

EDUCATING THE SONS (AND DAUGHTERS) OF TELL



"I learned," said the melancholy Pestalozzi, "that no man in God's wide earth is either willing or able to help any other man." Help must come from the bosom alone.

- [Waldo Emerson](#)'s "Oration" of August 31, 1837

READ ABOUT PESTALOZZI

JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM

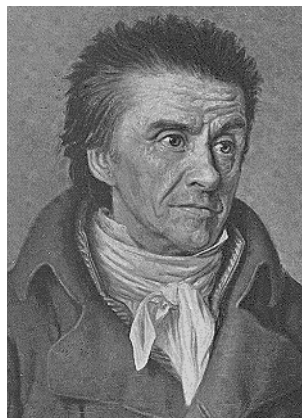
[What I am attempting to document, in this file, is that there is an educational countercurrent which runs against the main-line current of state indoctrination espoused by Horace Mann, Sr., that this is traceable to Jean-Jacques Rousseau through [Johann Heinrich Pestalozzi](#), and that this is traceable to [John Thoreau, Jr.](#) and [Henry Thoreau](#) through Amos Bronson Alcott. This educational countercurrent might be termed organic education, in that it conceives the task of the educator to be the creation of an environment for learning in which the child is enabled to build upon or spontaneously unfold from his or her existing condition of being. It has also sometimes been termed child-centered education, by way of contrast with the sort of state-centered education designed to produce a mass citizenry obedient in the reading of the newspapers and obedient in the punching of the timeclocks of the nation. I am, therefore, pointing to a fundamental dissonance which makes it supremely ironic that, after the death of the father of the American educational system, Horace Mann, Thoreau should have taken his son Horace Mann, Jr. along as a traveling companion to Minnesota and there infected him with ideas which might have severed the lad from the tradition of his father had he not also become infected with the TB germs which would take his life.]

1746

January 12, Wednesday: [Johann Heinrich Pestalozzi](#) was born in [Zürich](#).

1769

Influenced by the “back to nature” ideology of fellow-[Switzer Jean-Jacques Rousseau](#), [Johann Heinrich Pestalozzi](#) abandoned the study of theology and began to farm some neglected marginal land, the Neuhof, near the River Aare.



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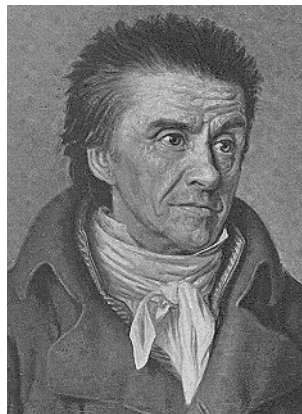
1774

The farming of marginal land having failed him, [Johann Heinrich Pestalozzi](#) began teaching orphans and abandoned children to spin and weave in order to support themselves (this effort also would fail).



1780

[Johann Heinrich Pestalozzi](#)'s THE EVENING HOUR OF A [HERMIT](#), containing his philosophical principles.



1781

The [Swiss](#) teacher [Johann Heinrich Pestalozzi](#)'s four-volume novel LEONARD AND GERTRUDE, OR, A BOOK FOR THE PEOPLE, about the ordinary lives of German "people," with the author's ideas as to moral, social, and political reform developing out of the inspirational example set by the devoted and self-sacrificing mother, would be appearing part by part from this year into 1787.



[Pierre Étienne Louis Dumont](#) was ordained as a minister of the Protestant church of the city of [Geneva](#). This was, however, not to be, for through the interference of the courts of France and Sardinia, the aristocratic party in Geneva was becoming dominant — and the Dumonts were liberals or democrats.

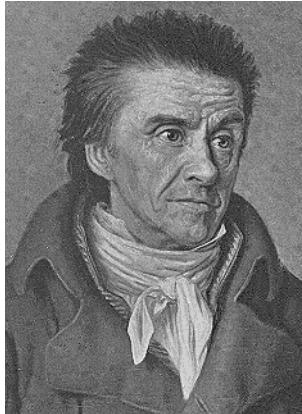


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1797

Johann Heinrich Pestalozzi's *MEINE NACHFORSCHUNGEN ÜBER DEN GANG DER NATUR* (MY INQUIRIES INTO THE COURSE OF NATURE IN THE DEVELOPMENT OF MANKIND).



1799

After the French Revolution had established a “Helvetian Republic,” [Johann Heinrich Pestalozzi](#) was invited to organize the higher education of [Switzerland](#) but declined, preferring he said to start at the beginning with children not already ruined by bad education, that is, with destitute young war orphans.



Also during this year:

- Goethe, *DIE PROPYLÄE*
- Herder, UNDERSTANDING AND EXPERIENCE. A METACRITIQUE ON THE CRITIQUE OF PURE REASON
- Hölderlin, *HYPERION II*
- Novalis, *DIE CHRISTENHEIT, ODER EUROPA*
- F. Schlegel, *LUCINDE*

PESTALOZZIANISM

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1800

➡ [Johann Heinrich Pestalozzi](#) began an educational establishment for fee-paying students at Burgdorf (this would continue until 1804).



1801

➡ *WIE GERTRUD IHRE KINDER LEHRT* (HOW GERTRUDE TEACHES HER CHILDREN, 1894).

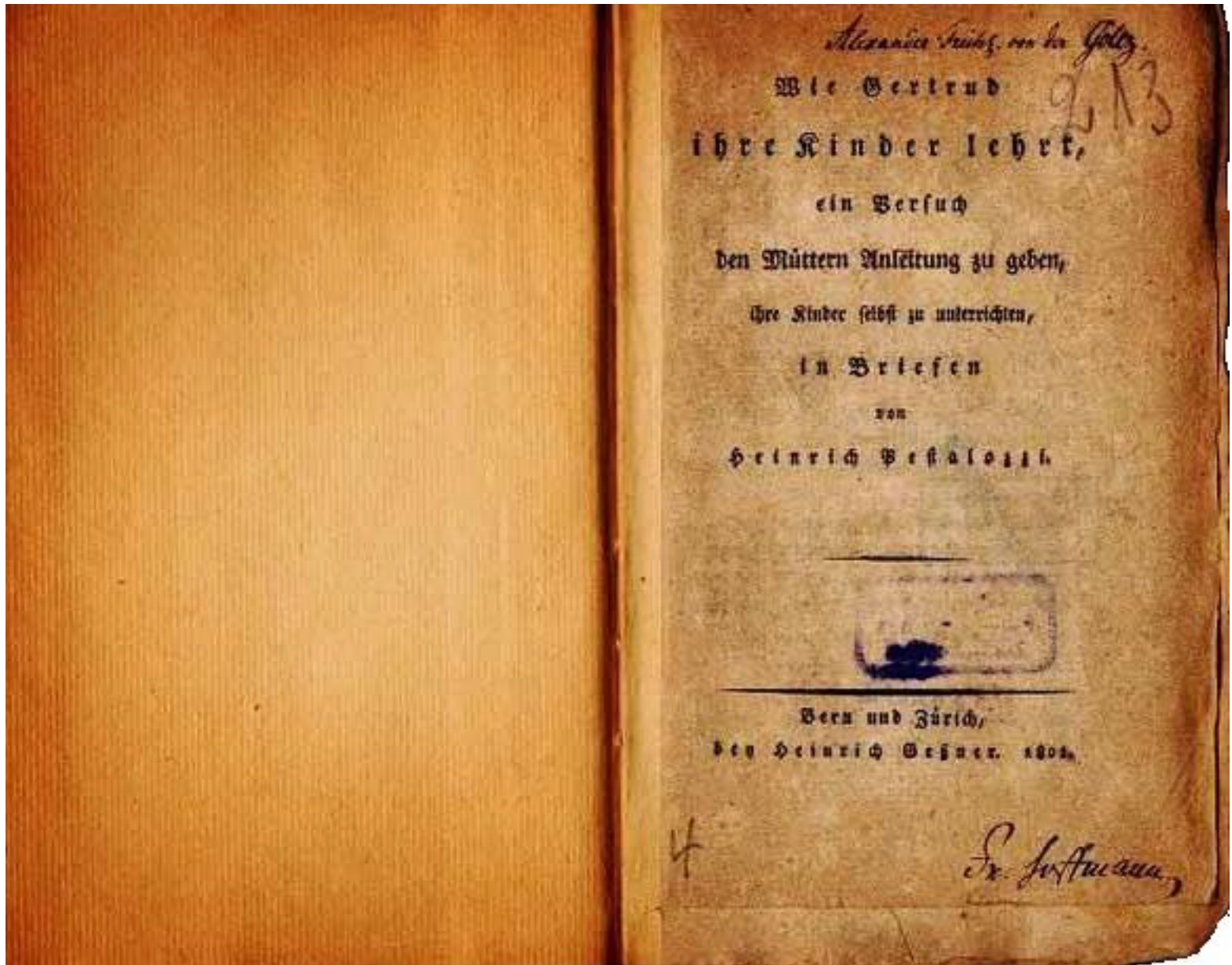
PRINCIPLES IN THE EDUCATION OF CHILDREN (paraphrased):

- Always begin with the familiar and proceed toward the novel.
- Always begin with a concrete experience of the student.
- Always begin with the emotion actually encountered by the child.

