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## C H A P T E R 6

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# The Widespread Growth of the Common School and Higher Education

**T**he rise of the common or public school and the proliferation of colleges is one of the most intriguing times in the history of American education. Although most Americans almost take for granted the presence of public schools, from their inception as a part of a national movement, these schools sparked controversy and political division (Glenn, 1988; Mondale & Patton, 2001). Nevertheless, several educational leaders led by Horace Mann, Henry Barnard, and others rose to the occasion and implemented a vision for the common schools that eventually, after the Civil War, captured the imagination and support of the American people (Mondale & Patton, 2001). The growth of higher education during the period was fundamental to building on the earlier achievements in higher education that would eventually yield the quintessential system of colleges and universities in the world.

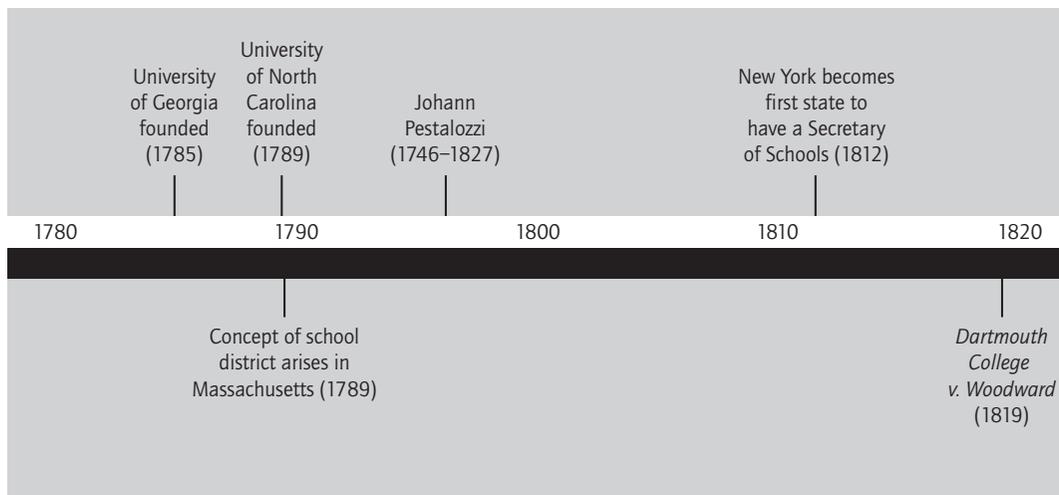
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### HORACE MANN AND THE RISE OF THE COMMON SCHOOLS

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Horace Mann (1796–1859) is generally regarded as the “father of the common school.” Educated at Brown University, Mann was born in Franklin, Massachusetts, in the year 1796 (Messerli, 1972). Mann always wanted to make an impact on society. For this reason, in his earlier days, he studied law. However, once he had practiced law for a while, he became disillusioned. Mann claimed that education was a better means than law to change society. His reasoning was that the law dealt with adults, who were already set in their ways. Education dealt with children. Mann asserted, “Men are cast-iron, but children are wax” (as cited in M. Mann, 1907, p. 13). Mann believed that the means for extricating man from evil rested not in the law, but in education. In this sense, he transformed from an Old Testament to a New Testament type of individual. Parallel to the emphasis on fulfilling the laws in the Old Testament, Mann had previously believed that the law was the key to making people upright. However, he soon realized that the New Testament emphasis on training and teaching was the best means of truly changing society (M. Mann, 1907).

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By the time Mann became the first secretary of the Massachusetts Board of Education, in 1837, New York and Massachusetts had become the prominent states in blazing the trail for the education of children in the United States (Bobbe, 1933; Bourne, 1870). Massachusetts had already established a system of public schools via taxation and the erecting of laws regarding the education of children. New York had sought to initially train their student population using private schools. Nevertheless, because of the financial strains of educating children, the charity schools of New York could not educate all the immigrants coming into America (Bourne, 1870; Clinton, 1829).

New York political and educational leaders played a major role in paving the way for the coming of Horace Mann, for in 1812, New York became the first state to create the position of state superintendent of schools (Spring, 1997). In the 1820s, some other states followed New York's lead and also developed this position for their individual states. By the 1830s, state supervisors became more common (Bobbe, 1933; Bourne, 1870). This set the stage for the proliferation of the public school movement. Normally, because of the inchoate level of communication of the era, the ascendancy of Mann and others like him would have been circumscribed to a certain geographical area. But between 1825 and 1850, educators developed dozens of journals and other periodicals. Two of the most prominent of these were based in Massachusetts and Connecticut (Barnard, 1842, 1843; Barnard & Lannie, 1974; Wertheim, 1970). The first journal was called the *Massachusetts Common School* and was edited by Mann, and the other was called the *Connecticut Common School* and was edited by Barnard (Spring, 1997).

