JOURNAL

OF THE

PROCEEDINGS OF A CONVENTION

OF

LITERARY AND SCIENTIFIC GENTLEMEN,

HELD IN THE

COMMON COUNCIL CHAMBER

OF THE CITY OF NEW YORK,

OCTOBER, 1830.

New York:

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SOUTHERN DISTRICT OF NEW YORK, *ss.*

Be it Remembered, That on the 23d day of November, A. D. 1830, in the 55th year of the Independence of the United States of America, JOHN DELAFIELD, of the said District, hath deposited in this office the title of a book the right whereof he claims as author in the words following to wit:

"*Journal of the proceedings of a Convention of Literary and Scientific gentlemen, held in the Common Council Chamber, of the city of New York, October* 1830.

In conformity to the Act of Congress of the United States, entitled "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FRED. J. BETTS,

Clerk of the Southern District of New York.

PREFACE.

In the month of September last, the friends of the University of the city of New York, believing it to be desirable, and that it would prove highly gratifying to all who felt an interest in the important subject of education—that a meeting should be convened, of literary and scientific men of our country, to confer on the general interests of letters and liberal education, and to interchange opinions on these most interesting topics :—they appointed a committee with powers, to invite as far as practicable, the attendance of such individuals, on behalf of the University.

The committee appointed, was composed of the Rev. James M. Mathews, the Rev. Jonathan M. Wainwright, the Hon. Albert Gallatin, and John Delafield, Esq.

This committee issued the following Circular, addressed to the heads of colleges, and to such

gentlemen as it was supposed could without much inconvenience, attend the Convention from a distance.

New York, 25*th September*, 1830.

SIR,

The establishment of a University in the city of New York, has for some time occupied the attention of our citizens, and an amount of means is now pledged to the object, which will place the Institution at its commencement, on a liberal foundation.

In contemplating the various plans, by which the University, as well as other seminaries of learning in our country, might best promote their common cause, it has been thought, that a meeting of literary and scientific gentlemen, to confer on the general interests of letters and liberal education, would be attended with happy results.

Impressed with the belief that our literary men, and literary institutions, have been too much insulated, it is urged that more frequent intercourse and comparison of views, would be a source of high gratification to all, and a benefit to those interested in the welfare of science and literature.

With this view the undersigned have been appointed a committee, on behalf of the University in this city, to invite such a meeting, to be held in New York, on the 20th of October next.

We are happy to state that some of our distinguished scholars, who have spent several years in the universities of Europe, will be present on the occasion, and give the result of their observations on the systems of education now pursued at home and abroad.

It is requested that you will favor the meeting with your presence, and with such views as you may be pleased to lay before it.

We have the honor to be,

Respectfully, yours,

J. M. MATHEWS,
J. M. WAINWRIGHT,
ALBERT GALLATIN,
JOHN DELAFIED,
} *Committee.*

The Honorable the Corporation of the city, granted the use of the common council chamber for holding the Convention: generously adding the privilege of occupying the Rotunda or new

court room, if either would better suit the wishes of the committee.

On the day appointed, about one hundred members took their seats, and an abstract of the proceedings of the Convention are given in the following Journal.

The addresses read on the occasion, are embodied in the Journal, and the communications presented are given as an appendix.

J. DELAFIELD, *Secretary*.

JOURNAL.

New York, Wednesday, 20th October, 1830.

A meeting of literary and scientific gentlemen, having been invited by a committee on behalf of the University of the city of New York, to confer on the general interests of letters and liberal education—the following persons appeared from different parts of the United States,—viz:

President Bates, *of Middlebury College, Vt.*
President Marsh, *of the University of Vt.*
President Mason, *of Geneva College, New York.*
President Cushing, *of Prince Edward Col. Va.*
Hon. E. Livingston, *New Orleans.*
Hon. Albert Gallatin, *New York.*
Hon. C. C. Cambreleng, *Member of Congress.*
Hon. S. R. Betts, *Judge of the District Court, of the United States.*
Chancellor Jones, *New York.*
Professor Adrain, *of the University of Penn.*
Pr ofessor Dewey, *of Pittsfield, Massachusetts.*
Professor Hodge, *of Princeton, New Jersey.*

Professor Perdicari, *of Washington Col., Hart.*
Professor Robinson, *of Andover.*
Professor Silliman, *of Yale College, N. H.*
Professor Griscom, *of New York.*
Professor Patton, *of Princeton, New Jersey.*
Nath. Chauncey, *Philadelphia.*
Henry E. Dwight, *New Haven.*
Rev. Thomas H. Gallaudet, *Hartford.*
Dr. Lieber, *of Boston.*
Jared Sparks, *of Boston.*
Rev. W. C. Woodbridge, *Hartford.*
Rev. Dr. Yates, *of Chitteningo.*
Professor Keating, *Phildelphia.*
Don S. Gener, *of Spain.*
Dr. J. E. Dekay, Abm. Halsey, } *Delegates from the New York Lyceum.*
Judge Hall, *of Ellington, Connecticut.*
Dr. I. Leo Wolf, *of Hamburg.*
F. Hasler, *of New York.*
Col. Trumbull, *President of the American Academy of the Fine Arts.*
Rev. Dr. Emory, *of New York.*
Dr. Stearns, *New York.*
Col. S. L. Knapp, *late of Boston.*
Hugh Maxwell, *New York.*
Rev. Dr. Phillips, *New York.*

Rev. Mr. Dubois, *New York.*
Rev. Dr. De Witt, "
Rev. Mr. Mortimer, "
Rev. Mr. Peters, "
Dr. David L. Rogers, "
Rev. Dr. Knox, "
Mr. Shaler, *late Consul of the United States, Resident at Algiers.*
Lieut. Drum, } *Delegates from West Point.*
Lieut. Mitchell, }
Hon. G. C. Verplanck, *Member of Congress.*
Theo. D. Woolsey, *of New York,*
With the following members of the council of the University.

Rev. Jona. M. Wainwright,	John S. Crary,
Rev. James M. Mathews,	Samuel Ward, junr.,
Rev. Spencer H. Cone,	William Cooper,
Rev. James Milnor,	Fanning C. Tucker,
Rev. Samuel H. Cox,	Oliver M. Lownds,
Rev. Jacob Brodhead,	Valentine Mott, M. D.
Rev. Cyrus Mason,	Edward Delafield, M. D.
Rev. Archibald Maclay,	William W. Woolsey,
Gen. Morgan Lewis,	Charles G. Troup,
Hon. Albert Gallatin,	Gabriel P. Disosway,
Hon. Samuel R. Betts,	Charles Starr,
Hon. James Tallmadge,	John Delafield,

Henry I. Wyckoff,
George Griswold,
Myndert Van Schaick,
Stephen Whitney,
John Haggerty,
Martin E. Thompson,
James Lenox,
Benjamin L. Swan,
Walter Bowne, Mayor of the City ex-officio, together with the following members of the Common Council:
William Seaman,
William W. Mott,
Benjamin M. Brown,
Thomas Jeremiah.

President Bates was called to the chair, and the Hon. Albert Gallatin, and Walter Bowne, Mayor of the city, were appointed Vice-Presidents.

John Delafield, was appointed Secretary, and the Rev. William C. Woodbridge, Assistant Secretary.

The meeting then joined in an appropriate prayer by the Rev. Dr. Wainwright, of New York.

The Secretary then read extracts from letters received from gentlemen invited to the meeting, who could not with convenience attend the same, but all heartily approving of the objects of the meeting.—Letters were read from

Governor Throop, *Auburn.*
Chancellor Walworth, *Albany.*
Hon. Ambrose Spencer, "
Hermanus Bleeker, "

G. C. Bronson, *Albany.*
Judge Story, *Boston.*
Hon. E. Everett, "
P. S. Duponceau, *Philadelphia.*
Judge Sutherland, *Albany.*
Horace Binney, *Philadelphia.*
President Nott, *Schenectady.*
Judge Thompson.
Judge Savage, *Albany.*
President Carnahan, *Princeton.*
J. P. Cushman, *Troy.*
Judge Daggett, *New Haven,*
and others.

The Rev. Dr. James M. Mathews, addressed the meeting on behalf of the committee of the University, setting forth more particularly the objects in view. Dr. Mathews observed that,

"It had been highly gratifying to learn how generally the late movements in this city, on the subject of Education and Letters, had met with the approbation of wise and good men throughout the nation. Much as our country owes to her excellent Colleges, the sentiment seems to be general, that the time has arrived when she calls for something more; when she requires Institutions which shall give increased maturity to her Literature and also an enlarged diffusion to the blessings of Education, and which she may present to the

world as maintaining an honorable competition with the Universities of Europe. By general consent, too, it has been considered that it is both the duty and the privilege of New-York, to be, at least, one of the places which should lead the way in this noble work; and for reasons that are equally obvious and cogent.

"This city is the commercial metropolis of the land; and we owe it to the nation which is enriching us with its commerce, to be foremost in creating and sustaining those institutions which are indispensable to make knowledge and science keep pace with our wealth. We owe it also to ourselves. According to the Mythology of the ancients, it was the same Divinity who presided over wisdom and the liberal arts, who, in her zeal for commerce, presented to the Argonauts the prophetic tree from the forest of Dodona, which should guide and protect them in their pursuit of the Golden Fleece; and there is a wisdom in the fable, which shows that the sages who invented it, well understood how the various pursuits of men should be combined. Commerce should ever be considered as inseparably allied to science and the arts, and when they have been divorced from each other, the consequence has always been disastrous to both;—commerce, and the wealth that follows it, rendering a community selfish and contracted, while science languishes for the want of that support and countenance which liberal wealth alone can bestow. But when this alliance is sustained, we have only to look at the commercial cities of Italy, to see the happy result. It was Venice and other marts on the shores of the Adriatic,

that first rescued the arts from the graves in which they had long been entombed by the rude Goth; and drew back the fabled Minerva to resume her abode in a land, once her favorite home, but where her monuments and temples had long been shattered or crumbled into dust.

"It may be added, as another reason for commencing this enterprise in our city, that the legitimate object of a University, is not only the education of youth, but the fuller development of the minds of men; and for this object, the dense and numerous population of a city, creates advantages that are incalculably important. Intellectual communion is so much desired by all men, and especially by the learned, that it is only when the distinguished proficients in any department of knowledge can so cluster together as to form a world of their own, and thus stimulate each other in their common pursuits, that conspicuous excellence can be most successfully developed. The greatest scholars and artists who now adorn the Halls of Science in London and Paris, would never have grown to their giant stature, had they been scattered among the villages or hamlets of France and England. Feeling themselves alone in their views, the sense of solitude of itself would, in some degree, have palsied their efforts, and have induced them either to abandon their aim, or relax in their high pursuits. But in the variety of intellectual worlds which a populous city furnishes the means of creating, they have found, that 'as iron sharpeneth iron, so doth the countenance of a man his friend.' It is in this contact of mind with mind, that these men of renown have become their country's ornaments, and blessings to the world.

" Besides these advantages and responsibilities common to all great commercial cities, there are other circumstances belonging to the state of letters in New York, that strongly invited us to the establishment of a University in this city without delay. To quote a fact from a valuable communication hereafter to be laid before this assembly,—'A very few years ago, the government of Bavaria opened a University in Munich, a city not much more than one third as large as New York; but as former ages had already collected there, hospitals, a very valuable museum, a magnificent library and other fixtures, the establishment, within a year after its formation went into successful operation. So, too, at Berlin, a city by far the largest in Northern Germany, yet inferior to New York in wealth, business and population; a royal library, hospitals, a most admirable cabinet of natural history, were at once given to lend a lustre to the rising University, and its growth into celebrity was sure and rapid. But it took nearly a century to bring Göttingen to its present high distinction,'—inasmuch as the *materiel* of knowledge was not furnished to its hand.

"It is in the power of a University in this city, to avail itself of the advantages which have operated so propitiously at Munich and Berlin. There are here various literary associations that have either languished or failed to reach the distinction they both deserved and desired, for the want of close alliance and mutual support. "UNION IS STRENGTH"—and on the broad foundation, now laid, these various institutions have already become so far united, as to acquire

strength themselves; while at the same time, they furnish a great amount of means to the University which unites them, by which it can enlarge and hasten its usefulness to the community. The Lyceum of Natural History, with a promptness and unanimity which have always characterized its proceedings, led the way in this important movement; and has thus furnished a liberal endowment for improvement in that interesting department of knowledge. The Historical Society next followed, and has thus brought to the University a Library, which is invaluable to the Civil Historian. The Directors of the New York Athenæum have also unanimously resolved to accept of the proffer made to them by the University; and wait only for a vote of the Patrons, as to the amount of their capital which should be invested in books to enlarge their present collection, in order to conclude the contemplated union. It is believed too, that other societies, actuated by an enlightened regard to their own usefulness, and the public good, will follow these conspicuous examples; and thus may these various Institutions, which however excellent in themselves, have lain hitherto like scattered or disunited columns, be erected into a Temple of Science, equally perfect and magnificent as a whole, and harmonious in the adaptation of its parts.

"Let it not be imagined, however, that these hopes, sanguine as they may appear, are wild and visionary. We indeed have acted, and we intend to act on the maxim, that 'if we expect great things, we must attempt great things; and thus far, our attempts have been crowned with success,

and our expectations have been realized. 'Rome was not built in a day;' and we have not been so unwise, and so little acquainted with the nature of our work, as to expect to create a University, complete throughout all its parts, in one or two years. We feel that we have yet much to do; much to do in adding increased means to the Institution; and also much to do in devising and maturing a system of government and instruction, adapted to the state and wants of our country. It is on these topics that we are desirous of having the views of such gentlemen as are here present; and we have been induced to invite this meeting, believing that we should both enjoy and bestow a benefit, by the measure. Whatever knowledge any of us can throw into the common stock, must be for the advantage not of one Institution, but of all with which any of us may be particularly connected.

"In this age of the world, distinguished by what some men, in ridicule, and others in seriousness, term the 'march of mind,' it cannot be disguised that the interests of literature are somewhat jeopardized by the very efforts made to improve them. Tyranny of every kind is now beginning to tremble and to fall, whether it be the tyranny of thrones and of ignorance, or the tyranny of schools and of long established usage. But there is great danger, lest this spirit of reform may sweep away many of the old and venerable landmarks which ought to be preserved. In our review of what literature has been, we should rather inquire, not what can be relinquished, but what can be usefully retained; and while we bring every thing to the test of practical utility,

whether old or new, let us not forget that it is the most precious seed that is sometimes longest in producing its invaluable fruits. On every subject, however, that may come before us, it is the general wish, that all opinions should be freely expressed. If they collide, so be it. The collision is nothing more than that of minds honestly aiming at the same great end. Let every sentiment be advanced with the purpose 'valeat quantum valere potest.' It is only by 'proving all things,' that we can 'hold fast that which is good;' and should we pursue the object of this meeting, with this frank and fearless spirit, the result cannot fail to be happy.

"Let me congratulate all who are now before me, that, on so short a notice, our assembly is so respectably and numerously attended. We may view it as an earnest of His favour 'from whom all holy desires, all good counsels, and all just works do proceed;' and before whom we have united in presenting our prayers for his presence and direction in our deliberations. From the first, it was contemplated that this meeting should be introductory to others which should draw together in still greater numbers our leading men in the republic of letters; and judging from the auspicious appearance of this day, why may not science hereafter expect to have in our land her council of Amphictyons, whose decisions shall become as venerated and as useful, as were those of the venerable sages, to whom Greece, in her best days, rendered an homage that was alike the glory of those who gave and of those who received it."

The Mayor of the city being detained by official duties, from his seat as Vice President, on motion of Dr. S. H. Cox, of New York, the Hon. Samuel R. Betts, of New York, was appoined Vice President pro tem.

The Secretary, Mr. John Delafield, then read the following topics as proposed by the Committee of invitation,

FOR DISCUSSION, OR INQUIRY.

No. 1. As to the Universities of Europe; and how far the systems pursued in them may be desirable for similar institutions in this country.

No. 2. The organization of colleges and of universities in this country—exhibiting defects to be remedied, and improvements to be made.

No. 3. Police—with the best system of discipline, the distribution of rewards, or honours, and whether the exercise of such discipline should be confined to a faculty, or shared, and to what extent, with the students.

No. 4. The advantages of a large city as the seat of a university, and the demand at this time, by the community, for such an institution.

No. 5. The importance of extensive libraries for intellectual improvement.

No. 6. Instruction by public lectures—the advantages and disadvantages of open lectures and recitations from a text book—how they may be combined so as to excite the teacher to keep pace with the knowledge of the age, and make the pupil not only a *hearer*, but also a diligent *learner*.

No. 7. The necessity for improved, and more extensive means, for educating classical teachers.

The President stated that other topics would gladly be received from members of the meeting—which would be entered by the Secretary for discussion.

Dr. Wainwright, of New York, presented a communication from Professor Vethake, of Princeton, New Jersey, in which he considered the existing method of collegiate education in the United States.

By request, Dr. Wainwright read the paper presented, as follows:

"The students of our colleges, it is well known, are almost universally divided into four different classes, viz: the Freshman, Sophomore, Junior, and Senior Classes. The course of study in each of them endures for a year, and is the same for every student, whatever may be his capacity or tastes. A candidate for admission to the Freshman or lowest class, besides possessing a competent knowledge of the various branches of what is usually styled an *English* education, such as English Grammar, Geography, &c. must come prepared to be examined on a certain number, or on portions of a certain number of the classical (Greek and Latin) authors; and the Greek and Latin languages are also usually the principal subjects of study during the first two years of the collegiate course, the sciences only becoming predominant objects of the students' attention in the Junior and Senior years. The instruction in the different sciences, Mathematical, Physical, and Moral, is, generally speaking, conducted almost entirely by recitation from a text book, with remarks, less or more extended, on the part of the teacher. At certain stated periods *distinctions* or *honours* are awarded to a certain number of the students who excel in scholarship; and, at the close of his college career, every individual receives the first degree in the Arts. These are all the different circumstances which involve the points that will present themselves for my animadversion.

"It is clear that our colleges are not institutions which are engaged in diffusing the blessings of knowledge among the community as generally as they have it in their power to do. They do not say to parents, send your children within our walls to make such acquirements in science, or letters, as their previous education may fit them to make. A young man desirous of obtaining a knowledge of Mathematics, Natural or Moral Philosophy, Chemistry, Natural History, or Political Economy, and who may possess all the preparatory information requisite for attending with advantage the course of instruction in any of those branches of knowledge, will yet find himself debarred from admission to college, if he have not provided himself with a certain stock of Latin and Greek. Our colleges do in fact say to such an individual, whatever your aspirations after knowledge may be, to you *we* are not the dispensers of it. It is true that we have it in our power to make you more useful members of society, and to exalt you in the scale of being; but, nevertheless, we condemn you, as far as lies with us, to comparative ignorance and a lower sphere of usefulness; and we reserve our instructions for those only who have the wealth necessary to enable them to consume many years of their lives in the exclusive, or nearly the exclusive, occupation of learning two complicated and difficult languages, very imperfectly, in most cases, after all. That the learned or dead languages should, some two or three centuries ago, have been made the study of every one having in view scientific information as his ultimate end, as well as by those whose lives were to be devoted to literary or philological pursuits, was natural enough; since at that

period almost all useful knowledge was contained in books written in those languages, which for that reason then hardly deserved the epithet of dead. But that, at the present day, when men of science, with very few exceptions, and those chiefly among the Germans and the other northern nations of Europe, make use, in recording their speculations, of their vernacular tongues,—when every thing which antiquity has left us worth the perusal, for the sake of acquiring information, has been translated in to the modern dialects, the English among the number,—when the progress of knowledge, more especially of mathematical and physical science, has been such as to render the older authors of no value, except in so far as the gratification of the curiosity of those who are interested in tracing the gradual advances made by the human mind gives them one,—and when, more particularly in the United States, the number of individuals desirous of gaining useful information, vastly exceeds that of those who have the time and money to enable them to go through the *whole* course of education prescribed by our colleges,—it does seem to me that the very general persistance of those institutions, in the *restricted* system above mentioned, is one of the most remarkable instances with which I am acquainted, of a persistance in error, merely because it has been long established.

"The only plausible arguments, if they deserve that name, that I have seen adduced against the introduction of the *open* or proposed University system, which asks of the candidate for admission, no other qualifications (besides of course a fair moral character) but that he be qualified by his age

and previous education to attend with advantage to himself, the course or courses of instruction on the subjects he is desirous of becoming acquainted with, are, *in the first place*, that this system would act as a discouragement to the acquisition of classical literature,—*secondly*, that the several courses of instruction would necessarily degenerate into mere popular courses; by popular instruction being here understood, an instruction divested of precision, and, therefore, communicating only a superficial acquaintance with the topics treated of,—and *lastly*, that the object of education is not so much to make good scholars in any particular branch of literature or science, as to present to the student an outline of the whole range of human knowledge, and to subject his mind to that preparatory discipline which may afterwards fit him for its vigorous and useful exercise in his future pursuits in life. I shall say a word or two on each of these heads of objection.

"1. I am not one of those who are opposed to the study of Classical Literature. On the contrary, I am disposed to assent to most of what has been advanced in its favor, by its most zealous advocates. It seems to me, that it would be extremely difficult to find a better means of disciplining all the various mental powers of youth than by directing their minds, at the period in which they are usually made to apply themselves to the study of classical literature, to the acquisition of some one or two languages, differing in construction and idiom from their own. And next to a familiarity with the best writers in English literature, I am persuaded that

there is not a more efficient method of acquiring a free and accurate use of our own language than by the practice of comparing its idioms with those of another language, and by frequently translating from the one into the other. For this purpose, Greek and Latin are, no doubt, quite as well adapted as any of the modern dialects, and perhaps better, on account of the greater complexity of their construction, and the greater inversion of the order of words in a sentence of which they admit. Among their advantages, too, the very great facility, which a previous acquaintance with them communicates to the learner in acquiring a knowledge of the most useful of the modern languages, ought not to be forgotten. But besides all this I will very readily grant, that for enjoying some of the noblest and most delightful gratifications which can be administered to the mind through the inlet of the imagination, there is no purer and better source than the historians, orators, and above all, the poets of antiquity. It is plain, however, that the enjoyment of such advantages as these, imply nothing short of a thorough acquaintance with the ancient languages. Only to one possessed of such an acquaintance with them can the perusal of Homer or of Virgil, of Demosthenes or Cicero, in their originals yield as correct an idea of their merits, or even of their meaning, as the translations of them accessible to the mere English scholar. For the reasons which have been stated, chiefly, I would inculcate on every young man, with whom I had any influence, as essential to a liberal education, and of course in the highest degree desirable as a preparation for any of the learned professions, not a superficial, but an accurate

acquaintance with the Greek and Latin languages, one, indeed, much more accurate than is to be had in many of our colleges. But while I thus fully acknowledge the value of classical literature, I see no reason why an *artificial* preference should be given to it in our systems of education, and why young men should be told, that unless they learn Latin and Greek, they shall not be permitted to learn any thing else. Whilst I would have ample provision made in our colleges for instruction, and able instruction, in these languages, as well as in every branch of literature and science, I would leave the *supply* of instruction in all to be regulated by the proportional *demand* of the public for each.

" It may now be asked, will not the number of young men who, if the system recommended be generally adopted, will pursue the study of the ancient languages, be less than at present; and will not this be acknowledged to be an evil by all those who hold the same opinions with myself in relation to their utility? The answer, however, to the objection here implied, is obvious, even on the supposition of the questions put being answered in the affirmative. First, the evil will be compensated by the greater advantage to the community of having a much larger number of individuals instructed in the various other branches of knowledge; and, secondly, it may be remarked, that those who will give up their classical education will be chiefly such as under the existing arrangements pursue it sluggishly, without having any taste for what they undertake and pretend to learn, who have mainly in view in a college *residence* the eventual obtaining of the

mystic sheepskin, which shall evidence to the world that they have received a liberal education, and who never attain to such a knowledge of either Greek or Latin as to enable them, after they have, in the customary phrase, *completed* their education, to peruse a single page of any one author in those languages with pleasure or profit. But that because young men, or their parents for them, under the proposed system, are to be at liberty to select their subjects of study, the number of those who would pursue the study of the ancient classics would be diminished, might possibly be true in the first instance, although even then I think that effect would be produced to an extent much less than is supposed by many; for it ought to be kept in view that a decided majority of those who now learn the Greek and Latin languages are either intended for the learned professions, or are the sons of parents who have the means of giving their children a *liberal* education. Besides, we may rest assured that, in proportion to the number of those who apply themselves to the acquisition of knowledge of any kind, there will be diffused through the community a taste and a desire for all sorts of knowledge.

"2. That the courses of instruction would become superficial if opened, as is proposed, to all who are *sufficiently* prepared, by their age and previous education, to attend them with advantage, is an assumption which seems to me, to be quite gratuitous. In the present state of things, as every one knows, a few of our colleges, in order to attract such students as are more anxious to get a degree, than an education, degrade their instruction below what is furnished by many of our gym-

nasiums, or academies of reputation, which, having no foreign or adventitious support from the power of operating on the imaginations of the public, and more particularly of the younger portion of it, by the magic of degrees and diplomas, are dependent for patronage on merit alone. So, no doubt, would this continue to be the case under the system of which I am an advocate. Some institutions would still think it for their interest to teach more superficially than others, or would not have it in their power to furnish as extensive and thorough an education as others; but I do not hesitate to assert, for reasons to be presently stated, that the fact would be found to be, that the changes proposed would have a tendency to elevate rather than to lower the scale of education. This is, indeed, implied in the next objection to be considered, and which is in direct contradiction with the one of which we have been speaking.

"3. The remark, so often made, that the object of that education which is communicated by one mind to another, is not intended to make men masters of any one science, but rather, in addition to the expanding and invigorating of their faculties, to give them an encyclopedic outline of human knowledge, to be afterwards filled up, by their own unassisted efforts, in such parts as they may then select for their particular provinces of intellectual labor, is one which I am not disposed to controvert; but I cannot but think its application to the case under consideration to be somewhat strained, and out of place. I presume it can hardly be intended by the friends of the new University scheme, to undertake to produce

annually a number of *finished* scholars, and *accomplished* men of science. They will still leave the eminences of knowledge to be slowly attained by the strenuous and persevering efforts of the student, long after he shall have quitted the walls of the University. The several courses of instruction will certainly not be of a nature to require the whole time and attention of those who attend them; the students, with the exception of a few, of inferior capacities, or of inefficient habits of intellectual exertion, will have ample leisure to engage in the study of more branches of knowledge than one. The numerous relations, too, which apparently the remotest of the sciences bear to each other, and the frequent points of contact which many of them present, have a constant tendency to withdraw the mind from a limited field of study, and to induce it to waste its energies in ranging fruitlessly over too wide a surface. Hence there is no room for apprehending that young men at college will confine themselves, from inclination, to the acquiring of a single science alone. I see no objection, however, to render it obligatory on them to attend at the same period of time, a certain number of courses, unless specially exempted for sufficient reasons, as is now the arrangement in the University of Virginia. Such a regulation would, indeed, be highly expedient in reference to the *discipline* of an institution, by securing, as much as possible, a full employment of his time for every student. But independent of any measure of the kind, there will be no difficulty in acquiring an *outline* of human knowledge. Besides the effect naturally resulting from the discursive disposition of the mind above mentioned, the tendency

of the present age, more especially in our own country, for reasons which it is unnecessary to adduce, since the fact will hardly be questioned, is to produce a state of things in which the most educated men are, in general, acquainted, to a certain extent, with all things under the sun, rather than with any one branch of knowledge thoroughly, so as to be able to be of much practical service to their fellow men, or to contribute in any striking degree, to the progress of invention or discovery. And it would be well, perhaps, for the interests of education, if our literary institutions were to administer some check to this prevalent evil, instead of encouraging it by teaching, as some of them do, a mere smattering of many things.

"Before proceeding farther, I ought to mention that I am aware that several of our colleges admit young men, who are desirous of acquiring a knowledge of a limited number of subjects, to attend to those, exclusive of others, which they are disinclined, or unable, to learn, through want of the requisite preparatory knowledge, or any other cause. This deviation, however, from the vigorous system commonly practised, can hardly be regarded as an exception of much importance. Where the young men have not the privilege of attending, during the same period, to the studies of more than one of the regularly organized classes of the college, and I believe they rarely have that privilege in the institutions to which I allude, they are necessarily obliged to content themselves with only a portion of the studies of some particular class, and are consequently not provided, generally

speaking, with adequate employment for their time. Nor have they it at all times in their power to attend to such subjects of study as they would wish. If, for example, one of these students were desirous of learning geometry and chemistry, he would be prevented from doing both at once, if the arrangement of the courses be such as is usual: he must be a member of the institution during two successive years in order to effect his object, and do what could well be done under the proper university system in a year, or a part of a year. When to these circumstances we add, that he is excluded from receiving a degree, and is, on that account, regarded by his fellow-students as an intruder among them, holding a less honourable rank than themselves, it ought to surprise no one that so few young men embrace the opportunities for acquiring knowledge thus afforded them.

"Were I to stop here, I think enough will have been said to convince the unprejudiced mind, that by the abolition of the present system of regularly organized classes, the members of which, are all compelled to pursue the same course of study, and by ceasing to require the previous acquisition of a certain amount of Latin and Greek, as an indispensable condition for being admitted to the opportunity of acquiring knowledge of a different description, our colleges would be much more numerously attended, and their usefulness be proportionably enlarged. The proposed alterations would, however, lead to other beneficial results. Instead of a number of individuals assembled together in the same classes with the most discordant views and tastes, many of them,

indeed, anxious to exercise their minds, and to acquire information, yet many also feeling very little stimulus to mental exertion, and having for their main object more the getting of a degree than of an education,—we should have, in every branch of instruction, classes of young men all pursuing their studies *con amore*. They would all of them come to the University or College to learn what they have a peculiar predilection for acquiring, or what they themselves, or those in whom they most confided, were convinced would be of especial advantage to them in reference to their future destinations in life. Such young men would voluntarily prosecute their studies with a diligence to render coercion by means of college discipline almost wholly unnecessary; and on that account, their instructers would teach with more spirit, and could then display an enthusiasm in behalf of the science or branch of literature to which they had devoted themselves, and in which they had attained to reputation, without subjecting themselves, as would too often be the case at present, in consequence of the difficulty or impossibility of carrying along with them the feelings of their pupils, to the imputation of pedantry, and to the ridicule attached to it. The reflection again of that enthusiasm from the instructers upon their hearers must produce results altogether unknown under our existing arrangements. This I take to be the principal secret of the exertions made, and exploits achieved, by so many in the universities of Europe, under circumstances, too, in many other respects not by any means so propitious to close study, as are to be found among ourselves. On the plan proposed, we would likewise have a very simple expedient for remedying

the injurious effects now resulting from the assignment of the same tasks to a number of young men associated together in the same class, without regard to the inequality of their capacities. Instead of doing injustice to one portion of them by requiring what they are unable to perform, and to another by not giving them sufficient employment for their time, the comparatively small number who out of a class, so to speak, of volunteers, would find it impossible to keep pace with the progress of the rest, might be excused from attending as many courses, during the same period, as their more fortunate companions. Another great advantage, which would be the consequence of breaking up the regular organization of the classes, has relation to the discipline of our colleges. No one thing, I am persuaded, is a greater obstacle to the preservation of order in them, and to the efficient exercise of authority on the part of their administrators, than that *esprit du corps* which is no where so strong as among young men at college thus organized. This feeling is of so excitable a nature, that discipline is rarely inflicted, however justly, without exciting in the breasts of his classmates a high degree of sympathy for the offender: and the dismission of a student is sometimes the signal with them of a common and open resistance to the college authorities. Now, on the other hand, it must be evident, that a system which, during the same day brings the student before his instructers in the society of different sets of companions, and which does not retain any one set of young men continually and exclusively associated together for years, must have a direct tendency to remove the cause of the evils described. To mention one advantage

more which the discipline of our colleges would derive from the adoption of the system recommended: by introducing into them a much larger number of the sons of persons in moderate circumstances,—of our farmers and mechanics,—of such persons as bring up their children with modest and unassuming manners and industrious habits, and who do not spoil them by allowing them to have too much money, the whole mass of the students would be likely to profit by their example, and the general tone of our colleges in respect of morality be improved.

"I am disposed to suggest the expediency of doing away with the customary distinctions and honors conferred on those who excel as scholars in their respective classes. They are seldom, if ever, conferred in a manner to give general satisfaction, and they sometimes produce a state of discontent and irritation among the students, affecting injuriously the interests of the institution of which the latter are members. When to these circumstances we add the consideration that these distinctions operate only on a few individuals, the most talented or ambitious of a class, and that as to the majority, comprehending all those who require in the greatest degree the application of a stimulus, they are entirely and notoriously inefficient, I think that, putting out of view all that has been plausibly urged against the principle of rivalry as a chief motive to exertion on the part of the youthful mind, an unprejudiced person would be led to doubt at least the expediency of the distinctions in question, even if nothing could be discovered to be substituted in their place. There is,

however, a substitute which, in my opinion, would be of much more efficacy than what it is proposed to dispense with; one which would instil motives much purer in their nature, would be much more influential on the minds of students generally, and have a tendency, at the same time, to render the exercise of a severe discipline less necessary and less frequent. What I allude to is the introduction into our colleges of a much more familiar intercourse between the students and their instructers than is the case at present. That intercourse is now almost every where strictly professional, the instructions of the professors being exclusively, or nearly so, such as are given ex cathedra. I would institute, in the presence, and under the superintendence, of each professor, in such departments of study as admit of it, discussions between the students, of questions connected with the subjects of their studies, and would, in every department, encourage and lead them to ask freely for information on such points as they found either difficult or obscure, inviting them at the same time to make any objections they pleased to the explanations or opinions of their teachers. To give them an opportunity for this I would have an hour to be set apart by every professor for *conversation* with his pupils. I would have him to be *at home* at that hour to receive their visits. The information and hints that would be derived by the student from such an intercourse with his instructers would, I am persuaded, be a valuable auxiliary to the more formal instructions obtained by him from his books or in the lecture room, and would powerfully contribute to excite in his mind a taste for knowledge, and a spirit to pursue it, worth more than all the

effects producible by the distribution of the ordinary college honours. But this is not all: the occasional meeting of professor and student in a friendly and familiar manner in the appartments of the former, and the investing of the latter with the character of his visiter, will have a very natural tendency to bind them together by a closer and a kindlier tie. The student will become less inclined to look upon his instructers and governors as a party having different interests from himself, and less disposed to regard a violation of college law as the breaking loose from a restraint imposed upon his natural liberty by a foreign and oppressive authority. Having more of a feeling of gratitude than at present for the interest taken in his education by his instructers, and, treated by them, in a certain degree, as a companion, he will naturally assume a self-respect, and a manliness of character and deportment, which, supposing him to be actuated by no higher considerations of propriety, will make him scorn to be guilty of outrages on order, or even of any more childish mischief. In short, in such a state of things a confidence would be reposed in his instructers by the student which would have a strong tendency to render their counsel and admonitions efficacious in preserving him from vice, and in inculcating correct and virtuous principles of action; and thus likewise, as I have already stated, to render the application of penalty and punishment much less requisite or frequent.

