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ART. XI.—ACCOUNT OF A FEMALE SCHOOL.

[We have repeatedly solicited accounts of the actual course pursued in institutions for education, and the results which have followed. For the two following valuable articles, we are indebted to instructors who have received public approbation. We think it is obvious, that in giving such statements, justice cannot be done to the subject, or to the instructor, without stating all the essential means adopted; and we hope our correspondents will adopt this plan; while we of course cannot hold ourselves responsible for their opinions, nor yet feel ourselves called upon in all cases to express our dissent.]

FIRST ANNUAL REPORT OF A FEMALE SCHOOL.

ADVANCED DEPARTMENT.*

I. PREPATORY EXPLANATIONS.

The instruction of this branch of the school, has been conducted on the following general principles; a preliminary statement of which seemed essential to an exposition of the plan of instruction, in the details of methods and exercises.

1. Education is regarded as the influence exerted on the human being, with a view to the perfect development of all his capabilities.—
2. The consummation of man's capabilities consists in the completion of character.—
3. The completion of human character depends on the due cultivation of man's whole constitution.—
4. The exclusive cultivation of the physical or of the intellectual faculties, leaves character imperfect and defective; as it infringes the unity of man's nature, and leaves him destitute either of physical or of intellectual power; while it incapacitates him, likewise, for moral progress.—
5. Education, if true to its design, unites the human powers in harmo-

* The report of the elementary department was presented separately, and may be offered for a future number.
nious operation, tending to consentaneous development, and concentrated vigor.—6. The process of education should therefore consist of a due proportion and combination of physical, intellectual, and moral exercise.—7. In the early stages of education, the condition of the human being requires a liberal provision for the acquisition of physical vigor, as the basis of energy of character.—8. The successful formation of character, involving the beginnings of habit, requires an early attention to the tendencies and dispositions of the juvenile mind, while yet in their pliant and susceptible state.—9. The development of intellect is necessarily a consideration of subordinate importance, during the earliest period of life; and it is not until the progress of years has confirmed the vigor of the physical constitution, and given a determination to the affections and dispositions, (thus securing these more important means of human progress,) that this department of education claims equal attention with either of the others.—10. The education of the female sex has comparatively the strongest claim on human attention; since the condition of the female mind decides the ultimate character of society, by the influence exerted on the early and impressionable period of life, when the formation of habit is commencing.

II. Physical Education.

In accordance with the preceding principles, the arrangements of the school have, as far as practicable, been rendered conducive to the seasonable and effectual preservation of health, as an indispensable element of happiness, and a powerful influence on mental character.

To the female sex in particular, this is an invaluable aid to intellectual progress. The local situation of the school was selected with reference to this purpose; and a considerable portion of the day is regularly assigned to recreation. The results, as observed in the pupils thus far, seem to have been habitual health, uniform cheerfulness of temper, and the ability to undergo sustained and vigorous application of the mind, without exhaustion.

III. Moral Influence.

The most arduous part of all mental progress, is, undoubtedly, the attainment of the power of Self-Guidance, involving that of self-control, the formation, also, of a high standard of intrinsic excellence, and the power of appreciating and forming character. The usual influence of 'school' education, modified as it is, by habits of mechanical routine, or of emulous feeling, is unfavorable to the exercise of reflection, unfriendly to the habit of spontaneous decision, and uncongenial to the purity of self-originating virtue. School duties too generally take the form of tasks; and the strong incitements of emulation and of degradation, are too commonly resorted to, as influences. A 'school' character is thus formed, of a much lower order than that of the domestic circle, or of individual tendency and disposition. The influence of previous habits derived from such sources, has, in the present instance, been, to some extent, felt as a serious hindrance to the moral progress of the mind,—the most important end of education. But a good degree of success, on the other hand, has followed the constant endeavors used to bring back juvenile
character to its uncorrupted state, to preserve the essential purity of motives, and to aid the natural development of moral principle, by avoiding all appeals to extraneous influences, and seeking to cherish in the mind of each individual, the sacred principle of self-responsibility,—the only security for entire simplicity and rectitude of habit, or of integrity and elevation of character.*

IV. MANNERS.

On the subject of manners, or exterior deportment, little express exertion has been used; the result of such a course, in its influence on the young, being generally an anxiety about external effect, and a mechanical compliance with conventional forms,—a consequence still more injurious in this relation than in that of intellect; since it implicates the sincerity of the heart, and deadens the natural sensibility to truth. The chief anxiety felt in regard to the formation of habit, as connected with exterior manner, has been to avoid the causes of formality and affectation, to which the susceptible nature of youth is so much exposed, if brought under the influence of arbitrary example. True grace and symmetry of action must spring from the feelings and perceptions of the mind. The solicitude felt on this subject, therefore, has been directed to the formation of those principles of taste and sensibility, and that genuine sense of propriety, which alone can exert a true influence on manner.

