and tempers of children, there is not" (*Eagle,* March 4, 1847). See note 205.

314. Whitman wrote in similar terms of the general effect of music: "Its effects may not be seen in a day, or a year, and yet

these effects are potent invisibly" (*Eagle,* September 8, 1847); *The Gathering of the Forces,* II, 345).

315. Whitman expressed this idea in other articles, for example: "We care very little indeed for—what is the pride of many teachers' hearts—the military discipline of their schools, and the slavish obedience of their pupils to the imperial nod or waved hand of the master" (*Eagle,* February 4, 1847). On March 4, 1847, he wrote of his pleasure at seeing that the children in Public School Number 4 were at work "like creatures of volition, and not like iron machinery."

316. For other uses of the word "frippery," see *Star,* November 14, 1845 (unreprinted) and p. 143.

317. Whitman used this expression again in *New York Life Illustrated*: " 'Lady and Gentleman' is counter-jumperish" (*New York Dissected,* p. 240), as well as in the *Star* on March 6, 1846: "foppish counter-jumper gentility" (unreprinted).

318. The proverb "Manners make the man" is attributed to William of Wickham, Bishop of Winchester, who founded New College at Oxford (Henry G. Bohn, *Hand-book of Proverbs*).

319. This was reprinted in the *Eagle* without acknowledgment on February 12, 1847.

320. Since the only other *Star* articles of the period which suggest the need of reform in the educational system were W.'s, this would seem to be his also.

321. Though unsigned this appears to be by Whitman as it continues the pleas W. voiced earlier for the teaching of music in the schools.

322. The same idea was expressed later as follows: "To spread a capacity and fondness for music among the masses were to refine and polish them in the truest sense. Indeed, we think there is a *real national taste* for the 'concord of sweet sounds' in America, equal intrinsically to that which has long marked the land of sunny skies" ("Vocal Concerts by Children," *Eagle,* September 19, 1846; *The Gathering of the Forces,* II, 358).

323. Batchelder Bradbury (1816-68) was a music teacher and

piano manufacturer. His free singing classes, instituted in churches, led to the introduction of music in the public schools. At his annual festivals held in the Tabernacle, the child singers at times numbered one thousand (*Dictionary of American Biography,* II, 549).

324. See quotation from *Nicholas Nickleby* in W. article of October 30, 1845, and note 293.

325. This continues the plea that music be taught in the schools, which was voiced in two W. articles—*Star,* January 7, 1846, and February 9, 1846; *Eagle,* September 5, 1846, and "Vocal Concerts," *Eagle,* September 19, 1846 (*The Gathering of the Forces,* II, 358).

326. "We like these children's concerts, that are becoming popular of late, and would encourage their frequent repetition" (*Eagle,* September 19, 1846; *The Gathering of the Forces,* II, 358).

327. This idea was expressed in "Are Your Children Taught Singing?" (*Star,* February 9, 1846), as well as in the articles cited in notes 325 and 326 above.

328. This refers to the case mentioned on February 16, 1846.

329. In writing of conditions in the jails, Whitman described the inmates, and added: "Into such society as this, are indiscriminately thrown poor but innocent witnesses . . . young boys and girls detected in their first petty offences against the laws of society; children of tender years, guilty of no crime but those of poverty and the loss of parents, awaiting their passage to the City Foundling Institute on Long Island" ("The Poor Wretches," *Eagle,* August 1, 1846; *The Gathering of the Forces,* I, 118 f.).

330. W. quoted Mann's use of this sentence in "The Whip in Schools" (*Star,* October 22, 1845).

331. For other instances of the use of "mawkish" see "Some Calm Hints on an Important Contingency" (*Star,* December 17, 1845; *Eagle,* September 9, 1846 (*Gathering of the Forces,* I. 103).

332. See "Winning Ways and Whipping Ways" note 302.

333. This editorial may have had some effect, for on December

23, 1846, the following news item appeared in the *Eagle*: "The Farm Children.—The children of the Long Island Farm Schools have heretofore been under the protecting care of convict women from Blackwell's Island; but on Monday a movement was made to change this arrangement, and in place of those who now perform the nursery duties, a sufficient number of respectable women are to appointed for the purpose."