— [Johann Heinrich Pestalozzi](#)

JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM



PESTALOZZIANISM

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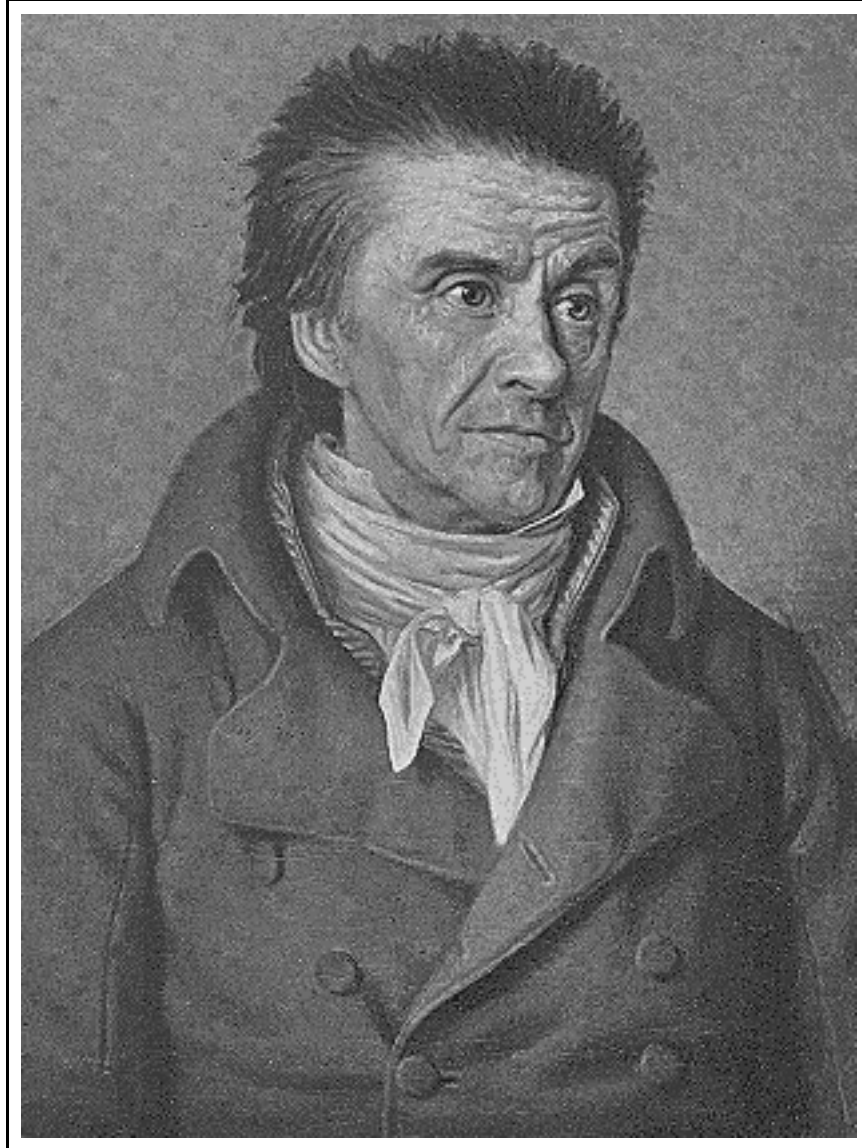
1805

➡ [Johann Heinrich Pestalozzi](#) began a boarding school near Neuchâtel, [Switzerland](#), the “Yverdon Institute” (to 1825), to educate the “Sons of Tell” (Swiss children of both sexes).



1818

➡ A drawing of [Johann Heinrich Pestalozzi](#) by G.A. Hippius, now in the “Pestalozzianum” of [Zürich](#).



PESTALOZZIANISM

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1820

➡ The school systems of England were during this period completely under the sway of the “monitorial” system sponsored by the institutionalists Alexander Bell and Joseph Lancaster. Some 20 of these child-abuse centers, masquerading as common schools but incarcerating easily 200 children in each classroom, had been set up in New York State alone. The disciplinarians who were running these “monitorial” child-abuse centers were considering the [Swiss](#) teacher [Johann Heinrich Pestalozzi](#) to be, at best, “a distressing type of the German.”¹ Their excuse, had they needed an excuse, would have been that, had they tried to do anything better, there would not have been an adequate supply of competent teachers willing to work at the prevailing level of salaries — and, of course, such an excuse may well have been close to reality.



1. Obviously, the popular image of the Teuton has changed considerably since that Vaseline-on-the-lens era, for nowadays, when we are tempted to think stereotypically of “a distressing type of the German,” we think perhaps of the German lady who confessed that she felt compelled to step on ants because they were so weak and helpless, rather than of an “idealistic dreamer” such as Pestalozzi.

JOHANN HEINRICH PESTALOZZI

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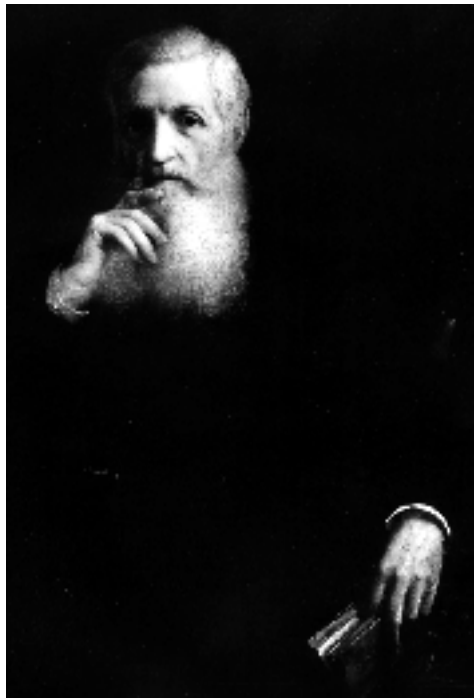
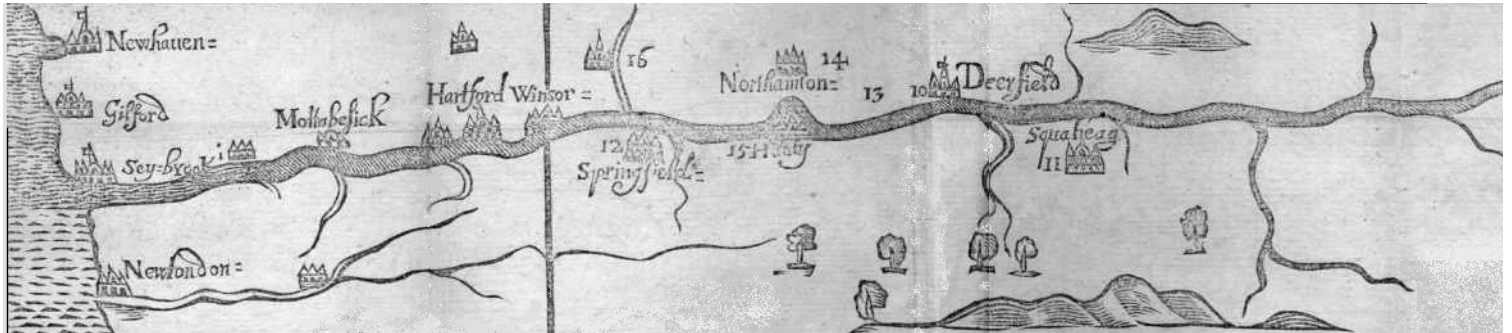
1823



[George Bancroft](#) who had just returned from Germany to the United States and given up prospects of becoming a minister after a few tries at delivering sermons of a Sunday (instead choosing to tutor in Greek at his *alma mater*, [Harvard College](#)), published his POEMS.

BANCROFT'S POEMS

On Round Hill in [Northampton](#), this poetical tutor and a friend Joseph Cogswell began a school for boys (this Round Hill School, or its buildings, is now the Clarke School for the Deaf). In this institution the founders intended to put into practice the teachings of [Johann Heinrich Pestalozzi](#) and Friedrich Daniel Ernst Schleiermacher.





PESTALOZZIANISM

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A small anonymous volume was produced in London “by a Foreigner, three years resident at Yverdon,” titled HINTS TO PARENTS ON THE CULTIVATION OF CHILDREN, IN THE SPIRIT OF PESTALOZZI’S METHOD.

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE



JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM

(This would be studied by [Bronson Alcott](#), who was in this year changing his name from “Alcocke” or “Alcox” to Alcott,² and reviewed by him in 1829. Since it has been suggested³ that this small volume was Alcott’s primary source for the ideas of [Johann Heinrich Pestalozzi](#), we should definitely include it in our “Stack of the Artist of Kouroo” project.)

2. Perhaps to distance himself from the jest “All-Cocks.” According to Eric Partridge’s THE PENGUIN DICTIONARY OF HISTORICAL SLANG, roosters everywhere have had to cope with innuendo since the 17th Century. Louisa May Alcocke’s LITTLE WOMEN, anyone? I think Partridge’s ascription of this slang name for the penis to the 17th Century must be late, for we know of a medieval lyric:

I have a gentil cok
Croweth me day;
He doth me risen erly,
My matins for to say.

I have a gentil cok,
Comen he is of gret;
His comb is of red corel
His tayel is of jet.

I have a gentil cok
Comen he is of kinde;
His comb is of red corel,
His tail is of inde.

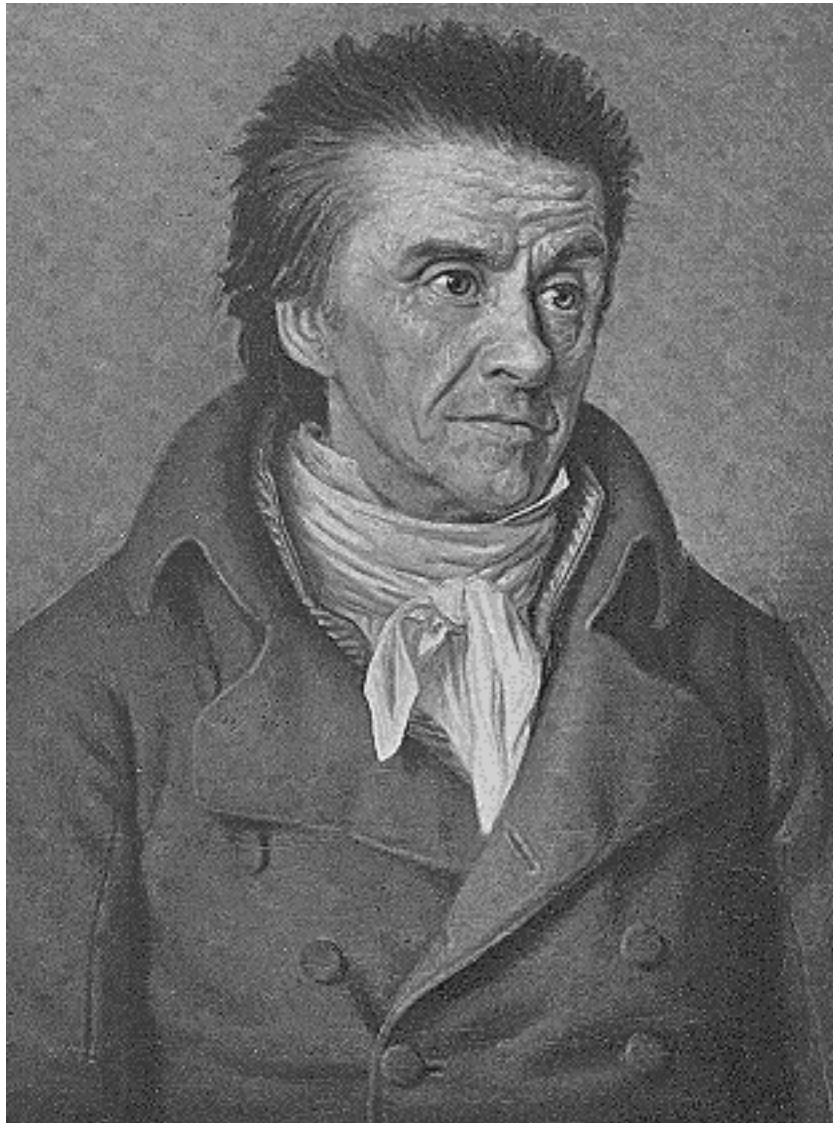
His legges ben of asor
So gentil and so smale;
His spores arn of silver white,
Into the worte-wale.