The arrangements of the school have been generally planned with reference to the formation of habits of order and neatness, as essential to the comfort and decency of life, and as forming the natural expression of a well-regulated mind. The usual degree of juvenile thoughtlessness, in regard to this subject, has been manifested, on the part, especially, of the younger pupils; but there has been obvious improvement as regards the majority. The arbitrary contrast between family and school habits, in this respect, will, ere long, it is hoped, have entirely ceased.

V. INTELLECTUAL EDUCATION.

The specific culture of intellect has been conducted with reference to the following principles: 1. Intellectual education is regarded as the influence exerted on mind, with a view to the complete development of its various powers and capacities.—2. The mind being an intelligent and voluntary agent, its own spontaneous activity must be the chief means of its cultivation.—3. The appropriate exercise of each faculty or class of faculties, prescribes the details of education, as regards the selection of subjects of instruction, the methods of

*The same limitation must of course be made in using the term 'self-responsibility,' as we view it, that we have already mentioned in regard to 'self-education,' and perhaps even more. For while it is indispensable that we should regard our responsibility to man, as secondary, it is as universally admitted, that we are responsible to our fellow men for our conduct towards them, as it is, that our self-responsibility is merged in our responsibility to the Deity. A similar restriction must obviously be made in the exclusion of 'extraneous influences;' or we exclude the Supreme Governor and his law. We consider these explanations as due to our readers, in regard to terms which some are accustomed to employ in a sense subversive of all religious obligation.—EDITOR.
teaching, and the forms of exercise.—4. The original and appropriate sources of mental action, are to be found in the objects by which every human being is surrounded, and within the mind itself.—5. The materials of thought contributed by teachers, and drawn from books, though aids of an important nature, are entirely secondary to those accumulated by the mind's own action in the primary spheres of observation and reflection.—6. The end of the various exercises which constitute the practical part of education, is the discipline of the mental faculties.—7. The acquisition of knowledge, though a useful result, in relation to the wants and purposes of life, is a consideration altogether subordinate to that of discipline, which secures the power of acquisition.—8. Those subjects of application, and those forms of instruction and exercise, are to be preferred, which are most conducive to the ends of mental discipline.—9. The end of discipline is the formation of habit; and the result of habit is the determination of character.—10. The original action of the faculties is indispensable to the production of thought; consequently to the advancement of the mind, or the elevation of character.—11. The mere reception of ideas, being a process in which the mind is chiefly passive, can exert but a very limited influence on mental progress.—12. The preference given to any class of the intellectual faculties, as subjects of exercise, should depend on their comparative influence on other faculties.—13. Attention, comparison, reflection, and judgment, from the command which they exercise over most others of the mental powers, should be the principal subjects of the process of education.—14. The faculty of memory, though it holds an important place in relation to the acquisition and retention of knowledge, is but of secondary value, as an aid to mental progress, and requires a less specific attention than other powers; since its exercise and discipline are necessarily involved in the use of all other faculties.—15. The successive order in which the faculties are cultivated, should be planned with reference to a natural, progressive, and full development of the whole mind.—16. Sensation being the elementary and primary mode of mental action, the exercise of the senses and the discipline of the perceptive powers, should form the first stage of intellectual education; subsequently to which, comes the action of those faculties which are chiefly conversant with the forms of thought and expression; and lastly, the exercise of the reflective powers, by which the mind acts on materials accumulated within itself.—17. The intellectual education of the female sex, is prescribed by the sphere of female character and influence: it should therefore be liberal and elevated; embracing whatever knowledge and discipline are essential to the happiness of human beings as such, but especially to those whose condition devolves on them the great duty of guiding the mind in its early progress, and implies the intellectual and moral power required for such an influence.

The endeavors used to impart intellectual instruction to the pupils, have, in conformity to these views, been addressed directly to the mental faculties themselves, as subjected to a process of discipline. The attention bestowed on any branch of science or department of
knowledge, as contributing to the stock of ideas, replenishing the stores of memory, or furnishing apparent acquirements, has uniformly been regarded as a matter of inferior moment. The main object of solicitude has been to elicit the active powers of thought; and whilst a methodical progress has been sedulously studied, as indispensable to true advancement; a formal routine of exercise has been anxiously avoided, as tending to produce mechanical rather than intellectual results.

