

which had been incorporated as "academies" and whose status as such had not been changed. Possibly the principle was followed that schools whose aims, methods of support and control, courses of study, etc. were comparable, were entitled to equal assistance. Possibly it was felt that the income from lands sequestered in or near a town where an academy was established should contribute to the support of that academy rather than one in a distant part of the county. Possibly the legislature was merely committed to the policy of encouraging as many towns as possible which desired to build schools. Whatever the forces at work, however, the division and repeated re-division of these land rentals, especially in those counties where there were areas of some value, tended to weaken what was left of the county school system in Vermont. To what unfortunate extremities this land-division policy could go, the county of Orleans bore witness.

EDUCATIONAL DEVELOPMENTS

Several important features distinguish this period as one of marked expansion: the latter half, indeed, may well be characterized as the golden age of the academy in Vermont.

(1) The interest of the church in education, which previously had had significant but indirect effects in the founding, manning and maintaining of academies and grammar schools, came to a head in the actual founding and control of several denominational institutions. Religious aims were emphasized in other schools, and branches of the American Education Society were established in several counties whose aim was to encourage and help young men in their training for the ministry.

(2) Early in this period the first academy was founded giving courses which trained young people for the vocation of teaching, and by 1834 at least, "normal courses" or lectures on teaching were beginning to appear in the curricula of other schools.

(3) Secondary schools became markedly co-educational in character. An increase in middle-class well-being served to kindle educational ambition and pride, and parents were becoming more and more anxious to give their daughters as well as their sons the benefits which the higher schools offered. The attendance of young women was further increased by the opportunities offered through vocational in-

struction in the science of teaching. During these twenty years, five academies exclusively for "females" were established.

(4) About the middle of the period several academies adopted the experiment of aiding the finances and developing the health of their pupils by manual labor plans, a movement which indicated how educational influences from other states were beginning to creep into Vermont.

(5) This influence is further shown by the frequent establishment in Vermont towns of public lyceums whose aim was to stimulate learning, and in cooperation with academies, to provide illustrative apparatus for use in connection with the teaching of certain subjects. In no small part through the incentives provided by the lyceums, the physical equipment of secondary schools was greatly improved, and by 1828 we find, in legislative acts of incorporation, such provisions as this:

That the property of the books, mathematical instruments, and philosophical apparatus, which shall constitute the library, may belong to said corporation, shall not, at any time, be divided among the members thereof, but shall be permanently located in said academy . . .¹

(6) The second half of the period is notable also for a liberal expansion of the curriculum after decades marked by slow progress. The first attempts to develop systematic courses of study were likewise made during these twenty years. Early in the period, if not in the preceding decade, the more advanced academies began to organize into separate departments for ladies and gentlemen, and into separate and more or less distinct divisions for those taking English or classical studies. This significant development from a period of unified school organization and consolidation of subject matter to one of experimental classification of scholars and differentiation in and arrangement of subject matter, will be discussed in greater detail in Chapter VIII.

INFLUENCE OF THE CHURCH AND CLERGY. ESTABLISHMENT OF SCHOOLS UNDER DENOMINATIONAL AUSPICES . . .

The development in New England of a church state resulted at an early period in the close affiliation of religion with education. The Puritan doctrine that "nothing in life was untinged with a religious

1. *Acts*, Oct. 1828. *An act incorporating the Jerico Academy*, p. 39.

aspect²¹ was reflected in the predominantly religious aims of the secondary schools during the Colonial period. This religious purpose (together with the college-preparatory aim) was carried over into the academy, though "it was a broader conception of religion than that which influenced the Latin Grammar school."²² In Vermont it was "the call of the people for an educated ministry."²³

The influence of the church and clergy on secondary education in Vermont was evident at an early date. The local minister was often the only college-bred citizen in the town, and in those deliberations which preceded the establishment of an academy or grammar school, he took a prominent part. The inspiration and practical aid lent by Dr. Burton at Thetford and by Dr. Jackson at Dorset furnish examples of the beneficial effects of a broad religious outlook. When these institutions were founded, "by almost common consent the resident clergymen were made trustees,"²⁴ and the work of the school soon came to be closely associated with that of the church. Bunker states, for example, that an "intimate connection . . . has always existed between the Academy (Caledonia County Grammar School) and the church. The citizens of the town have ever regarded the interests of the one as the interests of the other. . . . As the leaders in the town and church started the school, the church has ever watched over the school as a favorite elder daughter."²⁵ Little declares that "as private corporations, under the management of men with positive religious convictions, (these academies) have wielded a power for

1. Adams: *The Founding of New England*, p. 194.

2. Grizzell: *Origin and Development of the High School in New England before 1865*, p. 32.

3. Bicknell: "Thetford Academy." In *The Centennial of Thetford Academy*, p. 9.

4. DeBoer: In Bush's *History of Education in Vermont*, p. 56. DeBoer adds that in Montpelier "26 out of 81 . . . who thus far (1900) served the Washington County Grammar School have been clergymen. The moral support, the direction of intellectual activity, the maintenance of proper standards of education thus derived have been great factors in giving force to these early schools." In regard to the common schools, Bush declared that "the only faithful and determined friends . . . were said to be 'mainly clergymen of different denominations.'" (*Ibid.*, p. 19.)

5. Bunker: *Anniversary Exercises of the Congregational Church, Peacham, Vermont*, April 14, 1894, p. 80. The niece of Ezra Carter, the first principal, started a Sunday School in the Academy. (*Ibid.*, p. 29.) "As early as 1817 and 1818 we hear of young people's prayer meetings that were conducted by themselves in Academy Hall." (*Ibid.*, p. 48.)

good, second only to that of the church, whose handmaid they have always been."¹ The causes of education and religion were further helped by the organization, early in the century, of charitable and evangelical societies whose aim was to encourage young men who wished to enter the ministry. Jackson's pioneer work anticipated the activity of the American and the New England Education Societies.²

A more direct but less frequent contribution was made in the field of actual instruction. The histories of Vermont towns contain numerous references to the educational activities of the clergy, efforts confined chiefly, however, to the common schools. With a few exceptions the academies and grammar schools were taught by the laity, most commonly by young college graduates who were often drafted before they had completed their education. But certain institutions, notably the Addison County Grammar School and at times the denominational academies, depended for instruction on the clergy, who often performed the dual functions of preaching and teaching.

