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NEW YORK UNIVERSITY

TERCENTENARY ANNOUNCEMENTS

"THREE EPOCHS IN
EDUCATION IN
NEW YORK CITY"

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NEW YORK UNIVERSITY

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**TERCENTENARY
ANNOUNCEMENTS**

1609-1909



**“THREE EPOCHS IN
EDUCATION IN
NEW YORK CITY”**

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The Hudson-Fulton Celebration Commission was incorporated by chapter 325 of the laws of 1906 of the State of New York to arrange for "the public celebration or commemoration of the tercentenary of the discovery of the Hudson River by Henry Hudson in the year 1609, and of the first use of steam in the navigation of said river by Robert Fulton in the year 1807, in such manner and form, either permanent or temporary, as may be found appropriate by said commission."

Under the provisions of the statute the officers of the commission are: President, Gen. Stewart L. Woodford; presiding vice-president and acting president, Mr. Herman Ridder; treasurer, Mr. Isaac N. Seligman; secretary, Mr. Henry W. Sackett. In accordance with the original statute and amendments and by appointment by the Governor of the State and Mayor of New York City the entire commission is constituted of more than 300 prominent citizens of the State, including the presidents of 38 incorporated villages along the Hudson River.

NEW YORK UNIVERSITY
AND THE
HUDSON-FULTON CELEBRATION

The Commission of the Hudson-Fulton Celebration, representing the State of New York and the City of New York, invite New York University to join in the celebration from Friday, September 24th, to Saturday, October 2d, of the tercentenary of the beginning of civilization in New York from Hudson's visit to this region in 1609, and of the centennial of Fulton's first trip by steamboat from New York to Albany, in 1807.

The Commission rightly emphasize the educational character of the entire commemoration. They especially appoint Wednesday, September 29th, as Educational Day. The official announcements of the Commission are given below.

It happens that September 29th is the opening day of our College year at University Heights. To bring the exercises of that day into accord with the plan of the celebration, it seems advisable that two orders for the day should be adopted.

First. The College work by professors and students in the morning hours should be related to the historical events to be commemorated.

Second. Suitable public exercises should be held in the afternoon. The program for the afternoon will be announced in due time in the public prints.

A program for the morning has been prepared, to consist of three hours of lectures, beginning respectively at 9.15 A.M., 10.30 A.M., and 11.30 A.M. The morning

prayers will occupy a quarter of an hour as usual, beginning at 10.15. Each of the four classes in the College of Arts and in the School of Applied Science will be required to attend the lecture of one hour specially prepared for it as indicated below. The roll will be called and absences noted. Each member of the class will be required to take notes of the lecture and to attend a quiz upon the same within a week after September 29th.

Each of the eight lectures will be open to the students in general and to the public so far as the capacity of the respective lecture rooms will permit, the seats being reserved in the first place for the members of the class for which the lecture is announced.

PROGRAM OF WEDNESDAY

COLLEGE OF ARTS AND PURE SCIENCE.

Senior Class.

Professor Francis Hovey Stoddard, at 9.15 A.M., in the English Room.

Subject: "The Literature of the First Two Centuries of New York City, 1609-1809."

Junior Class

Professor Joseph French Johnson, at 10.30 A.M., in the Philosophy Room.

Subject: "Conditions determining the Greatness of New York City as a Commercial and Financial Center."

Sophomore Class

Professor Marshall S. Brown, at 11.30 A.M., in History Room.

Subject: "The Political History of New Netherland."

Freshman Class.

Professor Herman H. Horne, in Chemical Lecture Room.

Subject: "History of Education in New York, 1609-1709."

SCHOOL OF APPLIED SCIENCE.

Senior Class

Professor Daniel W. Hering, at 9.15 A.M., New Physics Lecture Room.

Subject: "Fulton and Other Promoters of Steam Navigation."

Junior Class

Professor Charles E. Houghton, at 10.30 A.M., in Engineering Lecture Room.

Subject: "The History of Steam Navigation."

Sophomore Class

Professor Collins P. Bliss, at 11.30 A.M., in Drawing Room.

Subject: "A Comparison of the Steam Engine before 1809 with Fulton's Steam Engine."

Freshman Class

Professor Joseph Edmund Woodman, at 11.30 A.M., Geology Lecture Room.

Subject: "Physiographic Development of the Hudson River Valley."

PROGRAM OF TUESDAY AND THURSDAY

On Tuesday, September 28th, will take place the historical parade in the City of New York. The students of New York University are invited to take charge of two of the floats or moving tableaux in this parade. For this a considerable body of students will be required. Each student receiving this bulletin is invited to volunteer for this work upon Tuesday. Students who send their names in first will be given the preference, other things being equal. Each volunteer will please write his name and address upon a postal, with the name of the particular school of the University of which he is a member, and send the same to Dr. George C. Sprague, Registrar of New York University, Washington Square, City.

Upon Thursday will occur the military parade of 25,000 troops. The line of this parade, it is expected, will touch the north side of the University Building on Washington Square, extending through Waverly Place from the foot of Fifth Avenue to Broadway. It is hoped that arrangements can be made for tercentenary exercises in connection with the schools at Washington Square in the large hall upon the tenth floor of the University Building, at a convenient hour on Thursday, either before the beginning of the parade or after it has passed by. The Women's Advisory Committee of New York University will be invited to take part in arranging the program at Washington Square. The details of this program will be announced in the daily newspapers at least a week before it occurs.

OFFICIAL ANNOUNCEMENT
BY THE
HUDSON-FULTON COMMISSION

*From September 25 to October 9, 1909, the State of New York, under the auspices of the Hudson-Fulton Celebration Commission, will commemorate with appropriate exercises the 300th anniversary of the discovery of the Hudson River by Henry Hudson in 1609, and the 100th anniversary of the successful inauguration of steam navigation upon the same river by Robert Fulton in 1807.

The people of the State at large, and particularly the authorities, students and members of all educational institutions, are earnestly invoked to make due observance of the anniversaries.

It is proposed that Wednesday, September 29th, be devoted to the dedication of parks and memorials and to General Commemorative Exercises throughout the State.