334. The same title was used in the *Eagle*, April 9, 1846. One of the ideas expressed here is similar to the following in the *Eagle* article of the same name: "Who can be harsh and bitter with children?—And yet far, far too many are so. Their little foibles, the developments of that which, in truth, is the overflowing goodness or spirit of their nature—are often regarded with taunts, with threats, or with blows."

335. At another time Whitman wrote, "I have a foolish weakness, when any thing thrills me deeply, which in spite of all I can do, moistens my eyes" (*Eagle*, November 18, 1846; *The Gathering of the Forces*, I, 88).

336. This introductory clause was used in the *Eagle* several times: "How it is with others we of course know not . . ." (December 7, 1846; *The Gathering of the Forces*, II, 280); "We don't know how others may think . . ." (August 14, 1846; *The Gathering of the Forces*, II, 326).

337. This idea was expressed in "An Hour at One of the Brooklyn Public Schools. Something More About Education and Teachers" in this way: "It is this wicked world—it is the corruption which accumulates in the habits and thoughts of society—that makes the young, as they grow up become more and more deficient in virtue" (*Eagle*, March 4, 1847).

338. *Star*, February 20, 1846.

339. "I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation" (Andrew Fletcher of Saltoun, in a letter to the Marquis of Montrose, 1704). The "very wise man" is

thought to be either the Earl of Cromarty or John Selden. Whitman used this quotation again in "Hero Presidents" (*Daily Crescent,* New Orleans, March 11, 1848; *Uncollected Poetry and Prose,* I, 196).

340. Cf.: " . . . to write *well* for the young . . . is worthy of the best literary genius" (*Eagle,* March 20, 1847; *The Gathering of the Forces,* II, 307). See also *Eagle,* September 24, 1847.

341. Whitman went to the *Eagle* to become its editor within a few days of the publication of this article.

342. The articles on education from the Brooklyn *Eagle* named below were reprinted in Rodgers and Black, *The Gathering of the Forces*: "Brooklyn Young Men—Athletic Exercises," July 23, 1846; "School Officer's Duties," September 19, 1846; "Education —Schools, etc.," November 23, 1846; "A Few Words to the Young Men of Brooklyn," December 17, 1846 (also reprinted in *Uncollected Poetry and Prose,* I, 148-49); "An Hour in One of the Brooklyn Public Schools," March 4, 1847; "Flogging in Our Brooklyn Schools," April 17, 1847. These articles are reprinted here so as to have in this volume all the Whitman articles pertaining to education that appeared in the *Star* and the *Eagle.*

343. The need for uniform books was mentioned in Whitman's first article in the *Star,* September 15, 1845.

344. Cf. *Star,* February 10, 1846: "Up to this time, the fine arts—although some of the very best painters and sculptors are Americans—have had none too much fostering in America. We would that it were otherwise." (This article has not been reprinted.)

345. When looking at a photo engraving catalogue in 1888, Whitman said to Horace Traubel: "It is beautiful stuff. Art will be democratized. The people will yet some day get a look in on the best art of the world: the castes will have to get out of the way of the crowd" (*With Walt Whitman in Camden,* II, 107).

346. Cf. "If we would have a polished, refined and intellectual

nation, we must have our children taught music" (*Star*, February 9, 1846).

347. This engraving is the subject of "A Creation of Genius" (*Star*, February 10, 1846).

348. It is impossible to say whether the editor, Walter Whitman, wrote this and other brief factual statements. Their presence in the paper, however, in larger numbers than in the years immediately before and after Whitman's editorship of the *Eagle* reflects his interest in education. Therefore, they are reprinted here.

349. The foundation of the first state supported normal school had been secured by Horace Mann in 1839 (Fish, *The Rise of the Common Man*, p. 220). Other announcements of the opening of the normal school in Brooklyn were made in the *Eagle* on March 24, 1847; April 3, 1847; and May 15, 1847.

Whitman was to write an excellent article on what such a school should be in "Teachers—Shall Not They Too be Taught?" (*Brooklyn Daily Times*, July 10, 1857; *I Sit and Look Out*, pp. 54 f.).

350. For other references to the fact that a good teacher is more important than any other aspect of the school, see "Some Hints for County and Town" (*Star*, October 2, 1845); *Eagle*, March 14, 1846; April 16, 1846; November 13, 1846.