Nevertheless it was not until 1830, in the middle of the period under consideration, that the religious influence became potent through the medium of the organized denomination. At this time the annual conventions of the Baptists and Methodists concerned themselves energetically with educational projects.³ This sudden desire to participate directly in the establishment of secondary schools is not clearly

1. Little: "The Origin and Mission of the New England Academy." (In *Semi-Centennial of Black River Academy, 1835-1885*, p. 33.)

2. The object of the New England Education Society was "to assist young men in their efforts to prepare for successful teachers, preachers, missionaries, and translators of the Holy Scriptures." ("Fifth Annual Report of the Directors of the Vermont Branch of the N. E. Education Society." In *Proceedings of the Baptist Convention of the State of Vermont*, p. 32.) The Vermont branch of the society at that time was supporting twenty-five young men at different colleges.

3. The Congregationalists "never established an academy on an ecclesiastical idea, or managed one with a view to ecclesiastical work." (Hulbert: *The Academy: Demands for it, and the Conditions of its Success*, p. 12.) President Hulbert adds that the Congregational churches held an "anomalous position . . . while we have several prosperous academies under boards and teachers, and in communities of the Congregational belief, still the denominational idea never appears full high advanced upon their fronts. It is never disclosed in the names by which these academies are known." (*Ibid.*, p. 12.) At this time there were few Episcopalians. (Robinson: *Vermont, a Study of Independence*, p. 308.)

explained in the deliberations of the conventions. It was undoubtedly an aspect of the great religious revival which started to sweep over New England ten or fifteen years before.¹ The influence of the American Education Society is likewise apparent, an influence vitalized by the pressing need of such denominations for more ministers.

The first allusion to the interest of the Baptist denomination in academies occurs in the minutes of the State Convention of 1830.² The convention at that time was unable to render assistance to Burr Seminary, as "institutions to which we are already pledged imperiously demand our patronage."³ In 1832 the legislature granted an act of incorporation to twenty-four individuals, ten of whom were clergymen. These trustees, who represented different towns, received proposals from several communities in the State for the location of an institution.⁴ "Finally the proposal from Brandon was considered the most liberal and was accepted, and the school was located there under the name of The Vermont Literary and Scientific Institution.⁵ In 1834 Black River Academy in Ludlow and The Leland Classical and English School in Townshend were likewise

1. Bicknell: *op. cit.*, p. 9.

2. Dorset Grammar school (1804) had been "organized and run by the Baptists," but the movement in this case was evidently a purely local one. (Humphrey: *op. cit.*, p. 108.)

3. Crocker: *History of the Baptists in Vermont*, p. 537.

4. *Ibid.* The legislative record has it that the institution was already located at Brandon when the incorporating act was passed. (*Acts*, 1832, pp. 105-106.) The trustees referred to were those chosen by the Convention "to take measures to raise funds for and locate the Institution," and not the trustees of the institution as incorporated. (Letter of John Conant to William Churchill, quoted by Crocker, *op. cit.*, pp. 539-540.)

5. *Ibid.*, pp. 537-540. The inhabitants of Brandon had raised \$5000 and built a four-story brick building. The method of deciding the location of denominational schools on the basis of the highest bidding town was followed in other cases. (Cf. Atherton: *The Semi-Centennial of Black River Academy*, 1835-1885, p. 12; Cutler: *History of Leland and Gray Seminary*, pp. 11-13; Carpenter: In *Proceedings of the Orleans County Historical Society* from August, 1890 to September, 1891, Aldrich (comp.); *History of Franklin and Grand Isle Counties*, pp. 475-476; Bailey: *A Brief Sketch of Old Newbury Seminary*; and Joslin et. al.: *A History of the Town of Poultney*, p. 163.) The advantages which the presence of a denominationally backed school would offer were a strong inducement to towns which had no secondary schools, and many applications for the location were made. The quasi-public nature of these schools is thus evident.

established under the auspices of the Baptist denomination, and five years later Derby Literary and Theological Institute.¹

At the same time that the Baptist conventions were founding their schools, the Methodist denomination was pursuing the same course. In the year that the school at Brandon was incorporated, Rev. Solomon Sias reported to the New Hampshire Methodist Conference, in session at Lyndon, that "the time has come for this Conference to extend its patronage to a literary institution within its own boundary."²

Petitions had been received from Capt. Partridge of Norwich and Col. Buck of Chelsea that the school be located in those towns, but "the citizens of Newbury subscribed \$6000 on condition that the conference should raise an equal sum and locate their school in this town."³ The school was chartered in 1833 and opened a year later. In 1834 the Troy Conference of the Methodist church, meeting in Plattsburg, resolved that an academy should be opened at West Poultney, the people of the town and vicinity having subscribed "quite liberally" to the project.⁴ The act incorporating the school was passed in October, 1834. Somewhat later (1846) the Springfield Wesleyan Seminary was founded under the patronage of the Vermont Annual Conference, which had convened in Springfield three years before. This school was "an outgrowth of the local Methodist society, which built a church in 1806."⁵

The spirit in which such schools "were devised, and established, and manned, and put in operation, was the spirit of a denominational faith. This faith (was) in general broad and magnanimous."⁶ They freely received boys and girls with other affiliations,⁷ and in

1. Three other schools were later established by the Baptists in Vermont. As the result of financial troubles, New Hampton (N. H.) Institution received permission from the New Hampshire Baptist State Conference to move to Fairfax, where it was re-opened in 1853. (Crocker: *op. cit.*, p. 551.) The founders of Lyndon Institute, chartered in 1867, were mostly of the Free Baptist faith. (Bush: *op. cit.*, p. 114.) Vermont Academy at Saxtons River, opened in 1876, was first agitated at the Vermont Baptist State Convention in 1869. (Crocker: *op. cit.*, p. 545.)