Wednesday is essentially an educational day, designed to be participated in by the universities, colleges, schools, museums and learned and patriotic societies *throughout the whole State*. While the commemoration of 1909 must, from geographical considerations, largely center around the Hudson River, the glory and the material benefits of Hudson's and Fulton's achievements are the heritage of the people of the entire State, and the programme for Wednesday affords a practical means for a general observance of the occasion from one end of the State to the other.

*From a pamphlet entitled "Hudson and Fulton," copyrighted, 1909, by the Hudson-Fulton Celebration Commission, New York.

Features of this day's observances will be as follows: Commemorative exercises in Columbia University, New York University, College of the City of New York, Cooper Union, University of St. John at Fordham, Hebrew University, Brooklyn Institute of Arts and Sciences, Public Schools, Historical Societies, and *all the universities, colleges and institutions of learning throughout the State of New York*; with free lectures for the people in New York City under the auspices of the Board of Education.

The Hudson-Fulton Celebration Commission offers the following suggestions to aid the holding of general commemorative exercises throughout the State:

Municipal Authorities and Citizens Generally

Municipal authorities are requested to cause flags to be displayed on all public buildings during the secular week beginning on Monday, September 27.

Citizens generally are requested to display flags from their houses and office buildings and merchants to decorate their store windows with the national colors and the *colors of the celebration*. The latter are orange, white and blue, the colors of Holland, under which Henry Hudson sailed in 1609.

Learned and Patriotic Societies

On Wednesday, September 29—or on any other day of that week if more convenient—it is recommended that patriotic, historical and other learned societies hold literary exercises bearing on the events commemorated or on the consequences of those events. The leading speakers of the community should be invited to participate.

Exhibitions of books, prints, maps, paintings and relics will be very interesting. Comparative pictures showing the appearance of the locality in 1609 or in 1807 and in 1909 will be instructive.

Historical societies will naturally consider the historical aspects of the events.

Scientific societies may consider the flora and fauna of Hudson's

time; Hudson's and Fulton's contributions to the science of navigation, etc.

The preservation of local landmarks and the marking of historic sites is recommended.

Educational Institutions

All universities, colleges, normal schools, high schools, public schools and private schools are requested to observe Wednesday, September 29, as General Commemoration Day. Programmes should be arranged comprising two or more of the following general features:

1. Patriotic songs.
2. Debates.
3. Essays.
4. Tableaux.
5. Exhibitions.

Songs

The following songs are recommended: "America," "Star Spangled Banner," "Columbia, the Gem of the Ocean," "Keller's American Hymn," "Hail Columbia."

Any good sailors' songs, and songs of England and Holland would also be appropriate.

Songs of other nations, with the display of corresponding flags, would typify the State's welcome to the people of all foreign countries.

Debates

Debating societies will find material for public debates in both Hudson's and Fulton's achievements. The following subjects may suggest others:

"Was Henry Hudson justified or not in sailing to America in 1609 under his contract with the Dutch East India Company?"

"Were the Dutch or the English best entitled to the territory called New Netherland?"

"Did the presence of Indians in this State on the whole promote or hinder the coming of civilization?"

"If the British had controlled the Hudson River in the War of the Revolution, could the Colonies have won their independence?"

"Which has conferred the greater benefits on mankind, the steam-boat or the steam locomotive?"

"Which has had the greater influence on the prosperity of the State, the Hudson River or the Erie Canal?"

"Which did the most for the advancement of civilization, Henry Hudson or Robert Fulton?"

Essays and Compositions

The discovery of the Hudson River and the invention of steam navigation offer a wide range of subjects for essays and compositions. A few subjects are suggested as follows:

"Henry Hudson the Navigator."

"State of Geographical Knowledge in 1609."

"The Sea Kings of England and Holland and what they did for free navigation."

"Instruments used in navigation in Hudson's time."

"The League of the Iroquois."

"The River Indians and how they received Hudson."

"Legends of the Indians."

"The settlement of New Netherland."

"The fur trade of New Netherland."

"How the beaver influenced the history of New York."

"Customs of the Dutch settlers."

"The relation of the Hudson River to the history of the State."

"Robert Fulton the inventor."

"Fulton's debt to other inventors."

"Progress in steam navigation in 100 years."

"Description of an ocean voyage in 1609."

"The scenery of the Hudson River."

"Legends of the Hudson River."

"The rank of the Hudson River with other rivers of the United States."

"The Influence of the Erie Canal on the development of New York City and State."

"The settlement of _____" (in the blank space insert the name of the town or city in which the writer lives.) This subject is especially recommended to stimulate the study of local history.

Tableaux

It is difficult to make suggestions for tableaux which will be applicable to all parts of the State, to the different conditions under which they are to be given and to the varying resources of the participants. Tableaux can be given out of doors with natural surroundings which cannot be given in-doors; and effects can be

produced in a theatre or large auditorium which cannot be had in a schoolroom. Each community must be guided largely by its own history, and each company by its own facilities.

While the primary object of the Hudson-Fulton Celebration is to commemorate the achievements of Hudson and Fulton, it is designed also to stimulate the study of the local history of all the communities of the State. Therefore, any important or picturesque or interesting event in the annals of a town or city may appropriately be represented.

Exhibitions

School exhibitions may include the following things:

Pictures of Henry Hudson; the Half Moon; Amsterdam; the Dutch people; scenes along the coasts of Norway, Spitzbergen, Iceland, Greenland, Hudson Bay, the Maine coast, and the Hudson River.

Indian relics of all kinds.

Relics of early settlers.

Pictures of Robert Fulton, early and modern steamboats and scenery of the Hudson River.

Pictures of the locality in which the exhibition is held, showing its early and present appearances in contrast.

Views relating to the Erie Canal.

Old maps of North America and New York State, with pins used as markers to indicate voyages of early explorers. A large globe of the earth thus marked would be instructive.

Children's Festivals

Wednesday, September 29, and Saturday, October 2, are assigned to the children of the State for out-door festivals.

