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came to his rescue at this point. He thoroughly believed that one with God is a working majority. So he planted himself squarely on the double foundation of faith in man and faith in God. He was never afraid that the study of psychology would lead him into untruth, on the one hand. On the other, he never hesitated in his reliance on God's power to lead him to a successful issue and His wisdom to guide to a worthy goal.

A feature of the occasion was the reading of letters and telegrams from all parts of the country and from men in all departments of educational work. In the course of the exercises a pupil of the normal school sang Dr. Sheldon's favorite hymn, "Calm me, my God, and keep me calm," and the ceremony was concluded by a tribute from his pastor, Rev. Mr. Wills, who summed up the lesson of Dr. Sheldon's life in these words:

More than all, he was a loving church member. His love was the very crown jewel of his life. He loved all mankind, following the commandment of God to love his Lord with his whole heart, soul, and mind, and his neighbor as himself. His worship, his religion, was a passion, not a proposition nor a theory. He was a loving member, and that is my message to you.

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#### XVI.—REV. SAMUEL KNOX.

[By Bernard C. Steiner, Ph. D., Librarian of the Enoch Pratt Free Library, of Baltimore, author of the History of Education in Maryland and in Connecticut.]

Before the Revolution, Frederick County, the far west of provincial Maryland, had resolved to have its county school or academy, but the school's charter, obtained in 1763, was not used for many years. The pressure of frontier life; the presence in the county of so many Germans, alien in race and language to the English, who were dominant in the province; the death of that true friend to education—the Manx clergyman, Rev. Thomas Bacon; the coming of the Revolution; the struggles during the period of the Confederation—all kept the project back. At last, in 1797, the plan was revived, a "large and commodious" building was erected on the schoolhouse lot, and on April 5 of that year the trustees advertised for teachers in the new school. They wished to employ "three masters—one of them to teach Latin and Greek, another English, including the mathematics, and a third to teach the German language." "In making choice of masters, the visitors will pay great attention to the credentials which the applicants may produce, respecting their literary talents, mode of teaching, and other necessary qualifications." A month was given to file applications, and, having made choice of masters, the visitors hoped to open the school on July 1.

These sanguine expectations were not quite carried out to the letter. Delays put off the opening until Monday, the 2d day of October, 1797, which is the true birthday of the school. In their announcement of the opening of the new "seminary," the visitors tell us they design "to comprehend a general course of polite and liberal education." They now plan to have four masters, when the school shall be complete, but as yet have engaged only one. This is "Rev. Samuel Knox, A. M., principal and professing tutor for the classical department." The teacher of English opened his department a month later and the teacher of mathematics came in due time, but, as far as I can discover, the academy had been in operation for a large number of years before a teacher of the German language was employed.

The school was not only for the residents of Fredericktown. In the opening announcement we are informed that "Mr. Knox proposes to accommodate a few young gentlemen in his own family." The "few young gentlemen" soon came, and Mr. Knox could boast that he had under him "a greater number of students from the different counties of Maryland, and some from the adjacent counties of

Virginia, than were at that time in the State College at Annapolis," though the latter was "endowed with an annuity of £1,700 and conducted by a faculty of considerable reputation as to literary acquirements." During the first year of the school's activity Mr. Knox held a "public examination of the youth in the Seminary in presence of the trustees and such friends to literature as may honor it with their attendance on the occasion." In addition to the examination, the principal promised those who should attend the pleasure of hearing "a variety of exercises in Elocution" from the students in the classical department.

Let us now turn aside from this flourishing young academy and see who the principal was and why his life is worthy of record. Samuel Knox, the eldest son of a farmer of the same name, was born in the parish and county of Armagh, in Ireland, in 1756. We know nothing of his early life, but I imagine it was a hard struggle with poverty, for he was 33 years of age when he matriculated at the University of Glasgow. He was of Presbyterian stock, doubtless, and had resolved to become a preacher. He was a faithful and diligent scholar, and in the first year of his university course won second prizes for translations from the Greek dramatist, Aristophanes, and "for the best specimens of composition on various subjects of reasoning and taste." In his second year he obtained first prizes for the subjects in which he won seconds in the previous year, and also second prizes for "ethic exercises in Latin," and translations in verse from the Latin poet Lucan. Of his third year's work we know nothing save that on April 10, 1792, Samuel Knox, "Hibernus," received the degree of A. M.

After leaving the university he studied for the ministry and was licensed to preach by the Belfast Presbytery. His restless disposition probably drew him toward the United States as a newer country. For this or some other reason he came to America, probably in the winter of 1794 and 1795. We first catch sight of him in the United States on April 29, 1795, when he produced his testimonials to the Presbytery of Baltimore. The congregation at Bladensburg was then in a distracted condition, and he was appointed to preach there until June. His ministry was evidently successful, for on October 7 he was tendered a call to that pulpit. A minority in the church opposed this step, but the Presbytery thought the call should be presented to Knox. He accepted the call, preached trial discourses acceptable to the Presbytery, and was ordained to the ministry and installed pastor of the church at Bladensburg on November 15, 1795. His ministry there was not a long one, for on April 19, 1797, he applied to the Presbytery for leave to resign his pastoral charge.<sup>1</sup> This was granted, and on May 3 he was dismissed from the church. He may have entered into negotiations with the trustees of the Frederick Academy before this.

Of Knox's activity at Bladensburg we have two evidences—one religious, the other educational. Joseph Priestley had recently come to America, and a discourse delivered by him in the Universalist Church in Philadelphia was printed in 1796. This discourse was entitled "Unitarianism explained and defended," and it aroused Knox's polemic fire. He prepared and preached a carefully reasoned sermon, vindicating "the Scriptural doctrine of future punishment," and prefixed to it "Some prefatory strictures on the lately avowed religious principles of Joseph Priestley." The pamphlet was published at Georgetown, D. C. The "prefatory strictures" are decidedly controversial and thoroughly orthodox, but are not abusive. During his residence at Bladensburg Knox composed his great work, "An essay on the best system of liberal education adapted to the genius of the Government of the United States, comprehending also an uniform general

<sup>1</sup> The Federal Gazette of October 30, 1802, suggests that there was some difficulty between Knox and his congregation.

I desire to express my thanks to Rev. Dr. J. H. M. Knox for searching the records of the Presbytery, and to Prof. Lucian S. Tilton for numerous services.

plan for instituting and conducting public schools in this country on principles of the most extensive utility." (Baltimore, 1799, 173 pages.) He was aroused to the composition of this book by the offer of a premium of \$100 from the American Philosophical Society. This prize was offered in 1796 for the best work bearing the title under which Knox's appeared. On December 15, 1797, the society proceeded to adjudge the premium. Feeling perfectly satisfied with none of the essays, the society did not award the full premium, but gave premiums of \$50 to the best two essays presented to them. One of these was that written by Knox. In it he claimed that he presented "an entire, general, uniform, national plan, accommodated not only to future improvement in the sciences, but also preserving what hath already been so liberally done in behalf of public education by the United States of America." To the essay he prefixed a memorial he had sent to the legislature of Maryland, and had the book published at Baltimore in 1799. A list of subscribers in the back of the book shows that most of the members of the legislature of Maryland took copies, and that Georgetown, Winchester, Bladensburg, Baltimore, and Alexandria each furnished a number of persons who purchased the book, in addition to a large number of subscribers in Fredericktown. (There were a few subscribers in Hagerstown, Annapolis, Prince George County, etc.) Among the owners of copies of the book we find the name of George Washington. Knox kept some copies of it himself and presented them as prizes to his scholars.

My own copy bears this inscription: "Franciscus Mantz Fredericiensis Academia Alumnus Hoc Præmium, merito, Consecutus est. Die vigesimo quarto Decembris 1800. S. Knox." This work was the first pedagogic work written or printed in Maryland, and in its broad scope had few predecessors in America. It is divided into eleven sections, to which a conclusion is appended. These sections treat, respectively, of the definition of education; of the comparative merits of public and private education; of the importance of establishing a system of national education; of the proper extent of a plan of national education; of the establishment of the various schools necessary to complete a system of national education; of the advantage of introducing the same uniform system of school books into a plan of public education; of the establishment and conduct of the parish or primary schools; of the country academies; of exercises of amusement during the terms of relaxation from study; of the State colleges; and of the national university. His idea was, in brief, that of a national system of public education, with a primary school in every district or township, an academy in every county, a college in every State, and one university near the national capital.

Let us now examine how Knox worked out his great plan. "Education" he defines as "the training up of the human mind by the acquisition of sciences calculated to extend its knowledge and promote its improvement." The advantages of education are self-apparent; without it men "degenerate to a state of deplorable ignorance." The human mind is so formed by its Creator as to be adapted to "a progressive course of improvement." The faculties of the mind without exercise can not become "eminently conspicuous or serviceable." This enlargement, which promotes man's best interests, can only be obtained by education. Education "is not merely the acquisition of a few useful or ornamental arts and sciences." It also "enlarges the stock of man's ideas," causes him to acquire habits of attention and gives the mind "constant exercise in invention, reasoning, memory, and reflection." To sum up the matter, it is "the design of a liberal course of education to call forth all the latent powers of the human mind, to give exertion to natural genius, to direct the powers of taste and criticism, and to refine and polish, as well as exercise, strengthen, and direct, the whole economy of the mental system."

The central feature of any true system of education is the study of language, not only "as it is the great bond of human society, but more especially as the vehicle of instruction and mutual communication." Indeed, it is doubtful whether men would have attained their present stage of enlightenment had there been but one language. Among languages, those should be chosen for purposes of instruction "to which the vernacular is most indebted and in which also the most renowned philosophers, historians, poets, and men of letters have written." In other words, the Greek and Latin languages should be studied next after our own. For those who do not expect to attain to "the highest degree of literary erudition, the mother tongue may be sufficient." To reach the highest degree, it is essential to train the mind by contrasting two languages and by exercising its powers by "translating from one language to another." In the latter task "taste, memory, and reflection are all employed." This study of language should be pursued early in life. "During the childhood of life the faculties of the mind have not attained sufficient vigor or maturity for the acquisition of the higher departments of literature or a close investigation of the more abstruse sciences." These may follow later. Such is his idea of education, but, he adds, there must be both "proper seminaries of instruction" and cooperation from parents, or there will be no success.