2. Bailey: *A Souvenir of the Seminary Memorial Window*, Including a History of Methodism in Newbury, Vt. and of Old Newbury Seminary, p. 88.

3. Bailey: *A Brief Sketch of Newbury Seminary*.

4. *Autobiography of Rev. Tobias Spicer*, pp. 118-121.

5. Baker: *Folklore of Springfield*.

6. Hulbert: *op. cit.*, p. 12.

7. In 1869, of 764 boys and girls with Baptist affiliations attending secondary schools in Vermont, only 112 were at academies created by the Baptist denomination. (Crocker: *op. cit.*, p. 545.)

organization and general character were similar to the other academies of the period.¹ In spite of the schools' religious connections, the boards were generally closed corporations. The conferences played little part in the actual running of the school. At Brandon the only help given seems to have been some contributions for furnishing the institute. At Newbury the conference recommended the course to be pursued, but exercised no further control. The Woodstock Association maintained merely a "fostering care" for the academies at Ludlow and Townshend as long as both were held to be within its territorial limits. The extent of its relationship is shown in the yearly minutes, which generally contained "some commendatory resolution, or favorable mention, and many times they appointed visiting committees for each school."²

On the other hand, the rules of the denominational academies naturally gave considerable attention to religious exercises and moral discipline. Emphasis was placed on theological and religious education, and distinct theological departments were sometimes organized.³ Many graduates of these schools went directly from the institution to pastorates throughout the state. The religious complexion of the board was also a distinguishing feature. The first trustees of Black River Academy, for instance, "were nearly all Baptists and continued so through its entire existence . . . its teachers were nearly all Baptists."⁴ The incorporating act of Troy Conference Academy designated "That this corporation shall consist of nine trustees, to be appointed by the Troy Annual Conference of the Methodist Episcopal church."⁵ And in 1853, the act incorporating Springfield Wesleyan

1. The spirit of cooperation in which Black River Academy was established illustrates the unprejudiced attitude of the community: "The zeal to accomplish and the willingness to aid in the good cause were not confined to members of the denomination who were to control the religious character of the institution, but all took a part in the good work." (Atherton: *op. cit.*, p. 13.)

2. Cutler: *op. cit.*, p. 16.

3. At New Hampton Institution and the Vermont Episcopal Institute in particular. At Newbury a small class in mental philosophy ("systematic theology": Bush, p. 119) expanded into a theological school known as the Newbury Biblical Institute. (Wells: *op. cit.*, p. 217.) The Institute closed in 1846, the work being eventually transferred to Boston University. According to Wells, "the oldest and most important Theological Seminary of the Methodist Episcopal church in the United States had (thus) its humble origin" in the class at Newbury.

4. Crocker: *op. cit.*, p. 542.

5. *Acts*, October, 1834, pp. 74-76.

Seminary provided that "future appointments (to the board of trustees) shall be subject to the approval of the Vermont Conference of the Methodist Episcopal Church."¹

The incorporation of five denominational schools in the brief three year period between 1832-34 points to a religious stimulus of unusual significance. Although a wholesome spirit had characterized educational enterprises from the beginning, and due importance had been attached to religious exercises and the observance of the Sabbath, a wide-spread religious enthusiasm increased at this time the interest in matters pertaining to morality. An example is found in the records of the trustees of Bradford Academy for 1831: "The preceptor of this Academy shall not knowingly tolerate his pupils, either in school or out of it, in maintaining the doctrine of atheism, in calumniating the Bible and Christian religion, in inculcating immoral practices, in using profane or indecent languages."² Hardly a catalogue was issued but what called the attention of the parent to the advantages of an institution "situated in the midst of an intelligent and virtuous community, wholly removed from those scenes of dissipation, which too often allure the young from the path of rectitude, and are too well known, to need a recital here."³ Even the manual labor movement, the popularity of which was at its height at the time, had a moral aspect. The character building value of self-help was widely extolled.

These institutions, it has been noted, were founded in towns whose interest in education took the substantial form of liberal offers for the location. This interest, combined with the support of the church, resulted in giving the schools a degree of permanence which makes them as a class stand out prominently among the academies of Vermont. Troy Conference Academy exists today (1930) as a private institution. In 1868 Newbury Seminary was merged with Springfield Wesleyan seminary to form a more centralized school at Montpelier. The name of the Leland Classical and English School was changed in 1848 to Leland Seminary and in 1862 to Leland and Gray Seminary. The school was known locally as Townshend Academy. This institution also exists as a corporate body, though a reorganization took place in 1919 whereby the property was leased to the town, and the local board of education assumed the responsibility

1. *Acts and Resolves*, 1853, p. 84.

2. Frost: *op. cit.*, p. 11.

3. *Catalogue of Thetford Academy*, 1838-1839, p. 11.

of continuing the school. One year before this, Derby Academy had made the transfer from private to public control. No record exists of the length of time that the Baptist school at Brandon existed; in 1866 the trustees leased the buildings to the consolidated school district of the town for the use of the grade schools. In 1867 the trustees of Black River Academy were authorized by legislative act to lease the property of the school to District No. 1 in the town. The board, however, continued to maintain their corporate organization and retained certain functions such as a voice in the selection of teachers.

NEWBURY SEMINARY

This boarding school had a vigorous career of thirty-four years, though handicapped by financial difficulties and lack of endowment. Appeals for public aid were frequent. "One means of raising funds was by the sale of scholarships. One hundred dollars constituted a scholarship and entitled its holder to the privilege of sending a student free of tuition."¹ The school was well patronized, however, and the income from tuitions enabled the school to pay off its obligations so that by 1853 it was free from debt. In 1836, soon after the school opened, 249 students registered in the summer and fall terms; in 1847-48 the aggregate attendance was 338; and in 1851 the high water mark was reached with a total attendance of 878 and a faculty composed of nine teachers. The boarding house had become self-supporting.