The faculty of Attention, as the great basis of the intellectual superstructure, has been the principal object of regard; and elementary exercises, designed to strengthen and improve this primary power, have been selected chiefly from the departments of language, arithmetic, and drawing. The result, so far as the pupils have been faithful to their capacities and abilities, has been satisfactory and encouraging. But the growth of mental habits is a gradual and comparatively slow process, and does not easily admit of external measurement. Something, however, it is thought, has been effected, by avoiding a mechanical round of lessons, and the superficial and inefficient exercise of attention naturally consequent upon it. A principal cause of hindrance to the pupil's progress in this and all other departments of exercise, has been the difficulty of eradicating habits acquired under such influences.

The power of forming clear, distinct, and accurate Conceptions,—one of the most valuable attainments of which the mind is capable,—has been deemed next in importance to that of attention; and exercises intended to strengthen and discipline this faculty, have been derived chiefly from the study of language. The practice of defining and of composing in English, and of translating from the Latin and French languages, has been the chief means employed to secure this end. A very considerable impediment to progress, in this form, has been experienced from previous habits of reading without thought, and of committing mechanically to memory; added to which has been the influence arising from a very limited scope of juvenile reading, a form of exercise which, if judiciously directed, does more, perhaps, for the true purposes of education, than any course of exercise beside.

The cultivation of the Reasoning Powers, though the primary object of all education, has been, as yet, greatly retarded, in the present instance, from a want of progress in the preliminary habits of attention and conception. Understanding, judgment, and the power of abstraction, and deduction, are, it is true, comparatively late in their development. Yet the elementary exercise of these faculties comes properly within the scope of early education; and their cultivation is necessarily an important part of mental discipline. Exercises designed to elicit and cherish these powers, have been drawn from the departments of language and arithmetic, and from express attention to the primary faculties of the mind itself, their various operations, and their respective offices and results.

Imagination and Taste, as important elements in the formation of character, have received a proportion of attention. The principal
means adopted for this purpose, has been a strict attention to the
selection of reading lessons, as regards the style in which they are
written, and to the diction of the author, used as a model for practical
exercises in composition, together with an express course of discipline
in rhetorical analysis. The influence of the fine arts, has also been
resorted to, in the departments of elocution and music, and the rudiments
drawing. In all these branches, however, taste and imagination
having been previously dormant, have been elicited with
comparative difficulty, and to a very limited extent. A few elementary
ideas have, however, been acquired; and the influence of the
general progress of the mind, in other respects, will gradually be felt
in this.

VI. The Branches of Education.

The branches of education which have, thus far, been regular subjects of attention in the school, do not vary essentially from what are usually taught. The selection of branches and the modes of instruction in each, though primarily regulated by a reference to the discipline of a particular faculty, or class of faculties, have been, in part, accommodated to the exigency of circumstances connected with the age of some of the pupils, and a prevalent deficiency in elementary attainments.

Still, it was thought better to introduce the common rudiments as incidentally involved in the exercises connected with higher branches of intellectual culture, than to make them subjects of direct and specific attention,—unless in those urgent cases in which such a course was indispensable.

The departments of orthography, and of enunciation may be taken as examples corresponding to each of these states of circumstances. In the former, an extensive (though by no means complete) reformation has been effected through the practice involved in the daily exercise in compositions; while the universal deficiency in the latter, rendered necessary a recourse to specific measures. But, in the attempt to form in the pupils the invaluable habit of correct and distinct enunciation, the deep-rooted influence of previous neglect and misdirection, has formed an inveterate obstacle, which systematic and persevering exertions have not as yet succeeded in removing. Much of the difficulty experienced in relation to this subject, is perhaps, owing to the prevalence of remissness and inaccuracy, in this particular, on the part of general society. A greater length of time, therefore, will probably be required for the correction of juvenile habit, in this respect, than might otherwise be necessary.

Reading has been treated as a general exercise of all the mental faculties. Besides the mere oral effort of pronunciation, therefore, attention has been uniformly given to a full statement of the scope and tenor of the pieces selected for reading lessons. All important allusions in any passage, are explained by reference to the science or subject introduced; and, as an additional means of rendering the exercises in this department intelligible and interesting, the teacher has usually endeavored to elicit the attention of the pupils, by a previous reading and explanation of the lesson. A progressive discipline in elocution, as the art of expressing thought, and conveying meaning,
is, in this way, insensibly imparted. The elementary distinctions of
voice, and the rudiments of vocal modulation, are, from time to time,
taken up, as subjects of particular attention. The chief purposes of
reading, as an intellectual and an organic exercise, are thus attained,
to an extent commensurate with the age and capacities of the pupils,
and necessarily limited by the restrictions inseparable from the want
of an early and effectual cultivation of taste.

With a view to afford facilities for intelligent and beneficial read-
ing, in general, as a mental exercise, and an important means of intellec-
tual advancement, a conversational lesson is occasionally given,
on the columns of the dictionary; such words being selected as
require or admit of copious explanations, connected with interesting
facts of an historical character, or topics of useful knowledge. The
dictionary is thus made to serve as a juvenile encyclopedia, or depository of general information.