He next turns to the comparison of public and private education. "Throughout history nations have supported public education in proportion to their improvement in the arts of civilization and refinement." History shows that public education has produced the best results. From the greater number of pupils under such a system the spirit of emulation is more excited and there is more opportunity for the cementing of friendships. Association with others of all classes of society will prevent a man from becoming conceited. There are more temptations to vice "in the private and retired shades of bad example and domestic indulgence, than in the social scene, bustling crowd, or public assembly." The fact that each teacher has a greater number of students need be no drawback to their advancement. By public education "the best means would be furnished for distinguishing literary genius and merit." This public education should be national. Here is where most nations have failed in the past. Most treatises on education have been theoretical in their character. The actual aid given by the public to education has been devoted to the founding of universities or colleges. "The poor and such as most wanted literary instruction have been left almost totally neglected." A few, indeed, "whom wealth and leisure enabled, might drink deep of the Pierian spring, while the diffusion of its salutary streams through every department of the Commonwealth has been either neglected or considered as of inferior importance."

It is difficult to have a uniform national system, as the United States has a "wide extent of territory, inhabited by citizens blending together almost all the various manners and customs of every country in Europe." The difficulty is only another proof of the importance of the task. No influence would "have a better effect toward harmonizing the whole" in the "combined cause of public virtue and literary improvement" than a "uniform system of national education." This national system ought to have two objects and only two. These are "the improvement of the mind and the attainment of those arts on which the welfare, prosperity, and happiness of society depend." The scope of the system of national education will, therefore, include "every science or branch of knowledge that is indispensably necessary to these important objects." Neither arts nor sciences should be neglected. "Those sciences that tend to enlarge the sphere of worldly interest and prosperity, and without which the various and complicated business of human life can not be transacted," are to be taught, as is also "that refined and sublime knowledge on which the improvement of genius, science, and taste, rather than worldly circumstances, depends." A false and utilitarian taste in

education must be guarded against. Education is not merely "the handmaid of industry;" and a great and prosperous nation such as the United States should encourage polite learning. "Seminaries of learning are the salutary springs of society, and their streams ought to flow not only to an extent, but also with a copiousness proportioned to the circumstances and situation of those to whom their course is directed." Therefore, "ornamental" branches of learning are entitled to patronage. The national educational system "should be adapted to youth in general, whether they be intended for civil or commercial life, or for the learned professions," that of theology alone excepted. Knox would include in his system of public education "a classical knowledge of the English, French, Latin, and Greek languages; Greek and Roman antiquities; ancient and modern geography; universal grammar; belles-lettres; rhetoric and composition; chronology and history; the principles of ethics, law, and government; the various branches of the mathematicks and the sciences founded on them; astronomy, natural and experimental; philosophy in all their various departments;" to which course also, at proper stages, ought to be added "the ornamental accomplishments—drawing, painting, fencing, and musick."

This broad-minded clergyman excluded theology from his national system, as Jefferson later excluded it from his university, and it is possible that Jefferson may have been influenced by Knox here as elsewhere. Knox proposed that each denomination provide its own institution for the instruction of its would-be ministers "in Hebrew, a critical knowledge of the Scriptures, ecclesiastical history, and theology." The exclusion of theology from the national system he justified by the separation of church and state and the existence of different denominations. The separation of theological seminaries from universities would be a benefit to the former, by providing professors and places of instruction possessing "such a solemnity of character as would impress 'the divinity students' with a just sense of their having set themselves apart to be the sacred instructors and pious example of society."

As we have now seen, Knox's ideas of the extent of the national educational system were that it should be "solid and extensive, and that neither should bounds be set 'to the advancement of human knowledge or science,' nor should 'the means of acquiring it' be contracted or circumscribed." All the schools in the system should be regarded as part of one scheme, "no part of which could be neglected without injuring materially the whole fabric." The elementary schools are those in which the education of the majority of the people must begin and end, so these schools, most of all, should receive "the fostering hand of public bounty." To administer the national system, Knox proposes the incorporation of a board of education "under the sanction of the united authority of the States." One or two members should represent each State, and might be chosen either by the national or by State authorities. These members should be chosen "on account of their distinguished literary merit," and should not receive large salaries, as the "honor of being chosen to such an office by an enlightened society" ought to engage the services of able men. This board should be styled the "presidents of literary instruction and members of the board of national education." Their duty "should not only be to preside over the general interests of literary instruction, to digest, direct, and arrange a uniform system in all its parts, and to correspond in such a manner as to support the general and united interests of education, but more especially in their individual capacity to preside with regard to it in those States in which they were resident." At the annual meeting of the board each member should report the state of all the primary or parish schools, the county academies, and State college of his State. He should also preside at the public examination in the last institution.

In each county a county rector should be appointed to assist the State presi-

dent. The rector, who should have a liberal salary and should devote his entire time to the duties of his office, should assist in procuring proper teachers, visit every school once a quarter, and report semiannually its condition and the number of scholars to the State president. Knox thinks it would also be desirable to have the county rectors act as principals of the academies.

To secure good teachers they should be given liberal salaries, provided with commodious and comfortable houses, and promoted from primary to academic schools, whenever deserving such promotion.

In these schools there should be one uniform system of school books, printed by the State printers, under the direction of the national board of education. The selection of these text-books should be one of the most important functions of the national board and they should examine any new ones recommended to them. The national university might well be excepted from this uniformity and the selection of its text-books left to its professors, but this should be the only exception.

The first schools to be established are the parish, or primary ones, to be placed "at a suitable distance from each other and endowed with a few acres of land and a proper house, sufficiently large to accommodate the teacher and the taught." Each school should have provision for 100 scholars and should have a teacher for every 30 or 35 scholars. Knox prefers that the girls be educated separately, under the instruction of the teacher's wife, but acknowledges that this may not be always possible. He thought it "almost indispensable that the head master of every school should be a married man." He should choose his own assistants, but should not fix their salaries. He gives minute directions for the arrangement of the schoolrooms and of the curriculum. "In the primary schools the course of instruction should be confined to a proper knowledge of the English language, writing, arithmetic, and practical mathematics, completed by some approved compend of history and geography." In addition to these, youth should early be impressed "with the principles of religion and morality," but this must be done with due regard to liberty of conscience. A brief prayer at the opening and close of each day's session and the use of a "well-digested, concise, moral catechism may be permitted." Knox's ideas of this last are peculiar and very interesting.

"In the first part of this catechism should be inculcated natural theology, or the proofs of the existence of the Deity from His works. It might, on this head, even extend so far as to show the insufficiency of the light of nature in communicating the knowledge of God, and consequently the necessity of a more express revelation. The second part might properly consist of the first principles of ethics; the nature and consequence of virtue and vice, and also a concise view of æconomicks and the relative duties. The third and last part should inculcate concisely the principles of jurisprudence, the nature of civil government, containing a short historical view of the rise and progress of its various species, and particularly that of the Federal Government of these States."

The interweaving of these subjects, treated in "the most concise and most simple and perspicuous style," into the "most early and general principles of education" is stoutly defended by Knox.

In addition to the prayer and catechism, he recommends that each morning a pupil act as "orator for the day" and read a short essay on some subject calculated "to impress on the tender mind a reverence for the Deity, a sense of His government of the world, and a regard for morals." For this purpose he suggests, not the Bible, but Sturm's "Reflections," then lately translated into English.

Three promising boys at the least, sons of poor parents, should be received free of tuition in each school and educated that they might become teachers.

The next stage in education was "county schools or academies." Their buildings should contain apartments for two masters and their families, two teaching

halls, two dining rooms, and two dormitories. The dormitories and dining halls should be used by the junior and senior students; the teaching halls by the classical and mathematical pupils. At the age of 12 children should be ready for the academies, having previously spent four years in the primary schools, though no one should be admitted without examination. No pupil should be received if over 14 years of age, which fact would spur parents to attend to the early education of youth. In the academy the students should study Latin, Greek, French, mathematics, ancient history, and Greek and Roman antiquities. In the three years' course of the academy the scholars should accomplish what would even now be esteemed a sufficient amount of work to entitle them to admission to a college. Such students as were to discontinue their education as soon as the academic course were completed might continue a year longer at the academy. The rector should give a weekly lecture "on natural, and afterwards on literary and civil, history; on ancient and modern manners, and the conduct of life," and he "should occasionally exhibit that connection which subsists between the several departments of knowledge and the dependence which the highest or most useful arts have on the elementary branches of science."

Public examinations should be held thrice yearly, and prizes should be conferred at these times. Elocutionary exercises should be given at the times of examination. It is interesting to note that no mention is made of educating girls above the primary grade. Of the free pupils in the primary schools, five at least should be admitted into the academy and still further instructed at the entire expense of the State.

In the academy attention should be paid to physical education. In the primary school it may be "most proper to leave youth to the choice of such diversions as were most agreeable to them." But in the academy "even their amusements should discover some marks of their improvement and progress in knowledge." Knox's chapter on physical education is full of common sense. He realizes the use of such vigorous recreations as tend "even to fatigue." The only definite suggestions he makes are that the youth be taught how to swim and instructed in military tactics and the manual of arms.

The third stage of education was to consist of a college in each State, pursuing a uniform plan of education. The existing colleges should be used as a part of the system as far as possible, but the plan must be uniform. Knox also thinks entrance requirements and "prices of boarding and tuition should be perfectly the same throughout the different colleges." Of course, "the claims of natural liberty" demand that the youth have the privilege of "attending any State college the parents might prefer." If, however, the State legislatures were sufficiently jealous of their literary character and sufficiently endowed their respective colleges, Knox thinks that "it would be seldom, except on account of health, that parents would incline to place their sons at the seminary of a different State." The entrance requirements should be as follows:

First. The applicants "should have previously gone through the course of education prescribed by the primary school and county academy, or if instructed by private tuition, that their progress should be equal to and on the same plan with such as were taught at those seminaries.

"Secondly. That none educated either publicly or privately should be admitted but such as on public examination should give satisfaction, both in their classical and mathematical proficiency.

"Thirdly. That all students in the State college should at least be intended for a triennial course, which, as nearly as possible, ought to be from the close of the fifteenth till the expiration of the eighteenth year of their age."

In the first year of the course the student's attention should chiefly be directed to the Greek, Latin, and French languages, and mathematics. In addition, either

the principal or the professor of classical learning or belles-lettres should lecture "on the history of literature, the manners and customs of the Greeks and Romans, and toward the end of the session on taste, criticism, and composition."

In the second collegiate year the students should continue the subjects mentioned above and "be introduced to a concise view of rhetoric, logic, and moral philosophy." These last he does not count worthy of much attention. The student's time is too precious to be spent in acquiring a knowledge of all the logical laws or forms of the syllogism. A thorough knowledge of Euclid's Elements is preferable to the best system of logic that ever was taught. He thinks scarcely more of the importance of moral philosophy, under which he includes "natural theology, economics, and jurisprudence." This would "afford much entertainment and instruction: but it does not appear that in a seminary of literary education any farther attention to it is necessary than what should inculcate a scientific view of it in all its parts. The study of the various most approved systems of moral philosophy may be more properly assigned to the shades of domestic reading and retirement."