"If it be asked, why not, as our colleges are at present organized, introduce these proposed improvements, without interfering with the established system of rewards, I might

reply to the question by inquiring in my turn; why have they not been already introduced into our colleges? Surely the suggestions made are not so recondite in their nature as never to have occurred to the many men of high intelligence constituting the *Faculties* of so many of them. The fact is that the existing state of things, which I am anxious to see altered, is the necessary result of the arrangement of the students into regularly organized bodies, and of the distribution among them of the usual distinctions and honors. The student who would frequently visit his instructer, or even exhibit, unasked for and unnecessarily in any way before his class, his information, or his desire to obtain information, would at once become an object of suspicion and jealousy. He would be charged by his fellow students with an intention to curry favor in order to obtain unfairly an honor. He is condemned by their esprit du corps to content himself with such displays of his knowledge or talent alone as can be fairly made in reply to the questions put to him, in the class by his teacher. For the confirmation of this statement I appeal to the professors and students of colleges generally.

"In urging the abolition of the usual system of distinctions and honors, I wish not to be understood as being hostile to the practice which prevails in several of our colleges, of making a report at certain stated periods to parents and guardians, not only of the conduct, but likewise of the scholarship, of their children or wards. This I regard, on the contrary, as a most useful measure, since it secures, in aid of college discipline, the co-operation of those whose approbation must

always be one of the most powerful incitements to diligence and virtue, on the part of the young, that can possibly be applied.

"I would also approve of competitions for prizes to be awarded for excelling in the voluntary performance of some specific exercise, such as writing the best essay on some particular subject, or giving the best solution of some particular problem. The objections stated above, would scarcely apply to cases of this kind, since the merits of the competitors would not be determined by a doubtful comparison of them during a considerable period of time, but by a single more *appreciable* effort; and the awarders of the prizes would, on that account, be less subject to the imputation of partiality. Moreover, until the prizes were actually proposed from the uncertain nature of their subjects, the individuals who would compete for them, would not, and could not, be known or surmised, and none would, therefore, stand out as objects of suspicion or jealousy to their colleagues, in reference to their intercourse with their professors. In order, however, to avoid, as much as is possible, an occasion for any thing of this sort, it would be expedient in all cases where prizes are to be competed for, that as little time as can well be, should intervene between their being proposed, and decided upon.

"The student should, at the close of every course of instruction which he may have attended, with the approbation of his professor, be entitled to a certificate from the latter testifying to that fact. These certificates might be made

entirely to take the place of the degree of A. B. now conferred on all who complete their college course; and I am not sure whether they might not do it with a good effect. But with respect to this, I shall be silent, having already extended my observations to an immoderate length, and also because I am disposed to think it expedient, on account of the prejudices which prevail in the community generally, and particularly among the younger portion of it, in favor of diplomas and degrees, to continue to confer them as heretofore with the following modifications, to prevent them from doing more harm than good. *First*, in the place of the degree of Bachelor of Arts, a term which in a literal sense, has now no meaning, I would suggest the adoption from the French, of the two degrees of Bachelor in literature, and Bachelor in science. To be entitled to the former of these, the candidate should be required to have among other requisites, a knowledge of the Greek and Latin languages; and the latter should be conferred on every student, who had made a certain progress in *some* of the sciences, as, for example, in Mathematics and Natural Philosophy, or in Chemistry and Natural History. *Secondly*, applications should be made for degrees at stated periods:—annually would be preferable in deference to existing usages, and, perhaps, likewise on account of the arrangement and length of the college courses, which would naturally have some relation to the period of a year; and the candidates ought, a short time, or immediately, after making their applications, to be examined on the branches of knowledge requisite for obtaining the degree applied for. With these arrangements the sciences would no longer be regarded, in so far as the

degrees conferred in our colleges have a tendency to make them so regarded, as entirely secondary in importance to the knowledge of the languages; but would assume their natural and proper dignity in the college system. And by making the conferring of a degree to depend on a special application to be made shortly before it is conferred, a perfect equality of rank would be ostensibly maintained among the students so long as they continue together, and little or no feeling of degradation could possibly enter the breasts of those who did not aim at the honors of a diploma,—a circumstance which I deem of no small importance, not only in reference to the comfort and happiness of the young men who are actually members of a college institution, but likewise because an obstacle would thus be removed, which, under a different state of things, might operate to the exclusion of many individuals of sensitive feelings, from the advantages of an education.

"I had intended to dwell somewhat at length on what appears to me to be the most profitable mode of conveying instruction to young men of the age of those who usually go to college. But I must, gentlemen, have already exhausted your indulgence; and I shall merely remark, that from much experience and inquiry both at home and abroad, I am persuaded that the error is as frequently committed in this country of teaching almost entirely by hearing recitations from a text book, as in Europe by trusting to the delivery of lectures alone. Both these methods I regard as extremes to be avoided. The proper system seems to me to be a combi-

nation of lectures, on all the branches that admit of them, with close examinations on their subject, and on the correspondent parts of a text book to be put into the hands of the students. With these accompaniments I do think that lecturing is not only the most agreeable mode of communicating instruction but that there is no other public mode in which a taste and an enthusiasm for knowledge can be so readily excited. There is something peculiarly impressive in the tones and aspect of a public speaker which we can fully realize by reflecting on the very different effect produced by a written discourse read in the closet, and the same discourse delivered from the pulpit or the rostrum by a man of even ordinary powers of elocution. I would, therefore, oblige every professor to read a course of lectures, or to lecture without note if he pleased, on the subjects embraced in his department: if he can do the latter *well*, so much the better. There is, indeed, one case, and one case only, in which I would allow him to hear recitations from a book, and comment upon the text, to wit, when he is himself the author of the text-book; for there would then be evidently very little use in repeating to his hearers what they have before them in print; and there would be no danger of his comments being either spiritless or sparing."

It was then

Resolved, That the thanks of this Convention be presented to Professor Vethake for his interesting communication.

Resolved, That the communication of Profes-

sor Vethake be referred to a committee of three members, to take the same into consideration, and to report thereon.

The following gentlemen were appointed a committee on Professor Vethake's communication, viz:

President Marsh,
Mr. Jared Sparks,
Professor Robinson.

The following topics were then handed in for discussion, and having been read by the Secretary were placed on file.

No. 8. The importance of adding a department of English Language, in which the studies of Rhetoric and English Classics shall be minutely pursued.

No. 9. A National Society, for the promotion of Science and Literature.

No. 10. The importance of making the civil and political institutions of our country, the subject of special study for all our youth.

No. 11. Whether any religious service, and if

any, what, may with propriety be connected with a University.*

No. 12. Whether any course of instruction on the evidences of Christianity will be admissible.

On motion of Dr. Cox, duly seconded,

Resolved, That a committee of five members be appointed, to whom shall be referred Topic No. 9—"a National Literary and Scientific Society."

The following gentlemen were appointed a committee, under the above resolution,—

Hon. E. Livingston,
Hon. Albert Gallatin,
Professor Silliman,
Dr. J. M. Mathews,
Dr. Samuel H. Cox.

On motion of Mr. Hasler, of New York, duly seconded, it was

Resolved, That a committee of arrangement be appointed of five members, to whom shall be

* Topics No. 11 and 12 were withdrawn. See proceedings of the third day.

referred all propositions or communications for discussion or inquiry.

The following gentlemen were appointed a committee of arrangement, under the foregoing resolution, viz :

Dr. J. M. Wainwright,
Professor Dewey,
Mr. John Delafield,
Rev. T. H. Gallaudet,
Rev. Cyrus Mason.

Dr. Mathews then presented a communication from Mr. George Bancroft, of Northampton, Mass. which, at the request of the members, was read,— as follows :

"To the successful execution of any scheme of benevolence, there is required a clear perception of the nature of the purpose to be accomplished, and an iron will to execute it. In the present case the object in view does not avoid discussion, but rather rises in distinctness and importance as inquiry is pursued.

"A University in its perfect extent is one of the noblest results of human intelligence. It aims at nothing less than to furnish a concentration of all useful knowledge; to collect, to digest, to diffuse all the learning, which can in any man-

ner be made the fit subject of public instruction and promote the honor and advantage of the nation. An individual is plainly incompetent to fulfil any but a small part of such a purpose. It requires joint action: it requires that, which more than any thing else constitutes the happiness of liberal minds, the extensive co-operation of good men in furthering good designs. To such an institution belong, a library, collections in natural history, hospitals; men learned in the professions and in the arts; the inquisitive and ambitious of the young.

"A University is not devoted exclusively to any one department of knowledge. It opens its gates wide to the reception of all valuable truth; and sustaining no particular branch of science by the sanction of prescription, by the continuance of favoritism, or by the dead letter of intellectual mort mains, it allows to each division of human knowledge that degree of prominence, which its intrinsic merits can obtain. In the true social spirit, it receives and takes an interest in every thing that belongs to the human understanding.

"Neither is it a mere system of lectures adapted to the curious and the idle. It is designed not to afford pastime but to excite and encourage severe industry; not to furnish amusement, but to diffuse and also to advance science.

"Nor does it attach itself to any sect in religion. God forbid, that the day should ever arrive, when there should be

a separation of pure morality and deep religious conviction from our public places of education; but the character of a University requires, that it should be subordinate to no religious party, subservient to no religious sect. It must be established independently, on its own merits.

"The idea of a University, liberally constructed, precludes rivalry or jealousy. Competition between literary corporations does not produce the same excellent results as competition between literary men. The very nature of a University implies, as we have seen, so extensive co-operation, so enlarged a liberality, that it cheerfully receives within itself all the genuine friends of science.

"But as between man and man, there is nothing so salutary as that healthful competition, which ensures the greatest success to the most industrious and most powerful efforts, in a University, a *career* must be opened, not *places* established. Things must be so arranged, as to have exertion a natural result of causes always in operation. No board of directors, no examining committee, no legislative precautions, can effect the results, which come spontaneously from the free development of talent under the excitement of emulation, and stimulated by the prospect of emolument and fame. The scholar should, indeed, himself, prefer his vocation to every thing, and will never attain eminence, unless his unbiassed inclinations are heartily engaged in his pursuit; but the interest of the public requires that honors and rewards should be commensurate with practical exertions; for the public in its nur-

series of science needs to foster, not the indolent gratification of a favorite taste, but a hardy perseverance in a course of active usefulness.

"The establishment of a University, calls for an effort, proportioned to the dignity and importance of the design. Its perfect results can at best be realized but slowly. A very few years ago the government of Bavaria opened a University in Munich, a city not much more than one third as large as New York; but as former ages had already collected there, hospitals, a very valuable museum, a magnificent library, and other fixtures, the establishment within a year after its formation, went into successful operation. So, too, at Berlin, a city by far the largest in Northern Germany, yet much inferior to New York, in wealth and business, and population; a palace, a royal library, hospitals, a most admirable cabinet of natural history, were at once given to lend a lustre to the rising University, and its growth into celebrity was sure and rapid. But it took nearly a century to bring Göttingen to its present high distinction; the genius of a Haller was needed, to expand its means of instruction in Natural History: the marvellous perseverance of Heyne, to impart correct views on the subject of its library; and now the talent of a Gauss to give perfection to its observatories.

"In New York there is no public library of any very considerable value.* No scientific collections in the various de-

* Mr. Bancroft will be happy to know that he is under a mistake as to the facts in this matter.—See page 17.

partments which need them. But the study of medicine and surgery is favored by the very condition of being in a metropolis; and a learned, intelligent and active bar, courts of all kinds, the natural attractions of a large city, and a lucrative profession, would seem suited to invite the youthful aspirants after eminence in the law. At Göttingen seven hundred is no unusual number to belong to the law department alone. And the profession is with us, a more crowded one, than it is in Europe. The pursuits of philosophy and the arts, on the contrary, may have a harder struggle. Our countrymen profess, many of them, to strive to see, how much of the learning of former ages may be dispensed with, rather than how much may be retained. In the absurdly boasted march of mind, they would propose to throw away the accumulated stores of preceding ages, as useless baggage, forgetting that all knowledge is but an accumulation of facts, and of reasonings, based upon them. The rejection of the wisdom of the past, does not awaken originality, but produces poverty of intellect by the loss of the materials, on which originality should be exercised.

"Finally, the question recurs, whether the country in its present condition, demands a University, and whether any responsibility rests upon New York with relation to it.

"With respect to the wants of the country, the answer must be found in the *numbers of our people*, already surpassing that of any protestant kingdom or state in the world, excepting England; in the *character of our government*, which

can never interfere with free inquiry and the pursuit of truth; in the *relative age of our population*, which, in its rapid increase furnishes a larger proportion of persons to be educated than is found in older countries; in the *basis of our social system*, which regards intelligence as a conservative not less than as a productive principle in the body politic; in the *forming character of all our institutions*, which are as yet hardly fixed, but remains yet to receive the impress which they are to bear forever; in the *period of our history*, when the old states are in truth rapidly becoming the mothers of new ones; *in the condition of our strength*, since the weakness of to-day becomes to-morrow, the confidence and admiration of the world; and lastly *in the character of our population*, proverbially ambitious, and inquisitive, where elementary education is already universally diffused, and where, under the auspices of our political equality, the public walks of honor and emulation, are crowded with throngs from every class of society.

"If attention recurs to New York, the mind readily recals the *extended relations of this city with the foreign world.* Where can the wisdom of former generations, the intellectual inheritance bequeathed by the old world to the new, where can it so readily be gathered and received as in the city, which has its agents under every zone, and is connected by the closest bonds with every part of the civilized world?

"The subject gains a deeper interest, when we consider the influence which New York must necessarily exert upon

the country. The emigrant in the remotest settlements looks to this city as the place that connects him with the active world. Whether we give attention to it or not, New York, the mistress of the sea, holding also in her hands the keys of the interior, is the very heart of the business community; and its pulsations are felt throughout the land. The christian philanthropist, the advocates of religious liberty, and the advocates of intelligence, have to decide, whether this extensive power shall be felt only through the markets and the exchange, or whether it shall be the means of fostering that great communion, which exists among all the friends of humanity.

"On New York itself a successful University might not only reflect a brilliancy of reputation, but also confer inestimable benefits. It might assist in giving an honorable direction to the destinies of the city, and might aid in developing the talent, required for the wisest and noblest employment of the vast material wealth, which is so rapidly increasing.

"On men of letters the great commercial city would exert a favorable influence. The habit of the place is industry; and the literary man, partaking of the general excitement, is led to form habits of profound application. So, too, the varied intercourse with men of all nations, stirs the stagnant pool of superstitition and prejudice. The immense movements in business, the daily spectacle of crowds of sail from every quarter of the world, the frequent presence of minds, which

have been developed in the most different pursuits, or ripened under every sky, gradually yet surely tend to promote intellectual freedom, and to do away that narrow mindedness which is the worst enemy of improvement."

Whereupon, on motion, duly seconded, Mr. Bancroft's communication was referred to the committee of arrangements.

On motion made and duly seconded,

Resolved, That this Convention will meet, during its Session, at 10 o'clock in the morning, and 5 o'clock, in the afternoon.

Mr. William C. Woodbridge, in consequence of ill health, requested to be excused from serving as the Assistant Secretary; which having been agreed to by the members, the Rev. T. H. Gallaudet, of Hartford, was appointed Assistant Secretary.

The following topics were presented for discussion.

No. 13. Ought students to be confined to their classes; or allowed to receive degrees when found prepared on examination?

No. 14. Is it proper to introduce the Bible as a classic in the institutions of a christian country?

The Secretary read the topics to the meeting, and placed them on file.

The Convention then adjourned to meet at 5 o'clock, P. M.

J. DELAFIELD, *Secretary*.

AFTERNOON SESSION.

The President, Vice Presidents and members, took their seats, at 5 o'clock.

The Secretary, read letters from Dr. Nott, of Schenectady, and President Carnahan, of Princeton, regretting their unavoidable absence, and expressing their best wishes in favor of the proposed objects.

The committee of arrangements then presented topic No. 1, for consideration.

Dr. Lieber, of Boston, read a communication in relation to the organization, courses of study,

and discipline of the German universities, as follows:

"It is an opinion, very general in England, and, as I have reason to suppose not much less so in the United States, that the high state of science in the German universities, is chiefly, and some maintain, even solely owing to the scanty remuneration of their Professors, and their being consequently obliged to be more active, in order to be able to support themselves and their families. This opinion is, according to my knowledge, totally erroneous. That the salaries at most universities in Germany are very low, compared to what other persons of much less acquirement enjoy from government, is true, and is owing, partly, to the circumstance, that most universities were founded in ages when the value of money was much greater than at present, (hence also the Professors of *Gymnasiums* have generally very small salaries); and partly to the fact that many of them are supported by small sovereignties, unable to give much higher salaries; as those, for instance, belonging to Saxony, the Saxon dukedoms, Wurtemberg, &c. The Professors of those universities which have been established recently, and by governments, able to afford comparatively high salaries for the Professors, have received such, and this arrangement has been crowned with the most brilliant success. The universities of Berlin and Bonn are both of very recent date, and yet they have already eclipsed almost all the ancient universities, Göttingen and Halle excepted; and of Göttingen

the same may be said as of Berlin, it has been more liberally endowed than other more ancient universities, being, though an old university in comparison to Berlin and Bonn, yet of recent date, if compared to many other academies of Germany. And is this consequence of a liberal remuneration at all surprising? Though, as I immediately shall state more fully, I firmly believe, that the German universities do not owe their excellence to the emulation of Professors, stimulated by the love of gain; yet a Professor, who has an equal chance to be useful, to distinguish himself and to labor successfully in the field of science in one university as in another, (and has in fact a better prospect of success and usefulness, where he finds most students assembled,) of course prefers to go where a larger salary awaits him, and where he therefore can provide more easily for his family, and, perhaps, save a small sum to leave to his children. Berlin has thus attracted the first men of Germany, in almost all branches, and, though her university has existed only twenty years, it rivals any university in the world. I know that for several branches, particularly medicine, Berlin affords peculiar advantages, on account of many institutions only to be found in large cities, and that the university owes a great part of its unequalled success to these institutions, and other opportunities for the successful prosecution of science, which offer themselves there to the student; but its numerous assembly of distinguished Professors is owing to the more liberal remuneration with which this university rewards the labors of its Professors.

Does it not much more agree even with the principles of political economy, to which the opinion, given at the beginning of these lines, often is referred for support, that he who pays best, will have the best work? I have lived many years in Germany, and always intimately connected with teachers of universities, and never in my life have heard even an allusion to the principle, that the German universities owe their excellence to the emulation of Professors, caused by the necessity to provide for themselves by a monied harvest of popularity among their students; yet emulation is one of the prime agents with the German Professors, but it is an emulation of a nobler kind.

" In every German university the permission to teach may be obtained by any one, if he has proved, by examinations, made under the authority of the university, that he is fit to teach in that branch, for which he wants the permission, called *licentia docendi*. Gentlemen, who have thus obtained the right to lecture, generally young men, who may, for example have just distinguished themselves by some new work, are called *Privat-docenten* (private teachers,) and have the privilege, to insert their intended lectures in the half-yearly university catalogue, and generally, to lecture in the university building, where such exists. These lecturers receive no salary; but this is almost without exception the way, in which German Professors begin their career. Thus then a *Professor ordinarius*, or a regularly appointed Professor, has young teachers competing with him, and

should he have become negligent, or should he not have gone, with sufficient activity, along with the times, he is exposed to the danger of having such rising suns eclipse him, and carry away the favor of the Professor and the students, the opinion of the former, of whom, is of much more consequence to him, than that of the latter. Government also often appoints *Professores extraordinarii*, a kind of second rank of Professors, either if there are too many students for a certain branch, or if government wishes particularly to appoint a certain person, and yet cannot discharge the *Professor ordinarius*. Teaching in German universities, of which there are so many, forms a real profession, as that of the healing art, or that of theology; the emulation therefore is much greater, than in countries, where the Professors of universities form but a small body, not numerous enough for emulation.

" Let us however see, how far the stimulus of love of money possibly could operate with German Professors. I allow that in the two branches of medicine and law, Professors may gain by popular lectures considerable sums, in universities which count a large number of students, as Berlin and Göttingen. In fact, I know that some lectures, treating of subjects of immediate professional interest, are very lucrative for the lecturers. But how is it with all other branches; with those very branches which have become the greatest ornaments to some universities? If love of gain had been the most powerful stimulus of German Professors, theology never would have flourished with them, because in Ger-

many the students of theology, are far, by far the greater part poor, and yet are not the German theologians (though many may disagree with their opinions and doctrines) generally considered the most learned of the age? Does not Germany owe a great part of her fame for erudition to her theology, cultivated, as we have seen, by men far from being actuated by the love of gain? Mathematics form another branch in which the Germans have much distinguished themselves ever since the time of Regiomontanus. Now, I ask how much, even Professor Gauss—*le plus grand des mathematiciens*, as La Grange called him,—has realized from his lectures? Mathematics, at least the higher branches of them, never can be very popular, I mean, it is impossible that they should be generally studied, and it would be to consign a Professor to absolute indigence, if government should leave Professors of mathematics dependent on the *honorarium*, paid by their students. I studied mathematics under the celebrated Pfaff, at Halle, whom La Grange called *un des premiers mathematiciens*, and we were never more than twenty in his lecture room, of whom, I fully believe, not much more than half paid the *honorarium*, which, was very small. The same remark is applicable to astronomy, and, in a great degree also to natural philosophy; because, though it is a science of very general interest and use, it will be always found, that few persons only make a regular study of it. Philology in its widest sense is another science, to which Germany owes a very great part of her reputation for erudition. But have her Professors realized any amount of money, worth being

mentioned here, from their lectures on the ancient languages? I say, certainly not, and do not except Fermann, at Leipzig, nor Boekh, at Berlin. By far the greater part of those students, who attend to philological lectures, are either such, as are preparing themselves for the higher schools, or theologians, both of whom are generally poor. What would become of a Professor of Hebrew, for instance, if he depended for support on his students? I include here even Professor Gesenius, of Halle, where the study of oriental literature now flourishes more than at any other place in Germany. If a Professor of the ancient languages could not find a sufficient support by the fees of the students in Germany, where philology is studied, at least, as much as in any other country, how could it be expected that a teacher of this indispensable science could maintain himself by the fees for his lectures only, in a country, where this study is not yet so generally pursued. The German Professors of philosophy are distinguished, but no one can pretend, that they ever received sufficient worldly support, from their pupils. Kant, Fichte, Schelling, never have been actuated by the love or necessity of gain, to make their lectures popular. The same is true of history. But enough of examples. The fact is too evident, to need farther illustration.

"The above mentioned stimulant can only, by possibility, have any effect in those branches of study, which have an immediate professional interest (and with these even many exceptions take place, as philology, and theology,) and moreover only in those universities, which are so nu-

merously frequented as Berlin and Gottingen, because in all the other universities, the income of even a Professor of Law or Medicine, could not amount to any thing considerable.

"Almost in all those very branches, to which Germany owes its greatest fame, the love of gain cannot have had much influence from the nature of things.

"Here the objection might be made, that the truly *useful* or professional lectures, would be attended numerously, and would afford a decent income to the Professors, whilst those, which are not attended so numerously, are proved, by this very fact, not to be needed. Indeed, Scottish economists have started this assertion. It would lead me beyond the limits of the present subject; were I to give my views respecting that word *useful*, so popular in our time, and, in my opinion, so often misunderstood, so vaguely applied, a word, which indicates something so powerful in respect of all the lower branches of human concerns, and is so devoid of meaning, wherever we elevate ourselves above that point. But, it is necessary for me to state, that utility, in the meaning in which it is taken most commonly, that is, as turning directly to account, ought by no means to be the sole standard in establishing a university, nay not even the highest. It is the very character of utility, that common life itself provides for it, but it does not, and cannot provide for things or objects, whose effects, though the most noble, are the more distant. Science is always useful in a higher sense. It ennobles the mind, and the most abstract sciences, which

at first glance may appear the most useless, are the least excepted from this assertion. I ask simply and plainly, who is able to give a definition of the word *useful*, with regard to sciences ? Certainly some are more important for a university than others, because they answer certain purposes, for which a university is established, more fully than others; but all are useful, and to determine their degree of usefulness, by the number of students who attend the lectures, in which they are treated, would be, in my opinion, somewhat like judging the *usefulness* of christianity by the small number of persons, who in some countries, and in some ages, attend divine service But let us consider those sciences which are generally admitted to be useful. I have mentioned that mathematics and astronomy are attended to in the German universities in a way, that would not afford an income of any consideration, to the Professor from the fees of his pupils. The case would be quite the same in this country, and who is there, who has attended at all to science, or literature, and does not acknowledge that the very highest branches of mathematics, and astronomy, have had the most momentous influence upon mankind, have infused their influence into natural philosophy, chemistry, navigation, and through these into the ordinary business of life. The most abstract function of a La Grange is in connexion with the most common concerns of our daily life. Is it forgotten, that most of the brilliant and influential inventions of the last half century, are founded upon laws, scientifically established *before* the respective inventions for practical life? If the view of the Scottish economists was true in its full extent, the im-

mediate consequence would be that science would rather follow common life, than advance before it; astronomy then would have to follow navigation, instead of pressing boldly forward, unconcerned whether every step could be turned to account, and afterwards offering the whole result of its *useless* labors to the common concerns of life, which greatly profit by it. It seems to me, that it is the very duty of a university to provide for branches which by the natural course of things —as in every country they take a certain course—are left unprovided for. I will give an instance. Every one in this country studies the constitution, and is naturally led to do so. It would seem to me not necessary, then, to appoint a Professor for the history of the United States alone; perhaps even some evils would be connected with such a chair, as he must necessarily view it in the light of one or the other party of his time; whilst I would urge strongly the establishment of a professorship of general history, (perhaps connected with some other professorship,) because the ordinary course of things in this country, or in fact any where, does not naturally lead to that salutary, noble study, that truly republican and religious study, which unfolds to us the great book of experience, teaching us wisdom from the experience of extinct races, from what they had gained or lost, enjoyed or suffered, and offering a warning from the grave in the lessons of past times, and giving warmth and expression to religious feeling by showing how He, who appears in every leaf and insect, in the eternal laws of nature, and the fine construction of physical man, manifests his god-like wisdom still more to the

adorer of his greatness in the moral construction of man, and the great ways on which He conducts nations and ages through apparent disorder to His own great ends. Truly, it is edifying to see the development of the bright butterfly from the slow caterpillar, but it is much more edifying to see the development of one single principle of liberty, or science, or social order.

"I would, certainly, urge the establishment of a professorship for astronomy, and if possible, an observatory, though all this might not be immediately useful in the popular sense.

"I would propose also a professorship of the German language, (which a theologian and a physician can hardly dispense with,) for the very reason that the common business of life provides little for this study, in comparison with French and Spanish, which are more immediately wanted and more in vogue, so that a Professor of the German language would have much fewer students, probably, than Professors of these two other European languages.

"The principle of making a Professor almost entirely dependent upon his pupils, is objectionable also on another account. To refer a Professor solely or chiefly to his popularity with the students for his support, would be dangerous in all branches, which are not of a very positive and distinct nature, as for instance, anatomy. A Professor of history might make his lectures popular, nay, he might treat gene-

rally parts of history, which are more entertaining than others; but whether he would thus most contribute to the purpose of his appointment is a very different question. The best is not always the most popular. Indeed, I have seen students fill a lecture room for the mere sake of entertainment, because the Professor interspersed his lecture (by no means the best of the university) with entertaining anecdotes. I recollect two such instances. However, taking the principle generally, would it not be making the students judges of the professors? Competition is excellent, and the vital agent in all things, where the people interested are proper judges of the subject which interests them. The public, if they are not able at large to judge whether a steamboat is safe and good, are at least fully competent to judge whether it is comfortable, and to collect such information respecting the captain, machinery, &c. as will enable them to form an opinion coming pretty near to the truth. At all events, here are *men* judging of men and things; but what would be the case in universities established on that principle? *youths* would judge of *men*, and in regard to that very matter, which they have still to learn; in which they, therefore, are incompetent, else, they would not need the instruction. I do not deny, indeed, that the intense study found in the German universities is owing in a great measure to the liberty of choice left to the students, because liberty produces activity; but I do deny that it would be safe, to let the support of the Professor depend upon the judgment of the students. Have the greater men always been the most popular among the students? By no means.

"Yet I believe that, generally speaking, it is better for Professors and students, to have fees paid for the lectures, for various reasons, although it would be unsafe to let Professors be solely or chiefly depending upon them, for it would be unsafe to settle such annuities upon persons, intended to live for science, or to guarantee them, forever, an easy life. It has besides been found that, generally, students attend those lectures more carefully for which they pay. With the different branches of instruction, the principle upon which professorships are to be established, ought to vary. In a city, in which many students of medicine always will be assembled, it may be safe, to let the Professor greatly depend upon the fees of the students, whilst a Professor of Hebrew ought to be provided for in such a way, that he may follow the difficult study of oriental languages without the direct care for his support, in case the number of students would be too small for this purpose, as it generally will prove.

" What, however, has given such excellence to the German Universities? What maintains such a truly scientific spirit among their Professors? I answer—the scientific spirit of the whole nation; a consequence of its entire want of a public political life, the destruction of its political existence as a nation for centuries, and the liberty of thinking produced by the reformation; in one word, it is a consequence of the fact, that the German's life is entirely within him; a good, bought dearly enough. It seems to me, that were you even to give to a German a settled annuity, as those of the English fellows, he would nevertheless be found active and ambitious

in the cause of science; because almost the only field of ambition of a German, I mean that ambition which looks beyond the life of the individual and seeks for another distinction than that of titles and wealth, is science.

"It has been often observed, and in my opinion, justly, that German education directs the pupil much more to self-studying, than those systems and plans pursued in English schools and universities, and in those of America modelled after the same. It is not the place here to inquire into the system of education followed in our colleges, and how far it is adapted rather to lead the student to study for himself and to develop his powers in general, than to learn certain prescribed courses by heart; but it seems to me that in establishing a new University, which aims at teaching the higher branches, and therefore generally would not have very young persons among its students, a system somewhat similar to that of the German universities ought to be followed; I mean, the student ought to be left more at liberty, and time ought not be wasted in *recitations*. Certainly I would not advise the following entirely the German system, which leaves the student totally without control in respect to his studies, no examinations ever taking place; but it must be remembered how severe in most States, particularly in Prussia—how very severe are those examinations established by government, without which no person can begin to practice medicine, law, or can become ministers, or teachers at a *gymnasium*, or receive an employment in the administrative branch. As government here does not ordain such examinations, it would

be best perhaps to adopt somewhat the French system, viz: to have semi-annual examinations, real, thorough examinations, connected with prizes, etc. as in the *Ecole Polytechnique*. In Germany, Professors often appoint hours, in which they receive questions from their pupils respecting the lectures they have heard from him, and talk over the different subjects.

"Gymnastics, of great importance in all countries, are peculiarly so in this, as people seem to have, probably in consequence of the climate, an indisposition for exercise, which is one of the causes of the frequent complaints of the *viscera*. In Germany fencing masters are always connected with the university, and generally, for instance in Berlin, a large hall in the university building, is granted for this purpose. In my opinion this ought to be always done. Such a hall could be used for fencing, and at the same time during winter, for all other kinds of gymnastics, which it is of the highest importance to have taught regularly and systematically. In Germany a riding school also is generally connected with a university; but this would be probably too expensive here. A swimming school however ought not to be omitted; it is so easily established, and of so vital an importance. How many lives might be saved by offering thus to a number of assembled youths, an opportunity to learn this art, so beneficial, moreover, to the health, particularly in a changeable climate, as that in which we live. Swimming, at the same time, is practised at a season when the heat of summer prohibits almost all other gymnastic

exercises. Such swimming schools would soon become a model for many in the whole country, and prove a true benefit to it. Probably the University would not be obliged, in regard to gymnastics, to do much more than to appoint competent persons to teach them, and others to superintend the same; few of the German universities give salaries to the fencing masters, but only designate them by the appointment, as competent persons. Some support, however, would most probably be required for the other branches of gymnastics, as a building and apparatus. I have always found that it is very important to teach the different kinds of gymnastics in a regular succession, not only in regard to health, but also to the interest which must be maintained for the various exercises.

"If Machiavelli says, that after him who establishes true religion, he is the greatest benefactor who establishes civil order: I would add that, after these two, he is the greatest benefactor of his nation, who raises the standard in whatever is good, and I should consider it one of the fairest days of my life, if I could contribute, even the smallest part, to raise the standard of science and education in this happy country, in the establishment of the projected university."

This communication was also of deep interest to the Convention, and was referred to the committee of arrangements.

Theo. D. Woolsey, Esq., of New York, gave

an account of the French colleges,—their system of instruction and discipline, as follows:

"As it does not enter into my plan, to describe the whole system of instruction in France, I shall pass over the lowest and the highest places of education entirely. It may not, however, be amiss to remark, that the whole system of schools and colleges, for classical and professional learning, is called the université. This system includes. 1. The Faculties of theology, law, medicine, science, and letters, which exist, either together, as at Paris, or separately, some one or more in many of the large provincial towns. 2. In certain extraordinary institutions, such as the college of France at Paris, where twenty-one courses of gratuitous lectures are given, the school of Nises, the Polytechnic school, &c. 3. In colleges. 4. In boarding schools, and classical schools, called institutions and pensions, all of which are subjected to a certain control, and a permission is necessary, I believe, to set them up. 5. In primary schools. This system is placed under the direction of the ministers of the interior, and a council of nine, called the 'council royal de l'instruction publique,' under this council is a body called inspectors general of study. The acting head of the collegiate system, and I believe of the whole system of education, is called the grand master. What his relations to the minister of the interior, and the council of instruction are, I cannot tell, but his powers are very great, both in fixing the plan of studies in the colleges, and in controlling the professors. When I was in Paris, I saw a gen-

tleman, a Professor in the *college Commercial*, of Falaise in Normandy, who had offended a jesuit, the head of public instruction there, by his liberal sentiments, and was deprived of his place under pretext of incompetency. He came to Paris to appeal to the grand master, at that time Freyssinous, Bishop of Hermopolis and almoner of the King. Freyssinous, as I understood, attended to the subject with full power of making a final decision, and as might be expected from his political character, confirmed the decision of the provincial authority.

"The colleges of France are divided into colleges communaux and royaux, the first of which are of a lower grade than the second, and students go from one to the other. They do not exist in Paris. The number of colleges in the kingdom is given in detail, I believe, in the royal Almanach, but I am not able to state it at this moment. It was made equal under Bonaparte to that of the royal courts, which were, in all, about twenty-five. The colleges were then called lycées. Since the restoration their number must have increased. The royal colleges of Paris, however, are five in number, *Henry IV.* called under Bonaparte, lycee Napoleon, *Louis le Grand*, then called lycee Imperiale, *St. Louis*, *Bourbon*, then called lycee Bonaparte, and *Charlemagne*. Besides these, there are two institutions which have in some degree the rank of colleges, and contend for the prizes with the others, as I shall describe hereafter. Their Professors, however, have not any connection that I know of with the government, being I believe appointed and supported by the

institutions themselves, and the charity scholars are not placed there.* These two institutions are the colleges of *St. Barbe* and *Stanislas*, both of them under the control of priests, and I believe of jesuits. They were a short time since only boarding schools, and were favored by the government on account of the character of their officers.

"In the colleges of Paris, the students are divided into *internes* and *externes*. The former are those boarding and studying in the colleges: the latter are such as are placed in pensions or boarding schools, so as at the same time, to study under the teachers of such schools, and to recite in the colleges. A peculiar class of externes, called *externes libres*, live with a friend, or at home, instead of in the institution. Two of the colleges, those of Bourbon and Charlemagne, admit only externes, or scholars not boarded.

"The number of eleves in the Colleges of Paris during 1827, was about 5000, and in one of them, Henri 4th, about 800. Of these a very considerable number came from the country, as the Colleges of Paris have the reputation of being the best in the kingdom.