Places.—These festivals may be held on the rivers, river-sides, village greens, parks, park lakes, roads, boulevards, avenues, streets or parts of streets set aside for occasion, recreation piers, open fields, vacant lots, playgrounds, campuses and athletic fields. If the weather should be inclement or if for other reason it should be advisable to have the festivals under cover, use could be made of armories, large halls, recreation centers and roof gardens.

Form of Festivals.—The festivals themselves may take the form of (a) dramatic presentations, with literature and arts portraying the heroes, the people, the civilization of 1609, and symbols of development—scientific, industrial, social, political, educational. Or (b) they may take the character of aquatic or land processions or pageants with arches, poles, banners, emblems, coats of arms,

insignia of all kinds, colors, and streamers, so far as possible to be made by the school children as school work. The symbols should suggest the sources of the Hudson, the different cities and towns in succession blessed by its waters, the various products borne by it for distribution to mankind in all parts of the world; and also the various nationalities which in succession have come to share in the blessings of the river. And (c) there may be home parties for children and young people with costumes, plays, games, charades, etc., illustrative of different features of the places and events.

Rejoicing.—Folk dancing of all nations, in succession and then in unison as one people, is suggested as a form of rejoicing; also historical excursions; tournaments; golf; tennis, and other ball games; all games for kindergarten and older children in parks, in streets set aside for the purpose, in open fields, and vacant lots—wherever individuals or neighborhood committees make it possible for children to play. Separate places should be provided for the segregation of kindergarten and small children. In communities near the Hudson River, the participants should, if possible, hold their rejoicings on the shores of the river and harbor.

Co-operation.—Schools, committees and individuals arranging children's festivals should secure, if possible, the co-operation of departments of education, departments of parks and various other departments of government; institutions, playground associations, athletic leagues, clubs, associations, societies, neighborhood leagues and committees. An individual, a committee or a society may select and improve even a vacant lot as a possible place for some form of celebration by children. Each school, institution, club, society, or neighborhood committee should provide a building or a playground and organize for the children of the school or neighborhood various forms of entertainment. The improvement of such vacant lots may lead eventually to the establishment of permanent parks or playgrounds.

Books

Following is a partial bibliography for the aid of the student. In some of the books mentioned are more extensive lists:

Indians.—Morgan's "League of the Iroquois," and Ruttenber's "History of the Indian Tribes of the Hudson" (rare) are recommended with the following more accessible publications of the New York State Museum: "History of the New York Iroquois," "Aboriginal Occupation of New York," "Aboriginal Chipped Stone Implements of New York," "Polished Stone Articles Used by the

New York Aborigines," "Earthenware of the New York Aborigines," "Wampum and Shell Articles Used by the New York Indians," "Horn and Bone Implements of the New York Indians," "Metallic Implements of the New York Indians," "Metallic Ornaments of the New York Indians," etc.

England and Holland.—Greene's "Short History of England" and Motley's "History of The Netherlands" will give the relations of the countries prior to and at the time of Hudson's voyages. "Motley's Dutch Nation," by William Elliot Griffis, D.D., L.H.D., condenses into one volume Motley's "Rise of the Dutch Republic" and in addition brings the historical narrative down to 1908.

Early Voyages.—John Fiske's "Discovery of America," chapters I and II of his "Old Virginia and Her Neighbors" and his "Dutch and Quaker Colonies in America" are fascinating reading concerning the sea-kings, western discoveries and American colonization. Volume IV of Winsor's "Narrative and Critical History of America" contains a great fund of information on the subject. "Purchas His Pilgrimes," published in 1625, is difficult of access but useful to the critical student. "Hakluyt's Voyages," containing original records of the principal navigations of the English nation, may now be obtained in eight volumes of "Everyman's Library" at 35 cents a volume. For individual pre-Hudson voyages, the following "Old South Leaflets," published by the Directors of the Old South Work, Boston, Mass., and costing five cents apiece, are very useful: No. 17, "Verazzano's Voyage"; No. 29, "The Discovery of America"; No. 31, "The Voyages to Vinland"; No. 37, "The Voyages of the Cabots"; No. 115, "John Cabot's Discovery of North America," and others mentioned in their list, which is sent on application to them.

Henry Hudson.—John Meredith Read's "Historical Inquiry Concerning Henry Hudson" is the most exhaustive investigation of his life, but is rare. Henry C. Murphy's "Henry Hudson in Holland" is also rare. Edgar Mayhew Bacon's "Henry Hudson, his Times and his Voyages," is perhaps the most convenient and accessible modern book on the subject.

Discovery of the Hudson River.—Asher's "Henry Hudson the Navigator" is an exhaustive and critical account of Hudson's voyages with full bibliography, but rare. "Purchas' Pilgrims" (rare), reprinted in the New York Historical Society Collections, Vol. I, gives accounts of all four of Hudson's voyages. B. F. De Costa's "Sailing Directions of Henry Hudson" contains a dissertation on the discovery of the Hudson, but is also rare. John Fiske's "Dutch and Quaker Colonies in America" is by far the most readable

and condensed account of the discovery of the river. Bacon's "Henry Hudson," above referred to, is also excellent. Yates & Moulton's "History of New York" has a running commentary on Hudson's voyage up the river. Old South Leaflet, No. 94, "The Discovery of the Hudson River," gives that portion of Juet's diary of Hudson's voyage relating to the river. The American Scenic and Historic Preservation Society's "Eleventh Annual Report" (1906), contains Juet's Journal, also a fac-simile of Hudson's contract with the Dutch East Indian Company.

Settlement of New Netherland.—Chapter VIII of Volume IV of Winsor's "Narrative and Critical History of America" is an interesting and condensed account of the Dutch in America, with sources of information and a valuable bibliography. Fiske's "Dutch and Quaker Colonies" should also be consulted. General James Grant Wilson's four-volume "Memorial History of New York" is the fullest and most scholarly account of the discovery and colonization of New Netherland and the history of New York City. Old South Leaflet, No. 69, contains the "Description of New Netherland by Adrian Van der Donck." "The Story of New Netherland: The Dutch in America," by William Elliot Griffis, D.D., L.H.D., is a new and valuable work written from original sources.

The Hudson River.—Lossing's "Hudson from the Wilderness to the Sea" and Bacon's "Hudson River from Ocean to Source" are interesting descriptive and historical works.