In the second year of the course the students should continue the study of mathematics, especially geography by the use of globes, the laws of motion, the mechanical powers, and principles of astronomy. In the first part of this year the course in "classical reading and criticism" should be completed. Lectures should increase in number and importance as the course progressed. Essays should be written on all the different subjects of study and criticised by the principal and professors. Essays in competition for a prize should be prepared at the close of each session, and the essay obtaining the prize should be "spoken or read in public, before the literary characters of the State, the patrons of the college, and what other audience might be assembled." This would promote emulation.

In the third year, while other branches should be continued, the student should devote his chief attention to natural philosophy. This should be taught experimentally, with suitable apparatus. In connection with this course there should be an observatory and "proper apparatus for making astronomical observations." The emphasis on these things is noteworthy.

For all the students there should be on Saturdays a lecture from the principal in "the common or most spacious hall" on "morals and conduct, illustrating the effects which education ought to have on them." At this time also he should question some of the students as to the work done by them during the past week.

Vacations should not only be for four weeks in the year, as in the county academies, but should continue for the two summer months of July and August, with the addition of two weeks in January. These longer times of relaxation are to be allowed "in order that the students in the State colleges should have time to mix a little in society, see their friends, and know something of the world as well as books." This Presbyterian minister had a remarkable breadth of view in his educational outlook. When we look at the rules of Yale, Harvard, or other contemporary American colleges and see how they have restricted the amusements of the students, we are the more amazed at what Knox has to propose in this matter of amusements. "As the youth advance in years their amusements should proportionally become more manly and dignified," writes Knox, "so that while at this seminary I would have the recreative hours of their first session spent in learning to dance and in acquiring a polished address in conversation and manners." This should include "the proper attitudes, gestures, and actions in elocution." Not only did Knox favor dancing, but also he thought "that the profession of teaching dancing might be extended to a much more important degree of dignity as well as advantage at a seminary of public instruction than it commonly is in the domestic scenes of society." The hours of recreation in the second year should be spent in learning music, and in the third year in learning music and fencing. With such a broad curriculum and competent instructors, Knox "presumed that the student

would, at the expiration of this course, be properly qualified either for pursuing his literary course to the very highest stage of improvement at the National University or to commence his intercourse with the world as a scholar, a man of business, or a gentleman." At the end of three years there should be an "impartial and strict examination in the classics and various sciences," which, having been successfully passed by the candidate, the degree of bachelor of arts should be conferred upon him. No higher degree should be given by the State college.

The capstone of Knox's whole system is the "national university," to be called the "University of the United States." A careful examination of Jefferson's plan for his University of Virginia proves almost conclusively that he was familiar with this chapter and borrowed many features of Knox's plan. He may have owned a copy of Knox's essay. If so, the copy is not in the part of his library contained in the Library of Congress. The idea of a national university may have been suggested to Knox by Washington's desire for such an institution, but the way he worked out that idea was peculiar to himself, as far as I can learn.

Knox mentions that "A great, extensive, and enlightened Commonwealth" can find no better object on which to "exhibit, even to some degree of excess, its munificence than in founding, endowing, and supporting a suitable seat of national improvement in literature and erudition." Attention to this end is more necessary than to "objects of public prosperity in manufactures, commerce, and inland navigation," inasmuch as "the mental powers of man" are "superior to mere bodily endowments and the means of pampering these." But a national university, established without a system of subordinate institutions leading up to it, would have its advantages circumscribed, and the "effects of sending youth to such a seminary without due preparation" would be "vain." This defect has much injured the university system in Europe.

A national university, placed at the head "of a system of national education" such as Knox advocates, and "connected with every branch or seminary of the general system, would tend not only to finish or consummate the whole literary course, but also to confer upon it that national dignity and importance which such a combination of public patronage and interest would justly expect and merit. It would thus constitute the fountain head of science, that center to which all the literary genius of the Commonwealth would tend; and from which, when matured by its instructive influence, would diffuse the rays of knowledge and science to the remotest situations of the United States."

The first point discussed by Knox is the situation of the proposed university. The location should be "central and well chosen with regard to healthiness and convenience," at a few miles distance from a great city and "contiguous to the seat of government, in order that the youth, having an opportunity of occasionally seeing the grand council of the nation, should be animated by that patriotism which they in their turn might on a future day be called upon to exercise for their country." It should not be in a great city, for there "abound too many scenes of seduction, too many examples of profligacy, and too many opportunities of vicious corruption." The second subject discussed with reference to the university is its buildings, and here we can see Knox's influence on Jefferson's ideas most clearly. "The university buildings," Knox wrote, "in magnitude and style of architecture, ought to be suitable in every respect to the important purposes for which they were designed and also to the character and dignity of the nation." He enumerates as the principal buildings that will be needed under the general plan: "Proper apartments for the president and vice-president of the university, and contiguous to these a great room or hall for the faculty of professors to assemble in on the business of the university, in which also the students should be matriculated and the several degrees conferred after the proper examination by the faculty."

"There ought to be also a very large and spacious public hall, sufficiently capa-

cious to contain, on proper occasions, all the students of the university, the faculty of professors, and also any respectable assemblage of spectators or audience that might occasionally be introduced."

For each professor there should be provided "a commodious, well designed and fitted out class room, with desk and benches and such bookshelves and other apparatus as would be necessary "during hours of instruction." It will be noticed that Knox seems to have anticipated the seminary library.

"Convenient houses or apartments should also be provided for all the various professors in the arts and sciences, and it might be most eligible that each of their class rooms should be contiguous to or adjoining their private apartments." A steward's house, with kitchens, dining rooms, and lodging rooms, should provide accommodations for the students. Under the steward, who himself was to be "subject to the authority and government of the faculty," there should be a chamberlain, who, "by the aid of his servants," should "keep all the halls, class rooms, and lodging rooms clean, in good order, and supplied in the winter with fire, candles, or whatever else should be necessary."

"The buildings should also comprehend a house for a public library, a museum, and also proper apartments for those who taught the ornamental arts; especially a hall for painting, another for music, and a third for statuary." Knox is inclined to think that it might also be useful to introduce some of the most ingenious of the mechanical arts. He insists on the necessity of employing a university "printer of the very first abilities and reputation," and plans that he should "keep a bookshop, well supplied" with the needful books and stationery. This was the first suggestion in America of connecting a printing press with a university as part of its permanent equipment. He advises the disposition of these buildings according to the following plan: "The front, or elevation, of the university" should contain accommodations for the president and vice-president, the large hall for the faculty, and the great public or common hall. From this front should "extend rearward," "in the manner of wings," the "several professors' houses, with their respective class rooms." They should be at right angles with the main building, and together with it should form three sides of a quadrangle. The fourth side was to be occupied by the library, museum, etc. Within the quadrangle, and "at the breadth of 100 feet from each range of that square," a second "square," or quadrangle, should be constructed "for the accommodation of the steward and chamberlain, the necessary kitchens, dining rooms, and lodging rooms for the students." Jefferson reversed this arrangement. Within this second "square" should be yet a third, "for the accommodation of the teachers of the ornamental arts, with their respective halls, and also for the printing office and bookshop."

"On the most central part of the buildings," either as a part of the third square or at its center, "a magnificent steeple should be erected, with a proper bell. On the top should be a cupola or dome fit for an observatory and sufficiently large to admit of an astronomical apparatus in the first style of improvement." Knox quaintly adds that if the smoke from the surrounding buildings interferes with the central observatory, "the steeple might terminate with a spire" and an observatory might be erected "somewhere contiguous to the university." In the middle of each side of each square Knox would place "a public or common entrance, arched over so as not to intercept the range, and on each entrance an iron gate, to be shut precisely at a certain fixed hour at night." The outside square should have a front gate, "ornamented in a magnificent style, having on the upper part of the gate on each side in baso-relievo the arms of the United States." "In the rear of the building" Knox plans for an athletic ground an "ample inclosure for walks and place of recreation for the students." Here also should be a botanical garden, containing a house for the gardener and a "summerhouse hall" for botanical lectures. Near by should be the "chemical laboratory and lecturing hall," which would be

“better secured against accidents” if detached, “than if connected with the university buildings.” Knox evidently did not trust the skill of chemical professors. The professors’ houses were placed by Jefferson on the inner range of buildings, by Knox on the outer one, so that they might be “most advantageously and comfortably situated,” with “respect to gardens and other conveniences,” and order could the better be preserved, as these houses would “form an inclosure round the youth lodged in the inner squares of the buildings.” No students should be lodged in the professors’ houses, that there be no jealousy among the students.

Knox next discusses the university faculty. It should be an “incorporated body,” with power “to make laws and regulations respecting the government of the university and for preserving peace and order in all its departments.” The professors are to be “amenable to the board of education,” and all their regulations subject to the sanction of this board. The professors should receive fixed salaries, that their support might not depend on the “precarious attendance” of many or few students upon their courses. It was obviously just that the principle of a payment to teachers of a sum proportioned to the number of their scholars should not be extended into an institution where it might be necessary to have a competent man lecturing on an unpopular subject. It could be justified, if anywhere, only where attendance on all courses was required.

“The respectable faculty” should be composed of the following officers: A president and a vice-president (Knox does not say whether these might also fill professorial chairs); “a professor of classical learning or belles-lettres and composition; a professor of Latin and Roman antiquities; a professor of Greek and Grecian antiquities; a professor of Hebrew and oriental languages; a professor of rhetoric, logic, and moral philosophy; a professor and assistant professor of natural philosophy; a professor of mathematics; a professor of astronomy; a professor of history and chronology; a professor of law and the principles of government; a professor of elocution and oratory;” the “various professors in the medical department, and also the professors of the various ornamental arts.” None of the faculty should be clergymen, or if they were, “they should suspend every clerical function during their being members of that body and devote themselves solely to their office.”

In addition to the professors, two chaplains should be appointed annually to officiate alternately on Sundays at services in the public hall. These chaplains should be chosen from the different Protestant denominations (Knox’s anti-Romanist proclivities appear here), and Knox suggests that it would be well to appoint young clergymen without any parochial charge, to whom residence at the university “on account of improvement” would be an attraction. “The whole faculty should, with the utmost solemnity, attend on divine service in a body.”

Knox now takes up the question of the students. The course of study should be one of three years, leading up to the degree of master of arts. A few free scholarships should be open to deserving and poor graduates of the State colleges. All university students must be graduates of State colleges, except foreigners, who must show “a proficiency on strict examination” equal to that of the college graduates.