His eynen are of crystal,
Loken all in aumber;
And every night he percheth him
In min ladyes chaumber.

3. McCuskey, Dorothy. BRONSON ALCOTT, TEACHER. New York: Macmillan, 1940.

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[READ ABOUT PESTALOZZI](#)



A Commentary on Pestalozzian Methods

HINTS TO PARENTS is little more than an anonymous pamphlet of two parts, yet in it are to be found clearly expressed most of Pestalozzi's ideas, and specific illustrations of the method. The only clue to the authorship is found in the first London edition, 1823, which bears these words, "By a Foreigner, three years resident at Yverdon." It is quite evident upon reading the book that it was written by someone who really knew the system, since it is in decided contrast to the more wooden accounts by Americans. There is both external and internal evidence to show that Alcott knew and used this book. In the first place, Alcott's Journal enables us to identify as his a later review of the book in the American Journal of Education. HINTS TO PARENTS contains a number of direct quotations at the bottom of the pages, chiefly from Pestalozzi. The first sentence of one of them is found correctly copied in the manuscript of Alcott's account of the Cheshire School:

The only solid and true foundation of all morality is found in the first relations of Mother and Child.

In a printed account written by Alcott, however, it reappears in a new wording to illustrate Moral Education:

The only solid and true foundation of all morality is laid in the first relations of Instructor and Pupil.

— Pestalozzi.

Since Alcott did not have access to Pestalozzi in the original, it is most probable that HINTS TO PARENTS is the source of the reworded quotation. It is not so easy to draw a direct line of connection between a book like HINTS TO PARENTS which is addressed chiefly to mothers, and a great desire to do something to aid mothers in their proper task of educating their little ones, though the connection is entirely within the realm of possibility. Similarly, Alcott often used the words, "in the spirit of Pestalozzi's method," and that note recurs throughout HINTS TO PARENTS. Though small, the book is surprisingly comprehensible, and vivid, and would appear to be the chief source of Alcott's knowledge of Pestalozzian principles.

— McCuskey, Dorothy. BRONSON ALCOTT, TEACHER. New York: Macmillan, 1940, page 36.

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1825

➡ [Johann Heinrich Pestalozzi](#)'s boarding school near Neuchâtel, [Switzerland](#), the “Yverdon Institute,” collapsed during an intense struggle among the members of his teaching staff as to which one was going to become his second-in-command and then inherit the mantle of his authority. Pestalozzi had to go back to his earlier establishment at Burgdorf, taking only a few of his pupils with him.



[Pestalozzi](#)'s four-volume novel LEONARD AND GERTRUDE, OR, A BOOK FOR THE PEOPLE, written in the 1780s in German about the ordinary lives of German “people,” with the author’s ideas as to moral, social, and political reform developing out of the inspirational example set by the devoted and self-sacrificing mother, was at this point translated into English and published as two volumes in London by J. Mawman.⁴

4. Bronson Alcott’s signature in these volumes, still in the Alcott Library, is in a hand he used during his early years.

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1826

➡ This was the year of the [Swiss](#) educator [Johann Heinrich Pestalozzi](#)'s *SCHWANENGESANG* (SWAN SONG):
Life itself educates.



➡ February: William Maclure's "An Epitome of the Improved [Pestalozzian](#) System of Education," The American Journal of Science and Arts X:145-51.

1827


➡ The first free school for infants opened in New-York under the direction of Joanne Bethune, a disciple of [Johann Heinrich Pestalozzi](#). Pestalozzi's *LETTERS ON EARLY EDUCATION, ADDRESSED TO J.P. GREAVES, ESQ.*, (James Pierrepont Greaves) was published in London by Sherwood, Gilbert, & Piper et al.⁵

PESTALOZZIANISM

JOHANN HEINRICH PESTALOZZI

 February 17, Saturday: [Johann Heinrich Pestalozzi](#) died in Brugg, [Switzerland](#).

British Prime Minister Robert Jenkinson, Earl of Liverpool was found paralyzed in his breakfast room, the victim of a stroke (apoplexy). He would not become able to resume his duties. A new ministry would be formed in April.

 May: In Brooklyn, Connecticut, the Reverend Samuel Joseph May organized the first ever convention “to improve and bless the Common Schools.”



At this convention attended by over 100 persons he learned of an experiment being conducted in a small town in western Massachusetts about 50 miles (one day’s stagecoach travel) to the north, Cheshire.



5. In the Alcott Manuscript Collection are three bound volumes of miscellaneous printed material:

GREAVES PAPERS: (pamphlets relating to Alcott House, England)

ALCOTT HOUSE JOURNALS: ([The Healthian](#) and [The New Age](#))

PAPERS ON EDUCATION: (Pestalozzi’s LETTERS ON EARLY EDUCATION, ADDRESSED TO J.P. GREAVES, ESQ., James Pierrepont Greaves’ “Letters to Campbell,” and many pamphlets relating to [Bronson Alcott](#)’s educational work)



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The experimental school in Cheshire, Massachusetts was being run by a rural master named [Amos Bronson Alcott](#). The schoolmaster had renamed Primary School #1 as “The Cheshire Pestalozzian School” in honor of the educational theories of the [Swiss](#) innovator [Johann Heinrich Pestalozzi](#), and the school’s motto he selected was “Education’s all.”


*I shall institute a new order of human culture. **Infancy**
I shall invest with a glory – a spirituality, which the
disciples of Jesus, deeply as they entered into his
spirit, and caught the life of his mind, have failed
to bring forth in their records of his sayings and
life.*

May learned of this experiment from a not entirely impartial source, Bronson’s cousin [William Alcott](#), who was just in this year graduating in medicine from Yale College. May wrote to Bronson “urgently to visit me.”

THE ALCOTT FAMILY

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 July: Responding to the Reverend Samuel Joseph May's letter of request, [Bronson Alcott](#) appeared at the doorstep of his parsonage in Brooklyn, Connecticut after an all-day stagecoach journey.



His Cheshire, Massachusetts experiment in education had failed –due primarily to the conventionality and hostility of the parents of the children, who had used every weapon at their disposal and among other things had hinted that they might be led to accuse Alcott of fondling their little girls– and therefore Alcott, who had purchased a large library for his school, found himself \$600.⁰⁰ in debt. The reverend was out of the house, but the reverend's vivacious dark⁶ sister Abba May [Abba Alcott] entertained the unexpected guest. This wasn't exactly what you'd call proper, but then Abba wasn't exactly what you'd call proper — for one thing, she was slightly disfigured by a facial burn and slightly disabled by a hand burn, neither of which do anything at all to enhance one's marketability on the marriage mart.



Some nine years earlier she had been courted, by an older man, Samuel May Frothingham, but this hadn't worked out, or perhaps negotiations had stalled while Abba had studied history, botany, French, Latin, chemistry, geometry, and [astronomy](#) under the scholar Abby Allyn in Duxbury, Massachusetts. And then this

6. May = Maies = Mayes, probably of Portuguese Jewish origin. [Louisa May Alcott](#) inherited the dark eyes and hair and swarthy vivacious Mediterranean look of this branch of the family through her mother, who was also dark complected:

Anna is an Alcott. Louisa is a true blue May, or rather **brown**.



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suitably not-picky elder suitor up and died.⁷

[ABBA'S JOURNAL]

I found ... an intelligent, philosophic modest man, whose reserved deportment authorized my showing many attentions.

[BRONSON'S JOURNAL]

There was nothing of artifice, of affectation of manners; all was openness, simplicity, nature herself.

So this time around it was love at first sight.

THE ALCOTT FAMILY

1828



June-July-November: An anonymous series of articles entitled "Elementary Instruction" began to appear in the American Journal of Education III. These had been submitted by [Bronson Alcott](#) and consisted chiefly of part of the Introduction to John M. Keagy's PESTALOZZIAN PRIMER. Between April 1825, when he had commenced his journal, and January 1827, Alcott had been studying this work by Keagy.

JOHANN HEINRICH PESTALOZZI

1829



In [Bronson Alcott](#)'s manuscript pile there is conclusive evidence that it was he who submitted the anonymous "Pestalozzi's Principles and Methods of Instruction," American Journal of Education, IV (March-April, 1829): 97-107. Alcott did not compose this as an article, but rather extracted from, and slightly rearranged, a long series found in Picket's The Academician I, for the years 1818-1819.

JOHANN HEINRICH PESTALOZZI

[Bronson](#)'s salary at [Boston](#)'s Charity Infant School was \$500.⁰⁰ per year, which in this social stratum was considered hardly enough to get married on. He quit to set up a private school for boys.

William Wilson's A MANUAL OF INSTRUCTION FOR INFANTS' SCHOOLS (London: George Wilson, 288 pages).⁸

7. Do you wonder what relation this old Samuel May Frothingham was to the [Unitarian](#) Reverend Octavius Brooks Frothingham?

8. This, Brown's ON THE PHILOSOPHY OF THE HUMAN MIND, and books by P.L.H. Higgins, William Wilson, and Samuel Wilderspin, were studied by [Alcott](#) in preparation for his infant school.



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January: An anonymous review of the 1823 volume HINTS TO PARENTS ON THE CULTIVATION OF CHILDREN, IN THE SPIRIT OF PESTALOZZI'S METHOD appeared in the American Journal of Education IV: 53-58, titled "Maternal Instruction." This review had been written by [Bronson Alcott](#).⁹

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March-April: In [Bronson Alcott](#)'s manuscript pile there is conclusive evidence that it was he who submitted the anonymous "Pestalozzi's Principles and Methods of Instruction," American Journal of Education IV: 97-107.¹⁰

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9. This anonymous 1823 volume was included in the quit extensive and expensive Library Collection of [Alcott](#)'s Temple School for the Instructor's use in conducting daily studies, and in addition to this was another anonymous volume entitled EPITOME OF PESTALOZZIAN INSTRUCTION.