351. The effect of early influences and environment was discussed again in the *Eagle* on March 4, 1847. See also the possible influence of Rousseau, pp. 54 f.

352. *The Gathering of the Forces*, I, 145-47.

353. By publishing this paragraph, Whitman may be laying the groundwork for his campaign for free evening schools for youth (*Eagle*, November 10, 1846; November 13, 1846; December 8, 1846; January 23, 1847; January 27, 1847; February 19, 1847; April 15, 1847; and December 9, 1847).

354. Liebig, Justus, Freiherr von (1803-73), a German chemist and professor, founder of agricultural chemistry.

355. It is interesting to compare this with an editorial in the New York *Post* of February 24, 1846, which argues against rais-

ing the salary of the superintendent of schools, because a good salary would make the position attractive, and it would be struggled for by politicians.

356. "Height of the great argument" is from Milton, *Paradise Lost,* Book I, l. 24. For a repetition of this quotation, see *Eagle,* May 9, 1846, and February 4, 1847.

357. Cf. "Something about Children" (*Star,* March 6, 1846).

358. The day before (May 8, 1846) an editorial called "Quarter Deck Rule," arguing against corporal punishment in the navy, appeared in the *Eagle.*

359. Whitman recommended similar decoration for the home in "Polishing the Common People" (*Eagle,* March 12, 1846). In his notes for a poem describing a perfect school he included, "Large salons adorned with pictures and sculpture" (*Rivulets of Prose,* p. 226).

360. Cf. Whitman's first article in the *Star* (September 15, 1845).

361. See note 356.

362. Whitman referred to one of Horace Mann's lectures in "The Whip in Schools" (*Star,* October 22, 1845).

363. During 1847, the only full year in which Whitman was editor of the *Eagle,* reports of the proceedings of the Board of Education were published in the *Eagle,* on the following dates: January 27, February 2 and 3, March 3 and 4, April 7, May 5, June 2, July 8, August 3 and 4, September 8 and 9, October 6, November 4, and December 8, 1847.

364. The same title (here the subtitle) was used in the *Star* on October 22, 1845.

365. The analogy of strengthening a trait as a blacksmith strengthens his arm was derived from Fowler, the phrenologist *Eagle,* March 10, 1846; unreprinted).

366. Whitman's early recognition of the limitations of the province of a newspaper in reforming education is significant in the light of the complete revolution in American education he was to suggest in *Democratic Vistas.*

367. This is similar in style to the listing of punishable offences in the untitled article headed "For the *Star*" (*Star,* October 30, 1845).

368. Whitman's first known reference to Carlyle is the book review of Carlyle's *Cromwell* in the *Star* of January 31, 1846.

369. This idea was further developed by Whitman in *Democratic Vistas* and in *Leaves of Grass.*

370. This appeared in the third column on page 1 of the *Eagle.* This page usually contained literary works, often signed. Since this was not signed, it may be by Whitman, but is not so certainly his as are the editorials. It does represent his educational policy, however, even if he did not write it.

371. *The Gathering of the Forces,* II, 207-9.

372. On January 4, 1847, an editorial on the Apollonean children's concert deprecates too much mental exercises for the children, "for they are too valuable to be martyred" (*The Gathering of the Forces,* II, 357).

373. Cf. *Eagle,* July 8, 1846, and note 369.

374. See pp. 82-85 f. The second paragraph of the original, which refers to the recent opening of the school, is left out, as it is no longer timely.

375. *The Gathering of the Forces,* I, 142-44.

376. See pp. 70-73.

377. Only the portion of this article relating to the schools is reprinted here. For other references to proper ventilation in the schoolroom, see *Star,* January 7, 1846, and note 310; and *Eagle,* February 4, 1847; December 14, 1847. On October 29, 1846 the *Eagle* published the following sentence as a reminder about the problem of proper ventilation:

"Why Do So Many Children Die?—A learned physician writes —'It is owing to crowded apartments and want of fresh air.' "

378. The article referred to is "Morbid Appetite for Money" (*Eagle,* November 5, 1846; *The Gathering of the Forces,* II, 130-36).

379. For other statements of the fact that a good teacher is of

paramount importance to a school, see *Eagle,* March 14, 1846, and note 350.

380. The *Eagle* recommended books on the study of American history again on December 14, 1846, January 25, 1847, March 4, 1847, March 19, 1847, April 8, 1847, and May 17, 1847. (See note 211.)