In respect to the curriculum, Knox was disposed to allow large liberty of choice. At the beginning of the university career of each student, he or his parents or guardians should give the president some information of his “professional views in life and, agreeably to such information,” the course of his studies at the university should be directed. “The useful sciences should occupy the most serious hours of study and the ornamental be attended for the purpose of relaxation.” The only particular direction given by Knox with reference to the course of study is that on every Saturday, when the faculty and all the students are assembled in the public hall, and the list of students’ names is examined “with regard to con-

duct through the week, three of the students, who had been, in their turn, nominated orators for the day, should deliver alternately from the rostrum, an oration not exceeding twenty minutes in length each, on some literary or philosophical subject of their own choosing." Prizes should be conferred annually on the writers of the best orations. After listening to the orations the students "may be dismissed by the principal," Knox adds, "with an exhortation to good behavior and with prayer."

As to the law school, Knox is silent, and as to the medical school, his only remark is with reference to the requirements for admission. He doubtless felt that his knowledge of these branches of knowledge was not sufficient for him to be as dogmatic as he felt himself able to be in other subjects. Medical students, he advised, should be admitted without requiring a college diploma from them. Students whose views are directed "to the highest attainment in literary knowledge" may be required to have passed through a more "comprehensive and scientific course" than those whose views are directed to a "particular profession." In addition to this consideration, most of the medical students of that day were expected to spend part of their time, before attending lectures, in attending "some practicing physician." Though a diploma might be waived in the case of medical students, Knox was firmly of the opinion that they should not be received if "in any degree deficient in useful or polite literature." Theology should not be taught in the university, and consequently no theological degrees would be given.

This was the plan of a system of national education as developed by Samuel Knox a century ago. He claimed that "under proper patronage and the direction of a well-chosen literary board it would amply provide for the proper instruction of youth in every possible circumstance of life, and also for any particular business or profession." Many details were omitted, but the ground plan was complete. Four features of the system seemed to Knox of especial importance: "An incorporated board of presidents of education," to develop the details of the plan and to "watch over and add dignity to it by their virtue and talent;" the uniformity of the plan, which would produce "not only harmony of sentiments, unity of taste and manners, but also the patriotic principles of genuine Federalism among the scattered and variegated citizens of this extensive Republic;" the institution of a State printer "for supplying the seminaries with the proper authors in each science," and the education of selected youth "at the public expense." Knox calls attention also to the unusual emphasis given by him to mathematics and the sciences. This is indeed noteworthy.

He acknowledges that his plan is not final, and that, if adopted, it will doubtless be found to need certain improvements; but he feels sure that he has elaborated a system "generally suited to the citizens' and one comprehending "every description of situation and circumstance unincircumscribed by partial endowments, local prejudices, or personal attachments."

In referring to Knox's essay, Mr. Soller sums up the important features of the plan as being: "Schools uniformly graded from the primary to the university, uniform text-books, adequate supervision, fair emoluments for teachers, promotion for merit, and provision for their professional training. To his contemporaries it must have appeared visionary indeed, but along these lines all improvement in public education has advanced from that time to the present date, and on these same lines there is little reason to doubt that future advances will be made."<sup>1</sup>

Outside of its probable influence on Jefferson and on the legislature of Maryland in diverting the public grant from the State colleges to the county academies, we can trace no direct effect of Knox's essay. It seems in some respects singular to

<sup>1</sup> Steiner's History of Education in Maryland, p. 47. Mr. Soller's account, pp. 43-49, was the first to call attention to Knox.

us at the end of the nineteenth century, but it was far in advance of the ideas of the end of the eighteenth century. He was an educational pioneer, crying his message and prophecy into the deaf ears of a careless generation.

The only publications of Knox during his principalship of the Frederick academy which I have found were an Address to the Legislature of Maryland, which he prefixed to his *Essay on Education; A Vindication of Mr. Jefferson's Religious Conduct and Principles*, and "A funeral oration commemorative of the illustrious virtues of the late great and good General Washington, the father of his country and the friend of man," delivered to a respectable congregation of the citizens of Fredericktown, February 22, 1800. This oration, for which Knox took the text, "All Judah and Jerusalem mourned for Josiah" (II Chronicles xxxv, 24), is in the most inflated and bombastic style, and speaks of the great leader in terms of most unbounded praise. Knox tells his hearers that "the effusive tribute of sorrow this day shed by the assembled millions of this extensive country, while it gratifies the spontaneous dictates of our own hearts, will transmit to latest posterity an illustrious testimony how far republican gratitude transcends the ostentatious blazonry of all the vain funeral pomp in which the useless hereditary despot is consigned to dust and oblivion." In Washington, Knox finds "all that was great and good, glorious, excellent, or praiseworthy" in either Epaminondas or Timoleon, the noblest of the ancients. Providence "felicitated this Western Hemisphere" with the "effulgence" of his endowments, "which shall enrapture the hearts and enlighten the minds of the truly virtuous and patriotic as long as the sun and moon endure." Washington was, however, praised by Knox, not only for his statesmanship and private virtues, but also for his interest in education and the favor he showed the project of a national university. This object, so dear to Knox's heart, was also one to which some of Washington's "last and most fervent recommendations were directed." He desired "the institution of such a dignified national seminary as was best suited to the genius of our Constitution and equally calculated to promote union and harmony of sentiment, as to diffuse the enlightening influence of science to the remotest corners of his country." The failure of Congress to take up Washington's recommendations in this matter meets with Knox's severest censure.

That a Presbyterian minister should publish a "vindication" of Jefferson's religion seems curious enough. The Westminster Catechism and Jefferson's free-thinking ideas were far enough apart. Yet Knox's zeal for the Republican party led him to publish a small pamphlet during the Presidential campaign of 1800, in the endeavor, as he later wrote Jefferson, "in a familiar and popular way to drive your enemies, as the enemies of republicanism, from what they then deemed their stronghold against you." Before having the pamphlet printed, Knox had it read and approved of by a prominent Republican, who did not know the authorship; and John Thompson Mason distributed 100 copies of it when a candidate for Presidential elector. It was afterwards republished, without Knox's sanction, by Pechin, in Baltimore, as an appendix to an edition of Jefferson's *Notes on Virginia*, published by him in 1800. Pechin calls it a "sublime and argumentative dissertation on Mr. Jefferson's religious principles." (Vide H. B. Tompkins's *Bibliotheca Jeffersoniana*, Nos. 104, 267.) The title page of the tract is slightly different, reading, "A vindication of the religion of Mr. Jefferson and a statement of his services in the cause of religious liberty. By a friend to real religion. From envy, hatred, and malice and all uncharitableness, good Lord deliver us!—Lit. of Prot. Episc. Church. Baltimore: Printed for the editor of the American, by W. Pechin. Price, 18 cents." The half title is most truly descriptive of the work, which is the least satisfactory in its argument of any of Knox's writings. The tract was really written that we might find "Mr. Jefferson's services in the cause of religion vindicated." The main part of the argument is that Mr. Jeffer-

son, as the author of the Virginia act of 1776, establishing religious freedom, and of the Declaration of Independence, is "the man to whom the friends of religious society are more indebted than to any other in the United States."

Knox maintains that "we have no concern with the peculiar creed or profession of any public civil character. It is sufficient for us that he is the determined vindicator of that liberty which is not only the best guardian of true religion, but also provides and secures to us the happiness of worshiping God according to our consciences, 'without any to make us afraid,' to tyrannize over our opinions, to trample down that sacred prerogative conferred on us by God." Knox vehemently asserts that Jefferson's tenets as to religious liberty are those of our national Constitution: "Because in his Notes on Virginia he has shown in strong terms that men who embrace the greatest extremes of contradiction in their religious creeds—even those who believe in Trinity and those who do not—or those who believe in one God or those who believe in a plurality, may, notwithstanding, live together in civil and social harmony and happiness, these designing, ambitious sophists and partisans have attempted to give it the worst possible coloring. They forget that our excellent Constitution says, though in other words, the same thing." "If it were not for Jefferson and such as he there might still be an established church in Maryland, and his struggles for religious freedom contrast themselves most strikingly with the recognition of the existence of the Protestant Episcopal Church by the Federalist legislature of Maryland in the vestry act of 1798.

Knox now calls to all classes of religious men in turn—Roman Catholics, Protestant Episcopalians, Methodists, Friends, Presbyterians, Baptists, Seceders, and Covenanters—and warns them against interference "with the religion of any man considered as a candidate for any office." The past history of each of these denominations shows to what disastrous consequences does such contemptuous disregard of the right of private judgment tend. Knox holds in the greatest abhorrence "all religious licentiousness—all infidelity in principle or in practice," but he is convinced that "all the clamor and calumny against Mr. Jefferson on account of religion is mere electioneering imposition." The zeal of the Federalists for religion is pretended to "suit some ambitious party purpose." Jefferson expresses himself "in the most respectful manner of God and his holy religion." This fact, Knox maintains, "could only be derived from his acquaintance with and belief in the word of God." Another proof urged by Knox as showing Jefferson's "regard for the word of God" is quite ridiculous. Jefferson has subscribed to "the most expensive and handsome edition of the word of God ever published in these States." Knox's peroration concerning this "hot-press Bible published in Philadelphia" is quite remarkable. He claims, quite seriously, that "many who probably never had a Bible in their families are crying out against Mr. Jefferson for denying the sacred volume, although we find him its public patron, introducing it in its most respectable appearance to his family, and thus giving the most dignified countenance and support to the most valuable edition of the Scriptures ever published in America."

Jefferson's eminent services to his country, his intimate friendship with Washington, his upright life, are all appealed to as arguments to make the Americans grateful to Jefferson. We listen to Knox's fervid words, and we are not convinced. He is out of his sphere, and we feel he has rather vindicated Jefferson's moral character than his religion. Less than two years before he had printed a sermon against the Unitarian, Priestley; now he has a pamphlet in favor of the equally unorthodox Jefferson.

The address to the legislature of Maryland is dated Fredericktown, November 30, 1798, and was doubtless largely instrumental in gaining for the academy that annuity of \$500 which it still enjoys and which has been of such essential service

to it. It probably was also the efficient cause of the subsequent course of the legislature. Previously, the State's support of education had been shown in the annual grant of £3,000 to the two colleges which composed the University of Maryland. In 1798 £500 was withdrawn from the grant to Washington College and distributed to several academies, among which was the Frederick County school. Seven years later the State withdrew the remainder of its grant to the colleges. This crippled them permanently and caused them to suspend operations for a time. Prof. Basil Sollers tells us that "the reversal of the policy of the State may be traced without doubt to the efforts of the Rev. Samuel Knox. \* \* \* The policy initiated by the legislature, to which Mr. Knox's memorial was addressed, was so directly in conformity with his recommendations that there can be little doubt that it was the immediate cause of action at this time, though influences were at work which would undoubtedly have brought about the same result at no remote period." Professor Sollers, to whom I am indebted for my first knowledge of Rev. Mr. Knox and for many subsequent kindnesses, calls this address "an able plea for secondary education."