The laws of Newbury, as published in the first catalogue of the school, are of interest:

DEPORTMENT

A gentlemanly and ladylike deportment is at all times required of the boarders in their intercourse with each other, and in all their movements in and about the house.

Rude and indecent language, calling each other by improper names, or otherwise needlessly injuring each other's feelings; smoking in any part of the house; walking about house with hats on; boistrous talking and laughing, whistling, running, jumping, or making any other disturbance, or crowding the alleys and doors for conversation, in fine, all ungentlemanly conduct in and about the house is considered a breach of this rule.

Special attention shall be paid to cleanliness. Entering the house with dirty

1. Wells: *op. cit.*, p. 211.

feet, spitting on the floor and steps, making any unnecessary dirt in any department, dirty appearance of person, clothing, etc., are strictly forbidden.

ROOMS

The scholars' rooms shall be considered as their homes, and each shall be accountable for any improper conduct in their respective rooms, or injury to them or furniture, unless they designate the aggressor. They shall also see that their books, clothing, furniture, etc., are kept in their proper places, and their rooms, after they have set them in order in the morning, be at all times ready for inspection. In short, let the motto of all be, "a place for everything, and everything in its place." Let the following regulations be observed in relation to the lower rooms. Nos. 1 and 3 are not to be frequented by the students. No. 1 is to be kept for a parlor for the steward and family and officers of the institution; No. 2 is a common keeping room for the family, and for the students to introduce such company from abroad as may from time to time visit them. No. 3 is the private room for the steward's family. The kitchen is not to be frequented by the students, except for particular business, and none of either sex shall stop there any longer than is necessary to accomplish their business.

The young gentlemen will prepare the wood after it is brought into the yard, for warming their rooms. The young ladies will take care of their own clothes, except washing, and both ladies and gentlemen will set and keep in order their own rooms and have them ready for inspection by the breakfast hour.

ORDER OF THE DAY

1. The bell will ring in the morning a little before sunrise, for rising, at which time the scholars will arise, wash and prepare for breakfast.

2. A warning bell will be rung a few minutes before meal, at which the young ladies and gentlemen will repair to their respective drawing rooms and arrange themselves in the order they sit at the table, and at ringing of the second bell, will proceed to the dining hall, and will retire in the same order, after the officers and strangers who may be present shall have gone out.

3. No scholar will be permitted to enter the closet or help himself to food between the regular meals.

4. If any scholar shall be unnecessarily absent from the regular meal, he will fast until the next; and food will not be provided to be taken out of the house except in special cases, at the discretion of the steward or stewardess.

5. Morning prayers immediately after breakfast, and evening prayers immediately after supper, and at 9 o'clock the students will retire to their rooms for the night and retire to rest before 10 o'clock, and have their lights and fire extinguished by that time; and no one will sleep out of his or her room without permission.

The causes for the close of the school in 1868 were varied. Wells mentions the failure of the Seminary to secure an endowment, and

antagonism at the "systematic training of clergy."¹ The school also was falling behind "in the march of intellect," and "its methods and apparatus were those of an earlier day." Competition from Springfield Wesleyan Seminary affected enrolment in both schools. The shifting of the boundaries of the conference also served to make the location of Newbury Seminary a less desirable one than it had been. For these reasons the two schools were merged to form a stronger and better centralized institution at Montpelier. This new school was chartered in 1865 as Vermont Conference Seminary and Female College;² later it was rechristened as the Vermont Methodist Seminary and then Montpelier Seminary, by which name it is known today.

ORANGE COUNTY INDEPENDENT GRAMMAR SCHOOL

In contrast to the religious cast of such denominational schools, a corporation was chartered at Chelsea in 1833 with what seems to have been decidedly anti-clerical principles. It was called the Orange County Independent Grammar School, and though it apparently never had more than a legal existence, its charter provisions are unique. The act reads in part as follows:

1. Said Grammar School shall be independent of any religious denomination, or sect, whatever; shall in no way be subject to their control, nor rely upon their especial patronage; but shall be an independent and classical institution, for the instruction of youth, solely, in literature and science.

2. No clergyman of any denomination, whatever, while actually engaged in clerical duties, shall be a trustee, principal, or instructor, in said grammar school.

3. No books, designed to propagate and establish the peculiar and distinguishing principles and tenets of any religious denomination, shall be adopted, or used, as classics, in said Grammar School, or introduced, in any manner, therein, by the authority of the trustees, instructors, or any individual.

4. The buildings appropriated to said Grammar School, shall not be used for meetings, professedly, for religious instruction, other than that properly appertaining to the instruction pursued in, and the objects of, said Grammar School, as a literary and scientific institution; nor shall said buildings be used

1. Wells: *op. cit.*, p. 218.

2. The Female Collegiate Institute had been chartered in 1849, and opened in 1850 as a separate department at Newbury Seminary. In eighteen years it graduated 118 young women. The Institute was also transferred to Montpelier, continuing to maintain a separate legal existence.

for any other meeting, not properly connected with the promotion of science, and the progress of literature, among the members of the school.¹

This organization may have been projected by individuals aiming to eliminate an unfortunate political element which they feared might operate against the success of a school of denominational character. "The democratic revolution which made Andrew Jackson president had in Vermont . . . a social side which included hostility to the Congregational clergy, who were then all conservative, politically Federalist and later Whig. The Baptist movement in Vermont during this period made great progress, and was mostly Democratic in Politics. . . ."² Orange county at this period generally went Democratic, but Chelsea itself remained predominantly Whig. Political feeling may have been so strong that the originators of a county school scheme felt it was safest to give the school a specifically non-sectarian character. It may have been felt, too, that sectarianism had no place in a system of schools provided for in a state constitution. Apparently there is no record of legislative debate over the granting of the charter.