10. Alcott was extracting from, and slightly rearranging, a long series found in Picket's The Academician I for the years 1818-1819.



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1831

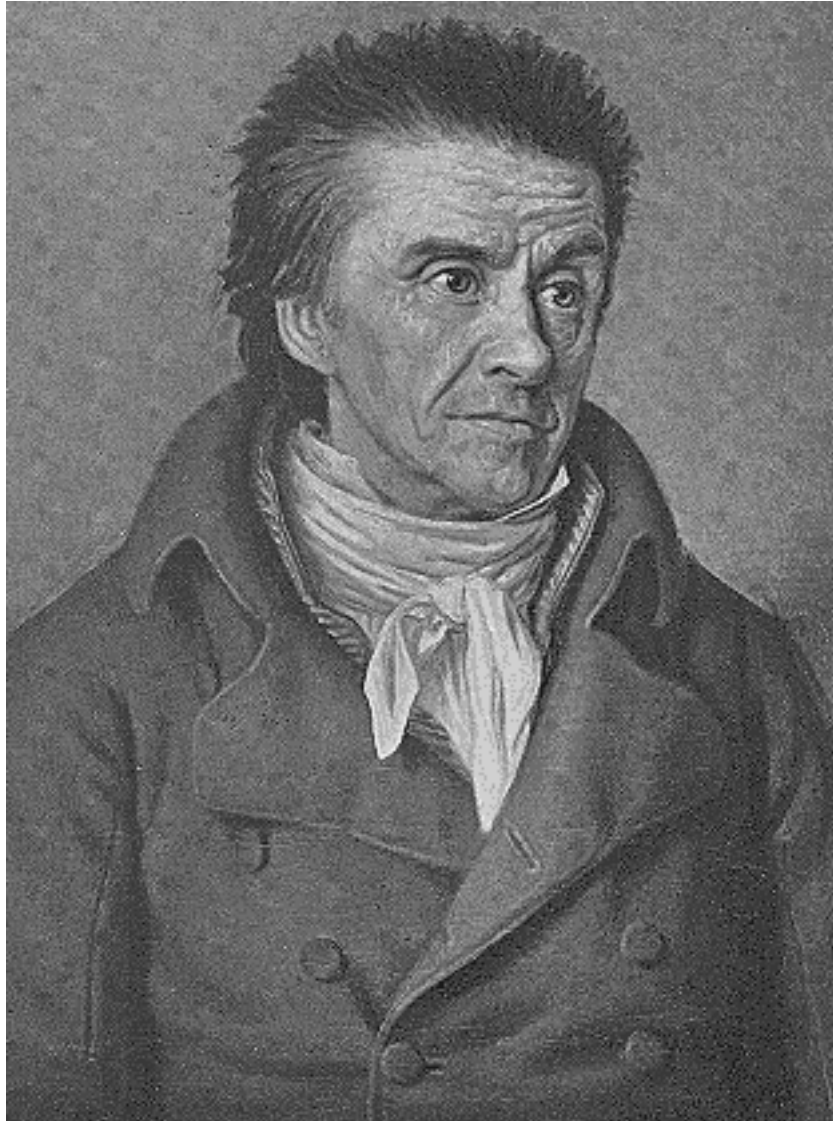


E. Biber's [HENRY PESTALOZZI](#), AND HIS PLAN OF EDUCATION; BEING AN ACCOUNT OF HIS LIFE AND WRITINGS; WITH COPIOUS EXTRACTS FROM HIS WORKS, AND EXTENSIVE DETAILS ILLUSTRATIVE

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JOHANN HEINRICH PESTALOZZI

OF THE PRACTICAL PARTS OF HIS METHOD, 468 pages, published in London by John Souter.¹¹



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1836



By this point the Reverend Hersey B. Goodwin had died and Dr. Edward Jarvis and [Lemuel Shattuck](#) had left [Concord](#). The attempt made by these three educators to put the educational principles of [Johann Heinrich Pestalozzi](#) into practice at the Town School was a thing of the past. The School Committee had fallen into the hands of conservatives who seemed much more interested in their own local internecine political struggles than in the welfare of the students. The cream of the college crop was being skimmed by the private [Concord Academy](#), leaving in the public system the children of the poor, the dullards, and the discipline problems. Too bad. [Phineas Allen](#), the Preceptor at the Concord Academy, who had alienated the Academy Committee through his anti-Masonic activities, ran for Town Clerk, and was elected. In order to understand how such a change of power in the little town of Concord could be related to the torching of the Ursuline Convent near [Boston](#), and in order to understand how rioters who had committed an anti-religious arson could be acquitted in the Middlesex County courts, it is necessary to understand something of the anti-Masonic fervor which was sweeping the nation. Here is the story, in brief: William Morgan, a Mason, had become disaffected in a struggle internal to the fraternity and had published, in defiance of his oath of secrecy, the rites of the order. He had then, in Canandaigua NY, mysteriously disappeared, and it was rumored that the Masons had ordered that he be executed. John Quincy Adams, former president of the US, lost his head and published an attack on this fraternal organization. Then, while visiting Boston, Adams had happened to meet Squire Samuel Hoar of Concord, and had asked for his opinion. Old Sam had given it to him straight between the headlights:

It seems to me, Mr. Adams, there is but one thing in the world sillier than Masonry. That is Antimasonry.

But in Concord, a 3d-degree Mason and the owner of the [Gazette](#), Hermon Atwill, resigned from the fraternity and **republished** the secrets published by the defector William Morgan. Concord became as bitterly divided as the nation. The sheriff of Middlesex County, Abel Moore, collected and consolidated all the outstanding

11. A volume still in the [Bronson Alcott](#) Library.

READ ABOUT PESTALOZZI



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bills that could be charged against the Gazette, and presented them for immediate payment in cash in an attempt to drive the paper out of existence. The Concord Bank, newly founded, called for payment of its note. John Keyes attempted to foreclose the mortgage. Atwill was no longer the owner of the Gazette, which became the Whig paper, and so he funded the Freeman in order to continue his Antimasonic crusade. With the harmlessness of the Masonic conspiracy and the ridiculousness of the Antimasonic evil-mongering becoming more and more obvious to everyone, Francis Richard Gourgass soon took over this undercapitalized gazette and turned it into a Democratic newspaper.

At the Concord Town Meeting, the citizens were so bitterly divided that it took them four ballots before they could even agree on a presiding officer. In the election of public officials, all the old Masonic affiliates were unseated and replaced with new Antimasonic officials. On the first ballot for the main position, Clerk of the Town of Concord Phineas Allen, representing the Antimasons, tied with Dr. Abiel Heywood, who had been clerk for 38 years and was sympathetic with Masonry. On the second ballot, Allen was elected by a margin of seven votes. The electorate was then persuaded to give Dr. Heywood a vote of thanks for 38 years of uninterrupted service to the town.

EDUCATION.— Many of the original inhabitants of Concord were well educated in their native country; and, "to the end that learning be not buried in the graves of the forefathers," schools were provided at an early period for the instruction of their children. In 1647, towns of 50 families were required to have a common school, and of 100 families, a grammar school. Concord had the latter before 1680. An order was sent to this town, requiring "a list of the names of those young persons within the bounds of the town, and adjacent farms, who live from under family government, who do not serve their parents or masters, as children, apprentices, hired servants, or journeymen ought to do, and usually did in our native country"; agreeably to a law, that "all children and youth, under family government, be taught to read perfectly the English tongue, have knowledge in the capital laws, and be taught some orthodox catechism and that they be brought up to some honest employment." On the back of this order is this return: "I have made dillygent inquiry according to this warrant and find no defects to return. Simon Davis, Constable. March 31, 1680." During the 30 years subsequent to this period, which I [Lemuel Shattuck] have denominated the *dark age* in Massachusetts, few towns escaped a fine for neglecting the wholesome laws for the promotion of education. Though it does not appear that Concord was fined, a committee was appointed in 1692, to petition the General Court, "to ease us in the law relating to the grammar school-master," or to procure one "with prudence for the benefit of learning, and saving the town from fine." From that time, however, this school was constantly maintained. For several years subsequent to 1700, no appropriations were made to any other school. In 1701, grammar scholars paid 4d. and reading scholars 2d. per week towards its support; and from that time to 1712, from £20 to £30 were annually raised. In 1715, it was kept one quarter, in different parts of the town, for £40. The next year £50 were raised for schools; £35 for the centre, and £5 for each of the other three divisions. In 1722, Timothy Minott agreed to keep the school, for ten years, at £45 per year. In 1732, £50 were raised for the centre and £30 for the "out-schools"; and each schoolmaster was obliged to teach the scholars to read, write, and cipher, — all to be free. In 1740, £40 for the centre, and



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£80 for the others. These grants were in the currency of the times. In 1754, £40 lawful money were granted, £25 of which were for the centre. Teachers in the out-schools usually received 1s. per day for their services. The grammar-school was substituted for all others in 1767, and kept 12 weeks in the centre, and 6 weeks each, in 6 other parts, or "school societies" of the town. There were then 6 schoolhouses, 2 of which were in the present [1835] limits of Carlisle, and the others near where Nos. 1, 2, 4, and 6, now [1835] stand. This system of a *moving school*, as it was termed, was not, however, continued many years. In 1774 the school money was first divided in proportion to the polls and estates.

The districts were regulated, in 1781, nearly as they now [1835] are. The town raised £120, in 1784, for the support of schools, and voted, that "one sixteenth part of the money the several societies in the out-parts of the town pay towards this sum, should be taken and added to the pay of the middle society for the support of the grammar-school; and the out-parts to have the remainder to be spent in schools only." This method of dividing the school-money was continued till 1817, when the town voted, that it should be distributed to each district, including the centre, according to its proportion of the town taxes.

The appropriations for schools from 1781 to 1783, was £100; from 1784 to 1792, £125; 1793, £145; 1794 and 1795, £200; 1796 to 1801, £250; 1802 to 1806, \$1,000; 1807 to 1810, \$1,300; 1811, \$1,600; 1812 to 1816, \$1,300; 1817 and since, \$1,400. There are 7 districts, among which the money, including the Cuming's donation, has been divided, at different periods, as follows. The last column contains the new division as permanently fixed in 1831. The town then determined the amount that should be paid annually to each district, in the following proportions. The whole school-money being divided into 100 parts, district, No. 1, is to have $52\frac{1}{2}$ of those parts, or \$761.25 out of \$1,550; district, No. 2, $7\frac{5}{8}$ parts; district, No. 3, $8\frac{1}{4}$ parts; district, No. 4, $8\frac{5}{8}$ parts; district, No. 5, $8\frac{1}{4}$ parts; district, No. 6, $7\frac{1}{8}$ parts; district No. 7, $7\frac{1}{8}$ parts; and to individuals who



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pay their money in Lincoln and Acton, $\frac{1}{2}$ a part.