Knox distinctly stated that he does not discuss the "advantages of public education to any community." To dwell on this subject "in the present enlightened age of the world," wrote Knox, "would appear like an eulogium on the benefits of the light of the sun to the solar system." He assumed that the advantages of public education were admitted and tried to answer the question, how that education could best be given. The argument thus begins: All, whether learned or unlearned, admit the "great importance of education." Should not, therefore, all the members of the same community "conspire in bringing into effect some well-digested plan for organizing and establishing that which seems to be the common object of their wishes?"

In Maryland, "though much has been done in behalf of public education," as was shown by the contributions to the State colleges, "yet all that might reasonably be done in so good a cause has not been effected." Hundreds of youths, all over the State, are as yet "deprived of the means of any instruction suitable to the offspring of free and independent citizens." This state of affairs can not be remedied by grants to the State colleges alone. "One or two pompous edifices and expensively endowed seminaries may give a partial and ostensible dignity to the literary character of our portion of the Union; but, in truth, without the means of establishing and providing proper subordinate nurseries of students prepared for entering and attending such dignified seminaries, they may tend to absorb or swallow up the greater proportion of public patronage, but can not, with any truth or propriety, be considered as the most effectual provision for diffusing the blessings of general knowledge or scientific improvement throughout the State."

"The present mode of promoting the interests of public education" in Maryland has not been sufficiently "dictated by the influence" of the consideration that "those means of education which are derived from the industry and exertions of the people" should be "disposed of in such a manner as would most effectually and generally promote the improvement and happiness of the people."

Other States, especially Pennsylvania and Virginia, have outstripped Maryland in encouraging education. Each other State has its college, and so Maryland youth must be looked to as the patrons of the Maryland colleges. But if there are no good secondary schools, how can they be fitted for the colleges? Thus even these latter will be benefited by the institution and endowment of academies.

There must be "public patronage of some general, well-digested system of education," such as Knox describes in his essay, that "the literary character of our State may assume \* \* \* dignity of understanding," "manliness of sentiment," "elegance of taste and criticism," and "scientific illumination." As Maryland's system is not complete, it should at least be increased by the public endowment of

academies. Despotisms have supported colleges alone, but it "would be highly preposterous, repugnant to its interests, as well as obnoxious to the genius of our Government and the spirit of the National Constitution," to support the colleges alone and not to patronize "subordinate seminaries."

The legislature should be careful, however, that "no publicly endowed seminary in this State shall ever be characterized as the nursling, or even distinguished by the appellation, of any particular body of religious professors." "The narrow restriction and contracted influence of peculiar religious opinions or ecclesiastical policies" have "too long and too generally obstructed" the "pursuits of science and literary knowledge," and Maryland should not fall into the error of supporting such an Old World system. If a "particular religious denomination" wishes to have "particular private seminaries \* \* \* most consonant with the spirit of that particular religious system they profess," let them establish them, but also let them support them.

Another important point is "the extent of the plan" on which the State-aided education should be conducted. Here Knox makes a vigorous plea for classical instruction. "A very superficial and contracted plan" seemed then to be gaining ground, and men were already crying out against the "college fetich" of "classical erudition." This, with "its solid and invaluable advantages," has been relinquished by many "for a smattering of French and the accomplishments preparatory for the countingroom. With many it begins to be an object of higher importance to have young master initiated into the science of a smart or graceful air, and all the little arcana of social pertness and confidence, than in the beauties of classical elegance, or the having formed a proper taste for literary and scientific accomplishments. In an enlightened and free State the Graces and Muses should ever go hand in hand."

Polite accomplishments were not the only rivals of classical education. Because some few have attained a high "sphere of excellence in some departments of scientific knowledge," though "untaught by any habits of literary discipline," there are many who favor a plan which "would immediately lead the scholar into the knowledge or study of the sciences without the usual attention either to the classics and ancient languages or even to that elementary preparation on the due attainment of which the thorough acquisition of any science must depend." This error may not seriously injure the more brilliant youth, but those of mediocre parts will suffer. A general system of education ought rather be designed for the great number in the latter class than for the few in the former. Only on a solid foundation can the "extremely diversified endowments to be found in the mental constitution of the youth" be properly developed and made ready to receive instruction in "the more distinguished walks of science." Knox believed that "every part of human knowledge, whether of the useful or ornamental kind, should be patronized with the fostering hand of liberality and care;" but at this time in Maryland "primary or township schools and county academies" most demand attention. Maryland must not "be among the last in the divine work of public instruction," and that this may not happen the "public mind" must "be fully impressed with this truth—that their interest, their character, their freedom, and their happiness depend on the state of the education of their youth." The ignorant are fair game for despots.

If the legislature is inclined to adopt his views, Knox suggests that it require a biennial report from school trustees or appoint a person to inspect the schools and report. If no general system for the whole State be adopted, it would be well to investigate into "the state of literary education in each district or county," to see where new institutions should be established.

Knox recommends that the legislative grant be used for teachers' salaries and

that the people of the township or county be required to provide a proper building. If the legislature provide the schoolhouses, a careless neighborhood might cause them to be useless by neglecting to provide teachers for them. The locality should provide the building; the legislature, making use of the merit system, should confer such a grant on teachers who merited it by "persevering usefulness in their profession" that, with the addition of a "moderate price for the annual tuition of each student," the instructors would have an "adequate salary." Here, as ever, Knox opposes free education as pauperizing, and salaries paid without regard to the number of scholars as corrupting the teachers. The master or rector of each county academy should be ex officio a trustee, and all trustees should be held to a strict responsibility in case of carelessness or neglect. Such seminaries as have been established should at once be patronized, and public notice should be given that whenever the inhabitants of a county should erect suitable buildings for a school or academy on a liberal foundation, the State would lend public aid.

These suggestions are given in case the legislature does not feel it advisable to provide for the establishment of public education in every county by an obligatory act. The last named is what Knox would prefer; but, knowing that there is little ground for being so sanguine, he will gladly accept any advance toward a system of public education.

Such was the memorial Knox submitted to the legislature of Maryland, and probably through the strength of his arguments that body was induced to enter upon a policy of dispersion of its gifts, which had a most important effect upon the educational history of the State.

Shortly after coming to Frederick, on September 27, 1797, Knox was appointed to preach as supply in the Presbyterian Church there. This double duty he performed until the latter part of 1802, though he was never installed at Frederick. At this latter time differences had arisen between Knox and the Frederick congregation, which were brought before the Presbytery, and caused him to cease to occupy the pulpit. I suspect that these differences may have been largely caused by political matters. Knox was an ardent Jeffersonian, while John P. Thomson, who owned the Herald, the local Federalist paper, was a prominent member of the congregation. Knox carried on a violent newspaper quarrel with Thomson, as we shall see.

The success of Knox's teaching was such that in 1799 there were 50 classical students in the academy, as well as 28 in higher English and mathematics, and 35 in the introductory department. The report made to the legislature (November 26, 1799) stated that "from the well-established character of the principal and tutors in said academy and the attention of the visitors and directors in the management of the same, your committee are led to conclude that Frederick Academy, aided by the fostering hand of the legislature, will be rivaled in usefulness by no academy in the State."

This bright prospect was clouded by Knox's inability to keep out of political quarrels. These seem to have begun at the General Assembly of the Presbyterian Church at Winchester, in May, 1800. Knox was a delegate, and when he found that Rev. Jedediah Morse and "a few other influential men" were trying to prejudice the Southern members against Jefferson, he worked against their plans successfully. This, he thought, was never forgiven by the Federalists.

As a result of this controversy a "hostile spirit" against Knox sprang up in the board of trustees of the academy. Hon. Richard Potts and "other highly Federal gentlemen," according to Knox's account, "removed their sons and placed them at Princeton, assigning as their motive that they had been improperly instructed by me." It seems curious to think of boys taken from a county academy and

placed at Princeton, and shows how much college education has advanced in the past century. Injurious rumors spread through Frederick, and, to counteract them, Knox wrote to the faculty at Princeton, asking them to examine the boys from Frederick and notify him how they acquitted themselves. The result of the examination was very flattering, and the Princeton report was that "no youths had ever entered that college who had done more credit to themselves or their instructor."

In spite of these testimonials, Knox's position was not a satisfactory one, and "the desire of being disconnected from such patrons of public education and parents who could so treat the instructors of their sons" caused Knox to give up his position of principal of the Frederick County School.

He had been engaged in bitter political controversy for a year before he left. Entering into local controversies over money voted for roads and such matters, he attacked the Federal newspaper of Frederick, saying it "was full of lies, and no gentleman should support it," and engaged in vehement quarrels with persons whose opinions differed from his own. (Vide Frederick papers of October 2, 16, 30, 1802; January 8, 1803.) He went to Benjamin Ogle's house when he was sick and disputed with him. Knox's rhetorical style is criticised by his opponents in a minute way. (Vide also National Intelligencer of October 1, 1802.) They claimed he was bidding for Jefferson's favor in hope of a place at the National University, and he in return attacked the trustees for not coming to inspect the school. (October 16, 1802, and January 8, 1803, the suggestion was made that Knox wished the legislature to turn out Federal trustees and put in Republican ones.)

Knox resigned the charge of the academy on September 22, 1803,<sup>1</sup> and shortly after that date removed to Baltimore. He seems to have felt that teaching was his proper vocation. It is true that the Presbytery appointed him supply at Soldiers' Delight on April 7, 1804, and that he continued to fill that pulpit for about five years; but, as he resided in Baltimore during that period, he could have done but little work there. After leaving Soldiers' Delight his name almost disappears from the minutes of Presbytery, and he seems to have attended its sessions but seldom.

When the Methodists removed their educational institution to Baltimore, after the burning of Cokesbury, they employed James Priestley, of Georgetown, as principal of the male department. After the destruction by fire of this second building, Priestley opened a private academy on St. Paul's street (then known as St. Paul's lane) and was quite successful. Procuring the support of several prominent citizens of the town, he petitioned the legislature for a college charter, and received it on January 7, 1804. This new college was intended to "stand on a thoroughly unsectarian basis, as to both scholars and professors," and its building was to be erected by aid of a lottery. This seems not to have been a successful financial enterprise at the time; but finally sufficient money was obtained to erect in 1811 a "plain but convenient" building on Mulberry street, where Calvert Hall now stands. The Baltimore College was absorbed by the University of Maryland in 1850, and formed its faculty of arts and sciences so long as that was continued. After some years Mr. Priestley resigned the position of principal on account of differences with the trustees about his salary, and went to Cumberland College, Tennessee. The school, and it was probably never more than a school, was then closed for some time. Meantime Knox had come to Baltimore and opened a private academy on Chatham (now Fayette street), at the corner of McClellan's alley. In 1808 he united his school with another one carried on by Sinclair, and the united school was adopted by the trustees as Baltimore College, Knox being made principal and Sinclair vice-principal. Among the first pupils was John P.