Robert Fulton.—Colden's "Life of Robert Fulton" and Reigart's "Life of Robert Fulton" are the fullest biographies of the inventor, but the date and place of his death are erroneously stated in both. Convenient small books are "Robert Fulton, His Life and Its Results" (194 pp.), by R. H. Thurston, and "The Story of Robert Fulton" (120 pp.), by Peyton F. Miller.

Steam Navigation.—The fullest work on this subject is Admiral Preble's "Chronological History of the Origin and Development of Steam Navigation." A brief account is to be found in Old South Leaflets, No. 108, "The Invention of the Steamboat." A valuable short book is "A Sketch of the Origin and Progress of Steam Navigation from Authentic Documents" (printed in 1848), by Bennet Woodcroft, Professor of Machinery in the University College of London and editor of the indexes of British patents.

Local Histories.—It is not possible in these pages to give titles of local histories. These should invariably be consulted, however.

The librarians of public libraries will almost always make helpful suggestions to inquiring students.

**THREE EPOCHS IN
EDUCATION**

IN THE THREE CENTURIES

DUTCH, ENGLISH AND AMERICAN

OF NEW YORK CITY

BY

HENRY MITCHELL MACCRACKEN

CHANCELLOR OF NEW YORK UNIVERSITY

FOREWORD

This address, given by Chancellor MacCracken at the Commencement Wednesday, June 2, 1909, which marked the seventy-ninth year of New York University, is printed in connection with the foregoing Tercentenary Announcements, in the hope that it may help to excite a livelier interest in the History of Education in New York City in the three centuries from 1609 to 1909.

THREE EPOCHS IN EDUCATION IN NEW YORK CITY

New York celebrates this summer her tercentenary. Our city and State together have voted to expend from the public treasury on this anniversary near two-thirds of a million of dollars. To this great sum will be added a large expenditure both of time and of money by private citizens. Three months hence our students, during our opening week, which is the last week of September, will, I suspect, be more interested in climbing to the roof of this library to see the new Half Moon ascending the Hudson, than in finding seats in its reading-room or in entering its seminar rooms for making research. They will throng the roof of the University Building on Washington Square overlooking New York Harbor, and possibly the wide roofs of our medical college on First Avenue, overlooking the East River, to watch the gathering ships of all nations, the illuminations of the bridges and streets and public squares.

The Commission promises that not only our own national government, but foreign governments, through their fleets, will have a part in the program of a week or possibly a fortnight. They assign largely to colleges and universities the historical part of the commemoration. It seems appropriate, therefore, to-day, the crowning day of our year, that this university, which bears the name of the city and the State, should turn the minds of citizens, especially of the hundreds of youths who graduate to-day, to the educational lessons of this tercentennial. I take, therefore, as my subject—Three Epochs in Education in New York City.

I.

I name the three centuries respectively, the Dutch Century, the English Century, and the American Century. Although the Dutch were in control after 1609, only two-thirds of a century, yet not only does the first century belong to them, but largely the second. Even now their works do still follow them. The English Century lasted a full hundred years, in which time the English placed their mark deeply upon the city. The American Century began nominally more than a hundred years ago, yet as New York was most sorely afflicted by Toryism, she had to struggle to become American. With less than a third of her citizens of American parentage, our city is not superlatively American even now.

The Epoch of the Dutch Century

The three centuries which we celebrate were each marked by a great educational beginning. In the Dutch Century was inaugurated the governmental elementary school. It was the mother of every public school of this city until now, from the kindergarten and primary class, up to the city college and the normal colleges.

The great educational beginning of the Dutch Century was not made till twenty years after the voyage of Hendrik Hudson in 1609.

The Dutch began to dwell on Manhattan Island fourteen years later, in 1623. Six years afterward, in the year 1629, on the seventh day of June, which will be 280 years ago next Monday, the following ordinance was enacted by the Weest India Company, meeting in Amsterdam:

“The patroons and colonists shall in particular and in the speediest manner endeavor to find out ways and means whereby they may support a minister and schoolmaster, that thus the service of God and zeal for religion may not grow cold or be neglected among them.”

This statute constitutes a great educational beginning for New Amsterdam. The West India Company embodied, so far as America was concerned, the government of Holland, except in one particular. It was government by a trust, but the arrangement was frank and above-board. Everybody was told that New Netherland was to be governed by a corporation, or by patroons who were the creatures of this corporation.

Only in one particular was something reserved by Holland for a party outside the West India Company. An established church existed in Holland of Reformed or Presbyterian order. It acted, so far as America was concerned, mainly through an executive committee in the city of Amsterdam, which was entitled “The Deputies on Foreign Affairs.” The records and correspondence of the Deputies for the seventeenth and eighteenth centuries have been preserved. So far as they touch upon American matters, they have been in large part translated and published by the State of New York. I speak, therefore, by the book when I tell what the church in Holland did in the work of education. It did not have the purse strings so far as America was concerned. That power had been turned over by the Holland Government to the West India Company. It did have, apparently by unanimous consent, the task of selecting and nominating persons to teach school. But these teachers were to be paid quite at the pleasure of the governing corporation.

Earliest Teachers in New York

The church committee in Holland was untiring in the humble but important part which was assigned it, namely, to discover and nominate school-teachers that were willing to cross the ocean for the small pittance that was promised from the government treasury. Of the first schoolmaster little is known save his name—Adam Roelandson, and the statement that he arrived with Van Twiller, the second governor, in the year 1633. Theodore Roosevelt in his brief history of New York City adopts the tradition that Roelandson left school-teaching to conduct a laundry. If he did, it is probable that the governing corporation did not pay him for teaching enough to keep his body and soul together, while the cleanly Dutch sailors, who thronged the port, were willing to pay for cleanliness as next to Godliness and more necessary than learning. Next the government made a school-teacher out of a carpenter, Jan Cornelissen. Then the Holland Church Deputies in old Amsterdam stepped in. They made out a form of appointment for every school-teacher who should come over. It is quite as good as any form I know of to-day for the appointment of a teacher of an average school. They ask the government corporation to appoint as follows:

“Whereas nothing is more important for the well-being of men of whatever station than that they should be taken care of from the very beginning by keeping them under the eye and supervision of the schoolmaster and in the exercises of the school that they may derive from such instruction the means necessary for their support in all the stations and callings of life, and inasmuch as also upon these exercises both the glory of God and the salvation of man are not a little dependent, . . .

