American Education

A GUIDE TO INFORMATION SOURCES

Volume 14 in the American Studies Information Guide Series

Richard G. Durnin

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FOREWORD

Throughout the twentieth century, and particularly since the end of World War II, education has been one of America's major growth industries. As the population rapidly expanded and as the social structure became ever more complex, the need for an increasingly varied educational machinery became compelling. How to meet this need in financial, physical, and ideological terms within the framework of a democratic society operating in fifty semiautonomous states has *been an ongoing problem, the solution of which appears to be more distant than it has ever been.*

In view of the foregoing facts, it is not surprising that a virtual flood of books on every conceivable aspect of education has all but inundated the publishers' marketplace. In the preface to his very valuable guide, Richard G. Durnin explains in detail why this situation has come into being, and how it has affected the work of the bibliographer in the general field of education.

To have culled from the great mass of materials available the items of greatest significance, and to have organized them according to a relatively simple plan, is a tribute to Professor Durnin's skill and to his wide knowledge of the field. His book should be useful for years to come.

Donald N. Koster
Series Editor

PREFACE

This bibliography encompasses the general and specific books relating to the backgrounds (historical, biographical, philosophical, political, and sociological) of the theory, practice, and organization of the American school as viewed within the structure of the three major groupings: elementary, secondary, and higher education.

The quantity of educational writing is overwhelming. Is there a field in American studies where there has been a greater amount? The proliferation of writing in the twentieth century, especially in the 1950s and 1960s, constituted a surfeit. The factors involved in this abundance were several: large student population growth after World War II; increased federal government involvement (very significant during the administration of Lyndon Baines Johnson, "the education President"); professors eager to publish or else perish, and no less eager publishers ready to sell books and monographs; the appearance of new educational issues associated with school integration and the discovery of the "educationally disadvantaged"; the extension of professional concerns to include early childhood and adult education; and the expansion of knowledge through research. The "education industry" reached its apex in the late 1960s. Newspapers and magazines expanded their coverage of educational matters at all levels, and professional journals increased in number.

The task of the bibliographer is made more difficult by this profusion. Not only is there a problem with the great quantity of literature available, but there are also problems in classification and in determining the significant and definitive from the ephemeral. Expanded courses and an increased student population meant more textbooks. The coming-of-age of the paperbound book greatly abetted the situation. The cut-and-paste books of readings all but dominated the output in education textbooks.

The rapidly changing nature of contemporary educational theory and practice is best reported in periodicals (for which the EDUCATION INDEX and READERS' GUIDE TO PERIODICAL LITERATURE are indispensable) and in dissertations (DISSERTATION ABSTRACTS). This bibliographical work on American education deals with books. With some exceptions, highly derivative textbooks and books of readings have not been included.

As this work was prepared not many years after the Bicentennial of the United States, it might serve as a fitting assessment of the production of scholarship in education during this significant period in the nation's history. Long before the independence of 1776, there was some indigenous writing on matters of education. Schooling in North America had its beginnings in the early seventeenth century when people in the several colonies, with their several inheritances--essentially English, Scottish, and Dutch--began to make provisions for teaching children the common branches of knowledge and the principles of religion.

Several bibliographies on American education, both in general and under specific topics, have been published. And there have been bibliographies in American studies that have included works on education. The first bibliography on America was the BIBLIOTHECAE AMERICANAE PRIMORDIA, compiled by the Anglican Bishop, White Kennett, and published in London in 1713. Bishop Kennett listed at least ten volumes that could be classified under "education." A more recent work, THE COLONIAL SCENE, 1602-1800 (Worcester: American Antiquarian Society, 1950), listed thirty-one books for the period.

The most comprehensive general bibliography of American education up to 1965 was Joe Park's THE RISE OF AMERICAN EDUCATION: AN ANNOTATED BIBLIOGRAPHY (Evanston, Ill.: Northwestern University Press, 1965). There were areas not covered in this work, and, of course, the happenings and the publication explosion have been considerable since the mid-1960s.

The literature of American education is so vast that it naturally lends itself to discrete bibliographical treatment. Many separate bibliographies have appeared which deal with almost every educational category.