The science of arithmetic has been taught by means of the inva-
able treatises of Colburn, whose methods are preferred, as best secur-
ing the cultivation and discipline of the powers of abstraction and
inductive reasoning. But little progress has been made in this de-
partment, beyond the simple elements of calculation: few of the pupils
having previously undergone the requisite discipline in the mental
processes required in mathematical operations. Encouraging progress,
however, has been made in several instances, in which original facili-
ty or habitual application affords the requisite power of mind.

A thorough knowledge and disciplined use of the English language,
would seem to be important objects in female education. Much at-
tention has therefore been devoted to this department. Care has
been taken to improve all occasional opportunities of directing the
attention of the pupils to the etymology, the signification, and the
appropriate use of words, as they occur in connection, and while the
interest felt in their meaning is still fresh in the mind. Exercises in
the defining of words and the distinguishing of synonyms, are occa-
sionally prescribed. The practice of substituting equivalent words,
phrases, sentences, and thoughts, is likewise employed as a means of
acquiring a thorough knowledge of words and skill in their applica-
tion. The analysis of figurative language is also found conducive to
the same end. A practical course of grammar is comprehended in
the daily exercise in composition, and a systematic view of the prin-
ciples of the science, has been taken in conjunction with the rudiments
of Latin grammar. A course of rhetorical exercises is in daily pro-
gress, consisting of selections from the most eminent English writers,
adapted to the circumstances of the young mind, and to an influence
on habit and taste, in regard to expression. A preparation has thus
been made for commencing a course of the elements of criticism, with
a view to the definite formation of style. The progress made in this
department is necessarily slow; as the exercises which it involves are,
to most of the pupils, an unaccustomed form of mental action.

The Latin language being a key to the understanding of scientific
terms, and to an adequate knowledge of our native tongue; affording
an opportunity of immediate study in relation to ancient history and
manner; forming an introduction to some of the most finished models of thought and expression, which are derived from antiquity, being also the proper basis of a grammatical knowledge of most of the modern languages; and securing at the same time, the benefits resulting from a vigorous discipline of the mental faculties, in general—the study of this language has been introduced as a regular branch of education.

The method of instruction in Latin, has been, to make use of a translated author, as an initiatory vocabulary of words and phrases, on which the pupils have immediately applied the principles drawn from the study of the grammar, as fast as a thorough progress in the rudiments would permit. The advance of the pupils has not been rapid, in this department; as the instructor's chief aim was to secure a vigorous discipline of the mind, along with the knowledge of the facts and principles of the language. About nine months have elapsed since the study of Latin was commenced; and the pupils are, in general, nearly competent to read, at sight, any of the common introductory books used for first lessons, and to apply the principles of etymology and of syntax, with the exception of the more intricate anomalies.

The usual form of the exercises in this language, has been, in addition to the ordinary practice of recitation, the transcribing of each lesson, or the committing of it to memory. In the first lessons, all three of these methods were adopted, but subsequently the last was found sufficient. Much vigilance, on the part of the teacher, has been requisite to obtain all the results desired in this department. But the immediate effects have been so decided, and so valuable, that most of the pupils themselves begin to be aware of the advantages derived from this course, and are now spontaneously pursuing the study of the language in this comparatively arduous but effectual way. The habit of application is, in several instances, fully formed, by this means, and a preparation made for realising its benefits and pleasures, along with the vast amount of intellectual power which it ensures.

The method of teaching, adopted in regard to the elements of geography and history, is founded on the belief, that in these, as in all other subjects, instruction should commence with what is accessible to observation, and thence extend, by a just and progressive generalisation, to the compass of science. Topography, biography, and local history, are, accordingly, first presented to the minds of the pupils, in order to prepare them for wider views of science, in general and systematic forms.

The study of history has been taken up in the initiatory form of biography; and, as the natural commencement of American history, the life of Columbus, by Mr Irving, has been introduced in this department. The course pursued with this instructive and interesting volume, so finely adapted to the capacities and feelings of the youthful mind, has been the following. The teacher reads to the pupils a given number of pages, with the requisite references and explanations, to render the whole fully intelligible, and to aid its impression on the
mind. He then recapitulates the leading topics; after which, the pupils proceed to express, in their own words, the substance of what has been read. A considerable progress seems, in this way, to have been made in the discipline of attention, in the cultivation of memory, and in the command of expression. The first efforts of the pupils, in this department, were comparatively laborious and imperfect. But a gradual progress has been made, to such extent, that several pages in succession, can now be written, with ease, by some who found it, at first, a difficult matter to compose but a part of one. This exercise, while it forms a lesson, nominally, in biography or history, serves at the same time, every useful purpose of an effort in composition, and the conscious pleasure of the degree of originality which belongs to it, gives it an additional interest. The successive books formed by the exercises of some of the pupils in this department, will make a manuscript volume of some extent, and of a neat and regular appearance. The main purpose of the attempt at expression, in this exercise, and in that on topography,—in which a similar course is pursued,—is to elicit distinct and definite conceptions, by the effort required in reducing them to writing. The youngest of the pupils are thus benefitted by their attempts at composition: however imperfect, comparatively, may be their degree of success.