“And Whereas Mr. A. B. has offered his services; and the said Classis (of Amsterdam), having previously inquired as to this individual, and by examination, have ascertained his fitness and experience for such a position, he has been appointed schoolmaster with these specific instructions, to wit:

“He is to instruct the youth, both on shipboard and on land, in reading, writing, ciphering, and arithmetic, with all zeal and diligence: he is also to implant the fundamental principles of the true Christian Religion and salvation, by means of catechizing: he is to teach them the customary Forms of Prayers, and also to accustom them to pray: he is to give heed to their manners, and bring these as far as possible to modesty and propriety: and to this end, he is to maintain good discipline and order, and further to do all that is required of a good, diligent and faithful schoolmaster.”

Does our Board of Education give its teachers any better commission now?

The best teacher among the three who came in the first decade was Jan Stevensen, who taught for at least six years. He seems to have been first a private teacher, then a government teacher. The glory of the Dutch Century is that while it provided the public free school, it gave freedom of teaching more than any nation had given before. Holland was the mother of freedom for the school-teacher.

A letter sent back to the Church of Holland by the sole parson on Manhattan Island in 1647 explains why education was not more advanced. He says:

“The congregation numbers about 170 members. Most of them are very much given to drink. To this they are led by the seventeen tap houses here. You

will also learn more in detail from the bearer hereof, Master Jan Stevensen. If you could obtain from the Hon. Directors an order for closing these places, except three or four, I have no doubt the source of much evil and great offense would be removed."

(At that day New York City had its Raines Law hotels regulated from Holland just as we have them now regulated from Albany.)

A postscript to this letter says:

"Master Jan Stevensen, who has served the company here as a faithful schoolmaster and reader, for six and seven consecutive years, and is now leaving for home, has been informed by the directors and Council that he must pay his own fare. If this is so understood in Holland, then the poor man will retain but little of his salary. Will not your reverences please to assist him with the directors, that he may be exempted from this hardship?"

"Hard-headed Peter" and Public Schools

Peter Stuyvesant, who had more energy and public spirit than all the other Dutch governors put together, arrived eighteen years after the starting of the first school. He was as energetic in education as in everything else. Here is the record of a local historian:

"Director Stuyvesant lost no time in calling attention to the state of public education in New Amsterdam as well as to the mean appearance of the city itself. No school had been kept for three months. He communicated his consent to defray on behalf of the company a portion of the expenses necessary for the encouragement of education and to continue his assistance in future to promote the glorious work. A

convenient place for a schoolhouse and dwelling for the schoolmaster would be provided for the winter."

Peter Stuyvesant took up the schoolmaster business with the church government in Holland. One year after the letter just quoted, he sent a letter saying:

"We need a pious and diligent schoolmaster and precentor. A year has now passed since we were deprived of such help. By this our young people have gone backward, even to grow wild, *nihil agendo male agere discit.*"

Peter thought that a little Latin would perhaps answer with the Holland scholars better than an argument.

In 1650 are these records by the West India Company:

"The new schoolhouse has not been built, but this was not the fault of the director (Stuyvesant). A place for the school has been provided. Other teachers keep school in hired houses, so that the youth are furnished with the means of education according to the circumstances of the country."

"The property of every inhabitant is taxed to build and support churches and schools, to maintain preachers and schoolmasters."

That same year the Church Deputies nominated William Vestens of Haarlem to go to America as schoolmaster and also as visitor of the sick. The records of these Deputies state that the governing corporation accepted him. Two years later appears a record of action by the governing corporation addressed to Peter Stuyvesant, as follows:

"We agree with your proposition to establish a public school (this seems to be in addition to the first public school). We believe a beginning might be made with one schoolmaster, who could be engaged

at a yearly salary of 200 to 250 guilders (that is, \$80 to \$100).

“We recommend for this position Jan de la Montagne, whom we have provisionally appointed to it and you may use the building of the City Tavern if you find it suitable.”

In 1656, the schoolmaster Harmen Van Hoboken petitions the New Amsterdam government for the use of an entry and side room in the City Hall for a school and a dwelling. The government replies that they need the City Hall for themselves, but they will allow him 100 guilders, or \$40, to rent a building for both residence and school.

Three years before the reign of Peter Stuyvesant was ended by the British conquest, I find the governing company in Amsterdam displacing the schoolmaster Hoboken by the appointment of Evert Pietersen. They say in their letter:

“We command all persons without distinction to acknowledge the aforesaid Evert Pietersen as consoler, clerk, chorister and schoolmaster in New Amsterdam in New Netherland and not to molest, disturb or ridicule him in any of these offices, but rather to offer him every assistance in their power and deliver him from every painful sensation by which the will of the Lord and our good intention shall be accomplished.”

Does any government in the world nowadays attempt for any teacher what the Dutch attempted, namely: “To deliver him from every painful sensation”?

Up-town School Opened by Stuyvesant

Peter Stuyvesant, autocrat as he was, had to make room for Pietersen, but shortly after we find that there



was a meeting of the City Council at which were present the Director General Petrus Stuyvesant and the Hon. Johan D. Decker, when they unanimously adopted the following:

“Herman Van Hoboken, before schoolmaster and chorister, was removed because another was sent to replace him, whereas the aforesaid Harmen is a person of irreproachable life and conduct so shall he be employed on the Bowery of the Director General as schoolmaster and clerk with this condition that the Director General whenever his service might be wanted for the company as adelborst (that is, as military sergeant) shall replace him by another expert person.”

Tradition says that Hoboken taught on Sixth Street, which is on a line with Waverly Place, the north side of our University Building on Washington Square. Further, that Governor Stuyvesant provided that the negro children, of whom there were many on his large property, should be instructed by Hoboken.