Specialized bibliographies are included in a great many books on education topics. Periodicals can also be the source of such bibliographies. For example, William W. Brickman, in 1941, prepared a "Bibliography of Recent Educational Bibliographies" that appeared in the journal, EDUCATIONAL ADMINISTRATION AND SUPERVISION (27 [October 1941]: 481-512). More recently, his "Selected Bibliography of the History of American Education in the United States" was included in PAEDAGOGICA HISTORICA (10, no. 3, Ghent, Belgium [1970]: 622-30). A "Bibliography of Educational Materials" is found in the back of the EDUCATION YEARBOOK for 1972-1973 and for subsequent years. Included in this guide, by categories ("Alternatives to Tradition," "Curriculum," etc.), are the new books for the two years of that volume.

In the present work bibliographies on education that have been published in book form are listed under either "Bibliographies of Education: General," or under the topic to which they pertain.

The bibliographical essay ties together significant developments, movements, concerns, and themes in the history of American education with important books and other sources that appeared at the time. The model for this form

of presentation is "A Bibliographical Essay" in Bernard Bailyn's EDUCATION IN THE FORMING OF AMERICAN SOCIETY: NEEDS AND OPPORTUNITIES FOR STUDY (Chapel Hill: University of North Carolina Press, 1960).

All bibliographies, by their nature, are inconclusive. Of the making of books there is no end. Perusing every book written on education in America would be a task not worth the extraordinary effort. And one would run the risk of being drowned in the morass. There are significant and interesting works among those in the heap. The matter of selection is the first essential in researching the writings on American education. The next is classification.

From the surfeit, works considered definitive (not always easily agreed upon) must be listed. Then there are the volumes of interest for historical perspective. Admittedly, in some areas, the matter of selection has had to be more or less arbitrary.

The topics listed alphabetically are those presently in common usage associated with the subdivision of the larger subject of education. Although some argument could be made for a chronological listing, showing the historical development of the idea, practice, or institution, the books here are listed alphabetically by author. Making the vast output of books on American education fit into a tight classification system is indeed all but impossible.

For many of the historic educational classics, the original edition of the work is cited. Where there has been a more recent reprint this has been noted.

It is hoped that this guide to book sources on American education will be of help in providing a one-volume, quick and convenient reference for those persons seeking information on some area in the voluminous subject.

As a last note, I would like to acknowledge the very competent and generous assistance of the reference staff of the Ladd Library of Bates College, Lewiston, Maine, during the summer of 1980, which was invaluable in the completion of this undertaking.

CONTENTS

FOREWORD

Throughout the twentieth century, and particularly since the end of World War II, education has been one of America's major growth industries. As the population rapidly expanded and as the social structure became ever more complex, the need for an increasingly varied educational machinery became compelling. How to meet this need in financial, physical, and ideological terms within the framework of a democratic society operating in fifty semiautonomous states has been an ongoing problem, the solution of which appears to be more distant than it has ever been.

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BIBLIOGRAPHICAL ESSAY

SEVENTEENTH CENTURY

Although no known book inventory or library listing of seventeenth-century America listed Roger Ascham's THE SCHOLEMASTER (London, 1570), the work must have been known to some of the colonial Latin grammar schoolmasters of the time. One part ethical and the other part on educational method, the book was influential in the improvement of instruction in the flourishing Latin grammar schools of late Renaissance England. Ascham served King Edward VI, Queen Mary I, and Queen Elizabeth I in the capacities of tutor o. Latin secretary.

John Brinsley's A CONSOLATION FOR OUR GRAMMAR SCHOOLES . . . MORE ESPECIALLY FOR ALL THOSE OF THE INFERIOR SORT, AND ALL RUDER COUNTRIES AND PLACES: NAMELY FOR IRELAND, WALES, VIRGINIA AND THE SUMMER ISLANDS (London, 1622) would probably qualify as a first in a bibliography of American works on education. It was intended for use in the British plantations, among other "ruder" places. Bishop White Kennett lists the work in his BIBLIOTHECAE AMERICANAE PRIMORDIA (London, 1713), the first bibliography of writings about America.