VII. Distribution of Time.

The occupations which fill up the allotment of time for each day, are arranged so as to secure a proportionate attention to the different departments of education, and a due succession and variety of mental exercise. The daily lessons are, reading, penmanship, arithmetic, composition, Rhetoric, Latin, and French. Topography, and biography, are attended to, on alternate days. Saturday is devoted to a weekly review of whatever is intended to hold a permanent place in the memory, and to a lecture or conversation on an elementary topic connected with the study of intellect or of morals. Some important fundamental ideas seem to have been acquired from this last mentioned form of instruction, in consequence of which the pupils are enabled to enter into the spirit of the discipline, imparted by the exercises prescribed in the various departments of education, and to cultivate early, their powers of reflection and self-observation.

VIII. General Results.

The progress made by the pupils in all, or in any of the branches which have been mentioned, is necessarily limited by the comparative difficulties of a commencing year, and by a general deficiency of previous cultivation. The modes of instruction which have been adopted, as they are addressed directly to the faculties of the mind, and are purposely divested of exterior effect, also serve to explain the smallness of the amount of ostensible acquirement. But on adverting to the intellectual condition of the pupils, an important change of habit seems in most instances, to have taken place, as regards activity and efficiency of thought, and general power of mind. Perfection, in visible detail, will probably result from the continuance of intellectual habit, and the minuter application of attention.
Art. XII.—Moral Education
in the Hartford Female Seminary,
as conducted by Miss Beecher.

[In accordance with the principle expressed in introducing a preceding article, that it is important to present the actual results of experiments in education, with all the means employed, especially in institutions which have gained the public confidence, we insert an account received from the late Principal of the Hartford Female Seminary, of the methods of moral education adopted in that institution, a part of which is taken from the report, alluded to in a former number.]

In commencing the course of education, in the Hartford Female Seminary, the principles of competition and emulation were freely employed, with the belief that though they involved evils, their dismissal would involve still greater. It was argued, that when pupils were thrown into the world, they would be beset by the operation of such principles, and that all that teachers could do, was to strive to regulate them, and to teach pupils how to govern themselves in cases where they were tempted.

But the experience of every year brought fresh evidence of the evils of allowing such causes to operate, as call these principles into exercise, and the practicability of substituting other and better ones. At last, it was determined to banish every thing of the kind, and for some time past, this institution has been conducted entirely without appealing to any such dangerous principles. No prizes are given; no reward is offered for any degree of comparative merit; no emulation has been excited in any department of the school; and yet, it never was so orderly, so regular, so faithful in the discharge of every duty. The Principal can testify, that it is much easier to govern a school of one hundred and fifty without emulation and competition, than it ever was, by their aid, to control one of twenty or thirty.

In maintaining the regulations of the school, and in promoting the intellectual and moral improvement of the scholars, the following means have been chiefly relied on.

First; the personal influence of the teachers. At the commencement of the term, the Principal communicates to the school the rules which long experience has proved necessary to be maintained, shows why each particular is necessary for the comfort and improvement of the school, and the evils which have resulted when no such rule was enforced; and endeavors to make the pupils understand and feel, that it will be for their happiness and improvement, to have such regulations adopted and strictly maintained. It is expected that all the Teachers of the school, will mingle with the scholars as companions and friends, to aid them in their duties, to join them in their amusements, and to use the influence thus gained, for the maintenance of order and the improvement of the scholars. It is by constant and unrestrained intercourse with pupils, that peculiarities of character are to be discovered, and a constant, though unseen and unnoticed moral influence, is to be diffused. To secure this more readily, the teachers are located at different boarding houses; and thus a great
part of the school are under the care of the teachers out of school hours.

The teachers meet with the Principal, as often as is deemed necessary, to communicate all that is important for her to learn, in regard to the intellectual and moral interests of the school, and also for the purpose of devising and executing plans for the benefit and improvement of the scholars. It is always desired and expected, that all the teachers will co-operate with the Principal, in urging the same motives and forwarding the same objects; that they themselves will set a good example to those whom they instruct; that they will seek their affection and confidence, so as always to be welcome both in hours of duty and amusement. It is believed that there is no way in which a parent, a teacher, or a friend can gain such influence, as to be the leader and associate in hours of relaxation and amusement. It is thus, that the principle of assimilation, which so powerfully operates on the youthful mind, may be brought into constant and beneficial operation.