Finally, the very year when the rule of the Dutch and of Peter Stuyvesant ended, we find this statute enacted by Director-General Peter Stuyvesant and his Council:

“It is commanded that Pietersen, the Principal, and Van Hoboken, of the branch school on the Bowery, on Wednesday before the beginning of the sermon, shall appear with the children entrusted to their care in the church to examine, after the close of the sermon, each of them his own scholars in the presence of the reverend ministers and elders, what they in the course of the week do remember of the Commandments and the Catechism, and what progress they

have made, after which the children shall be allowed a decent recreation.”

This was dated in 1664, the year in which the hard-headed Peter was asked to abdicate office and devote himself to his farm. Yet the Dutch returned to rule for a little while in 1673 and 1674.

Memorial of Dutch Century Suggested

As I say good-by to the Dutch Century, I suggest that this tercentenary year is a fit time to set up within the limits of the old Dutch city a monument, or at least a memorial tablet inscribed to the seven first public school-teachers of Manhattan Island. They were supported by the city money. They gave education free to children in this city. They more than any others were the educational pioneers of this city. The entrance way of our New York University building on Waverly Place will perhaps be a place for the memorial tablet, because the last school opened by the Dutch was, as I have said, upon the line of that street. I suggest for an inscription the following:

“In honor of the seven public school-teachers who taught under Dutch rule on Manhattan Island: Adam Roelandson, Jan Cornelissen, Jan Stevensen, William Vestens, Jan de la Montagne, Harmanus Van Hoboken, and Evert Pietersen.”

II

In the English Century the great educational beginning was the founding of the first college, which was known first as King's College, but now as Columbia University. This beginning was not made until forty-five years after 1709.

In What England Failed

The century of English rule in New York is almost a blank as to public education. To see how this came about, consider the condition of New York at that time. At the time of the final surrender of the government by the Dutch, Manhattan Island had less than 3,000 inhabitants. There were fewer people than you may find to-day in a single office building that occupies half a block in the downtown region. What is now the City Hall Square was for some time after the year 1700 a region of farms and orchards. An official manual gives the population in 1712 at less than 6,000. Twenty years later it had increased nearly one-half and was about 8,600. Of these at least a fifth were negroes. Even at the close of British rule, the closely settled part of the city was still far below the City Hall. The churches had then reached fifteen in number—the three Dutch accommodating the most people; the three Episcopal coming next; then the three Presbyterian, of which the furthest uptown was on City Hall Square; the other churches were one Methodist, one Moravian, one Baptist, one French Reformed, one Friends Meeting House, and one Jewish Synagogue. These fifteen churches represented the national and religious differences of as many thousands of people—the Dutch standing for the Dutch, the Anglican church for the English, the Presbyterian for a mixture of Scotch, especially of Ulster Scotch, and New Englanders.

If the city had remained Dutch or had become homogeneously English or Scotch, the common schools would have been taken care of by the government, the only way that was then considered feasible. The government would have supported an established church and demanded that

the established church look after the common schools. I have shown that this occurred in the Dutch Century of New York. It was the method in Scotland, where from the time of John Knox every parish was expected to have its school. It was done less thoroughly in England, because England was less democratic than Scotland or Holland. Then, as now, England emphasized education for the upper classes but was slow to provide schools for those who had nothing to pay. The problem of the school in England even now is a problem of the classes and the masses.

To show that I am not unfair to the English, I quote the official history of the New York Public School, published three years since, which says:

“The Provincial Government did nothing or almost nothing for popular education during the whole time of British sway over the Colonies. Free education in the modern sense was unknown.”

I also quote our State Commissioner of Education, Dr. Draper, who says:

“All the English schools in the Province from 1700 down to the date of the Declaration of Independence were maintained by a great religious society organized under the auspices of the Church of England and of course with the favor of the government, called ‘The Society for the Propagation of the Gospel in Foreign Parts.’ The law governing this Society provided that no teacher should be employed until he had proved his affection to the present government and his conformity to the doctrine and discipline of the Church of England.”

Dr. Draper adds:

“Schools maintained under such auspices and influences were in no sense free schools. Humiliating as

it is, no student of history can fail to discern the fact that the government of Great Britain during its supremacy in this territory did nothing to facilitate the extension or promote the efficiency of free elementary schools among the people."

Wilson's History of New York finds in the list of citizens admitted to vote within the eighty years before the Revolution the names of thirty-two schoolmasters. There were a few schoolmistresses and, no doubt, some schoolmasters who did not qualify as voters. This proves that private schools were numerous. These and the few teachers of the Dutch and the English church schools cared for elementary education during the English Century.

The First College an Epoch in English Century

The only notable educational epoch of the English Century was the founding of King's College. The history of Dean Van Amringe of Columbia College finds "the earliest manifestation of an intent to found a college in a letter written in 1702, recorded in the minutes of the vestry of Trinity Church." It was addressed to a church society in England. It solicited the gift of the King's Farm of thirty-two acres, which gift was granted to Trinity Church. Nothing came of the plan of establishing a college till 1746, and the decade following, when the legislature of the Colony collected by lottery near \$40,000 for the founding of a college. It vested the money in trustees, who were to receive proposals from any city or any county in the Colony who might desire said college. A proposal came from Trinity Church, offering a part of the King's Farm, which was accepted. Dean Van Amringe's history says:

“The expressed condition of the grant was that the president of the said college forever shall be a member, and in communion with the Church of England as by law established, and that the morning and the evening service in the said college be the liturgy of the said church. The stipulations alluded to were after the Revolution eliminated from the charter, but they still remain the condition of the Deed of Gift.”

The same history states that the original trustees of the lottery fund were a half dozen officials of the Colony together with three private citizens. Two-thirds of these were members of the Vestry of Trinity Church, or of the Church of England. A single trustee, William Livingston, made a protest to the legislature against the denominational restrictions. Dean Van Amringe quotes the Rector of Trinity Church, who writes of the opposition in the legislature thus:

“It was with much difficulty that they were prevented from censuring the conduct of the trustees and returning thanks to Livingston. We were all afraid that this would have retarded the sealing of the charter, and some well wishers to the thing would have consented to the retarding of it had not the governor appeared resolute and come to town on Saturday, and fixed the seal to it and, to do him justice, he has given us a good majority of churchmen.”