381. Reprinted in *Uncollected Poetry and Prose,* I, 144-46, with annotations.

382. Notices of books of history appeared in the *Eagle* frequently. See note 211.

383. *The Gathering of the Forces,* I, 133-35; *Uncollected Poetry and Prose,* I, 148-49, with annotations.

384. The need for good textbooks was mentioned in other articles as well. See *Star,* September 15, 1845, and *Eagle,* March 12, 1846.

385. The size of type in which this article was published is slightly smaller than that of the editorials and news items. This may indicate that it is not original, though it is not set off by quotation marks and no source is given.

386. The needed closing quotation marks are missing both here and at the end of the article.

387. *The Gathering of the Forces,* I, 136-41 (abridged). Reprinted here complete.

388. For other references to the need of proper ventilation, see notes 310, 377.

389. See note 356.

390. For references to other reviews of books on history in the *Eagle,* see note 211.

391. Reprinted in *The Gathering of the Forces,* I, 121-33.

392. For a discussion of Whitman's interest in phrenology, see pp. 56-59.

393. Whitman commented favorably on a lecture by Professor Fowler in an unreprinted article in the *Eagle* of March 10, 1846.

394. This article appeared in the literary column on page 1, in slightly smaller type than that usually employed. This may

indicate that it is a quoted article, though the source was not given. It is included here because even if it is not the work of the editor, it represents his choice, and therefore his views.

395. This article is related to Whitman's pleas for the teaching of American history. See pp. 150 f., 184-86, and note 211.

396. See note 356.

397. See note 172.

398. This "Normal Institute" was the subject of an editorial on May 15, 1847.

399. This appeared in Lyman Cobb's *The Evil Tendencies of Corporal Punishment,* and was reprinted with further comment in the *Eagle* on November 24, 1847.

400. These resemble in style the "Maxims for School Teachers" published in the *Eagle* on July 17, 1846. On May 17, 1847, the Eagle published forty-two maxims from the writings of Washington.

401. This was reprinted in *The Gathering of the Forces,* I, 144-45.

402. *Star,* January 7, 1846: " . . . the new Public School just opened in Middagh Street . . . being only opened on Monday, there was no chance to tell much about the merits of the system of teaching pursued or the attainments of the children. We shall, at an early day pay another visit to this handsome school, and remark upon those points."

403. "Flogging in Our Brooklyn Schools," *Eagle,* April 17, 1847.

404. In the *Eagle* on March 4, 1847, Whitman had praised Public School Number 4 because the boys showed in their study of arithmetic "that *things* were among them of more importance than mere *signs*—that the artificial of learning did not there carry the day, over the real."

405. For other articles about a normal school for Brooklyn, see note 172.

406. Whitman refers to this book, *The Evil Tendencies of Cor-*

poral Punishment, by Lyman Cobb, in an extended article on July 9, 1847. See note 239.

407. For other references to the need for adequate ventilation, see notes 310, 377.

408. The quotation from Goldsmith was given without the comment which accompanies it here in the *Eagle* on March 27, 1847.

409. This is the last article on education in the *Eagle* during Whitman's editorship. Whitman was dismissed from the *Eagle* after a split in the Democratic party over Free Soil and the Wilmot Proviso. In siding with the "Barnburners," the Free Soil party, Whitman was too radical for the publishers of the *Eagle*.

The exact date of his dismissal is not known. On January 21, 1848 and January 22, 1848, the *Eagle* replied to other newspapers which had criticized their dismissal of Whitman. These editorials indicate that he had left the paper during the preceding week.

An examination of the articles on education in the *Eagle* shows that Whitman must have left before January 15, 1848; on that day an article reprinted from the Boston *Herald* expressed opinions contrary to those Whitman held. The author discusses the spoiled children of friends whom he visited, and suggests that they should have been whipped regularly. In the light of all that Whitman had written against corporal punishment, it is unlikely that he would have approved the publication of this article.

