
Biographical Sketch
OF
EZEKIEL CHEEVER,

WITH NOTES ON THE FREE SCHOOLS AND EARLY SCHOOL-BOOKS
OF NEW ENGLAND.

BY HENRY BARNARD.

Reprinted with additions from the American Journal of Education for March, 1856.

FOR SALE BY F. C. BROWNELL, HARTFORD, CONN.

THE following Biographical Sketch of "the Father of Connecticut Schoolmasters," and the Patriarch of Elementary Classical Culture in New England, was read before the Connecticut Historical Society at its regular monthly meeting on the first Tuesday of November, 1855. It is the first of a series of similar sketches which the author proposes to prepare, or cause to be prepared, for publication in the AMERICAN JOURNAL OF EDUCATION, as a proper tribute to a much deserving, but neglected class of public benefactors. In this "doing of justice" he solicits the co-operation of every friend of education and of schools in every part of the country, by contributing material for, or in furnishing a sketch of the life, character and services of any successful teacher or educator in any department of human culture, in this respective neighborhood.

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THE AMERICAN JOURNAL OF EDUCATION, commenced by the undersigned in May, 1855, and united, after much of the copy of Number One was in type, with the *College Review and Educational Journal*, projected by the Rev. Absalom Peters, D. D., will hereafter be published by the undersigned on his original plan; the agreement for the joint editorship and proprietorship of the *Journal and Review*, having been dissolved by mutual consent and for mutual convenience.

The *American Journal of Education* for 1856 will consist of Seven Numbers, of which numbers I. and II. are already printed under the title of the *American Journal of Education and College Review*. A number will be issued on the 1st of March, May, July, September, and November of 1856.

The five numbers to be issued in 1856 will contain, on an average, each 160 pages and the whole will constitute a volume of at least 1,000 pages, or two volumes, each, of at least 500 pages.

Each number will be embellished with an engraved portrait of an eminent teacher or benefactor of education, or with one or more wood-cuts of buildings, apparatus, or other preparations for educational purposes.

The subscription price is Three Dollars for the current year, (1856), commencing with Number One, and payable in advance.

It is the intention of the editor to labor faithfully to make the *American Journal of Education* the repository of the past history and present condition of educational systems, institutions, and agencies in every civilized country, and the medium of the current intelligence and discussion on these great subjects between the friends of improvement in every part of our country, whether interested directly in public or private schools, or in the higher or elementary branches of knowledge.

All communications relating to the *American Journal of Education* may be addressed,

HENRY BARNARD,
Hartford, Conn.

February 27th, 1856.

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VI. EDUCATIONAL BIOGRAPHY.

Hail! tolerant teachers of the race, whose dower
Of spirit-wealth outweighs the monarchs might,
Blest be your holy mission! may it shower
Blessings like rain, and bring by human right
To all our hearts and hearths, love, liberty, and light.

WE propose to devote a portion of our columns from time to time, to a series of Biographical Sketches of Eminent Teachers and Educators, who in different ages and countries, and under widely varying circumstances of religion and government, have labored faithfully and successfully in different allotments of the great field of human culture. We hope to do something in this way to rescue from unmerited neglect and oblivion the names and services of many excellent men and women, who have proved themselves benefactors of their race by shedding light into the dark recesses of ignorance and by pre-occupying the soil, which would otherwise have been covered with the rank growth of vice and crime, with a harvest of those virtues which bless, adorn, and purify society. Such men have existed in every civilized state in past times. "Such men," remarks Lord Brougham, "men deserving the glorious title of teachers of mankind, I have found laboring conscientiously, though perhaps obscurely, in their blessed vocation, wherever I have gone. I have found them, and shared their fellowship, among the daring, the ambitious, the ardent, the indomitably active French; I have found them among the persevering, resolute, industrious Swiss; I have found them among the laborious, the warm-hearted, the enthusiastic Germans; I have found them among the high-minded but enslaved Italians; and in our own country, God be thanked, their numbers every where abound, and are every day increasing. Their calling is high and holy; their fame is the property of nations; their renown fill the earth in after ages, in proportion as it sounds not far off in their own times. Each one of these great teachers of the world, possessing his soul in peace, performs his appointed course, awaits in patience the fulfillment of the promises, resting from his labors, bequeathes his memory to the generation whom his works have blessed, and sleeps under the humble, but not inglorious epitaph, commemorating 'one in whom mankind lost a friend, and no man got rid of an enemy!'"

We cannot estimate too highly the services rendered to the civilization of New England, by her early teachers, and especially the teachers of her Town Grammar Schools. Among these teachers we must include many of her best educated clergymen, who, in towns where there was no endowed Free or Grammar School, fitted young men of piety and talent for college, and for higher usefulness in church and state. To her professional teachers and clergy it is due, that schools of even an elementary grade were established and maintained. But for them the fires of classical learning, brought here from the Public Schools and Universities of England, would have died out, the class-rooms of her infant colleges would have been deserted, her parishes would have ceased to claim a scholar for their minister, the management of affairs in town and state would have fallen into incompetent hands, and a darkness deeper than that of the surrounding forests would have gathered about the homes of the people. In view of the barbarism into which the second and third generations of new colonies seem destined to fall, "where schools are not vigorously encouraged," we may exclaim, with the Rev. Dr. Mather—

.. " 'Tis Corlet's pains, and Cheever's, we must own,
That thou New England, are not Scythia grown. ' "

Let us then hasten to do even tardy justice to these master builders and workmen of our popular civilization. In the language of President Quincy, when about to review the History of Harvard College for a period of two centuries—"While passing down the series of succeeding years, as through the interior of some ancient temple, which displays on either hand the statues of distinguished friends and benefactors, we should stay for a moment in the presence of each, doing justice to the humble, illustrating the obscure, placing in a true light the modest, and noting rapidly the moral and intellectual traits which time has spared; to the end that ingratitude the proverbial sin of republics, may not attach to the republic of letters; and that, whoever feeds the lamp of science, however obscurely, however scantily, may know, that sooner or later, his name and virtues shall be made conspicuous by its light, and throughout all time accompany its lustre."

We commence our Educational Biography—as we propose to designate the series—with a Sketch, such as we have been able to draw up from scanty materials, gleaned from torn and almost illegible records of town, and church, and from scattered items in the publications, pamphlets, and manuscripts of Historical Societies, Antiquarians, and Genealogists—of Ezekiel Cheever, the Father of Connecticut School-masters, the Pioneer, and Patriarch of elementary classical culture in New England.

VII. BIOGRAPHY OF EZEKIEL CHEEVER.

WITH NOTES

ON THE EARLY FREE, OR GRAMMAR SCHOOLS OF NEW ENGLAND.

EZEKIEL CHEEVER, the son of a linen draper of London, was born in that city on the 25th of January, 1614. Of his education and life in England, we find no mention; or any memorial except copies of Latin verses,* composed by him in London, between the years 1631 and 1637, and manuscript dissertations, and letters written in Latin, now in the Boston Athæneum. The pure Latinity of these performances, indicate that he enjoyed and improved no ordinary opportunities of classical training. He came to this country in 1637, landing at Boston, but proceeding in the autumn of the same, or the spring of the following year, with Theophilus Eaton, Rev. John Davenport, and others, to Quinnipiac, where he assisted in planting the colony and church of New Haven—his name appearing in the "Plantation Covenant," signed in "Mr. Newman's Barn," on the 4th of June, 1639, among the principal men of the colony. He was also chosen one of twelve men out of "the whole number thought fit for the foundation work of a church to be gathered," which "elect twelve" were charged "to chose seven out of their own number for the seven pillars of the church," that the Scripture might be fulfilled "*Wisdom hath builded her house, she hath hewn out her seven pillars.*"

From various considerations it is thought that he held the office of deacon in the first church of New Haven, from 1644 to 1650, and sometimes conducted public worship. In May 1647, among other "gross miscarriages," charged upon one "Richard Smoolt, servant to Mrs. Turner,"—for the aggregate of which he was "severely whipped," was his 'scoffing at the Word of God,' as preached by Mr. Cheevers." He was held in such esteem by the "free burgesses," as to be elected one of the "Deputies" from New Haven, to the General Court in October 1646.

He commenced there his career as a schoolmaster in 1638, which he continued till 1650, devoting to the work a scholarship and personal character which left their mark for ever on the educational policy of

* "A Selection from the Poems of Cheever's Manuscripts" appended to an edition of Rev. Dr. Mather's *CORDERIUS AMERICANUS*, or Funeral Sermon upon Mr. Ezekiel Cheever, published in Boston, by Dutton and Wentworth, 1828.

New Haven.* His first engagement was in the only school, which was opened within the first year of the settlement of the colony, to which the "pastor, Mr. Davenport, together with the magistrates," were ordered "to consider what yearly allowance is meet to be given to it out of the common stock of the town." In 1641, a second and higher grade of school was established, under Mr. Cheever's charge, to which the following order of the town meeting refers :

"For the better training of youth in this town, that, through God's blessing, they may be fitted for public service hereafter, in church or commonwealth, it is ordered that a free school be set up, and the magistrates with the teaching elders are entreated to consider what rules and orders are meet to be observed, and what allowance may be convenient for the schoolmaster's care and pains, which shall be paid out of the town's stock."

By Free School[†] and Free Grammar School,[‡] as used in this extract,

* To the bright example of such a teacher, and especially to the early, enlightened, and persevering labors of the Rev. John Davenport, the first pastor of the first Church of New Haven, and of Theophilus Eaton, the first Governor of the Colony, is New Haven indebted for the inauguration of that educational policy which has made it a seat of learning from its first settlement for the whole country. The wise forecast and labors of these men contemplated, and to some extent realized; 1. Common Town Schools, where "all their sons may learn to read and write, and cast up accounts, and make some entrance into the Latin tongue." 2. A Common, or Colony School, with "a schoolmaster to teach the three languages, Latin, Greek, and Hebrew, so far as shall be necessary to prepare them for the college." 3. A Town or County Library. 4. A College for the Colony, "for the education of youth in good literature, to fit them for public service in church and commonwealth." The whole was made morally certain by the employment of good teachers from the start. After the retirement of Mr. Cheever from the school, the records of the Town are full of entries showing the solicitude of the Governor and Minister in behalf of the schools and the education of the children and youth. Under date of Nov. 8, 1652: "The Governor informa the court that the cause of calling this meeting is about a schoolmaster," that "he had written a letter to Mr. Bower, who as a schoolmaster at Plymouth, and desires to come into these parts to live, and another letter about one Rev. Mr. Landson, a scholar, who he hears will take that employment upon him,"—and "that now Mr. James was come to town, who would teach the boys and girls to read and write"—"and there would be need of two schoolmasters—for if a Latin schoolmaster come, it is found he will be discouraged, if many English scholars come to him." About the same date: "The town was informed that there is some motion again on foot concerning the setting up of a College here at New Haven, which, if attained will in all likelihood, prove very beneficial to this place"—"to which no man objected but all seemed willing." At a General Court of the Colony, held at Guilford, June 28, 1652, "it was thought [the establishment of a college for New Haven Colony] to be too great a charge for us of this jurisdiction to undergo alone. But if Connecticut do join, the planters are generally willing to bear their just proportion for creating and maintaining of a college there [New Haven]." "At a town meeting, held February 7, 1667 [18], Mr. John Davenport, Senior, came into the meeting, and desired to speak something concerning the [Grammar] school; and first propounded to the town, whether they would send their children to the school, to be taught for the fitting them for the service of God, in church and commonwealth. If they would, then, the grant [made by Mr. D. in 1660, as Trustee of the Legacy of Gov. Hopkins] formerly made to this town, stands good; but, if not, then it is void: because it attains not the end of the donor. Therefore, he desired they would express themselves." Upon which several townsmen declared their purpose "of bringing up one or more of their sons to learning," and as evidence of the sincerity of their declaration, and of the former efforts of Gov. Eaton and Mr. Davenport, in favor of liberal education, Prof. Kingsley in his Historical Discourse, on the 200th Anniversary of the First Settlement of the Town, remarks:—"Of the graduates of Harvard College, from its foundation to year 1700 [the founding of Yale College], as many as one in thirty, at least, were from the town of New Haven"—with a population, so late as the year 1700, of only five hundred persons.—See *Barnard's History of Education in Connecticut*, 1833.

† The first establishment of the FREE SCHOOL—or School for the gratuitous instruction of poor

and in the early records both of towns and the General Court in Connecticut and Massachusetts, was not intended the Common or Public School,

children can be traced back to the early ages of the Christian Church. Wherever a missionary station was set up, or the Bishops' residence or Seat [*cathedra*, and hence Cathedral] was fixed, there gradually grew up a large ecclesiastical establishment, in which were concentrated the means of hospitality for all the clergy, and all the humanizing influences of learning and religion for the diocese or district. Along side of the Cathedral, and sometimes within the edifice where divine worship was celebrated, "a song school," where poor boys were trained to chant, and the "lecture school," where clerks were taught to read the sacred ritual, and in due time the "grammar school" when those who were destined for the higher services of church and state were educated according to the standard of the times, were successively established. The monasteries were also originally seats of learning, as well as places of religious retirement, of hospitality for the aged and infirm, and of alms for the poor of the surrounding country. Their cloister schools were the hearth-stones of classical education in every country of Europe, and were the germs of the great Universities, which were encouraged and endowed by learned prelates and beneficent princes for the support and exaltation of the Christian faith and the improvement of the liberal arts. But for the endowments and the ordinances and recommendations of early synods and councils, these schools might have been accessible only to the children of the titled and the wealthy. The council of Lyons in 1215, decreed "that in all cathedral churches and others provided with adequate revenues, there should be established a school and a teacher by the bishop and chapter, who should teach the clerks and poor scholars gratis in grammar, and for this purpose a stipend shall be assigned him;" and the third council of Lateran still earlier ordained—"that opportunity of learning should not be withdrawn from the poor, who are without help from patrimonial riches, there shall be in every cathedral a master to teach both clerks and poor scholars gratis." In the remodelling of the cathedral establishments, and the demolition of the monasteries by Henry VIII., and his successors, several of the cathedral schools were provided for, and Royal Grammar Schools founded out of the old endowments.—See *Barnard's National Education in Europe*.