"*The Classes* are nine in number, that is to say, the lowest is called the huitiéme, the next the Septieme, and so

*In all the royal colleges 50 eleves, often the sons of military officers, are supported in whole, two-thirds, or half, supported, according to a certain ration by the government. In the time of Bonaparte the number of charity scholars was 150 to each college.

upward. The Premiere is usually called the class of rhetorique, and the one above it, the class of philosophy. The small boys in the 8th and 7th do not contend for prizes, and possibly may be peculiar to the College *Henry IV*. It is not necessary to enter any class in particular; nay, those of Rhetorique or Philosophe may be entered at once, or a boy may skip from the 6th to the 4th, if competent to keep up with the class. In order to get a degree of 'bachelier es sciences,' however, it is necessary to have passed through the class of philosophy, or to have pursued studies equivalent with the proper certificates, and to undergo an examination, which consists chiefly if not entirely in answering three questions, drawn by lot from a box. These, if answered very or tolerably well, entitle to a degree, but if answered ill, or if two are answered tolerably well and one ill, cause the rejection of the candidate. This rejection often happens, but the disappointed candidate may apply again the next year. Those who receive their degrees at once, pay 60 francs: those who are thus made to wait, 20. This degree is necessary for all French subjects, I believe, who wish to attend the lectures in law or medicine, or who seek for degrees in those professions, or even wish to practice in them.

"But to return to the classes in the colleges; the lowest may be entered with no classical knowledge, and without examination. I believe the age for this class is about 10, but I have not heard that any positive regulations respecting age are adopted.

"For the classes below that of *Rhetorique*, the mode of instruction and management is nearly the same throughout. Each class forms two divisions and is placed under two Professors, or a Professor and an *adjunct*, who has a smaller salary than the other and can be removed from one class to another, while the professor has in ordinary cases only the charge of a particular class. There are two periods of reciting to the Professor during the day: at 8 and at 2. The study of Greek is commenced by boys about twelve years old. They study with the languages, geography and history. The study of history is continued in the 5th, 4th and 3d; that of natural history is pursued in the 3d; those of arithmetic and geometry begun in the second and continued in that of Rhetorique. This last part of the plan is very surprising, particularly in *France*, where the sciences are pushed with the greatest ardor; I have seen boys of about fourteen years old who knew nothing of arithmetic.

"The punishments for neglecting a duty or for speaking in recitation time, are something like those which still exist in the English universities. They are such as to write the lesson ten or twelve times over, to write eight hundred verses of Virgil and the like—in the lower classes to remain upon one's knees for some time. For crimes committed by the *internes* the punishment is, to be kept in durance during several hours, or in more aggravated cases to be confined in a dungeon and fed on dry bread and water. A boy hung himself in 1824, 5. while subjected to these punishments.

"I have already adverted to the powers of the Grand Master. This is the place to mention that he gives every year a kind of agenda to the Professors in all the Royal Colleges, containing such a plan of study and such changes in the previous plan as he sees fit. Thus the plan is the same for all the Royal Colleges throughout the kingdom, at least it should be so, but the provincial colleges being not so well officered as those of Paris and not having the same spirit of competition to animate them, and especially not having very good boarding schools to draw their scholars from, do not come up to the standard of those in Paris.

"The Professors in Paris have a *traitement* or a salary of 3000 francs and upwards; an Agrege of 2000 and less. The Professors have also a fluctuating salary depending on the number either of scholars or of externes in their College. Both sources cannot make much more than 5000 francs for the Professors of the higher classes. Some of the Agreges have almost nothing. These salaries appear small for such a place as Paris, but with French economy they are about sufficient for the maintenance of a family in that part of the city where nearly all the colleges are situated.

"The price of education for an externe is 126 francs the year in the college of Henri 4th; and the same I believe in the others.

"The *internes*, or those students who are lodged and boarded in the colleges, are kept very strictly. They rise for

prayers at about the same time as in our colleges. They are not allowed under a severe penalty to be absent from the college beyond a certain time of the evening, and they must be then with a responsible person. They sleep in dormitories containing ten, twenty, or forty beds, and responsible persons keep guard over their conduct during the night. When assembled at their meals, which are sufficiently plain, some book, generally of piety, is read. When they go out to walk or to the baths, it is under the control of their *maitre d'etudes* and in a body. Their clothes are all washed and taken care of in common. Sometimes there occur barrings-out, in these little societies, which are curiously punished. When a class have entrenched themselves in a recitation room, determined to give no admittance to the Professor, he sends for a corps of *sapeurs and pompeurs*, a military body answering to our firemen, who plant their fire engine at a window and drown the poor boys into submission without much difficulty. The eleves are sometimes, but not often sent away from the colleges for crimes, *e. g.* for reading infidel books, which is made a crime of the first order.

"Nothing now remains, but to describe the annual concourse or distribution of prizes, which takes place at the middle of August, after which time the colleges close, for six weeks. The colleges admitted to this concourse, are the five royal and two private ones of Paris already mentioned, and that of Versailles. A certain number of the most prominent eleves of a particular class in each of the colleges, are designated by the Professors to compose for the concourse,

These compositions, which have the same name with the weekly devoirs of the students, are given to judges, and every precaution is taken that they shall be impartial;—the meeting is held in the large hall of the Sorbonne. The floor of the hall is occupied by the university body, consisting of the Professors of the colleges, and the Professors of the several faculties in their different robes, and headed by their Deans, together with the students to be crowned. First there is an oration in Latin from a Professor, then a speech from the Grand Master, which consists chiefly of advice to the students, and of a statement of his and the ministers exertions to promote the good of the colleges, and the comfort of the Professors. Then the prizes are read off, beginning with the class of philosophy, each eleve being called by name, and the college being named also to which he belongs. Upon this a most violent clapping and shouting takes place on the part of the eleves and partizans of the college, that happen to be named, and this is kept up throughout. There is much that is imposing in this ceremony: the papers publish the successful concurrents, and carry their names through France; and a book is published by the university, containing their names also, and the prizes gained. This book I obtained through a friend, it being not exposed for sale. The day succeeding this *concours general*, prizes are awarded by the several colleges to their own students, and another prize is given in April of each year, to such as may have had the most honorable places at the compositions, the greatest number of times.

"The only marked peculiarity of the French system as practised in the colleges of Paris, is the union of the school and college system which takes place. I mean the system of having a Professor to recite to, and a college body to be a member of; and at the same time, a person to control their studies, who is the *maitre d'etudes* for those living in the college, and the *instructeur* or head of the boarding school, for those called *externes*. I could not perceive that there was any great advantage in this: the small boys may have needed to be managed according to the school system, and the larger ones, to whom other and more immediate motives are presented in their course of studies, may have needed another. Nor could I find that the results of the French system were very great. The eleves certainly acquire a considerable facility in writing Latin, both prose and poetry; and this, as familiarizing the memory and the understanding to the forms of speech of a language, is beyond doubt as important a part of the exercises in studying a language as any other; but beyond that I did not see that they were either very thoroughly or very extensively educated. To me it appeared as a very great defect to postpone teaching the science of numbers and quantities, until the boy was about 15 or 16 years old. So entirely is this the case, that I knew a boy who was about 14 years old and had never studied arithmetic at all. In Greek and in geography, if I may trust to personal observations, they appear also to be far below the mark which they ought to have attained long ago. But it is not always safe to trust to observations derived from a few cases, and I therefore will not pronounce this with confidence."

Mr. Wm. C. Woodbridge addressed the meeting, and stated that,

"In all comparisons of European institutions with our own, it is important to remember, that in Europe, the line is distinctly drawn between the students of different ages, and in different periods of advancement. In our institutions, those of all ages are mingled. There, there are schools adapted to every age. The Latin schools and the gymnasia take the place of our colleges, and young men do not appear in the university, until the age of eighteen. During the earlier periods, they are placed under constant inspection, and parental restraints. In the university, they are expected to govern themselves in a great measure. The difficulty of government in our colleges, arises from attempting to educate men and boys in the same establishment. The same regulations, the same inspection, the same system of discipline, cannot be applied to both. It will be too relaxed for the one class, or too restricted for the other; and distinctions would be invidious. There seems to be no mode of obviating the evil, but to establish some line of separation. Let our colleges gradually raise their requisitions until they shall receive only young men, and let them be treated accordingly. Let them provide gymnasia and higher schools, where younger pupils shall be under constant parental care and inspection at all hours, and not thrown into the midst of the temptations and facilities for evil, which our colleges present, while neither reason nor experience are sufficiently matured to protect them."

Mr. Hasler offered a few remarks on the appointment of Professors—and was followed by Profes sor Silliman, who stated that,

"The faculty of Yale College have no voice in the appointment of Professors, by law—as the appointments are made by the board of Trustees called the "President and Fellows"—that in fact however their opinions and wishes are regarded, and it is very rare that an appointment is made except in accordance with them:—that the President of the College being the presiding officer both in the corporation and in the faculty, the wishes of the latter readily find, through him, a passage to the former, and a nomination by the faculty, or at least an expression of their views is always expected; that the faculty ought always to be men in whose heads and hearts unlimited confidence can be reposed, and that this being the fact, a board of trustees could rarely be safe in disregarding their suggestions,—that there is in Yale College, besides the corporation, a "Prudential Committee," consisting of the President and three other gentlemen, members of the corporation, of whom one is regularly the Governor or Lieut. Governor of the state,—who meet at least four times in a year and deliberately settle the accounts, and in conjunction with the faculty devise the various plans, and mature the reports which are to be made to the corporation. The latter board generally sit but once in a year, and on common occasions finish their business in one day: this they are enabled to do, because the business is prepared and digested by the Prudential Committee and the faculty—and

although the corporation is an independent body, it rarely acts in important cases, without the concurrence of both the faculty and the Prudential Committee—and as great confidence always prevails, between these respective bodies, the business of the institution proceeds harmoniously."

Mr. Jared Sparks presented a few observations, and alluded to the organization of Harvard University. He stated,

"That the organization of Harvard College is derived from a charter early received, and from subsequent acts of the Legislature, which has from time to time contributed liberally to the funds of the institution. By the scheme of organization, the college is under the supervision and control of two separate Boards, called the Corporation, and the Board of Overseers, deriving their powers from the legislative acts of the commonwealth.

"The corporation is composed of seven persons, of whom the President of the college is one by virtue of his office. The other six are chosen from the community at large. Vacancies are filled by the members in office, who thus have the power of perpetuating their own number. To this body the general management of the college affairs is entrusted; they appoint the professors, tutors, instructers and all other officers; they prescribe the laws and regulations for its internal government, both in reference to discipline and instruction; they assign the duties and compensation of the officers, and

have the entire control of the funds and revenues of the institution.

"The Board of overseers is of a more popular character. It consists of the Governor and Lieut. Governor of the State, the members of the council and of the senate, the speaker of the House of Representatives, and the President of the college *ex-officio;* and also of fifteen laymen and fifteen clergymen, who are elected as vacancies occur by the whole Board. Hence in this body there are somewhat over fifty members, who are chosen annually by the people. The other thirty retain their places for life. The Board of overseers has a controlling power over all the acts of the corporation; and, indeed, its sittings seems to be for little other purpose, than to hear the reports of that body, and sanction its proceedings, any or all of which, they may, if they please, disapprove or annul. They usually meet in the Senate Chamber during the sittings of the Legislature.

"In addition to these two bodies, there is another, called the immediate government or faculty of the college. This is constituted of the President, Professors, and Tutors, who reside at the colleges, and who are engaged in the active duties of governing and teaching. They have charge of all the internal regulations, and execute the laws prescribed by the corporation, and approved by the overseers, as well in regard to order and discipline, as to the general plan and particular details of instruction.

"There are, moreover, the three schools of Theology, Law, and Medicine, attached to the college, each of which has its separate faculty of Professors, who superintend and regulate the immediate concerns of their respective departments, under the control of the corporation and overseers. The President of the college is at the same time President of the corporation, the immediate government, and of the three faculties of Theology, Law, and Medicine, thus presenting the peculiar circumstance of a layman presiding over a body of Theological Professors, or of a clergyman at the head of the faculties of law or medicine, as the case may be. The Governor of the State presides at the meetings of the overseers.

"The Theological school has, besides, a body of Directors, who act in some manner distinct from the corporation, but on all important points, subject to the revision of that body, and consequently of the overseers.

"As to the topic now before the convention, respecting the mode of choosing Professors, they are all chosen at Harvard College in the first instance by the corporation, or rather nominated by that body for the approval or rejection of the overseers. But as a case has rarely, if ever been known, in which such a nomination has been rejected by the overseers, the election of all the Professors and immediate officers may be said to pertain in practice to the corporation alone. It is probable, however, that this is seldom done without consulting the members of the faculty into which a Professor is to be

chosen. No good policy would introduce an efficient member into a small body, where such a step would be likely to endanger harmony of feeling and action. For this reason, it may be well worthy of consideration, whether, in the scheme of a new constitution, it is not better to provide for the nomination of a Professor by the members of the faculty, with whom he is to be associated. Such a body would be as capable as any other, to say the least, of judging in regard to the requisite qualifications of a candidate, and much more capable of deciding whether his personal qualities, traits of character, and habits of thinking, would make him acceptable in their community. It seems evident, therefore, that something is lost, and nothing gained by referring this nomination to another body of men, who have no interests in common with the party chiefly concerned. It is enough that the electing, or sanctioning power, dwells in a separate tribunal."

President Bates having left the chair, Mr. Gallatin presided.—Dr. Bates addressed the meeting. He stated that the appointing power was generally vested in a Board of Trustees—that experience had proved the wisdom of consulting the faculty on any contemplated appointment of a Professor, and that, in fact, though not professedly yet in effect, Professors are appointed by the instructers or faculty—and thus by securing their good will toward the new incumbent, unity was enforced.

Dr. Bates having resumed the chair, Mr. Keating, of Philadelphia, addressed the convention—he observed,

"That the information which had been presented to the meeting by the experienced gentlemen who had preceded him, fully proved the delicacy and difficulty of this task,—where objections so powerful, existed against all modes hitherto adopted, it might perhaps be deemed excusable in him to throw out some ideas on a new mode of appointment, which had lately suggested itself to his mind. He thought it was to a certain extent, new and untried; he had not himself had it long under consideration, but he offered it that it should receive that attention to which others might think it entitled. He believed that many of the objections to elections would be removed, if the nomination of candidates were entrusted to a different body from that which had the power to elect, as if for instance, the faculty had the right to nominate a certain number, say three candidates, to fill a vacancy, and it was made the right and duty of the trustees to elect one of the three. The purity of elections would, he thought, be the greater where the electing body was the larger—while in order to ensure a sufficient condensation of opinions, it might be well that the nominating body be small. This would also offer the advantage of enabling the abilities and claims of the respective candidates to be freely canvassed, and it would remove the objections to the close borough system, which had been so strongly, and he thought, so justiy urged, against one of the modes of election. Perhaps on further consideration, it might be deemed advisa-

ble to extend the privilege of election to a large number.—He was not prepared to say that it was, yet he felt some disposition to adopt the idea of placing the nomination of candidates in the Board of Trustees, and committing the election to the alumni at large. The latter formed a large body of intelligent men, dispersed throughout the country, free from local, sectional, or sectarian principles, who would feel a deep interest in the honor of their Alma Mater, and a warm desire to add to its fame by strengthening its faculty at every succeeding vacancy.—He was aware of the objections which would be made to any plan of innovation—but with due deference he would submit his idea on this delicate subject, which was, that where a system worked well, and no objections could be brought against it, it was wise to 'let well enough alone,' but whereas in the present instance strong objections were urged and admitted on all sides, a cautious attempt at devising a new method was admissable, and should be encouraged. But the plan was not perhaps as new as some might think it. In some of the universities abroad, even the under-graduates had a vote in the election of the highest officer or chancellor of the university. The meeting he addressed must certainly recollect the interesting election that took place a few years since at Glasgow, in which Sir Walter Scott was one of the candidates. At Oxford and Cambridge the chancellor is elected biennially by the members of the convocation or senate, both of which are large bodies.

"He would detain the meeting one moment more to state his conviction that the interests of colleges would be promo-

ted by placing the situation of President, Provost, or Rector, upon higher ground than it at present occupied in most of our institutions—He thought that this officer should be above all the faculties and not too closely connected with any one of them, that his duties should be rather of supervision and general management than of instruction—In too many of our colleges or universities, he was viewed only as a member of the faculty of arts; being so treated by the trustees themselves—and by the other faculties. He would like to see the President in truth the head of the university, occupying a distinguished station in the Board of Trustees, controling all the faculties, superintending all the departments. It should be a situation such as an experienced and retiring statesman would be proud to fill; a good example had been set by the new university of Virginia. It was in a measure followed by a recent appointment in the oldest university in this country; and he would rejoice to see the principle acted upon in other institutions."

The Convention then adjourned to meet at ten o'clock, on Thursday morning.

J. DELAFIED, *Secretary.*

New York, 21*st October*, 1830.

Pursuant to adjournment the convention assembled this morning at 10 o'clock—President Bates having taken the chair, opened the business of the day with an appropriate prayer.

The Secretary read the minutes of the proceedings on the previous day.

The committee of arrangements proposed the following rule of order, "Whenever a distinct proposition in writing, drawn from a subject that has been discussed before this convention, shall be submitted, with a desire to have an expression of opinion by ayes and noes thereupon; the question shall first be put by the presiding member,—Will this body express an opinion upon the proposition now submitted?—and no proposition as aforesaid shall be voted upon until this question shall have been determined in the affirmative."

On motion duly seconded, the proposition was adopted.

Dr. Wainwright read an interesting letter from Professor Stuart of Andover, expressing his approbation of the meeting, and offering his views in relation to the proposed university.

Lieut. Drum, and Lieut. Mitchell, of West Point, were introduced and took their seats—and presented to the convention an exposition of the views and objects of the Associate Society of West Point.

On motion duly seconded the paper was referred to the committee on a National Society.

Professor Perdicari rose and addressed the meeting, offering his views in relation to teaching the Greek language, and to its pronunciation. Mr. Perdicari remarked that,

"At a moment when literature excites such interest as to bring to one place many of the distinguished scholars of the nation, I hope that it will not be thought improper if I should beg the liberty to make a few remarks on the system of teaching the Greek language.

"As the present system is well understood by every one of my audience, I will not dwell upon it more than to remark, that it is carried on with great haste,—that the youth

who seldom understands the grammar of his own language, is driven through the spacious halls of grammar, if I may use the expression, in full gallop, without being suffered to acquaint himself with the beauties and proportions of each department, and with the connexion and bearing of each other part to the formation of the whole; he is taught the names of cases, declensions, moods, tenses, &c. without a full explanation of their meaning; he is questioned upon the eight parts of speech at the same time, without being suffered to understand one of them fully, and he is then introduced into the labyrinth of syntax with less precaution than into technology. I need not remark that such a system, far from disciplining the mind, has every thing calculated to dishearten the most persevering scholar and confound the best intellect: for the human mind never delights in what it does not understand; it may dig and seek for a while, but it will soon give up the object. In order to avoid the pernicious effects of such a system there is but one way, and that is to introduce the black board of the mathematician into the recitation room of the Greek instructer; the scholar may be permitted to have a manual grammar, but the instructer must be his own grammar while in the recitation room; he must put the example of the subject, whatever it happens to be, upon the board; he must explain it in a familiar manner, and inform his scholars with regard to the rules and exceptions, and when they have fully understood his explanations and remarks he may then efface from his board all the examples, and require his pupils to come the next day prepared, to lecture him, on the same subject, having upon the board the same or other

examples that will answer for the subject; when they have fully understood one part of speech, then the work of some proper author may be placed in their hands and they may be drilled upon the parts of speech they have learned only, their instructer assisting them in the translation of the other parts. When they have been thus taught all the eight parts of speech, and the whole philosophy of technology, so as to be able to explain upon the board, by examples, all the rules and the meaning of grammatical terms, then each of his little heroes is a Theseus, ready to enter the complicated labyrinth of syntax: here again the instructer must not permit them to burden their young minds, with rules they are unable to understand, but as in the first part of the grammar, he must use his own discretion, as to the order of the subject; he must begin by putting upon his board some simple sentences, and give simple and familiar rules, then pass from simple to more complicated sentences, requiring of, and teaching them the power and ability of explaining what they have learned, in their own language, without the assistance of their grammars, while in the recitation room; they will thus be carried from one step to another without being permitted to mount on the top of this structure by a single leap; they will thus acquire a thorough knowledge of grammar, which will enable them to pursue the study of the classics without being disgusted with them; they should not be required to translate any author, before their teacher has given them in a familiar lecture, the life of the writer, his excellencies as well as defects, if he happens to have any; besides this, a short lecture should pre-

cede every recitation, the object of which should be, to explain historical facts, which being beyond the grasp of young scholars, often render the author dark, and incomprehensible.

"After the scholars have been well strengthened in their grammar, and have spent some time in translating; then there is another very useful exercise, I mean that of composition. I do not mean original composition; for to write an original Greek composition and have it mean something, pre-supposes a thorough acquaintance with the classics, besides no man can write unless he can enter into the spirit of the language he writes, and Greek words put down (let them be according to the rules of grammar,) without this spirit, are but words, and such a composition has as much of meaning in it, as a mummy has life. Instead of compelling the scholar to write original composition let his instructer or professor translate from some Greek prose writers into English, let him have it as literal as possible, then let him present this translation to his class, and require them to turn it into Greek; when that has been put into execution, let him first correct it as a mere Greek composition, then let him compare it before his scholars, with the original, and see wherein they have differed: let this exercise be as frequent as possible, and they will soon imbibe the true spirit of the language.

"This is the system, gentlemen, which if carried into effect, will surely guide in safety, all those who are engaged in the study of the Greek language. I know that this system will require a long time to be executed as it should be; but let

me candidly tell you, that this is the only way that leadeth to success, and consequently this is the shortest.

"But in the present system there is one obstacle which throws the veil of death over the whole language; I have reference to the *pronunciation;* there are two pronunciations, the Erasmian or reformed, and the old or that of the modern Greek; the Americans profess to follow the Erasmian, though in fact they do not.

"I propose to lay before you gentlemen, the history, and discuss the merits of these pronunciations, and if you favor me with your attention and indulgence, I hope to convince you of the superiority of the modern.

"In examining the antiquity of the Erasmian pronunciation, we retrace it to the sixteenth century, and find it to be the offspring of a trick played upon Erasmus, its founder. The incident (the veracity of which has not been questioned by the best friends of Erasmus,) is the following:—while Erasmus was at Louvain, Glarianus arrived from Paris, and was invited to dine in the college, and being asked what news he had brought with him from Paris,—Glarianus, knowing Erasmus to be very fond of novelties and wonderfully credulous, made up a story of his own, and replied, that some Greeks, of fine education and acquirements had arrived in Paris, and used a different pronunciation from the prevailing one, for example, says he, instead of pronouncing the second letter of the alphabet *betta* they say *vetta*, instead of

οιε, οι, &c.—As soon as Erasmus heard this report he wrote his dialogue of the reformed pronunciation of the Greek language and it soon was adopted by many European scholars. I know, gentlemen, that reason hesitates to admit that many excellent scholars could have been so easily led into this error by Erasmus, but when we recollect how easy it is to propagate error and vice, when we recollect the lamentable condition of Greece, the situation of her sons, and her literature, at that period; and more than all, when we recollect the magic charm that clings around the genius of great men, we should not be at a loss to account for the speedy success of the reformed pronunciation. But the pretences of the reformed pronunciation to antiquity, may be easier unravelled and better understood by examining the history of the modern pronunciation.

"At the capture of Constantinople by the Turks, most of the noble families of the Greek nation, took refuge in western Europe, where they taught their native language with their native pronunciation. These were persons of great acquirements in the Greek and Latin literature, these are the scholars known by the honorable title of restorers of learning, and the correctness of their pronunciation (which was the same with that used by the present Greeks) was no more questioned by European scholars, than you will be disposed to question that of any modern language when taught by a native scholar. And accordingly we find that Erasmus himself, before he had ventured to manufacture his reformed pronunciation, when in need of a Greek Professor for the

university of Louvain, wrote to Lascharis, a Greek grammarian at Constantinople, to forward him a native Greek scholar, competent to fill the chair of the Greek professorship. I will read that part of his letter to Lascharis which has reference to the subject before us.

"The letter is dated Louvain, 2d March, 1518, and reads thus:—

"'Many persons here are seeking for the Greek professorship, but my opinion has always been, that we should send for a native Greek, from whom the students might at once acquire the genuine pronunciation of the Greek language; and this opinion is acceded to by all those, who have the management of this business,—they have accordingly directed me in their behalf, to send for such a man as I should think qualified for the office. Relying therefore, on your obliging disposition towards me, and on your regard for the cause of learning, I beg you, if you know of any person, who in your opinion will do honor to us both, that you would direct him to hasten to this place immediately.'

"Now gentlemen this proves satisfactorily that the modern pronunciation was considered not only by the European scholars but even by the great Erasmus himself, to be the *genuine* pronunciation.

"From the capture of Constantinople we may trace the modern pronunciation to the Christian era; as a proof of

this I would point out to you, gentlemen, the well known fact of the Greek church, whose services and ceremonies, without one exception, are performed in the ancient Greek language, and if their superstition did not permit them to perform their rites in a language more intelligible to the mass of the people than the ancient Greek, we have little reason, if any at all, to believe that they would have disregarded the pronunciation. Again Dr. Gillies remarks, in his history of Greece, that 'the Greek was spoken in the middle of the fifteenth century, when Constantinople was taken by the Turks, so that, from the time of Homer, it subsisted with little variation as a living language, for two thousand four hundred years;' if this be a fact (and I have not the least doubt that it is) then I say that the strong probability is, that no perceptible change could have taken place in the pronunciation of the Greek. But we can arrive at the certainty of this truth by referring to the works of Plutarch,—there we find that he uses all the disputed letters just as the modern Greeks do; for example, in translating the name of Livi, he writes Nibios, and thus proves at the same time that ι. was pronounced ε. and not ι. and 6. ve and not be, &c. It seems, gentlemen, that the European scholars in the dark ages of literature, guided by some bright luminary of their fancy, descended to the regions of the dead, held conversation with the manes of Plato and Aristotle, listened to the sweet accents of Homer and Sophocles, and ascended like intellectual giants, with wisdom sufficient to correct the pronunciation of the untaught Plutarch.

"I will not take up your time, gentlemen, by entering into the minutiæ of this reformation, but I will bring forward some of the strongest arguments of the reformers against the old or modern pronunciation. The followers of Erasmus protest against the five e's of the modern pronunciation, they say that this would oblige one to speak in one way and write in another, and they cannot, possibly, see how the ancient Greeks could understand each other, since words of different meaning would have the same sound; now without taking the trouble to answer that the ancient Greeks understood each other just as the modern Greeks do, I would only point out the absurdity of their wise rule, of writing just as we speak, by begging you to apply it to your own language, and tell me if it does not throw the whole fabric of orthography into confusion.

"The next and the last argument of the reformers, which I intend to mention, is that respecting dipthongs: they say that the modern pronunciation abuses the term dipthong, which means a combination of two sounds by uttering them with one simple sound;—without answering that a combination of two or three things ought to be one and the same thing after the combination has taken place, I merely ask, how was it that some of these reformers, who doubtless were Englishmen, did not perceive the same abuse of the term dipthong in their own language? I should suppose that they never met with the words Cæsar, Phœnix, &c.

"It is truly astonishing to see men of wisdom and learn-

ing engaged in such an idle controversy; we can hardly persuade ourselves that, scholars as they were, they could have been guilty of such absurdities; but strange and ridiculous as it may appear, it is a fact much to be lamented, that man does not dispose of the schemes of his fancy, as he does of his dreams; he is too proud to admit as false, what he, while wide awake, asserts to be true, and far from waking from his wild fancies, he uses his utmost ingenuity to inveigle others, and make them partakers of his delirious reveries; for had Erasmus investigated the matter before he ventured to publish his dialogues on the Greek pronunciation, he never would have brought them to light.

"Again, we find that the wild mountaineer as well as the polished Greek; the scholar as well as the untutored peasant; the one who inhabits the splendid halls of Constantinople, as well as he who lurks beneath the ruins of the once opulent Athens; the Islanders, as well as those who have been scattered in the different parts of the world, have one and the same pronunciation, without the least variation; this, gentlemen, points to a strong cause.

"Now let us examine the unity of the reformed pronunciation. In looking over the European nations we find that the reformed pronunciation of the Italians, on account of the great similarity of the sounds of its vowels with those of the modern Greek language, bears a greater analogy to it than that of the French; the farther to the North we go, the greater dissimilarity we find in the two pronunciations;

as we come westward, on the shores of America, (gentlemen excuse me if I express my opinion freely) I say, as we come to the shores of America, we find all these pronunciations as it were in a heap; we find every Academy has its peculiar pronunciation, and every college is blessed with all the pronunciations of the different Academies; and each scholar claims some peculiarity of his own: in short, gentlemen, here we find what I should term, the Indistincto promiscua et, turbulentissima pronunciatio, which being interpreted means, no pronunciation at all. If the immortal spirit of Demosthenes should ever revisit this habitation of mortals; if it should cross the Atlantic for the purpose of gazing once more upon the splendid shrine of his and your favorite liberty, if he should happen to be present at some of your Greek declamations, and should be told that it was *Greek*, he would exclaim,

'Οὐ μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων, καὶ τοὺς ἐν Πλαταιαῖς παραταξαμένους, καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας καὶ τοὺς ἐν' Αρτεμισίῳ, καὶ πολλοὺς ἑτέρους τοὺς ἐν τοῖς δημοσίοις μνήμασι κειμένους, ἀγαθους ἄνδρας.'

"Since the present state of the Greek pronunciation in America is so unsettled, I think it will greatly contribute to the encouragement of Greek literature to adopt *either* of the two, and in order to make a happy choice, let us carefully examine the utilities of each. After what I have said in relation to their antiquity, it will be useless, I think, to remark which of the two has the superiority; in this respect

indeed, we cannot admit that either is what the ancient pronunciation was, but then we ought to weigh the probabilities of each in this respect, and though we cannot arrive at the whole, let us apply practice, nay, let us do more than this, let us apply the rule of approximation and see which of the two will carry us nearer to the whole,—but as I wish to save you as well as myself, the trouble of applying practice and approximation, let us suppose, (which by the by is rather a broad supposition,) that their claims to antiquity are the same, and then let us proceed in our choice:—first, then, the reformed pronunciation is more difficult to be acquired, since it discards the accents and rests wholly upon prosody, which is never understood by beginners, and seldom by scholars, when they read prose, where they cannot be guided by the number of syllables, as they are when they read poetry. Secondly, the Erasmian pronunciation is inconsistent with itself; its rules are not settled, as in the modern, seeing each nation in Europe has its peculiar rules; the moment therefore you adopt the reformed pronunciation, the question occurs, which of all these modes or nations, will you follow as your example, and why have not you the same right to pronounce the Greek according to the analogy of your own language, as they do? which will bring us to the very point from whence we started, namely to have no pronunciation.—But if you introduce into the halls of learning the modern pronunciation, you will not be obliged to refer to this one and that one, for authority, but to a whole nation whose rules bear the mark of usage: but here some one may ask, as they often do, what shall we do

with the quantity if we adopt the pronunciation of the present Greeks? If I ask what you do with the accents, you would probably answer, they are insignificant points; but I have too great a respect for quantity to give a similar reply. I answer, then, the question, by saying, that the dispute is respecting *sounds*, and not *quantity;* and what has quantity to do with sound? surely no more than the sublime with the ridiculous! When the question respecting the sound shall have been settled, who can doubt that any sound may be made long, or short. I will prove my assertion by reading a few lines from Homer with the quantity.

'Αλλοι μέν ῥα Θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
Εὗδον παννύχιοι • Δία δ' οὐκ ἔχε νήδυμος ὕπνος'
'Αλλ' ὄγε μερμήριζε κατὰ φρένα, ὡς 'Αχιλῆα
Τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν 'Αχαιῶν.
Ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ,
Πέμψαι ἐπ' 'Ατρεΐδη 'Αγαμέμνονι οὖλον Ονειρον·
Καί μιν φωνήσασ, ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας 'Αχαιῶν
'Ελθὼν ἐς κλισίην 'Αγαμέμνονος 'Ατρείδαο,
Πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω
Θωρῆξαί ἑ κέλευε καρηκομοωντας 'Αχαιοὺς
Παννυχίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς 'Ολύμπια δώματ' ἔχοντες
'Αθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη Τρώεσσι δὲ κηδε' ἐφῆπται.'

"It is true that the Greeks read prose as well as poetry by accent, and the reason of their doing so is to be attributed to

the great difficulty of reading by quantity. There are, however, many scholars who read by quantity, and any one may do it, but you know, gentlemen, that it is a rare attainment to read poetry as it should be read, and we meet with few who can read properly English poetry; and I have met with few, if with any, who can read Greek poetry.

"To adopt the modern pronunciation then, does not admit the fact of disregarding quantity, on the contrary a perfect knowledge of the accents will lessen the difficulties of the prosody. Again, by teaching the Greek with the Erasmian pronunciation, you introduce to the notice of your pupil a skeleton; let it be that of some venerable man to whose virtues the world paid and pays its homage: let it be that of some hero, whose noble achievements excited the admiration of mankind, or at whose outrageous crimes, the world stands aghast, it can only excite, and that for a moment, awe and solemnity; but its charms took their flight with its immortal spirit, and though the scholar should be disposed to treat it ever so ill, he cannot excite a frown, or cause the blood to boil and his eye to sparkle.

"But the case will be far otherwise if you introduce into your academies the modern pronunciation. The scholar would not, indeed he cannot be insensible of the fact that he reads the Greek language with a pronunciation by which he will be able to *converse* with a whole nation, who writes and speaks a language not unlike to the ancient Greek.—I am fond of illustrating my assertions by facts."

In illustration of this assertion, Mr. Perdicari read the following extract, written in praise of the press by Dr. Corey.

'Αὐτὴ μὸνη ἐνίκησε τὸν πανδαμάτορα χρόνον, φυλάξασα τὰ σοφὰ τῶν παλαιῶν φιλοσόφων καὶ προγόνων ἡμῶν παραγγέλματα αὐτὴ μόνη, κατασήσασα κοινὴν τὴν ἀνάγνωσιν τῶν παλαιῶν καὶ νέων συγγραμμάτων, ἔσπειρε τὰς ὀρθὰς δόξας εἰς τὸν κοινὸν λαὸν, και εφώτισε πολλὰ ἔθνη τῆς Εὐρώπης αὐτὴ καὶ σήμερον, ὡς ἄγγελος ἐξ οὐρανοῦ, ταράττει τὴν κολυμβήθραν τῶν ἐπιστημῶν, και βαπτίζει εἰς αὐτὴν τὴν Ελλάδα, διὰ νὰ θεραπεύσῃ τὰ πολλὰ καὶ μακρά της ἁρρωστήματα, καὶ νὰ τὴν καθαρίσῃ ἀπὸ τὸν ῥύπον τῆς ἀπαιδευσίας· αὐτὴ τέλος πάντων, σπείρουσα καὶ τῶν ἀπανθρώπων ἀντιφιλοσόφων τὰληρώδη καὶ ἀσύνταχτα συντάγματα, ἀποδειχνει ἐπὶ μᾶλλον καὶ μᾶλλον καὶ τῆς φιλοσοφίας τὴν γιγάντειον ἰσχὺν, καὶ τῶν πυγμαίων αὐτῆς ἐχθρῶν τὰγελοῖα καὶ βωμολόχα παλαίσματα".