CONTRIBUTION OF THE ACADEMY TO THE TRAINING OF TEACHERS FOR THE COMMON SCHOOLS

CONCORD ACADEMY AND THE WORK OF SAMUEL R. HALL

In 1823 Samuel Read Hall organized an academy at Concord which is generally recognized as the first normal school not only in Vermont, but in America.³ Previous to this time there are recorded two other schools in the state where efforts had been made to meet the need of the common schools for trained teachers, but neither of these seems to have exerted more than a local and temporary influence.⁴ The labors and writings of Dr. Hall, on the other hand, ini-

1. *Acts*, October, 1833, pp. 87-88.

2. Correspondence of John M. Comstock, statistical secretary, Vermont Congregational Conference.

3. Wright and Gardner: *Hall's Lectures on School-Keeping*, p. 30.

4. Jacob Eddy, the Quaker town clerk of Danby, taught a select school during the years 1785-1788 "expressly for the purpose of training young men for the vocation of teaching." (Williams: *History of Danby*, pp. 70 and 138.) Reference has been made to the school opened by Emma Willard in Middlebury in 1814. Mrs. Willard conducted this school for five years, which she afterwards describes as the period "when I began specially to prepare pupils for teachers." (Swift: *op. cit.*, p. 395.)

tiated a movement in Vermont, Massachusetts, New York and other states which before many years materialized into teacher-training courses in the secondary schools and into state normal schools.

Hall accepted the position of minister of the Congregational Church at Concord under certain specified conditions, among which was the following:

"11, That you allow me to establish & instruct a school such a portion of the year as I may find necessary or convenient not exceeding three fourths of each year and that I have the provides thereof to assist in my support . . ."¹

The conditions were accepted and on March 11, 1823, Hall opened up in his own home what was first known as the Columbian School. This school soon moved into a two-story brick building erected for the purpose, and in November, 1823, was incorporated as Concord Academy.² The first record of the school is found in the following advertisement in the issue of the Danville (Vt.) "North Star" for May 20, 1823:

COLUMBIAN SCHOOL, CONCORD, VT.

The second term will commence on the third Tuesday (17th day) of June next. The school will be under the direction, and will be principally instructed by the Rev. Mr. Hall.

Books used in the school must be uniform. Hence arrangements are made so that they may be obtained at either of the stores in town.

Branches taught, if required, are the following:—Reading; Spelling; Defining; Geography (ancient and modern); History; Grammar; Rhetoric; Composition; Arithmetic; Construction of Maps; Theoretical Surveying; Astronomy; Natural Philosophy; Chemistry (without experiments); Logic; Moral Philosophy; Mental Philosophy, and General Criticism.

It is wished to have the languages excluded. This will not, however, be strictly adhered to.

TERMS: For Common School studies, \$2. per term of 12 weeks. Other branches, from \$2.50 to \$4.

It is intended to have instruction particularly thorough, and hence an addi-

1. Wright and Gardner: *op. cit.*, p. 16.

2. An early interest in education on the part of the citizens of Concord is seen in their application in 1798 for an act to establish a county grammar school in that town. The committee reported, however, "that it is their opinion that the present is too early a period to establish a county grammar school in the county of Essex." (*Journal of the General Assembly*, 1798, p. 190.) At the time of Hall's advent, the town had a population of 806 people. (Thompson: *Gazetteer of Vermont*, 1824.)

tional instructor will be employed, when the School amounts to more than 20. Board obtained near the School-room, on reasonable terms.

Application may be made to Mr. Lyman E. Dewey, Mr. John Barnet, or Mr. Hall.

Concord, Vt. May 14, 1823.

Stone believes that the elementary subjects were included for the children whom Hall admitted to this school "for the demonstration and practice purposes" in connection with his plan to make of the school at the outset a laboratory for training teachers.¹ Barnard had reported in 1851 that Hall "admitted a class of young pupils . . . to be used as a Model School, in the instruction of which he intended to illustrate to those attending to become teachers, both how children should be governed and taught."²

In 1829, Hall published his *Lectures on School-Keeping*, the "first professional book for teachers published in America."³ The lectures, based on his experiences at Concord Academy, dealt with "the science of teaching and the mode of governing a school with success,"⁴ and exhibit a sound comprehension of the problems involved and workable methods by which they might be solved.⁵ The book was widely

1. Stone: *The First Normal School in America*, p. 267.

2. Quoted by Wright and Gardner: *op. cit.*, pp. 18-19. However, no corroboration of the use of a Model School is found in the only existing record of the school (Perrin: *First Record Book of the Concord Academy*). This record book gives occasional items on tuition and lists the names of 224 pupils who attended the school during the first nine terms. Barnard's contemporary interest in education leads one to believe, however, that the claim is not without foundation.

3. "Ten thousand copies of this treatise were purchased by the acting superintendent of the state of New York; an equal number were recommended by an educational committee in Kentucky . . ." (Stone: *op. cit.*, p. 268.) The third edition included a lecture on the construction of schoolhouses. (For bibliography of the published writings of Samuel Hall, see Wright and Gardner: *op. cit.*, pp. 32-33.)

4. Hall: *Lectures on School-Keeping*. Preface.

5. In these early lectures Hall anticipated such later pedagogical and psychological problems as "individual differences, vocational education, teacher training, teacher qualifications, public relations, adequacy of teachers' activities, and character education." (Wright and Gardner: *op. cit.*, p. 3.) These lectures "probably more nearly approach the modern problem method of studying education than do any of the earlier books written on education." (*Ibid.*, p. 21.) In summarizing his contributions to education, these authors say: "As the founder of the first Normal School in America, the writer of the first book on education in this country, and as the pioneer in the use of the blackboard,

read in Vermont and neighboring states; in pointing out the need of systematic training in an occupation dignified by the term of science, and in providing basic materials for such a training, Hall's activities opened up the way for specific work in this field in other institutions.