‡ The names, by which the various educational institutions in the colonies were designated in the early records and laws on the subject, were adopted with the institutions themselves from the fatherland, and must be interpreted according to the usage prevailing there at the time. By a *Grammar School*—whether it was a continuation of the old Grammar School of the Cathedral, or the Cloister School of the Monastery, in some cases dating back even beyond the reign of Alfred—or newly endowed by Royal Authority out of the spoils of the religious houses, by Henry VIII., Elizabeth, or Edward VI.—or established by benevolent individuals afterwards—was meant a school for the teaching of Greek and Latin, or in some cases Latin only, and for no other gratuitous teaching. A few of the poor who were unable to pay for their education were to be selected—some according to the parish in which they were born or lived, some on account of the name they bore,—and to receive instruction in the learned languages, and under certain conditions to be supported through the university. These Public Grammar schools were thus the nurseries of the scholars of England, and in them the poor and the rich, to some extent enjoyed equal advantages of learning, and through them the way to the highest honors in the state, and the largest usefulness in the church was opened to the humblest in the land.—See *Barnard's National Education in Europe*.

"*Considerations concerning Free Schools as settled in England*" by Christopher Wase, published in Oxford, 1678. Carlisle's "*Endowed Grammar Schools in England and Wales*," 2 vols, London, 1813. Ackermanns, "*History of the Principal Schools of England*," London, 1816. Parliamentary Reports of Commissioners to enquire into the Endowed Charities of England and Wales from 1826 to 1850.

The Free Schools of England were originally established in towns where there was no old Conventual, Cathedral, Royal or Endowed Grammar School. With very few exceptions these schools were founded and endowed by individuals, for the teaching of Greek, and Latin, and for no other gratuitous teaching. The gratuitous instruction was sometimes extended to all the children born or living in a particular parish, or of a particular name. All not specified and provided for in the instruments of endowment paid tuition to the master.

The total value of Endowed Charities for Education in England and Wales, including the Grammar and Free Schools, and excluding the Universities and Great Public Schools of Eton, &c., according to a late report of the Commissioners for Inquiry into their condition, is returned at £75,000,000, and the annual income at £1,209,395, which, by more judicious and faithful managements, it is estimated, can be raised to £4,000,000, or \$20,000,000 a year.—*Barnard's National Education in Europe*, P. 736.

as afterwards developed, particularly in Massachusetts, supported by tax, and free of all charge to all scholars rich and poor; neither was it a Charity School, exclusively for the poor. The term was applied here, as well as in the early Acts of Virginia* and other states, in the same sense, in which it was used in England, at the same and much earlier dates, to characterize a Grammar School unrestricted as to a class of children or scholars specified in the instruments by which it was founded, and so supported as not to depend on the fluctuating attendance and tuition of scholars for the maintenance of a master. In every instance in which we have traced their history, the "free

* The Virginia Company in 1619, instructed the Governor for the time being to see "that each Town, Borough, and Hundred procured, by just means, a certain number of their children, to be brought up in the first elements of literature: that the most towardly of them should be fitted for college, in the building of which they proposed to proceed as soon as any profit arose from the estate appropriated to that use; and they earnestly required their utmost help and furtherance in that pious and important work." In 1621, Mr. Copeland, chaplain of the Royal James, on her arrival from the East Indies, prevailed on the ships company to subscribe £100 toward "a free schoole," and collected other donations of money and books for the same purpose. The school was located in Charles City, as being most central for the colony, and was called "*The East India School.*" The company allotted 1000 acres of land, with five servants and an overseer for the maintenance of the master and usher. The inhabitants made a contribution of £1500 to build a house, &c. *Smith's History of Virginia*, pp. 195, 204. This was as liberal a beginning as any thing in the early history of New England.

A second Free School was established in Elizabeth City in 1642; although Gov. Berkeley, in 1670, in reply to the Question of the Commissioners of Foreign Plantations, "what course is taken about instructing the people within your government in the Christian religion; and, what provision is there made for the paying of your ministry?" answered as follows:—

"The same course that is taken in England out of towns; every man, according to his ability, instructing his children. We have forty-eight parishes, and our ministers are well paid, and, by my consent, should be better, if they would pray oftener, and preach less. But, of all other commodities, so of this, the worst are sent us, and we have had few we could boast of since the persecution in Cromwell's tyranny drove pious, worthy men here. But, I thank God, there are no free schools, nor printing, and, I hope we shall not have these hundred years; for, learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both!"

To the same question the Governor of Connecticut, replied: "Great care is taken for the instruction of the people in the Christian Religion, by the ministers catechising of them and preaching to them twice every Sabbath day, and sometimes on Lecture days, and also by masters of families instructing and catechising their children and servants, being required so to do by law. There is in every town, except one or two new towns a settled minister, whose maintenance is raised by rate, in some places £100, in some £90, &c." In a subsequent answer to similar questions the Governor states that one-fourth of the annual revenue of the Colony, "is laid out in maintaining free [common] schools for the education of our children." "And every parish has a scholar for its minister."

The first provision to support a Free School in the Colony of New York, was made in 1732 "for teaching the Latin and Greek tongues, and the practical branches of the Mathematics," under the care of Mr. Alexander Malcolm, of Aberdeen, the author of a Treatise upon Book-keeping. The bill for this school, drafted by Mr. Phillipse, the Speaker, and brought in by Mr. Delancey, had this preamble; "Whereas the youth of this Colony are found by manifold experience, to be not inferior in their natural genuses, to the youth of any other country in the world, therefore be it enacted, &c."—*Smith's History of New York*, ii. cli. 1.

The first school Act of Maryland was passed in 1694, and is entitled a "Supplicatory Act to their sacred Majesties for erecting of Free Schools," meaning thereby the endowment of "schools, or places of study of Latin, Greek, writing, and the like, consisting of one master, one usher, and one writing master," &c.

schools" of New England† were endowed by grants of land, by gift and bequests of individuals, or by "allowance out of the common stock of the town," were designed especially for instruction in Latin ✓

The earliest mention of the establishment of "free schools" by Gov. Winthrop, in his History of New England, is under date of 1645, in the following language: "Divers free schools were erected, as at Roxbury, (for maintenance whereof every inhabitant bound some house or land for a yearly allowance for ever) and at Boston (where they made an order to allow 50 pounds to the master and an house, and 30 pounds to an usher, who should also teach to read, and write, and cipher, and Indians' children were to be taught freely, and the charge to be by yearly contribution, either by voluntary allowance, or by rate of such as refused, etc., and this order was confirmed by the general court [blank]. Other towns did the like, providing maintenance by several means." Savage's Winthrop, Vol. II, p. 215.

We know by the original documents published by Parker in his "Sketch of the History of the Grammar School in the Easterly Part of Roxbury," the character of the Free School erected in that town. It was an endowed Grammar School, in which "none of the inhabitants of the said town of Roxbury that shall not join in this act (an instrument, or subscription paper, binding the subscribers and their estates for ever to the extent of their subscription "to erect a free schoole" "for the education of their children in Literature to fit them for publicke service, bothe in the Church and Commonweathe, in succeeding ages,") with the rest of the Donors shall have any further benefit thereby than other strangers shall have who are not inhabitants." The school thus established was a Grammar School, as then understood in England, and was free only to the children of those for whom, or by whom it was endowed, and only to the extent of the endowment. This school, although not till within a few years past a Free School, or part of the system of Public Schools, according to the modern acceptation of the term, has been a fountain of higher education to that community and the state.

The early votes establishing and providing for the support of the "free schools" in Boston, as well as in other towns in Mass., while they recognize, by grants of land and allowance out of the common stock, the interest and duty of the public in schools and universal education, also provide for the payment by parents of a rate or tuition. Among the earliest assignments of lands in Boston was a "garden plott to Mr. Danyell Maude, schoolemaster," in 1637; a tract of thirty acres of land at Muddy Brook, (now part of Brookline), to Mr. Perment, (or Permont, or Porment,) who, in 1635, was "intreated to become schoolemaster for the teaching and nurturing of children with us." In 1641, "it is ordered that Deare Island be improved for the maintenance of Free Schoole for the towne." In 1651, "the ten pounds left by the legacy to ye schoole of Boston, by Miss. Hudson, deceased," is let to Capt. Olliver. Under date of August 6, 1636, there is, in the first volume of the Town Records of Boston, a subscription "towards the maintenance of free schoolemaster, Mr. Daniel Maude, being now chosen thereunto." In the provision made in 1645, it is provided that "Indian children shall be taught gratis;" implying that tuition was, or might be, exacted from all others. In 1650, "it is also agreed on that Mr. Woodmansy, ye schoolmaster, shall have fifty pounds p. an. for his teaching ye schollars, and his p. portion to be made up by rate." In a vote passed 1652, authorizing the selectmen to establish one or more "free schools to teach children to write and cypher"—the Committee with the Selectmen allow £25 per annum for each school, "and such persons as send their children to school (that are able) shall pay something to the master for his better encouragement in his work."

Mr. Felt in his Annals of Salem, has given transcripts from the records of that town, which show the gradual development of the Free School, from an endowed school, devoted principally and preparing young men for college, and free only to poor but bright children, who gave promise of becoming good scholars—into a system of public schools, for children of all ages, and of every condition and prospects in life, supported entirely by property tax or public funds. In 1641, at the Quarterly Court, Col. Endicott moved "a ffree skoole and therefore wished a whole town meeting about it." In 1644 it is "Ordered that a note be published one the next lecture day, that such as have children to be kept at schoole, would bring in their names and what they will giue for one whole yeare and, also, that if any poore body hath children or a childe, to be put to schoole and not able to pay for their schooling, that the towne will pay it by a rate." In 1670, the selectmen are ordered "to take care to provide a Grammar school master, and agree with him for his mayntenance." He was to have £20 a year from the town, and "half pay for all scollers of the towne, and whole pay from strangers." In 1677, "Mr. Daniel Eppee is called to bee a grammar schoolemaster," "provided hee may haue what shall be annually allowed him, not be a town rate, but in

and Greek, and were supported in part by payments of tuition or rates by parents. These schools were the well-springs of classical education in this country, and were the predecessors of the incorporated Academies which do not appear under that name until a comparatively recent period.

The only Free Schools provided for in the early legislation of Connecticut were town or county Grammar Schools, to prepare young men for college; and instruction in these schools was not gratuitous. "Beyond the avails of any grant of land, endowment, legacy, or allowance from the common stock," parents, who were able, were assessed a certain rate according to the number and time of attendance of children sent. Thus, under the order of the town-meeting of New Haven, in 1641, above cited, "twenty pounds a year was paid to Ezekiel Cheevers, the present school-master, for two or three years, at first. But that not proving a competent maintenance, in August, 1644, it was enlarged to thirty pounds a year, and so continueth;" and, that this allowance was not all that the school-master received is evident from the following entry, under date of July 8, 1643: "Mr. Cheevers desired 4 - 3 - 6 out of the estate of Mr. Trobridge, wch is justly due to him for teaching of children." (This mode of supporting schools was continued in Connecticut in respect to public schools of every grade; a mode which recognizes at once the duty of the parent or guardian of children, and of the public, and encourages endowments so far as not to weaken the sense of parental and public responsibility as to education.) Under this system, for one hundred and fifty years prior to the beginning of the present century, Connecticut solved the great problem of universal education so that in 1800 a

some other suitable way." In 1699, "each scholar is to pay 12d a month, and what this lacked should be made up out of the "funds sett apart for ye Grammar schoole." In 1713, "the committee perceiving that 2s a quarter for each boy of the Latin and English schools, in the body of the town, was insufficient, agreed that it should be 2/6 in money, payable at the commencement of the term. Every scholar that goes in the winter, to find three feet of wood, or to pay to their masters 4/6 in money, to purchase wood withal." In 1729, "Samuel Brown grants unto the Grammar school in Salem, to be kept in or near the town house street. £120 passable money, to make the same a free school, or towards the educating of eight or ten poor scholars, yearly, in the Grammar learning or the mathematics, viz: the mariner's art; the interest thereof to be improved only for that end forever, as a committee, chosen by the town of Salem, for the taking care of said school may direct, with the advice of the minister or ministers of the first church and myself or children or two of the chief of their posterity. Mr Brown then stated, that he gave £60 to the English school so that its income might be applied 'towards making the same a free school, or for learning six poor scholars;' and a like sum 'to a woman's school, the interest thereof to be yearly improved for the learning of six very poor children their letters and to spell and read, who may be sent to said school six or seven months in the year.' He required, that the two last donations should be managed by the same trustees as the first." By slow degrees the system was expanded so as to embrace Evening Schools for children who cannot attend the day Schools, Primary Schools for young children, Intermediate Schools, English High Schools for Girls, English High Schools for Boys, and a Latin School,

family, "which had suffered so much barbarism as not teach by themselves or others, their children and apprentices so much learning as may enable them to read the English tongue," or even an individual "unable to read the Holy Word of God, and the good laws of the Colony," was not to be met with.*

Mr. Cheever removed to Ipswich, in Massachusetts, in November, 1650, and took charge of the Grammar School, which was established and supported in the same manner as similar schools in other parts of New England. Public spirited individuals made donations, and the Town early set apart land "toward the building and maintaining of a Grammar Schoole and schoole-master," and in 1652 appointed a committee "to disburse and dispose such sums of money as have or may be given" for these objects, with power to enlarge the maintenance of the master, "by appointing from yeare to yeare what each scholar shall yearly or quarterly pay or proportionably." Of his labors here as a teacher, we have been able to gather no memorial—except that from an entry† under date of 1661, it appears that his agricultural operations required a barn, and that he planted an orchard on his homestead—thereby improving the soil of Ipswich as well as the souls of her children, by healthy manual labor. It is to be regretted that the early practice of attaching a house for the occupancy of the master, with a few acres of land for garden, orchard, and the feeding of a cow, adopted with the school from the old world, was not continued with the institution of new schools, down to the present time. It would have given more of professional permanence to the employment of teaching, and prevented the growth of that "barbarism of boarding round," which is still the doom of

* That the same system of Common or Public Schools prevailed in Massachusetts, is not only evident from the early records of Boston, Ipswich, Roxbury, Charlestown, and Salem and other towns in that colony, but it is expressly provided for in the first formal order on the subject of schools, enacted in 1647—"It is therefore ordered yt every towneship in this jurisdiction after ye Lord hath increased y^m to y^e number of 50 householders shall then forthwith appoint one within their towne to teach all such children, as shall resort to him to write and reade, whose wages shall be paid either by ye parents or masters of such children, or by ye inhabitants in generall by way of supply, as ye maior part of those yt order ye prudentials of ye towne shall appoint, provided those yt send their children be not oppressed by paying much more yⁿ they can have y^m taught for in other townes."