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Index

Adams, John, quoted on value of training children, 154

Adult education, 51; *see also* Evening schools

Albany Normal School, importance of, 99

Apprentices, advice to, 69-70; on behavior toward masters, 79-80; *see also* Youth

Athletics, Whitman's plea for, 126-27, 164

Attendance, in New York City schools (1846), 97-99; irregular attendance as a bar to learning, 181; *see also* School statistics

Behavior, rules of, for youth, 69-70, 72-73, 81-82

Blind Asylum, description of, 112-14

Book learning, excessive, condemned, 131-33, 147-49

Books, writing of, for young, 202; *see also* Textbooks

Botany, the study of, recommended, 128-29

Boys, essay on, quoted, 204-6; *see also* Youth

Broadway Journal, 10

Brooklyn Board of Education, report of (1846), 129-30

Brooklyn *Daily Eagle,* treatment of education before and after Whitman's editorship, 42; treatment of education during Whitman's editorship, 42; Whitman as editor of, 42-43; articles on education in, by Whitman, 97-212; related articles listed, 219

Brooklyn Female Academy, opening of, 105

Brooklyn *Evening Star*, 4; Whitman's connection with, 37; description of, 37-38; Whitman's contributions to, listed, 41; Whitman's articles on education reprinted, 65-96; Whitman's articles on other subjects described, 213-17

Brooklyn schools, conditions in, 65-67; compared with New York schools, 88, 97; praised, 166-67

Brooklyn teachers, praised, 166-67

"By Blue Ontario's Shore," quoted, 3, 60-61

Carlyle, Thomas, his advice to a young man, quoted, 123; his *Cromwell* reviewed, 217

Character education, 100

Chemistry, Draper's textbook recommended, 203

Children, education of exceptional, 50, 128; Whitman's fondness for, 95, 101-2; rules for governing, 183-84; response to severity or kindness, 191; social education of, 211-12

Church, articles on instance of hypocrisy, 214

Churches, St. Ann's, 20-21; Dutch Reformed Church on Joralemon Street, 21

Cobb, Lyman, 55; his *Evil Tendencies of Corporal Punishment,* 196, 199-200
Coleridge, Samuel Taylor, quoted, 200
Concerts, children's, described, 90-93, 95-96, 104-5
Constitution of the United States, politicians advised to study it, 185; Harpers' *Story on the Constitution* reviewed, 195-96
Constitutional History of England, The (Hallam), reviewed, 187-88
Corporal punishment, Whitman's views on, 45-47; evils of, 66, 73-79, 190-91; Horace Mann on, quoted, 71; *Nicholas Nickleby* quoted, 73; lazy teacher and, 79; elimination of, 83, 135, 137-38, 162-63, 192; teachers dismissed because of, 89-90, 92-93; teachers' salaries and, 104; schools compared with prisons and insane asylums in regard to use of, 108; arguments against, 114-17, 133-34; teacher sentiment for, 116, 181; incidents of, reported, 117-18, 138-39, 190, 197-200; action by Board of education demanded, 196; *see also* Cobb
Country school house, visit to, 123-25
Country schools, analyzed, 67-68
Curriculum, *see* Athletics, Botany, Drawing, History, Music, Phonography

"Death in the Schoolroom, a Fact," (Whitman), 32-33
Declamation, Russell's textbook recommended, 186, 202-3
"Democratic Vistas," quoted, 3; education in, referred to, 59-60
Discipline, rigid regulations condemned, 147; mild method commended, 181; threats as a means of governing children, 183-84
Drawing, teaching of, 52; Egbert's *New Juvenile Drawing Book* recommended, 204; *Coe's New Drawing Cards* favored, 207
Dress, showy, evils of, 73
"Dull" boys, notion of, criticized, 102-3

Eagle, see Brooklyn *Daily Eagle*
Education, the perfect school, 3-4; modern ideas on, 44, 162, 202; aims of, 49, 100, 171-74; and crime, 50; importance of, 100-1; self-education, 141-44, 151-52; values of, 154-56; maxims, 188-89
Education, Its Elementary Principles Founded on the Nature of Man (Spurzheim), reviewed, 178-79
Educational theories, Whitman's: contemporary American influences on (Channing, Cobb, Everett, Livermore, Mann), 55-57; European influences on (Locke, Pestalozzi, Rousseau), 54-55; later theories in *Leaves of Grass* and *Democratic Vistas,* 59-61
Emerson, Ralph Waldo, influence of, 10; his essay in Brooklyn *Evening Star,* 38
Environment, versus heredity, 27, 50-51; and crime, 51
Evening schools, 51; announced, 144; plea for, 150, 155-57, 158-59, 167; New York bill, 190; resolutions in favor of, 209-10