<sup>1</sup> His goods were advertised for sale on October 8, 1803.

Kennedy, who graduated with a diploma in 1812.<sup>1</sup> Knox continued in charge of the school until 1819 or 1820. After he left, Baltimore College was closed for a time, and reopened in 1821 under Dr. L. H. Gerardin.

Knox's Baltimore career was as full of turmoil as his Frederick one had been. Rev. William Du Bourg and his Sulpician Brothers had recently opened St. Mary's University, and this institution, under Roman Catholic auspices, early aroused Knox's wrath. In 1806 a laudatory article on this college appeared in the *Companion*, one of the Baltimore journals. This aroused Knox's ire, and he sent an answer to the paper at once. This they declined to print, whereupon he took it to another newspaper office, and in the *Evening Post* and the *Telegraph* a furious war was waged for several weeks. In his first letter Knox, who concealed his identity, after the fashion of the times, by calling himself "Quintilian, jr.," summed up his objections to St. Mary's University thus: Because its faculty of professors was "self-created or self-chosen;" because it had an "aristocratical tendency," while every college should have its "funds in such a state as to admit to its advantages the youth of those in moderate as well as those in affluent circumstances" (Knox instances the British universities, where he, a farmer's son, had as classmates sons of peers), and because its president and its principal professors were exclusively of one religious denomination. "Pliny, jr.," took the side of St. Mary's and "Luther, jr.," as well as "Lex Talionis," became supporters of "Quintilian, jr.," if, indeed, they were not other pen names for Knox. "Lex Talionis" especially criticises the mathematical text-books published by St. Mary's and the catechism prepared by the Abbé Fleury, which was then taught. The dread of Romanism was a very real one, and the interest in the conflict was such that the newspaper articles were gathered up into a pamphlet of 58 pages and published under the title of "Strictures on the Establishment of Colleges, Particularly that of St. Mary's in the Precincts of Baltimore." Knox was not content with the honors of first "developing to the public" the "Jesuitical spirit" of St. Mary's University, but continued to work against it. It was doubtless largely through his influence, if not in his own words, that there was written the "Pastoral letter from the ministers or bishops and ruling elders of the Presbytery of Baltimore to all under their respective charges, on various duties, but especially on the religious education of their youth."

This pamphlet of 24 pages, which is almost entirely an attack upon Fleury's catechism, was published at Baltimore in September, 1811, and called forth rejoinders at once. Two of these I have seen, and there may have been others which have not come under my notice. The two known to me are entitled "St. Mary's Seminary and Catholics at Large Vindicated Against the Pastoral Letter of the Ministers, Bishops, etc., of the Presbytery of Baltimore" (44 pages, October, 1811), and "Sons of St. Dominick; a Dialogue Between a Protestant and a Catholic on the Occasion of the late Defense of the Pastoral Letter of the Presbytery of Baltimore" (94 pages, 1812). The pamphlet referred to in the second of these was probably by Knox himself and was entitled "A Defense of the Pastoral Letter \* \* \* in Reply to the Vindicators of St. Mary's College." (Baltimore, 1812, 68 pages.)

From this controversy we can easily imagine that Knox would obtain enemies and Baltimore College would suffer, and are not surprised to find him writing in 1818 that "the institution is unable to support itself against such discouragements in any proper consistency with its designation as a college." In addition to this difficulty, the "tide of party spirit ran high" against Knox in Baltimore, as in Frederick. "Not a Federal gentleman would put a son under my instruc-

<sup>1</sup> Kennedy (see *Life* by Tuckerman, p. 41) draws an unfavorable picture of Knox. He calls him "a large, coarse, austere man, with an offensive despotism in his character, which not only repelled all love, but begat universal fear and dislike among the boys. He was not much of a scholar either, I should say, and was far from successful as a teacher. He had no pleasantries, by the way, no explanations, no appeals to one's own perceptions of an author's merits."

tions." They preferred to send their boys to St. Mary's. There were a few patrons of prominence, among them the famous William Pinkney, and "many youths of considerable promise of usefulness" completed their education in Baltimore College, but the school was not thoroughly successful. Indeed, the city was not enthusiastic over higher education. The influential citizens had never been liberal in their patronage of public education, and some thought it "an obstacle to success in mercantile affairs" for a youth to have a college training. While the State had been under control of the Republicans, Knox had failed to secure State aid, which he had obtained while at Frederick, and after the Federalists regained power he was threatened by a new rival. The "sectarian spirit," which had already caused the Roman Catholics and Episcopalians in Baltimore to have their "favorite seminary," now induced the Methodists, the "most numerous denomination" in the city, to have Asbury College chartered in 1816, and to "manifest their usual zeal and exertion" in its behalf.

With the trustees Knox got along hardly better than with those at Frederick. They thought a building committee or architect or even a carpenter knew more than an instructor of long experience as to how a building should be constructed, and refused to take his advice therein. One of the trustees, a clergyman, had a serious difficulty with Knox because of discipline to which his son was subjected. The reverend gentleman's conduct toward Knox was "malignant and unwarrantable," "malevolent and unjust." The other trustees sided with Knox in this matter, but his position could not be pleasant.

Under these circumstances it is not surprising that Knox should look elsewhere for a situation, nor that he should turn to the university which Jefferson was just founding. When Knox and Jefferson first met is unknown to me. We have seen that Knox issued a tract in Jefferson's defense in 1800. In 1802, during the newspaper controversy in Frederick, Knox had been accused of favoring Jefferson in hopes of securing a professorship in the National University, should such be formed. On January 22, 1810, Knox wrote to Jefferson that he had for some time planned to publish a translation of Buchanan's dialogue, "*De jure regni apud Scotos*," and asks permission to dedicate the work to Jefferson. Knox wishes to use it as a text-book in civil government. In this letter he claims the authorship of the "*Vindication*," and apologizes for its issue by Pechin with the "*Notes on Virginia*," closing the letter with the remark that Knox is one of the multitude who "pray that the evening of your days may be a rich harvest of your pure and invaluable services to your country." (Jefferson Papers in State Department, series 2, vol. 48, No. 80.)

Jefferson answers this letter at length, granting the desired permission, though he has not read the dialogue. He tells Knox that "the boys of the rising generation are to be the men of the next and the sole guardians of the principles we deliver over to them;" that he had "acted through life on those principles of the sincere republicanism I feel in every fiber of my constitution, and when men who feel like myself bear witness in my favor my satisfaction is complete." Jefferson had previously known Knox, for he states that the "testimony of approbation" from Knox is "acceptable and flattering," the "more so as coming from one of whom a small acquaintance had inspired me with a great esteem." He speaks of the trying character of the times "which brought us within mutual observation," and states that he remembers the "*Vindication*," but neither knew who was the author nor that Pechin had republished it. "Had all this been known, I should have seen myself with pride by your side. Wherever you lead, we may all safely follow, assured that it is in the path of truth and liberty." (Jefferson Papers, series 1, vol. 13, No. 37.) This being the case, and Jefferson having probably read the "*Essay on Education*," we are not surprised to find that, on planning his new college, Knox was the first man thought of as its principal. Jefferson had in all

probability adopted some features in his plan from Knox's suggestions, and naturally thought of him as the proper person to carry on the enterprise.

So, on July 28, 1817, the visitors of Central College (which was to attain fame under the name of the University of Virginia) agreed "that application be made to Dr. Knox, of Baltimore, to accept the professorship of languages, belles-lettres, rhetoric, history, and geography, and that an independent salary of \$500, with a perquisite of \$25 from each pupil, together with chambers for his accommodation, be allowed him as a compensation for his services, he finding the necessary assistant ushers." Thus the whole institution was placed under his care, and Prof. H. B. Adams remarks, "Here was theoretical provision for an entire faculty."

For some reason news of this determination never reached Knox's ears, and later in the year 1817 the board receives intelligence that Dr. Knox has "retired from business," and resolves to apply elsewhere for a principal. As we have seen, Knox had not "retired from business," but was still in charge of Baltimore College. In 1818 a friend of Knox fell in with Carr, a nephew of Jefferson, who asked after Knox, and said that his uncle had recently expressed a wish that, if Knox were not otherwise engaged, a place might be found for him in the new university. This conversation was promptly carried to Knox, and led him to write Jefferson on November 30, 1818 (Jefferson Papers, series 2, vol. 48, p. 81). In this letter Knox gives interesting autobiographical information, and asks for a position in the university. He is now a widower, his four daughters are all married, and "more independent" in financial matters than he, so he can say he does "not so much seek emolument as usefulness to society." Though now principal of a college, he would not object to serve as a member of a university faculty, and suggests that he is especially well versed in the classics. It is true he is considerably advanced in life, but his health is good, as is his "capacity for industry and exertion," while his eyesight is such that he can read "the smallest Greek text without spectacles."

Jefferson answers the letter on December 11, 1818. He utters a number of generalities, such as: "Education has been too much neglected in the Southern States. In no form of government more than ours is it true that knowledge is power, and under all governments it is wealth, reputation, and happiness." But he says nothing of any appointment. I can not help thinking that some of Knox's enemies had gained Jefferson's ear, so different is the tone of the letter from that of the vote of the trustees a year and a half ago. Now, Jefferson writes that matters are uncertain; he is too old to carry out his plans, and has left them in the hands of others. (Jefferson Papers, series 2, vol. 48, No. 82.) We feel that there is no hope for Knox here, and probably he felt so also, for he seems to have made no further effort for a position at Charlottesville. After he left Baltimore College he seems to have lived in retirement for some years.