From that time to the present, the laws of the Colony and the State, have made it obligatory on towns to establish and sustain schools, but for near a century and half left them free as to the mode of paying the teacher and providing the incidental expenses of the school. Even after it was made compulsory on the town to keep a literally free school for a certain number of months in each year, out of a tax collected with other taxes of the town, the same school in a majority of the country districts was continued as a subscription or pay school under the same teacher, by the payment by parents of a certain rate for the number of scholars sent. The term of the free school was also prolonged by the system of boarding the teacher round in the families of the district, and by contributions of a certain quantity of wood for each scholar.

† "The barn erected by Ezekiel Cheever, and the orchard planted by him, were after his removal to Charlestown, bought by the feofees, [committee and trustees of the Grammar School] and presented for the use of the master."—*Felt's History of Ipswich*.

the teacher in District Schools in many parts of New England, and operates very powerfully to drive men with families from the service of the public schools.

In November, 1661, Mr. Cheever, after making the Free School at Ipswich "famous in all the country," and thereby, according to Dr. Bentley, making that town rank in literature and population above other towns in the county of Essex, removed to Charlestown, where early efforts had been made to establish a Town Free School, by granting, in 1647, "a rate of fifteen pounds to be gathered of the town," and by the rents of the island," and of "Mystik Wear." Of his labors here we find but scanty memorials. Even in these early days the schoolmaster was not always paid his pittance in due season; did not always find his school-house in good repair, and had reason to complain that other masters "took his scholars," and thereby doubtless diminished his income from rates or quarter bills. On the 3d November, 1666, Mr. Cheever presented the following "motion" to the selectmen:

"First, that they would take care the school house be speedily amended because it is much out of repair.

Secondly, that they would take care that his yearly salary be paid, the constables being much behind with him.

Thirdly, putting them in mind of their promise at his first coming to town, viz. that no other schoolmaster should be suffered, or set up in the town so as he could teach the same, yet now Mr. Mansfield is suffered to teach and take away his scholars."^a

After laboring nine years at Charlestown, Mr. Cheever moved over to Boston, Jan. 6th, 1670, where his labors were continued for eight and thirty years—commencing from a period of life when most modern teachers break down. The manner of his engagement to teach the "Free Schoole," which has been known since 1790, as the Latin School,* of Boston, is thus recorded, under the date 22. 10th (December) 1670: "At a Meetinge of the honrd. Govern^r. Richard Bellingham, Esq. Major General John Leveret, Edward Tynge Esq^r Majestrates, Mr. John Mayo, Mr. John Oxenbridge, Mr. Thomas Thatcher, and Mr.

* Frothingham's History of Charlestown, p. 157. In the same year Mr. Frothingham gave an Order of the Selectmen relative to the behavior of children on the Lord's Day, in which Mr. Cheever is introduced: "We judge it our duty to commend it as our affectionate desire to all our inhabitants, concerned herein to further us with their cheerful endeavors, and that each person whom we nominate would in his term sit before the youths pew on Lords day during the morning and evening exercise. It being our joint expectation that all youths under fifteen years of age unless on grounded exemption by us, do constantly sit in some one of those three pews made purposely for them. It is our desire that all parents and governors will require their children and servants of the capacity aforesaid to sit and continue orderly in those pews except Mr. Cheevers scholars, who are required to sit orderly and constantly in the pews appointed for them together. It is moreover commended to the conscientious care and endeavour of those that do sit before the youths pews Lords days to observe their carriage, and if any youth shall carry it rudely and irreverently to bring them before one of our magistrates with convincing testimony that due course may be taken with them for the discouragement of them and any others of like profane behavior."

James Allen Eld^{rs}, Capt. Thomas Lake, Capt. Jamss Olliver, Mr. John Richards, and John Joyliffe selectmen of Boston. It was ordered and agreed that Mr. Ezechiell Chevers, Mr. Tomson & Mr. Hinksman should be at the Govern^{rs} house that day sevensight to treat with them concerninge the free schoole." "At a Meetinge of the same gentlemen" as above, with the addition of Mr. Hezekiah Usher, "it was agreed and ordered that Mr. Ezechiell Cheevers should be called to & installed in the free schoole as head Master thereof, which he, being then present, accepted of: likewise that Mr. Thomson should be invited to be an assistant to Mr. Cheevers in his worke in the schoole; wh^{ch} Mr. Tompson, beinge present, desired time to consider of, and to give his answer;—And upon the third day of January, gave his answer to Major Generall Leverett in the negative, he havinge had and accepted of, a call to Charlestowne." On the 6th day of the next month, the same honorable gentlemen, excepting Mr. Usher, "beinge met repaired to the schoole and sent for Mr. Tompson who, when he came, declared his removall to Charlestowne—and resigned up the possession of the schoole and schoole house to the Govern^r &ca, who delivered the key and possession of the schoole house to Mr. Ezechiell Cheevers as the sole Mast^r. thereof. And it was farther agreed that the said Mr. Cheevers should be allowed sixtie pounds p. an. for his servise in the schoole, out of the towne rates, and rents that belonge to the schoole—and the possession, and use of y^e schoole house."

* The foregoing transcript from the Town Records are printed from Gould's "Account of the Free Schools in Boston," first published in the "Prize Book, No. IV., of the Publick Latin School," in 1823. Mr. Gould (Benjamin A.) was, for twenty-eight years, (1814 to 1838), head master of this school; and, under his administration, it rose from a temporary depression to which it had been gradually falling under his predecessor, into a high state of efficiency, from which it has never again declined. He is still living in the enjoyment of a green old age, which seems to have descended as an heir-loom from Master Cheever to his successors. His Account of the System of Public or Free Schools in Boston was a valuable contribution to the educational literature of the day, and helped to raise public attention in other cities of the state and country to a higher standard of popular education than had been reached or regarded as practicable out of Boston.

The History of "the Free Schools," the public schools and other means of Popular Education generally in Boston, from its first inception in the entreating of "Brother Philemon Porment to become schoolmaster for the teaching and nurturing of children" in 1634, the setting apart of grants of land, and allowances from the common stock, the protection of trust estates and bequests for school purposes, and the raising of additional maintenance by subscription in 1636 to reduce the rate of tuition in higher, as well as elementary instruction—through all the stages of progress,—the introduction of the dame School, Grammar School, Charity School, Writing School, the admission of girls as well as boys, the Primary School, the English High School, and the Normal School,—the Reformatory and Farm School—the Library,—Social, Incorporated, and Free,—the Public Press, from the almanac of Poor Richard to the Quarterly, Monthly, Weekly, and Daily issue,—the Debating Class and Public Lecture in all their agencies and helps of self-education and social and literary amusement, as well as of scientific research—a History of Public Schools and Popular Education in Boston from 1630 to 1855, embracing a connected view of all the institutions and agencies which supply the deficiency, and determine the character of the instruction, given in the Homes and the Schools of a people, would be one of the most valuable contributions, which could be made to the HISTORY OF AMERICAN CIVILIZATION and the PROGRESS OF SOCIETY.

The SCHOOL HOUSE into which Mr. Cheever was installed as the "sole Master," by the Honourable Govenor, and Magistrates of the Colony, the Elders of the Churches, and Selectmen of the Town of Boston, and in which he continued to sway "the rod of empire" for thirty-five years over "govenors, judges, ministers, magistrates, and merchants yet in their teens," is thus represented.*



The SCHOOL itself under his long, faithful, and distinguished services became the principal classical school not only of Massachusetts Bay, but according to Rev. Dr. Prince, "of the British Colonies, if not of all America."

* For this vignette of Mr. Cheever's School-house, we are indebted to the Rev. Edward E. Hale, of Worcester.

"Cheever's school-house occupied land on the North side of School street, nearly opposite the present Horticultural Hall. It was large enough to contain one hundred and fifty pupils. At the present time, the east wall of the Stone Chapel stands on the site of the old building, which was removed, after much controversy, to make room for the building of the Chapel, in 1743. The outline of the old building, and some general sketch of its appearance appear on an old map of Boston, dated 1722, of which, a copy is now in possession of Mr. Pulsifer, of Boston. On this map, every building was represented, on the spot it occupied, with some effort at precision. From this map Cheever's school-house is represented in this sketch. King's Chapel is drawn from a view of more pretensions, representing the whole town, from a point above the harbor, in 1744. In that view, unfortunately, Cheever's school-house does not appear. As King's Chapel was materially enlarged in 1710, it has been represented here as being, in Cheever's time, somewhat shorter than in the authority alluded to. In an early print, described by Dr. Greenwood, a crown was represented below its vane, which has, therefore, been placed there in this sketch."

Mr. Gould introduces into his notice of the controversy which attended the removal of the old school house, to make room for an enlargement of the church, the following impromptu epigram written by Joseph Green, Esqr., and sent to Mr. Lovell in the School, when it was announced that the town had agreed to grant permission to the proprietors of King's Chapel to take down the old house.

A fig for your learning: I tell you the Town,
To make the church larger, must pull the school down
Unluckily spoken, replied Master Birch—
Then learning, I fear, stops the growth of the Church.

We are also indebted to the Rev. Edward Everett Hale, for the opportunity of consulting his own "Notes for a History of the Latin School of Boston," [in which he has transcribed one of Cheever's Latin Dissertations from the "Cheever Manuscripts," in the Massachusetts Historical Society, and a synopsis of the rest, as well as a letter in Latin to his son, afterward the Rev. T. Cheever, of Marblehead, who had asked his consent to marry a young lady of Salem,] and other valuable memoranda and assistance.

Some light is thrown on the internal economy of the school under Mr. Cheever's charge, of the age at which pupils were admitted, the motives to study and good behavior appealed to, the punishments inflicted, as well as on the importance attached to religious training in the family and the school at that day, in the biographies of several of his pupils who became eminent in after life.

The Autobiography of the Rev. John Barnard, of Marblehead, drawn up by him, in 1766, in the 85th year of his age, at the request of the Rev. Dr. Stiles, of Yale College, and printed for the first time in the Collections of the Massachusetts Historical Society—Third series, Vol. V., p. 177 to 243, contains a sketch of his school experience under Mr. Cheever's tuition, and glimpses of the family and college training of that early day. In the extracts which follow, the chasms are found in the mutilated manuscript, and the words printed in Italics are inserted from conjecture by the Publishing Committee of the Society.

"I was born at Boston, 6th November 1681; descended from reputable parents, viz. John and Esther Barnard, remarkable for their piety and benevolence, who devoted me to the service of God, in the work of the ministry from my very birth; and accordingly took special care to instruct me themselves in the principles of the Christian religion, and kept me close at school to furnish my young mind with the knowledge of letters. By that time I had a little passed my sixth year, I had left my reading-school, in the latter part of which my mistress made me a sort of usher, appointing me to † teach some children that were older than myself, as well as smaller ones; and in which time I had read my Bible through thrice. My parents thought me to be weakly, because of my thin habit and pale countenance, and therefore sent me into the country, where I spent my seventh summer, and by the change of air and diet and exercise I grew more fleshy and hardy; and that I might not lose my reading, was put to a school-mistress, and returned home in the fall.

In the spring 1689, of my eighth year I was sent to the grammar-school,

* Of the author of this autobiography, the Rev. Dr. Chauncey, of Boston, in a letter to Dr. Stiles, dated May 6, 1768, says: "He is now in his eighty-seventh year. I esteem him one of our greatest men. He is equalled by few in regard either of invention, liveness of imagination, or strength and clearness in reasoning." On the burning of the Library of Harvard College, in 1764, he presented many books from his own library, and imported others from England to the value of ten pounds sterling; and, in his will, bequeathed two hundred pounds to the same institution. He died January 24, 1770, in the eighty-ninth year of his age. "Of his charities," he remarks, in his autobiography, "I always thought the tenth of my income due to our great Melchisedeck. My private ones are known unto God; but, there is one way of service I venture to tell you of; I have generally kept two boys of poor parents at school, and, by this means, have been instrumental in bringing up, from unlikely families, such as have made good men, and valuable members of the Commonwealth."

† It appears from this statement that this unnamed school-mistress adopted the monitorial system a century and more before Bell, or Lancaster, or their respective adherents convulsed the educational world of England by their claims to its authorship. She applied the principle of mutual instruction which is as old as the human family, and which has been tried to some extent, in all probability, in the instruction and discipline of many schools in every age of the world. Certain it is, that the system, with much of the modern machinery of monitors, was adopted by Trotzendorf, in Germany, in the sixteenth century, and by Paulet in France, many years before these two champions of an economical system of popular education, by means of one head master, with boys and girls for assistants, in a school of many hundred children, ever set up their model schools in Madras or London.

under the tuition of the aged, venerable, and justly famous Mr. Ezekiel Cheever. But after a few weeks, an odd accident drove me from the school. There was an older lad entered the school the same week with me; we strove who should outdo; and he beat me by the help of a brother in the upper class, who stood behind master with the accidence open for him to read out off; by which means he could recite his * * * three and four times in a forenoon, and the same in the afternoon; but I who had no such help, and was obliged to commit all to memory, could not keep pace with him; so that he would be always one lesson before me. My ambition could not bear to be outdone, and in such a fraudulent manner, and therefore I left the school. About this time arrived a dissenting minister from England, who opened a private school for reading, writing, and Latin. My good father put me under his tuition, with whom I spent a year and a half. The gentleman receiving but little encouragement, threw up his school, and returned me to my father, and again I was sent to my aged Mr. Cheever, who placed me in the lowest class; but finding I soon read through my * * *, in a few weeks he advanced me to the * * *, and the next year made me the head of it.