Another mode pursued is, to secure the co-operation and assistance of the pupils who are most matured, and of those who can have most influence among the scholars, and are disposed to use it for doing good. Such are taught when, and in what ways, they can aid the teachers, and do good to the scholars; and often, particular individuals are selected from the school, committed to their especial charge,—to be watched over,—to be saved as much as possible from temptation,—and to be aided by their remonstrances, their example and their entreaties to 'follow that which is good.'

Another principle greatly depended upon, is constant faithfulness in observing every dereliction from duty. It has been noticed, and is recorded as the result of experience, that it is not so much the amount of the penalty or reward, that follows the neglect or performance of duty, as the certainty that particular results will follow. If every scholar knows that if she violates a rule, or neglects her studies, or is guilty of an act of indiscretion, a teacher, or a companion, will remind her of it; that it will be recorded, and that the repetition of it will be a subject of remonstrance, this certainty operates as much more powerful restraint than the severest penalties, if attended by the uncertainties of a lax administration. It is always found that the character of the school, in the faithful performance of duty, exactly corresponds with the faithfulness of the teachers, in noticing all the deviations from rectitude and order, in those under their care.

It is believed there are few persons, whatever their habits may have been, who will persevere in any wrong course of conduct, if they know certainly, that in every case, the neglect of duty will be followed by the kind and affectionate, yet faithful admonition of some friend, whom they love and respect. The great object then to be aimed at, is a constant, untiring faithfulness in noticing all that needs to be corrected, and restrained; and when this is persevered in with patience, forbearance, kindness, and affectionate interest, good results will never fail to ensue.

The last thing that may be mentioned, is a correct tone of moral
sentiment, pervading the whole school. It is well known by those who are acquainted with collective bodies of the young, that almost everything goes by fashion, by the popular sentiment of the school. If a rule is ever so just and right, or a regulation ever so proper and important, if it is contrary to the popular sentiment, it certainly never can be enforced. If, for example, it is thought generous and proper for the scholars to tell each other in their recitations, no penalties, not even the severest, will entirely banish such a practice. But, if the nature of this species of deceit is fully exhibited, if the pupils can be made to perceive, that it is a method by which pupils contrive to deceive a teacher, and to deceive companions; that its tendency is to make the indolent depend upon the exertions of the more industrious, and gain credit for what they do not possess; if it can be shown, that it is mean and dishonorable to recite after being prompted by a companion; that it is of the nature of an insult, for a companion to suppose her friend capable of this weakness and fraud, and most ungenerous to tempt her to practice it; if these views are fully presented, and often repeated, both reason and conscience are enlightened, and are enlisted on the side of the rule, which forbids this practice; and when this is the case, such a rule can be enforced. Scholars always need to have the rationality and rectitude of all requirements exhibited, and if any evil practices or false maxims are current, they need to be shown their bad tendency, before attempts are made to restrain them by rules. They need to be treated like rational beings, endued with consciences and amiable feelings, and as those that are supposed to be desirous of doing all that is right, ladylike, and reasonable, until they prove the contrary. Arbitrary rules, may, indeed, be made, and perhaps in some measure enforced; but the obedience is not that of reason and conscience. A teacher never loses any thing, by explaining to her pupils the necessity and rectitude of requirements. Scholars can be made to understand the necessity of general rules, and the evils which a teacher always must encounter, if, for the sake of indulging an individual pupil, the strictness and uniformity of such rules are relaxed. Pupils can be led to see the importance of often sacrificing personal wishes for the greater good of the whole, and be induced to do it cheerfully.

To establish a correct tone of moral feeling in a school, is a work of time, and demands the co-operation of the teachers, and of the leading scholars, with the efforts of the Principal, whose particular business it is, to present all subjects of importance to the attention of the school.

In attempting this, the Bible must be the foundation of all. In the first place, the pupil ought to be made to feel that it is indeed the word of God, and that it contains his revealed will, and is communicated to them. That sort of vague and imperfect belief that the Bible is true, which is caused by hearing it so said, by their parents, and ministers, and teachers, should be formed into a rational and fixed belief, resting upon the exhibition of the evidences of its divine authority and inspiration. Thus, every child can be made to understand, and in such a way as to realize it the authority of the Word of God!
When this firm conviction is thus *rationally* fixed in the mind of a child, every appeal to the authority of the Bible, comes with a greatly augmented power.