In the early part of 1823 Mr. Knox returned to Frederick and again took charge of the academy. He had recently married, as his second wife, Miss Zeruah McCleery, of Frederick. She was a Presbyterian, and her "connections" were a "leading part" of that "small society." The pastor of the Presbyterian Church, Rev. Patrick Davidson, was Mr. Knox's associate in the duties of teaching at the academy. The day after Knox arrived in town he opened his department in the school. Shortly afterwards (March 3, 1823) he wrote to his son-in-law, Mr. Archibald George, a Baltimore merchant, that "owing to its being so long mismanaged he found the number of students but small; there is, however, a prospect of this increasing in the spring." Mr. Knox taught the classics only, finding a number of promising youths among his pupils. Mr. Davidson gave instruction in English and mathematics. We are not surprised to learn that the latter was "not able to give sufficient attendance, owing to occasional sickness and his ministerial duties." Knox found his colleague quite congenial, but considered his "talents as a preacher buried in this place." When Knox came, he found Davidson "had

some jealousy lest I should be the means of undermining his interest in the congregation. But I considered it my duty to ease his mind upon that head." Poor Davidson, with a wife "in a very bad state of health," with "a large family," and without "the means of a decent support from the produce of the academy and the congregation combined," we do not wonder that Knox considered him "an object of Christian sympathy." For two years Knox enjoyed the fellowship of this "most pious man and zealous for the cause of Christ," and then was called on to preach his funeral sermon. This discourse, printed at Frederick in 1825, was one which showed how high an esteem Knox had for his colleague, whom he spoke of as one eminent for the steadiness with which he kept the faith. This was not, however, Knox's first printed discourse after his return to Frederick. In 1824 he preached a sermon in the Presbyterian Church on the occasion of taking up a collection in behalf of the Greeks. This discourse was published in Frederick, and the proceeds of the sale were to go to the Greeks. At that time this people were struggling to shake off the yoke of Turkish tyranny, and Knox pleaded their cause in a strenuous and earnest manner.

He said that though it may be that a wise and prudent policy for the Government will cause it to decline national aid or cooperation, yet as Christians and men we should sympathize with the Greeks. The fact that the New Testament is written in Greek and to Greeks, that we should feel sympathy with any nation struggling to become independent, and that the missionaries of the American Board report a growing interest in the Scriptures among the Greeks are among the arguments used by him to arouse the interest of his congregation.

In February, 1825, from one of his letters to Mr. George, with whom Knox kept up a regular correspondence, we learn that he was opposed to our present idea of free education. He had steadfastly favored State-supported education, but was not inconsistent in his opposition to "pauperism schools." His apprehension that an agitation for the establishment of such schools would "terminate in having the annuities withdrawn from this and the other academies in the State" was not the chief cause of his opposition, nor was it that he did not "perceive the ground that some do" for such schools in Frederick, "where common education may be had at the rate of \$1.50 or even \$1 per quarter." No; he stood out against the "considerable excitement" then prevalent "in Frederick" as to the establishment of free schools on the New England plan, because he thought "it rather of public interest that such a system should be adopted by the State as would render it obligatory on every parent to educate offspring and to consider it as much their duty to labor for the food and nurture of the mind as for that of their body. I believe a parent can be compelled by law, if he has any possible means, to provide sustenance for the life of his child, and I do not see why they should not also be rendered responsible to the State for their proper instruction according to their means." "One thing I am certain of, and that is, that any system calculated to place public education on a degraded foundation will terminate to its injury and discredit, and a spirit for having it conducted on pauperism plans must have this tendency."

Though opposed to free public schools, Knox cherished his plans for national education. It was a subject which had engaged his thoughts for thirty years, and now, in his old age, he still clung to this project, which his essay on education had unfolded. In March, 1826, he went to Washington to talk with members of Congress on the matter. Their views are of interest, especially since in recent years we have discussed Government aid to education through the Blair bill and since we have had a National Bureau of Education without cavil for thirty years. Knox writes to his son-in-law, Mr. George, as follows: "My object in going to Washington was to present a memorial to Congress on an improved plan of public education, which I have from long consideration been induced to believe as much

superior to any yet introduced. I was very attentively and politely received and treated by some of the members individually to whom I was introduced, but they all agreed that public education was a subject Congress could not take up; that it was unconstitutional and reserved as an inherent right in each particular State.

"I took the liberty of arguing the point with some of them in this way: I said that I regretted to have to observe that what tended to the growing opulence and high improvement of the nation in that respect, in as far as roads and canals could subserve the object, nothing seemed to be unconstitutional, but that roads and canals that were absolutely necessary to convey the treasures of wisdom and light and knowledge to the minds of the community at large did not seem to be equally important; that such inlets to knowledge were considered 'unconstitutional.'

"I had an interview with Mr. Everett, of Massachusetts, on the subject, and with Mr. Mercer, of Virginia, one of the committee on the National University, and by the latter was informed that they had determined to take no notice of the subject of a national university, though recommended by the President, and consequently could not promise to support any other plan of public education on the same national ground and views, and that this was left with the States respectively. Colonel Little and Mr. Barney, your delegates, behaved politely and promised to support my memorial were it presented, but this I declined, knowing well that if the subject of the national university was not to be even noticed, though recommended by the President, my memorial could not be sanctioned. I do not intend, however, to give it up. I shall send it on to Governor Clinton, of New York, especially as I am conscious, from long attention to the subject, that it would prove worthy of national patronage." No such paper can be found among the Clinton papers in the New York State Library, and it is possible that it never was sent.

Knox, however, endeavored, to procure aid to higher education from the State, if he could not from the nation, and in December, 1826, sent a memorial to the legislature, accompanying a pamphlet entitled "A brief essay on the best means of promoting the interests of public education." These were printed at Frederick in 1826, and are quite curious.

An analysis of the "brief essay" shows us that Mr. Knox had conceived many unique ideas as to educational methods. The pamphlet begins with a reference to the recent interest in education, especially in its "primary departments," and an expression of thanks to those who have aroused this interest. A law had been passed in the preceding year "to provide for the public education of youth in primary schools throughout the State." By its provisions a system based on that of Joseph Lancaster was established, to be introduced into such counties as should vote to adopt the bill. Though thirteen counties adopted it at once and only six rejected it, the transient enthusiasm for the law soon passed away, and the governor's message of 1828 stated that "the law for the establishment of primary schools, so well received by the people, is believed to be so defective that but a very partial attempt has been made to carry it into effect, and without revision and material amendment it will be useless."

In 1826, however, the failure was yet in the future, and Knox hoped to take advantage of the interest awakened in education through the discussion of the ideas of Lancaster and Bell. The ideas of the former, Knox thinks may have been derived from his essay on education, already discussed by us, as copies of that work were sent to London for sale. Now, however, Knox wishes to put into practice plans which shall deal with liberal education, as Lancaster did with elementary education. Not only the scholars but also the alumni of the institutions should be able to enjoy the lectures of the professors, according to Knox's scheme. This plan he offers first to Maryland, because there "all his dearest interests on earth exist," and he "can not but feel an earnest desire that this improvement should be adopted where he has so long labored, not without some creditable share

of success." He is already uncertain whether the new law is the best measure possible, and suggests that it would have been well to have committees on the Eastern and Western Shores examine existing schools and academies and see how far they were patronized, how many children of both sexes received education there, and what counties and vicinities are most destitute.

"At present," Knox finds, "a spirit of benevolence appears to direct a majority of the citizens of Maryland to the promotion of the interests of public instruction in the humbler walks of society." As we have seen, Knox was no favorer of giving free elementary education to those who could afford to pay for it, and he here declares that "it would appear that every free independent American should be taught to depend on no other individual than himself for the instruction of his offspring, and if systems of pauperism must prevail let these be extended only to the orphan and the unprovided offspring of the helpless widow." If the States support schools, however, for the "attainment of a common course of what is usually designated as English education, brought within the reach of the poorer class of the community, it is not the interest of the opulent only, but the interest also of those in the most discouraging circumstances, that a due attention and patronage be extended likewise to the more advanced seminaries."

If Maryland has no suitable institutions of higher learning, the "opulent" may send their sons elsewhere; but "to what state of degradation this would tend were the sons of genius, though poor, deprived of an advanced course of instruction in their own native State and within their reach." Provision is made for such youths in Great Britain, and "some of their greatest proficient in literature and science and some also of their greatest and most eloquent statesmen and civilians owed all their usefulness and dignified accomplishments to their being so trained and educated." "Public education in any free State can never be placed on any respectable foundation where no provision is made for fostering real traits of genius as they happen to arise in the humblest as well as in the highest ranks of society." Yet but little has been done in the United States in this direction, though a beginning had been made in Maryland by the establishment of eight free scholarships in each endowed academy.

With the existing condition of liberal education Knox is much dissatisfied, especially with the freedom of conferring degrees. He states that these "titular diplomas" which are given, instead of a "just but simple certificate" of the course pursued, can add nothing with the "judicious" to the "interest or credit of public education." "An honest regard to the literary character of the State," he adds, "must elicit the remark that the number of D. D.'s, LL. D.'s, A. M.'s, and A. B.'s at all our collegiate commencements, annually increasing and multiplying, can not fail to render us in the eyes of the learned of the Old World a nation of literary gasconaders. In their advanced seminaries, at some of which from 500 to 1,000 students are numbered at an annual session, not one-tenth of the number as at one of ours receive diplomatic distinction."

To improve the condition of things Knox has two plans—one for the establishment of a "State schoolmasters' college," or normal school, the other for the foundation of a "city institute." Four years before, on September 28, 1822, Knox had published a letter in Niles' Weekly Register, calling attention to the fact that he had conceived the plan for the latter institution and inviting correspondence with any State, county, district, or city which should wish to better its educational system. The "primary schools in each county on eligible and proper regulations, could well-qualified instructors be obtained, might be rendered highly useful and interesting." The greatest defect in the primary-school system in Maryland is "lack of emulation" of teachers, through their receiving "fixed salaries," with no hope of increase. A man should have "compensation proportioned" to his labor; for example, if 50 cents per pupil were given each quarter, teachers

would vie to have the largest schools. Some such system is in existence in Scotland, where the master has the use of a dwelling and garden, as well as a fixed salary and a "small pittance" for each pupil. But should the community consider primary schools "as alone necessary for the promotion of education, \* \* \* they will soon be enabled to discover their error and that nothing could so much tend to establish a monopoly for the affluent to talents and learning and, consequently, of office and place." Teachers must be trained in order to be successful. To obtain best results the State should have "one uniform system" to train up those "either actually employed or to be employed as instructors in the different schools and academies sanctioned and endowed by the State." The trustees and visitors of local schools are often incapable of examining teachers properly, and a State certificate from the schoolmasters' college should admit a teacher to any school. Knox has already written a pamphlet, as yet unidentified by me, on this subject and has distributed copies of it. One of these, given by him to Dr. Mitchel, a United States Senator from New York, Knox thought, may possibly have reached Governor Clinton and caused him to suggest such an institution in his last annual message.