In the time of my absence from Mr. Cheever, it pleased God to take to himself my dear mother, who was not only a very virtuous, but a very intelligent woman. She was exceeding fond of my learning, and taught me to pray. My good father also instructed me, and made a little closet for me to retire to for my morning and evening devotion. But, alas! how childish and hypocritical were all my pretensions to piety, there being little or no serious thoughts of God and religion in me. * * *

Though my master advanced me, as above, yet I was a very naughty boy, much given to play, insomuch that he at length openly declared, "You Barnard, I know you can do well enough if you will; but you are so full of play that you hinder your classmates from getting their lessons; and therefore, if any of them cannot perform their duty, I shall correct you for it." One unlucky day, one of my classmates did not look into his book, and therefore could not say his lesson, though I called upon him once and again to mind his book: upon which our master beat me. I told master the reason why he could not say his lesson was, his declaring he would beat me if any of the class were wanting in their duty; since which this boy would not look into his book, though I called upon him to mind his book, as the class could witness. The boy was pleased with my being corrected and persisted in his neglect, for which I was still corrected, and that for several days. I thought, in justice, I ought to correct the boy, and compel him to a better temper; and therefore, after school was done, I went up to him, and told him I had been beaten several times for his neglect; and since master would not correct him I would, and I should do so as often as I was corrected for him; and then drubbed him heartily. The boy never came to school any more, and so that unhappy affair ended.

Though I was often beaten for my play, and my little roguish tricks, yet I don't remember that I was ever beaten for my book more than once or twice. One of these was upon this occasion. Master put our class upon turning Æsop's Fables into Latin verse. Some dull fellows made a shift to perform this to acceptance; but I was so much duller at this exercise, that I could make nothing of it; for which master corrected me, and this he did two or three days going. I had honestly tried my possibles to perform the task; but having no poetical fancy, nor then a capacity opened of expressing the same idea by a variation of phrases, though I was perfectly acquainted with prosody, I found I could do nothing; and therefore plainly told my master, that I had diligently labored all I could to perform what he required, and perceiving I had no genius for it, I thought it was in vain to strive against nature any longer; and he never more required it of me. Nor had I any thing of a poetical genius till after I had been at College some time, when upon reading some of Mr. Cowley's works, I was highly pleased, and a new scene opened before me.

I remember once, in making a piece of Latin, my master found fault with the syntax of one word, which was not so used by me heedlessly, but designedly, and therefore I told him there was a plain grammar rule for it. He angrily replied, there was no such rule. I took the grammar and showed the rule to him. Then he smilingly said, "Thou art a brave boy; I had forgot it." And no wonder; for he was then above eighty years old.

We continue these extracts beyond the passages which relate to Mr. Barnard's experience in Mr. Cheever's school, because they throw light on college life at that time.

"From the grammar school I was admitted into the college, in Cambridge, in New England, in July, 1696, under the Presidentship of the very reverend and excellent Dr. Increase Mather, (who gave me for a thesis, *Habenti dabitur,*) and the tutorage of those two great men, Mr. John Leverett, (afterwards President,) and Mr. William Brattle, (afterwards the worthy minister of Cambridge.) Mr. Leverett became my special tutor for about a year and a half, to whom succeeded Mr. Jabez Fitch, (afterwards the minister of Ipswich with Mr. John Rogers, who, at the invitation of the church in Portsmouth, New Hampshire, removed to them.) Upon my entering into college, I became chamber-mate, the first year, to a senior and a junior sophister; which might have been greatly to my advantage, had they been of a studious disposition, and made any considerable progress in literature. But, alas! they were an idle pack, who knew but little, and took no pains to increase their knowledge. When therefore, according to my disposition, which was ambitious to excel, I applied myself close to books, and began to look forward into the next year's exercises, this unhappy pair greatly discouraged me, and beat me off from my studies, so that by their persuasions I foolishly threw by my books, and soon became as idle as they were. Oh! how baneful is it to be linked with bad company! and what a vile heart had I to hearken to their wretched persuasions! I never, after this, recovered a good studious disposition, while I was at college. Having a ready, quick memory, which rendered the common exercises of the college easy to me, and being an active youth, I was hurried almost continually into one diversion or another, and gave myself to no particular studies, and therefore made no great proficiency in any part of solid learning. * * * * *

In July, 1700, I took my first degree, Dr. Increase Mather being President; after which I returned to my honored father's house, where I betook myself to close studying, and humbling myself before God with fasting and prayer, imploring the pardon of all my sins, through the mediation of Christ; begging the divine Spirit to sanctify me throughout, in spirit, soul, and body, and fit me for, and use me in the service of the sanctuary, and direct and bless all my studies to that end. I joined to the North Church in Boston, under the pastoral care of the two Mathers. Some time in November, 1702, I was visited with a fever and sore throat, but through the mercy of God to a poor sinful creature, in a few days I recovered a good state of health; and from that time to this, November, 1766, I have never had any sickness that has confined me to my bed.

While I continued at my good father's I prosecuted my studies; and looked something into the mathematics, though I gained but little; our advantages therefor being noways equal to what they have, who now have the great Sir Isaac Newton, and Dr. Halley, and some other mathematicians, for their guides. About this time I made a visit to the college, as I generally did once or twice a year, where I remember the conversation turning upon the mathematics, one of the company, who was a considerable proficient in them, observing my ignorance, said to me he would give me a question, which if I answered in a month's close application, he should account me an apt scholar. He gave me the question. I, who was ashamed of the reproach cast upon me, set myself hard to work, and in a fortnight's time returned him a solution of the question, both by trigonometry and geometry, with a canon by which to resolve all questions of the like nature. When I showed it to him, he was surprised, said it was right, and owned he knew no way of resolving it but by algebra, which I was an utterly stranger to. I also gave myself to the study of the Biblical Hebrew, turned the Lord's prayer, the creed, and part of the Assembly's Catechism into Hebrew, (for which I had Dr. Cotton Mather for my corrector,) and entered on the task of finding the radix of every Hebrew word in the Bible, with designs to form a Hebrew Concordance; but when I had proceeded through a few chapters in Genesis, I found the work was done to my hand by one of the Buxtorfs. So I laid it by. * * *

About two months before I took my second degree, the reverend and deservedly famous Mr. Samuel Willard, then Vice-President, called upon me, (though I lived in Boston,) to give a common-place in the college hall; which I did, the

latter end of June, from 2. Peter, i. 20, 21, endeavoring to prove the divine inspiration and authority of the holy Scriptures. When I had concluded, the President was so good as to say openly in the hall, '*Bene fecisti, Barnarde, et gratias ago tibi.*' Under him I took my second degree in July, 1703."

In Turrell's "Life and Character of Rev. Benjamin Colman, D. D., late pastor of a church in Boston, New England, who deceased August 29, 1747," and published in 1749, there is the following sketch of the school life of this eminent divine.

"He was of a tender constitution from his birth, and very backward in his *speech* and *reading* till he arrived to the age of *five years*; when, at once, he grew forward in both, and entered (in 1678) young and small into the *Grammar School* under the tuition of the venerable and learned Mr. *Ezekiel Cheever*. His sprightly genius and advances in learning were soon (with pleasure) observed by his *preceptor*, insomuch, that, in his first and second years, he was several times called upon by him to reprove and shame some *dull boys* of upper forms, when they grossly failed in their catechism and some low exercises. He was fired with a laudable ambition of excelling at his book, and a fear of being outdone. By his industry at home, he always kept foremost, or equal to the best of the form at school; and, a great advantage he had (which, at that time, gave him no little (pain in the promptness, diligence, and brightness of his intimate companion, *Prout*, who used to spend his hours out of school, generally, in studies with him, the two or three last years of his life; and, their *preceptor* used, openly, to compare their exercises, and, sometimes, declare he knew not which were best, and, bid *Colman* take heed, for, the first time he was outdone, *Prout* should have his place. But, alas! a violent fever seized the lovely, shining, ambitious boy, and suddenly carried him to an higher form, to the great grief as well as hurt of *Colman*, who was now left without a rival, and, so without a spur to daily care and labour. However, he followed his studies so well that he was qualified for an admission into *Harvard College* in the year 1688.

His early piety was equal to his learning. His pious Mother (as he records it, to her eternal honour), like *Lemuel's*, travailed in pain through his infancy and childhood for the new birth; and, to her instructions and corrections added her commands and admonitions respecting every thing that was religious and holy; and, in a particular manner, about the duty of praying to God in secret, and, also, caused him and her other children to retire and pray together, and for one another on the Lord's Days at noon.

While a *school-boy* for a course of years, he and some of his companions, by their own proposal to each other, under the encouragement of their *parents*, and, with the consent of their *preceptor*, used to spend a part of *Saturdays* in the afternoon in prayer together at the house of Mr. *Colman*, which continued until their leaving the school and going to college: *Mather, Baker, Prout, Pool, Townsend* were of this number; and, for the most part, behaved decently and seriously in these early exercises of piety and devotion.

After his admission into college, he grew in piety and learning, and in favor with God and man. He performed all his exercises to good acceptance; many of them had the applauses of his learned tutor, Mr. *John Leverett*. He was much animated to the study of the liberal sciences, and to make the utmost improvement in them from the shining example of the excellent *Pemberton*, who was a year before him in standing. To be next to him seems to bound his ambition until he passed his degrees of Bachelor and Master of Arts, which he did in the years 1692 and 95, under the Presidentship of the memorable Dr. *Increase Mather*. When he pronounced the public Oration, on taking his Master's Degree, his thin and slender appearance, his soft and delicate voice, and the red spots in his cheeks, caused the audience in general to conclude him bordering on a consumption, and to be designed but for a few weeks of life.

From the bright but brief career of young Prout, and from the "red spots" on the cheeks of the gifted Colman, we fear that Mr. Cheever did not always temper the undue ardor of his pupils.

Of Mr. Cheever's discipline, we may form some notion from the testimony of his pupils. The following lines from Coote's "English Schoolmaster," a famous manual* of that day in England, may have been the substance of his "school code."

THE SCHOOLMASTER TO HIS SCHOLARS.

"My child and scholar take good heed
unto the words that here are set,
And see thou do accordingly,
or else be sure thou shalt be beat.

First, I command thee God to serve,
then, to thy parents, duty yield;
Unto all men be courteous,
and mannerly, in town and field.

Your cloaths unbuttoned do not use,
let not your hose ungartered be;
Have handkerchief in readiness,
Wash hands and face, or see not me.

Lose not your books, ink-horns, or pens,
nor girdle, garters, hat or band,
Let shoes be tyed, pin shirt-band close,
keep well your hands at any hand.

If broken-hos'd or shoe'd you go,
or slovenly in your array,
Without a girdle, or untrust,
then you and I must have a fray.

If that thou cry, or talk aloud,
or books do rend, or strike with knife;
Or laugh, or play unlawfully,
then you and I must be at strife.

If that you curse, miscall, or swear,
if that you pick, filch, steal, or lye;
If you forget a scholar's part,
then must you sure your points untie.

If that to school you do not go,
when time doth call you to the same;
Or, if you loiter in the streets,
when we do meet, then look for blame.

Wherefore, my child, behave thyself,
so decently, in all assays,
That thou may'st purchase parents love,
and eke obtain thy master's praise."

Although he was doubtless a strict disciplinarian, it is evident, from the affectionate manner in which his pupils, Mather, Barnard, and Colman speak of him, and the traditionary reputation which has descended with his name, that his venerable presence was accompanied by "an agreeable mixture of majesty and sweetness, both in his voice and countenance," and that he secured at once obedience, reverence, and love.

* The following is the title-page of this once famous school-book, printed from a copy of the fortieth edition, presented to the author of this sketch, by George Livermore, Esq., of Cambridge, Mass.

"THE
ENGLISH
SCHOOL-MASTER.—

Teaching all his Scholars, of what age so ever, the most easy, short, and perfect order of distinct Reading, and true Writing our English-tongue, that hath ever yet been known or published by any.

And further also, teacheth a direct course, how many unskilful person may easily both understand any hard English words, which they shall in Scriptures, Sermons, or else-where hear or read; and also be made able to use the same aptly themselves; and generally whatsoever is necessary to be known for the *English* speech: so that he which hath this book only needeth to buy no other to make him fit from his Letters to the *Grammar-School*, for an *Apprentice*, or any other private use, so far as concerneth *English*: And therefore it is made not only for Children, though the first book be meer childish for them, but also for all other; especially for those that are ignorant in the *Latin* Tongue.

In the next Page the *School-Master* hangeth forth his Table to the view of all beholders, setting forth some of the chief Commodities of his profession.

Devised for thy sake that wastest any part of this skill; by *Edward Coote*, Master of the Free-school in Saint *Edmund's-Bury*.

Perused and approved by publick Authority; and now the 40 time Imprinted: with certain Copies to write by, at the end of this Book, added.

Printed by *A. M.* and *R. R.* for the Company of Stationers, 1680.

Of the text-books used by Mr. Cheever,—to what extent the New England Primer had superseded the Royal Primer of Great Britain,—whether James Hodder encountered as sharp a competition as any of the Arithmeticians of this day,—whether Lawrence Eachard, or G. Meriton, gave aid in the study of Geography at that early day, we shall not speak in this place, except of one of which he was author.*

During his residence at New Haven he composed *The Accidence*, "*A short introduction to the Latin Tongue*," which, prior to 1790, had passed through twenty editions, and was for more than a century the hand-book of most of the Latin scholars of New England. We have before us a copy of the 20th edition, with the following title page:

"A SHORT
INTRODUCTION
TO THE
LATIN LANGUAGE:
For the Use of the
Lower Forms in the Latin School.

Being the
ACCIDENCE,
Abridged and compiled in that most easy and accurate Method, wherein the famous Mr. EZEKIEL CHEEVER taught, and which he found the most advantageous, by Seventy Year's Experience.

To which is added,
A CATALOGUE of Irregular Nouns, and Verbs, disposed Alphabetically.
The Twentieth Edition.

S A L E M:
Printed and Sold by *Samuel Hall*, MDCCLXXXV."