The letter further says:

“The granting of the charter did not silence the opposition but turned it in another direction. Vigorous attempts were made to prevent a transference of the money raised for the endowment of the college, and to establish, by act of the Assembly, a ‘New York College,’ in place of or in distinction to a ‘Trinity

Church College' as, to discredit it, King's College was styled."

Finally, the trustees compromised with the legislature, accepting half of the money raised by lottery. This half amounted to between \$15,000 and \$20,000. The other half was devoted to the building of a pest house for persons having contagious distempers, and the building of a new public jail. Further 500 pounds a year of excise moneys were promised the college each year for seven years. A year later, in 1755, Trinity Church deeded a parcel of land west of Broadway, extending to the Hudson, between Murray Street and Barclay Street, to the corporation of the college, the denominational conditions referred to above being made a part of the deed. Dean Van Amringe quotes a pamphlet published by a vestryman of Trinity Church and a lawyer of distinction, presenting the position of the church. He said:

"They thought it their duty as Christians and in justice to their constituents to take at least some care that they did not part with the lands they were entrusted with unless for the interest of religion and, therefore, I must say I think wisely, came to this resolution, to wit: That they would not part with our lands but upon the conditions since mentioned in the charter. The Vestry of the Church acquainted the trustees with this resolution."

A Denominational College Expedient

To-day, after a lapse of 150 years, the student of American education may fairly say, the vestrymen of Trinity Church were right. They were trustees of property given for the advancement of religion. They were bound to so

use and direct that property as would conserve and promote the Christian faith.

There was something, too, in the argument on behalf of an Anglican church college presented by the Vestry of Trinity Church in a letter to England about this time. The letter says:

“The dissenters have already three seminaries.”
 (This means Harvard, Yale and Princeton.)
 “Churches of the national establishment are debarred of a liberal education unless they submit to accept it on such conditions as dissenters require, which in Yale College is to submit to a fine as often as they attend public worship in the Church of England. Communicants only are excepted and that only on Christmas and sacrament days. This we cannot but look upon as hard measure.”

The only mistake made by the founders of King's College was that taking advantage of the fact that the governor and council of the Colony sent over from England were members of the Anglican Church, they persuaded them to divert public moneys against the wish of the great majority of the citizens, to a denominational foundation. A party comprising less than a fifth of the community got public money to advance their own denomination to the relative detriment of all other denominations of which there were then half a dozen with churches in New York City. Had the friends of King's College been content to depend on gifts from England and the English established church, no hot controversy would have occurred. King's College would probably have secured just as complete a monopoly of the college business. For no great demand existed at that time for college education. Dean Van Amringe's history says that on the opening of the college in

July, 1754, eight candidates were admitted. Over ten years later, only ten years before the War of the Revolution, the number of students varied between fifteen and thirty.

It is plain that denominational or church colleges were the only practicable colleges for the Colonial period for the following reasons: The only teachers available in this new world for professors, willing to serve for the small pittance offered, were clergymen. The only organizations intensely interested in college education were the churches. The only motives strong enough to induce citizens to part with any considerable money, except perhaps by the infamous methods of a lottery, were religious motives. Therefore, the only Colonial colleges worth mentioning were denominational. The plan of William Livingston for a "New York College" was a piece of beautiful educational architecture, but it was a castle in the air.

First Champion of a New York University

This William Livingston was a remarkable man. Born in 1723, he practised law in New York from the time he was twenty-five till he was near forty, then he removed to New Jersey and became governor, which office he held till his death. He was one of the notable men who helped make the Constitution of the United States in 1787. He was a fluent and forcible writer. He put out a paper entitled "Twenty Unanswerable Reasons against a Sectarian College." They were mostly reasons against turning over the public money to a church college. They never were answered. It was this argument, no doubt, that saved half the lottery money to the state treasury and prevented the annual tax for King's College being extended beyond

seven years. William Livingston was not a mere obstructionist. He sincerely believed in an undenominational state university to be immediately placed in the city of New York. He brought forward a bill which is inscribed on the printed journal of the Assembly of the Colony for 1754. This bill proposed what would have been the beginning of a university. Livingston proposed at the outset to have instruction in law and medicine, as well as in the arts and sciences. It forbade any system of divinity to be taught by the college, but provided that each prominent denomination in the city should appoint a professor of divinity to teach the youth of that denomination, yet their salaries were to be paid out of the treasury of the College. Livingston's own words declare: "That the corporation be inhibited from electing a divinity professor and that the degrees to be conferred be only in the Arts, Physic (Medicine), and Civil Law." Yet Livingston did not rule worship out of the college. He proposes that there be a composite of forms of prayer "from a variety of approved books of devotion among all sects and perhaps it may be thought better to frame them as near as possible in the language of Scripture." It shall be "such a formulary for the said morning and evening service as shall be least exceptionable to the several denominations of Christians in this province." He provides that the corporation shall exist not by charter, but by act of legislature under the title of "The President and Trustees of the Provincial College of New York." Of this educational castle in the air of William Livingston, the following may be safely affirmed. First, it was an anticipation in its plan of nearly all that was best in the charter of New York University three-quarters of a century after. Second, it was an anticipation of the state universities which to-day are doing

half of the university work in the United States. Third, it was marked by a sincerity, a catholicity, and a patriotism unsurpassed in his generation.

Nevertheless, it would only have been possible if the 12,000 people who then constituted the city of New York and the 200,000 in the entire colony, had been as thoroughly of one race, one heart and one religion, as were the Puritans of Connecticut or Massachusetts.

Memorial to Livingston Suggested

If I am asked to name any one American as the originator of the university idea for America, I name William Livingston. When the tablet that I have proposed for the seven public school-teachers of the Dutch Century shall be erected, it ought to be balanced by a tablet upon the other side of the entrance portico of the University Building at Washington Square, containing a memorial to William Livingston, the broadest-minded educator of the English Century. I suggest the following inscription:

“In honor of William Livingston, 1723-1790, who first in America planned a university on broad, undenominational, patriotic lines, and eloquently, albeit prematurely urged the Colony of New York to establish the same a century and a half ago.”