Female teachers, appointment of, recommended, 66-67, 107; pay of, in New York (1847), 166
Fine arts, lack of appreciation of, in America, 97-98; need for, 98-99
Fireside Friend, The, or Female Student (Mrs. Phelps), described, 169
Flora's Festivals (Bradbury, ed.), noted, 169
Fowler, O. S., Whitman's connection with, 57-59; his books recommended, 179-80
Free night schools, *see* Evening schools
Free schools, advocated, 108-9
Frost, J., his *Beauties of English History* and *Beauties of French History* noted, 150

Girard College, for orphans, 105
Goldsmith, Oliver, quoted, 188, 208

"Half-Breed, The" (Whitman), character of Caleb compared with Whitman, 35
Halleck, B. B. (Whitman's teacher), 16, 19
Harpers, *New Miscellany* recommended for schools and general libraries, 110; *The Lives of Christopher Columbus and Americus Vespucius,* noted, 157-58; publishing house described, 216
Hicks, Elias, 21-22
High school, in Brooklyn, favored, 153
History, teaching of American, 52; textbooks recommended, 146, 150-51, 157-58, 168, 187-88, 189, 195-96, 203, 206-7, 209; paucity of knowledge of, 150-51
History of the American Revolution (Blake), recommended for schools, 146
Holidays, frequency of, in a public school, 110-11

Illustrated Botany (Wellman), noted, 128-29

Juries, coercing of, 216
Juvenile delinquency, in 1846, 102; free night schools as antidote to, 144-46

Lancastrian system, in District School Number 1, 15; description of, 16-17
Latin, *Zumpt's Latin Grammar* recommended, 186-87
Learning, Whitman's views on, 50; based on interest, 176, 203
Lectures, on education, 22-23
Library, selection of books, 110; recommendations of books for, 189; *see also* School libraries.
Library of American Biography (Spark), reviewed, 189
Life in Prairie Land (Mrs. Farnham), 110
Loafing, evils of, 69-70, 72; free night schools as antidote to, 144-46
Locke Amsden, or the Schoolmaster (Thompson), reviewed, 208
Luther, Martin, on need to train good schoolmasters, quoted, 154
Lyceum movement, *see* Lectures

Mann, Horace, 37; his views compared with Whitman's, 55-56; on

Mann continued
free schools, 109; on need for improvement of education, quoted, 154
Manners, importance of, for youth, 85-88
Manual of School Discipline (1805), 17-19
Mathematics, textbooks by Hackley recommended, 203
Mexican War, Whitman's attitude toward, 7
Militia training, 214
Money, insignificance of, for youth, 72
Moral suasion, *see* Corporal punishment
Music, values of, 83-85, 88-89, 90-93, 95-96, 176, 209; teaching of, in Brooklyn schools, 110; plea for, 135-36; textbook for, 169; American, 214-15, 216

National literature and art, Whitman pleads for, 7, 214, 215, 216
Natural philosophy, Draper's textbook recommended, 203
Negroes, education of, free school in Tuscaloosa, Alabama, 106; school in Brooklyn, 200
New York State Educational Convention, 108-9, 111
Nicholas Nickleby (Dickens), quoted on corporal punishment, 73; referred to, 89
Normal School, Whitman's views on, 47; announcements of, 99, 187, 195; importance of, 99, 195; *see also* Teachers, professional training of

Oregon Boundary Dispute, Whitman's attitude toward, 7, 215
Orphan Asylum, visit to, described, 119-23

Paine, Thomas, 21
Parents, attitude toward teachers, 48; cooperation with teachers, 48; urged to visit schools, 48-49, 174-76; treatment of children, 183-84
Phonography (shorthand), plea for, 140-41; advantages of, 165; notices of, 238 (n. 207)
Phrenology, influence on Whitman, 56-59; Fowler's book reviewed, 179-80
Physiology, Cooledge's *Lessons in Physiology* noted, 150; Fowler's book recommended, 179
Playgrounds, 49, 193, 236 (n. 184)
Practical Arithmetic (Thompson), recommended, 152-53
Practical Education and Useful Knowledge (Everett), reviewed, 183; quoted, 189
Precocity, in children, to be discouraged, 53, 131-33
Prisons, as schools of crime, 93-94
Pursuit of Knowledge under Difficulties, The (Wayland), reviewed, 194-95