This little book embodies Mr. Cheever's method of teaching the rudiments of the Latin language, and was doubtless suggested or abridged from some larger manual used in the schools of London at the time, with alterations suggested by his own scholarly attainments, and his experience as a teacher. It has been much admired by good judges for its clear, logical, and comprehensive exhibition of the first principles and leading inflexions of the language. The Rev. Samuel Bentley, D. D., of Salem, (born 1758, and died 1819), a great antiquarian and collector of school-books, in some "Notes for an Address on Education," after speaking of Mr. Cheever's labors at Ipswich as mainly instrumental in placing that town, "in literature and population, above all the towns of Essex County," remarks:—

"His *Accidence* was the wonder of the age, and though, as his biographer and pupil, Dr. Cotton Mather, observed, it had not excluded the original grammar, it passed through eighteen editions before the Revolution, and had been used as generally as any elementary work ever known. The familiar epistles of this master to his son, minister of Marblehead, are all worthy of the age of Erasmus, and of the days of Ascham.

"Before Mr. Cheever's *Accidence* obtained, Mr. John Brinsley's method had obtained, and this was published in 1611, three years before Cheever was born. It is in question and answer, and was undoubtedly known to Cheever, who has availed himself of the expression, but has most ingeniously reduced it to the form

* Unless some one, with more abundant material in hand, will undertake the task, we shall prepare ere long a Paper on the Early School Books of this country, published prior to 1800, with an approximation, at least, to the number issued since that date.

of his *Accidence*,—134 small 4to pages to 79 small 12mo., with the addition of an excellent Table of Irregular Verbs from the great work of the days of Roger Ascham.”*

We have not been able to obtain an earlier edition of this little work than the one above quoted, or to ascertain when, or by whom, it was first printed.† An edition was published so late as 1838, under the title of CHEEVER'S LATIN ACCIDENCE, with an announcement on the title-page that it was “used in the schools of this country for more than a hundred and fifty years previous to the close of the last century.” This edition is accompanied by letters from several eminent scholars and teachers highly commendatory of its many excellencies, and hopeful of its restoration to its former place in the schools. President Quincy, of Harvard College, says: “It is distinguished for simplicity, comprehensiveness, and exactness; and, as a primer or first elementary book, I do not believe it is exceeded by any other work, in respect to those important qualities.” Samuel Walker, an eminent instructor of the Latin language, adds: “The Latin *Accidence*, which was the favorite little book of our youthful days, has probably done more to inspire young minds with the love of the study of the Latin language than any other work of the kind since the first settlement of the country. I have had it in constant use for my pupils, whenever it could be obtained, for more than fifty years, and have found it to be the best book, for beginners in the study of Latin, that has come within my knowledge.”

* Mr John Brinsley, author of the *Latin Accidence* referred to, was the author of a little work on *English Grammar*, printed in 1622, with the following title:—

“A
CONSOLATION
For Our GRAMMAR
SCHOOLES;

OR,
A faithful and most comfortable incouragement for laying of a sure foundation of a good Learning in our Schooles, and for prosperous building thereupon.
More Specially for all those of the inferior sort, and all ruder countries and places; namely, for Ireland, Wales, Virginia, with the Sommer Islands, and for their more speedie attaining of our English tongue by the same labour, that all may speake one and the same Language. And withall, for the helping of all such as are desirous speedlie to recover that which they had formerlie got in the Grammar Schooles: and to proceed aright therein, for the perpetuall benefit of these our Nations, and of the Churches of Christ.
LONDON:

Printed by Richard Field for Thomas Man, dwelling in Paternoster Row, at the Sign of the Talcot, 1622; small 4to.

Epistle, dedicatory, and table of contents, pp. 1 c84 and Examiner's Censure, pp. 2.

This rare treatise is in the Library of George Brinley, Esq., of Hartford, Conn.

† Since the above paragraph was in type, we have seen four other editions of the *Accidence* the earliest of which is the seventh, printed in Boston, by B. Edes & S. Gill, for I. Edwards & I. and T. Leverett, in Cornhill, MDCCIV. For an opportunity of consulting these editions an original edition of Dr. Cotton Mather's Funeral Sermon on the occasion of Cheever's death, and several other authorities referred to in this sketch, we are indebted to George Brinley, Esq., of Hartford, who has one of the largest and choicest collection of books and pamphlets, printed in New England, or relating to its affairs, civil and ecclesiastical,—state, town, church, and individual, to be found in the country.

Mr. Cheever was also the author of a small treatise of thirty-two pages, of which, the only copy we have seen [in Harvard University Library] was published forty-nine years after his death, and entitled—

"Scripture Prophecies Explained
IN THREE SHORT
ESSAYS.

- I. *On the Restitution of all things,*
 - II. *On St. John's first Resurrection,*
 - III. *On the personal coming of Jesus Christ,*
- As commencing at the beginning of the MILLENNIUM, described in the Apocalypse.

By EZEKIEL CHEEVER,

In former days Master of the Grammar School in Boston.

"We have a more sure word of Prophecy, whereunto ye do well that ye take heed, &c."

BOSTON,

Printed and sold by Green & Russell, at their Printing Office, in Queen-street. MDCCLVII."

The author concludes his last Essay as follows:—

"*Lastly.* To conclude, this personal coming of CHRIST at or before the beginning of the thousand years, is no other but the second coming of CHRIST, and great day of judgment, which the Scripture speaks of, and all Christians believe, and wait for, only there are several works to be performed in the several parts of this great day. The first works, in the first part or beginning of this day, is to raise the Saints; destroy his enemies with temporal destruction; to set up his kingdom; to rule and reign on the earth, with his raised and then living Saints, a thousand years; after that, in the latter part of the day, to destroy *Gog and Magog*: To enter upon the last general judgment, raising the wicked, judging them according to their works, and *casting them into the lake of fire, which is the second death.* All this, from first to last, is but one day of judgment; *that great and terrible day of the Lord,* and is but one coming, which is his second, as we plead for." After this, the work being finished, CHRIST will deliver up his mediatory kingdom to his FATHER, and, himself, become a subject, that GOD may be all in all. With this interpretation, all the Scriptures alleged, and many more, will better agree and harmonize in a clear and fair way, not crossing any ordinary rules given of interpreting Scripture than in restraining CHRIST's personal coming to the work and time of the last judgment. And, though many of these Scriptures may have a spiritual meaning, and, may be already in part fulfilled, which I deny not, yet that will not hinder, but that they may have a literal sense also."

Of Mr. Cheever's personal history, after he removed to Boston, we have been successful in gathering but few particulars not already published. From a petition addressed by him to Sir Edmund Andross, in 1687, some seventeen years after he removed to Boston, it appears, that he was then in prime working order as a teacher—still enjoying his "wonted abilities of mind, health of body, vivacity of spirit, and delight in his work." The following is the petition copied from the Hutchinson Papers in the Massachusetts Historical Society and printed by Mr. Gould:

"*To His Excellency, Sir Edmund Andross, Knight, Governor and Captain General of His Majesty's territories and dominions in New England.*

"The humble petition of Ezekiel Cheever of Boston, schoolmaster, sheweth that your poor petitioner hath near fifty years been employed in the work and office of a public Grammar-schoolmaster in several places in this country. With what acceptance and success, I submit to the judgment of those that are able to testify. Now seeing that God is pleased mercifully yet to continue my wonted abilities of mind, health of body, vivacity of spirit, delight in my work, which alone I am any way fit and capable of, and whereby I have my outward subsistence,—I most humbly entreat your Excellency, that according to your former kindness

so often manifested, I may by your Excellency's favor, allowance and encouragement, still be continued in my present place. And whereas there is due to me about fifty-five pounds for my labors past, and the former way of that part of my maintenance is thought good to be altered,—I with all submission beseech your Excellency, that you would be pleased to give order for my due satisfaction, the want of which would fall heavy upon me in my old age, and my children also, who are otherwise poor enough. And your poor petitioner shall ever pray, &c.

Your Excellency's most humble servant,

EZEKIEL CHEEVER."

He died,* according to Dr. Mather, "on Saturday morning, August 21, 1708—in the ninety-fourth year of his age; after he had been a skillful, painful, faithful schoolmaster for seventy years, and had the singular favor of Heaven, that though he had usefully spent his life among children, yet he was not become *twice a child*, but held his abilities, in an unusual degree, to the very last,"—"his intellectual force as little abated as his natural." It was his singular good fortune to have lived as an equal among the very founders of New England, with them of Boston, and Salem, and New Haven,—to have taught their children, and their children's children, unto the third and fourth generation—and to have lingered in the recollections of his pupils and their children, the model and monument, the survivor and representative of the Puritan and Pilgrim stock, down almost to the beginning of the present century.

President Stiles of Yale College, in his Literary Diary, 25th April 1772, mentions seeing the "Rev. and aged Mr. Samuel Maxwell, of Warren," R. I., in whom "I have seen a man who had been acquainted with one of the original and first settlers of New England, now a rarity."† "He told me he well knew the famous Grammar schoolmaster, Mr. E. Cheever of Boston, author of the *Accidence*; that he wore a long white beard, terminating in a point; that when he stroked his beard to the point, it was a sign for the boys to stand clear." In another entry, made on the 17th of July 1774, Dr. Stiles, after noting down several dates in the life of Mr. Cheever, adds, "I have seen those who knew the venerable saint, particularly the Rev. John Barnard, of Marblehead, who was fitted for college by him, and entered 1698." Rev. Dr. Mather, in 1708, speaks of him not only as his master, seven and thirty years ago, but, also, "as master to my betters, no less than seventy years ago; so long ago, that I must even mention my father's tutor for one of them."

* "Venerable," says Governor Hutchinson, in his History of Massachusetts, (Vol. II., page 175, Note), "not merely for his great age, 94, but for having been the schoolmaster of most of the principal gentlemen in Boston, who were then upon the stage. He is not the only master who kept his lamp longer lighted than otherwise it would have been by a supply of oil from his scholars."

† There is now living in Bangor, Maine, "Father Sawyer," who was born in Hebron, Conn., in Nov., 1755, and who has preached the gospel for 70 years. He knew Rev. John Barnard, of Marblehead, a pupil of Mr. Cheever. These three persons connect the present with the first generation of New England.

He was buried, according to an entry of Judge Sewall in his manuscript Diary,* under date of August 23, "from the school-house. The Governor, Councillors, Ministers, Justices, Gentlemen being there. Mr. Williams (his successor in the school) made a handsome oration in his honor."

* We are indebted to Rev. Samuel Sewall of Burlington, Mass., for the following transcript from the manuscript Diary of Judge Sewall:

"Feria septima. August 21st (1708). Mr. Edward Oakes tells me, Mr. Chiever died this last night. N. He was born January 25th 1614. Came over to New England 1637, to Boston, land to New Haven 1638. Married in the Fall, and began to teach School, which work he was constant in till now; first at New Haven; then at Ipswich; then at Charlestown; then at Boston, wither he came in 1673; so that he has labored in that calling skillfully, diligently, constantly, religiously, seventy years—a rare instance of Piety, Health, Strength, and Serviceableness. The welfare of the Province was much upon his spirit. *He abominated Periwigs.*"

The Rev. Mr. Sewall, in communicating the above transcript, adds the following remarks by the way of postscript. "Though Judge Sewall wrote the Sentence underscored last, yet it was not as what he conceived to be the *climax* of the characteristic excellence he had ascribed to good Master Cheever, but as a fact which happened to come into his mind as he was writing, and which he regarded as a recommendation of Mr. Cheever. In his prejudice against Periwigs, he was not singular. Such men as Rev. John Eliot was alike opposed to them; and Rev. Solomon Stoddard of Northampton wrote against them.

The assault of "the learned and reverend Mr. Stoddard," of Northampton, on Periwigs, was in a letter addressed to a distinguished citizen, no other than Chief Justice Sewall, and published at Boston, with other matters, in a pamphlet, in 1722, entitled "*An answer to some cases of Conscience respecting the Country.*" After disposing of some grave questions touching the oppression of the poor and ignorant by the knowing and crafty, in selling at an exorbitant profit, in depreciating the currency of the country, in taking advantage of the necessities of a man in debt, the author passes to the consideration of the lawfulness in the light of scripture, of men wearing their hair long, or of cutting it off entirely, for the purpose of substituting the hair of other persons, and even of horses and goats. "Although I cannot condemn them universally, yet, in wearing them, there is abundance of sin. *First*, when men do wear them, needlessly, in compliance with the fashion. *Secondly*, when they do wear them in such a ruffianly way as it would be utterly unlawful to wear their own hair in. Some of the wigs are of unreasonable length; and, generally, they are extravagant as to their bushiness." He not only condemns the wig because it is "wasteful as to cost, but because it is contrary to gravity." "It makes the wearers of them look as if they were more disposed to court a maid than to bear upon their hearts the weighty concerns of God's kingdom."

But, Mr. Stoddard and Mr. Cheever were not alone in their abhorrence of wearing periwigs. The Apostle Eliot, talked, prayed, and preached for its suppression. The legislative authorities of Massachusetts denounced "the practice of mens wearing their own or other's hair made into periwigs." It was made a test of godliness and church-membership.¹ In spite of the authority given to the custom by William Penn, who, according to his biographer, "had four wigs with him, which cost him twenty pounds," the Friends, in their monthly session, at Hampton, in 1721, made this decision: "It was concluded by this meeting that the wearing of extravagant, superfluous wigs is altogether contrary to truth." In the second church of Newbury, in 1752, one Richard Bartlett was "dealt with": *First*, our said brother refuses communion with the church for no other reason, but because the pastor wears a wig, and because the church justifies him in it; setting up his own opinion in opposition to the church, contrary to that humility which becomes a Christian. *Second*, and farther, in an unchristian manner, he censures and condemns both pastor and church as anti-Christian on the aforesaid account, and he sticks not, from time to time, to assert, with the greatest assurance, that all who wear wigs unless they repent of that particular sin, before they die, will certainly be damned, which we judge to be a piece of uncharitable and sinful rashness." This custom prevailed in England and France, as well as in this country, and there, as well as here, provoked the attacks of the pulpit and the satirist, but gradually disappeared, or gave place to other fashions of the toilet, if not quite so monstrous, full as expensive and as absurd. "There is no accounting for taste." See Felt's *Customs of New England*.