Mr. Perdicari exhibited the differences existing between the ancient and modern Greek, in the cited passage, stating that his remarks were applicable to the modern Greek, as used by well educated persons. Mr. Perdicari then continued,

"Let a pupil be informed that a scholar who has a thorough knowledge of the ancient Greek, and especially one who has the proper pronunciation, may acquire the modern Greek in the course of three months, and in order that he may not think your assertion wild and Quixotic, tell him that while I was at Mount Pleasant, Mr. Sidney Johnson, late of Yale college, attended to the subject, and

in the course of three months he was able to converse, and after he left the place he corresponded with me in modern Greek; let him be informed, if he needs be at all, that the modern Greek differs from the ancient in the arrangement of the words only, that it has the same vocabulary, and with few exceptions, the same grammar, that a good knowledge of the modern Greek, which he can never acquire unless he is a good scholar in the ancient, besides the charm of accomplishment, will tend to perfect him in the ancient Greek, by teaching him to *think* in that language; tell him that the Greek nation is already free, and that its literature will soon take its place among the refined literatures of other nations; tell him that its language has already its poets and philosophers, that you will soon have commercial intercourse with that nation, and that she will then have an easy access to her literature and her concerns through the medium of her newspapers: and after you have told him all this, be asured that you will not fail to rouse within his young bosom a new ambition and a warm love for that literature which withstood the mad whirlwind of time. I have thus far laid before you, gentlemen, the history of the pronunciation as well as the utility of each:—I hope to have convinced those, if there were any, who might have been prejudiced against the modern pronunciation.

"Gentlemen, perhaps I have tried your patience more than I ought to have done, but I must beg your indulgence and add that, John Pickering, that great scholar of whom America may well boast, and whose acquirement in the

Greek literature might do honor to any nation, advocated the cause of the modern pronunciation; that the Rev. Mr. King, Mr. Jones, Dr. How, Rev. Mr. Robertson, all gentlemen of liberal education, and who have had the opportunity of being acquainted, by experience, with the modern pronunciation, have at various times expressed their approbation in its favor, and indeed many of the Presidents of colleges, Professors of the Greek language, and instructers of different academies with whom I have had the honor to converse upon the subject before us, all admitted the force of the arguments I have brought before you, and indeed one of your presidents added, that the modern pronunciation will ultimately prevail in this country—but with all this, gentlemen, the mode has been hitherto treated with utter neglect.

"And let it be said to the honor of Mount Pleasant Academy, that it was the first institution in this country whose founders, convinced of the important truth, that the pronunciation of a language is its very life, disregarded usage, and by their praiseworthy perseverance proved that young Americans could, and can, read the Greek with its proper pronunciation with as much facility and correctness as any Greek. I know there is an opinion abroad that the pronunciation of the Greek is of little consequence, and its accents and dipthongs of less, but I hope that no one who has any pretension to scholarship and taste for languages can be guilty of entertaining such an opinion as this, for though the pronunciation, accents, and dipthongs, be of little consequence, it cannot be denied that they are parts of a whole, and nothing can be a

whole which has not all its various parts. Such an opinion is probably advanced in consequence of the Greek language being called dead, but truly, gentlemen, I am unable to understand, if not the meaning, at least the extent of this term:—when one can understand Homer as well as he does Milton, when he can feel the sensation of the sublime, when he has before him the immortal Iliad of the former, as well as when he reads the Paradise Lost of the latter; when he can enjoy the beauty of buoyancy he meets with in the odes of the Old Anacreon, as well as that he finds in any of the English or American bards; and especially when he reads them with the same pronunciation with which Plutarch used:—in such a case I will not take it upon my self to decide what kind of death this can be. The fact is that the Greek language and literature have been committed to the cold grave and all its horrors alive; there they have slumbered for centuries, there they are, and it is from the depth of the tomb they appeal alike to the philanthropy of the christian, to the generosity of the statesman and patriot, and to the taste of the scholar. I hope, Sir, that the time has arrived when the friends of the Greek language and literature will save them from the cruel and awful doom to which they have been committed. I assure you, gentlemen, that the moment you have expelled from your Institutions and your country, that truly deformed pronunciation of the Greek, and as soon as you will insist upon its being studied as a living language, so soon you will see that the object improperly called dead, is in fact, a lovely and living being.

"I have said, if not all I wish, at least all that time permits me, and now submit the subject to your candid and impartial consideration."

On motion duly made and seconded, this address was referred to a special committee, consisting of

President Cushing,
Professor Robinson,
Professor Patten.

Rev. Dr. Edwards, of Boston ; Rev. Mr. Emerson, from Weathersfield ; Rev. Mr. Colton, from Brooklyn ; and the Rev. Mr. Ware, of New York ; were introduced, and took their seats.

Mr. Theodore Woolsey, offered some remarks in relation to the Greek language.

President Marsh, of the committee, to whom was referred the address or communication from Professor Vethake, reported the following questions, as calculated in their view to bring into discussion the most important subjects of that communication.

1. Is it expedient to bring together into the same institutions, students who are seeking only

such instruction as will prepare them for the active employments of society, and those who aim at a general, or what is called a liberal education ?

2. Is it expedient, that all who are aiming at the more liberal cultivation of the mind, should pursue, in order for its attainment, the same course of study, and to what extent should it be the same ?

3. What are the advantages and disadvantages, of the present arrangements of classes in our colleges, and how far is it practicable to admit the method of classing students, with a reference to their progress only in the several departments of study.

4. How far is it expedient in the discipline of a literary institution to dispense with such punishments as bring public disgrace upon the student, by the more efficient employment of the parental mode of discipline.

5. Are the methods now employed to excite the ambition, and promote the industry of students, such as giving discriminating appointments to the most distinguished, and bringing them forward in

public exhibitions, wisely adapted to their end, and what are the best methods of securing the industry of all ?

6. Is it expedient to retain the degree of A. B. as now received in our colleges, and if so, what should be the qualifications of those, on whom it is conferred, and how are they to be ascertained.

(*Signed,*) JAMES MARSH, *Chairman.*

On motion duly seconded, the report as read was accepted.

The Convention then entered upon the discussion of the following subject, being topic No. 13. —"The confining students to their classes, or allowing any to graduate when found prepared, on examination."

Colonel Knapp addressed the meeting in favor of the present system of classification.

Mr. W. C. Woodbridge replied on the other side, and introduced an account of the Fellenberg School, at Hofwyl, in Switzerland. Mr. Woodbridge remaked, that,

"Some account of the Fellenberg institution had been requested. I fear it may be found irrelevant to the objects of the meeting, but as the request has been repeated, although I have been unable to prepare myself, I will venture to make some remarks concerning those principles of the establishment which apply to the subject under discussion.

"The great object of Fellenberg is to *educate—to form the character*, not simply to teach. He does not wish to make mere *receptacles of knowledge, living encyclopedias* of learning, but *men capable of action* and *knowing how to apply their knowledge.* He regards instruction as a means to this end. In this view he considers it necessary to adapt his course to the capacity and wants of each individual. To educate alike those powers and propensities, he deems unreasonable. He endeavors first to ascertain the intellectual capacity and physical vigor of each individual. He assigns only such a task as can be performed without oppressing the mind or injuring the body. He watches the progress of the youth, and changes the course whenever his bodily or intellectual state may require it. He never suffers the mind to advance at the expense of the body, and often forbids or restricts study for months. Nor does he allow the mind to become distorted by too much attention to a single subject, or too much development of a single faculty, and sometimes even interrupts the pupil in a study which absorbs him too much. He divides education into two periods, that of development, and that of acquisition. In the first he seeks to produce harmonious development of all the faculties.

In order to attain this end, his classification is founded upon the capacity and advancement of the pupils, and classes are multiplied so as to place together only those whose physical and mental powers are nearly similar. He has thirty teachers for one hundred pupils. He suffers no one to languish in idleness, or turn his activity to evil for want of occupation. He allows none to be broken down by excessive effort, or to be discouraged by inability to comprehend the lessons assigned. Frequent examinations and constant observations are made in order to keep every one in his proper place. He allows and adopts no arbitrary standards like the bed of Procrustes, to one or other of which, every individual must be cut down or extended or shortened. The gentleman before me has exhibited very happily the evil results from the effects of ambition, in leading to destructive exertion or exciting more destructive passions.

"It has been said that such a course would excite still greater jealousy and envy. If it be accompanied with the system of rewards and honors it would—but it does not follow that it would if this also is banished. On the contrary, in Fellenberg's Institution, it is not. He does not suppress emulation unless it appears in some improper form, but he avoids every artificial excitement. In Hofwyl there is neither first nor last; neither rewards nor honors. He employs moral influence and the love of knowledge itself as the motives to industry. The mind is as much disposed to activity as the body, and if it were properly directed there is no reason why that eager curiosity of childhood which asks a thousand

questions on every subject, could not be maintained throughout the whole course of instruction. Let knowledge be given in the time, and measure, and manner, in which the mind can receive it, and it would generally be *welcomed.* The fundamental error in our system seems to me to be, that we require the child to attend to subjects he cannot comprehend, and punish him for his want of interest in them. An insect flies across the school room, which exhibits a world of wonders and beauties in itself adapted to his capacity and age, but he is punished for gazing at it, and compelled to fix his eyes on the book before him, which is often from the nature of the subject, and still oftener from the manner in which it is treated, entirely beyond his capacity. We give the infant strong meat; he cannot digest it, we disgrace him; if he disgorge it, we punish him. I do not mean to say this error can be repaired in our higher schools or colleges. They can only act on the materials furnished them, which are often ruined before they are received. The reformation, if there be one, must begin at the foundation and not at the top stone of the structure of education.

"In regard to ambition let me ask—But is it not this never-sated thirst of honor and power which is threatening the best institutions of our country more than any other cause? Where is its birth place? In our schools for children. Where is it nurtured and strengthened? In our academies and high schools. And where is the glowing passion fanned to a flame? By the honors of our colleges. Why should this evil be done that good may come? why

should we cherish rivalry to encourage industry? The institution of Fellenberg proves that this motive is not necessary. He urges his pupils forward by the love of knowledge, the influence of affection, the sense of duty, and the influence of religious motives; and never did I see a more ardent thirst for knowledge, or more vigorous and patient habits of application pervading an institution. I found none of that rivalry, that rankling envy, which I had seen around me from my childhood, and which has planted thorns in many a heart, and yet a far more general and intense application than I had ever known produced by these dangerous stimulants.

"In regard to the studies to be pursued, I am not desirous that the arrangements of our existing institutions should be destroyed, much less, that one and the same course should be adopted in all. On the contrary, it seems to me, there ought to be a greater division of our institutions. We attempt to combine too much in a single establishment. Let us have schools adapted to every class of students, fitted to prepare them for every station in life. Let us have classical schools and colleges, where classical studies shall be pursued in the most thorough manner, with the addition of the elements of science, which shall retain the pupil until his mind is developed, and his judgment and experience matured. Let us have universities, where the same studies shall be pursued, to any extent which may be desired, where the sciences shall be taught in all their heights and depths and applications, and where any branch may be attended to which the circumstances or taste of the individual may render

desirable beyond the usual course. But let us not compel every one to pass through this course, in order to avoid the stigma of ignorance. It is this which obliges our institutions to adopt a method of study comparatively superficial, in order to diminish the weight of the burden, and thus in effect lowers the standard of classical instruction. Let us have practical schools like the "Realschule" of Germany, where science and modern literature may be pursued by those whose time or other circumstances forbid their becoming classical scholars.

"Nor do I propose to destroy classification, but only to regulate it by a natural, instead of an arbitrary standard, in accordance with the simple and admirable project of Professor Adrain. A class should be composed of those only who *have not the knowledge* which is to be given, *and who are prepared to receive it.* This may be done in our colleges by subdividing the classes. It has been done in Harvard in one department, and, as I was assured by Professor Ticknor, with complete success.

"The question has been asked, whether if the "*esprit du corps*" of a class were diverted in this manner, it would not find some other means of showing itself? I can reply, that I have seen it diverted to other and excellent purposes with complete effect in the institution of Fellenberg, by adopting the principle of classifying according to capacity and attainments, and by inspiring the love of *knowledge*, which is set before the class as the great object at which they are to

aim. They are made to feel that they have a common interest in advancing as rapidly as possible. They feel assured that every thing which retards this progress shall be avoided or removed, that they shall not be kept back by the incorrigible idleness or incapacity of any individual. The consequence is that they frown upon every one whose faults or negligence interrupts or retards their lessons. The stronger aid those that are weaker, as long as there is any hope of their keeping pace with them, and when they must be sent to another class, they are regarded with pity rather than contempt. I do not mean to say that all are actuated by feelings of this kind—but the *prevailing spirit* of the institution is to regard involuntary defects of mind, as they do those of body, and not to despise one of inferior talents more than they would one of inferior strength or stature. This is the result of making the attainment of *knowledge*, and not of *honors*, the aim—of making the class-room a scene of united effort for improvement instead of a field of contest for distinction. There is no such brand affixed as in our colleges to two thirds of a class if having no appointment—no honor which often palsies their efforts, and affects their reputation for years."

Dr. Lieber followed in favor of opening the classes. Dr. Lieber said,

"The gentleman (Colonel Knapp) who opened this discussion, compared the system, according to which every pupil in a college advances from class to class, according

to his efficiency, proved by examination, and who is not obliged to remain in each class a certain fixed time:—This system, he compared to a great race, in which all the boys would start, with imprudent violence, so that those who were in advance would drop down long before the goal was reached. Dr. Lieber willingly adopted this comparison, nothing could be fiercer than the emulation of students, ambitious to distinguish themselves in science. If the gentleman was afraid that the system in question would drive on some students, like imprudent runners, he (Dr. Lieber) was rather afraid that the other system would have the same effect as if weights were tied to the feet of the swiftest runner, so that the best were kept back for the sake of those less gifted; whilst at the same time the least gifted would not be allowed to stay longer in the class, but would be hurried through each in a fixed time: every body very well knows, how sad an effect it has for life, if a pupil or student proceeds without having attained those acquirements necessary for advancing in science. The gentleman has said that it would make the pupils uneasy, they would look with envy at each other, and those who remain behind would perish.

"As to the first, Dr. Lieber thought, that if it makes the pupils *uneasy*, which he did not believe, let them be so. *Boys* are not sent to the college, *students* do not visit the University in order to be easy. They go there to learn, ambition makes them study hard. As for the second point, he did not see anything more in such a system than what

we find throughout life. He to whom nature has given talents, whom providence has endowed with greater resources —advances, generally speaking, through life before others, and it would be nothing less than finding fault with the Creator for having established variety in his world, if we should complain that one person is more gifted than another. Shall we accustom young people to an order of things, they do not find at a later period in life? But Dr. Lieber wished to state a fact, which in his opinion would defeat at once the argument of the gentleman who opened the subject. In all German gymnasiums, those establishments which correspond with our colleges, the pupil advances according to his acquirements, which he of course must prove by an examination, held half yearly. Of course the opinion of his teachers, whether the pupil is fit to advance to a higher class or not, is of great weight, as it ought to be. Now the very Germans are known for their bonhomie and good nature, and an ill tempered disposition cannot therefore be the consequence of the system under question. Dr. Lieber was not quite sure whether this system had been adopted in all Catholic German schools, but he was perfectly sure that it was so in all Protestant gymnasiums. The gentleman who led this discussion was also alarmed, lest it would greatly impair the health of young persons if they were allowed to be stimulated by their ambition to go quicker through a class than others; Dr. Lieber thought that he must greatly mistake human nature, or such apprehension was unfounded. Indeed, through life we find, not that we must restrain people from advancing and pressing vigorously forward on the path

in which good things are to be attained, but that the great fault in human nature is relaxation in that which is good. He did not hesitate one moment to assert that it would be found by any biographical dictionary, that at least two thirds of all distinguished men, have early advanced before their fellow students, have laboured with great diligence to get on quickly, and Dr. Lieber remembered an able article in a number of the American Review, in which it was shown by frequent instances that hard study appears to be by no means injurious to health: these facts, that in Germany, a country in which so much has been done for education, the system had altogether been abandoned which obliged the students to remain a certain time in each class, and to advance in a fixed time without regard to the pupil's fitness, and that most distinguished men had begun very early to study hard—these facts seemed to him irresistible."

Rev. Mr. Gallaudet followed on the same side. He observed that,

"The suggestions which he was about to make, were intended rather to bring the minds of the Convention to some definite points, than to be considered as the expression of his own opinions. He also observed, that while the course of studies pursued at the colleges now in being, may be well adapted to certain wants of the community, it was still a question whether there were not other exigencies in our state of society, rendering it desirable to have an institution in which a different system should be pursued. With these

explanations, he offered the following hints:—Let students enter the institution, to go through a course of study for four years. Let certain studies be prescribed to be pursued during the Freshman year, some of these to be attended to by the whole class: with regard to others, a choice to be allowed, which, when made by the student, (the parent or guardian sanctioning it,) to be binding during the Freshman year. The same plan to be adopted with regard to the studies of the three succeeding years.

"Any student may pursue all the studies prescribed, if he can satisfy his instructers of his ability, both intellectual and physical, to do this, subject to monthly examinations before a suitable board of Examiners. Those students who shall have pursued, during the four years, the studies to be pursued by all, and also those peculiar ones which they have chosen at the commencement of each year, after an examination, shall receive the usual degree of Bachelor of Arts. Those who shall have pursued the common studies, and the peculiar ones also, shall receive, after a satisfactory examination, the usual degree of Bachelor of Arts, with the accompanying testimonial of their peculiar proficiency.

"Any student, at the expiration of the third year, may apply for the privilege of being examined in those studies which are required for a Bachelor's degree, and if he passes a satisfactory examination, which shall always be a very rigid one, he shall receive this degree. Such a course would be less likely to produce injury to health, than the present course

pursued at our colleges. There are now powerful stimulants to effort, and especially is over exertion made by those who have a very ambitious spirit, accompanied with but moderate intellectual capacity.

"More teachers would doubtless be necessary on this plan, but this appears to be the only radical difficulty in carrying it into effect; and for the accomplishment of such important objects, are there not resources enough in this country to overcome this difficulty."

Mr. Hasler offered a few remarks.

President Marsh addressed the meeting in favor of sustaining the systems heretofore pursued, and advocating the adherence to tried and well known courses.

Mr. J. Sparks stated the practice pursued in Harvard University, and offered opinions favorable to opening the classes.

Dr. Emory rose to inquire, whether difficulties did not arise in some colleges from classification, growing out of sectional feeling.

Professor Silliman replied to the inquiry, and

gave an account of sectional feelings once exhibited, but which have now subsided in Yale college. He stated that,

"There are among the undergraduates three literary societies, two of them ancient, and one modern; the latter the Calliopean, instituted about a dozen years since; at first it was *sectional in fact*, although it was not known to be so in its constitution, which, like that of the other societies, is kept secret. At first, however, none but persons from places south of New England were admitted into the Calliopean Society, and while that was the case, the government felt some objections to it, because in periods of excitement, it tended to cherish a local spirit.

"The society had for some years, *in fact*, relinquished its sectional character, and had shown its good sense, by extending its wings over the whole country; that its members were no longer confined to the south, and that the government no longer felt any objection to the society; that its members are ambitious to distinguish themselves as scholars and gentlemen, and to collect a fine library; that all the societies are viewed by the faculty, as having a happy effect in advancing the literary improvement of the students, and that they are all regarded with equal favor."

Rev. Mr. Colton followed, expressing a decided opinion, as to the necessity of promoting emulation in classes.

Professor Adrain stated his experience, which did not lead him to believe that the objections against the present system of classification, were sufficient to warrant any change.

Rev. Mr. Gallaudet rose, to show a seeming want of consistency between the alleged practice of some colleges, and the hesitation to open the classes, for as had been stated, a student may enter the Sophomore or Junior class, and by a residence of one or two years obtain his degree; why not then, he argued, permit the same privilege to a student who, by his industry, can in three years' residence in the college, qualify himself therefor.

An invitation was presented from the Trustees of Clinton Hall, to accept their Lecture Room for the better accommodation of the Convention.

On motion made and seconded, the invitation was referred to the committee of arrangements.

The following topic was then handed in for discussion.

No. 15. "What are the best expedients to secure the great objects of physical education, in connexion with intellectual and moral."

The Convention adjourned to meet at five o'clock, in the afternoon.

Afternoon Session.

The President took the chair, and called the meeting to order.

The committee of arrangements, to whom was referred the invitation of the Trustees of Clinton Hall, reported the following preamble and resolutions.

"An invitation having been received from the Trustees of Clinton Hall, generously offering the use of their Lecture Room for the accommodation of this Convention,

"*Resolved*, that the thanks of this Convention be

returned to the Trustees of Clinton Hall, for their polite offer, at the same time informing them that under the present circumstances, it will be most convenient for this Convention to continue its sessions in the Chamber generously granted them for the purpose by the Honorable the Corporation of the city.

" *Resolved*, that the Trustees of Clinton Hall be requested to attend the meetings of this Convention and unite in its deliberations."

On motion made and seconded, the proposition was accepted, and the Secretary was instructed to transmit a copy thereof to the Trustees of Clinton Hall.

A paper was then presented, entitled, " Plan of a University to be adapted to the wants of the poorer classes." By request, the paper was read, and on motion, the thanks of the Convention were given to the author.

The Hon. E. Root, of Delaware county, N. Y. was introduced and took his seat,—also Mr. Elliott Cresson, from Philadelphia.

The discussion in relation to "confining students to their classes, or allowing them to graduate when found prepared on examination," was resumed.

President Cushing, of Prince Edward College, addressed the meeting, stating the course of study in relation to degrees, as practised in Prince Edward College. The students having the privilege of graduating as early as they may be found prepared, on examination.

President Bates, of Vermont, followed, in favor of maintaining the usual course pursued by the older colleges of our country, and advocating the adherence to tried, and well known systems.

Mr. Sparks presented a view of the relative value of diplomas, in this country and in Europe, shewing that as they are now estimated in the United States, they appear to be of little value.

Dr. Lieber stated that,

"It would not be unimportant to look at the history—the origin of that system which now prevails in American col-

leges in regard to the distribution of the degrees, as well as in respect of the advancement from one class to another; because to him the former seemed to be a continuation of the latter only, and therefore intimately connected with each other. He believed that no where in America this system had been established in consequence of a free investigation of its nature. It seemed to him rather of a traditional character. The Americans had adopted this system like so many other things, from England, and in that country this system was of a Catholic origin. Not that it was in itself either Catholic or Protestant, but most colleges originated in Catholic times, and were chartered in such a way that any material change in them was connected with great difficulties. *Before* the reformation most, perhaps all colleges and schools were established on the plan, that only a fixed time, during which a pupil had been in a class, could qualify him to advance to the next one. This plan, according to his knowledge, was followed to this day in all Catholic countries except France, in which the revolution had produced so many changes. In Germany the reformation, causing that great liberty in science, changed also this system. Liberty in science as well as in religion and politics is the consequence of civilization, and just as formerly, a certain time of apprenticeship was required before a person could exercise a certain trade or art; thus a similar system, in which time was the only test for advancement, prevailed respecting science. In German Protestant Universities the degree of Doctor only exists at present; at least that of Master of Arts is very rarely

sought for, and neither is granted except after examination. Thus a certain meaning is attached in that country to these titles, which he could not see connected with most of the degrees granted by American colleges, merely in consequence of a certain time which a person had spent in a college. Dr. Lieber repeated that this way of granting degrees seemed to have much of the character of the ancient corporations for mechanical arts and other trades and professions, and that it certainly had its origin at the same time with them; he expressed his anxious wish that if degrees should be established in the new University, they would not merely be a matter of form; but that such distinction only should be granted after a person had shown himself fit for it. How could time be the test of distinctions or degrees in science and literature, when no person would trust to time alone in mechanical arts. It was not unfrequent, in former times, on the continent of Europe, that a person was obliged to be an apprentice for seven years in a trade, before he could be made a journeyman, which every one will admit, could be learned in much less time. At present these forms are done away, and people now see whether a person is fit to accomplish the labor required; if so, they do not care much, how long he had been an apprentice:—to make time the test of acquirement was, in his opinion, the remains of ruder times, which always checks free, easy intercourse by forms and outward restraints."

Dr. Emory avowed himself in favor of the system pursued by our older colleges.

Professor Adrain expressed his difficulty to account for the few in number, who sought to be advanced in the college course for a degree.

Rev. Cyrus Mason replied—alleging that the cause was to be found in the present prescribed courses, and in the system of classification.

Mr. Keating rose to express his acquiescence in the views of Mr. Mason, on the difficulty which a student has in getting sufficiently ahead of his class, to pass into a more advanced one. He thought both the speakers on the opposite side of the room (Professor Adrain, and Mr. Mason,) had not alluded to the want of assistance, under which the student labored. He might have talent to advance, and industry to attempt it; but he had no one to guide him, and to facilitate his studies; there was no one in the institution, whose duty it was to give that assistance. Mr. K. did not intend any reflection upon the character of professors in general, or upon their desire to promote the advancement of the youths committed to their care; when he stated that students so situated, found no one in our colleges, as at present organized, disposed to assist them. Those gentlemen

had already very arduous tasks to perform, and it was not fair to expect of them, to volunteer to devote extra hours to the advancement of their more zealous pupils. Indeed, perhaps, they could not in many cases do so, without encroaching upon that time, which, even the most experienced and learned scholars, must devote to private study. But in the establishment of a new institution, of a higher grade of usefulness, it might be a question, whether provision should or not, be made to meet this exigency? For his part, he believed, notwithstanding the able arguments he had heard in favor of detaining young men, in what had been termed a classical atmosphere, that it was the interest and duty of every institution, to enable its students to get through it, in as short a time as was consistent with a proper knowledge of the subjects intended to be taught.

While he was up, he would take the liberty to offer to the meeting, a few observations on a point connected with the question of classification, which he believed had escaped the attention of the gentlemen who had furnished so much interesting matter, in relation to the institutions of Germany. His experience of them, had been partly acquired

in Saxony ; in a college which adhered but partially to the division into classes. This system being restricted to the pupils of the king, or to those who were natives of Saxony ; while the foreign students, including those from other parts of Germany, were allowed to follow their own inclination in the selection of their studies. The mining school of Freyberg, in Saxony, had acquired great renown from the ability of its teachers, but especially from the distinguished talents of Werner. To it flocked, for nearly half a century, pupils from all parts of Germany, as well as from other countries in Europe, and even some from America. The Saxon Alumni of the school were numerous ; yet he thought few had ever acquired great distinction in science—and while the pupils of Werner filled professorships of mineralogy in Stockholm, Edinburgh, Paris, Berlin, Vienna and most other institutions in Europe, nay, even those in Spanish America, yet when that great man died, there was not found among his numerous pupils in Saxony, one able to succeed to his chair, and the Saxon government found itself obliged to bestow it upon a foreigner, upon an Austrian. This fact, Mr. K. considered as bearing strongly upon the merits of the question that had been

under discussion. He would not permit himself to doubt the talents of the Saxons in general, they were too well established in other respects ; but he believed the deficiency arose in this case, from the imperfect education which the Saxon pupils received, they being bound down to the old routine of division into classes, from which all foreigners were exempt. Mr. K. did not wish to be considered as advocating a departure from classification, in youths of the age of those that generally frequent our colleges ; but as he believed that our collegiate education was equal to that of any nation in Europe, his observations were intended to apply to pupils of a higher grade, to such as he hoped it was in contemplation to instruct in any new University, about to be established. Experience clearly showed that young men of from fourteen to eighteen, were not the best judges of their own talents, or aptitude for certain branches, and it was doubtless desirable that they should be devided into classes, and made to attend to studies which might not at first please them. But the case was widely different with students of a more advanced age. The learned President, (Dr. Bates) in supporting the other side of the question, had very justly observed that it was not so

much the accumulation of knowledge that was desirable, as its proper reception into the mind. Information, if acquired by mere accretion without assimilation, was of little avail; but in order that there should be assimilation, there must be digestion; and this could not take place when the study produced rather disgust than pleasure; all experience proved that there were certain minds that could not adapt themselves to all studies; and after the fact had been well ascertained, not by a hasty, but by a cautious investigation of the powers—the idiosyncrasies, of each individual, it would be folly to insist upon his continuing to devote time to pursuits which suited neither his inclination nor his talents. Eighteen was perhaps about the average age, at which such a discrimination might be expected, in a well constituted and well educated youth; and therefore, if an institution of a higher order than our ordinary colleges was contemplated, it would, he believed, be desirable to adopt in it this principle. That such would be the character of the proposed institution, he sincerely hoped. For the purpose of educating youths under eighteen, our colleges were probably, on an average, equal to similar institutions in Europe, whatever might be their

names. The information obtained from gentlemen conversant with the Gymnasia of Germany, the Lyceums of France, and the High Schools of Eton, Harrow or Westminster, in England, concurred with his own observations, satisfactorily to establish this fact. But we have nothing of a higher grade, in the United States, (the Military Academy, at West Point, being of course out of the question.) Yet the condition of our country is such, as amply to call for it. Our colleges afford no facilities to those young men who, either from the affluence of their circumstances, or from their thirst after knowledge, are disposed to devote a few additional years to the acquisition of a thorough knowledge of any one department of science or literature. The number of these young men is already great; it is daily increasing, and it is certainly desirable that they should find, at home, those facilities which they are now obliged to seek abroad.

The discussion on this topic being discontinued, the Committee of arrangements produced the following topic for discussion.

No. 7. The necessity for "improved, and more extensive means for educating classical teachers."

Mr. H. E. Dwight, from New Haven, addressed the meeting, in substance, as follows:

"As I wasn ot aware that this subject would be proposed at this time, I am under the necessity of presenting those thoughs which first occur to my mind. I must therefore beg the indulgence of the Convention, if the remarks I shall make, should not exhibit that connection, which under other circumstances would be expected of me.

"That more extensive means for the education of classical teachers are necessary, no one of us I presume will deny. The only diversity of opinion will, probably, be in relation to the manner in which this change is to be effected. But two modes now present themselves to my mind; the first by extending the foundation on which the classical departments of our colleges rest; the other, by establishing schools for the express purpose of educating classical teachers. Such schools, as far as my knowledge extends, do not exist in any part of Europe. There are, however, seminaries for the education of the instructers of the common schools, in most of the states of Northern Germany. As the system of instruction adopted in those schools has been much admired, it may not be unadvisable to contemplate them for a moment, as their actual condition, and the influence they exert, may throw some light on the present question.

"In the countries which have been referred to, there are one or more seminaries in every province where young

men assemble, in order to acquire, not merely a knowledge of the elementary branches of education, but also the best manner of communicating this knowledge to their pupils. Here they reside a number of years, and they are not permitted to leave these institutions, until they have acquired a knowledge of every branch essential to an elementary instructer of youth. These seminaries are under the direction of the consistory of each department; some of whose members often visit them, for the purpose of ascertaining the character of these schools, and observing the attainments of the pupils, as well as to provide a remedy for any evils which may exist. Into these institutions, as well as into the common schools, no work is introduced without the approbation of the consistory, and no one of the pupils is permitted to become a teacher, until having passed an examination, he is found qualified for that station. As the members of the consistory are distinguished for their attainments in literature and science, the Northern Germans are exempted from many evils which exist in the elementary schools of most countries.

"The beneficial effects resulting from this system of instruction, are every where visible in those countries. Instructers thoroughly qualified to take charge of the common schools, are thus educated under the direction of the governments; and places are assigned to them as rapidly as vacancies occur. An uniform system of education has thus been introduced, and although defects may exist, still the evils are much less numerous, than in those countries where every one, whether qualified or not, is permitted to become an instructer.

"A similar system introduced into our country, for the purpose of educating classical teachers, would be followed by the happiest results. It would gradually eradicate that system of superficial instruction so general in the grammar schools of the United States, and classical literature would acquire that influence, which it has so long enjoyed in Europe. The want of competent teachers is one of the principal reasons, why the classics have been studied with so little enthusiasm in our country. Teaching with us, is in most instances a secondary employment, one which the graduates of our colleges embrace for a few years, and then abandon forever. Even while thus occupied, their professional studies are the most interesting objects presented to their view, engrossing most of their thoughts. Their limited resources compel them to devote several years to this employment, and when they have learned a little of the art of teaching, which, in truth, is one of the most difficult arts ever acquired, they resign their places to those who are still younger, and who have had less experience than themselves. Education has consequently never become a distinct profession in the United States, but a stepping-stone to one of the learned professions. In consequence of this, instructers are less respected in our country than in any other, and few men of talents are willing to devote their lives to teaching, or even to pursue it longer than their necessities compel them, unless there is a prospect of obtaining a place in some of our colleges.

"If classical seminaries, like those we have contemplated, could be established in every state, the complaints which

now exist on this subject, would seldom be heard. A separate department has not been thought necessary in Germany, where for a long period have been found the most distinguished classical teachers of Europe. The Universities of that country present to the student every facility for acquiring a thorough knowledge of Greek and Roman literature, which could be found in schools expressly organized for this object. As the literary character of every country depends so much on its classical institutions, I will dwell for a few moments, on the present state of the classical schools of Germany.

"The German youth commence the study of the classics as soon as they enter the Gymnasia of that country. In these schools they are daily drilled, until they become familiar with the construction and idioms of the Greek and Latin languages. They are then taught to write Latin and Greek, and to speak the former language with great facility. The instructer reads a passage from some German classic, which they immediately translate into Latin. Having acquired this facility in writing Latin prose, they are taught to write Latin poetry, and some of the students have such a knowledge of the idioms and the prosody of that language, as to translate an ode of Schiller or Klopstock into Latin verse, with an ease and rapidity, rarely, if ever seen in any other country. They then study the classics exegetically, as no student is thought qualified to enter a University without being able to present an exegetical view of at least some of the works he has perused. To accomplish this, they study the geography, anti-

quities, religion, law, history, state of society, manners and customs of Greece and Rome; and examine their institutions and the influence they exerted on the character of those nations, that they may be enabled in perusing the classics, to place themselves in the situation of the authors at the time they wrote, and of the people for whom their works were written. By pursuing this course for one or more years, they acquire an enthusiasm, which is never seen in any other school of Europe.

"In some of these institutions which I have visited, the pupils who are qualified, are allowed to take the attitude of instructers during the recitation. Here one of them reads a Latin dissertation on the ode or poem which is the subject of investigation. In these dissertations, he inquires who was the author, when, where, at what time, and under what circumstances was the work written. The poem is then explained exegetically. If the explanations given are not correct in the opinion of the Teacher, he calls upon the class to point out the error. When thus addressed, half of their number will sometimes elevate their hands, and fixing their eyes on the instructer, endeavour to attract his attention. When one of them is called upon to explain the passage, he does it in Latin, the writer of the dissertation being allowed to defend his own interpretation. A literary discussion is thus introduced, which is carried on by these youthful combatants, with an ardour, and an enthusiasm, not surpassed in the controversies of those, who are much their superiors in age and attainments.

"This thorough instruction prepares the German youth to attend the lectures of the Universities, and study *higher criticism* with great success. Here they remain three years, constantly pursuing classical literature. The lectures of the university unfold most of the beauties of the poetry of Greece and Rome, and under the guidance of such men as are found in most of these institutions, the students at the end of three years, become admirably qualified to teach in the Gymnasia. A large number of classical teachers is thus provided for the schools of Germany, and as there are more applicants than vacancies, every motive which can be desired, is presented to them, to qualify themselves for their future stations.