III.

The Educational Epoch which I name for the American Century is the founding of New York University by a general movement of citizens, on undenominational and popular lines. At first called the University of the City of New York, it continues as New York University now. This great educational beginning of the American Century took place twenty-one years after 1809.

Why the American Century Was Slow

New York after the Revolutionary War went into the work of repairing damages on an extensive scale. Much of the city had been burned or ravaged by war. The citizens had to repair the city. Government needed repair. Charters and corporations had to be made over. Public schools were so badly off that the city government could not do the work by itself. A volunteer society of citizens, called the Free School Society, helped to keep up free schools from the year 1805 till the year 1853, when it turned over to the city its organization. It had in forty-eight years taught over half a million children and trained over a thousand teachers for its work. King's College had also to be repaired and made into Columbia College. There was no time for any radical new beginning. This explains why it was that the American Century had one quarter gone before there was a distinctly new educational beginning. Not till the year 1830 was there a New Educational Beginning. This new beginning was New York University. As a teacher who has been identified with this movement during almost one-third of its duration, I have given it much study. I shall not in this place, with the limited time at my command, attempt more than the general conclusions which have gradually formed in my mind. This movement of 1830 for a New York University, like that of William Livingston for a New York College three-quarters of a century before, was premature. The city in 1830 had less than 250,000 people, including all the territory that is included in the city now. Nor was there a populous surrounding territory to draw from. To-day there are twenty times as many people within sixty minutes of Washington Square as there were when the

college was opened in that place. The movement was premature in its choice of an undenominational platform. Its most conspicuous founders were Dutch Reformed, including the first three Chancellors, together with various Van Schaicks, Van Rensselaers, Vander Poels, Vermilyes, Delafields and Opdykes—yet the University was *not* Dutch Reformed. If it could have persuaded some strong denomination which had no college in this city to make it her adopted child in 1830, it would have got ten times the money, and not have been treated by every sect as a distant relative. Countless people repeat the Apostles Creed “I believe in the Church Catholic, or universal” and then give all their love and benefactions to the church narrow and particular.

Unique Features of New York University

Nevertheless, premature beginnings have often been of use to the world. New York University was a great educational beginning in several particulars. First, it gathered the greatest authorities on education in America into a notable conference in 1830 to advise as to its platform. The volume which records their decision is a unique and valuable record on its theme. Second, in accordance with their advice, New York University planned a new departure, namely, a University Department of Pedagogy. “The corporation,” according to the minutes of November, 1830, “then instructed the committee on a plan of organization to inquire into the propriety of establishing in the university a department for the instruction of teachers of common schools.” This committee presented the aims of a school of Pedagogy or Teachers College fully and forcibly, but neither the time for it nor the money for it had yet come.

A third striking feature was the proposal of a School of Commerce. February 12, 1833, the Chancellor brought forward for consideration

“the expediency and propriety of establishing in the University a professorship of Commerce.”

“Communications were received and read on the importance and advantages of a correct and liberal course of instruction in Commerce and the useful arts, and which were ordered to lie on the table.”

Fourth was the planning for the first time in America of instruction in Arts and Pure Science by a Graduate Faculty, apart from an Undergraduate Faculty. The Graduate School was planned under the title of “The First General Division.” The Undergraduate College was to be known as “The Second General Division.”

These men were not utterly irrational or dreamers. They argued that all this work belonged to a university. They further argued that New York City had become by far the largest and richest of the cities of America, with its quarter of a million of people. They argued rightly, that here if anywhere, the means ought to be forthcoming for the securing of greater breadth and at the same time greater depth and thoroughness in higher education. These men of brain furnished an excellent plan. The men of money either did not exist or were too contracted in intellectual and moral vision to appreciate fully the value of the proposed effort. A university needs a long infancy. A human being who ought to live for a century needs a long childhood. It is only short-lived things that reach maturity quickly. New York University needed to endure a puling infancy of half a century. Even now, it is not more than half way from infancy to full growth. Its full growth may possibly require that the Commonwealth re-

sume the plan of William Livingston and become an active, paying, partner in an utterly undenominational, popular and comprehensive university in the City of New York.

Present Platform of New York University

From its beginning till now, New York University has kept itself free from any entangling alliance. To-day it is not under contract to do anything whatsoever which the ideal university of America ought not to undertake. It is not under contract to refrain from doing anything whatsoever which the ideal university ought to do. No political interest, no business trust, no economic theory, no denominational creed, no race, no territory, not even New York City itself, can make any legal claim upon it. The only scholarships or fellowships that it holds for the benefit of any particular part of the country are for the benefit of regions outside of this city, from the banks of the Hudson to the banks of the Rio Grande. For anything I know, it could remove its teaching activity to any part of the United States or of the habitable globe, and carry it on there. The charter locates nothing except the corporation, in the city of New York. But this corporation should continue to center its teaching activity in New York City, instead of removing it to Canton or Constantinople, for the three following reasons: there will soon be the largest aggregation of people the world has ever seen within sixty minutes of the University Building at Washington Square, where we can count between four and five millions now; second, New York City is the best possible place from which teachers can speak to this continent; third, New York City is the best platform in America for Americans to stand on who have something to say to other nations.

In proof of what I say, I may offer the fact that in my twenty-four years of executive work in this University I have never known one of our head professors to be persuaded to leave this city to teach anywhere else. Brilliant men in strong colleges often accept our call to come to New York for hard work on small pay. Next September, Woodman, of Dalhousie, comes to take the place of Stevenson in Geology. Horne, of Dartmouth, comes to take the place of Gordy in the History of Education, each giving as a principal reason that they like the platform for teaching work which is offered by the metropolis.

What of the Fourth Century of New York University?

What great epoch in education will the fourth century of New York City, which is now beginning, bring to this metropolis? It must be left to the year 2009 to answer. I shall not even offer a conjecture.

Regarding New York University, I limit myself to the hope that it will strengthen and prosper as a great teaching university, seeking to give to the Twentieth Century thoroughly furnished scholars, well-equipped workers in every profession and pure, high-minded citizens for the service of America and of mankind.





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