Rev. Dr. Cotton Mather "improved the occasion" of the death of this "faithful, successful, venerable, and beloved teacher," by preaching a Funeral Sermon, in which he set forth in his own peculiar pedantic manner and style, the duty of towns and parents to provide schools, employ, pay, and honor competent teachers, and look diligently after the good education of children. This sermon, which the author pronounces *A doing of Justice*, was printed with the following title page.

Corderius Americanus.
AN ESSAY

UPON
The Good EDUCATION of CHILDREN.
And what may Hopefully be Attempted, for the Hope of the FLOCK.

IN A
FUNERAL SERMON

UPON
MR. EZEKIEL CHEEVER

The Ancient and Honourable MASTER of the FREE-SCHOOL in Boston.
Who left off, but when Mortality took him off, in August, 1708,
the Ninety Fourth Year of his Age.

With an ELEGY and EPITAPH upon him.

By one that was once a Scholar to him.
Vester [CHEEVERUS,] cum sic moritur, non moritur

BOSTON, Printed by John Allen, for Nicholas Boone, at the Sign of the Bible in Cornhill, near the Corner of School-street. 1708.

From this pamphlet, now rarely to be met with even in the collections of antiquarians and Historical Societies, we proceed to give some extracts, both for the light they throw on the character and services of Ezekiel Cheever, and for the substantial and wholesome doctrine, which is as good now as it was a hundred and fifty years ago, when it was uttered by Dr. Mather. His motives for publishing the Sermon and Essay, are thus set forth in the "Historical Introduction":

"DUTY to the Merit and Memory of my Departed MASTER, is now in its Operation. The *Fifth Commandment* well considered will demand such a Duty. When *Quirinus* made a Marble Monument for his Master, there was this Effect of it, *Invisunt Locum Studiosi Juvenes frequenter, ut hoc Exemplo Edocti, quantum Discipuli ipsi præceptoribus suis debeant, perpetuo meminisse velint. Scholars* that saw it, Learnt from the Sight what Acknowledgments were due from *Scholars* to their *Masters*. I with my little feeble *Essay for Mine*, may in any measure animate the Gratitude of any *Scholars* to their Well-deserving *Tutors*.

A due Care about a *Funeral* for the Dead, among the *Jews* had that Phrase for it; *A Bestowing of Mercy*. But the *Sermon* which I have Employ'd on the *Funeral* of my *Master*, must be called; *A Doing of Justice*. And I am very much misinformed, if this were not the *General Voice* of all the *Auditory*.

After apologizing for the imperfection of his work, and giving the principal incidents in the life of Cheever, he concludes the Introduction as follows:

"It is a Common Adage in the *Schools* of the *Jews*; *A just man never dies, till there be born in his room, one that is like him*. So Grown a Town as *Boston*, is capable of honourably Supporting more than one *Grammar-School*. And it were to be wished, That several as able as our *CHEEVER*, might arise in his room, to carry on an Excellent Education in them. Our Glorious LORD can make such men. But, Oh! That *SCHOOLS* were more Encouraged, throughout the Country!

I remember, the Jewish Masters have a Dispute about the Reasons of the Destruction of *Jerusalem*. And among the rest the Judgment of *R. Menona*, was; *It had not been destroy'd, but for their not minding to bring up their Children in the School*. Verily, There cannot be a more Threatning Symptom of *Destruction* upon us, than there would be in this thing; If we should fall into the Folly of *Not Minding to bring up our Children in the School*.

"The *Pastors* of the Churches must more bestir themselves. O Men of God, Awake; And let the Cares of our ELIOT* for his *Roxbury*,† be a pattern for you!"

The doctrine of the Discourse [*That saving wisdom is to be fetched from the knowledge of the Holy Scriptures, and that the early knowledge of the Holy Scriptures, is the way to be betimes made wise unto salvation,*] is drawn from 2. Timothy, iii chapter, and 15th verse—*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation.* The preacher enlarges on the "inexpressible consequence" of the right education of children. "Unworthy

* Dr. Mather, in the *Magnalia*, in his *Life of Eliot*, speaking of "his cares about the children of his people," remarks: "I have cause to remember with what an hearty, fervent, zealous application, he addressed himself, when, in the name of the neighbour, pastors, and churches, he gave me *the right hand of their fellowship*, at my *ordination*, and said, *Brother, art thou a lover of the Lord Jesus Christ? Then, I pray, feed his lambs.*" Besides his labours direct and abundant for the catechetical and direct religious instruction of children by himself, as their pastor, and, through their parents, "he showed his regard for the welfare of the poor children under his charge by his perpetual resolution and activity to support a good school in the town that belonged unto him. A grammar-school be would always have upon the place, whatever it cost him; and, he importuned all other places to have the like. I cannot forget the *ardour* with which I once heard him pray, in a *synod* of these churches, which met at *Boston*, to consider *how the miscarriages which were among us might be prevented*; I say, with what fervour he uttered an expression to this purpose, *Lord, for schools every where among us! That our schools may flourish! That every member of this assembly may go home and procure a good school to be encouraged in the town where he lives! That, before we die, we may be so happy as to see a good school encouraged in every plantation of the country.* God so blessed his endeavours that *Roxbury* could not live quietly without a free school in the town; and the issue of it has been one thing which has made me almost put the title of *Schola Illustris* upon that little nursery; that is, that *Roxbury* has afforded more scholars, first for the *colledge*, and then for the *publick*, than any town of its bigness, or, if I mistake not, of twice its bigness, in all *New-England*. From the *spring* of the school at *Roxbury*, there have run a large number of the *streams which have made glad this whole city of God*. I persuade my self that the good people of *Roxbury* will for ever scorn to begrutch the cost, or to permit the *death of a school* which God has made such an honour to them; and, this the rather because their deceased *Eliot* has left them a fair part of his own estate, for the maintaining of the school in *Roxbury*; and, I hope, or, at least, I wish, that the ministers of *New-England* may be as ungrainsayably importunate with their people as Mr. *Eliot* was with his, for schools which may seasonably tinge the young souls of the *rising generation*. A want of education for them is the blackest and saddest of all the bad omens that are upon us."

* Under the lead of the Rev. John Eliot, sundry inhabitants of *Roxbury*, in 1645, only fifteen years after the first settlement of the town, bound themselves and their estates for ever for the payment of a certain sum yearly for the support of a Free School. In 1669, Mr. Thomas Bill bequeathed a large estate, in *Roxbury*, to Mr. John Eliot, "in trust for the maintenance of a school-master and a Free School, for the teaching and instructing of poor men's children." From these beginnings grew up the "Grammar School in the Easterly Part of *Roxbury*," whose interesting history has been written by Richard G. Parker. This school numbers among its early teachers several men who afterwards became eminent among the divines, lawyers, and statesmen of the country. Among them we find, in 1760, the name of Joseph Warren, who, in 1776, went up on *Bunker Hill*, to die for his country. In 1716, in a Preamble to an order relating to this school, in the House of Representatives, it is set forth "that the said Free School is one of the most ancient famous schools in the Province, where by the favor of God more persons have had their education, who have been and now are worthy Ministers to the everlasting Gospel than in any town of the like bigness." In 1674, the Ffeoffees covenant with John Prudden to keep the school, in which said Prudden on his part engages "to use his best endeavors, both by precept and example, to instruct in all Scholasticall, morall, and theologicall discipline," and the Ffeoffees, on theirs, to allow him in recompence for teaching their children (he being at liberty to receive other scholars on pay), twenty-five pounds, "to be paid three quarters in Indian Corn or peas, and the other fourth part in barley, and good and merchantable, at price current in the country rate." In fitting up the school with "benches and formes, with tables for the Schollars to rite," in 1652, "a desk to put the Dictionary on" was provided for.

to be parents, most worthy to be esteemed rather monsters than parents are they, who are not solicitous to give their children an agreeable and religious education." That children may "learn to read the Holy Scriptures; and this as early as may be," he exclaims energetically, in capitals and italics—"to SCHOOL therefore with them! Let them not be loitering at home, or playing abroad, when they should be at school. Be more concerned for their schooling than for their *cloathing*. If there be any, as I suppose there cannot be many so necessitous, as to call for it, let us in this town go on with our CHARITY SCHOOL." In reply to inquiry who it is that is to teach the children—"Come all hands to the work!" "The Pastors must not neglect the children of the flock. The charge of our Lord unto them is—*Fced my Lambs*. It is thrice proposed as if it were at least one third part of the pastoral charge." Is there not a disposition in our day to throw this whole charge upon teachers?

"The MASTER and MISTRESS, in the SCHOOL, may do much in this Noble Work. We read, *The Little Ones have their Angels*. Truly, to Teach the *Little Ones*, the *Knowledge of the Holy Scriptures*, and make them *Wise unto Salvation*, it is a stately work; I had almost call'd it; *A Work for Angels*. It is an *Hard Work* to keep a *School*; and hardly ever duly Recompensed. I suppose, It is easier to be at the *Plough* all day, than in the *School*. But it is a *Good Work*: It is *Gods Plough*; and *God speed it!* I would not have you weary of it. *Melchior Adam* did well to call it, *Molestissimam, sed Deo longe gratissimam Functionem*; A work, tho' very Tiresome, and Troublesome to the Flesh, yet most highly *Acceptable* to God. Go on with it *Chearfully*; And often Teach the Children something of the *Holy Scriptures*; often drop some *Honey out of that Rock* upon them. Who can tell, but you may Teach them the Things that shall save their Souls, and they shall bless God for you and with you, throughout Eternal Ages? Every time a *New Child* comes to the *School*, Oh! why should you not think! *Here my glorious LORD sends me another Object, on which I may do some thing, to advance His Kingdom in the World!*

But; *Lastly*, and yet *First of all*, O PARENTS *Arise*; *This matter chiefly belongs unto you; we also will be with you*. None, I say, None, are so much concerned, as *Parents* to look after it, that their *Children* be taught the *Knowledge of the Holy Scriptures*. Our famous King *Elfred*, procured a Law, That every man who had but as much as *Two Hides of Land*, should bring up his Children to Learning, till Fifteen Years of Age at least; that so they might *Know Christ, and Live Happily*; Else, he said, *They were but Beasts and Sots*. I am to press it, That *Parents* give their *Children* all the Learning they can; especially that which will bring them to *Know Christ, and Live Happily*."

After addressing himself particularly to the children and teachers of his auditory, he concludes his discourse by the following "lengthy" but "reasonable corollary:"

"Worthy of Honour are the TEACHERS that Convey *Wisdom* unto our *Children*; *Worthy of Double Honour* the Happy Instruments that Convey *Saving Wisdom* to them! There are some whose peculiar *Profession* it is, to assist the *Education of our Children*; and it is therefore their Endeavour to give them a *Religious Education*. Their *Employment* is to bestow *Useful and Various Learning* on our Children; but they make their Employment, a precious Advantage to Learn them the *Holy Scriptures*, and make them *Wise for Eternity*.

These our SCHOOL-MASTERS, deserve a great Encouragement. We are not *Wise for our Children*, if we do not greatly Encourage them.

The PARTICULAR PERSONS, who have their *Children*, in the Tutelage of Skilful and Careful *School-Masters*, ought to make them suitable *Recompences*. Their *Stipends* are generally far short of their *Deserts*. They deserve

Additional Compensations. Their pains are not small. What they Do is very Great. And surely our Children are very dear to us; I need not quote *Euripides* to tell you, That they are as the very *Life* and *Soul*, unto all Mankind. I can't but observe it with a just Indignation; to *Feed* our Children, to *Cloath* our Children, To do any thing for the *Bodies* of our Children; or perhaps to Teach them some *Trifle* at a *Dancing School*, scarcely worth their Learning, we count no Expence too much; At the same time to have the *Minds* of our Children Enriched with the most valuable *Knowledge*, here, *To what purpose?* is the cry: a little *Expence*, how heavily it goes off! *My Brethren, These things ought not so to be.* Well-taught Children are certainly very much to be accounted of. When the Mother of the *Gracchi* was ask'd for the sight of her *Ornaments*, how instructively did she present her *Two Sons* brought up in Learning and Vertue, as the brightest of all her *Ornaments!* If we were duly sensible, how vast a comfort it is, how vast a Concern, to have *Well-taught Children*, we should study all the ways imaginable, to express our *Thankfulness* unto the *Teachers* of them. And it will not be complain'd, That a *Mecænas* is to be no where found, but in *Horace's* Poetry. The Christian Emperour *Gratian*, One of the Best men, that ever Sway'd the *Roman Scepter*, conferr'd Riches and Honours on his Master *Ansonius*, and he sent him that agreeable Compliment with them; *Sir, I have paid what I Ow'd, and I still owe what I have paid.* Language agreeable to the Spirit of *Christianity!* Yes, a *Zeno*, that was a Stranger to it, yet has this recorded in his Commendation, That *he would give his Master as much again as the wages he ask'd of him.* I hope, he won't be the only One, that shall have such a thing spoken of him!

And the more *Liberal Provision* the PUBLICK does make for Industrious, Well-accomplish'd, Well-disposed *School-masters*, the more is the *Publick Wisdom* Testified & Propagated! *Ammianus Marcellinus*, the Historian, tho' a great Admirer of *Julian* & of Paganism, yet condemns his prohibition of *School-masters* unto the *Christians: Illud autem inclemens obruendum perenni silentio, quod arcebat docere, Magistros Rhetoricos et Grammaticos, Ritus Christiani Cultores.* But, Syrs, If you do not *Encourage* your *School-masters*, you do a part of *Julianism*, and as bad as *Prohibit* them. Certainly, If something of *Julianism* did not prevail too much among us, (which among a People of our Profession is highly scandalous,) we might ere now have seen, besides the petty *Schools* of every Town, a *Grammar-School* at the *Head Town* of every County, and an Able *School-master* with an ample *Salary*, the *Shepherd* in it; a Thing so often, so often unsuccessfully petition'd for! We hear Good Words now and then spoken for the Tribe of *Levi*. I desire, to speak one for the tribe of *SIMEON*. The *Simeonites* were the *School-masters* that were *Scattered in Israel*. I assure my self, That *Ours*, do watch against the *Anger which is fierce*, and the *Wrath which is cruel*; and that they use not *Instruments of Cruelty in their Habitations*; but prudently study the *Temper* of the Children, they have to deal withal. Tho' *Moses* left them out of his *Blessing*; [the Tribe not having then done any thing since *Jacobs* dying Oracles, to signalize them.] Yet our Glorious *JESUS*, has a *Blessing* for them. They Serve Him wonderfully. His People will also Bless them, and Bless God for them. And so will I this Day do for MY MASTER, in this Congregation of the Lord.