"The German schools have acquired this superiority' without any separate institutions for the educationof classical teachers. Such an institution does not appear to me to be necessary in the contemplated University of this city, provided it shall assume the character of an European institution. In those of Germany there are from eight to twelve professors and teachers of Greek and Roman literature. One Greek Professor lectures on Aeschylus, another on Euripides a third on Aristophanes, or Homer, or Demosthenes. As most of them give two or three courses of lectures at the same time, a lecturer on one of the tragic poets, will also give another series of lectures on the grammar, the accents, or the metre of the Greek language. The most important branches of philology and literature are thus examined, by the aid of experienced guides, who are capable of explaining

most of the difficulties, which time and distance have thrown in the way of the student. As the Professors are principally dependent on their lectures for subsistence, the utmost rivalry exists among them, and the most beneficial effects result to the students, and to the cause of literature.

"If the contemplated University of New York should be placed on a broad foundation, it will not be necessary to have a separate department for the education of classical teachers. If the Greek and Latin departments should assume that prominent character, which they exhibit in the Universities I have referred to, there will be every thing provided, that the classical student can desire. Graduates after leaving the colleges of the United States, usually abandon their classical studies, because there are no Universities to which they can resort, and attend lectures on the higher branches of classical literature. If this University should in this respect equal the ardent hopes, and may I not add the expectations of its friends, many of the graduates of our colleges will visit it for the purpose of pursuing criticism, and we shall ere long see some of that enthusiasm, for classical literature, which is now so visible in Germany.

"The friends of literature throughout the Union, are looking with intense interest towards this University. They are ardently desirous to see it placed on that broad foundation, which the size and wealth of the city and state of New York, and the extent and power of our country demand. They are fully aware, that its influence will not be confined

to this metropolis, but that it will be felt throughout our great republic.

"Those of us who have visited France, have often seen and felt the truth of the remark, that Paris is the heart of that kingdom, while the late revolution has shown conclusively, that the beatings of that heart, have been felt and answered by the pulsations of the most distant provinces. Though New York is not now the heart of the United States, it will become so at no distant period. The fifty steamboats which enter this port, are bringing more than a thousand strangers daily to this metropolis. The canals and rail roads which we are now constructing, will soon greatly increase the intercourse between this city and every part of the Union. As the population and wealth of New York increase, its influence will be greatly augmented, and the time is not far distant, when it will exert that sway over the public mind, which the great cities of Europe have so long enjoyed. Let this Univeristy then be placed on a broad foundation, one which shall equal the wants of our great country; not our country as it now is, but as it will be half a century from this period. Some thousands are added to our population every week, and some of us may live to see the day, when it will be more numerous than that of the Russian empire. As our population becomes more dense, there must be a greater division of mental as well as of physical labor, and to meet the wants of the country, our literary institutions must be remodelled, or new ones must be established.

"The feeling is very general in the United States, that we need a University like those of Germany. The present time is peculiarly favorable to try the experiment. Our country is now in its youth, and fortunately we have not to encounter prejudices which have been gaining strength for many centuries. The present generation must provide for the wants of those which are to come; their fortunes are entrusted to us, and it is for us to decide whether they shall assume that elevated character in literature and morals, which is so essential to our national prosperity. Let such a University, as those we have just contemplated, be established in this city, and the sympathies of all the friends of literature will be enlisted in its favour. It will become the prominent object of interest to every stranger visiting this metropolis, and from its walls the light of science and learning will be shed, not only over our great country, but over our mighty continent. With intense interest shall we observe its growth and its increasing influence, and as we behold its blessings widening and deepening with every succeeding year, we shall remember with gratitude those who have been instrumental in its formation, and enrol their names among the benefactors of mankind."

Dr. Mathews, from the committee of invitation, stated that, as the course and plan of the proposed University in the city of New York, had been frequently alluded to in the debates of the day, he begged to state, that the discussions proposed by the committee, were expected to have a bearing

on all seminaries of learning in our country; to cover generally the interests of letters, and liberal education; that in relation to the University of this city, the council hoped (and their hopes were thus far fulfilled) to gather wisdom and experience from this Convention, on which they might better construct the system to be pursued in the New Institution.

The Convention then adjourned to meet at 10 o'clock, on Friday morning, the 22d instant.

J. DELAFIELD, *Secretary*.

New York, Friday, 22d October, 1830.

Pursuant to adjournment, the Convention assembled this day at 10 o'clock, when the meeting was opened with an appropriate prayer by the Rev. Dr. Yates, of Chittenango,—President Bates in the chair, supported by the Honorable Albert Gallatin, and the Honorable Judge Betts.

The Secretary read the minutes of the proceedings of the previous day.

Col. Knapp read an interesting and eloquent address on the establishment of a University,—whereupon, on motion made and seconded,

Resolved, that the thanks of this Convention be presented to Colonel Knapp, for his valuable communication on the subject of a National University.

The Rev. Dr. Rice, of Virginia, was introduced and took his seat.

The Committee of arrangements presented the following subject for discussion, being topic No. 3 "Police—with the best system of discipline, the distribution of rewards or honors, and whether the exercise of such discipline should be confined to a faculty, or shared, and to what extent, with the students."

President Marsh, of the University of Vermont, addressed the meeting—advocating the parental system of government and objecting to discipline involving public disgrace to the student.

Dr. Wainwright expressed his entire concurrence with the sentiments of the Rev. President, who had just spoken. He believed it to be of the utmost importance to the interests of our literary institutions, that the parental system of discipline should be recognized and established within their walls. Both the comfort of the officers of colleges and the progress of the pupils, in their respective studies, would be thereby materially promoted. He thought that these views had been rapidly gaining ground. Formerly, in the intercourse between the teachers and taught, a great and almost impassable distance had been maintained,

and the consequence was, that their interests seemed to be separate, while in truth they were and should be made to appear, identified. That punishments were sometimes necessary, no one could doubt, and that in colleges these punishments must occasionally tend to the separating an offending pupil from the institution with which he was connected. But it was an important branch of enquiry, how far this kind of discipline was to operate. There was a general understanding amongst our colleges, that no student having been dismissed from one, should be received into another, except he should be so far restored to favor as to receive from his college, what was termed a regular dismissal. While this was the understanding, he thought that the comity which should always be maintained between sister seminaries, required that the rule should be strictly adhered to. It was a serious enquiry, however, whether or not it should be abolished. It might be argued that in so doing, salutary discipline would be essentially weakened. A young man knowing that without any impediment, but his own, or his parents or guardians will, he might transfer his connexion from one college to another, would be perhaps, rendered more careless in regard

to his conduct, than he would be under the operation of the present system. But on the other hand, was it well to stamp upon a young man of sixteen, a mark of disgrace, which should be almost indelible, for some single act of indiscretion, or even, to put the case stronger, for some months of negligence and insubordination? This was not parental. A father would give him several trials. Why should he not have a similar advantage in our colleges? If he had not succeeded in one, why not permit him freely to go to another, where under new associations, and with the experience he has gained from the consequences of his former misconduct, he may become a new character. For his part, he would give a young man as many opportunities to recover himself as possible, and while he would maintain discipline, he would not allow punishment to be inflicted in a relentless spirit. He could not venture to decide upon such an important question; he would merely suggest those views which had been impressed on his own mind when he was connected with one of the most prominent literary institutions of the country, and which subsequent observations had only strengthened. Still, however, those whose lives were engaged in promoting the interests of good morals

and sound learning in our colleges, and who were more concerned than others could be in their welfare, were perhaps the best judges upon such a question. For himself he would have the parental discipline carried to as great an extent as possible, and have the intercourse between teachers and taught, approach in the nearest practicable degree to that which exists between a wise and affectionate father and his sons.

Mr. Hasler was adverse to all punishments in a University.

Dr. Yates, of Chittiningo, admitted the necessity of some change in the present system of discipline, and advocated the parental system.

Rev. Mr. Woodbridge, of Hartford, was also in in favor of the parental system.

Mr. Woodbridge addressed the meeting in substance as follows:

"I was struck with the remark of an eminent professor of law in the University of Pisa, who was deeply interested in the subject of education; that it was the business of the legislator to continue and complete the education, which the pa-

rent and teacher had begun, and to supply what they had neglected. Every means by which the character is formed or influenced, from the cradle to the grave, makes a part of education. The same nature is to be operated upon, the same results are aimed at, and therefore the same principles must be adopted in the discipline and education of the man, whether it be in the school or the state; with only such variation in their application as the age and circumstances of the individual require. It is not my intention to refer to existing institutions in my remarks; I would merely attempt to state those general principles, which it seems to me are too much kept out of view in attending to particular cases, and I would leave their practical application to those whose experience qualifies them for the task.

"In the earlier periods of society, the only object of discipline was to avenge the offence, or to suppress or prevent the exterior act of evil. The idea of vindictive punishment is now abandoned in every enlightened and christian country. It is not deemed sufficient merely to prevent the repetition of the crime, but it is universally admitted, that the great object of discipline should be to promote the reformation of the offender, and exert a corresponding influence on those who may be inclined to imitate his example, and that this is the most effectual mode of suppressing crime.

"To attain this end, I know of only two means, *force* and *influence*. Both are necessary in their respective places, according to the age and character of those who are the subjects

of discipline; and hence arises the importance of that separation before alluded to in our institutions, between those whose age and character require different methods of treatment.

"By *force*, I mean the whole apparatus of bolts, and fetters, and sentinels, and laws, enforced by the exertion of physical power, and administered by absolute authority, which distinguishes the military and naval systems of government. These means must be applied where reason is immature or enfeebled; where experience cannot guide; where the feelings and habits of the individual are so deeply corrupted that reason and conscience have ceased to operate; or where the exigency of the case demands a sudden and violent remedy. They are undoubtedly the most summary and convenient for suppressing immediate acts of evil in a family or a school, so long as the power and skill of the teacher can overcome that of the pupil; and on these accounts, they are often extended beyond the period and the circumstances which demand them. But it is of great importance to resort to them as seldom as possible, and to relax as soon as reason and conscience assume their power. They are but partial and temporary in their effects. They extend no farther than the hand and eye of the teacher, and their influence ceases when his power is destroyed. They give rise to a perpetual contest of skill and power, between the teacher and the pupil, which places the teacher in the light of an enemy to be overcome, rather than a parental friend to be obeyed. They tend to debase the character of the pupil by showing him that he is deemed unworthy of confidence, and lead him to regulate his

conduct rather by calculations, of immediate danger of detection, and the certainty and amount of punishment, compared with the gratification he seeks, than by regard to his teacher or his duty. The only mode in which they can subserve the great end of discipline, we have stated, is by interrupting the exercise of evil disposition, and passions, thus breaking the chain of habit, and allowing reason and conscience time to exert their power. If they are not accompanied by means adapted to improve the character, they often produce an accumulation of passion and appetite, which will be followed by a reaction, like the explosion of an overloaded steam engine. The voyage may have been rendered more rapid and agreeable, but it will terminate in ruin.

"I will not attempt to decide on the soundness of the argument, that this course must be adopted in military schools, in order to prepare thepupils for the sphere in which they are to act. But if it be sound, it proves as decisively that it should not be employed, as it has been of late years, in the government of those destined to civil life. The habit of obeying blindly and governing despotically, which is the basis of this system, is not the best preparation for one who is to act as the citizen of a republic.

"I have seen one example which satisfied me that it is not necessary even in a military institution. The military school of the kingdom of Wurtemberg was formerly governed on this plan. At the close of the late war in Europe, it was placed under the direction of a veteran general, who changed

the system entirely. The students were required to observe regularity in hours, and order in every habit; and there was frequent inspection to ascertain whether they were observed. But I found no gates, or sentinels, or military restraints. The early part of a student's residence is a period of probation, in which he is placed under the immediate and constant inspection and authority of a guardian. When his character is proved, confidence is reposed in him; he is left to govern himself. He is allowed to spend his leisure hours as he pleases, only giving notice of his places of resort. These are occasionally visited to ascertain his conduct. The students dine with their officers at a public table in their neighborhood, and are placed, while there, on the footing of gentlemen who are expected to govern themselves. Should they prove themselves unworthy of this confidence, by improper conduct, they are separated from their companions and again placed under the system of rigid restraint. In conversation with the commanding general, and the officers who had been conversant with other institutions as well as this, I was assured that this system produced far better results than that usually adopted.

"The remaining means of government is *influence*. It may be addressed to *interest and passion*, to *affection*, *or to the moral sense*. The appeals to *interest and passion*, to *hope and fear*, are next to force, as convenient and summary modes of discipline. They are also indispensable in similar circumstances (for God himself appeals to them), and they may be employed as a substitute for force. But their ef-

fect, like that of force, is to a great extent partial and temporary. In the hands of men they are liable to produce great and radical evils. They lead the pupil to refer to the *fear of man*, and of *consequence* to his motive of action, in place of the will of God and a sense of duty, to which they are often in direct opposition. If not used with great caution they will render it more difficult to act with the independence of a patriot and a christian; or they may lead to the same reaction as force itself. Appeals to *emulation*, as a means of discipline, are even more dangerous. They often kindle this passion to a flame which is never suppressed. We have heard of a "*noble emulation.*" I should rejoice to hear this more fully defined. If by this is meant merely the desire to attain a given standard of excellence, nothing can be more important. We are commanded "Be ye perfect even as your Father in heaven is perfect." But if it is employed, as it generally is, to mean the desire of superiority to others and of the honor connected with it, I know not how it can be robbed of its poison. What more noble ambition than that desire to be as Gods, which drove angels from heaven, and brought down a curse upon the earth! If prizes and distinctions were given to all who attain a given point of excellence, their effects would be less unfavorable—but let those who distribute them on the ground of personal superiority, beware lest they scatter seed as dangerous as the fabled teeth of the dragon, and produce a host of armed men, engrossed in contending with each other, instead of striving to promote their country's good.

"The influence founded on *affection* and *reverence*, is admirable in its effects, and should be one of the main springs of discipline in the family or the small circle. But it is difficult to act the parent to each of one hundred pupils.

"It is almost impossible to become intimately acquainted with every trait of character, and spring of action; to observe the feelings and motives, which are operating upon them, and to employ that appropriate influence and that familiar intercourse, which gives to parental government all its charm and efficacy.

"It is obviously very important to secure the assent and co-operation of pupils in discipline, and the question has been proposed, how far their being directly concerned in it would be useful. I have seen this plan adopted in two foreign institutions of great celebrity. In one, its effects appeared to me at least doubtful. In the other, it was abandoned on account of the consumption of time, the excitement of feeling, the unfavorable results arising from the application of one invariable penalty for the same fault, and the incapacity of youth to act with reference to the great end of discipline. The parent must often treat the same offence very differently, according to the age, the motives, and the disposition or actual feeling of the child, if he wishes to promote his reformation. But in a public trial, under an invariable law, the benefit of private influence, and of the experience and tact of the teacher, is lost.

"But all these means of discipline, however important in their place, will be insufficient, unless the appeal be made to the *moral sense.* There is *but one governor* whose sight we cannot escape, whose power we cannot resist. A sense of His presence and of duty to Him, will accomplish more than all the laws and penalties which can be devised, without it; and this should form the basis of every plan of government. A humble example will shew its efficacy. A deaf and dumb boy was charged with an injury committed some time before on an article of furniture. He denied it in opposition to testimony. One of his companions, who stood by, put his hand upon his shoulder, and looking earnestly in his face, exclaimed "God sees you, tell the truth." The boy fixed his eyes upon the ground, reflected a few minutes, and at length replied with solemnity, "It may be that I did it, but if I did I have forgotten it," and offered no farther opposition to the charge, lest his memory should deceive him.

"The only system of discipline which can be efficient and permanent, is that which recognises the omnipresent Deity as its Supreme Head, which refers to his word as its standard, and presents the love of God and man as its motives of action. It is in this system we find the only vital principles of action, the only influence which is all pervading. It involves no evils—it creates no dangers. Its whole tendency is to elevate the character, to suppress every wrong motive, to strengthen every good principle, and to prepare the subject of it for every sphere of action, for every stage of his exis-

tence. The institution which adopts this system as its basis, will best provide for its own prosperity, and cannot but secure the blessing of heaven."

President Bates, of Vermont, maintained the necessity for laws and regulations—few and simple. He advocated the parental system, whenever it could be introduced, but did not believe that system sufficient for good government. President Bates then adverted to the several questions propounded by the committee on Professor Vethake's address, and gave his views on each.

Professor Adrain of Pennsylvania, was in favor of the admission of a student into a college where he might apply for admission, though he might have been dismissed from some other college, and without reference to the wishes of the latter.

Professor Dewey, of Pittsfield, addressed the meeting in favor of the parental system of education.

Professor Silliman, of Yale College, agreed with the views presented by President Bates, urging that parents did not often enough tread on college ground, he remarked that,

"It would be happy if parents would frequently resort to the institutions in which their children are members, and ascertain in person their condition; that they should go into their recitation and lecture rooms, and into their chambers, and thus ascertain their habits, opportunities and prospects; that the government of a college should be efficient, and should have power to remove any injurious member, after suitable efforts to produce reformation; that the government is crippled and will not be respected by the students, provided it is obliged to depend upon a higher board to confirm its decisions; that the government should, however, be held amenable to a higher board to revise its decisions, and that this board should have power to revise them if they should appear erroneous, but until this is done, their decisions should be final:—that the government should, however, itself, be governed by fixed laws, which should of course be made public, as well as those that govern the students; that all may know their duties; that the *spirit* of the government should be entirely parental —the intercourse of the officers with their pupils, mild, affectionate, and winning, like that of parents with their children; and that if students were disobedient, and unworthy in their conduct, the tone of their instructers should still be calm although firm, never harsh or menacing.—It was observed that, as good parents are familiar with their children, enter into their feelings, and even mingle occasionally in their amusements, so, as far as it is practicable, the college government ought to imitate the parental, but that in both cases there *must be* obedience, and the authority of the parent or instructer should not be questioned by the child or pupil, although

both are held amenable to moral sanctions, to public opinion, and to the laws."

Rev. Dr. Wainwright stated the great importance of the subject under discussion, and feeling that it required further consideration, he begged leave to move, "that a committee be appointed to take into consideration the question of the best system of discipline, as adapted to the colleges and Universities of our country, and to report.

President Marsh rose to second the motion, and expressed an opinion that dismissal from one college, ought not to disqualify or exclude an applicant from admission to some other college.

Dr. Emory was of opinion that this system of excluding students dismissed from other colleges, required some modification.

Mr. Sparks offered some remarks on the sense of honor entertained by students. Believing that it might be advantageously used to guide and govern them, he opposed the infliction of disgrace.

Other gentlemen appearing desirous to address the meeting on the subject under discussion, by consent the motion was laid on the table.

Lieut. Mitchell, from West Point, addressed the meeting, setting forth the views of the "Associate Society of West Point."—The remarks of Lieut. Mitchell were to the following effect.

"I feel deeply the peculiarity of my situation. I rise for the purpose of presenting to a Convention of the Literati of my country, the views and objects of an association which has originated among a number of young men, and whose supporters thus far, are principally among the youth of our country.

"My remarks will be rather in reference to the *spirit* in which the "exposition" is presented to the Convention, than to the plans and objects proposed, since these will be discovered from the paper itself.—Learning that a large number of the distinguished literary and scientific gentlemen of our country, were already convened, for the purpose of consulting upon the best means for promoting the cause of education; and observing that one of the subjects brought in for consideration, was the formation of a national association; we hope that it will not be presuming too far to lay before this Convention the views and plans of an association which already exists, and whose objects are precisely the same as those which now claim the attention of the Convention.

"I would have it understood that our "exposition" is not presented with a view of dictating in the remotest degree, to the Convention, hardly indeed with a hope that we would attain

more, than barely to give information to those interested in the formation of a national association, that there are others, less able indeed, but quite as zealous and ready to co-operate in any proper measures which might be adopted.

"We could not expect or ask, that the Convention as a body would take our "exposition" into consideration. It will be seen from the "paper," that our plan is to propagate our views from individual to individual, and the present Convention, which unites so much of the talent and wisdom of our country, furnishes us an opportunity of presenting our views, and asking their advice and assistance, individually, if not collectively.

"The object to be effected is one of vast importance, and which may require for its completion a number of years. It will be necessary to unite in its support all the strength that can be obtained, and we hope that this may excuse us for proffering our feeble assistance in so great and good a cause.

"Our plans and objects are submitted to the Convention. They are the result of *our* reflection on so vast a subject; we know them to be crude, and imperfect, but they will at least show that we are interested, and that deeply, though our projects may seem entirely beyond our grasp. If our "exposition" contains one idea that is valuable, it will be discovered by a candid perusal which will doubtless be given. We claim nothing for our "exposition," farther than the true interests of the common cause will warrant. We are ready

to give up our plan and adopt those which may spring from the united wisdom of this Convention. We ask not to *lead;* so far from it, our most ardent wish is, that we may be permitted to follow the guidance of those master spirits, by the force of whose industry and genius, our efforts may be so directed as to further in some slight degree the happiness of our common country."

Whereupon, on motion made and seconded, it was

Resolved, that the thanks of this Convention be presented to Lieut. Mitchell, and Lieut. Drum, of West Point, delegates from the Associate Society, for their communication.

The Convention then adjourned to meet at five o'clock, in the afternoon.

Afternoon Session.

President Bates having taken the chair, Rev. Dr. Rice, of Virginia, addressed the meeting. He admitted the excellence of the parental system of discipline, but doubted its sufficiency for students, living in masses within college establishments, nor did he believe it could be made effectual until a

change was effected in public opinion; not prepared to give an opinion in relation to the dismissal of students, and their reception into other colleges, he was in favor of the motion for committing the subject as had been proposed, and concluded by declaring his firm belief, that no discipline could be perfect without religious influence.

Professor Patten, from Princeton, expressed his belief that an internal error existed in all our colleges, in relation to discipline; that the system of parental government was much needed. He drew a distinction between the government of a college, and of a University, adverted to the University of Virginia, and recommended a modified course of college government, based on the parental system, as best adapted to Universities.

Rev. Mr. Woodbridge rose to explain. He was in favor of the parental system,—but believed that this, and all other means of government, would be inefficient without religious influence. Mr. Woodbridge said,

"So far was I from desiring to abrogate laws or abolish discipline, it was my whole aim to state those principles on

which it seems to me laws and discipline ought to be founded, and leave their application to those of more experience. I maintained that to resort to force or appeal to interest or emulation, was but an imperfect method, attended with obvious evils, and serious dangers, and to be employed as seldom as possible. On these grounds then, I would urge that the laws of a seminary of learning should be as few and simple as possible, that they should be such as are obviously necessary for the welfare and education of the pupil, and not merely for the interest or dignity or convenience of the teacher. That the penalties should not be the arbitary infliction of pain, or fines, or disgrace, but those which are the natural consequence of the fault; such as exclusion from a class, in which he is too idle to keep his standing—or from a society which is corrupted by his example, or disturbed by his disorder—or from privileges or liberties, if he abuse them. That they should be calculated to soften and improve his feelings, and not merely to vindicate the honor of the governor, or the claims of vindictive justice—to reform the offender instead of fixing an indelible stain upon his character, or making him an outlaw of the collegiate republic, and thus leaving him no hope from reformation.

"I venerate many of our institutions—but after all is done that the wisdom of their guardians can accomplish, *in these methods*, we are still told, that our colleges are frequently scenes of rebellion; that all our literary institutions are infested with a spirit of insubordination, which perplexes their

governors, alarms their friends, distresses parents, and leads to the destruction of many a promising youth.

"Something more must be done, then. As one important step, provision must be made, and inducement offered, for the occupation of every moment. No room must be left for evil to take root. Each pupil must have such a task assigned him as shall demand all his strength, but not discourage its exertion—as shall be adapted to his capacity and age, and thus allure and gratify.

"But my great object was to maintain that some additional motives must be brought into action; some higher, nobler principle than the fear of man, or the love of distinction, and I am persuaded that no other will be found effectual but a sense of duty—a conviction of the presence of God, and our immediate responsibility to him—without these means of influence, the use of force, and appeals to interest must be inefficient. Allow me to mention a few examples, to show the practical efficacy of moral influence.

"In the celebrated missionary seminary at Basle, in Switzerland, the only rules are a few texts of Scripture, copied and hung up in the study. The Principal and Professors are the friends and mentors of their pupils. They believe that no young man should come to prepare for a responsible station in life, who is not able to govern himself; and if he is not prepared to do this, he is unfit for such a course and such a place; he should again be committed to the care of

guardians. It may be said, there are persons who have a high and important object before them, and are from their circumstances peculiarly devoted; every man who is just preparing to enter life, should be so. But let us go to the military school of Wurtemburg, already mentioned, and we find that a mild government has proved more efficacious there, also, with a class of young men widely different in their destination, and often in their spirit. Still if these also are young men of mature minds;* then let me point you to the school of

* We have obtained from Mr. Woodbridge the following extract from the "General regulations for schools," published by the government of Wurtemburg, in illustration of the subject.

"We expect that teachers will pay the most earnest attention, not merely to compel industry and morality, by threats and punishments, but to awaken the *love and disposition to them.* Severe punishments should be used with great care, and with reference to the peculiar character of the pupil, in order not to awaken a spirit of bitterness or defiance or dislike to school. Equal care should be taken in the use of rewards, to avoid awakening ambition and the love of rewards, and cherishing selfish feelings. Their effort should be especially directed to promote the love of order, diligence and morality, by appropriate, kind, and at the same time earnest and energetic representations and instruction, by a good example, by firm consistent and impartial treatment, with a proper application of external motives, and encouragements. They should endeavor particularly, to make such arrangements in the interior of the schools, as will tend to make going to school, pleasant to the pupil; to promote the love of learning, quiet, and the disposition to self employment of the pupil."

Fellenberg, composed of boys, where I have seen the obstinate subdued, the vicious reformed, and the indolent rendered diligent, without any appeal to force or fear, or to selfishness. Let me lead you to the infant school of Geneva, where I have seen one hundred and fifty children playing daily in a garden, whose walls hung thick with clusters of ripe grapes, and yet not a grape was missing, or had ever been taken. They are taught that God sees them.—But these are generally well educated and well disposed children.

"As a last example, then, let me carry you to the asylum for juvenile delinquents at Edinburgh. It is inhabited by boys educated in the streets, and taught to gain their subsistence by theft, who were collected from the criminal courts, and the prisons, yet it has neither bars, nor bolts, nor sentinels. It is the house of a poor, but pious shoemaker, where all are at liberty to go and come at pleasure, and have no other restraint than conscience and religious influence. Yet it is a house of morality, of kindness, of religious order. Only one pupil had ever refused to stay, and many had been reformed. They were kept diligently at work, and tools and materials were placed in their hands. They were employed as messengers to procure and carry articles for the house; they were entrusted with money and accounts, and have never abused their confidence. Some have been finally placed in good situations, and sustained irreproachable characters. Let us not be told, then, that similar principles cannot be applied in our enlightened country. I am persuaded that at this day, no other can be with success. The spirit of

liberty pervades every age, and every class of society:—in itself, it is pure and peaceful as the waters of the mountain lake. But like that, it may be converted into a turbid torrent by the channel through which it passes, and the streams which pour into it,—mingled as it is, with the imperfect views and strong passions of youth, it often degenerates into a mere spirit of resistance to all external influence. It will discover only by degress, that order is indispensable to the enjoyment of liberty. Violence will but augment the force, and confirm the illusions of passion. They must be corrected by the patient lessons of wisdom and kindness, and the progress of reason and experience. In the mean time, I know of no method which is so likely to be effectual, as to bring the pupil into the presence of that Governor before whom the proudest spirit bows with reverence, and call on him to obey that law to which the rulers of the earth may submit without humiliation."

The question was then taken on Dr. Wainwright's motion, and carried in the affirmative.

General Tallmadge moved, that the committee be instructed to report with all convenient speed, the result of their deliberations, to the Secretary of this meeting, and that the Secretary be instructed to cause the same to be published for the information of the members of this Convention. The motion having been seconded, and the question taken, it was carried in the affirmative.

The committee on a National Literary and Scientific Society presented their report, as follows:

"The committee to whom was referred the subject of a 'National Literary and Scientific Society,' report,—that in their opinion, it is expedient and would prove highly useful to the cause of knowledge and education, that a society, as contemplated by the proposition referred to them, should be formed and they accordingly submit the following resolution.

"*Resolved*, that a committee, to consist of seven members be appointed, to prepare and report a plan of 'a National Literary and Scientific Society.'

"The committee also propose that the communication made to this Convention, by the Associate Society of West Point, be referred to the committee appointed by virtue of the preceding resolution."

The Hon. Edward Livingston, chairman of the committee, on presenting the report, remarked, that next to our political institutions, none could take

precedence in value to the society now proposed. He suggested the idea of calling a Convention on the subject, each State in the Union to send delegates in proportion to its inhabitants, with a view to organize the society, and to provide funds for its support, urging the object upon the attention of all, he presented the report.

Mr. Sparks offered a few remarks in relation to connecting education, by some system, with this society, and suggested the idea of associate societies, subordinate to a central or mother institution.

On motion made and seconded, the report was accepted.

The following topics were then handed in for discussion or inquiry.

No. 16.—"Would it be expedient to connect with a University, established in a large city, and intended to raise the standard of learning, and to embrace, as far as its means would permit, every department of science and literature,—a *preparatory college*, in which should be taught mathematics, physical and moral science, and English

literature, and belles letters, not to the exclusion of classical learning, but making this a voluntary, instead of an indispensable branch of study?"

No. 17.—"It is proposed that a committee be now appointed, whose duty it shall be, after due research and deliberation, to fix upon one uniform mode of naming and pronouncing the Greek and Roman letters, and of reading these two languages; and that this committee present their report to this Convention at the next annual meeting."

The committee of arrangements produced the first of the preceding topics for discussion.

The Hon. Albert Gallatin addressed the meeting in substance as follows:

"I had not intended to address this meeting, composed of men superior to me in knowledge, and from experience practically acquainted with the subject of education. I have been much gratified and enlightened by the discussions which have taken place. But I was desirous to call the attention of this Convention to some definite proposition on the subject of the intended University. The proposition, and the observations I wish to make, are my own. Lately honored with a seat in the Council of the University, I have not yet had an opportunity of ascertaining the particular opinions and views of the friends of the Institution.

"But it is well known, that two objects are in contemplation. One is, to elevate the standard of learning, to complete the studies commenced in the colleges, to embrace in the plan of education those branches which may not be included in that of the existing seminaries of learning; in a word, to assimilate the University to the most celebrated establishments abroad, which are designated by that name. The other is, to diffuse knowledge, and to render it more accessible to the community at large.

"I do not apprehend any insurmountable difficulties in attaining, in due time, the first object. Our means are as yet limited; but there are studies which do not come within our plan, and others which may be postponed. Our first object must be to supply the wants which are not satisfied, and to take possession of the ground which is as yet unoccupied. In a country blessed with perfect liberty of conscience, it is the right of every religious denomination to have its own schools of divinity. They have accordingly established distinct seminaries of theology, and this study does not enter into the plan of the University. There are in this city, and elsewhere, excellent schools of medicine, and this branch does not require immediate attention. Although various branches of knowledge, connected with the study of the law, are not generally publicly taught, yet the distinguished men who adorn the bar of this, and the other States, afford a satisfactory proof that the present mode of instruction supplies sound and profound lawyers. Dr. Lieber's observation, that the study of lucrative professions may be supported by the stu-

dents, and that those branches of general knowledge, the application of which to profitable objects is not so immediate, require public support, appears to me perfectly correct. Our attention in this upper department, may at first be confined to general science and literature, to what are called abroad the philosophical faculty, or the faculties of science and letters.

"The difficulties attending the establishment of a proper discipline, in colleges of which the students are inmates, are truly great, and have been ably discussed. But it does not seem, that they are much to be apprehended in a University where that discipline applies only to the lecture room, and which, in that department will admit principally graduates of colleges, or young men of the same age.

"But the other object contemplated by the establishment of this University, that of diffusing knowledge more generally, and of extending the blessings of education to that numerous class which as yet has not had the opportunity of enjoying them, is still more important, and is attended with considerable difficulty. The necessity of assimilating the system of education to the present state of society, is felt every where; and the governments of Europe, where the necessity is far less urgent, are daily adopting measures to that effect. But that which with them is only an anticipation, is already with us an imperious necessity. Even the most liberal of those governments have left subsisting, or erected barriers between the people and the most wealthy and best educated class, which

place, in fact, the substantial power in the hands of the few. But with us, the sovereignty of the people has not been a nominal declaration. It has been heretofore attended with a success exceeding the most sanguine expectations. But that which, fifty years ago, was yet a theory, has become a fact. As power is enjoyed it is better understood; the people understand and feel more and more, that the power is exclusively in their hands; and they exercise it accordingly. They are in fact, as of right, the sovereigns of the country. We all know it, we all feel it; and there is but one question left; Shall we be governed by ignorance, or by knowledge? On that single question, whether we shall afford to the people, the opportunity of adding knowledge to intelligence, depends the solution of the all important problem, whether our institutions shall be so administered, as to become a model for imitation or a shoal to be avoided.

"Great advances have been recently made, in those schools where the first elements are taught, by the impulse given to infant, Sunday, and other primary schools. The impediments to a general acquisition of knowledge, begin with the high, or preparatory schools, and extend to the colleges. Our seminaries of learning have been modelled on the plan of those of Europe. These were established prior to the reformation, or new modelled at that epoch; and they were well adapted to the existing state of society, and of learning. No European nation, with perhaps a single exception, had at that time a fixed and polished language, or any domestic literature. Latin and Greek authors were the only

models of style, taste, and eloquence. Hardly any progress had been made in science, since the time of the Greeks. The accumulated stock of the knowledge of mankind was to be found exclusively in the works of those authors. The people were oppressed, and all but a few, grossly ignorant. There were in every country, but few readers; and the few men of learning, scattered throughout Europe, corresponded in Latin, and published their works in that language, which was common to them. The discovery of printing was recent, and its prodigious effects could not have been anticipated. It was therefore not only proper, but absolutely necessary, that the study of the dead languages should be made the primary, fundamental, and absolute requisite of a learned education. This state of things has altogether changed. Whatever valuable knowledge was contained in the writings of the ancients, has long since been translated. As models of style, they remain; but every nation now has, in every department, a rich fund of literature of its own, and better adapted to the present feelings, habits, and modes of thinking of mankind. In the mean while, every science, natural, moral, or mathematical, has made immense progress, and reached a height, and a degree of perfection far beyond what the ancients had attained: and every man, of science or letters, writes in his vernacular tongue.

"It is said, indeed, that the study of the dead languages is still the best foundation of solid learning, and better calculated than any other to exercise the faculties, and train the mind of youth. In stating the creation of modern literature,

and the prodigious progress of science, during the three last centuries, the fact has substantially been admitted, that those to whom we are indebted for those blessings, were almost all educated in those ancient seminaries of learning, and that their minds had been disciplined at that school. It is therefore with diffidence, that this subject must be approached. No friend of learning can wish to run the risk of destroying a system which has borne such fruits. Such, however, is not the object of the proposition submitted to you.

"Yet, the assertion, that the study of the dead languages is particularly appropriate, either to the formation of style in the vernacular language of the student, or to exercise the faculties, and form the mind, appears erroneous. More may be due, in this respect, to the manner of teaching, than to what is taught. Every branch of knowledge, properly taught, will unfold and exercise the faculties. Memory is almost the only one called into action, by the study of the elements of languages. If the knowledge of a foreign language is necessary to improve that of your own, it is not perceived that one of the modern is, for that purpose, much inferior to the ancient languages. But a notorious fact may be more striking than argument.