### Mann's Arguments That Common Schools Would Promote the Common Good

Mann contended that common schools would promote the common good in American education. There were a number of reasons he maintained this perspective.

### **Common Schools Would Level the Playing Field Between Rich and Poor Students**

Mann was persuaded that the presence of common schools would level the playing field between the rich and the poor (M. Mann, 1907). He believed that affluent people had a natural advantage over the indigent in that they were able to send their children to the best schools. As a result, the children of the wealthy possessed an inherent advantage in terms of obtaining the best jobs and enjoying a high standard of living. He believed that the availability of education would make it possible for the poor to compete more adequately with the rich for the best jobs that were available. Mann thought that the wage gap that existed between the prosperous and the poor should not be solved by revolution, but by the education of the lower classes of people (M. Mann, 1907).

Mann realized that the dream of a common school needed financing. He needed to convince the American public that the common school was worthy of taxpayer-supported financing. After all, those people without young children might otherwise see little reason to pay taxes in order to send someone else's children to school. Mann (1840, 1844; M. Mann, 1907) therefore argued that the common school would not only profit the individual children who attended but would also benefit American society as a whole. First, the United States would reap advantages from having a more highly educated population (Mann, 1840, 1844; M. Mann, 1907). A more educated population would bring more wealth to each community. A higher level of education would capacitate each worker to labor more effectively and would enable him or her to do tasks that hitherto he or she could not do. Second, education would produce more tranquility in various communities across the nation, as people came to understand one another more (M. Mann, 1907). Third, education would equip more people to share in the American dream. Mann argued that the greater the number of Americans that were content, the stronger the nation would be (Mann, 1840, 1844; M. Mann, 1907).

Mann was unapologetic about the need for taxation to support schools (Mann, 1840, 1844; M. Mann, 1907). Americans valued a free education, and the charity school movement had exemplified this quest. However, it was clear that the relatively new nation simply did not possess enough wealthy individuals to support the educational needs of the populace. Taxation, in Mann's view, was both necessary and central in order to continue to provide free education for the poor (Mann, 1840, 1844; M. Mann, 1907).

### **Common Schools Would Promote Moral Education**

Mann was a strong advocate of the primacy of moral education. Although his writings of the 1830s did impact the education world, his "Twelfth Annual Report," in 1849, had the greatest impact. In this report, Mann argued for the merits of moral education. He averred that moral education, even more than the education of the mind, was the key for changing society. Mann (1957) asserted that the most important focus that educators should have is "best expressed in these few and simple words: 'Train up a child in the way he should go, and when he is old he will not depart from it'" (p. 100, citing Proverbs 22:6). This biblical truth epitomizes the educational philosophy of Horace Mann. As Urban and Wagoner (2000) note, "For Horace Mann and the other common school reformers, moral education was the heart of the curriculum" (p. 107). In Mann's (1849) "Twelfth Annual

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Report,” which educators assert summarizes the essence of his educational philosophy, he declared,

But, it will be said that this great result, in Practical Morals, is a consummation of blessedness that can never be attained without religion; and that no community will ever be religious without a Religious Education. Both of these propositions, I regard as eternal and immutable truths. Devoid of religious principles and religious affections the race can never fall so low that it may sink still lower. (as cited in Kliebard, 1969, p. 73)

Horace Mann was at heart a Christian moralist. He believed that society had a responsibility to train children not only intellectually, but also morally. Thomas Hunt and Marilyn Maxson (1981) state, “For Mann, then, moral education was the key; it was a major reason for the existence of the common school and for significantly expanding its function” (p. 14). Charles and Mary Beard (1944) state, “To the grand end of a happy and virtuous life for the individual and the progress of civilization in American society Horace Mann subordinated all other aims of education” (p. 238). Mann’s strong belief in the importance of religion and morality set the stage for the strong presence of each in America’s public schools. Mann (1838) stated,

As piety is the discharge of our duty to God, and as that duty cannot be discharged, without a knowledge of his character and attributes, it follows that to teach the principles of piety, we must teach that character and those attributes. (n.p.)

Religion and morality were very important aspects of American society at this time. During his travels to America in 1831 and 1832, Tocqueville (1966), said, “There is no other country in the world where the Christian religion retains a greater influence over the souls of men than in America” (p. 268).