The first indigenous publication of an educational work was a broadside, THESES, PHILOGICAS, printed in 1642 on the first colonial press at Harvard College. This sheet was used in the college's first commencement. NEW ENGLAND'S FIRST FRUITS, a promotional pamphlet giving the first account of Harvard College, was printed in London in 1643. The work is attributed to Thomas Lechford. Requirements for admission, the curriculum, college rules, and a description of the fledgling institution were included. Charles Chauncy, Harvard's second president, authored the first book printed in America that would be considered a work on education. GOD'S MERCY, SHEWED TO HIS PEOPLE, IN GIVING THEM A FAITHFUL MINISTRY AND SCHOOLES OF LEARNING (Cambridge, Mass., 1655), a book of fifty-seven pages, was a commencement sermon wherein Chauncy stressed the importance of the college in supplying the ministry.

SPIRITUAL MILK FOR BOSTON BABES IN EITHER ENGLAND. DRAWN OUT OF THE BREASTS OF BOTH TESTAMENTS FOR THEIR SOULS NOURISHMENT (Cambridge, Mass., 1656), by John Cotton, minister of the church in Boston, was a catechism prepared especially for children. This work subsequently became a part of the many editions of the NEW ENGLAND PRIMER. Another children's catechism, written by John Fiske, entitled THE WATERING OF THE OLIVE PLANT IN CHRIST'S GARDEN. OR A SHORT CATECHISM FOR THE FIRST ENTRANCE OF OUR CHELMSFORD CHILDREN, was printed in Cambridge, Mass., in 1657.

A number of John Eliot's Indian tracts dealing with the progress of the Gospel among the Indians of New England dealt with education--religious education. His first was THE INDIAN GRAMMAR BEGUN; OR, AN ESSAY TO BRING THE INDIAN LANGUAGE INTO RULES FOR THE HELP OF SUCH AS DESIRE TO LEARN THE SAME (Cambridge, Mass., 1666), then followed THE INDIAN PRIMER; OR THE WAY OF TRAINING UP OF OUR INDIAN YOUTH IN THE GOOD KNOWLEDGE OF GOD, IN THE KNOWLEDGE OF THE SCRIPTURES AND IN AN ABILITY TO READ (Cambridge, Mass., 1669).

The NEW ENGLAND PRIMER made its first appearance toward the end of the seventeenth century. Although the earliest copy extant is dated 1727, an advertisement for the primer appeared in 1690.

It is not an easy matter to set out "education" as a discrete area of writing in the seventeenth and eighteenth centuries. The purpose of schooling was instruction in Christian piety; most of the writing that touched upon education was religious in nature.

The Harvard College library had three thousand titles by the close of the seventeenth century and many of these volumes represented the philosophy of Renaissance learning. There was access to English and continental Renaissance authors (Erasmus, More, Montaigne, Bacon, Vives) whose subjects touched upon education to a greater or lesser extent.

EIGHTEENTH CENTURY TO 1776

Cotton Mather's MAGNALIA CHRISTI AMERICANA: OR THE ECCLESIASTICAL HISTORY OF NEW ENGLAND (London, 1702) contained as Book 4 "An Account of the University of Cambridge in New England." This work brought the history of Harvard College up to the end of the seventeenth century and, with the exception of NEW ENGLAND'S FIRST FRUITS (1643), it is the first historical treatment of America's first institution of higher learning. Upon the death of the venerable Ezekiel Cheever, master of the Boston Latin School, Mather published the funeral sermon he delivered, CORDERIUS AMERICANUS. AN ESSAY UPON THE GOOD EDUCATION OF CHILDREN (Boston, 1708). This is the first biographical treatment of an American teacher. Mather, the most prolific writer in colonial America, wrote copiously on manners, morals, children, family instruction, and the care of the souls of Negroes. On this

latter topic, the broadside RULES FOR THE SOCIETY OF NEGROES (Boston, 1693) and THE NEGRO CRISTIANIZED. AN ESSAY TO EXCITE AND ASSIST THAT GOOD WORK, THE INSTRUCTION OF NEGRO SERVANTS IN CHRISTIANITY (Boston, 1706) are of great value and interest as they present the views of this early clergyman-scholar concerning black Americans.