"It is admitted by all, that the Greek is one of the most, if not the most perfect of languages. It is equally well known that the Greeks who carried that instrument to such a degree of perfection, did not learn, and were not assisted, by any other language than their own. And it will not be denied

that,—trained by an education carried on in their own language exclusively, the faculties of those fathers of modern civilization were unfolded and exercised in a most wonderful degree. The highest and most acute powers of the mind are displayed in their splendid, though often erroneous speculations.—And the whole stock of knowledge in every science, with which we took our departure in the sixteenth century, was almost exclusively due to the discoveries made by that small nation within the short space of its national existence.

"But, admitting the utility of the learned languages, for those who are designed for one of the learned professions, it is the perseverance, in continuing to make them an absolute requisite in all our seminaries of learning, which must be considered as the greatest impediment to the general diffusion of knowledge. No boy, who has not previously devoted a number of years to the study of the dead languages; no boy who from defective memory, or want of aptitude for that particular branch, may be deficient in that respect, can be admitted into any of our colleges. And those seminaries do alone afford the means of acquiring any other branch of knowledge. Whatever may be his inclination, or destination, he must, if admitted, apply one half of his time to the further study of those languages. It is self evident that the avenue to every branch of knowledge, is actually foreclosed by the present system against the greater part of mankind. But the evil does not stop here.

"The proposition submitted is intended to open that avenue,

and to form a connecting link between the upper department of the University, and the high, or preparatory, which succeed the elementary schools. It is not intended with a view to exclude classical learning, but simply in order that this may no longer be an absolute requisite. The proposition, though, for the sake of simplicity confined, now, only to a college, would, if adopted, spread its beneficial influence much beyond the sphere of the college itself.

"The learned languages being the essential and fundamental part of a collegiate education, the academies, and high, or preparatory schools in repute, have, almost without exception, been necessarily adapted to the colleges for which they were to prepare students. The study of Latin and Greek is also made there the principal, almost the sole object of education. It is notorious that those who, leaving those schools, enter college, are in every other respect extremely deficient; that every thing else has been sacrificed to the dead languages; and that in several branches, they are destitute of the elementary knowledge which they ought to have acquired at that age. But it is on those who are not destined to enter college, that the effect is most baneful.

"A few only are destined for the learned professions, or calculated to follow the pursuits of science and literature. But all want such degree of practical and useful knowledge, which can be acquired during the earliest years of life. It is that want which is generally felt; for which there is a loud and well founded clamor, and which ought to be satisfied.

The greater part of mankind must necessarily recur to manual labor, or to active pursuits, for means of subsistence. They must at an early age be inured to those habits, which will fit them for those professions. The mechanic always, the merchant often, wants the labour of his children, and must withdraw them from their studies, at farthest at the age of fourteen. The years which elapse from the time when they leave the most elementary schools to that age, those irrecoverable years are now almost irretrievably lost. The parents have no choice; they wish their children to receive the best attainable education: they place them in the best academies which the country affords. Instead of having acquired a considerable mass of useful and practical knowledge, in the study of which, the faculties of the mind, would have been equally unfolded, and exercised, the boys leave school, with no other acquirement, but a smattering of Latin and Greek, which they forget in a few years, and which, if remembered, would not be of the slightest utility to them in their further pursuits. It is that tremendous loss of time which constitutes the great evil, that cannot be removed otherwise than by substituting a more rational system of education, and better fitted to the situation, pursuits, and wants of the community.

"We were all yesterday forcibly struck by the statement of the President of this Convention, in reference to an attempt made, at one of our most respectable seminaries of learning, to subdivide the Freshman class into four sections, according to their acquirements (in the learned languages) at the time

of their admission. Those who were thrown in the lowest division, asked for their dismission, adding with tears in their eyes, that a further prosecution of their studies was hopeless, and that the time already spent on that purpose was to them utterly lost.

"Let it not be said that other schools may be established, for the exclusive use of those who are not intended to learn the dead languages. That this is in part true, and has been attempted to some extent, is admitted. But those schools will continue to be considered as inferior, and be attended, but with reluctance, so long as they are not connected with "a college" in which that study is not made on essential requisite. In order that they may be properly improved and attractable teachers, they must be placed on an equal footing with others. They must, as the classical academies, open the road to a college, to the upper department of the University, to the highest branches of those sciences and letters, which do not require a previous knowledge of the dead languages.

"It is not the object of this proposition either to exclude classical learning, to deny its utility in many respects, or to assign to it a rank below that of other branches of knowledge. But whilst all the existing seminaries of learning afford ample means for that special pursuit, no possible injury can arise from embracing the opportunity, offered by the new University, to make the fair experiment of what may properly be called an English college. It must be acknowledged that there is at present an invidious distinction between classical

and other learning. The study of Latin and Greek continues, after the causes for it have ceased to exist, to occupy a larger place in education, and a higher rank in opinion, than it is now entitled to, as compared with other sciences and branches of knowledge. No superiority is claimed for any; but, in the republic of letters, every science has a right to claim equality. At present to be a scholar, exclusively means, to be well versed in ancient languages; without this, the man, who has reached the highest elevation in any other science, is not deemed worthy of the appellation. It is the test by which the well educated man, as he is called, is distinguished from the man without education. Whilst that prejudice remains, there is but little hope of any essential improvement in our system of education, and none whatever to make this generally popular.

"I have had some knowledge of what popular feeling is in that respect, and of the difficulties which the advancement of learning has here to encounter. Near thirty-six years ago, an attempt was made, in the Legislature of Pennsylvania, to establish an academy in every county. Many obstacles were to be encountered, and objections to be removed; but I may aver, that the reluctance to sustain, at public expense, the study of Latin and Greek, was the true cause of its failure. Unless supported by public opinion, the intended University will fail. We wish to raise learning to its highest standard: in order to succeed we must make the community at large participate in the benefits of the institution. Permit me to repeat, that nothing is farther from my object than to

depreciate the study of languages. Their varied structure and the investigation of the means by which, through that inestimable gift of Providence, ideas are communicated from man to man, and the stock of knowledge is gradually accumulated and transmitted to succeeding generations, is one of the most interesting and important pursuits. It is one most congenial to my own taste. As one of the essential branches of the science of mind, I might even be inclined to prefer it to those branches of knowledge which have matter for object. It is the abuse, and not the use, to which I object. Without intending to compare together subjects which admit of no comparison, may I be allowed to say that, if before the reformation, the way to the word of God and to his worship was obstructed by the improper use of the Latin language, we now find the same impediment arresting a more general diffusion of human knowledge."

Mr. Gallatin then gave, as he had been desired, some account of the college of Geneva.

"That institution, which existed before the reformation, was at that time entirely new modelled, chiefly under the superintendence of Calvin. Up to the time when Mr. G. left it, more than fifty years ago, though improved with the progress of science chiefly in the Philosophical branches, it had undergone no material alteration. Its leading feature was that, under a sole control (that of the Professors), and as a whole, it embraced education, from the earliest childhood, to the time when the student had completed his Theological

or legal studies. That education was open to all and altogether gratuitous. The institution was divided into two departments. The lower, designated there by the name of college, consisted of nine classes. Reading, writing, and spelling, were taught in the three lowest: the six others were exclusively devoted to the study of Latin and Greek; and this was the most defective part of the system. The upper department, known there by the name of the Academy, was much superior to the first, and subdivided into two sections. One, which received its students from the lower department, corresponded exactly with our common American colleges. The students remained in it four years, under the tuition of professors of belles lettres, mathematics, natural, and moral philosphy. The upper section, though assimilated to a University, embraced but two faculties, that of divinity, and that of law, the course for each being of four years' duration. Geneva, being the only considerable seat of learning, where the protestant religion was professed and the French language spoken, attracted many students from the protestant population of France, and not a few from England and Germany, who were desirous of acquiring the French language. This contributed to the growth and improvement of the institution. Its principal merit consisted in the excellent choice of professors, which, with hardly any exception, had uniformly fallen on the most learned and distinguished men, in every branch, that could be obtained. They were appointed nominally by government in fact by public opinion. The compensation for each never exceeded five hundred dollars: but the consideration attached to the place,

made it the highest object of ambition to every citizen, however favored by wealth, or other adventitious circumstances. The education was rather general and correct, than profound in any particular branch; rather calculated for general than for special purposes; intended to open to the students, according to their respective faculties, the way to the several branches of science and letters, and to fit them all for the pursuits of active life."

Mr. Gallatin observed, that he had said nothing on the most important branch of the subject, the beneficial effect of a more diffused education on the moral feeling of the community. All were agreed upon that point; and there was no member of the Convention, who was not capable of expressing his sentiments in that respect, more forcibly and more happily than himself. He would only say, that one of the most powerful means to preserve man from mistaking the road, even to earthly happiness, was to teach him and make him feel the value of intellectual enjoyments. He concluded, by apologizing for having detained the Convention so long, and for having expressed with so much freedom opinions, some of which he was aware, did not coincide with those of several of its respectable members.

President Mason, of Geneva College, in the state of New York, was about to explain the system pursued in that College, but yielded to Professor Robinson, from the committee on Professor Perdicari's communication.

Professor Robinson presented and read the following report.

"The committee to whom was referred the communication of Professor Perdicari, on the best mode of teaching the Greek language, and on the propriety of generally introducing the modern Greek pronunciation, beg leave to report.

"It is not at present in the power of the committee—neither do they suppose this to be the proper time or place, to enter into a detailed discussion of the principles and positions, advocated in the communication before them; that paper has been heard, and listened to with deep attention by the Convention, and the impression received from it by each individual member would probably be neither confirmed or corrected by any thing which the committee could now offer.

"The committee and the Convention also, are well aware of the very defective manner in which the learned languages have formerly been taught in our country.

"Language, as written, or oral, is addressed to the eye, or to the ear.—To understand any living language perfectly, or even well, it is necessary, not only to be able to read it and write it, with ease, but also to be able to speak it, and to comprehend it when spoken.—These two modes of understanding a language, i. e. as written or oral, are entirely distinct and different things.—The power of receiving and communicating ideas in any language on paper, may exist where there is no power of doing this through the medium of speech and hearing; and so vice versa.—To learn a language thoroughly, the power of doing both of these things must obviously be acquired.—Now, unfortunately, all the learned languages, being regarded as no longer spoken languages, have, until recently, been taught among us only as *written*; the sounds assigned to the words, if uttered at all, being regarded merely as signs of these written words, and not as signs of ideas.—In addition to this, almost the whole attention of the learner has been

generally confined to the *reception* of ideas, and very little directed to the *communication* of them, i. e. he has been usually taught to read and understand a written language; while it has much more seldom been made part of his instruction, to express his thoughts in that language either orally or by writing.

"These facts being admitted, and the committee suppose them, generally speaking, to be obvious—it is very easy to see why the study of classical literature has been pursued in this country, with comparatively so little success, and why so many who have sustained a tolerably high rank in our colleges as classical scholars in name, have afterwards entirely abandoned the pursuit.

"The remedy for this state of things is also obvious. It is to introduce a more perfect mode of teaching; to combine instruction for the *eye* and for the *ear*, in the manner pointed out by Professor Perdicari, or in some other equivalent way; and more especially to exercise the pupil as thoroughly and frequently in the *communication* of ideas, both by speech and writing, as is done in regard to the *reception* of them.

"In regard to the other part of Professor Perdicari's paper, on the propriety of generally introducing the modern Greek pronunciation, the Committee do not feel themselves prepared to express any decided opinion.—While, therefore, they would at present waive this point, there is nevertheless a subject intimately connected with it, which the committee wish to present to the consideration of the Convention; not as one on which they have made up their own minds, but as a suggestion worthy of serious enquiry and deliberation, viz: the propriety of introducing into all our classical schools, the study of the modern Greek language, as auxiliary to the study of the ancient Greek.—The modern language, it is true, has many points of difference from the ancient; but yet it has many more points of resemblance, and even of identity with it.

"It has seemed to the committee, that if the modern Greek were thus learned, as a living and spoken language, in the same manner that the French and other European languages are now learned, the effect, upon the study of the ancient Greek, would be most auspicious; and that this noble tongue would then stand a chance to be

resuscitated from its living tomb, and enabled to present itself before us in something at least of its primitive melody and beauty.—Should this ever be done, the application of the modern pronunciation to the ancient language, also, might then receive a broader support on the plea of general utility.

Signed, "EDWARD ROBINSON, *Chairman*."

On motion made and seconded, the report, as read, was accepted and made the order of the day, to be taken up at the opening of the session, tomorrow morning at ten o'clock.

The Hon. E. Livingston, in a forcible and pertinent address, in relation to the want in our colleges and Universities of professorships of the principles of legislation and jurisprudence, as distinct from the professorships of existing law—offered the following topic for discussion:

No. 18.—"*Resolved*, that a Committee of five members be appointed to consider and report on the propriety of recommending to the different Universities and colleges in the United States,

professorships of the principles of legislation and jurisprudence, as distinct from the professorships of existing law."

Without discussion, on motion made and seconded, the resolution offered, was carried in the affirmative.

The Convention then adjourned, to meet at 10 o'clock, tomorrow morning.

J. DELAFIELD, *Secretary.*

Saturday, 23*d October*, 1830.

The President took the chair at 10 o'clock, A. M. and the members their seats: when Dr. Rice opened the business of the day with an appropriate prayer.

The Secretary read the minutes of the proceedings of the previous day.

The President announced the following committees:

ON UNIVERSITY AND COLLEGE DISCIPLINE.

Rev. J. M. Wainwright,
Professor Silliman,
Dr. Rice,
Professor Patten,
Professor Dewey.

ON A NATIONAL SCIENTIFIC AND LITERARY SOCIETY.

Rev. James M. Mathews,
Hon. Albert Gallatin,
Jared Sparks,

Dr. Lieber,
President Marsh,
Henry Dwight,
John Delafield.

ON PROFESSORSHIPS OF LEGISLATION AND JURISPRUDENCE.

Hon. Edward Livingston,
Hon. Samuel Jones,
Hon. James Tallmadge,
Hon. Samuel R. Betts,
Professor Adrain,

Dr. Coley, then read a communication on the Universities of Oxford and Cambridge, in Great Britain, setting forth in detail the courses pursued in those institutions from matriculation to the several degrees. Dr. Coley added an account of the course pursued in Trinity College, Dublin. He stated that,

"The first step upon entering these seminaries, is matriculation, which is accomplished by an appearance before the Vice Chancellor, who after a brief examination in the Greek Testament, and the Æneid of Virgil, or similar primary books, enrols the name of the student on the books of the University, and transfers him to his college. In a

college or hall at either University, there are two or more tutors, who give separate lectures every day, exclusive of holidays and festivals; in Oxford, these lectures consist of translations from the Latin and Greek classics, (each student following the other in construing a given number of verses or lines to the tutor) and in exercises in divinity, and logic; in Cambridge the exercises vary in one important particular, mathematics taking the place, in a very considerable degree, of the classics, and nearly superseding logic; divinity, however, continuing the same as at Oxford. The usual classics are in the Latin language, Virgil, Horace, Sallust, Ovid, Tacitus, Cicero, Terence, Livy, Juvenal, Martial, &c.; in the Greek, Herodotus, Xenophen, Thucydides, Pausanias, Homer, Pindar, Anacreon, Æschylus, Sophocles, Euripides, Aristophanes, &c.

"Dr. Watt's Logic is the work in general use in that science; and in mathematics, and the higher sciences Euclid, and the optics and principia of Newton, (the Philosophia Naturalis principia Mathematica), Plato, and Aristotle.

"A student pursues his studies for two years under the sole superintendence of his tutor, or for eight terms, which occupy *about* two years, when he is required to pass a public examination, termed "his responsions," and which consist in a trial of his ability, in construing one Latin and one Greek author, in his examination in Logic, and in the six first books of Euclid, and also in one of the Gospels; after this responsion, for which he receives a certificate if successful, he

returns to his usual course of study, and at the expiration of eight terms more he claims his bachelor's degree by giving in two Latin, and two Greek authors, the whole of Euclid, Logic, and the four Gospels; an examination in these will suffice for his degree, but if he be desirous of taking honors, as they are called, he may give in for his examination, the whole range of classic authors, Newton's Principia, and the Poetics and Rhetoric of Aristotle, besides the whole subject of Divinity; if his answers are perfectly satisfactory, he is admitted "first classman;" if not, in proportion to the excellence of his answers, he is rewarded by a second or third class-ship, beyond which there is no distinction; when it is asserted that out of a number of from one to two hundred, not more than five or six gain the first distinction, the severity of their examination may be imagined.

"The above is the course of study adopted at Oxford; in Cambridge it is similar in the general bearings, with the exception that a distinguished proficiency in mathematics is more valued than a similar ability in classics, and that in addition to the honors of class-ship, a separate rank is created for the most distinguished scholar, under the title of Senior Wrangler, the student next to him in ability being entitled the Junior Wrangler. A bachelorship in arts thus obtained, is the necessary preliminary to an entrance into any of the three professions—Divinity, Law, or Physic; the next honor is likewise common to the three professions, viz: "a Master of Arts," which is gained by a residence of sixteen terms more, although the necessity of attending lectures discontinues;

the examination for this degree is not severe, the former subjects treated of are renewed in the trial, and there is hardly an instance known of a failure, although a considerable number of candidates for the bachelor's degree are rejected, or as it is commonly called "plucked." After the master's degree, if further honors are contemplated, the choice of a profession is necessary; twelve terms added to a master's degree entitles a man to claim his bachelorship of faculty, that is, a bachelor of divinity, a bachelor of civil law, or a bachelor of physic; the examination for these degrees is trivial to the individual who has undergone the previous ordeals, and having taken the degree, he has but to wait sixteen terms longer to demand his full honor as Doctor of Divinity, Law, or Physic.

"The individuals who constitute the University of Oxford, are—the Chancellor (always a nobleman educated at the University), the Vice Chancellor, elected by the heads of houses (the colleges and halls), the proctors, elected by the masters of arts, and who are in fact the police magistrates of the University, the fellows, scholars and exhibitioners of colleges, the masters and bachelors of arts, and the undergraduates, as those gentlemen are called, who have not taken a degree; besides these grand distinctions, there are officers connected with the dignity, police and pecuniary affairs of the University, and a peculiar class of students termed gentlemen-commoners in some of the colleges, who pay a higher sum for accommodation, wear a more splendid dress, and are entitled to claim their degree at rather an ear-

lier period than the common student. There are also the professors of the University, consisting of Regius professors of Divinity, Hebrew, Greek, Civil law, Physic; all of whom are appointed by the King.

Margaret, Professor of Divinity,
Vinerian, Professor of Common Law,
Savillian, Professor of Astronomy,
———, Professor of Geometry,
Litchfield, Professor of Clinical Medicine,
Aldrichian, Professor of Physic,
———, Professor of Chemistry,
———, Professor of Anatomy,
Laud's, Professor of Arabic,
Lord Almoner's, Professor of Arabic,

These professors are appointed in the manner prescribed by the wills of the founders of the professorships. There is also a

Professor of Natural Philosophy,
———, History,
———, Botany,
———, Poetry,
———, Mineralogy and Geology,
———, Music,
———, Anglo-Saxon.

These professors are appointed by the Vice Chancellor and the heads of houses, in convocation assembled.

"The scholars, exhibitioners, and fellows of the various colleges, are appointed in general under the conditions required

by the respective founders; but there are a few scholarships, exhibitionships, and fellowships *of the University*, which may be gained, and their emoluments enjoyed by the candidate who, at a public and severe examination, proves a superior ability to his fellows.

"The Vice-Chancellor is elected by the heads of the colleges and halls, every three years; the office of Chancellor is for life, and is conferred by the graduates of the University, at a regular poll, if there be more than one candidate; the heads of houses are elected according to the forms directed by the will of the founder of the college, by the fellows of the society.

"It will be seen that the usual course of study, consists of classical literature, logic and mathematics, all of which may be pursued within the precincts of the college, but when the student wishes to gain information on astronomy, history, or botany, physic, anatomy, &c. he has to attend the classes of the professors upon those sciences, beyond the walls of his college.

"This statement may be sufficient to display the general mode of instruction in the English Universities, but it is a mere outline.

"It is necessary to add, that in Cambridge, there is a class of poor students called Sizars, supported upon the foundation of different colleges, and entitled to every distinction in com-

mon with others, in the forms of class-ships, prizes, honors, &c.

"The Cambridge professorships are as follows:—

"Regius Professors of Divinity, Civil Law, Physic, Hebrew, Greek; in the gift of the King.

Lord Almoners, Professor of Arabic.

Plumian, Professor of Astronomy,

Woodwardian, Lecturer,

Norrisian, Professor,

Jacksonian, Professor,

Lownde's, Astronomical Professor,

Hulsean, Lecturer,

Margaret, Professor of Divinity,

Margaret, Preacher,

Christian, Advocate,

Appointed under the regulations prescribed by the founders.

Professor of Arabic,

Mathematics,

Casuistical Professor,

Chemistry,

Anatomy,

Modern History,

Botany,

Common Law,

Medicine,

Mineralogy,

Appointed by the Senate of the University.

"The University of Dublin consists of one great college—'*Trinity College*'—which is incorporated under the government of a Provost, seven senior and fifteen junior fellows; the plan of education is very different to the one pursued in the sister country. In the first place, matriculation is much more difficult, and according to the ability displayed in an examination every quarter, the student gains what is called his matriculation rank, and which merely consists in giving his name precedence in the quarterly admission roll of the University; not more than a third of the number of students can reside within the walls of Trinity College, but they all assemble at an early hour of the morning, and pursue their studies until noon. The most striking peculiarity in the Dublin University, is the privilege allowed to students to choose their own tutors. The seven senior fellows take no share in the daily instruction of youth, and out of the fifteen juniors, any youth who has matriculated, may choose one for his tutor, join his class, paying the fees separately to him, and remain completely under his direction, during lecture hours. Quarterly examinations take place under the direction of the senior fellows: these examinations take the place of the English responsions, and the same time is required to take the bachelor's degree, viz. sixteen terms, and so also with respect to the higher degrees.

"There are a certain number of Sizars in Trinity College, who are admitted upon the foundation, and educated in the same manner as the rest of the students; their privileges are

to rent a chamber, at a very trifling cost, to have their dinners free, and to pay a smaller sum than usual upon taking a degree; they are admitted to their situations by a very rigid examination in the classics, and perhaps out of the considerable number of poor young men who offer themselves quarterly as candidates, not more than six or eight generally succeed in the object of their ambition.

"There are sixty scholars in Trinity College, consisting of students who have stood the test of the most severe classical examination perhaps in the empire; in this trial, classics form the whole subject, and the Provost is generally the Examiner; the Latin and Greek historians and poets, in translation, the composition of verses and theses, the varieties of metre, &c. are all required from the candidate for a scholarship; the privileges of this grade, are £20 per annum—rather a better dinner than the ordinary students, and what is considered as the most important privilege, a vote at the election of a member of parliament for the University.

"The junior fellows are elected from the mass of graduates; any bachelor of arts is eligible to a trial for this distinction; the examination is public, and takes place on four successive days, four hours being employed each day; the whole of the examinations are in the Latin language, and are thus divided and conducted:—

The first two hours of the first day,	Logic,
The second two hours of the first day,	Mathematics,

The first two hours of the 2d day, Physics,
The second two hours of the 2d day, Ethics,
The first two hours of the 3d day, Hebrew & Greek.
The second two hours of the 3d day, Latin construed into different Latin from that of the author.
The first two hours of the 4th day, Chronology,
The second two hours of the 4th day, History.

"The professors of these sciences and languages examine and pass one question if unanswered to the next candidate, and at the close of the examination, that individual who has replied to the greatest number of questions, is proclaimed the new fellow; this is an examination I believe without its parallel in Europe, for severity and extent of subject.

"There are twelve professors of Trinity College:—
The king's Professor in Divinity,
Civil Law,
Greek,
Lecturer in Divinity,

"The Professors of Common Law, Physic, French and German, Spanish and Italian, the Andrews Professor of Astronomy, Anatomy, Chemistry and Botany."

On motion duly made and seconded, the thanks of the Convention were voted to Dr. Coley, for his interesting communication.

Mr. Jared Sparks then presented a communication on the defects of the present system of education, by Lieut. D. H. Mahan, of the United States' corps of Engineers at West Point. At the request of Mr. Sparks, the communication was laid on the Secretary's table.

Mr. F. Hasler presented a communication "upon College and University discipline." This paper was also placed on the Secretary's table.

A paper was then presented, entitled "Suggestions on the proper mode of conducting instruction in Universities."

And a communication, entitled "Brief outline of the history of education in Spain."

These papers were also placed on the Secre tary's table.

Mr. Jared Sparks offered the following resolution.

Resolved that a committee of three members be appointed to consider and report at the next

meeting of this Convention, on the expediency and advantages of establishing professorships of history in our Universities, with the special design of communicating instruction on the political and social progress of the nations of Europe, as tending to develop and illustrate the principles of our government and civil institutions.

On motion made and seconded, the question was taken and carried in the affirmative.

The following gentlemen were appointed, a committee on the foregoing resolution.

Mr. Jared Sparks,
Mr. Wm. C. Woodbridge,
Dr. Lieber.

On motion of Mr. Jared Sparks, it was

Resolved, that a committee of three members be appointed to procure information respecting the history and present state of the "London University," and of "King's College," in London, with all convenient speed, particularly in regard to their organization, discipline and mode of instruction, and that they be requested to report

thereon, to the Secretary of this meeting, as soon as the information be obtained, that the same may be published.

The following gentlemen were appointed a committee under the foregoing resolution.

Mr. Theo. D. Woolsey,
Mr. Jared Sparks,
Col. Knapp.

The order of the day was then called for, being the report of the committee on Mr. Perdicari's communication.

Mr. Perdicari addressed the meeting, and apologized for introducing the subject of instruction in modern Greek at this Convention. Mr. Perdicari expressed himself satisfied with the report of the committee, though it had not ventured to express an opinion in relation to the adoption of the modern Greek pronunciation.

Professor Robinson, and Professor Patten, both of the committee,—explained that they were not *prepared* to give an opinion at this time, on the modern Greek pronunciation.

On motion made and seconded, the report of the committee was laid on the table.

Dr. Emory begged leave to withdraw two topics presented by him on a former day, and numbered on the Secretary's list, as numbers eleven and twelve. Agreed to.

Dr. Hamm, of Ohio, Charge d'Affaires of the United States, to the Republic of Chili, was introduced and took his seat.

The committee of arrangements then proposed a continuation of the discussion on "the advantages of a *preparatory college* in connexion with a University, in which should be taught, mathematics, physical and moral science, English literature, and belles letters—not to the *exclusion* of classical learning,—but making it a voluntary, instead of an indispensable branch of study.

Mr. Gallaudet, of Hartford, addressed the meeting. He observed,

"That he had no doubt he expressed the sentiments of all present, in alluding to the great entertainment as well as

instruction which had been afforded the Convention, by the profound and eloquent remarks of the gentleman who spoke on this subject the preceding evening (Mr. Gallatin). That gentleman uttered a sentiment in one short sentence, which Mr. G. would make the basis of what he had now to offer.

"'How many other languages was it necessary for an ancient Greek to study, before he could become acquainted his own?'

"In conducting the education of youth, and in adapting the course to be pursued to the peculiar exigencies of individuals, and to the wants of the public at large, it is a very interesting question to be settled, whether one cannot become a *perfect English scholar*, without studying the Latin and Greek classics. Mr. G. thought this quite practicable, precisely for the same reason, that a Roman or Greek youth could become master of his own language, without the aid of any other. Tell me the process, by which a Roman child was led to understand the import of words in Latin, and their construction into sentences, and I will show you that the same process can be pursued with an American child in teaching him English.

"Mr. G. said, he wished it distinctly to be understood that he did not intend, by any means, to decry the study of the dead languages; on the contrary, he considered this study as of the highest value. He would have them pursued to their full extent, at the college proposed to be connected with

the University; he would give to all the opportunity of becoming perfect masters of Latin and Greek, but, at the same time, he thought there might be *peculiar cases* in which the privileges of the college should be granted to individuals, who might wish to dispense with the study of the dead languages, and substitute others in their stead. Washington and Franklin wrote English with great clearness, chasteness, and force; the former knew nothing of Latin or Greek, and the latter was far from being a classical scholar. Many persons who have not had a liberal education, have a much greater command of the English language than some of those who have enjoyed this privilege.

"There are some disadvantages in a lad's commencing the study of the dead languages at a very early age, which need to be guarded against with great caution. He begins before he is well acquainted with his mother tongue. He acquires the meaning of Latin words, by ascertaining from his dictionary the corresponding English words. But if he knows not the meaning of the latter, their precise and accurate meaning, how can he understand the import of the former? He may even translate from Latin into English, fluently, correctly, and elegantly, by knowing that certain words are to be rendered by certain other words, and to be arranged in a certain order, which he is enabled to give them, in a mechanical way, by his knowledge of the grammatical terminations and inflections, and yet know very little of the meaning and spirit of the author. He may thus become a good linguist, in one sense of the term, but a miserable logician.

"There is often a great deception in all this matter of boys translating readily at school, which demands great attention on the part of the teacher.

"A boy should understand his mother tongue well before he enters upon the study of a dead language; or at any rate, he should be made perfect master of the meaning of all the words which are necessary to furnish him with a translation of the particular author which he is studying.

"In all our colleges, or at least, in almost all, no lad can enjoy their benefits without devoting a very considerable time to the study of the Latin and Greek languages. This is a hard case. It is too *exclusive.* The circumstances of the parent may not permit this—the peculiar taste and habits of the child may not justify it—his future pursuits in life may not require it. Some have a very strong passion for the sciences, the principles of which, especially in our country, are susceptible of a very extensive application to the useful arts, to the comforts, the conveniences, and the luxuries of life.

"Rare talents in this branch of knowledge, the sciences, are continually developing themselves. Shall the community be deprived of these talents? Shall those who possess them, and who aspire to become an honor to their country and a blessing to mankind, be excluded from an institution where they can enjoy the advantages of a liberal education, because they have no taste, or no wish, to pursue *one depart-*

ment of such an education, the study of the Latin and Greek languages? This is too much in imitation of the Scribes and Pharisees of old, who kept the key of knowledge within their own grasp.

"At any rate, is not the experiment worth making? and while our other higher institutions require the dead languages to be pursued, and while even this preparatory college, to be connected with the University, makes them a part of the course of study, and furnishes every facility for the acquirement of them, ought it not to present itself to the patronage of the public, as affording all the other means of acquiring a first rate education, to those who may make great and useful men, without becoming adepts in the Greek and Latin languages?"

Dr. Lieber claimed the attention of the meeting for a few minutes,—he was fully aware how precious the present moments were,—he desired only to reply to some remarks of the gentleman (Mr. Gallaudet) who had so eloquently spoken on the subject. As to the proposal to try a liberal education without the study of the classics, he would direct the attention of the Convention to several very successful trials already made—as for instance, the Ecole Polytechnic in Paris, and a new school of a higher character at Berlin.

In that city Professor Fisher, the well known natural philosopher (and at the same time a gentleman of very classical erudition), had urged the government to establish higher schools, without classical study, for those who did not intend to visit the University, because, for such individuals, natural philosophy, natural history and several other branches were of by far greater importance than Greek and Latin, and it was utterly impossible to introduce all these branches into the gymnasiums already existing; it was utterly impossible, because time could not be found. Dr. Lieber agreed with the gentleman who had spoken before him, that institutions for a liberal education should exist, in which the classical studies were not pursued; but he did not wish to restrain the study of the classics to so few institutions as he believed was the wish of the gentleman who spoke before him, if he understood him right. He knew that there was by no means time to give his reasons at full length; he intended to touch briefly a few remarks only which had been made before him. Mr. Gallaudet had somewhat ridiculed the idea that the knowledge of Latin and Greek was necessary to understand our language thoroughly, because its etymology would not be understood without

them. Now Dr. Lieber could not find any thing ridiculous in this idea. He firmly believed that it was impossible to understand the etymology of the English language, without a knowledge of two ancient languages, and at the same time that it was impossible to keep a language in its purity if there were not always a large number of men who understood its etymology, just as it would be impossible to keep up a sound knowledge of the Bible if there were not always a number of men who understood thoroughly the languages in which the scriptures were originally written. It had been said that Franklin was one of the purest English writers, and yet he never had received a classical education; he (Dr. Lieber) had always believed that Franklin was a fair Latin scholar, but even if he had not been such, it seemed to Dr. Lieber undeniable, that Franklin had formed his style after English models, upon whom the influence of classical study was evident. It has been often asked, what is Latin and Greek? how is it possible to give such an importance to two languages spoken by nations who thousands of years ago disappeared from the stage of history? Certainly it is remarkable that these two languages should have retained such an importance for centuries

with all civilized nations; yet there is good ground for it. As to the Greek language, it appeared to him a similar case as with the Greek arts. Is it not remarkable that every one who wishes to acquire great knowledge and skill in the fine arts, should be obliged to return to those of Greece? and yet it is so, and it is necessary. There are periods in history, which by singular co-operation, by a happy constellation of circumstances, to express it rather more accurately, produce effects, which only can be produced just under these circumstances, and never again, as never precisely the same circumstances, in precisely the same proportions, could return. Other effects, equally important, can be, and are produced, but not the same. Such peculiarly happy historical constellation, if it is allowed to use this expression, was it which produced in Greece that high degree of perfection in which they cultivated their fine arts, that they have ever since remained in most respects a model for all ages and countries, though mankind have changed religion, sciences, languages, the very morality and every view of public and private life. And though attempts have been made to deviate from these models, they carry perfection with them in such a degree that

they bind us to acknowledge them. We may willingly do so or not. And such a peculiarly happy constellation was it, in his opinion, under which flourished that beautiful idiom, that never equalled language of ancient Greece. It often appeared to him that all the languages of modern times with which he was acquainted, were more or less skilful contrivances, to overcome that great difficulty, which arises from the want and necessity to express in forms imperceptible and spiritual ideas; whilst, on the other hand, the dialect of Hellas appeared like an idiom given from heaven, and finished with so fine an organization, with so pure a symmetry, so harmonious a sound, such youthful vigour, as constitute the living elements of uninterrupted development. He liked English, for its conciseness and great descriptiveness, for its peculiar strength in eloquence; he liked German for its abundant riches, its great power of composition and decomposition, its metaphysical power in prose, and its lyrical vigor in poetry; he liked Italian for its graceful suavity, its redounding strength, and its delightful harmony; he liked French for its poignancy, its preciseness, its pliability and gracefulness in every respect which regards social intercouse; he liked Spanish for its

grandeur and almost pompous character; he liked the idiom of of Camœns, he liked the Sclavonian language, for its rich and beautiful grammar, and the great treasure of its words. But, more than all these, he liked the language of Greece, because it united all these beauties, and offered many, many more. Certainly he could not venture to prove this now. And could it be necessary? All those who agreed with him in considering Greek the most beautiful, most philosophical, most perfect language on the record of civilization, would no doubt also agree with him in considering the study of this magnificent language, a most important branch of liberal education. If it is important to study nature, how can it be less important to study languages, these impressions of our intellectual nature? What is language? It is not only the means of communicating our ideas, but language is also the form in which we think, a very part of ourselves. To study, then, the most perfect of languages, no doubt must be very important. As to the Latin language, he could not think it so perfect a language as the Greek, yet it is a very perfect one; and so much they seemed to him superior to the modern languages of Europe, that a thorough study

of either would have a decided influence upon the logical thinking of a student. Besides, the Latin language was the language of all Christianity in the middle ages, and so much is this language connected, even now, with almost every branch, that we can hardly make a few steps without having occasion for the knowledge of Latin, or the wish to possess such. It had been very often asserted, if the influence of the study of the ancient languages on our minds has been extolled, that with a young pupil, all this so called study, could not be any thing else than a mere matter of memory. Dr. Lieber allowed this, but he asked, what subject ever could be, with a young scholar, any thing else at the commencement, for a great part, but matter of memory. The child imitates and commits to memory, whilst the riper age digests and thinks independently. If a classical study had not proved very useful in this country, as some gentlemen had asserted, he would impute this rather to the way in which these languages were pursued, than to the languages themselves; he could not believe, that in this country, where all matters had taken a practical turn, any danger was to be apprehended from too extensive a study of the classical languages.