State normal schools did not make their appearance in Vermont until 1866, yet in the meantime the interest awakened by Dr. Hall's activities had taken form in lecture courses in the private academies designed to give practical aid to students of both sexes who intended to enter the vocation of teaching. In 1833, Cavendish Academy announced in its annual catalogue that "Students wishing to prepare for College, for teaching, or for business, may expect to find here every facility for prosecuting their studies. . . ." At this school the next year, lectures were given in both the fall and spring terms "on Chemistry and School Keeping."¹ The catalogue of Burr Seminary for 1836 contained the announcement that "Those who wish to qualify as teachers will receive special attention." This same year lectures were given at Black River "especially for the benefit of those wishing to qualify for teaching."² In 1837, lectures "on the principles and practice of Teaching" were offered at this school.³

Such lectures were probably intermittent and fragmentary in character, and no reference is found before 1840 of any "teachers classes" where organized instruction would be possible, but they show that the need for specific training had at least begun to be recognized in various places in the state.

EDUCATION OF YOUNG WOMEN

In the last chapter it was noted that early in the century girls as well as boys were admitted to the academies and grammar schools.

the local method of teaching geography and the chronological plan in history study, Hall's fame as an important educator is substantially fixed." (*Ibid.*, p. 30.)

1. *Catalogue of the Teachers and Students of Cavendish Academy for the year ending November, 1834.* James Garvin was then principal. Previous to this time, students in various academies had sometimes served as assistants. In one school, for example, "a certain number of the more advanced students (acted) in rotation . . . as assistants in the lectures on Chemistry, Natural Philosophy, Botany, Etc." (*Prospectus of Vermont Classical Seminary, 1830.*) This was not done to provide practice teaching as much as to relieve the teaching load.

2. *Catalogue of Black River Academy, Ludlow, Nov. 1836.*

3. *Catalogue of Black River Academy, Ludlow, 1837.*

This extension of educational privileges was based in part on the fact that the income of the preceptor usually depended on the extent of the school's patronage, which could be increased by admitting younger scholars into the elementary branches or "departments." The formation of such preparatory classes was also justified on the grounds of the inefficiency of the district schools. Moreover, the academy had a standing in the community which made it seem to many parents a more desirable institution than the common school, and the academy was not loath to take advantage of this attitude. By 1820 the academy was well-established as a co-educational institution, and by 1840 the enrolment of "ladies" often equalled or surpassed that of "gentlemen."

These young women generally took the English subjects, or pursued the ornamental branches which were a development of the period. On the other hand, the curricula of the female seminaries founded between 1820-40 indicate that there was also a demand for schools where serious-minded young women could have the same classical and higher English training as the young men.¹

In the co-educational academies prevailing sentiment held that boys and girls should be separated into more or less distinct departments. Female teachers, preceptresses and assistants were employed to teach the girls and take charge of the girls' boarding departments, while the duties of the principal or preceptor were confined to executive supervision and the instruction of the young men. In the catalogues of this period the names of the "ladies" always appeared on a separate list. As noted above, instruction in the Ladies Department was confined mainly to English and ornamental subjects . . . chiefly music and various kinds of artwork popular at that time.² Such differences in academic interest also tended to a formal separation of the sexes in recitations and other school exercises. The regulations of Newbury Seminary and Troy Conference Academy in the thirties illustrate current attitudes toward the segregation of the sexes. At the

1. See Curriculum at Middlebury Female Seminary, 1833.

2. For half a century the ornamental branches enjoyed great popularity, though subject to occasional criticism for their superficiality. (See Orcutt: *op. cit.*, pp. 127-128.) Educational tendencies in female boarding-schools at a slightly later period were satirized at the Free Convention held at Rutland in 1858. (Walker, Mrs. D. M. F.: *Proceedings of the Free Convention* . . . 1858, pp. 141-143.)

former school the following rule governed intercourse between the "ladies" and "gentlemen" in 1834:

"The two sexes will not associate together in walking or riding, or visit each other's rooms; but when a gentleman would see a lady, he will apply to the master or mistress of the house where the lady boards, who will if they please, accommodate the parties with a drawing room for the desired interview. The above law is also to regulate the conduct of the students of both sexes in their intercourse with those not belonging to the school, unless special permission to do otherwise be obtained from the Principal; or, in his absence, from the steward. It is provided, further, that brothers and sisters, by leave of the Principal, may walk or ride in company."¹

In the 1839 catalogue of Troy Conference Academy, the following rules appear:

21. No male student is permitted to visit or enter that part of the building assigned exclusively to the females, except those in the immediate employment of the steward, or for the purpose of attending recitations.

22. The two sexes will not be permitted to associate together in riding or walking, nor to visit each others rooms, nor to stand talking in the halls or elsewhere. If any student have a relative in the institution whom he or she may wish to see, permission must be obtained of the Principal or Preceptress. Brothers and sisters may be permitted to ride or walk together, provided it always be alone.²

Occasionally a more liberal attitude was taken. In his "Reminiscences of School Life," Orcutt recalls that "the system of government adopted at Thetford (1843-55) was radically different from that at vogue at Kimball Union. . . . Both were mixed schools. The young women (at Thetford) boarded in the same families and recited in the same classes with the young men. At Thetford the aim of the principal was to allow them to mingle socially under proper regulations and restraints, while at Kimball Union they were forbidden to mingle socially."³

The presence of young women in the boarding academy contributed elements of great social value to the school, and its character as an intellectual institution was raised by the awareness that their mental powers were comparable to those of their brothers.⁴ In this re-

1. *Laws of Newbury Seminary*, 1834.

2. *Catalogue of Troy Conference Academy*, 1839.

3. Orcutt: *op. cit.*, p. 108.

4. Weaver: "The Academy and the World." (In *Semi-Centennial of Black*

spect, the contribution of the Vermont academies was that of the academy elsewhere.