The charity schools maintained by the Society for the Propagation of the Gospel in Foreign Parts (established 1701) constituted the largest overall effort on the part of any organized group in the colonial period to provide common schooling to poor whites, Negroes, and Indians. The yearly anniversary sermon preached at a London parish, beginning as early as 1717, gave data on the status of these schools. The best eighteenth-century publication on the work of this Anglican missionary society was David Humphrey's AN HISTORICAL ACCOUNT OF THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS CONTAINING THEIR FOUNDATIONS, PROCEEDINGS, AND THE SUCCESS OF THEIR MISSIONARIES IN THE BRITISH COLONIES (London, 1730).

The earliest schoolbooks used by American children were those seventeenth- and eighteenth-century texts that generally came from England. Many of these were reprinted in the colonies. In arithmetic, there were books by George Fisher, John Ward, Thomas Dilworth, Edward Cocker, Thomas Simpson, and James Hodder; in Latin, by James Greenwood, William Lily, George Neville Usher, and Thomas Ruddiman; and in English, by John Walker, William Scott, Daniel Fenning, Robert Lowth, Thomas Dilworth, and Mrs. Ann Slack. Aside from the NEW ENGLAND PRIMER, which first appeared in the late seventeenth century, the work that might be considered the first native-American textbook was A SHORT INTRODUCTION TO THE LATIN TONGUE (Boston, 1709). This was the lifetime work of that famous Latin schoolmaster, Ezekiel Cheever, published posthumously. It went through seventeen editions before the Revolution.

Books for children were few in number and highly religious in nature. Reprints of English works constituted the greatest number. James Janeway's A TOKEN FOR CHILDREN was reprinted in Boston in 1702. THE HISTORY OF THE HOLY JESUS, illustrated and in verse, "being a pleasant and profitable companion for children," no doubt an indigenous work, appeared first in Boston in 1746, and reached its twenty-fourth edition by 1771. THE CHILD'S NEW PLAYTHING, OR BEST AMUSEMENT was printed in Philadelphia in 1757. The Quaker, John Woolman, was the author of A FIRST BOOK FOR CHILDREN (Philadelphia, 1769).

Sermons and treatises on the religious education of young people continued to pour from the pens of the clergy. Such titles as THE DUTY OF CHILDREN, WHOSE PARENTS HAVE PRAY'D FOR THEM (Boston, 1703), by Cotton Mather, Samuel Phillips's THE ORTHODOX CHRISTIAN: OR, A CHILD WELL INSTRUCTED IN THE PRINCIPLES OF THE CHRISTIAN RELIGION; EXHIBITED IN A DISCOURSE BY WAY OF CATECHIZING (Boston, 1738), and Samuel Moody's DISCOURSE TO LITTLE CHILDREN, AT YORK, ME., ON A CATECHIZE DAY (Boston, 1749), speak for themselves.

This was the era of many self-education books. Young George Washington used the British volume YOUNG MAN'S COMPANION as one of his models in scholarship. George Fisher's AMERICAN INSTRUCTOR, OR YOUNG MEN'S BEST COMPANION (Philadelphia, 1730) offered the common branches of knowledge along with the keeping of accounts, letter writing, gardening, and carpentering. Two reprints of English books served boys and girls of a lower social order: A PRESENT FOR AN APPRENTICE; OR A SURE GUIDE TO GAIN BOTH ESTEEM AND ESTATE FOR HIS CONDUCT TO HIS MASTER (Boston, 1747) and PRESENT FOR A SERVANT MAID, OR THE SURE MEANS OF GAINING LOVE AND ESTEEM. TO WHICH ARE ADDED DIRECTIONS FOR GOING TO MARKET, ALSO FOR DRESSING ANY COMMON DISH (Boston, 1747).