President Marsh said, that Mr. Gallaudet had, in some degree, anticipated him; he did not think that sufficient justice had been done to the department of the English language in our colleges.—He hoped it would receive more attention—he considered philology as ranking among the most important sciences—nevertheless, he thought the study of Latin and Greek as well calculated to discipline the mind, and in his view the study of the Greek language was even superior to that of the English, in enabling a youth to become acquainted with his own mind.

Professor Patten begged to state a few reasons, why the plan proposed and under discussion, would not subserve the cause of sound literature; he would disclaim any enthusiasm in favor of classical literature, but he could not conceive of any studies better adapted to develop and strengthen the powers of the mind, than those of mathematics, and the Latin and Greek languages. The study of these languages has the sanction of antiquity. The Greek claims a superiority over all other languages; its perfect character, when it is studied, has a very powerful and happy effect upon the youthful mind. He believed the study of Greek

and Latin, if properly conducted, would have a tendency to make the student perfectly acquainted with his own language. He urged, that the standard of a liberal education should not be lowered; and that in order to qualify for commercial pursuits, it is important that classical studies should be attended to in early life.

President Mason proposed a medium course; he was attached to the dead languages; it had been urged, that all youth were not endowed with capacities for acquiring Greek and Latin; but there was a repugnance to the study of languages which should not be easily yielded to. True there may be cases of incapacity; and they should not be urged to it; the faculties of the mind are called forth in some at a later period than in others. His own experience was not sufficient to produce a decided opinion; the practice of the institution over which he presided, pursued the medium course; they have established an academic school in connexion with the college, an English course of studies is pursued in connexion with the classical course; but with special reference to the English students, they have added instruction in the French language and literature as a substi-

tute for the Latin and Greek languages—students who pass regularly through the English course will receive an *English diploma;* the success, however, appeared to him doubtful.—He believed we ought ever to offer powerful inducement, but no compulsion, in favor of the study of the dead languages. They are the keys to our modern languages. Let us be careful not to run into extremes, nor to give up the model we have carefully cherished for so many years.

Dr. Wainwright, as chairman of the the committee of arrangements, regretted the necessity of now interrupting so interesting a discussion, the hour of adjournment was at hand, and some necessary business remained to be disposed of.

Mr. Wm. C. Woodbridge asked leave to propose the following resolution:—

Resolved, that a committee of three members be appointed to consider and report, at their discretion, on the thirteenth topic proposed to the Convention, "the propriety of studying the Bible as a classic in the institutions of a christian country."

On motion duly made and seconded, the resolution, as read, was adopted.

The following committee was appointed on the foregoing resolution:

Mr. William C. Woodbridge,
Professor Robinson,
Mr. Tho. H. Gallaudet.

The following resolution was proposed by Mr. Sparks, and adopted.

Resolved, that a committee of three members be appointed to procure information on the plan of teaching by public lectures in the European institutions, particularly at Paris, and also to consider the advantages to be derived from a general use of popular lectures in this country, and to report on the same at the next meeting of this Convention.

The following gentlemen were appointed a committee under the foregoing resolution:

Dr. Wainwright,
Dr. Lieber,
Professor Keating.

Dr. Wainwright then rose, and in the name and on behalf of the committee of invitation, expressed the satisfaction they felt in the proceedings of the Convention, and in the increasing interest manifested by members in the discussions up to that moment—with such feelings he felt happy in proposing the following resolutions:—

Resolved, that the members of this Convention have derived much satisfaction and received mutual benefit and instruction from the opportunity which has now been afforded of friendly intercourse and free interchange of opinions upon the important subjects of Science, Literature and Education.

Resolved, under a lively sense of these advantages, that it is highly expedient to hold an annual meeting of a similar character, and that results favorable to the cause of sound learning, and propitious to the interests of our seminaries of learning, may be anticipated from it.

Resolved, that when this Convention adjourns, it shall adjourn to meet in the city of New York,

on the day and in the place to be designated by a committee of invitation.

Resolved, that all Presidents or Heads of Universities and Colleges, be invited to a seat in this Convention, or in case of their being unable to attend, to designate for this purpose some one connected with their respective seminaries.

The resolutions, as offered by Dr. Wainwright, were severally carried in the affirmative.

On motion, duly seconded, it was

Resolved, that a committee of invitation and arrangements be appointed, whose duty it shall be to invite persons interested in the cause of science, literature and education, to attend the meeting of the next annual Convention, and also to solicit and receive written communications, and to give seasonable notice to the persons invited of the topics of discussion which will be brought before the Convention, and that this committee have power to fill vacancies in their own body.

The following gentlemen were appointed a

committee of invitation, with power, under the foregoing resolution:

Rev. Dr. J. M. Mathews,
Rev. Dr. J. M. Wainwright,
Hon. Albert Gallatin,
John Delafield Esq.

It was then, on motion,

Resolved, that the thanks of this Convention be tendered to the Honorable the Corporation of this city for the use of the Common Council Chamber, generously granted to the Convention during its present session.

Resolved, that the thanks of this Convention be given to the President and Vice Presidents of this Convention, for the ability and faithfulness with which they have presided over its deliberations.

Resolved, that the members of this Convention acknowledge with deep gratitude and respect the liberality and courtesy manifested to them by the gentlemen composing the committee of invitation and arrangements.

Resolved, that the thanks of this Convention be presented to the Secretary and to the Assistant Secretary, for the services performed by them.

Dr. Wainwright then rose, and in behalf of the committee of arrangements, observed that the time had arrived at which it was proposed to suspend the proceedings of the Convention. He believed that all present would agree with him, that so far from finding the interest in the discussions which had been carried on to abate, it had on the contrary increased from day to day; and at no moment would they feel so unwilling to separate as at the present. Many of the members of the Convention were, however, from a distance, and all had their particular or professional duties, which could not with convenience be any longer postponed, even for the sake of the pleasure or improvement which they were then receiving. It had been asked by some, without these walls, "cui bono" for what object has this Convention been called? what points has it settled, or will it have a tendency to establish? It is replied, that we did not assemble here for the purpose of legislation in the literary republic, or in any of those separate communities of which it is composed. We are not

here to make laws for any college or University, nor to establish the principles upon which they are to be conducted. This would be an arrogant assumption on our part. We are here to prepare for legislation, to compare views, to acquire knowledge from the experience of others, and thus carry to our respective spheres of active duty some portion of useful information. Previous opinions in regard to the great interests of science and letters may have been confirmed, or modified, or in some instances perhaps changed; and consequently we may look to this and future meetings of a similar character, to produce a wider dissemination of knowledge, and a more thorough and uniform mode of communicating it. To compare thoughts with those engaged in similar pursuits, is always a grateful employment to an intelligent and inquiring mind, and there are very few so far in advance of their fellows, as not to derive essential advantage from it.—But he would not longer occupy the time of the Convention, by extending this obvious train of reflection. He believed that there could be no necessity for defending the reasons for which the Convention was called, or the manner in which its discussions had been conducted, to those who were present. For himself, he

had derived from his attendance on this Convention very great satisfaction, and he trusted no small degree of information, and he looked forward to its annual return with clear anticipations of its increasing advantages. Believing that these sentiments were very generally felt, he would beg leave to propose to the Convention the following resolutions:—

Resolved, that the proceedings of this Convention be concluded with prayer,—which was unanimously adopted.

It was then moved and seconded, that this Convention do adjourn after prayer; which was carried.

President Mason, of Geneva College, was invited to close the proceedings of the Convention with prayer.

The Convention joined in prayer, and then adjourned *sine die*.

J. DELAFIELD, *Secretary*.

APPENDIX.

APPENDIX No. I.

BRIEF OUTLINE OF THE HISTORY OF EDUCATION IN SPAIN,

BY JOSE A PIZARRO, PROFESSOR OF SPANISH LITERATURE IN ST. MARY'S COLLEGE, BALTIMORE.

The commencement of the era of learning in Spain I may date back to the time of Julius Cæsar. The distinguished authors who flourished in that country between the 4th and 13th centuries have been numbered at 210, and described as "sublime in letters and virtue." During that period the Ildefonsos, Isidores, &c. figured as the successors of several Spanish scholars of the Roman period. It is well known that the literature of Spain is much indebted to the Jews, fifty thousand of whom were transported to the kingdom under the Emperor Hadrian, and multitudes entered in the Gothic ages, where their descendants remained until their expulsion, towards the close of the 15th century. A list of the authors of Hebrew origin shows no less than 561 in the classics, 20 on astrology, 67 Commentators or Expositors, 84 on Philosophy, 52 in grammar, 36 on Medicine, 18 Historians, 52 Jurists, 18 mathematicians, 57 Poets, 8 on Rhetoric, 68 on Talmud, 19 Theologians and 73 Trans-

lators. The Goths suspended the progress of literature only for a short time; as numbers of that race soon became converted to Christianity, and became able writers in its defence. The Arian and other sects produced much discussion, and different Councils, by which the talents of many learned men were displayed. Schools for Latin and Greek were early established in Spain, and flourished down to the period of the Moorish conquest, when of course they were overthrown. The Latin language, however, as historians state, continued to be the vulgar tongue of the country to the time of Alphonso the Wise, when the foundation for Romance was laid. There was the Castillian first cultivated; and the first grammar of it was published by Antonio de Nebrija, in 1614. Such is the influence of the happy climate of Spain upon literature, that the Goths and the Moors were in their turn refined by those whom they conquered, and as the latter held the Jews in much respect, they no doubt derived great benefit from them. Among the Arabian authors of Spain are found many of great merit in Literature, Philosophy, Agriculture, Medicine and Botany; to which three last branches their races were particularly devoted. Nearly eight centuries of war, however, had almost proved fatal to Spanish literature; and when it was to be restored immense pains were necessary to gather the scattered relics, and years were passed in learning a part of what had been forgotten. Many works were found, mutilated, scattered and deposited in libraries and monasteries, where a solitary situation, or the poverty of the inmates had offered no temptation to the invaders to seek for wealth. It was towards the close of the 12th

century that this revival of literature began; and by the remnants of Greek and Latin schools new professors were formed, and instruction gradually became general. The poem of "El Cid" and various works of Knight Errantry were the first to appear, and tended to soften and ennoble the Moorish wars, as well as contribute to their successful termination.

The first Universities were established under an admirable system. That of Salamanca was regarded for two centuries as a centre of light, in literature sacred and profane, and claimed pre-eminence till the 17th century, when the declension took place. During the reign of Philip 4th, our literature made its last exertion; and it decayed under the following monarch, the miserable Charles. It was succeeded by mere pedantry in the time of the Grand Duke of Anjou, Philip 5th. Literature emigrated successively to France and England, with wealth and industry, in the 17th and 18th centuries, and there in a few years rose to an elevation which it had hardly been able to attain in Spain in four centuries: for they found the way all open and unencumbered, which she had to rid of numerous obstacles, and thus passed, with little expense of time or labor, through the periods of her birth, infancy, childhood, youth and maturity.

Under the reign of Philip 5th, whose great grandfather's policy regenerated Spain, the universities and colleges completed their ruin, and saw their pupils converted into mere parrots; fit subjects for the caustic satire of De Isla and Cadal-

so. Not a few of the vicious features of the decayed Spanish literature at the present day exhibit their traces, having affected the political and moral frame of the nation, and the mind of almost every individual. The pacific reign of Ferdinand 6th, which followed, was devoted to amassing wealth, the extension of religious policy, and the depression of education, placing the seal of ignorance on two thirds of the nation. Thus was prosecuted that system begun by the preceding monarch, designed to hold in subjection the whole people, and to control their movements like automata. The studies of the middling classes were corrupted, at the time when Charles, towards the close of the last century, began to think he might derive something from the Spanish nation by instructing it, and determined to extend protection to education and other means of public improvement. He sought and obtained men of genius who had resisted the general decay of learning.

Monino, afterwards Count Floridablanca, first attacked and exposed the undue preponderance of the clergy, their usurpations, and the dark and subtle policy of the preceding monarchs. But he had to contend against the popular prejudices, as well as the ignorance of the lower classes, and the influence of the clergy among them, exerted by the wealth of the kingdom, which was to a great extent in their hands. Charles 3d, and his ministers, found in the end that they had not power enough to remove these obstacles. He resolved, however, to extend knowledge as much as possible through the kingdom, depending on its aid, principally, for

the accomplishment of his liberal views. He offered great encouragement to literary men, paid them generously for their services, and in a few years an evident change was perceptible in the system of education, and many persons of genius began to appear. Jovellanos, Cadalso, Valdez, Quintana, and their distinguished cotemporaries, founded a new school of learning; the Universities were reformed, and the Greek and Latin classics made a progress which promised to give them their due eminencc. Primary schools were also multiplied, but the death of the king checked the great plans he had formed when they were but partly accomplished.

The state of learning, at the time when this monarch came to the crown, is most powerfully described by Jovellanos, who states that the sciences were not then regarded as the means of finding truth, but of finding a livelihood; and that the number of students was multiplied with that of the vices of study. Scholars were like certain insects which increase the pile of dust in which they breed. Spain was not alone condemned to occupy that low rank in literature at this period, but different writers inform us that in other countries a corresponding abasement prevailed. In England and France it was a matter of complaint that the great object aimed at by instructers was, to teach a little of every thing; and this resulted in the neglect of profound knowledge in every branch. This plan is directly opposed to that of the Greeks, as well as of the Jesuits, who produced good scholars in different sciences.

In the reign of Charles 4th, which followed, no progress was made in the system of studies, but at the same time no great decline is to be noticed. The men most instrumental in its establishment, and its greatest ornaments, still survived, as well as its numerous subjects. From it proceeded many distinguished scholars who dignified our Cortes, both ordinary and extraordinary, among whom might be mentioned others beside the Torrenos, Marinas, Megias, Antillones, Arguelles, Canga, Caratavas, and Martinez-de-la-Rosa. In1813, Ruiz Padron, delivered a speech before the Cortes, against the Inquisition, which excited admiration and applause.

Under Charles 4th, unfortunately, primary education was greatly neglected; so that at the time of the French invasion, in 1808, it could not be said to exist in Spain. The Cortes, duly and deeply impressed with its vital importance to the kingdom, and convinced, indeed, that without its co-operation their best exertions must prove vain, introduced the ninth chapter into their constitution. This chapter contains the 366th, 67th, 68th, 69th, and 70th articles, and establishes a complete system of education, as will be seen from a perusal of them as follows.

Article 366th. In every town in the monarchy, schools of primary education shall be established, in which children shall be taught to read, write and cast accounts, and the catechism of the Catholic religion, which also comprehends a brief exposition of civil obligations.

Article 367th. The competent number of Universities and other establishments shall be created and regulated, as may be thought convenient for instruction in all the sciences, literature and the fine arts.

Article 368th. The general plan of instruction shall be uniform throughout the kingdom, and the political constitution of the monarchy shall be explained in all the Universities and institutions for learning where the ecclesiastical and political sciences are taught.

Article 369th. There shall be a general direction of studies, composed of persons of acknowledged intelligence, in whose charge shall be confided the inspection of public instruction, under the authority of the government.

Article 370th. The Cortes, by means of special plans and ordinances, shall regulate all that pertains to the important object of public instruction.

Article 371st. All Spaniards have the liberty of writing, printing and publishing their political opinions without the necessity of any license, revision or approbation, before the publication, under the restrictions and responsibilities established by the laws.

On account of the restoration of the king, and the abolishment of the constitution which immediately succeeded it, this plan did not then go into operation. In 1820, however,

when the constitution was restored, the ninth chapter took immediate effect. The general direction of studies was formed, and Don Manuel Jose Quintana was made its President. The first step taken by that body was to obtain exact accounts of the state of public instruction, in all its branches, throughout the Peninsula and in the adjacent islands. From accurate investigations made, it proved that in two thirds of the nation primary schools were entirely wanting. Many which did exist were inadequately provided with funds, and many more were taught by persons incapable of the task. The government afforded to the direction all the facilities and pecuniary supplies necessary to raise their system to perfection; and at the close of twenty months, such activity and intelligence had been exerted, that three quarters of the people were supplied with the necessary primary schools for the instruction of their children, good and commodious buildings, and capable teachers. None were allowed to occupy the place of instructers until they had been scrupulously examined by the Direction, nor until satisfactory accounts had been obtained of their moral, political, public and private characters, as well as of their natural dispositions, according to the rules established for the purpose: the government believing that the fate of the country must depend on the youth.

The pay of teachers was proportioned to the expenses of living in the different provinces, and secured in every case a decent subsistence. The children of the poor were admitted freely and gratuitously; indeed the parents were compelled by the municipality to send their children to school, when un-

willing, under proper penalties, without admitting any ordinary excuse.

The course of primary instruction embraced the grammar and orthography of the Castillian language, as well as reading and writing, the elements of geography, sacred and profane history, the religious and political catechism, with a short and easy course of Ideology, to teach the pupils to think while they remembered—according to the principles of the wisest Greeks and Romans.

Public academies had existed since the time of Charles 3d, in the provincial capitals and the other large cities. In those institutions gratuitous instruction was given in the evening by the Alumni, in drawing, civil engineering and other branches. Any person was allowed to keep a private school or academy, on condition of submitting himself to the General Direction of studies, after undergoing an examination.

The Universities were re-organized, and in all of them were founded Greek, Latin and Hebrew professorships. In Latin there were two or three professors, according to the size of the Universities, which were divided into the 1st and 2d classes; and so of the other branches: Geography, Ancient and Modern History, Sacred and Profane, General Grammar, Logic, Rhetoric, Elocution and Eloquence, Moral and Natural Philosophy, Political Economy, Physics, Chemistry, Botany, Mineralogy, all branches of Mathematics, Commerce, Navigation, &c; Public Law and the Law of Nations, Moral and

Dogmatic Theology, the Canons, Ecclesiastical Law, &c. The number of Universities of the 1st and 2d order, was arranged under one system by the General Direction of studies, according to the population of the provinces.

A *Central University* was established in Madrid, which embraced all the branches of public instruction; and a Normal or Polytechnic school was formed, which would have been in time a noble nursery of eminent professors in all the branches. Excellent professors were found in the kingdom, and foreigners were admitted with great respect to teach certain kinds of knowledge not in use before. All the political authorities of the nation were expressly required to aid and protect the General Direction as might be necessary for the performance of its duties; and the supreme government were bound to furnish all freedom and privileges consistent with the constitution. The youth of the country, by an excited enthusiasm for learning, crowded to the Universities, where they were able to obtain all the instruction they desired in every branch, without expense, and regulate their plan of study in relation to their future intentions. The only money paid was a small sum for a degree, and a few necessary expenses, which altogether amounted to very little.

The Colleges of Medicine, Surgery, Pharmacy, and Botany, hardly needed reformation, for their interior regulations were on an excellent footing; but yet they were all made subject to the new system and the General Direction of studies, under the immediate inspection of the illustrious

Don Juan-de-Arigula, the first genius of the present day in Spain in those branches of science.

The Conciliar Seminaries, subject to the Bishops, were allowed to continue so, but were regulated according to the plan of the General Direction.

Such, in a brief and general view, was the system of instruction established and put in active operation under the constitution of Spain, and entirely overthrown together with that constitution, by the French troops, under the command of the Duke of Angouleme, in 1823. This noble system the Spaniards had the honor of forming, while to others belongs the responsibility of its overthrow.

In conclusion, Spain is not now on a level with other nations in knowledge and refinement, and still less in power, wealth and glory. This is true; and as a sincere and ingenuous Spaniard, I freely confess it, although with deep sorrow in my soul. Among my countrymen there is much ignorance and fanaticism, and erroneous ideas prevail on the principles from which the dignity of man is derived. We have a numerous clergy, rich, powerful, and swaying great political and moral influence, for the views of the government have permitted them to obtain all objects attractive to clerical ambition; and they are consequently fanatical and inflammatory. They prevent or obstruct the enlightening of two thirds of the nation, on which they exert a direct influence, and continually threaten the remainder,

which alone receives education or instruction. This portion cannot overbalance the majority by its own moral weight, for it is not allowed to have any communication, nor to exhibit the illumination it has acquired, but is compelled to keep it concealed. The clergy, at the same time, do not extend the necessary cultivation amongst those of their own orders, because they can have no reasonable hope of finding a good use made of it, and it may perhaps be apprehended that it would prove prejudicial to themselves.

APPENDIX No. II.

THOUGHTS ON A UNIVERSITY TO BE ADAPTED TO THE WANTS OF THE POORER CLASSES.

The following remarks are written in haste; but the observations on which they are founded having been made at leisure, and among the class of society to which they relate, may claim some attention.

In the city of New York, there has been, for some years, in operation a system of common school and Sunday school education, which is deservedly ranked among the most noble and useful features presented to an observer of our society. By them many thousands of children, whose parents are too poor to pay for their instruction, are every year taught useful learning and religion, under advantages superior to those which are afforded even to the children of the most wealthy in many parts of the country. Recently this system has been most powerfully reinforced by the introduction of numerous infant schools; and the writer would wish those to whom this communication is addressed, to be persuaded, that the effects already produced are of

extensive and inestimable importance. A little examination into the influence which these institutions exert among the poor families inhabiting the garrets and cellars of this city, would impress the fact deeply on any mind; and a few simple remarks which it is necessary now to withhold, might produce strong feelings in such as may not have had opportunity to visit those whose homes are there. Children of natural capacity equal to any born to splendor and abundance, are thence taken to the places where mental and moral discipline and food are administered, such as the richest have seldom received; and society has already begun to enjoy the benefits of it—benefits, of which society will never see the end.

But the systems in such happy operation for the instruction of the poor, evidently demand extension. Children are now taken by the hand at two years of age, and even earlier, and led in the attractive paths of useful knowledge. Every facility is afforded, and great progress is often made, up to the age when they have passed through the common and Sabbath schools; and then they are abandoned. Let each person of intelligence and education make the case his own, and much need not to be said. The boy has now become an apprentice, or perhaps a clerk, he has no longer a place in the common school house, he is withdrawn from the benignant influence of the Sunday school, unless, indeed, as is not unfrequently the case, he takes the place of a teacher. He has hours of leisure, and they must be spent in the narrow and ill furnished habitation where he was found by his instructers. There he finds nothing to occupy his thoughts, to furnish aliment to

his mind, so long training to seek for knowledge. The void is partially supplied by the valuable libraries open to such as himself; but while experience proves that these are highly beneficial, it also shows that they require the support of some co-operating system. To most youths, books in themselves appear dry and uninteresting, compared with the audible sounds from the lips of a speaker; and few can prefer solitude to society in hours of relaxation. Besides, few in the lower classes, nay, we might say none, can have at command a proper place, and suitable companions, for reading. The result is, that many of those who are educated at our schools, finding themselves released from agreeable and wholesome restraints, wander about to find employment for their minds in the crowds, soon form new associates, cast off their old habits, and in not a few cases are less useful, it may be presumed, or more injurious to society, than they could have been if they had been less instructed. It has often been said that public amusements are necessary in large cities. Places to which the public may resort, undoubtedly are so; and whoever shall establish such places, and there make the young assemble, at periods when they would otherwise have gone to theatres, taverns, gaming houses, and in general to assemblies where the time is wasted, or prostituted, if he could substitute good company, and good instruction, would produce immensely beneficial effects to the public.

Such places might the halls of the University become, if proper plans should be adopted to accommodate the time and subjects of the lectures, to the lower as well as the mid-

dle and upper classes, and if they whose duty it is to encourrage and countenance every judicious exertion for the public benefit, viz. the parents and guardians and friends of the young, in all stations, would lend their aid. The University would then offer its hand to the poor and helpless youth, when the guides of his childhood were withdrawing their friendly support. It is the task of those who are to have the direction of the new Institution, to secure him the intellectual sustenance for future years, without which his mind would languish, to enable him to pursue knowledge still further—for with that class it is eminently the case more than with others, that possibility is encouragement. They are to open new occupation for his hopes, by removing the insurmountable barrier now opposed to his mind, and give it leave to rise to the contemplation of subjects, to cope with which their creator has furnished it with every necessary faculty.

It is not to be imagined that these suggestions are made, under any forgetfulness of the importance of the similar advantages, required by the youth in other classes of society. There would not be time to enlarge on the peculiar benefits which the system proposed is capable of conferring on each grade and branch of society. Indeed, if the present were an appropriate occasion, an interesting and affecting picture might be drawn, by an able hand, of the modes in which the proposed system may be made to open channels for the conveyance of useful knowledge into the most private and retired family, the most obscure and humble minds, and of the various steps by which its influence might mount the mar-

ble stair-case, and astonish many a mind with the conviction of its deficiencies, and acquaint it with its own powers and tendencies. A discovery of this nature is to be made by every mind at some period of its existence; and many, in all grades of society, remain long ignorant of it. We are apt to judge of ourselves and our capacities, by the standard we find adopted by those around us; and need constantly to be reminded by visible evidence, that important acquisitions remain to be made. By whatever means the acquisitions of the learned are placed strongly before the view of our youth, it may be presumed that the effects will be considerable; but what would more tend to operate on our society, on the broad scale with greater effect, than to offer to the aspiring poor, the facilities they want to obtain useful knowledge? The wealthy must always have greater means of mental improvement within their reach than the poor, but they will never properly avail themselves of them, until they see an example set; and that example, if coming from those enjoying the fewest advantages, would be most powerful. In this manner the charge of a disposition to lower the standard of education, sometimes made against plans like that now proposed, would be practically answered. Instead of producing this effect, it would directly tend to raise the standard, by pressing on the lower class to compete with the upper in knowledge.

However it may seem to us that the plan proposed is liberal, none must, on the one hand, fancy that it is a hazardous, because an untried experiment, nor, on the other, arrogate to this country the honor of its invention.

Several countries of Europe have long maintained Universities in which instruction is furnished to persons of different classes for small sums, and even gratuitously. Such has been the system pursued in some of the Universities of South America, of which it is to be hoped that more may be hereafter known among us. Those institutions have done great good to the cause of learning; but their operation has been greatly limited by an impediment which the poor could seldom find time enough to remove. The instructions are communicated in the Latin language; and so many years are required to be dovoted to the study of that language, before a student is supposed to be acquainted with it, that the waste of time totally precludes the greater part of the poor from the benefits of instruction. Here we have an advantage of the utmost consequence to those youths whose hours are valuable, or rather every thing: those whose life is principally devoted to obtaining the means of subsistence; but whose leisure moments would often be made to suffice in acquiring a degree of knowledge not always borne off with a collegiate degree. The idle and indifferent, with every opportunity, every day to mingle with books, are proof against the contagion of learning; and there is now, no doubt, within the sight of this very building, many a less favored individual, who would gladly and incontestibly prove affirmatively the proposition, that learning is obtained by voluntary personal application.

Although it was remarked above, that the design of the New York University is not original on the grand scale, some of the most important features are new; or rather

their operation will be among circumstances in which no such institution was ever established. There are no prejudices in this country existing between different classes of society, like those which are found in most other countries. There is no bar between different ranks: they are divided by imperceptible lines, and individuals rise and sink freely between the two extremes, by personal character, and personal talent, and personal industry, with comparatively little of the influence of adventitious circumstances. To the peculiar structure of our society, our system of education should be adapted; and every intelligent member of the community, will desire to see it adapted to the necessities of the poor as well as of the rich, because he cannot be insensible to the truth, that his own character, or talent, or station, cannot sustain his children, or raise his successors from any level to which they may in the course of events descend.

The public good also imperiously demands, that some system be adopted, by which the chief source and strong hold of ignorance and vice, should be continually assailed. For this object the lowest level of society should never be left out of view. There the danger of the whole is to be apprehended. There first are laid the foundations of ignorance, crime, and disorder. And as there also lies a large portion of the political power of the country, there is an imperious demand on good men to devise means, and adopt measures, for its being purified and ennobled.

APPENDIX No. III.

ON THE ORGANIZATION OF A UNIVERSITY, BY DR. J. LEO WOLF.

I beg leave to offer a few remarks with regard to the organization of a University.

The principal point to be kept in view, is, in my opinion, the distinct line, which should be drawn between a college and a University, as has justly been observed by several gentlemen of the Convention. Both may exist under the same head, but separately from each other. But the question is: what is called for? is it a university, or a college? and what are the objects of each?

A college has to privide for the *eruditio* of young men, if I may style it so; to fit them for the common vocations of life. Of this kind, the same as are called *Gymnasia* in Germany, we have a sufficient number, and among them many, which may rival with the most famous of Europe.

A University, however, is to satisfy the higher demands of science; *Universitas literarum* is its object. For this

reason, the inscription on the building of the Berlin University says: "*Universitati Literarum.*" The students who are to be received in the University, must be expected to have passed previously through a regular college education.

If I understand the object rightly, it is a *University*, and this ought to be kept in view. Should it be deemed expedient, to establish a college or seminary, to be connected with the University, it could be done without injury to the latter, nay, advantageously, provided both are, as they ought to be, differently organized. I may be permitted to make here but one question, f. i. as to the lectures on history; would not the college course of this science have to be different for a young man who is preparing himself merely for private life, and would not the University course have to be another and more extensive, as students of law, and other professions would resort to it?

As I consider the University the main object, I shall dwell but little on college education.—The classification of the scholars of a college is a difficult subject, if it is desired to engage every one in all branches of learning according to his capacity. The best course for this object is, in my opinion, pursued in the Gymnasium of Hamburg, where I attained a part of my college education, and it has been followed by many others; the scholar is ranked for every branch of learning in that class, which corresponds to the degree of his knowledge; f. i. he may be placed for the study of the Latin language in the first class, while his attainments in the Greek

language, being inferior, place him for that study in the third class, &c. so that he may belong to four different classes for four different sciences, according to his degree of information in these different branches. As to rewards and punishments, there are to my knowledge none in the German Gymnasia, excepting that, at the semi-annual public examination, each scholar receives, from the president publicly announced, the applause or disapprobation of his literary attainments and moral conduct during the past course; and besides this, corresponding certificates are furnished to their parents or guardians. Of other punishments I know, in the better Gymnasia of Germany, none, excepting imprisonment, and this suffices, even there, in countries, where men, at the very best, have but a visionary liberty, and are moving, even when called free, if I may say so, within a large prison. How much more influence must this punishment of imprisoning have on the youth of this country, where even the child seems to feel his inborn dignity and liberty, and manifests every where his anxiety, to enjoy his just privileges. Where this does not change the conduct of the scholar, he is expelled from the college, although this does not disenable him to be received in another, in order to have an opportunity to commence a reformed course of life.

The idea of reward and punishment is however totally inconsistent with the character of a student of a University; the former (the scholar) is a boy, the student is a man, at least ought to be so; his principles ought to be settled when he enters the University, and therefore he ought to be able

to control himself; the very height of science, which he is aiming at, requires it. Rewards may perhaps answer the age of childhood, and prove salutary in the education of boys, although even there it is a question, whether they do not create jealousy and animosity in the young mind, more hurtful than the benefit derived from them. But the idea of reward for grown men, of settled principles, as I wish and hope the students to be, is at the very best, erroneous. The reward of assiduity in the pursuit of science is in the very result. No man of principle will be guided in his actions, or stimulated to them by the hope of reward. Does not every citizen fulfil his duties, although we have no rewards of orders, ribbands, titles, &c. as in Europe? He is guided merely by the love for this country, and rewarded by the result of it, her prosperity. Or would any one pretend and say, that our citizens neglect their duties for want of stimulating reward? Certainly not; on the contrary, their duties are fulfilled voluntarily without any coercion, without any hope of reward, and even to a greater extent than in any country of Europe.

The students of the German Universities are under no literary control. They may pursue their studies as they please, although a general plan is recommended to them; they may attend the lectures regularly or not; they are under no control of this kind. Only in cases, where they attend to no lectures at all, which is soon observed, they receive an admonition from the Dean of the Faculty, to which they belong, not to lose sight of the object for which they

stay in the University. Nor are the students ever examined by their Professors, excepting they desire them to do so, and engage them for it purposely.

The semi-annual examinations, as recommended by some of the gentlemen of the Convention, lower the student to the rank of a school boy, while, being a man, as he ought to be, they are useless, for he will know that it is for his own good, to be assiduous in his studies. Moreover, the result of his studies is proved at the time, when he desires to graduate and to be licensed for the practice of his profession. Then he must pass a strict, rigid and public examination; and this I should warmly recommend. In Prussia these examinations are particularly severe, but quite impartial, and recorded. To maintain their impartiality, a law has been passed of late, that no candidate for degree or license can be examined in any science by the same Professor, whose lecture he has attended, but another one of the same branch is chosen.

All restrictions upon the moral and literary freedom of the students, are injurious to the free development of science. The heroes of German science and literature, as Kant, Kaestner, Leibnitz, Ernesti, Haller, Gronovius and others, were all educated in the German Universities, when they enjoyed the greatest freedom. The despotism of the German governments, for centuries past, suffered and sanctioned this unbound liberty of the students, while all other classes of society were chained, for they were sensible of its importance to themselves, as the means to be provided with able men to fill

their offices. Experience proves this. Austria has for some time past confined the moral and intellectual liberty of her students, and has turned her Universities almost into schools What is the result? her seats of science are barren of all, which has recourse to speculative branches of knowledge and philosophy; the exact sciences only continue flourishing there.

The importance of this liberty is justly felt by many of the German Professors. I was studying at Gottingen at a time when an extensive rebellion happened among the students on account of some proceedings of their court; it was soon settled by the government, which then resolved to change the character of the University and to organize it into schools, on the plan of the Austrian Universities and the Parisian Ecoles, by establishing a close control over the students, instituting semi-annual examinations, &c. As soon as the professors of the University of Gottingen were informed of this contemplated plan, they made a remonstrance against it to the government, declaring that they would sooner resign their chairs, than to admit such a change, for while their lectures were intended for men, they would not wish to teach school-boys, nor were their lectures calculated for the latter.

The feeling of liberty and independence in youth, is a prominent feature and an admirable characteristic of this country; and if this feeling is with difficulty controlled in boys, as has been stated by several gentlemen of the Convention, and has been intimated to me by some of my

friends; how much more difficult will this be in young men of eighteen or twenty years of age, who will constitute, I hope, the greater number of our students in the New University. All kinds of restrictions in this age have a tendency to defeat themselves. Moreover those, who enter the University, must be expected to come, from love of science, and as love for any subject whatsoever is a feeling, which rises voluntarily, and cannot be enforced, so neither ought love for science to be enforced, nor would it be of any avail.

I am persuaded, that the flourishing state of the German Universities has its origin in this liberty. If you think the natives of that country to be partial or prepossessed in their statements, ask those of your own countrymen, who have been there; compare what they have seen of the state of science in Germany to that of other countries, and see the result. Dupuytren, of Paris, one of the greatest surgeons of the age, has sent his own son to a German University, Gottingen, and admits the scientific part of medicine to be the most profoundly taught and the most flourishing in that country.

Why is the political state of this our country, the most flourishing on the globe? but because we enjoy the most unbound liberty of the press. We see the proof of liberty in this; why not allow the same to science in its fullest extent, and admit freedom to teach or to be taught in whatever the human mind may incline to?

The German students have their own court and tribunal, formed in every University by the professors: they are not under the control of the police or state laws, excepting in criminal cases. I am in possession of the laws of the Universities of Marburg, in Hesse-Cassel, of Gottingen and of Berlin, in which places I performed my studies, from which I furnish some of their particulars. But here, where the students would necessarily stand under the common law, many of those laws would not be applicable.