District. Old Names.	1801.	1811.	1821.	1830.	1832.
No. 1. Central	\$382·92	\$791·48	\$646·15	\$789·18	\$761·25
No. 2. East	95·28	155·45	160·26	109·69	110·56¼
No. 3. Corner	68·49	135·48	142·48	117·00	119·62½
No. 4. Darby	70·53	130·69	123·10	138·23	125·06¼
No. 5. Barrett	107·29	163·51	145·89	125·11	119·62¼
No. 6. Groton Road	64·63	105·41	93·55	79·16	103·31¼
No. 7. Buttrick	67·64	126·68	114·16	84·77	103·31¼
Individuals	22·22	41·30	24·41	6·86	7·25
	<u>\$884·00</u>	<u>1,650·00</u>	<u>1,450·00</u>	<u>1,450·00</u>	<u>1,450·00</u>

At the erection of new school-houses in 1799, the first school committee was chosen, consisting of the [Rev. Ezra Ripley](#), Abiel Heywood, Esq., Deacon John White, Dr. Joseph Hunt, and Deacon George Minott. On their recommendation, the town adopted a uniform system of school regulations, which are distinguished for enlightened views of education, and which, by being generally followed since, under some modification, have rendered our schools among our greatest blessings.

The amount paid for private schools, including the Academy, was estimated, in 1830, at \$600, making the annual expenditure for education \$2,050. Few towns provide more ample means for acquiring a cheap and competent education. I [[Lemuel Shattuck](#)] have subjoined the names of the teachers of the grammar-school since the Revolution, – the year usually beginning in September.

1785	Nathaniel Bridge	9 months	1812	Isaac Warren	1 year
1786	JOSEPH HUNT	2½ years	1813	JOHN BROWN	1 year
1788	William A. Barron	3 years	1814	Oliver Patten	1 year
1791	Amos Bancroft	1 year	1815	Stevens Everett	9 months
1792	Heber Chase	1 year	1815	Silas Holman	3 months
1793	WILLIAM JONES	1 year	1816	George F. Farley	1 year
1794	Samuel Thatcher	1 year	1817	James Howe	1 year

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1795	JAMES TEMPLE	2 years	1818	Samuel Barrett	1 year
1797	Thomas O. Selfridge	1 year	1819	BENJAMIN BARRETT	1 year
1798	THOMAS WHITING	4 years	1820	Abner Forbes	2 years
1802	Levi Frisbie	1 year	1822	Othniel Dinsmore	3 years
1803	Silas Warren	4 years	1825	James Furbish	1 year
1807	Wyman Richardson	1 year	1826	EDWARD JARVIS	1 year
1808	Ralph Sanger	1 year	1827	Horatio Wood	1 year
1809	Benjamin Willard	1 year	1828	David J. Merrill	1 year
1810	Elijah F. Paige	1 year	1829	John Graham	1 year
1811	Simeon Putnam	1 year	1831	John Brown	

The *Concord Academy* was established, in 1822, by several gentlemen, who were desirous of providing means for educating their own children and others more thoroughly than they could be at the grammar-school (attended, as it usually is, by a large number of scholars) or by sending them abroad. A neat, commodious building was erected, in a pleasant part of the town, by the proprietors, consisting of the Hon. Samuel Hoar, the Hon. Abiel Heywood, and Mr. Josiah Davis, who own a quarter each, and the Hon. Nathan Brooks and Colonel William Whiting, who own an eighth each. Their intention has always been to make the school equal to any other similar one. It was opened in September, 1823, under the instruction of Mr. George Folsom, who kept it two years. He was succeeded by Mr. Josiah Barnes and Mr. [Richard Hildreth](#), each one year. Mr. Phineas Allen, son of Mr. Phineas Allen of Medfield, who was born October 15, 1801, and graduated at Harvard College in 1825, has been the preceptor since September 1827.¹²

I [the young [John Shepard Keyes](#)] had played truant every afternoon that previous winter spending the school hours at the foundry or the shops or the stables with no rebuke from the teacher, report to my parents or effect on my lessons. The nervous irritable Phineas had been worsted in a regular fight with Isaac Fiske a big boy from Weston whom he attempted to ferule, and who took away the ruler and broke it over the teachers head, ruining the gold spectacles, and the little discipline there had been in the school with a single blow.


J.S. KEYES AUTOBIOGRAPHY

12. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

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1837

 August 31, Thursday: At noon, at University Hall in Cambridge, 200 academics lined up in their pecking order and marched west, to the music of a band, into the 1st Parish Church that had been erected where Mrs. [Anne Hutchinson](#) had been examined before her exile for heresy. In this structure they intended to hear an address “Man Thinking” by the Reverend [Waldo Emerson](#),¹³ an honorary member of the ΦBK society who had been retained at the eleventh hour (after they had been turned down by the orator of their choice).



The records of that society assert that the Reverend Emerson’s oration, of 1¼ hour, was “in the misty, dreamy, unintelligible style of Swedenborg, Coleridge, and Carlyle.” The last paragraph of this address included a

13. Which would be retitled and printed in 1841 as “THE AMERICAN SCHOLAR.”

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quote from [Johann Heinrich Pestalozzi](#), here rendered in **boldface**:

Another sign of our times, also marked by an analogous political movement, is, the new importance given to the single person. Every thing that tends to insulate the individual, – to surround him with barriers of natural respect, so that each man shall feel the world is his, and man shall treat with man as a sovereign state with a sovereign state; – tends to true union as well as greatness. **"I learned," said the melancholy Pestalozzi, "that no man in God's wide earth is either willing or able to help any other man."** Help must come from the bosom alone. The scholar is that man who must take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future. He must be an university of knowledges. If there be one lesson more than another, which should pierce his ear, it is, The world is nothing, the man is all; in yourself is the law of all nature, and you know not yet how a globule of sap ascends; in yourself slumbers the whole of Reason; it is for you to know all, it is for you to dare all. ...this confidence in the unsearched might of man belongs, by all motives, by all prophecy, by all preparation, to the American Scholar. We have listened too long to the courtly muses of Europe. The spirit of the American freeman is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complaisant. See already the tragic consequence. The mind of this country, taught to aim at low objects, eats upon itself. There is no work for any but the decorous and the complaisant. Young men of the fairest promise, who begin life upon our shores, inflated by the mountain winds, shined upon by all the stars of God, find the earth below not in unison with these, – but are hindered from action by the disgust which the principles on which business is managed inspire, and turn drudges, or die of disgust, – some of them suicides. What is the remedy? They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career, do not yet see, that, if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him. Patience, – patience; – with the shades of all the good and great for company; and for solace, the perspective of your own infinite life; and for work, the study and the communication of principles, the making those instincts prevalent, the conversion of the world. Is it not the chief disgrace in the world, not to be an unit; – not to be reckoned one character; – not to yield that peculiar fruit which each man was created to bear, but to be reckoned in the gross, in the hundred, or the thousand, of the party, the section, to which we belong; and our opinion predicted geographically, as the north, or the south? Not so, brothers and friends, – please God, ours shall not be so. We will walk on our own feet; we will work with our own hands; we will speak our own minds. The study of letters shall be no longer a name for pity, for doubt, and for sensual indulgence. The dread of man and the love of man shall be a wall of defence and a wreath of joy around all. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.

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[Richard Henry Dana, Jr.](#), once Emerson's pupil, was there, back from his two years before the mast and graduating first in his [Harvard College](#) class and preparing to take up the study of law at Harvard's Dane Law School. James Russell Lowell was there and later stated that the day was "an event without any parallel in our



literary annals" (it is hard to imagine how what the lecturer had to offer might have been without any parallel in our literary annals, since basically he was merely channeling schoolmaster [Noah Webster, Jr.](#)'s bloviation of 1783, "America must be as independent in literature as she is in politics, as famous for arts as for arms"). Emerson's heresy lasted however an hour and a quarter, after which all dined in University Hall. [Davidem Henricum Thoreau](#) was not apparent either at this Cambridge bloviation, or at its festive table.



Thoreau had not really won much recognition in college, except for a couple of \$25.⁰⁰ scholarships, and except for the recognition a student obtains by being difficult. The administration summed up his attitude in this

manner, carefully pointing out that it had, despite his resistance, done everything that might be expected of it:

He had ... imbibed some notions concerning emulation and college rank which had a natural tendency to diminish his zeal, if not his exertions. His instructors were impressed with the conviction that he was indifferent, even to a degree that was faulty.... I appreciate very fully the goodness of his heart and the strictness of his moral principle; and have done as much for him as, under the circumstances, was possible.

But today we would say he was, for a Comp Lit undergrad student, well “trained:” by the time he left, he had read not only the Greek and Latin canon, but also widely in Italian, French, Spanish, and German literatures (Sanskrit, Chinese, and Arabic literatures were of course encountered in translation). Luckily, as he left higher education, he was able to retain his access to that omphalos of the universe, the Harvard library. We can only be grateful that there was no Sierra Press in 1843, and that no publisher cut a contract with this writer fresh from college, to produce a series of glossy-illustration nature books or “miscellanies” to lay on the nation’s coffee-tables for beaucoup bucks, and that for lack of a such a contract, this young writer had to go back to his home town and rusticate and take nature hikes. [Dr. Edward Waldo Emerson](#)’s comment on this significant ceremonial day, late in his life, was:

Highly interesting it is to find that Thoreau at twenty, in his “Part” at Commencement, pleaded for the life that, later, he carried out. An observer from the stars, he imagines, “of our planet and the restless animal for whose sake it was contrived, where he found one man to admire with him his fair dwelling-place, the ninety and nine would be scraping together a little of the gilded dust upon its surface.... Let men, true to their natures, cultivate the moral affections, lead manly and independent lives; ...The sea will not stagnate, the earth will be as green as ever, and the air as pure. This curious world ... sublime revelations of Nature.”

Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 31st of 8th M 1837 / Took a Carryall & rode to [Portsmouth](#) with my wife & Mary Williams to attend the Monthly Meeting – Mary Hicks & Hannah Hale preached – To me both Meetings were hard uncomfortable seasons – We dined at Shadrach Chases & it being Rainy came home early.

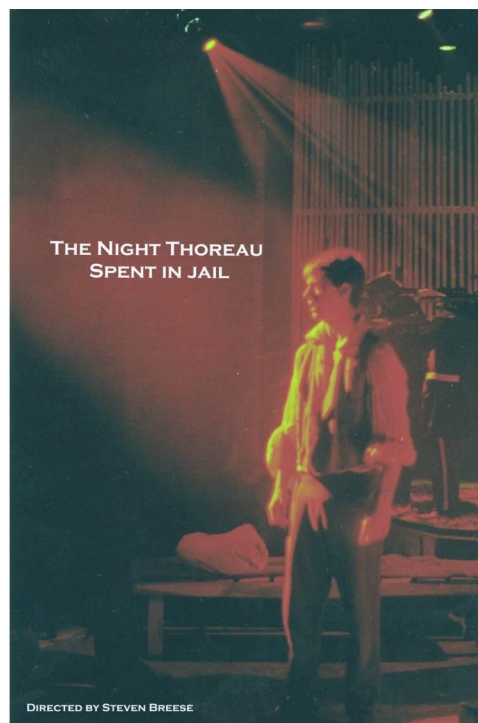
RELIGIOUS SOCIETY OF FRIENDS

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14. There's an oft-repeated story that [Thoreau](#) refused to accept his Harvard diploma, which I showed you above. This is from Lawrence and Lee's play "The Night Thoreau Spent in Jail":

HENRY: (embracing him) John!
 JOHN: Welcome home. How's your overstuffed brain?
 HENRY: I've forgotten everything already.
 JOHN: At least you've got a diploma!
 HENRY: No, I don't.
 JOHN: Why not?
 HENRY: They charge you a dollar. And I wouldn't pay it.
 JOHN: But think how Mama would love it — your diploma from Harvard, framed on the wall!
 HENRY: Let every sheep keep his own skin.



He did pay his \$2.⁵⁰ diploma fee, he did go to his commencement, he did receive his A.B. sheepskin. *Davidem Henricum Thoreaus* did say "Let every sheep keep but his own skin" (November 14, 1847) and "[Harvard College](#) was partly built by a lottery. My father tells me he bought a ticket in it" (January 27, 1855). When he made a speech at this commencement, as we have seen, what he told his classmates and superiors was "This curious world which we inhabit is more wonderful than it is convenient; more beautiful than it is useful; it is more to be admired and enjoyed than used." What happened, how this repudiation-of-diploma story got started, was that Harvard offered, for an extra \$10.⁰⁰ and no additional work, to magically transform A.B. degrees into A.M. degrees, that is, despite Thoreau's academic record, to make him a Master after the fact. Six members of the class of 1837 earned an advanced degree, and an additional 21 received the advanced degree through this painless learning, but Mr. Thoreau entirely ignored Harvard's meretricious fund-raising scheme (Cameron).



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September 6, Wednesday-September 16, Saturday: The Reverend Hersey B. Goodwin had died, Edward Jarvis had become a physician and left [Concord](#), and [Lemuel Shattuck](#) had also left town, moving to Cambridge and becoming a [Boston](#) public official. The attempt made by these three educators to put the educational principles of [Johann Heinrich Pestalozzi](#) into practice at the Town School was a thing of the past. The School Committee had fallen into the hands of the Reverend Barzillai Frost (chair), Nehemiah Ball (secretary), and Sherman Barrett, conservatives who seemed much more interested in their own local internecine political struggles than in the welfare of the students. Ball had a decided interest in the public school system of Concord because of his 7 children, 4 were at the time enrolled:

13	Caroline
11	Augusta
9	Angelina
8	Ephraim

However, it is clear that this father and school board member didn't have a clue as to how best to represent his interest. Perhaps he had paid too much attention to the Reverend Ripley's sermon on the discipline of children. The cream of the college crop was being skimmed by the private Concord Academy, leaving in the public system the children of the poor, the dullards, and the discipline problems. Money for the school was being raised by a town tax, supplemented by small donations and by some state aid. The budget this year would be \$2,132.55, of which the Centre District, the section of the system which occupied the brick building at the town center and three other more remotely located buildings, would receive \$1,119.59. The head of the prudential committee of the Centre District was the owner of the local grocery store, Charles B. Davis, and it would be he who would hire as the new teacher replacing Eliezer J. Marsh a recent local college graduate, [Henry Thoreau](#). Hiring a recent local graduate of [Harvard College](#) has been pretty much the tradition since 1700. Davis would agree to pay Thoreau \$500 a year, which, although it would render him by far the highest paid of the more than sixteen teachers employed in the system, was \$100 less than had been paid in the previous year to Marsh. After Thoreau resigned the school would close for three days and re-open under Thoreau's classmate William Allen. Here is what happened as it would be reconstructed (or very likely, invented) by [Ellery Channing](#) in his THOREAU THE POET-NATURALIST effort of 1873:

Another school experience was the town school in Concord, which he took after leaving college, announcing that he should not flog, but would talk morals as punishment instead. A fortnight sped glibly along, when a knowing deacon, one of the school committee, [Nehemiah Ball] walked in and told Mr. Thoreau that he must flog and use the ferule, or the school would spoil. So he did, ferruling six of his pupils after school, one of whom was the maid-servant in his own house [13-year-old Eliza Jane Durant]. But it did not suit well with his conscience, and he reported to the committee that he should no longer keep their school, as they interfered with his arrangements; and they could keep it.

So this is the context in which Thoreau "Kept town school a fortnight." Upon having attained an enviable new status as College Graduate, in a society in which fewer than one in a thousand were college graduates as opposed to more than fifty in a thousand today, Thoreau had taken up a \$500/year teaching position at Concord's Central Grammar School. He was to supervise two male teachers making \$100/year and two female teachers making \$40/year as well as teach 100 boys in this public school of over 300 students a third of whom were absent on any given day. He was to be not merely teacher but chief teacher, that is, master of the school. Less than two weeks later he walked after his confrontation with Ball: when his teaching style of seeking out the enthusiasms of his students and building upon them was summarily disapproved by this trustee



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after a monitoring of Thoreau's class, and he was evidently instructed that he would be expected to beat his students for discipline, he deliberately misconstrued the order and caned a number of the students at random, including the Thoreau's own servant girl.¹⁵ One can imagine him saying to himself "If there must be innocent victims of this system in which vicious grown-ups have all the power, at least they will know that they are innocent, and victims."¹⁶

Jonathan Messerli has commented, in exactly the only and solitary reference to [Thoreau](#) in his biography of Horace Mann, Sr., that



At the very time when Mann was poring over pedagogical writings in Boston, twenty miles to the west in Concord, the young Henry Thoreau, fresh from Harvard, was finding that conditions in his classroom made it impossible to try out his educational ideas. After a two-week trial, he gave up. Believing that "cowhide was a non-conductor," he refused to whip his charges even though parents expected him to lay it on. Meanwhile at the other end of the state in a country school outside Pittsfield, Herman Melville stuck it out for the winter season, then left, thoroughly disgusted. Clearly, the few able persons who did teach often left the schools, impelled like pawns by an educational version of Gresham's Law in which the good were replaced by the bad.

Now, there are a number of things wrong here and the first of them is that this is the only consideration given to any Thoreau in a treatment which to be barely adequate should have made repeated mention of the interactions between the Thoreau and the Mann families. I will mention a couple more of the things that are wrong here, and then let it pass. There were no "parents" involved in the [Concord](#) episode, which entirely consisted of Thoreau and his young charges versus the authorities, who were older, virtually elderly, men. Thoreau did **not** cease trying out his educational ideas but merely moved into a private venue where he would not be prevented from implementing these ideas. Most importantly, and directly contrary to what Messerli asserts, [Thoreau](#) did **not** refuse to whip his charges. What he refused to do was pretend that such whipping amounted to "punishment" or "correction" rather than amounting to precisely what it was, a customary torture of the helpless by those in authority over them. When ordered by a member of the school committee to effect this pretense, he instead lined up a number of his pupils, pupils who were not only innocent but also were not even so much as being accused of any wrongdoing—including the maid who worked in his own home— and lashed them all equally and indiscriminately. That his students did not understand why he did this to them, even after they had grown up, even after they had had years to think about it, can be understood and forgiven of them. That the school board did not comprehend why it was that he conducted this little demonstration of the minuscule yet relevant difference between **torture** and **correction** can be attributed to the obtuseness of the members of the school board. That a historian is incapable of understanding something like this, I am overcome, I will be forced to allow to pass without comment.

In regard to the failure of the American dream of progress through progressive education and reform, Messerli offers that "so dazzling was the prospect, that Mann and his countless co-workers could not conceive of the possibility that those who would follow in their footsteps might actually build a suffocating and sometimes mind-numbing establishmentarian bureaucracy." My response to this is that Messerli is here giving Mann far

15. Would this Ball family have been residing on a farm in the vicinity of Ball's Hill (Gleason D9)? Would Nehemiah Ball be the father or the grandfather of Benjamin West Ball, whom [Waldo Emerson](#) evidently would take on as his neophyte after the "Pick-brained" Thoreau had been palmed off on his brother, Judge William Emerson, in Staten Island?

16. I wonder what was the relationship between [Thoreau](#)'s action here and [Bronson Alcott](#)'s theory of education, and how much this incident had to do with Alcott's later becoming a leader in the Concord public school system.



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too much credit. He is here giving Mann credit for having implemented a situation which Mann merely helped to legitimate and perpetuate. Mann did not create conditions for the emergence of a new mind-numbing establishmentarian bureaucracy in public education, for that mind-numbing establishmentarian bureaucracy already existed long before our great Mann came along. What Horace Mann, Sr. did was merely provide this entrenched bureaucracy with a new lease on life by providing it with a new legitimating ideology of faith in the American dream and faith in progress through the reduction of ignorance. He was not an innovator but a running dog, not a creator but a pitchman. Why is something that is so obvious as this not obvious to our historians?

Are they victims of a Great Mann school of historicism?



"Chaos was the law of nature; Order was the dream of man."

— [Henry Adams](#),
[THE EDUCATION OF HENRY ADAMS](#)



[Later thoughts: One of the prime ways we can insolently sabotage inane instructions that we do not want to obey, is to carry them out quite literally, in a manner that demonstrates how inane we perceive them to be. For instance: if someone were told to clean up their room by emptying their trash can, and felt badly about the manner in which the instruction had been given, they might empty their trash can — onto the floor. That would be obeying the instruction as given, without achieving its intent. It's called sending a message.