SCHOOL-MASTERS that have *Used the Office well, purchase to themselves, a Good Esteem* to Out-live their *Death*, as well as Merit for themselves a good *Support* while they *Live*. 'Tis a Justice to them, that they should be *had in Everlasting Remembrance*; And a *Place* and a *Name* among those *Just men*, does particularly belong to that *Ancient* and *Honourable* Man; a *Master in our Israel*; who was with us, the last Time of my Standing here; but is lately Translated unto the *Colledge* of Blessed *Spirits*, in the *Mansions*, where the FIRST RESURRECTION is Waited and Longed for. Allow me the Expression; For I Learn't it of my Hebrew Masters, among whom, 'tis a phrase for the Death of Learned and Worthy men, *Requisiti sunt in Academiam Cœlestem*.

Verrius the Master to the Nephews of *Augustus*, had a *Statue* Erected for him; And *Antonius* obtained from the Senate, a *Statue* for his Master *Fronto*. I am sorry that Mine has none. And *Cato* counted it more glorious than any *Statue*, to have it asked, *Why has he None?* But in the grateful memories of his *Scholars*, there have been and will be Hundreds Erected for him.

Under him we Learnt an *Oration*, made by *Tully*, in praise of his own *Master*; namely that, *Pro Archia Poeta*. A *Pagan* shall not out-do us, in our *Gratitude*

unto our Master. There was a famous *Christian* in the Primitive Times, who wrote a whole Book, in praise of his Master *Hierotheus*; Entitling it, *περι τῆς μακαρίας ἱεροθεῦς Concerning the Blessed Hierotheus*. And if I now say a few things, *Concerning the Blessed CHEEVER*, no man who thinks well of *Gratitude*, or likes well to see the *Fifth Commandment* observed, will censure it.

In the *Imperial Law*, we read, that Good *Grammarians*, having taught with diligence *Twenty Years*, were to have Special Honour conferr'd upon them. I Challenge for MY MASTER, more than a *Treble portion* of that *Special Honour*. But, Oh, Let it all pass thro' him, up to the Glorious LORD, who made him to be what he was!

His Eminent Abilities for the Work, which rendred him so long Useful in his Generation, were universally acknowledged. The next edition of, *Tranquillus de Claris Grammaticis*, may well enough bring him into the Catalogue, and acknowledge him a *Master*. He was not a *Meer Grammarian*; yet he was a *Pure One*. And let no Envy *Misconstrue* it, if I say, It was noted, that when *Scholars* came to be Admitted into the *Colledge*, they who came from the *Cheeverian Education*, were generally the most unexceptionable. What *Exception* shall be made, Let it fall upon *him*, that is now speaking of it.

He flourished so long in this Great Work, of bringing our *Sons* to be *Men*, that it gave him an opportunity to send forth many *Bezaleels* and *Aholiabs* for the Service of the *Tabernacle*; and Men fitted for all Good Employments. He that was *my Master*, Seven and Thirty Years ago, was a *Master* to many of my *Betters*, no less than Seventy Years ago; so long ago, that I must even mention *my Fathers Tutor* for one of them.

And as it is written for the Lasting Renown of the *Corderius*, whose *Colloquies* he taught us; That the Great CALVIN had been a Scholar to him; So this our AMERICAN *Corderius* had many Scholars that were a *Crown* unto him; yea, many that will be his *Crown* in the Presence of our Lord Jesus Christ at his Coming; yea, many that were got into the *Heavenly World* before him. And the mention of the *Heavenly World*, leads me to that which I would principally take notice of. His PIETY, I say, His PIETY; and his care to infuse *Documents of Piety* into the Scholars of his Charge, that he might carry them with him to the *Heavenly World*. When *Aristotle* set up a Monument for his Master *Plato*, he inscribed upon it, this Testimony, HE WAS ONE WHOM ALL GOOD MEN OUGHT TO IMITATE, AS WELL AS TO CELEBRATE. MY MASTER went thro' his Hard Work with so much *Delight* in it, as a work for GOD and CHRIST, and His People: He so constantly *Pray'd* with us every *Day*, *Catechis'd* us every *Week*, and let fall such Holy *Counsels* upon us; He took so many Occasions, to make *Speeches* unto us, that should make us Afraid of Sin, and of incurring the fearful Judgments of God by Sin; That I do propose him for *Imitation*.

Verily, If all *School-masters* would *Watch for Souls*, and wisely spread the *Nets of Salvation* for the Souls of their Children, in the midst of all their Teaching; Or, if the wondrous *Rules of Education*, lately published and practised, in that *Wonder of the World*, the School of *Glaucha* near *Hall* in the Lower *Saxony*, were always attended: Who can tell, what Blessed Effects might be seen, in very many Children *made wise unto Salvation*? *Albertus*, who from his *Great Learning* had the Surname of *Magnus*, desired of God some years before he died, that he might *forget all his other Learning*, and be wholly *Swallow'd up in Religion*. I would not propose unto you, My *Masters*, That you should *Forget all other Learning*. By all means furnish the Children with as much *Learning* as ever you can. But be not so *Swallowed up with other Learning*, as to *Forget Religion*, & the *Knowledge of the Holy Scriptures*. Look upon other things to be (as a Speech in Parliament once elegantly called them,) only the *Et Cætera's*, to *Religion*. Why should not a *School-master* be to his Children, *A School-master to bring them unto Christ*? This was the Study of our CHEEVER. The famous Dr. *Reynolds*, in a Funeral Sermon on an Excellent *School-master*, in the City of *London*, has a passage worthy to be written in Letters of Gold. Says he, 'If *Grammar-Schools* have *Holy* and *Learned* men set over them, not only the *Brains*, but the *Souls* of the Children 'might be there Enriched, and the Work of *Learning* and of *Conversion* too, be 'Betimes wrought in them!'

I shall not presume to Dictate, upon this matter, or to Enquire, Why *Castilio's Dialogues*, be not Look'd upon as one of the best *School Books*, for the *Latin*

Tongue, in all the World? Or, Why for the *Greek*, there is no more Account made of *Posselius*? Or, indeed why (to express my self in the Terms of a Modern Writer,) 'there should not be *North-west Passage* found, for the Attain-
'ing of the *Latin Tongue*; that instead of a Journey, which may be dispatch'd
'in a few Days, they may not wander like the Children of *Israel*, Forty Years in
'the Wilderness. And why they should so much converse with the Poets, at
'that Age, when they read them, with so much Difficulty, and so little Relish.'
But I will venture upon it, as neither a Tedious Parenthesis, nor a needless
Digression, to single out only Two passages of many this way which in my small
Reading I have met withal.

The first is this; I have seen this Experiment among others recorded of one
that had a Number of Little Folks under his Charge.

'Moreover, He made it his Custome, that in every *Recitation*, he would,
'from something or other occurring in it, *make an occasion*, to let fall some
'*Sentence*, which had a Tendency to promote the *Fear of God* in their Hearts;
'which thing sometimes did indeed put him to more than a little study; but the
'Good Effect sufficiently Recomenced it.'

Another is this. A late Writer ha's these words; 'Many Children are
'sooner taught what *Jupiter, Mars, &* such Pagan Gods were, then what, *Father,*
'*Son, and Spirit* is. *Augustine* of old complain'd of this; of Learning in the
'Schools, *Joves* Adulteries; and for giving an Account of such things, saith he,
'*ob hoc bona spei puer appellabar*. Luther also complained, That our Schools
'were more *Pagan* than *Christian*. I refer the unsatisfied Reader, to *Psaros*
'Preface to his *Lexicon*. I knew an aged and famous School-master; that after
'he had kept School about Fifty years, said, with a very sad countenance, That it
'was a great Trouble to him, that he had spent so much time in Reading Pagan
'Authors to his Scholars, and wish'd it were customary to read such a Book as
'*Duports* Verses upon *Job*, rather than *Homer*, and such Books. I pray God,
'put it in the Hearts of a Wise Parliament, to *Purge our Schools*; that instead of
'Learning vain Fictions, and Filthy Stories, they may be acquainted with the
'Word of God, and with Books containing Grave Sayings, and things that may
'make them truly Wise and Useful in the World.'

Ye have heard, what MY MASTER was, *In the School*. Sir *Walter*
Rauleign commends it as a piece of wisdom, to use great *moderation* when we
are treating men with *Commendation*. I will not forget the Rule, in carrying on
my *Commendation of my Master*. But I will say very *much in a Little*. Out
of the *School*, he was One, *Antiqua Fide, prisce moribus*; A Christian of the
Old Fashion: An OLD NEW-ENGLISH CHRISTIAN; And I may tell you,
That was as Venerable a Sight, as the World, since the Days of *Primitive*
Christianity, has ever look'd upon.

He was well Studied in the *Body of Divinity*; An Able Defender of the
Faith and Order of the Gospel; Notably Conversant and Acquainted with the
Scriptural Prophecies; And, by Consequence, *A Sober Chiliasit*.

He Lived as a *Master*, the Term, which has been for above three thousand
years, assign'd for the Life of a *Man*; he continued unto the *Ninety Fourth* year
of his Age, an unusual Instance of *Liveliness*. His *Intellectual Force*, as lit'e
abated as his *Natural*. He Exemplified the Fulfilment of that word, *As thy*
Days, so shall thy Strength be; in the Gloss which the *Jerusalem Targum*
has put upon it; *As thou wast in the Dayes of thy Youth, such thou shalt be*
in thy Old Age. The Reward of his *Fruitfulness*! For, *Fructus Liberat*
Arborem! The product of *Temperance*; Rather than what my Lord *Verulam*
assigns, as a Reason for *Vivacious Scholars*.

DEATH must now do its part. *He Dy'd*, Longing for *Death*. Our old
SIMEON waited for it, that he might get nearer to the *Consolation of Israel*.
He Dyed Leaning like Old *Jacob*, upon a *Staff*; the *Sacrifice* and the *Right*
cousness of a Glorious CHRIST, he let us know, was the *Golden Staff*, which he
Lean'd upon. *He Dyed* mourning for the Quick *Apostasie*, which he saw break-
ing in upon us; very easie about his own Eternal Happiness, but full of Distress
for a poor People here under the Displeasure of Heaven, for *Former Iniquities*,
he thought, as well as *Later Ones*. To say no more: He Dyed, A CANDI-
DATE FOR THE FIRST RESURRECTION. And Verily, our Land is
Weakened, when those Fly away, at whose Flight we may cry out, *My Father,*
My Father, the Chariots of New England, and the Horsemen thereof.'

GRATITUDINIS ERGO.

An ESSAY on the Memory of my Venerable MASTER;

Ezekiel Cheever.

*Augusto perstringere Carmine Laudes.**Quas nulla Eloquij vis Celebrare queat.*

YOU that are *Men*, & Thoughts of *Manhood* know,

Be Just now to the *Man* that made you so.

Martyr'd by *Scholars* the stabb'd *Cassian* dies,

And falls to curs'd Lads a Sacrifice.

Not so my CHEEVER; Not by *Scholars* slain,
But Prais'd, and Lov'd, and wish'd to *Life*
again.

A mighty *Tribe* of Well-instructed Youth
Tell what they owe to him, and Tell with
Truth,

All the *Eight parts* of *Speech* he taught to
them

They now Employ to *Trumpet* his Esteem.
They fill *Fames Trumpet*, and they spread a
Fame

To last till the *Last Trumpet* drown the same.
Magister pleas'd them well, because 'twas *he*;
They saw that *Bonus* did with it agree.

While they said, *Amo*, they the Hint improve
Him for to make the Object of their *Love*.

No *Concord* so Inviolatè they knew
As to pay Honours to their Master due.

With *Interjections* they break off at last,
But, *Ah*, is all they use, *Wo*, and, *Alas!*

We Learnt *Prosodia*, but with that Design
Our Masters Name should in our *Verses* shine,

Our Weeping *Ovid* but instructed us
To write upon *his* Death, *De Tristibus*.

Tully we read, but still with this Intent,
That in *his* praise we might be Eloquent.

Our Stately *Virgil* made us but Contrive
As our *Anchises* to keep *him* Alive.

When *Phœnix* to *Achilles* was assign'd
A *Master*, then we thought not *Homer* blind:

A *Phœnix*, which Oh! might his *Ashes* shew!
So rare a Thing we thought our *Master* too.

And if we made a *Theme*. 'twas with Regret
We might not on *his* Worth-show all our Wit,

Go on, ye Grateful *Scholars*, to proclaim
To late Prosperity your *Masters* Name.

Let it as many Languages declare
As on *Loretto-Table* do appear.

To much to be by any *one* express:

I'll tell my share, and *you* shall tell the rest.
Ink is too vile a *Liquor*; *Liquid Gold*
Should fill the Pen, by which such things are
told.

The Book should *Amyanthus-Paper* be
All writ with *Gold*, from all corruption free.

A Learned Master of the *Languages*
Which to Rich *Stores* of Learning are the

Keys :

He taught us first *Good Sense* to understand
And put the *Golden Keys* into our Hand,

We but for him had been for Learning *Dumb*,
And had a sort of *Turkish Mutes* become.

Were *Grammar* quite Extinct, yet at his Brain
The *Candle* might have well been lit again.

If *Rhet'rick* had been stript of all her *Pride*
She from his *Wardrobe* might have been Sup-
ply'd.

Do but Name CHEEVER, and the *Echo*
straight

Upon that Name, *Good Latin*, will Repeat.
A *Christian Terence*, Master of the *File*

That arms the Curious to Reform their *Style*.
Now *Rome* and *Athens* from their *Ashes* rise;

See their *Platonick Year* with vast surprise:
And in our *School* a *Miracle* is wrought;

For the *Dead Languages* to *Life* are brought.
His *Work* he Lov'd: Oh! had we done the
same!