Collegiate textbooks by American scholars began to appear in 1726. Harvard's first professor of mathematics, Isaac Greenwood, was the author of the first two: AN EXPERIMENTAL COURSE ON MECHANICAL PHILOSOPHY (Boston, 1726) and ARITHMETIC, VULGAR AND DECIMAL (Boston, 1729). The Hebrew language, studied by all students in the early Harvard curriculum, had become an elective subject by 1755. Judah Monis, instructor in Hebrew at the college, was the author of the first work on that language printed in America, A GRAMMAR OF THE HEBREW TONGUE (Boston, 1735). Stephen Sewall, the Hancock Professor of Oriental Languages (a chair founded in 1764) published AN HEBREW GRAMMAR COLLECTED CHIEFLY FROM THAT OF ISRAEL LYONS, TEACHER OF HEBREW (Boston, 1763). Thomas Clap, president of Yale College from 1740 to 1766, wrote INTRODUCTION TO THE STUDY OF PHILOSOPHY (New London, 1743) and AN ESSAY ON THE NATURE AND FOUNDATION OF MORAL VIRTUE AND OBLIGATION; BEING A SHORT INTRODUCTION TO THE STUDY OF ETHICS (New Haven, 1765). AN ENGLISH AND GERMAN GRAMMAR was published in Philadelphia in 1748, and A GERMAN GRAMMAR in Germantown in 1751. Samuel Johnson, later to become the first head of King's (Columbia) College, produced a philosophic work of distinction, ELEMENTA PHILOSOPHICA: CONTAINING CHIEFLY NOETICA, OR THINGS RELATING TO THE MIND OR UNDERSTANDING; AND ETHICA, OR THINGS RELATING TO THE MORAL BEHAVIOR. The work was printed in 1752 on the press of Benjamin Franklin in Philadelphia. Myles Cooper, the young loyalist president of King's College just before the Revolution, was the author of ETHICS COMPENDIUM (New York, 1774). Treatises on educational methodology, classroom management, and school organization, generally associated with the nineteenth century, had their beginnings in America with the publication of SCHUL ORDNUNG [SCHOOL RULES] (Germantown, 1770). The author, Christopher Dock, had been a successful teacher among the German Mennonites of Pennsylvania. The work was published posthumously and went through a number of editions.

Nine colleges were established before the break with the Crown in 1776. Harvard College, established in 1636, has a rich store of early printed sources. Its CATALOGUS LIBRORUM BIBLIOTHECAE COLLEGII HARVARDINI (Boston, 1723) was the first institutional library catalog in the colonies. Benjamin Wadsworth's SERMON ON THE DEATH OF JOHN LEVERETT, PRESIDENT OF HARVARD COLLEGE (Boston, 1724) and Joseph Sewall's DISCOURSES UPON THE DEATH OF MR. BENJAMIN WADSWORTH, PRESIDENT OF HARVARD

COLLEGE (Boston, 1737) are good examples of the sermon as a literary form and source of historical information. Nathan Prince, a tutor, published the CONSTITUTION AND GOVERNMENT OF HARVARD COLLEGE FROM 1636 TO 1742 (Boston, 1743). The coming of George Whitefield to New England ("The Great Awakening") is represented by Whitefield's THE TESTIMONY OF THE PRESIDENT, PROFESSORS, TUTORS, AND HEBREW INSTRUCTOR OF HARVARD COLLEGE IN CAMBRIDGE AGAINST THE REV. G. WHITEFIELD AND HIS CONDUCT (Boston, 1744). The important public lectures of the college were often published. An example is TWO LECTURES ON COMETS (Boston, 1759) by John Winthrop, Hollis professor of mathematics and philosophy.

The first history of the College of William and Mary, THE PRESENT STATE OF VIRGINIA AND THE COLLEGE (London, 1727), was written by its first president, James Blair, and two other Virginians, Henry Hartwell and Edward Chilton, in 1697, but was not published until thirty years later. The college charter was published in Williamsburg in 1736 as THE CHARTER AND STATUTES OF THE COLLEGE OF WILLIAM AND MARY, IN VIRGINIA. IN LATIN AND ENGLISH.

Yale's president, Thomas Clap, produced several works valuable for the institution's history: CATALOGUE OF THE LIBRARY OF YALE COLLEGE IN NEW HAVEN (New London, 1743); DECLARATION OF THE RECTOR AND TUTORS OF YALE COLLEGE AGAINST REV. GEORGE WHITEFIELD (Boston, 1745); THE RELIGIOUS CONSTITUTION OF COLLEGES, ESPECIALLY OF YALE COLLEGE, NEW HAVEN (New London, 1754); and THE ANNALS OR HISTORY OF YALE COLLEGE IN NEW HAVEN (New Haven, 1766). Two other items of Yale interest, published during this period, were Benjamin Gale's LETTER TO A MEMBER OF THE LOWER HOUSE OF ASSEMBLY, SHEWING THAT THE TAXES OF YALE COLLEGE ARE STATED HIGHER THAN IS NECESSARY (New Haven, 1759) and A COLLEGE ALMANAC BY A STUDENT OF YALE COLLEGE (New Haven, 1761). The passing of Yale's president Clap brought forth THE FAITHFUL SERVING OF GOD AND OUR GENERATION, THE ONLY WAY TO A PEACEFUL AND HAPPY DEATH: A SERMON OCCASIONED BY THE DEATH OF THE REVEREND THOMAS CLAP (New Haven, 1767) by his successor, Napthali Daggett.