Quaker movement, influence of, on Whitman, 21-22
Queens County schools, criticized, 67-68
Quintillian, quoted, 200

Religious books, and school libraries, 163-64
Rousseau, 54-55

Sabbath schools, celebration, 109-10, 196; lecture on, noted, 146-47
Sand, George, influence of her *Countess of Rudolstadt,* 10
School budget, New York State (1847), 166
School buildings, 49, 82; ventilation in, 49, 139-40, 160, 161, 204; improvement of, 160-61; overcrowding in, 161, 170
School libraries in New York state, books admitted in, 163-64; cost of (1847), 166
Schools, public: visited by Whitman, 33-34, (P. S. No. 13), 33, (P. S. No. 1) 160, (P. S. No. 7) 160-61, (P. S. No. 8) 106-8, 161, 190, (P. S. No. 4) 170, (P. S. No. 6) 180-83; of Brooklyn and New York compared, 88, 97; increased support recommended, 166-67, 174-76, 177-78, 180, 188; class size in, 176-77; importance of, 188-89, 192
School sites, purchase of, advocated, 170, 184
School statistics, number of pupils in New York City (1846), 97; in New York state (1847), 166; in Brooklyn (1847), 167
School superintendent, full-time employment of, recommended, 129-30; appointment of, in Brooklyn schools proposed, 153; report of (1847), 165-66; bill to provide, for Brooklyn, 212
School supplies, pupils' purchase of, opposed, 66
School work, exhibition of, 111, 193-94
Scientific apparatus, need for, in schools, 181
Self-advancement, importance of, 141-44
Shorthand, *see* Phonography
Slave trade, Whitman's attitude toward, 7
Smoking, Whitman's advice against, to youth, 81-82
Spooner, Alden, editor of Brooklyn *Evening Star*, 37, 38, 39, 40
Spooner, Mary (Mrs. Alden), author of *Gathered Leaves*, 40
Star, see Brooklyn *Evening Star*
Steuart's (Mrs. C. A.) Elementary School, recommended, 176
"Sundown Papers from the Desk of a Schoolmaster" (Whitman), 32
Superintendent, school, *see* School superintendent
Swearing, Whitman's advice against, to youth, 81-82

Teachers, Whitman's views discussed, 47; professional training of, 47-48, 65-66, 99, 187, 195; salary increase advocated, 47-48, 65-66, 103-4, 166; employment of women, 47, 66-67; relationship with parents and public, 48, 174-75, 182, 201; method of appointment of, criticized, 65-66; maxims for, 125-26; Brooklyn teachers praised, 166-67; difficulty of position, 182; qualities of good teacher, 182-83; lack of good teachers, 192; popular conception of teacher's work, 201; attitude of public toward, 208
Teacher training, *see* Normal school, Teachers: professional training of

Teaching, methods, 52-53, 176-77; aims of, quoted from Draper, 203
Temperance, evils of intoxication, 93; article on, 213
Textbooks, 53; uniformity in class, 66; to be supplied by school, 66, 97, 253 (n. 343); see also Botany, Chemistry, Declamation, Drawing, History, Latin, Mathematics, Music, Natural philosophy, Physiology
Theatre, 214
Trees, 213
Tuscaloosa, Alabama, free school, 106

Victoria, Queen, 213

Whipping in the schools, *see* Corporal punishment
Whitman, Walt, schooling, 14-19; Sunday school education, 20-21; Quaker experience, 21-22; teaching experience, 25-34, 35; as free-lance writer from 1841-45, 36-37; contemporary opinion of, as journalist, 40-41; contributions to the Brooklyn *Evening Star*, 41-42, 65-96, 213-17; contributions to the Brooklyn *Daily Eagle*, 42-44, 97-212, 218; near escape from death, 43
Wilson, Marcius, his *A History of the United States* recommended, 150-51; his *American History* praised, 168
Wright, Frances, 21, 23

Youth, advice on the behavior of, 69-70, 72-73; advice against smoking, 81-82; advice against swearing, 81-82; on manners, 85-86; happiness of, 124-25; on self-education, 151-52; company to be avoided, 153

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