Our *Play-doyes* still to him ungrateful came.
And yet so well our *Work* adjusted Lay,

We came to *Work*, as if we came to *Play*.
Our *Lads* had been, but for his wondrous
Cares,

Boyes of my Lady *Mores* unquiet Pray'rs.
Sure were it not for such informing *Schools*,

Our *Lat'ran* too would soon be fill'd with
Oules.

'Tis *CORLET's* pains, & *CHEEVER's*, we
must own,

That thou, *New England*, art not *Scythia*
grown.

The *Isles* of *Silly* had o're-run this Day
The *Continent* of our *America*.

Grammar he taught, which 'twas his work to
do:

But he would *Hagar* have her place to know.
The *Bible* is the Sacred *Grammar*, where

The *Rules* of speaking well, contained are.
He taught us *Lilly*, and he *Gospel* tsaught;

And us poor Children to our *Saviour* brought-
Master of *Sentences*, he gave us more

Then we in our *Sententiæ* had before.
We Learn't Good Things in *Tullies Offices*;

But we from *him* Learn't Better things than
these

With *Cato's* he to us the *Higher* gave
Lessons of *JESUS*, that our Souls do save.

We Constru'd *Ovid's Metamorphosis*,
But on our selves charg'd, not a *Change* to
miss,

Young *Austin* wept, when he saw *Dido* dead,
Tho' not a *Tear* for a *Lost Soul* he had:

Our Master would not let us be so vain,
But us from *Virgil* did to *David* train,
Textors Epistles would not *Cloathe* our Souls;
Pauls too we heard; we went to *School* at
Pauls.

Syrs, Do you not Remember well the Times
When us he warn'd against our *Youthful*
Crimes :

What *Honey dropt* from our old *Nestors*
mouth

When with his Counsels he Reform'd our
Youth :

How much he did to make us *Wise* and *Good*;
And with what *Prayers*, his work he did con-
clude.

Concern'd, that when from him we *Learning*
had,

It might not *Armed Wickedness* be made !

The *Sun* shall first the *Zodiac* forsake,

And *Stones* unto the *Stars* their Flight shall
make :

First shall the *Summer* bring large drifts of
Snow,

And *bauteous Cherries* in *December* grow ;

E're of those *Charges* we *Forgetful* are

Which we, *O man of God*, from thee did
hear.

Such *Tutors* to the *Little Ones* would be

Such that in *Flesh* we should *their Angels*
see ;

Ezekiel should not be the Name of such ;

We'd *Agathangelus* not think too much,

Who Serv'd the *School*, the *Church* did not
forget ;

But Thought, and Pray'd, and often wept for
it.

Mighty in Prayer : How did he wield thee,
Pray'r !

Thou Reverst Thunder : *CHRIST's*-*Sides*-
piercing Spear ?

Soaring we saw the *Bird of Paradise* ;

So Wing'd by Thee, for Flights beyond the
Skies.

How oft we saw him tread the *Milky Way*,

Which to the *Glorious Throne of Mercy* lay !

Come from the *Mount*, he shone with an-
cient Grace,

Awful the *Splendor* of his Aged Face.

Cloath'd in the *Good Old Way*, his Garb did
wage

A War with the *Vain Fashions* of the Age.

Fearful of nothing more than *hateful Sin* ;

'Twas that from which he laboured all to
win,

Zealous ; And in *Truths Cause* ne'r known
to trim ;

No *Neuter Gender* there allow'd by him.

Stars but a *Thousand* did the *Ancients* know ;

On later *Globes* they *Nineteen hundred* grow ;

Now such a *CHEEVER* added to the *Sphere* ;

Makes an *Addition* to the *Lustre* there.

Mean time *America* a *Wonder* saw ;

A *Youth in Age*, forbid by *Natures Law*.

You that in t'other *Hemisphere* do dwell,
Do of *Old Age* your dismal *Stories* tell.

You tell of *Snowy Heads* and *Rheumy Eyes* !
And things that make a man himself despise.

You say, a *frozen Liquor* chills the *Veins*,

And scarce the *Shadow* of a *Man* remains

Winter of Life, that *Sapless Age* you call,

And of all *Maladies* the *Hospital* :

The *Second Nonage* of the *Soul* ; the *Brain*

Cover'd with *Cloud* ; the *Body* all in *pain*.

To weak *Old Age*, you say, there must belong

A *Trembling Palsey* both of *Limb* and *Tongue*,

Days all *Decrepit* ; and a *Bending Back*,

Propt by a *Staff*, in *Hands* that ever shake.

Nay, Syrs, our *CHEEVER* shall confute
you all,

On whom there did none of these *Mischefs* fall,

He *Liv'd*, and to vast *Age* no *Illness* knew ;

Till *Times Scythe* waiting for him *Rusty*
grew.

He *Liv'd* and *Wrought* ; His *Labours* were
Immense ;

But ne'r *Declin'd* to *Prater-perfect Tense*.

A *Blooming Youth* in him at *Ninety Four*

We saw ; But, Oh ! when such a sight before

At *Wondrous Age* he did his *Youth* resume.

As when the *Eagle mew's* his *Aged plume*.

With *Faculties of Reason* still so bright,

And at *Good Services* so *Exquisite* ;

Sure our sound *Chiliasm*, we wondring
thought,

To the *First Resurrection* is not brought !

No, He for that was waiting at the *Gate*

In the *Pure Things* that fit a *Candidate*.

He in *Good Actions* did his *Life* employ,

And to make others *Good*, he made his *Joy*.

Thus well-appris'd now of the *Life to Come*,

To *Live here* was to him a *Martyrdom*.

Our brave *Macrobius* Long'd to see the *Day*

Which others dread, of being *Call'd away*.

So, Ripe with *Age*, he does invite the *Hook*,

Which watchful does for its large *Harvest*
look :

Death gently cut the *Stalk*, and kindly laid
Him, where our God His *Granary* has made,

Who at *New-Haven* first began to *Teach*,

Dying *Unshipwreck'd*, does *White-Haven*
reach.

At that *Fair Haven* they all *Storms* forget ;

He there his *DAVENPORT* with *Love* does
meet.

The *Luminous Robe*, the *Loss* whereof with
Shame

Our *Parents* wept, when *Naked* they became ;

Those *Lovely Spirits* wear it, and therein

Serve God with *Priestly Glory*, free from *Sin*.

But in his *Paradisian Rest* above,

To *Us* does the *Blest Shade* retain his *Love*.

With *Rip'ned Thoughts* Above concern'd for
Us,

We can't but hear him dart his *Wishes*, thus.

' *TUTORS*, Be *Strict* ; But yet be *Gentle* too :

' Don't by fierce *Cruelties* fair *Hopes* undoe.

' Dream not, that they who are to Learning
slow,
' Will mend by Arguments in *Ferio*.
' Who keeps the *Golden Fleece*, Oh, let him
not
' A *Dragon* be, tho' he *Three Tongues* have
got.
' Why can you not to Learning find the way,
' But thro' the Province of *Severia* ?
' Twas *Moderatus*, who taught *Origen* ;
' A *Youth* which prov'd one of the best of
men.
' The Lads with *Honour* first, and *Reason*
Rule ;
' *Blowes* are but for the *Refractory Fool*.

' But, Oh ! First Teach them their Great
God to fear ;
' That you like me, with Joy may meet
them here.'

H' has said !—

Adieu, a little while, Dear Saint, Adieu ;
Your *Scholar* won't be Long, Sir, after you.
In the mean time, with Gratitude I must
Engrave an EPITAPH upon your Dust.
'Tis true, *Excessive Merits* rarely safe :
Such an *Excess* forfeits an *Epitaph*.
But if Base men the Rules of Justice break
The *Stones* (at least upon the *Tombs*) will
speak.

Et Tumulum facite, et Tumulo superaddite carmen.—[Virg. in *Dephn.*]

EPITAPHIUM.

EZEKIEL CHEEVERUS :

Ludimagister ;

Primo Neo-portensis ;

Deinde, Ipsuicensis ;

Postea, Carolotenensis

Postremo, Bostonensis :

cujus

Doctrinam ac Virtutem

Nostris, si Sis Nov-Anglus,

Colis, si non Barbarus ;

GRAMMATICUS,

a Quo, non pure tantum, sed et ple,

Loqui ;

RHETORICUS,

a Quo non tantum Ornate dicere

coram Hominibus,

Sed et Orationes coram Deo fundere

Efficacissimas ;

POETA,

a Quo non tantum Carmina pangere,

Sed et

Cælestes Hymnos, Odasq ; Angelicas,

canere,

Didicerunt,

Qui discere voluerunt ;

LUCERNA,

ad Quam scensæ sunt,

Quis queat numerare,

Quot Ecclesiarum Lumina ?

ET

Qui secum Corpus Theologiæ abstulit,

Peritissimus THEOLOGUS,

Corpus hic suum sibi minus Charum,

deposuit.

Vixit Annos, XCIV.

Docuit, Annos, LXX.

Obiit, A. D. M. DCC. VIII.

Et quod Mori potuit,

HEIC

Expectat Exoptatq :

Primam Sanctorum Resurrectionem

ad

Immortalitatem.

Mr. Cheever married his first wife in New Haven, (according to the Diary of Judge Sewall), in the autumn of 1638. In the baptismal record of the first church, the second baptism is that of "Samuel Cheevers, the son of Ezekiel Cheevers," "the 17th of the 9th month (November), 1639,—who died at Marblehead in 1724. Mary, his daughter, was baptized 29th of November, 1640; his son, Ezekiel, was baptized 12th of June, 1642, and died 1643; another daughter, Elizabeth, was baptized the 6th of April, 1645. According to the same baptismal record, "Sarah Cheever," probably another daughter of his, was baptized 21st, September, 1646; and, "Hannah Cheever" on the 25th of June, 1648. His first wife died at New Haven, in 1649, and her death may have been one of the causes of his removal to another field of labor.

He married,† for his second wife, on 18 Nov., 1652, Miss Ellen Lothrop, of Salem, a sister of Captain Thomas Lothrop, who was massacred at Bloody Brook, at the head of the "flower of Essex." Of this marriage were born Abigail, on the 20th of October, 1653; Ezekiel, on the 1st of July, 1655; Nathaniel, on the 23d of June, 1657, (died in July following); Thomas, on the 23d of August, 1658; and, Susanna, whose baptism is recorded in 1665. Of the children above-named, Thomas, Samuel, Mary, Elizabeth, Ezekiel, and Susanna are named in his last will,* and were living in February, 1705-6. His second wife died on the 10th of Sept., 1706.

*We are indebted for a copy of Ezekiel Cheever's Will to Mr. S. Bradford Morse, Jr., of East Boston, who is married to a descendant of the venerable school-master.

THE LAST WILL AND TESTAMENT OF EZEKIEL CHEEVER.

In Nomine Domini Amen. I Ezekiel Cheever of the town of Boston in ye County of Suffolk in New England, Schoolmaster, being through great mercy in good health and understanding wonderful in my age, Do make and ordain this my Last will and Testam^t: as followeth.

First I give up my Soul to God my father in Jesus Christ, my Body to the Earth to be Decently buried in a Decent manner according to my Desire in hope of a Blessed part in ye first Resurrection & Glorious Kingdom of Christ on Earth a thousand years.

As for my outward Estate I thus Dispose of it. First I Give to my Dear wife all my household Goods and of my plate ye two Ear'd Cupp, my Leat Tankard, a porringer, a Spoon.

It: I give my Son Thomas all my Books Saving what Ezekiel may need & what Godly Books my wife may Desire.

Item. I give to my Grand Child Ezekiel Russell twenty pounds.

Item. I Devide all the Rest of my Estate into three parts one third I give to my Dear wife Ellen Cheever ye other two thirds to my other Children Samuel, Mary, Elizabeth, Ezekiel, Thomas, Susanna equally part part alike the Legacies, Debts & funeral Expences Deducted & Discharged.

Marica portion I give to her Children as she shall Dispose. The Land Elizabeth purchased with my money I give to her & to her Children forever. If my wife Dyes before me all given her shall be given to my Six Children equally. If any of my Child^{en} Dye their portion I give to their Children equally.

Item. I give to the poor five pounds as part of my funeral Chargs: *Item.* I make & appoint my Dear wife Ellen Cheever & my two Children Thomas & Susanna Joint Executors of this my Last will. In witness: whereof I have hereunto Set my hand & Seal this Sixteenth Day of February 1705-6:

Ezekiel Cheever & Seal. Signed Sealed Declared in presence of Benja Dyer Henry Bridg-ham, Henry Bridg-ham.

Examined Per: P. DUDLEY Regr.

From Probate Records, Liber No. 16, pp. 452-453.

† On the authority of James Savage, Esq., President of the Massachusetts Historical Society. The names of the children by the second wife are taken from a manuscript memorandum, belonging to Rev. Ezekiel Cheever Williams, of

THE AMERICAN JOURNAL OF EDUCATION, commenced by the undersigned in May, 1855, and united, after much of the copy of Number One was in type, with the *College Review and Educational Journal*, projected by the Rev. Absalom Peters, D. D. will hereafter be published by the undersigned on his original plan; the agreement for the joint editorship and proprietorship of the *Journal and Review*, having been dissolved by mutual consent and for mutual convenience.

The *American Journal of Education* for 1856 will consist of Seven Numbers, of which numbers I. and II. are already printed under the title of the *American Journal of Education and College Review*. A number will be issued on the 1st of March, May July, September, and November of 1856.

The five numbers to be issued in 1856 will contain, on an average, each 160 pages and the whole will constitute a volume of at least 1,000 pages, or two volumes, each, of at least 500 pages.

Each number will be embellished with an engraved portrait of an eminent teacher or benefactor of education, or with one or more wood-cuts of buildings, apparatus, or other preparations for educational purposes.

The subscription price is Three Dollars for the current year, (1856), commencing with Number One, and payable in advance.

It is the intention of the editor to labor faithfully to make the *American Journal of Education* the repository of the past history and present condition of educational systems, institutions, and agencies in every civilized country, and the medium of the current intelligence and discussion on these great subjects between the friends of improvement in every part of our country, whether interested directly in public or private schools, or in the higher or elementary branches of knowledge.

All communications relating to the *American Journal of Education* may be addressed,

HENRY BARNARD,

Hartford, Conn.

February 27th, 1856.

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