Princeton's colonial presidents, Jonathan Dickinson, Aaron Burr, Jonathan Edwards, Samuel Davies, Samuel Findley, and John Witherspoon, all Calvinist divines, were prolific on the subject of religion. Very little of their writing, however, has relevance to matters of schooling; one of the exceptions being Samuel Davies's LITTLE CHILDREN INVITED TO JESUS CHRIST. A SERMON PREACHED IN HANOVER COUNTY, VIRGINIA; WITH AN ACCOUNT OF THE LATE REMARKABLE RELIGIOUS IMPRESSION AMONG THE STUDENTS IN THE COLLEGE OF NEW JERSEY (Boston, 1759). Two publications of historical significance appeared within the first two decades of the institution's founding: CATALOGUE OF BOOKS IN THE LIBRARY OF THE COLLEGE OF NEW JERSEY (Woodbridge, 1760) and AN ACCOUNT OF THE COLLEGE OF NEW JERSEY (Woodbridge, 1764). The latter item was published for the information of the public in Europe and America, and has served as the first history of the college.

The opening of King's College (Columbia) was accompanied by a number of pamphlets: SOME SERIOUS THOUGHTS ON THE DESIGN OF ERECTING A COLLEGE IN THE PROVINCE OF NEW YORK (New York, 1749), SOME THOUGHTS ON EDUCATION: WITH REASONS FOR ERECTING A COLLEGE IN THIS PROVINCE, AND FIXING THE SAME AT THE CITY OF NEW YORK (New York, 1752), THE CHARTER OF THE COLLEGE OF NEW YORK, PRINTED BY ORDER OF THE LIEUT. GOVERNOR (New York, 1754), THE QUERIST: OR A LETTER TO A MEMBER OF THE GENERAL ASSEMBLY OF THE COLONY OF NEW YORK, CONTAINING QUESTIONS OCCASIONED BY THE CHARTER GRANTED FOR THE ESTABLISHMENT OF A COLLEGE (New York, 1754), A BRIEF VINDICATION OF THE PROCEEDINGS OF THE TRUSTEES OF THE COLLEGE IN THE CITY OF NEW YORK (New York, 1754), and THE ADDITIONAL CHARTER GRANTED TO THE GOVERNORS OF THE COLLEGE OF NEW YORK IN AMERICA (New York, 1755).

The beginnings of the College, Academy, and Charitable School of Philadelphia, later to become the University of Pennsylvania, can be traced to a pamphlet written and printed by Benjamin Franklin, PROPOSALS RELATING TO THE EDUCATION OF YOUTH IN PENNSYLVANIA (Philadelphia, 1749). It appeared in what today would be called a limited edition and was aimed at a few influential citizens of Philadelphia who might be of help in getting an academy started. The university uses the date of 1740 for its origins, a date which marked the opening of a building intended for the use of the Rev. George Whitefield, the popular eighteenth-century itinerant preacher, as well as to house a charity school. The charity school, however, did not come into being until after the academy opened. Franklin followed his earlier tract with IDEA OF THE ENGLISH SCHOOL, SKETCHED OUT FOR THE CONSIDERATION OF THE TRUSTEES OF THE PHILADELPHIA ACADEMY (Philadelphia, 1751). The academy was formerly opened in 1751 with the Rev. Richard Peters delivering on the occasion a SERMON ON EDUCATION AT THE OPENING OF THE ACADEMY AT PHILADELPHIA (Philadelphia, 1751). Collegiate status was achieved by the charter of 1755. An early report of the institution was written by its first provost, William Smith, entitled "Account of the College, Academy, and Charitable School of Philadelphia," which appeared in his collection of writings entitled DISCOURSES ON PUBLIC OCCASIONS IN AMERICA (London, 1759).