That's what Henry did. When told that he was expected to enforce discipline by applying the cowhide, what he did was apply the cowhide precisely in a manner that would destroy, rather than produce, discipline. Instead of punishing discriminately, by punishing specific wrongdoers for specific faults, he punished indiscriminately, irregardless of fault, entirely at random. It's called sending a message.

One thing that causes me to wonder is, that schoolteachers in his era actually had two instruments of punishment, the hickory ferrule and the cowhide lash. There was not one but two levels of punishment. The hickory ferrule was used by the schoolmaster to beat the palm of a student who was not learning quickly enough, or was not paying attention, or was tardy, or did not stack his firearm by the door of the classroom — something slight. The cowhide was used to lash the legs of a student guilty of a more major infraction, such as sassing his teacher, fighting, being obstreperous, threatening the teacher with his gun or his knife, etc. In the story we hear about Thoreau, we find ourselves concerned only with the cowhide lash, with no mention being made of the hickory ferrule. I've always wondered why there is, in this story, no mention of the schoolmaster's ferrule, which he also used as a pointer. Might it be that Henry had no objection to the application of this ferrule, objecting only to the application of the whip? Or, is it possible, might it be that this story originated at a later point in time, after the people who were telling the story, and the people to whom this story was being told, had **quite forgotten** that way back in 1837 and 1838, when this incident was allegedly taking place, there had been two discrete instruments of corporal punishment in the public school classroom?

Incidentally, it appears that this is a story that **did** in fact originate at a later point in time. It is not a story which we first have record of, being first told as of 1837 or 1838, contemporaneous with the supposed actual event, but a story which we first have record of, being recounted at a later date. Such stories are always to some degree suspect.]¹⁷

17. We may well note that it would not be until 1841 that [Thoreau](#) would consult THE LAWS OF MENU and there discover that it was allowed that "a wife, a son, a slave, a pupil, ... who have committed faults, may be beaten with ropes or split bamboo, but on the back part of the body only, never on noble parts." We may well note also that in his selections from that ancient treatise, he would refrain from excerpting any such materials.

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1840

James Pierrepont Greaves wrote to [Bronson Alcott](#) from England. [Harriet Martineau](#) had taken Miss [Elizabeth Palmer Peabody](#)'s RECORD OF MR. ALCOTT'S SCHOOL¹⁸ back to London with her, and had been showing it around as an example of the bad things she had found in America, and Greaves had seen this book



RECORD OF A SCHOOL

and instead of being dismayed by it — was fascinated. In this era of hopelessly high postage rates, when people were writing on tissue paper and were over-writing their left-to-right lines with bottom-to-top lines in order to save on postage weight, the intercontinental letter which Greaves would post to Alcott would be all of 30 pages long. Greaves was translating the works of [Johann Heinrich Pestalozzi](#) into English and had for a time been associated with Robert Dale Owen in the Infant School Society. He believed that the world was midway on a journey toward what he termed Love Spirit, and that this unfolding spirit could manifest itself in lives only through people's **being**, never their mere **doing**.

Spirit alone can whole.

Note that these English love-enthusiasts, although it appeared they were on the same road as Alcott, were in actuality going in the opposite direction. For Alcott, the world was good and life in the world was to be appreciated as a gift. For these people, the world was evil, propagation was evil, and life itself was to be regarded as an insult and an injury. Nevertheless, Alcott House in England was doing well, and the people there, who had come to think of Bronson as “the Concord [Plato](#),” were even suggesting to Alcott in Concord that he should come and be their Director.

THE ALCOTT FAMILY

[Waldo Emerson](#)'s “Thoughts on Modern Literature” in [THE DIAL](#) praised [Johann Heinrich Pestalozzi](#)

18. [Elizabeth Palmer Peabody](#). RECORD OF MR. ALCOTT'S SCHOOL, EXEMPLIFYING THE PRINCIPLES AND METHODS OF MORAL CULTURE. Boston, New-York, Philadelphia: James Munroe and Company, 1835, 208 pages (2d edition 1836, Boston, New-York: Russell, Shattuck and Company, 198 pages; 3d edition 1874, Boston: Roberts Brothers)

QUARTER CARD OF DISCIPLINE AND STUDIES IN MR. ALCOTT'S SCHOOL FOR THE SPRING TERM CURRENT 1836.									
THE TUITION AND DISCIPLINE ARE ADDRESSED IN DUE PROPORTION TO THE THREEFOLD NATURE OF CHILDHOOD.									
TIME.	THE SPIRITUAL FACULTY.			THE IMAGINATIVE FACULTY.			THE RATIONAL FACULTY.		
	MEANS OF ITS DIRECT CULTURE.			MEANS OF ITS DIRECT CULTURE.			MEANS OF ITS DIRECT CULTURE.		
	1. Listening to Sacred Readings. 2. Conversations on the GOSPELS. 3. Writing Journals. 4. Self-Analysis and Self-Discipline. 5. Listening to Readings from Works of Genius. 6. Motives to Study and Action. 7. Government of the School.			1. Spelling and Reading. 2. Writing and Sketching from Nature. 3. Picturesque Geography. 4. Writing Journals and Epistles. 5. Illustrating Words. 6. Listening to Readings. 7. Conversation.			1. Defining Words. 2. Analyzing Speech. 3. Self-Analysis. 4. Arithmetic. 5. Study of the HUMAN BODY. 6. Reasonings on Conduct. 7. Discipline.		
<i>The Subjects of Study and Means of Discipline are disposed through the Week in the following general Order.</i>									
	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.		
IX	Sacred READINGS with Conversations.	STUDYING Spelling & Defining Writing in Journals.	STUDYING Geography and Sketching Maps in Journals.	STUDYING THE GOSPEL and Writing in Journals.	STUDYING Paraphrasing and Writing in Journals.	PARAPHRASING Text of Readings and Writing in Journals.	COMPLETING Account of Week's Studies in Journals.		
X	Listening to Services at CHURCH and Reading BOOKS from School Library or others at Home.	SPELLING with Illustrative Conversations on the Meaning & Use of Words.	RECITATIONS in Geography with Picturesque Readings and Conversations.	READINGS and Conversations on SPIRIT as displayed in the Life of CHRIST.	ANALYSING Speech Written and Vocal on Tablets with Illustrative Conversations.	READINGS with Illustrative Conversations on the Sense of the Text.	READINGS from Works of Genius with Applications and Conversations.		
XI									
XII									
I									
III									
IV									

TEMPLE No. 7, MARCH 1st 1836.



PESTALOZZIANISM

JOHANN HEINRICH PESTALOZZI

(see **boldface**) as a change agent:

The favorable side of this research and love of facts is the bold and systematic criticism, which has appeared in every department of literature. From Wolf's attack upon the authenticity of the Homeric Poems, dates a new epoch in learning. Ancient history has been found to be not yet settled. It is to be subjected to common sense. It is to be cross examined. It is to be seen, whether its traditions will consist not with universal belief, but with universal experience. Niebuhr has sifted Roman history by the like methods. Heeren has made good essays towards ascertaining the necessary facts in the Grecian, Persian, Assyrian, Egyptian, Ethiopic, Carthaginian nations. English history has been analyzed by Turner, Hallam, Brodie, Lingard, Palgrave. Goethe has gone the circuit of human knowledge, as Lord Bacon did before him, writing True or False on every article. Bentham has attempted the same scrutiny in reference to Civil Law. **Pestalozzi out of a deep love undertook the reform of education.** The ambition of Coleridge in England embraced the whole problem of philosophy; to find, that is, a foundation in thought for everything that existed in fact. The German philosophers, Schelling, Kant, Fichte, have applied their analysis to nature and thought with an antique boldness. There can be no honest inquiry, which is not better than acquiescence. Inquiries, which once looked grave and vital no doubt, change their appearance very fast, and come to look frivolous beside the later queries to which they gave occasion.

1841

December 2, Thursday: [Waldo Emerson](#)'s lecture "On the Times" at [Boston](#)'s Masonic Temple included a quote from [Johann Heinrich Pestalozzi](#), here rendered in **boldface**:

We say, then, that the reforming movement is sacred in its origin; in its management and details timid and profane. These benefactors hope to raise man by improving his circumstances: by combination of that which is dead, they hope to make something alive. In vain. By new infusions alone of the spirit by which he is made and directed, can he be re-made and reinforced. **The sad Pestalozzi, who shared with all ardent spirits the hope of Europe on the outbreak of the French Revolution, after witnessing its sequel, recorded his conviction, that**

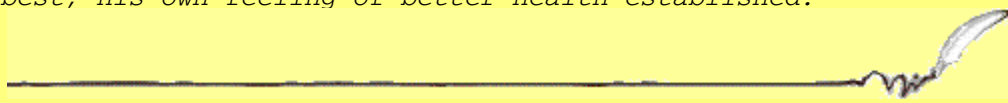
**the amelioration of outward
circumstances will be the effect,
but can never be the means
of mental and moral improvement.**

This was the introductory lecture of a series of eight private ones. Emerson would be lecturing each Saturday until January 20, 1842 on "The Times" at the Masonic Temple in Boston.

"They told me in town this time that I was grown more direct & intelligible than in former years."

He would realize a net income of only about \$49.⁰⁰ per lecture, versus about \$57.⁰⁰ per lecture in a previous series in [Boston](#), and would discover himself still about \$200.⁰⁰ short of paying his bills, and so he resolved to try [Providence](#) again, and give a series of five lectures there in the 3rd week of February (when the [Rhode Island](#) series did not meet this financial objective, his brother William arranged for him to repeat the series at the Library Society in New-York in the 1st week of March). It would be upon returning from his 8th and final lecture in Boston that he would find [Henry Thoreau](#) suffering from the symptoms of lockjaw:

My pleasure in getting home on Saturday night at the end of my task was somewhat checked by finding that Henry Thoreau who had been at his father's since the death of his brother was ill & threatened with lockjaw! his brothers disease. It is strange – unaccountable – yet the symptoms seemed precise & on the increase. You may judge we were all alarmed & I not the least who have the highest hopes of this youth. This morning his affection be it what it may, is relieved essentially, & what is best, his own feeling of better health established.