In all cases where duty is enforced, or where faults are disclosed or reproved, let the Bible be taken as the standard by which every thing is to be tested, and it will soon be found that there is little room left for collision between teachers and scholars. All *moral duties* can be firmly maintained by the authority of the word of God, and none will be found so daring as to dispute the propriety of such decisions.

And in cases where matters of mere expediency are to be settled, and it is needful for the will of the teacher to control that of the scholar, the same foundation exists for the maintenance of authority.

Here then is the place where government ought to rest, in every assemblage of the young, and we believe, that those who have made a fair experiment of the *practicability* of governing by *reason*, by *affection*, and by the *Bible* only, will not maintain that ambition, emulation, and competition, are necessary principles to employ in conducting the education of youth.

In maintaining order and the faithful discharge of duty in pupils, there will be constant occasions to notice deviations from rectitude. In performing this duty, the following maxims have been adopted, and found indispensable.

1. Treat pupils as if it was supposed that they wished and intended to do well, and that their failings were the effects of thoughtlessness and inattention, rather than wilful dereliction from duty.

2. *Trust the word* of pupils implicitly and never show a suspicion of their veracity. Even in cases where there is evidence of evil habits in this respect, after admonishing them of the danger, and using all possible influence to convince them of the fatal evils of a habit of deceit, it is important always to treat them, as if it was expected that truth ever after would dwell upon their lips. Nothing so speedily removes restraint, as perceiving that confidence is lost, and that those who watch over them, always expect them to do wrong.

3. Reprove *without anger*. The voice of kindness and affection needs always to be mingled with reproof, and the pupil should feel that the evil done, is a *cause of sorrow to a sincere friend*. Every mind of any generosity, feels this as a much more powerful appeal, than the severest upbraidings of anger. The world has little realized how absolute is the power of friendship, and how supreme the law of love. And the very worst cases of moral aberration, are often those who can most readily be brought under such influences. Such minds have become so accustomed to upbraiding, and are so often made to feel, that in regard to certain faults of character, they are looked upon as a sort of reprobates, that when they come among those whom they can respect, and find that in spite of their faults they are loved, and that it is *expected* they will do well, a new and most powerful influence is applied to reform and restrain.

4. Always notice and encourage *improvement*, especially in those respects where reproof has been necessary. If this is not done, dis-
couragement will follow, and a sense of injustice be experienced. The pupil will feel that nothing but faults are noticed, while efforts at improvement are neglected and forgotten. A teacher, therefore, needs to be on the look out for occasions to commend, and especially in cases where it has been necessary to reprove.

5. Another maxim has been found to be of great consequence, and that is, never to expose the faults of scholars publicly. All reproof should be administered in private, except in cases where there is an open disregard of right, exhibited before the school. In such cases, it is indispensable to notice the wrong done, but still to put the most favorable construction upon it, which truth will allow. The restraints of character should be carefully preserved, and never, except in the most extreme cases, should a pupil be exposed to the mortification of a public rebuke, for any moral delinquency.

6. Another is, that the teachers never allow themselves to speak of the faults of scholars to others, except in cases where it can be made the means of good. Every scholar ought to be enabled to feel, that her teachers, in this respect; will act like parents, and while they freely speak to them of their defects, strive to conceal them from every other eye.

All systems of espionage, by which the misconduct of pupils is reported by companions, that penalties may be inflicted, have been entirely discarded, because other methods have been found more successful, which do not involve the evils as are consequent on such systems.

It has been found practicable, by means of the personal intimacy and intercourse of the teachers with the pupils, and by means of the co-operation of the more influential scholars, to secure a much more powerful amount of influence than is gained by the public exposure of pupils, and the infliction of penalties.

When the first great object of a teacher is accomplished, that of gaining the confidence of his pupils, it is not a difficult matter, to convince an assembly of youth, that they all have faults, which need to be corrected; faults that may have escaped the notice of partial friends; faults that may prove causes of sorrow and difficulty through life; that their teachers are judicious and sincere friends, whose express duty it is, to discover these deficiencies, and to seek to remedy them; that in a certain degree, it must be done by the aid of their companions. If the general consent is then obtained, (which it usually can be,) that when asked by a teacher for this purpose, their companions may freely speak of their faults, it is seen that there is nothing unkind or dishonorable in doing it, while much good will result to themselves. When this conviction is formed, the popular sentiment of the school is on the right side. The teachers are regarded as common friends, who seek to discover the faults of those committed to their care, not to expose them, and impose disgrace, but to correct and remove the evils. The more nearly a community of youth can be brought under the same kind of discipline which exists in the family, the more successful will the method of government become. And the farther such a community departs from this
state, the more must it depend upon testimony, obtained for the purpose of public exposure and penalties.