The 20th-century historian Ellwood Cubberley (1909) remarked, “The work of public education is with us . . . to a large degree, a piece of religious work” (p. 68). Moral education was an important component of education in Mann’s day. Stephen Yulish (1980) sums up this truth well:

The concept of moral education has always been a crucial underpinning of the American notion of a virtuous republic. Throughout its development, American leaders in education have strenuously sought to condemn mere intellectual training. Whether it was the phrenological justifications of Horace Mann for training pupils in proper laws of health and morals or the widespread perception of a need for moral training to inculcate respect for authority and law and order, the notion of moral education has historically been a crucial factor in the American experience. The deep-felt need to control behavior and conduct by moral training was undertaken by the schools alongside the instruction of the church and the home. (p. 80)

As Lawrence Cremin notes (Mann, 1957), Mann viewed “public education as a moral enterprise.” Mann asserted,

The more I see of our present civilization and of the only remedies for its evils, the more I dread intellectual eminence when separated from virtue. We are in a sick world, for whose maladies, the knowledge of truth, and obedience to it, are the only healing. (Mann, as cited in Filler, 1965, p. iii)

Filler (1965) adds, “The essence of Mann’s program was moral. He believed not only that education carried moral responsibilities, but prosecuted without them, it could only produce more evil than it had ever inherited” (p. ix). Mann (1969) believed that just as mental and physical abilities increased via exercise, one’s morality increased in the same way. Therefore, he argued that schools should give children the opportunity to exercise their moral facilities (Mann, 1845, 1849, 1969).

Mann (1969) believed that one of the primary jobs of the common schools was to teach children a love for the truth and that love for the truth should have as its objects both intellectual and moral truth. He was so persuaded of the salience of these facts that he was convinced that without them, those in American society not only could not weather a storm, but that “we cannot weather a calm” (Mann, 1969, p. 125). As a result of Mann’s emphasis on moral education, nearly all the public schools in Massachusetts taught the Bible in the classroom (Mann, 1845).

### **Common Schools Would Help Ensure Quality Teaching**

Mann accentuated the fact that teachers needed to be very competent at their profession. He believed that teachers could be trained to be efficacious and to maintain a good mastery over their subject matter and teach effectively (M. Mann, 1907; Messerli, 1972; Tharp, 1953). He also believed that teachers needed to be trained to be people of character in order to teach their students to possess good moral character (Mann, 1849; M. Mann, 1907; Messerli, 1972; Tharp, 1953). Mann was concerned about the American perception that city schools were of far greater quality than rural schools, and he claimed that if schools had a common curriculum, educational leaders could found teacher institutes that could train teachers to be effective no matter which common school they taught in (Mann, 1957; M. Mann, 1907; Tharp, 1953).

Once again in this case, Mann focused on educational gaps. He not only affirmed that there was a gap between rich and poor but also contended that there was an instructional gap between schools (Mann, 1849; M. Mann, 1907; Messerli, 1972; Tharp, 1953). Mann asserted that common schools were the answer to this problem, because they would cause teacher institutes to share certain common equalizing factors as well.

Mann’s list of organizational features to enhance equality did not terminate at the common schools and teacher institutes. He developed a very sophisticated vision for the common schools and was an adroit organizer. He believed that in order to develop a strong common school movement, every facet of the educational enterprise had to be strong, and he insisted that every common school maintain a high level of quality (Mann, 1839, 1845). To ensure that this would take place, Mann favored a number of key actions. First, he favored

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the dissemination of school inspectors across the state to help guarantee that schools were meeting certain standards (Mann, 1845). Second, he favored a high degree of collaboration among schools so that they could help each other succeed (Mann, 1839). Third, he believed that school boards could function as overseers to help ensure that teachers would set a good moral example (Mann, 1846, 1849, M. Mann, 1907; Messerli, 1972; Tharp, 1953). Fourth, he favored the widespread establishment of school libraries (Mann, 1839, 1844, 1845, 1969). New York introduced the first common school library in 1835 (Mann, 1969). Fifth, Mann (1840) also believed in the fiscal accountability of his position, and he invested the education system's money wisely, doubling its worth over his years of service. Mann (1957, 1969) also had a broad vision of the common school that included addressing student hygiene in the curriculum and stating that he thought corporal punishment in the school was inappropriate.

**Common Schools Would Unite the Country by Teaching Common Values**

Mann believed that in order to build a common school system, teachers needed to focus on ideals that were common to all Americans. This goal pertained not only to religious values, but to political values as well. Mann (1844) exhorted teachers to veer away from the controversial political debates of the day. Nevertheless, he believed that Americans shared certain political values on which the nation was based (Kaestle & Vinovskis, 1980). Mann (1957) believed it would strengthen the nation if these shared political values were taught. He affirmed that a core set of values would strengthen the nation as a whole and reduce any violence that might result from dissection. Mann's emphasis on common values was particularly popular once the Civil War ended, when Americans realized the urgent need of sharing common values that could help heal the country (Kaestle & Vinovskis, 1980).