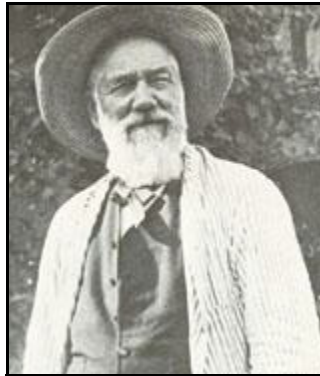


PESTALOZZIANISM

JOHANN HEINRICH PESTALOZZI

1843

December: On a visit to [Concord](#), Charles Lane was jailed by Sheriff Sam Staples for refusal to pay his \$1.⁵⁰ poll tax but Ebenezer Rockwood Hoar paid for him.



Upon release, he went directly to the [Waldo Emerson](#) home to arrange to take over from the Reverend Samuel J. May, Jr. as financial agent for Fruitlands, and to complain about Abba Alcott's destructive attitude, and to complain in general about defects which he had discovered to exist in the instinct of Maternity. (It seemed that the instinct which mothers exhibit toward their children was a selfish and particular one, that is to say, was an extension of self-regard rather than an altruism, and was therefore quite antagonistic to the unselfish and indiscriminant spirit of Universal Love! [Johann Heinrich Pestalozzi](#), it seemed to him, had been quite mistaken, for rather than mother love being any sort of solution for the general problem of selfishness — it figured, as near as Lane was able to decipher this, as a central part of that problem!)

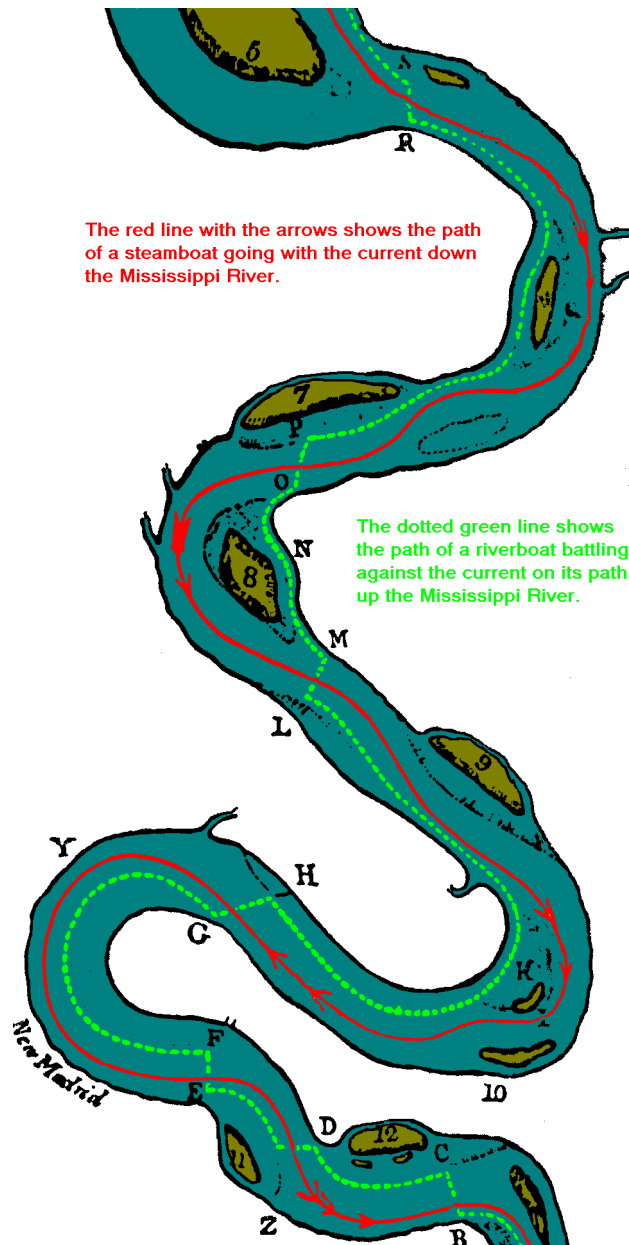
THE ALCOTT FAMILY

JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM

1850

[Waldo Emerson](#) published the lecture series that he had called "[REPRESENTATIVE MAN](#)" and during May and June made his first long lecture tour through the West, going down the Ohio River and up the Mississippi River to St. Louis, returning by stage and rail — offering copies for sale at the back of every hall.



ESSAYS, 1ST SERIES

In [Waldo](#)'s newest book (a copy of which we would discover in the personal library of Henry Thoreau), in the

PESTALOZZIANISM

JOHANN HEINRICH PESTALOZZI

lecture “Goethe; or, the Writer”:

...The fiery reformer embodies his aspiration in some rite or covenant, and he and his friends cleave to the form, and lose the aspiration. The Quaker has established Quakerism, the Shaker has established his monastery and his dance; and, although each prates of spirit, there is no spirit, but repetition, which is anti-spiritual....

QUAKERS

JOHANN WOLFGANG VON GOETHE



In this [REPRESENTATIVE MEN: SEVEN LECTURES](#) (Boston: Phillips, Sampson, and Company; New York: James C. Derby), [Emerson](#) responded to criticism of his characteristic suck-up-to-the-centrists, worship-whatever-powers-there-be attitude by using the analogy of human society to the [Pestalozzian](#) school which I have here marked in **boldface**:



...The thoughtful youth laments the superfætation of nature. "Generous and handsome," he says, "is your hero; but look at yonder poor Paddy, whose country is his wheelbarrow; look at his whole nation of Paddies." Why are the masses, from the dawn of history down, food for knives and powder? The idea dignifies a few leaders, who have sentiment, opinion, love, self-devotion; and they make war and death sacred; – but what for the wretches whom they hire and kill? The cheapness of man is every day's tragedy. It is as real a loss that others should be low, as that we should be low; for we must have society. **Is it a reply to these suggestions, to say, society is a Pestalozzian school: all are teachers and pupils in turn. We are equally served by receiving and by imparting.** Men who know the same things, are not long the best company for each other. But bring to each an intelligent person of another experience, and it is as if you let off water from a lake, by cutting a lower basin. It seems a mechanical advantage, and great benefit it is to each speaker, as he can now paint out his thought to himself. We pass very fast, in our personal moods, from dignity to dependence. And if any appear never to assume the chair, but always to stand and serve, it is because we do not see the company in a sufficiently long period for the whole rotation of parts to come about. As to what we call the masses, and common men; – there are no common men. All men are at last of a size; and true art is only possible, on the conviction that every talent has its apotheosis somewhere. Fair play, and an open field, and freshest laurels to all who have won them! But heaven reserves an equal scope for every creature. Each is uneasy until he has produced his private ray unto the concave sphere, and beheld his talent also in its last nobility and exaltation.

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The [Reverend George Gilfillan](#) reported, in [Palladium](#), on [Emerson's REPRESENTATIVE MEN: SEVEN LECTURES](#).

JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM

1859

Henry Barnard's [PESTALOZZI](#) AND [PESTALOZZIANISM](#) was reprinted from the *American Journal of Education* (NY: F.C. Brownell, 468 pages). This volume contains the biography, educational principles, and methods of [Johann Heinrich Pestalozzi](#) together with extracts from his various works, and biographical sketches of several of his principal assistants and disciples.)



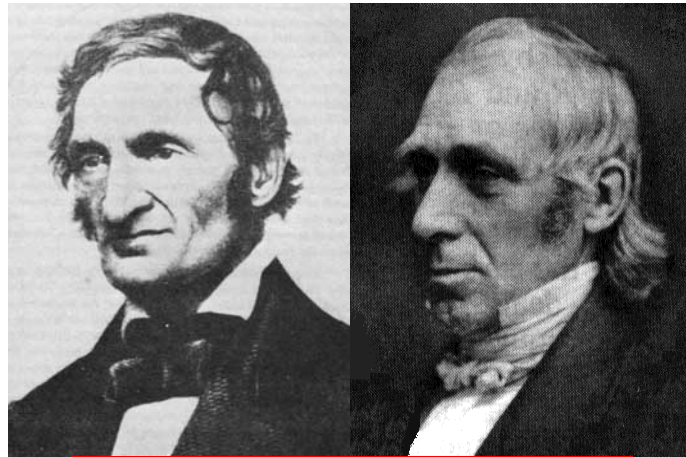
HENRY BARNARD

Also published by this press in this year was the same author's EDUCATIONAL BIOGRAPHY: MEMOIRS OF TEACHERS, EDUCATORS, AND PROMOTERS AND BENEFACTORS OF EDUCATION, LITERATURE, AND SCIENCE, REPRINTED FROM THE AMERICAN JOURNAL OF EDUCATION, a volume in which, curiously, [Dr. William Andrus Alcott, PhD, LL.D](#) is included and his more enduring, endearing cousin Bronson Alcott very much not

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included.




INTRODUCTION
DR. WILLIAM A. ALCOTT
F. A. P. BARNARD
CALEB B INGHAM
JAMES G. CARTER
EZEKIEL CHEEVER
WARREN COLBURN
TIMOTHY DWIGHT
GEORGE B. EMERSON
WILBUR FISK
TH. HOPKINS GALLAUDET
JOHN S. HART
SAMUEL JOHNSON
WALTER R. JOHNSON
JOHN KINGSBURY
SAMUEL LEWIS
HORACE MANN



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LOWELL MASON
DENISON OLMSTED
DAVID PERKINS PAGE
HARVEY PRINDLE PEET
CYRUS PEIRCE
WILLIAM F. PHELPS
WILLIAM RUSSELL
CALVIN ELLIS STOWE
GIDEON F. THAYER
NICHOLAS TILLINGHAST
WM. CHANNING WOODBRIDGE
SAMUEL READ HALL
MRS. EMMA WILLARD

 A lithograph of an 1818 drawing of the distinctive appearance of [Johann Heinrich Pestalozzi](#) by G.A. Hippius, now in the “Pestalozzianum” of Zürich. [JohannHeinrichPestalozzi.gif]



JOHANN HEINRICH PESTALOZZI

PESTALOZZIANISM



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: July 28, 2013

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, upon someone's request we have pulled it out of the hat of a pirate that has grown out of the shoulder of our pet parrot "Laura" (depicted above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of data modules which we term the Kouroo Contexture. This is data mining. To respond to such a request for information, we merely push a button.



JOHANN HEINRICH PESTALOZZI

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Commonly, the first output of the program has obvious deficiencies and so we need to go back into the data modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and do a recompile of the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process which you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place your requests with <Kouroo@kouroo.info>.
Arrgh.