The acceptance of the co-educational idea was accompanied by a rise in the number of secondary schools established for young women exclusively. The following schools were incorporated during this period:

- 1823 Windsor Female Academy (re-chartered)
- 1824 St. Johnsbury Female Academy
- 1828 The Female School Association (Middlebury)
- 1830 Newbury High School
- 1835 Brookfield Female Seminary
- 1836 Burlington Female Academy

UNION OF MANUAL LABOR WITH EDUCATION

One of the chief concerns of the American Education Society, which in the early thirties had several branches in Vermont, was the encouragement of young men fitting for the ministry. The Society had interested itself in the experiment, being carried on in several places in the eastern United States, of connecting manual labor with education, an experiment which at first was being tried out chiefly, though not exclusively, in theological and denominational institutions. In September, 1829, in compliance with the request of "an Association of Students in the Seminary for Mechanical Labour" (at Andover Theological Seminary), the Rev. E. Cornelius, secretary of the Society, had delivered a discourse on the "Union of Study with Useful Labor," in which he referred to the subject as one "deeply connected with the interests of learning and religion."¹ That the physical benefits also were not overlooked is patent in Mr. Cornelius' reference to the system as "the union . . . of thorough exercise with study."²

Such a system of self-help attracted a good deal of attention during the period between 1829-1834, and was tried out in several Vermont academies of theological or denominational character. The first reference to the subject is found in the manuscript records of the meeting held by the trustees of Burr Seminary on December 16, 1829,

River Academy, p. 56.) Also Hitchcock: *Black River Academy—Her Place in the Community and in the State.* (*Ibid.*, p. 60.)

1. American Education Society: *Quarterly Register*, Vol. II, Nov. 1829, pp. 57-70.

2. *Ibid.*, p. 57.

soon after the legislature had chartered the school.¹ Among other topics considered were those of "manual labor and other corporal exercises." On March 15, 1833, the first announcement of the school contains the following information:

A more important and efficient aid, it is believed, will be derived from the labor of the students. For the purpose of agricultural labor, a lot of about thirty acres of land is attached to the Institution, a considerable part of which will be appropriated to tillage and gardening. Provision has also been made for the erection of a work-shop, to be furnished with valuable machinery, propelled by a water power, and affording important facilities for the successful prosecution of various branches of mechanical labor. The steward of the Seminary is himself an experienced and skilful mechanic, and it will be his duty to superintend the operators of the shop, to make the necessary contracts, to instruct the inexperienced, and to make arrangements for the profitable employment of all, during the hours of labor.²

At first the system seems to have worked out quite favorably. In the catalogue dated October, 1833, the statement is made that "During the last term, the aggregate amount of the earnings of the students was about \$275.00 by labor performed for the Seminary, and probably not less than \$160.00 by labor for citizens in the vicinity." It did not long prove successful, however, and was soon abandoned. The reasons for its discontinuance as well as the ends it served are given in a later report of the clerk of the board:

"The Board, according to the popular theory of the day, thought it advisable to adopt the manual labor system into the plan of conducting the Seminary. The very encouraging accounts that were published respecting the success of this system, led the Board to expect results from it which, practically, it was found impossible to realize. . . . To find Stock—Pay for the labor; and depend upon the sales for compensation . . . was found utterly impracticable." Though in some respects an unfortunate blunder, in others it was fortunate, for "on the establishment of this system of manual labor was founded a plea to the Churches, and to Christians abroad to help us in a matter, which we then thought would greatly assist young men in their attempts to obtain an education, and thereby greatly relieve

1. Anderson Mss. In 1829 a work-shop had been "erected for the benefit of the students belonging to the College (Middlebury), but the system (had) not yet been carried into execution." (*Quarterly Register*, Nov. 1829, p. 63.)

2. Broadside on Burr Seminary issued by Alexander Proudfit, President, and James Anderson, Clerk. Manchester, March 15, 1833.

the churches from the burden of sustaining them while preparing to preach the Gospel."¹

The manual labor system was also tried out at Newbury Seminary and at Troy Conference Academy. Section 6 of the act incorporating Newbury Seminary states:

It is hereby further enacted, That all necessary buildings of the institution, together with a farm, known by the name of the Lovell Farm, to be connected therewith, for the purpose of uniting manual labor with education, with a library and philosophical apparatus, be exempt from taxation. . . .²

A seminary farm was bought with the idea of affording needy students a chance to pay part of their expenses in labor upon it, but it did not meet expectations and was sold. When Troy Conference Academy was incorporated in 1834, the legislature also exempted the lands and buildings from taxation. In the school's catalogue for 1839, the information is given that:

There is a farm connected with the institution which will be cultivated under the direction of the steward, and will afford employment to a small extent to such students as may wish to aid themselves in meeting their expenses by manual labor. The manual labor system will be extended as soon as the patrons of the institution will furnish the necessary means.

The above notice leaves it uncertain as to whether the plan was actually tried out at Poultney or not. The serious financial difficulties of this school during its early history make it improbable. Here, as at other schools, it was found that the maintenance of the system involved capital outlays that the young institutions could not afford.

THE LYCEUM MOVEMENT

The same period (c. 1829-1834) witnessed the beginning of another movement which had its sources outside of the state, though its influence on secondary school education in Vermont was more widespread than that of the manual labor experiment. The lyceum system was originated by Josiah Holbrook, who personally attended the educational meetings and conventions where town and county ly-

1. Anderson: *Historical discourse presented at the annual meeting*, July, 1860. In 1842, Thompson reported that the system "proved here, as it has almost everywhere else, unsuccessful, and was soon abandoned." (Thompson: *History of Vermont, Natural, Civil and Statistical*, p. 168.)