Rhode Island College, renamed Brown University in 1804, was chartered in 1764 through the efforts of a group of Baptist clergymen. Its first catalog for the years 1769 to 1775 was published in a broadside, CALOGUS EORUM QUI IN COLLEGIO RHOD. INS. ET PROV. PLANT. NOV. ANGLORUM . . . .(Providence, 1775).

Queen's College in New Brunswick, New Jersey, received its first charter in 1766 (no copy survives) and its second one in 1770. The latter document was published as CHARTER OF A COLLEGE TO BE ERECTED IN NEW JERSEY, BY THE NAME OF QUEEN'S COLLEGE, FOR THE EDUCATION OF YOUTH OF THE SAID PROVINCE AND THE NEIGHBORING COLONIES IN TRUE RELIGION AND LEARNING. . . (New York, 1770). Instruction began in 1771, under a tutor, Frederick Frelinghuysen, but the Revolution soon uprooted the work of the institution. It was not until 1785 that a president was appointed. In 1825 the name was changed to Rutgers College.

It was the work of the Rev. Eleazar Wheelock in schooling Indian youth, beginning in Lebanon, Connecticut, in 1754, that led to the establishment of Dartmouth College in 1769. Accounts of Moor's Indian Charity School, written by Wheelock, appeared as tracts over several years. The period from 1754 to 1762 was covered in A PLAIN AND FAITHFUL NARRATIVE OF THE ORIGINAL DESIGN, RISE, PROGRESS AND PRESENT STATE OF THE INDIAN CHARITY-SCHOOL AT LEBANON, IN CONNECTICUT (Boston, 1763). The years 1762 to 1765 were chronicled in A CONTINUATION OF THE STATE, & OF THE INDIAN CHARITY-SCHOOL (Boston, 1765). Other continuations followed: A CONTINUATION OF THE NARRATIVE OF THE INDIAN CHARITY-SCHOOL IN LEBANON, IN CONNECTICUT; FROM THE YEAR 1768 TO THE INCORPORATION OF IT WITH DARTMOUTH COLLEGE, AND REMOVAL AND SETTLEMENT OF IT IN HANOVER, IN THE PROVINCE OF NEW HAMPSHIRE, 1771 (Hartford, 1771); A CONTINUATION OF THE NARRATIVE OF THE INDIAN CHARITY-SCHOOL, BEGUN IN LEBANON, IN CONNECTICUT; NOW INCORPORATED WITH DARTMOUTH COLLEGE. . . .(n.p., N.H., 1773), encompassed the time from May 1771 to September 1772; A CONTINUATION OF THE NARRATIVE OF THE INDIAN CHARITY-SCHOOL, BEGUN IN LEBANON, IN CONNECTICUT; NOW INCORPORATED WITH DARTMOUTH COLLEGE, IN HANOVER, IN THE PROVINCE OF NEW HAMPSHIRE (Hartford, 1773), for the year September 1772 to September 1773; and, lastly, A CONTINUATION OF THE NARRATIVE OF THE INDIAN CHARITY-SCHOOL, BEGUN IN LEBANON, IN CONNECTICUT, NOW INCORPORATED WITH DARTMOUTH COLLEGE. . . .(Hartford, 1775), concluded the history from September 1773 to February 1775.

LAST QUARTER OF THE EIGHTEENTH CENTURY

This was the period that marked the break with the Crown, the revolutionary war, and the establishment of the new republic. For the most part, educational activity lay dormant during the war years, but it had a vigorous revival as the eighteenth century came to a close.

These years encompassed several developments and institutions that were to be even more important in the early years of the nineteenth century. American schoolbooks appeared replacing those from England. The academy movement was well established by 1800. Concerns for the schooling of females were voiced. The old colleges recovered from the aftermath of the Revolution and some new ones, not tied to religious groups, joined their numbers. Perhaps most significant in this period, plans for a national school system for the United States were put forth.

In the realm of schoolbooks, American reprints of English texts continued but gave way to the many indigenous texts that began to appear. Thomas Dilworth's A NEW GUIDE TO THE ENGLISH TONGUE was first published in England in 1740, and was frequently reprinted in America during the late colonial period. A fourteenth edition of this work was printed in New York in 1790. The first American edition of Thomas Ruddiman's THE RUDIMENTS OF THE LATIN