It cannot be denied, that as many institutions are now constituted, it is indispensable for the preservation of order, that the government be maintained by means of penalties inflicted in consequence of the testimony of those who are witnesses to irregularities; but it is a question of no little interest and importance, to determine whether it is not practicable to introduce such other methods as will entirely banish this necessity. And the experience which has been gained in this institution, may possibly be regarded as worthy of some consideration in such an inquiry. If there were as many persons in our public institutions, as anxiously devoting their time and efforts to the formation of the habits, and the cultivation of the social and moral feelings, as are now devoted to the mere communication of knowledge, is there not reason to believe that many serious difficulties on this subject would be entirely avoided?

If such an amount of moral influence, can be brought to operate in an institution, that the infliction of any degree of public ignominy, by means of the testimony of companions, can be avoided, no small object will be gained. For every feeling, and every Christian mind, is pained to see the young and generous thrown into such painful struggles, either against the authority of teachers, or the impulses of amiable feelings, as must often result, where methods of government are pursued, founded upon the faithfulness of companions in detecting evil, and the certainty of their testimony in inflicting penalties. If those who are to govern and those who are to be governed in any institution are arrayed as two contending parties, striving for control, there is no end to the difficulties and collision which must ensue. The only remedy is, so to unite the teachers and pupils in bonds of personal attachment, strengthened by an enlightened reason and conscience, that all shall feel a common interest in promoting order and improvement.

But there is nothing upon which both the intellectual and moral improvement of the school has so much depended, as the direct religious influence, which has been brought to bear upon its members.

All religious instruction has been based upon this principle, that the mind of man cannot be properly prepared for duty or for happiness in this life, or in that which is to come, until a principle of piety is implanted, and such a principle as does not exist in the mind as one of its natural properties.

By this is intended that such is the strength of the temptations to which the appetites, passions, and external circumstances of mankind expose them, that there is no safety, but in the existence of such a strong personal attachment to the Almighty Parent of our race, as produces a habit of conforming all the desires and actions to his will, so that the fulfilment of his commands becomes the leading and most prominent object of all desire. This feeling and habit is piety, and the formation of this principle has been the object of religious instruction. The experience gained in this Institution, has produced the full conviction, that there are methods which may be pursued to
secure the existence of this principle, which through Divine aid, are as regularly connected with success, as are the labors of the husbandman, when he prepares the soil, and casts the seed into the earth. And it is believed, that if any institution should in all respects, be so regulated, that religion should have its proper place assigned it, there would be every reason to expect that pupils trained in such an institution would in all cases go forth under the guidance and influence of this blessed principle. But to secure this, much more needs to be done, than ever yet could be effected in this Institution. It would be indispensable that several persons should devote themselves exclusively to the object of forming the habits, correcting the faults, and forming the principles of the pupils, who should discharge those duties which, in the Institution of Fellenberg, are assigned to the educators, in distinction from the teachers. Such a class of persons, themselves possessed of true piety, would by the promised blessing of Heaven, secure its sacred influence over the minds and hearts of all their pupils.

The methods adopted in this institution to secure such results, have been frequent religious instruction to the whole school, occasional meetings of the teachers with any who were willing to receive more particular instruction, and the co-operation of those among the pupils, who were themselves under the guidance of religious feelings.

Measures have been taken to make such arrangements in the several boarding houses, as to give every inmate an opportunity each day to retire to study the word of God, and to seek his guidance and direction through the day.

This has been done under the conviction that it is a positive duty, to see that the members of every household receive the same care in providing for them the food of eternal life, as in providing that which nourishes the body. And it has been the invariable experience of this Institution, that the progress in all literary and scientific pursuits, has been proportional to the degree of prevalence of religious interest and responsibility among the pupils. It has also been a leading object, ever to have religious responsibility the mainspring of influence, both among teachers and pupils; and success in all other objects, has invariably been proportioned to the success in this.

The foregoing, will give some general idea of the plan of this Institution, and of the principles upon which it has been attempted to be conducted. In stating the success which has attended past efforts, the writer would not make the impression, that in any department, or in any respect, the full benefits of the principles adopted, and of the methods pursued, have been secured. How imperfectly these principles have been carried into operation; how often the right method has been discovered by finding the bad effects of the wrong; how often the right method has not been pursued, even when it was discovered, none can know or realize so fully as those who have had the care and responsibility of all. Nor is it intended to imply that others have not done as much, in securing the same, or even more gratifying success. For it has been not a little cheering to the writer to find, that in various departments, where, for a time, she imagined herself almost a solitary laborer, many
others were as faithfully toiling, and as successfully obtaining the same results. And it is owing, in no small degree, to the personal encouragement, and benefits derived from such discoveries of co-operation and success, that the writer has been induced to record the results of past experience, with the hope that others may, in like manner, be encouraged and stimulated by the efforts and success of a fellow laborer.