2. *Acts*, Oct. 1833. Chap. 43, p. 90.

ceums were organized. The purpose of these organizations was "to combine the discussion of scientific subjects with that of education," and to procure scientific apparatus with which to illustrate lectures on these topics.¹

Holbrook's intention was that the community lyceums should intimately associate themselves with the schools. The connection was actually formed, and the beneficial effects were immediately seen in the use of apparatus of various sorts for teaching certain subjects.² The relations between the school and the public lyceum may be judged from the announcement at Royalton that "a Lyceum has been established in town, and means are in train to obtain an extensive apparatus, of which, by the fundamental articles of the Lyceum, the Academy is to have the free use in the course of its public instruction."³

Accounts clearly point to this period as a time when trustees seriously concerned themselves with the problem of providing suitable scientific equipment for schools. In 1830, when the Academy was built which later became the Lamoille County Grammar School, it was supplied with "a good chemical and philosophical apparatus, all by voluntary subscription."⁴ The same year Marshall Conant's select school in Woodstock was equipped with a "large map of the heavens, globes, an orrery, a cometarium, quadrant, and semicircle, and some other instruments were furnished to aid in astronomical and

1. The movement was greatly aided in Vermont by Thomas H. Palmer of Pittsford. In 1829 he established a lyceum, with weekly lectures, in that town, and later "caused a meeting to be held at Montpelier for the purpose of inquiring into the best means of introducing these lyceums into effective operation through every county in the state." (Bush: *op. cit.*, pp. 69-70.) A good statement of the purposes of the lyceum in Vermont is found in William Nutting's "An Address to the Orange County Lyceum at their First Meeting, June 23, 1831."

2. By 1830 Holbrook had provided equipment which related "to the first elements of geometry, arithmetic, geography, natural philosophy, chemistry and astronomy." (*American Journal of Education*, No. 42, Jan. 1830, pp. 67-69.)

3. *Catalogue of Royalton Academy*, 1830. "Whenever Lyceums have been established in connexion with academies, a reciprocal and harmonious action has uniformly arisen between them, greatly to the benefit of both." (*American Journal of Education*, No. 36, December, 1828, p. 715.) At Royalton, as at other places, the community lyceum later merged with the school lyceum and sold its apparatus to the latter.

4. Whiting: *History of the Town of Johnson*, pp. 47-48.

mathematical instruction."¹ When the Caledonia County Grammar School at Lyndon was erected in 1831, "the pride of the school was its laboratory for experiments in chemistry and natural philosophy. . . . (The apparatus) was the subject of many entries in the old records . . . all breakage must be made good by pupils and regular inventories taken by trustees."² Soon after Black River Academy was incorporated, the trustees turned their attention to ways and means of procuring apparatus. A petition was circulated, and by 1836 at least, the institution was furnished with a "complete and very convenient Chemical, Philosophical and Astronomical Apparatus, and an elegantly mounted refracting Telescope."³ The examples quoted indicate contemporary interest in the subject and the nature of the illustrative materials then commonly used.

The lyceum movement had another side which should not be overlooked. Holbrook and Palmer were interested in advancing the general interests of education, and both schools and towns established lyceums for lectures and debates on practical and cultural subjects. On August 20, 1833, the trustees of Rutland County Grammar School voted to establish "Castleton Seminary Lyceum," and "that tickets of admission be furnished to the scholars at twelve and a half cents per quarter, to individuals not connected with the school at fifty cents a year, and to families at one dollar a year."⁴ Speaking of this association, Clark stated that it "has been the forum of many youthful forensic efforts, and the starting point from whence a large number of the . . . alumni of Rutland County Grammar School and Castleton Seminary gained . . . power of concentration and expression of thought. . . ."⁵ "Weekly or fortnightly compulsory forensic lyceums" were organized immediately after the founding of The Leland Classical and English School. "At these, speeches were prepared and declaimed by each member of the student body during the term."⁶ The lyceum became a feature of many other academies and grammar schools and greatly stimulated the work in public speaking and debates. In some institutions it survived until late in the century.

1. Dana: *History of Woodstock*, p. 214.
2. Walker, Mrs. H.: *op. cit.*
3. *Catalogue of Black River Academy*, 1836.
4. *Report of the Proceedings commemorating the One-Hundredth Anniversary of . . . the Rutland County Grammar School . . . 1787-1887*, p. 86.
5. Clark: *op. cit.*, pp. 28-29.
6. Cutler: *op. cit.*, p. 20.

CASE STUDIES

THE AMERICAN LITERARY, SCIENTIFIC AND MILITARY ACADEMY

In 1820, Captain Alden Partridge, a native of Norwich and a graduate of Dartmouth and West Point, opened in his native town an academy which has been described as "the parent home of a new system of education."¹ The basic nature of Captain Partridge's system is indicated by the title of the institution—an education in classical studies and practical arts, associated with training in military science and tactics. His educational policy was based in part on the constitution of the United States, which vested the military defence of the country "in the great mass of American Citizens."² Besides this belief in a citizen-soldiery, however, Partridge strongly felt that practical military exercises should be introduced into seminaries of learning generally, "were they of no other use than to give to the students a good figure, a manly and noble demeanour, and, what is of more importance, to render them healthy and vigorous."³

That Captain Partridge's educational theories were not controlled by the specialized view-point of the military enthusiast is evident from his criticism of prevalent practices. In a lecture on the subject delivered in 1820, he declared himself thus:

The system of education adopted in the United States seems to me to be defective in many respects: First: It is not sufficiently practical, nor properly adapted to the various duties an American citizen may be called upon to discharge. Second: Another defect in the present system is the entire neglect in all our principal seminaries of physical education, or the cultivation and improvement of the physical powers of the student. Third: Another defect in our system is the amount of idle time allowed the student. Fourth: A fourth defect is the allowing to students of the wealthier class too much money, thereby inducing habits of extravagance and dissipation highly injurious to themselves and also to the Seminaries of which they are members. Fifth: Is the requiring all students to pursue the same course of study. Sixth: In the prescribing the length of time for completing, as it is termed, the course of education. By this means the good scholar is placed nearly on a level with the sluggard, for whatever may be his exertions, he can gain nothing with respect to time, and the latter has in consequence of this, less stimulus for exertion.⁴

1. Aldrich and Holmes: *History of Windsor County*, p. 488.

2. Ellis: *Norwich University, 1819-1911. Her History, Her Graduates, Her Roll of Honor*, p. 4.

3. *Ibid.*, p. 6.

4. *Ibid.*, p. 2.