There are, besides, two other great causes of the flourishing state of the German Universities, and of sciences there in general.

The first is, that those who desire to be matriculated as students of theology, law, or medicine, must prove their ability for the pursuit of these professions, and that they have attained a sufficient classical education. This is ascertained either by testimonies, if they are issued by well known and good colleges, or in want of these, by an examination, previous to the matriculation. Only the pursuit of those sciences, which are embraced in the faculty of philosophy, as history, geography, mathematics, languages, belles lettres, philosophy, natural sciences, &c. should be permitted to all, without further difficulty.

The second cause of the flourishing state of the German Universities consists in the great literary rivalry between the

professors of a University, and particularly between those of the same line. For every principal branch of science there are in every good University at least two lecturers, in order that their ambition may be excited by a noble competition. If there be but one professor for a branch of science, and the students be compelled by necessity to attend his lectures, he is very apt to become careless in his zeal. I know of instances of this kind in some of the German Universities, although generally there are several lecturers on the same subject. Berlin f. i. has two professors, lecturing on criminal law; four on state laws; four on civil law; three on anatomy; six on materia medica; eight on therapeutics; three on the theory of surgery; two on operative surgery, &c. These competitions call forth all the talent and ability of every professor, and excite an emulation and literary zeal, unequalled, I may say, in any other country. For as the students are at liberty to attend any lecture they please, every professor endeavors to make his lecture the most instructive.

In our institutions, where the professors are neither appointed nor paid by government, but are obliged to rely chiefly on their private efforts and the emoluments received from the sale of their tickets, a larger number of teachers would cause no additional expense, but would be beneficial as well to the students as to the cause of science. I would therefore suggest, that every one who thinks himself competent to teach, should be permitted to do so, and should have the free use of the halls of the University, provided he proves, that he has passed through a regular course of professional education, and has gone through a strict examination

for the degree or license of his profession. The result and success of his professorship should entirely depend upon himself, and in order to create a noble literary, but no pecuniary competition, a certain rate of charges for every kind of lectures should be established, from which no one should be permitted to deviate.

I have a catalogue of the lectures of the Berlin University for 1823, and another of the same University for the last winter course before me, which contains 24 courses of lectures on theology, 40 on jurisprudence, 86 on medicine aud surgery, 29 on natural sciences, 15 on philosophy, 13 on mathematics, 17 on politics, 11 on history and geography, 5 on the fine arts, and 38 on languages, making a total of 278 courses of lectures, all of them to be delivered during one winter course, in the building of the University. This extent cannot at once be given to the new University, nor can it be expected, but we ought to aim at it, and if the right course be pursued, we shall attain it. As the soil of this, our land, is bountifully blessed by nature before many others, and wants but the hand to cultivate it; so is the mind and natural talent of its people, and wants but a spot to be fostered in. I sincerely, therefore, wish success to the new University, and hope to see it soon established.

That event, when it takes place, we may justly consider as a new era in the history of the literature of our country, and the day will come ere long, when this land will be the leading star of the globe, as well by its literary, as now by its political institutions.

APPENDIX No. IV.

ON COLLEGE DISCIPLINE, BY MR. F. HASLER.

The discussion upon the discipline proper in colleges and seminaries of learning, had lasted so long that I thought it best not to detain the Convention any longer by expressing my ideas upon it, or counteracting the ideas, evidently erroneous, that had been thrown out, by rising again to speak. Still I consider it in some measure a duty to lay them upon paper, principally with the view to be handed to the committee, established upon that question, though they may also be read to the Convention if found useful; which, however, I do not positively claim or propose.

In reasoning upon this question we must go off from certain natural and psychological principles. Examples are no proper guides, because they are local; and it will be in any case whatsoever, necessary to attend to the localities and individualities in adopting *laws* or principles, for the discipline of any projected institution, in the less important or necessary parts of the regulations, without however interfering

with general principles. This is applying the principles properly.

It is for that reason that the discussion carried on in the general form could never give a result.

Following the human being from his first stage, where from the mere animal existence, he is to be taken up, to become an *intellectual being*, we see evidently that *compulsory* means are unavoidable; but the very aim indicates that these means *must be intellectual*, and not corporal; they must be grounded simply upon the *superiority of intellect* of the older man over the child. Here much pedagogie might be introduced, but it lies too far back, behind the aim of the Convention.

In the next stage we come to the boy, (or girl,) that begins already to reason, and because reasoning is a new thing to him, has a great deal to say upon every thing, particularly *upon* his teachers and to his teachers. This is an interesting period of the life of man, and the boy who meets in his teacher an able man, an amiable character, and a good psychological observer, is a happy being: supposing his intellect adequate, he will be the precocious student, the successful scholar, when he comes to apply the result of the influence of his psychological leader to his actual progress in learning and improvement, as well moral, as intellectual.

But here we are yet in the pedagogie, to which allusion

has been made in speaking of the German schools for the education of teachers, and I wish to dismiss even this part with these few words; too much has been written upon it to add any thing.

What I should like to call the *lad*, but what by civil language is usually called the *young gentleman*, forms the third class; that is, the first which I think was under consideration in the Convention, as it is he whom I consider as entering the *college*.

The most of the Professors of the colleges of this country have the habit, which I dare well call *bad*, to call them *boys*, and to treat them as such, even often to call them so in their allocution; what other result can be expected, but that they should behave as such, that is *boyish*, and still their actions are taken at a higher rate, and their *boyish misdemeanors* as *crimes*. The fault in fact lies not in them so much as in their superiors. Begin every opening of a lecture or recitation by the civil and proper address, "*gentlemen*," and no student will behave boyish, and he will like his Professor for it, (this is my own experience.)

The complaints against *radicalism*, *independent spirit*, &c. are directly against the Professor, who, either by being not sufficiently master of the subject he teaches, or not having moral power enough to lead the young mind, *naturally independent*, is subdued by his scholar. It is he who wishes to call to his aid religious restraint, which is little

adapted to the turn of mind of the youth, and principally of American youth, as it can never be successful in forming a real intellectual citizen for a republic, particularly when its very *social contract* declares him *absolutely free* in this respect. The examples of unfortunate dissentions from that score, in American colleges, are too numerous, but also too disagreeable to quote here. It is even an *actual harm* to *real religion*, that the colleges have introduced what is called religious exercises, which can never fail to be tinged with the individual opinion of the President or Professor, that are, of course, shared by the scholar who is not, by his parents, educated in the same individual creed.

Though often at an earlier stage, still generally with the college education, the young man leaves his parental home; but while guidance would have been proper in his teacher in the previous stage of his education, it no more fits him in that state and that age. A new feeling rises in him at that period, and a very strong one, which will last during his life, namely that of *friendship*. Of this the Professor, the future conducter of the young man, must be able to take hold, or all his efforts are useless. The dignified older friend of the young man, who admits him to easy and close access, is fully master of him; no law, no restraint, no regulation, are required to keep him in bounds, or to make him obey the proper directions given to him; the attachment formed, which increases every time that the scholar approaches him, supplies all possible laws and regulations. It must not be objected that this is impossible with a great num-

ber of scholars; it is not the fact, for decency and a kind of reverence never fail to keep back from intrusion the more timid ones, whom the Professor *shall* call forward, and excite to confidence, while the better scholars, that become more intimate with him, will in a great measure supply his task by their communication to others. But here it must be observed, that the Professor must not be a man working for *money only*, for then he will be considered, as has been said, as a *hireling*. As a friend, he will never be considered so, and the report of the son to his father will vindicate him completely from that accusation.

As to the age when such conduct between teacher and scholar can take place, there is nothing definite to be said, and it is in fact in all cases improper to limit the passage from one degree of instruction to the other by the age. The young human being ought to be taken and classed according to his moral and intellectual standing, and not according to the mere animal criterion of his age. (I had in Virginia, lads of 14 years, certainly superior in every respect to many of mature age, and equally as capable to be guided by friendship.) Climate and accessary circumstances have great influence in this respect, which to discuss is not here the place, as it would lead me in too far.

Rewards and punishments have in any case an improper tendency, as they lead either to vanity, or to depression and animosity; if, however, they may be admitted as means of emulation for the boy, when the jealousy of his

fellow scholars is not yet so lively as in later ages, they are entirely improper and inadequate in colleges, or its corresponding stage of education, and still worse it is to make the *mechanical passage* through a college the criterion for obtaining *a degree*, as it is called, which in fact, in the manner it which it is habitual in the American colleges, is not a degree of *merit*, but merely the indication of the year when the scholar leaves the college, often with the wish never to look at it again, or glad to be allowed to forget what he was told in it.

That no other punishment can be proper towards a collegiate scholar, than proper *remonstrances* or *simple dismissal*, without either dishonor, or exclusion from seeking instruction elsewhere, is too evident, according to my views of the subject, to need speaking upon; the odious nature of any other punishment, and the improper excitement which it would show, or call forth, on the part of the faculty of a college, to *judge in her own proper cause*, are too evident not to force themselves upon every reflecting mind.

It is proper to touch here one peculiar feature of the system of education of the United States at that stage, namely, the collegiate life. It is, historically as well as by the name itself, well known to be of monkish origin; it is the remnant of the habit of educating youth in convents; it is the constant source of dissention between the faculty and the student, which regard only the cook or boarding house lady and the boarder. This has been seen by many colleges, and

the deleterious habit begins to loose itself daily, so that it needs properly no more to be battled against, but the continuance of this reform to be recommended. The education of the young man and its corporal feeding must be separated. A place where a college is placed must afford the student the means of decent living; if it does not, it shows that it is too much secluded from the society of men, to be able to educate a man for the society he is destined to enter.

Arriving at the last stage of education, the most general one, or so called University; we have no more to do with age, with distinction, rewards or punishments, in short the *instructer* and the *instructed* stand towards one another in the relation of man to man, exchanging their mutual wants. The student, young or old, already well informed or ignorant, must be considered as being present with the determined aim and view to his intellectual improvement, and able to guide himself in all his conduct in his *common* life, only searching for the instruction which the Professor or instructer must give to him liberally and without any other intermixture, unless it should be called for by the student. *The discipline is confined to the lecture room alone*, and here the Professor has the simple task to propose *his science* upon the best and simplest principles, and in the most tried manner, and by the interest and value which he attaches to it, make it agreeable and desirable to his *hearers*. Examinations, which in colleges become disagreeable, and even odious, are here entirely to be prohibited. What the scholar acquires shall be his own, upon which the Professor has no account to ask of

him. The advantages which he will reap from his *acquirements* in future life, are his *reward*, and his *failure* his *punishment*.

The police or discipline as it may be called, is limited to the *lecture* room, the Professor who should be unable to acquire over his students the ascendancy required to keep them in due order, that is, prevent excesses or disturbance, is not a fit man to fill the station, for here all boyishness, that is, errors of want of reflection, cannot take place, and experience proves that it *does not* take place.

Against this liberal discipline the example of the Virginia University has, very erroneously, been alleged, by way of disapprobation, or as a failure; it affords no proof of that kind. The erroneous system of collegiate life has been preserved in it; the locality is insulated and the constant sameness of the company, of fellow students only, produces the bad results of tedious, and too close influence, between the students, even with the Professors. Besides that, the architect of that building, the well informed, philosophical, and amiable Jefferson, died before it was finished; for the construction of such an institution is not finished, with the walls that enclose its lecture rooms, or the dwellings; the organization can only be the result of several years actual activity of the institution, particularly when the plan is novel in the place where it is established. To this is still to be added, that the Professors appointed there were all accustomed to the collegiate life, and therefore not likely of such disposi-

tions as to be proper secundents to the liberal plans of the original founder.

In a University the degree of *doctor*, or whatever it may be called, for only one must exist, cannot depend on the years of presence, not even of the peculiarity of having performed the studies or acquired the knowledge in the institution that confers this degree; it is to be determined by the satisfactory proof to the whole faculty that the acquirements that may entitle to the degree are really possessed by the applicant, and then alone an examination can take place; and this must not only be verbal and strict, but an actual work in writing produced by the candidate, as a product of his own intellect, and knowledge, independent, and grounded on views of his own, not a mere copy or compilation, must testify to his capacity, and to the right to the distinction which he claims.

In respect to all young or old men who would avail themselves of the instruction presented by a University, the institution must be satisfied with the consciousness of the good, which it cannot fail to produce, and there is not the least doubt that in a nation of so much activity, and strife for advancement and distinction, men of all classes and all dispositions, capacities and views, will resort to such a liberal institution, and procure ample scope of utility, as well for the acquirement of an eminent standing in the institution. It must, however, be said that on this liberal plan, and with this freedom of access and from restraint, besides the other quali-

fications, which it does not belong under this head to enumerate, the intended University of New York can hope so desirable success, of calling to its halls the men who, after a neglected early education, by circumstances of whatever nature they may be, *are actually* so desirous to see means presented to them to recover at a later period of life this loss, and probably proceed farther than at the present moment is expected. Certainly no body would ever think to apply to such men the discipline of a convent, school or college.

APPENDIX No. V.

SUGGESTIONS ON THE PROPER MODE OF CONDUCTING EDUCATION IN COLLEGES AND UNIVERSITIES.

The existence of the soul is made known to us by consciousness; but its formation, character, qualities and operations differ so much, from those of every thing else, with which we are acquainted directly through perception, that we desire a farther knowledge of ourselves, than of our mere existence as intellectual beings: but it is difficult to look inwardly on oneself, and the glimpses of our nature are dark and dubious; the mind cannot act and at the same time examine its action, in as much as such examination is a new and distinct act, two of which cannot be performed at the same time; in reasoning concerning it, we therefore compare its operations to those of the material world, thereby acquiring, if not so correct, at least a more vivid conception: Addison elegantly compares the mind to marble in a quarry, which requires polishing to display the beauties of its variegated colors and veins; ancient philosophers termed it a blank sheet, capable of receiving any impression and conveying it to others: I would rather consider it as a seed, containing in itself the germ of the future vine, which, with all its branches,

leaves and tendrils, will be developed, though the gardener does not water its roots or destroy the worm that is gnawing them, but whose luxuriance may be repressed, its course directed, its wounds healed, its tender shoots supported and a better and more abundant fruit be obtained from it, by the care and experience and industry of man: education then is to the mind, what agriculture is to the vine, and the rules for such culture are among the most difficult problems of practical wisdom.

The human faculties consist of three great classes, moral, intellectual and physical, which must all be cultivated in bringing the whole being to maturity: but the first object of the instructer should be to improve the moral faculties: I do not intend to examine the first efforts of the mind in the dawn of intellect, though on them the foundation of the human character is laid, and in them the innate propensities of the animal part of man, his covetousness, irritability and restlessness are exhibited; care, therefore, must be taken never, on any account, to gratify the cravings of selfishness, yield to the impulses of humor, or repress, so far as it is not actually injurious, desire for employment; selfishness, when it finds it must give way to the wishes of others, will become softened by feelings of benevolence; impatience of restraint, unindulged, will sink into contentedness with what is unavoidable.

Attention must be paid to the peculiar character of the first displays of mental exertion; if the mind, having mastered

the first elements of learning, becomes elate with success, and fancies itself capable of easily overcoming the remaining steps, it is apt to neglect necessary labor and precaution, to exert itself irregularly, and finally yield to indolence, which is the consequence of too great security; we should therefore strive from time to time to throw in the way, little obstacles to be surmounted, not sufficient to damp ardor, but to incite to, and keep up a perpetual motive for exertion; and these should be of that kind which it is useful to overcome, but which might, in the ordinary course of instruction, meet the student at a somewhat later period; self conceit is dangerous, because unperceived by its possessor, and must be crushed in the bud, ere it create self sufficiency, arrogance and negligence. Again, those who meet with obstacles through diffidence or sluggishness, should be aided, supported and cheered; we should explain to them again and again the nature of the obstacle and the means of removing it; we should strive to appear to endeavor, and to plan how to surmount it, to lead them onwards with us in the same steps, and to urge them if it be necessary; our triumph should be apparently the result of joint exertion, or at least owing to themselves.

When a plan of education is adopted and its exigencies complied with by many, there must be no distinction made among those who are pursuing it; if the possession of a quantum of property be made the qualification of a voter in a state, no distinction is to be made between those, who but just possess that quantum, and the owner of millions, in the eye of the law; so in the republic of learning, all who pur-

sue the studies which will in the end entitle them to the rights of citizenship, have equal privileges, without recognition of ranks, parties or sects; talent and virtue alone are to be regarded, and the aim should be to raise the humble to a level with the high.

Care should always be taken, not to ascribe want of ability to want of will, or the reverse, or to set down as incorrigible stupidity, what proceeds from the defects in the method of instruction. Every one is capable of being roused up by his peculiar motive. Some need the spur, some to be led until they have gained the confidence and habits, to enable them to go on with speed and certainty; I would not have a mind neglected, because it is dull, or terrified by harshness out of the little will and ability, it ever had; but to them should a cheering voice be uttered, for them the teacher should strive to make the path plain; let him remember, he himself has had difficulties, which only renewed and continued efforts have borne him through: it is a well admitted fact, that those who are far advanced, forget the difficulties they met with in their former course, and fancy what appears evident to them, is also evident to others, and cannot enter into another's feelings; the proper remedy for this difficulty is to have instructers or rather examiners, if I may so call them, who can find where the point of misapprehension lies, and who have not so long since passed over the same ground, as to forget its rough places; while these should in turn receive instruction from more advanced persons. It is naturally expected that those who are engaged in communi-

cating knowledge to large bodies, cannot exactly meet the views of each, or even ascertain how much benefit they have derived from each communication; this I would therefore leave to the second class of examiners, who being more numerous, might be able to give a greater attention to each individual of that body. In every institution for the advancement of education, there should be two classes of instructers, Professors and Tutors; the former should communicate the knowledge they have acquired, by deep and long investigation, either by lectures, or books, or by both, while the duty of the latter should be to see how far the learner has profited by this instruction; and this, from having heard the same ground frequently gone over, they are enabled to do with great effect; the latter class should be rigorously examined ere they are admitted, and should be again equally rigorously examined ere they are admitted to the higher grade of Professors.

The enterprising and intelligent must not be detained on account of the dull and ignorant; if the latter, having in vain attempted to keep pace with the former, finds himself behind, he is apt to give up his career in disgust, or is borne on without knowing whither, and finally, through misapplied benevolence, is enabled to put a bold front on his ignorance, and stalk about with all the dignity which parchment and seals can bestow; those, therefore, who are unequal to the task, should be allowed to fall behind, until by repeated trials they are enabled to pass over the same ground, their former more gifted associates trod long since.

As to the mode in which instruction should be received, I would remark, that separate classes are dangerous; the youth, who enters a University, just escaping from the watchfulness and over anxiety of parental care, and mingling with his equals, begins to acquire, by collision, the hardihood which is to prepare him for the world's rude shocks; he is then at the most critical period of existence, for bad habits are then easily acquired or broken; he should therefore be prevented from forming companions, because they are in the same institution, or joined together by the same ties of being assembled together in the same place; he should perceive that he comes to learn, that if he outstrips his competitors, he must move onward, and the feeling of emulation supersedes that of companionship; he is not obliged to remain in the same place with them, and consequently loses the prejudices of companionship, which produce injurious consequences; it more resembles the great world, where each man presses forward in his own career, without regarding those around him; for when men are associated by a stricter bond of union, one is apt to consider an injury to another, an injury to himself, and openly to resist the authority which is necessarily and properly exercised. Classification is apt to produce favoritism; it is the peculiar constitution of the human mind to be pleased with the possession of power, and nothing so delights a little mind as the dispensation of rewards and punishments; Dionysius was not less a tyrant over boys at Corinth than over men at Syracuse; it is destructive to good order, for the members of classes unite to oppose proper authority; and the feeling that through a class-

mate a class has been insulted, will produce obstinacy in the most honorable minds, the bloody laws of a Draco ought not to be necessary in a civilized community. When all are upon the same footing totally disconnected with each other, the distinction can be made between the thoughtlessness of exuberant spirits, and the settled purpose of intended mischief; the former can be repressed by dignified yet affectionate rebuke, for the fountain of feeling will gush at the touch of a Moses' rod from the rock which a Sampson's strength might in vain strive to cleave. But wilful obstinate disobedience must be repressed by severer methods, the knife must be used when medicine fails; there is, then, no object for students to resort to any means for acquiring favor, but by their own deserts; no humoring of a professor's or instructer's foibles, no hypocritical pretence can win the crown of learning; for others are to test their success, and examine their claims, &c. Their reward will depend not in what they have learned but on what they have retained.

The faculties of the intellect are three, judgment, memory, and imagination; there may perhaps be some difference of opinion, as to the cultivation which each requires; but it must be allowed that without judgment, imagination bewilders, and memory overloads the mind, while *it* even without them, is a sufficient guide through unknown and perplexing paths: in all plans of instruction, therefore, the improvement of this faculty should be first regarded; for this purpose the study of peculiar branches of science is beneficial, producing close application to causes and effects, circumstances and

character separating truth from falsehood, distinguishing sophistry from argument, probabilities from certainties, generals from particulars, for on all these depends judgment. Among these branches may be enumerated mathematics, history, logic, natural philosophy, metaphysics, political economy and moral philosophy; by mathematics, the student learns to abstract all other considerations from bodies but those of number, size, shape, and motion; from history he gathers facts, and a knowledge of man's conduct, and by it traces the operations of moral causes; by logic he detects falsehood, and analyzes closely reasonings and arguments; by natural philosophy he learns practical knowledge and disciplines his inventive powers; metaphysics teaches him the nature of his immortal part and the movements within; political economy exhibits the operations of peculiar laws, customs, principles and circumstances, in increasing the wealth of nations; while moral philosophy shows his duty to his fellows, and gives a high tone of feeling, correct opinions, whereby he pursues an honest and undeviating course, and those principles of conduct, which change not in prosperity or adversity, in honor or disgrace, not even when all things else change and fall in ruins around him: it were worse than useless for me to attempt to expatiate upon the advantage of these studies; let those, who have gathered into their own granaries the plenteous harvest, display the value of their treasures; I can only stand in the outer court and invite the passers by, to the feast which loftier and better instructed minds have prepared for them. Perhaps some will say, the mind, when unformed and unused to abstract reasoning, is incapable of comprehending the beautiful simplicity

of a mathematical demonstration; to this we reply, that learning is progressive, and that we must not at any time tax the faculties beyond what they will bear: the memory must undoubtedly be first cultivated, in order that we may recur to admitted first principles; the mind must receive impressions and be capable of calling them up at will; it must know that many things are, without knowing why they are; it must receive complex ideas, before it can separate them into their component parts; but this should not be all, it is not sufficient to commit to memory the contents of books; the very moment the mind begins to compare object with object, to observe similarity or dissimilarity, analogy or opposition, should be seized upon, as the opening blossom of judgment, and from that time should the instructer excite and goad the naturally thoughtless mind into a restless inquiry after truth and goodness; no opportunity, no desire, no appetite, no action should escape, without being converted into means for this grand end: undoubtedly, the memory should be cultivated diligently, nay, by artificial means; for this purpose three things are necessary, repetition, system, and interest: as a general rule, words alone ought not to be committed to memory, but ideas; if the pupil understands any part of the subject on which he has been employed, let him alone, or let him pass to a new subject; what he has learned has been from its intrinsic interest and from an exercise of his judgment; if you tax his memory farther, he ceases to receive ideas of things, and acquires only the impression of sounds or their written symbols; if the process is continued, he ceases to reflect, and learns what he will soon forget; the mere desire of finishing his task urges

him on, and when it is finished, he has accomplished the whole object of his labor; unless he have a most vigorous natural understanding, it will hardly survive the shock.

With regard to the imagination; it is a faculty which needs the rein rather than the spur, and is apt to waste its strength upon frivolous and puerile conceits, when it should restrain its fervor to give buoyancy to the eagle flight of reason; for it aids by its power of vivid and strong conceptions the exertions of the other faculties; hence stories of the marvellous gain such strong hold upon the memory because they win upon the imagination and imprint every detail on the mind in deep and ineffaceable colors: all hypotheses are but schemes formed by imagination, and every established theory in physical science has been adopted by testing hypotheses: every creation of ideas in the mind, not produced by external objects, is affected by the imagination; in its restricted sense, however, it is only applied to a perception of the similarity or dissimilarity of objects in the material, moral and intellectual world, and requires to be checked, directed, and trimmed into beauty, for which purpose a continued acquaintance with the best models, and a strict adherence to the rules of good taste, to be acquired from such acquaintance and from a study of rhetoric and belles lettres, is indispensably necessary.

There is another subject of study upon which there appears to be a diversity of opinion, I mean the classics; by some they are considered as the very foundation of a liberal education, as the test of scholarship and learning, without which

learning is but common place, and scientific acquirements vulgar; it is hardly worth while to trace this opinion to its source, to stir up the clouds that hover over the dark ages, in order to shew the utter barbarism which prevailed in every other language except those which are termed dead, or the monopoly of learning in the hands of monks, and the exclusion of the mass, by locking up knowledge in an unknown tongue, and perverting truth and establishing error without the fear of contradiction; I need not speak of the cultivation, bestowed upon languages, in which their text books were written by those of the legal profession, who have ever had in civilized communities, a commanding influence, or how long that profession was in the hands of those who professed to regulate the civil as well as the religious conduct of mankind; suffice it to say, that it is an error of long standing, and which is supported as much by its antiquity as by any other reason; let me be, however, fully understood; I do not wish to undervalue this study, it is useful as a key to unlock treasures, but it depends much on the possessor whether he chooses to open the cabinet. It must be admitted, that all the important facts and doctrines contained in the writings of antiquity, can be obtained without reading them in the original, and it must be remembered that my scheme of instruction has only to do with facts and doctrines. I would ask if Euclid is not understood by those who have never seen it in Greek, and if it injures the truth of his demonstrations because they have not been so seen? Are there not many who profess to be classical scholars, who know the history of antiquity only through the medium of translations? Let us carry the same principle contended for by my opponents farther; there are sciences

and systems which owe their creation to modern genius. Would you make it necessary, absolutely and indispensably necessary for a chemist to study French, because Fourcroy has written an excellent treatise on chemistry, or would you require the student in astronomy to do the same because La Place has composed an admirable work upon it? My object would be, to bestow practical wisdom, useful knowledge, on the whole of mankind, or as great a number as was practicable, but the classics cannot certainly come in under this head; if any one should object, that I seek to throw contempt upon the venerable relics of the wise of past ages, I deny the charge; if you wish for grace of style, vigorous turns of expression, expressive epithets and harmonious periods, learn Greek and Latin; but if you seek for the wisdom which is to guide you in every day life, you must add something more; I would give these their due attention, but I would abandon them when they interfered with more important pursuits and studies.

In respect to rewards and punishments, it must be observed, that men in large bodies or in small are operated on in the same way; and, that the excitement produced by fear and hope is in proportion not only to the event hoped for or feared, but also to its distance; hence the mind, which pants for the distinction which it expects to receive from the great world, as a reward for its learning and virtue, is apt to halt and stumble in its initiatory course in a University, unless buoyed up by the hope of some immediate return for its exertions; and this is particularly the case with youth, which is proverbially fickle, despondent and indecisive; rewards

should therefore be given, in every institution for education, not great in value, nor as matters of course, but honorable on account of their difficulty, and bestowed only after a rigorous examination of the merits of the candidate, and varying according to the result of that examination. These rewards should be of two kinds; firstly, testimonials of advancement, and secondly, prizes for particular efforts; the first should be given for success in the different studies pursued, and occasionally for a remarkable display of industry and talent; the second for essays on various subjects, to be proposed by the literary executive, if I may use the term, connected with some of the different courses, and also for supporting the soundest opinions most ably in literary and scientific discussions, which I would also have introduced, and in which a professor himself might deign to sit as umpire, to point out false assumptions and erroneous reasonings, and give his pupils habits of original thinking and systematizing their thoughts: punishments should always be inflicted, after conviction, by the delinquent's equals; not that they should fix the punishment, but merely determine on his criminality; it throws upon *him* the feeling of shame which arises from condemnation by his equals, it puts *them* upon their sense of what is right and honorable, and does away with all those feelings, whereby the culprit is considered a martyr to independence, his judges as tyrannical and arbitrary despots.

Public exhibitions, I am inclined to think, have an evil tendency; they supplant solidity by showiness, make learning to be considered a matter of parade, produce conceit on the

part of the actors, and implant the first seeds of pedantry; besides they are no test of the excellencies of an institution or its mode of teaching, for it may be a prepared display, which has cost a little drilling of the soldiers, but which in the end will be productive of evil consequence; let the examinations be public, if you please, but let them not seem to be intended solely for the public.

The mind should be relieved by occasional abstinence from tasking its utmost powers; nay, perhaps satiety with indolence, may not be wholly useless; when the ever moving elements of our being have wrestled with each other for want of some subject whereon to exert their strength, and had tortured themselves into uneasiness, it is perhaps the best time to present an object worthy of their attention, whereon they will seize with the avidity of hungry appetite, and the energies which have been dammed up, like the river, when its sluices are opened, rushes forth with an impetuosity that is felt through its whole length. Every one has seen the efforts of which a powerful mind is capable when roused from a long repose by some spirit stirring motive into immediate and urgent action. But we should be cautious how we practice this too often, lest the activity of the mind should be ruined by inglorious ease, like the army of Hannibal at Capua.

APPENDIX No. VI.

ON THE DEFECTS OF THE PRESENT SYSTEM OF INSTRUCTION, BY LIEUT. MAHAN, OF WEST POINT.

The subject of education, is one in which every member of the community is too directly concerned, to allow me to suppose that the following observations will meet with any other than a kind reception; I therefore make no excuse for this trespass upon the notice of the Convention.

I have not that experience, which age is not only supposed, but which it alone can give, to admit of my speaking otherwise than by way of conjecture, on the subject that I would beg to bring the more directly before your notice: I therefore throw myself upon your goodness to regard this as the feeble effort of a very young man, whose mind being deeply impressed with the importance of the subject upon which it has fixed itself, wishes to offer his mite, if it be found worthy of acceptance, in forwarding its interests.

Since graduating at this institution, and indeed during the greater part of the time that I was a student here, I have been called upon as an assistant in the instruction of the

mathematical sciences and their applications. During this period I have been daily struck with the observation of a deficiency somewhere, in the manner or matter, or perhaps both, employed in most of our elementary schools in the preparation of the young mind to follow those branches.

Independently of my regular class duties, it has happened to me to take into my own room some young member of the class, who was found behind the others, for the purpose of aiding his efforts by private instruction. This, added to what I recollect of the loss of the fifteen first years of my life, has convinced me that there is a radical error in the instruction given in the elementary mathematics, and indeed in most other branches of an elementary education. I am not unapprised, that since my school-days, much has been done to ameliorate education. I have followed with intense interest the noble and successful efforts of New York, and Massachusetts on this subject; I have regarded with feelings of true pride the energies of their statesmen, and first literary bodies, directed to aid and develop the infant's efforts, not thinking that any detail was beneath their attention which might effect this purpose. Had they in all cases been seconded by subordinates capable of comprehending and entering into the spirit of their views, those States would not only have had to shew the best system of common school education that the world probably can offer, but they would also have held up to the eyes of the world a superiority which they might have pointed to with feelings of the justest and proudest exultation.

Much has been done, but the wise scheme of Providence, which has subjected the present state of man to continued and approaching trials towards perfectibility, still keeping it always beyond his grasp, (that the energies of that mind given for employment, like its own eternal Founder, should never slumber,) leaves always much to be done, and he who sits down and says the work is over, should, like the neutral, in the system of the celebrated Grecian, be branded with infamy.

I own a real difficulty, in myself, in attacking the hydra of abuses in education, or in pointing out how the monster might be most effectually destroyed. I would, however, with all due reference to experience, propose to call the attention of the Convention to a few points which might, at least, be made the subject of inquiry.

The head of the evil that I complain of, it appears to me, is the want of competent instructers, and this want arises partly from the want of a preparatory school for the purpose of furnishing them; partly from a want of that just consideration in which they should be held by the public; and partly from a want of a proper appreciation of the talent necessary for instruction, and the consequent recompense which that talent, like every thing else, must command when brought into the market of life.

Another defect in many branches is a vicious mode in viewing the subject under consideration, and consequently in

conveying instruction in it. This evil will be remedied when we have destroyed the first.

To combat the first, why may we not create a kind of normal school to prepare instructers, like a seminary of preparation for any other profession.

The influence of a body, like the one now about to assemble, over public opinion, would, in this case be immense; free discussion would strike out the best paths to be followed, and our country might then be provided with what all, who have the dearest interests of society at heart, would hail as a national blessing.

The subject and incompetency on my own part, will preclude any arguments on this head, to shew the utility of such a scheme. I would simply ask why is a graduate in divinity, in law, and even in the army, regarded with a kind of respect by the public, which the teachers in most of our common schools do not receive?

Why do their supposed talents (I here leave out the graduate of the army) command a higher price than the teacher of an elementary school? Public opinion invests the priest, the physician, &c. with a robe of respect and places them in a chair of state; whereas the school-master is clad in russet and left in the back ground; and why? Take the most common man in the community and ask him this question, his answer is plain, "any man can be a school-master, and no man whose

talents will command a higher market will bring them into this." And yet it is to this class that you are willing to entrust your child during the most interesting and most momentous period of his life, when all the faculties being pliant and easily developed, they may be brought into any form or receive any bias,—bad equally with good.

And what is this public opinion, and what is it based upon, I pray you? If I have not deceived myself in my definition up to this moment, I should say it is the result of the aggregate of observation in a community, elicited by common sense. As to its basis I will only remark, that the mass of mankind seldom deceives itself with regard to its true interests.

To combat the second, I would here bring in again the influence of the Convention. The best mode of instruction in any branch can only be found out by experience: facts, and multiplied facts, can alone guide us: we are not called on to operate on an individual, but upon a species. I would merely hazard a suggestion on one point which enters into elementary education, and which has lately been brought more particularly under my notice, arithmetic. Why should this subject be taught in a manner different from a theorem or a problem of Euclid? it also being essentially composed of theorems and problems, requiring the same rigour of demonstration and acuteness of analysis as the former?

As to the branches taught, the text books used, and a variety of other details, this ought very properly to come

under the notice of this assembly, not that I would wish any positive act of authority exercised. Man in spite of his destination, is but too apt to become a creature of routine, therefore trammel him as little as possible: like commerce let education flow in a free channel. Suggestion, recommendation, and queries, usually divert the human mind, ever alive to its own interest, into the proper road.

The direct influence of any body over education is too plainly shown to trust to it for the best effects. Any one who has paid any attention to the manner of regulating and co-ordinating the studies of the common schools in France, for instance, with those of the colleges, by positive and unalterable rules established by the University, will see that the French merchant's reply to Colbert when he asked what he could do for the trade, *laissez faire*, will apply also to education. Stamp, if you please, for it will do well, the man who is to teach, with your diploma; and the book to be taught, and method of teaching, with your recommendation, mais allors laissez les faire.

FINIS.

ERRATA.

Page 9—President Cushing of *Prince Edward College, Virginia*, read—
Hamden Sydney College, Virginia.
10—Don S. Gener—read Don T. Gener.
31—9th line from the bottom—for vigorous—read rigorous.
69—14th line from the top—for Nises—read Nismes.
133—5th line—thoughs—read thoughts.
191—13th line, in a few copies—for Xenophen—read Xenophon.
212—2d line, dele 'of.'
259—6th line from bottom, in a few copies, for indepednt, read—independent.
261—4th line from top, after confidence, a ';'