Let us now see what Knox thought necessary for a school, which should place the "profession of public instructor on a more effectual and respectable foundation." There must be "proper apparatus" and a library of "the most approved authors," as well as professors of English, mathematics, the classics, and, probably, modern languages. The school, anticipating the University of Chicago, should be open all the year. During vacations and whenever they could attend, the school-teachers could come and would be greatly benefited, even in a short time at the college. In the intervals of the attendance of the teachers, a number of youths of suitable and promising talents "should be admitted and trained as teachers and bound as apprentices for a term of years." We have come to adopt Knox's position as to the importance of normal schools and agree with him that it is necessary to have an "institution for the express purpose of training up, examining, and approving all to be patronized and employed in the public schools of the State." Like Knox, in later years, we have seen too many instructors of youth springing up "like mushrooms from the very sterocorarium of ignorance, and, through arrogance, pedantic vanity, and a little unwarrantable recommendation," seldom failing to succeed in obtaining positions, "even where examiners are legally appointed for that purpose."

The second of Knox's measures was the city institute, or high school, where 600 boys could be taught by a faculty of six—three professors and three assistant professors. If the pupils were charged \$3 per quarter, \$7,200 would be raised by tuition fees annually. This would be sufficient to pay the salaries of the faculty, and the expense to the public would be merely that for buildings and their maintenance. Knox regrets that he has been unable to put the plan in operation, as no description of it can be fully satisfactory. He gives, however, a diagram of the building. It is 144 by 48 feet, with a back building 48 feet square. The central room (48 feet square) is two stories high and into it open the 6 class rooms, each provided with 10 rows of desks, each row containing 10 desks. The central hall is to be used for lectures, etc.

Exercises and lessons which can be recited without leaving the desks are to be attended to in the class rooms, and in order to avoid the clatter of the boys bringing up their exercises to the instructors there should be placed above each desk an arrangement somewhat like that used in the cash system of department stores and the delivery of books in the Boston Public Library. Thus the exercise books would be brought to and returned by the teacher without confusion. "Tablets for the exhibition, telegraphically, of the different studies" are to be prepared by the instructors, and apparently these were somewhat of the nature of the modern syllabi. These tablets should be printed on the printing press, which was to be

placed in the basement of the building. This press was an essential part of the plan, and could be used for printing text-books, works of the instructors, the best essays of the students, etc. It was the idea of a university press seventy years ago.

There was much that was fantastic in these schemes. There was also much that is in curious accordance with the modern improvements in education. But Knox was only a forerunner who cried in the wilderness. He cried to deaf ears, and the legislature took no action upon his memorial.

His second term of service at the academy ended, like the first, in disagreement with the trustees. After his second resignation from the academy he published his side of the controversy in a "Letter addressed to the trustees of the Frederick Academy" (price 12½ cents, see *Frederick Herald*, August 25, 1827. I have not seen this tract). The cause of the controversy I have not been able to find. During the early part of his principalship, on May 1, 1824, the visitors (John McPherson, president; William Ross, Frederick A. Schley, and J. Henry McElfresh) published in the local newspaper a testimonial as to the examinations recently held in the academy, in which they said every part was flourishing and they were particularly gratified with Knox's teaching. (The school had a new principal, James J. McNeely, as early as August 25, 1827. The assistants were C. J. Haderman in mathematics, French, Italian, and German, and Samuel Markell in elementary branches.)

Occasional glimpses of Knox after his retirement appear in the newspapers. On September 29, 1827, he advertises that in his "present proscribed condition" he intends to open a private school and will give instruction at night, if 10 apply therefor. On January 5, 1828, he publishes a testimonial as to the excellency of Hubbard's Grammar, and on November 8 of that year he issues proposals to republish a work on "Jesuitical Influence," in four volumes, stating that the people are "Jesuitically applied to for education of their sons," but the real intention is to "make them ultimately vassals to the Pontiff of Rome."

Knox taught a private school for a short time, but he had become an old man, whom the boys cheated in performing their assigned tasks, and soon he retired from his life work. A little bookstore on Market Space, with the sign "Jesuitical and Non-Jesuitical Books," occupied his energies (Recollection of Asbury Hunt). He lived five years more in the western Maryland town, and then died, after a lingering illness, on August 31, 1832, and was buried in the Presbyterian graveyard. His wife, Zeruah, was thirty-three years his junior and survived him, dying in 1839.

The National Intelligencer of September 4, 1832, spoke of him as "a ripe scholar and worthy gentleman, and highly esteemed by his old pupils and a large number of relatives and friends." He was an educational pioneer, vehement and irascible in manner, firm and persistent in advancing his views. He conceived great plans which he was never to see realized: he was one of those obscure men whose combined effect upon the world's history has been so important. Impracticable as were some of the details of his schemes, he had the wisdom and largeness of outlook which enabled him to make great and far-reaching plans, whose influence was toward the advancement of education.

*Tables illustrating the system of national education proposed by Samuel Knox.*

CURRICULUM OF THE PRIMARY SCHOOL.

[Four years in length. Children supposed to be from 8 to 12 years of age.]

First year.	Second year.	Third year.	Fourth year.
<p>First rudiments. Large alphabets, letters at least 1 inch long, printed on sheets and mounted on pasteboard. Next spelling tables, and, thirdly, easy reading lessons, arranged as above, the type being gradually diminished in size. First monosyllables, then longer words. Begin reading as soon as possible.</p>	<p>Webster's institutes and vocabulary or pocket dictionary.</p>	<p>Readers; earlier ones without "verse pieces," but selections from the best historians, and from the Rambler, Guardian, and Spectator, arranged according to difficulty. Arithmetic, taught on same system as alphabet and with "blackened board" and slate. Writing; copying approved specimens of letters, bills, deeds, etc. Well digested compendium of ancient history. English grammar; Ashie's introduction to Lowth's grammar, and Buchanan's English Syntax.</p>	<p>Poetical readers arranged: (1) pastoral, (2) elegiac, (3) didactic, (4) heroic or epic. Explanations by teacher.  Composition of letters, Guthrie's General Geography, Morse's Geography of the United States. Use of maps and globes. Modern history. Daily reading of Sturm's Reflections or some similar religious work before whole school.</p>

Prayer at beginning and end of each day. Moral catechism, containing questions on (1) natural theology, (2) ethics and economics, (3) jurisprudence, civil government and United States Government.

No vacation, apparently.

CURRICULUM OF THE COUNTY ACADEMIES.

[Three years' course; pupils from 12 to 15 years of age.]

First year.	Second year.	Third year.
<p>Latin grammar (University Latin Grammar), Corderius's Dialogues; as soon as nouns and verbs are completed, follow while still studying grammar with AEsop's Fables and Erasmus's Dialogues. All of these to be read with literal translations, and followed by: Cornelius Nepos. Caesar's Commentaries. Latin composition, Clark's or Mair's Geography.</p>	<p>Greek grammar (there should be one with rules in English instead of Latin). Sallust. Livy, "a considerable part." "A little" of Tacitus. (Those who are not to go to the university may substitute French for Greek in this year.) Rollin's Ancient History. Goldsmith's Abridgment of the History of the Grecian and Roman Republics.</p>	<p>Combine Greek and Latin writers (Latin's close imitators of Greeks), as follows: (Bucches of Virgil. Idyls of Theocritus. Odes of Horace. Odes of Anacreon and Pindar. Georgics of Virgil. Works of Hesiod. Æneid of Virgil. Iliad of Homer. One or two plays in each language. French begun for classical students. Rhetoric.</p>

Military drill and athletic exercises run through the entire course.  
In mathematics, use of globes, elementary astronomy, plain and spheric trigonometry, algebra and conic sections, Euclid's geometry. Half of each day given to these studies. More mathematics to be given to those not going to college.

Occasional lectures from the rector on natural, literary, and civil history, ancient and modern manners, and the conduct of life.

Four weeks vacation; one in January, one in May, two in August.

## CURRICULUM OF THE STATE COLLEGES.

[Three years' course. Pupils from 15 to 18 years of age.]

First year.	Second year.	Third year.
<p>Greek, Latin, and French read with a view to criticism rather than to the acquisition of the language, which has probably already been done.</p> <p>Critical essays.</p> <p>Mathematics, e. g. mensuration, surveying and navigation, gunnery, and fortification.</p> <p>Lectures on history of literature, manners, and customs of Greeks and Romans; taste, criticism, and composition.</p> <p>Dancing.</p>	<p>Completion of classical reading and criticism.</p> <p>Essays criticised by professors.</p> <p>Rhetoric (brief course).</p> <p>Logic: Locke's "Essays on the Understanding," Bacon's "Novum Organum."</p> <p>Moral philosophy; Natural theology, economics, and jurisprudence.</p> <p>Mathematics, Geography by use of globes, laws of motion, mechanical powers, principles of astronomy.</p> <p>Music.</p>	<p>Natural philosophy, with experiments.</p> <p>Astronomy, practical.</p> <p>Mathematics completed.</p> <p>Classics completed.</p> <p>Belles-lettres completed.</p> <p>Fencing.</p>

On Saturday, lecture by president on morals and conduct, and public examination of scholars. Vacation of two weeks in January and two months (July and August) in summer.

## XVII.—ANDREW J. RICKOFF.

On March 30, 1899, died at Berkeley, Cal., Andrew Jackson Rickoff, A. M., Ph. D., one of the most noted city school superintendents of the United States. He was born August 23, 1824, near Newhope, N. J., a small village lying between Trenton and New Brunswick. His parents removed to Cincinnati, Ohio, when he was only 6 years of age. Here he attended the public schools till his older brother became a teacher, after which he remained under his tuition, except for short intervals, until he entered the high school to fit himself for Woodward College. Having completed the studies of the high school, and fairly entered upon the collegiate course, he had to withdraw to enter upon the career of a teacher, which he followed from that time on. He was then less than seventeen years of age. With so limited a preparation for his duties, he had to work hard through many years of private study to round out his education, after he had begun his labors in the school-room. He thus became a self-taught man in the best sense of the word. But having a strong constitution he was able to do an amount of work which very few could have accomplished. For years, during this period of life, he was accustomed to allow himself but five hours a day for sleep, retiring to his bed at 10 o'clock and rising to recommence his studies at 3 the next morning. While thus supplementing his own education, he never permitted himself to go before his classes without so thorough a review of the subjects before them that he was able to conduct their lessons without reference to the text-books. Thus he acquired the reputation of an indefatigable laborer in whatsoever was set before him to do. By such untiring application he won from the Ohio State University at Athens the degree of A. M. Later, after his great success as an organizer and manager of schools, several colleges conferred upon him the honorary degree of Ph. D.

Such in brief was the career of Mr. Rickoff as a student. As a teacher his history may be presented in chronological order, as follows: He commenced teaching in 1840, and after being engaged for two or three years in the country schools near Cincinnati, he was invited to take charge of the schools in Portsmouth, Ohio, as superintendent. Here he remained five years, at the end of which time, August, 1849, he received an appointment as assistant in one of the public schools of Cincinnati, the same that he had attended for a while when a boy. Here he served