Horace Mann (1849) believed, as did most Americans at the time, that the Bible should be a primary basis for those common values, as well as the moral instruction that was presented in the schools. He was nevertheless careful to include the Bible in such a way that would not produce friction between religious denominations. Mann (1849) claimed that "the laws of Massachusetts required the teaching of the basic moral doctrines of Christianity" (p. 6). He believed that the common schools needed a nonsectarian use of the Bible in which the aspects of the Bible that all denominations taught could be emphasized (Mann, 1844). This view of the place of the Bible in the public school curriculum was well received and practiced in American schools until the early 1960s (Blanshard, 1963; Kliebard, 1969).

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**RESISTANCE TO PUBLIC SCHOOLS**

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**Political Opposition**

We must not suppose that a grand majority of Americans supported the common school movement. In reality, whether people upheld or opposed the common school movement was divided largely along political lines (Barnard, 1842; Mann, 1840; M. Mann, 1907). By this

time, the American political system was divided into two major parts. The Democratic-Republicans had previously become the dominant party, eventually forcing the Federalists into extinction. Then, John Quincy Adams became the sixth president. Adams was a Federalist at heart. With the decline of the Federalist Party, however, he joined the Democratic-Republican Party. Adams's Federalist policies aggravated many leaders in the Democratic-Republican Party, and as a result, the Democratic-Republican Party split. Andrew Jackson led the more traditional Democratic-Republicans and founded the Democratic Party (Adams, 1825, 1874b; Howe, 1973). The rest of the Democratic-Republican Party, along with other political groups, reorganized to form the Whig Party (Howe, 1973; Marshall & Manuel, 1986).

The Whig Party was more supportive of the common school movement than the Democrats were (Barnard, 1842; Mann, 1840). The Whigs believed that the United States needed a consensus on certain moral and social issues (Barnard, 1842; Howe, 1973; Mann, 1840). They believed that a system of common schools was the best medium to achieve this goal. Temperance was one of the moral issues that most concerned the Whigs (Mann, 1848; Spring, 1997). Certain members of the Whigs were also concerned about slavery (Spring, 1997).

The Democrats, in the tradition of the Democratic-Republican Party, strongly supported states' rights. They believed that Horace Mann and the Whigs were trying to thrust a singular concept of morality down the throats of the American people (Spring, 1997). The degree to which some Americans resisted Whig beliefs regarding temperance and other issues manifested itself in the burning of Lyman Beecher's church (Howe, 1979; Spring, 1997). Beecher was a well-known minister and a Whig, and he was also a moralist, advocating temperance and refraining from other moral transgressions (Beecher, 1864; Howe, 1979). When Beecher's church burned down, the volunteer fire department, which resented the moralism of the Whigs, refused to fight the flames and even sang songs while the fire raged (Beecher, 1864; Howe, 1979). In 1840, the Democrats even attempted to eliminate the Massachusetts State Board of Education. Joel Spring (1997) notes, "This action was considered a direct attack on the common school movement" (p. 122). The Democrats resented the common school movement because it was such an overt attempt to centralize the school system (Barnard, 1843; Mann, 1840). The attempt to destroy the Massachusetts State Board of Education failed in the state legislature by a vote of 245 to 182 (Kaestle & Vinovskis, 1980; Mann, 1840; Spring, 1997). Eighty percent of the Whigs voted to preserve the state board of education, helping secure its fate and Horace Mann's position as its overseer (Kaestle & Vinovskis, 1980; Mann, 1840; Spring, 1997).

One reason that Mann faced resistance is that he took strong stands on the two great moral issues of the day, temperance and slavery. Mann was an active member of the Massachusetts Temperance Society and was antislavery, as were nearly all Whigs (M. Mann, 1907). He believed that if alcohol consumption could be eliminated, it would not only benefit children directly but would also reduce poverty and criminal behavior (Mann, 1840; M. Mann, 1907).

Temperance and slavery were the primary moral issues of the day. Among the social issues of the era, ministers preached more about these topics than any others (Beecher, 1864; M. Mann, 1907).

### Added Insight: The Importance of the Temperance Debate in America

Very few people would advocate alcohol temperance for contemporary society, but it was a controversial issue in the 1800s and up to the first third of the 20th century. During Horace Mann's era and throughout the 19th century, most teachers were in favor of temperance. Although this may seem like an extremist position today, teachers viewed alcohol in much the same way that most Americans view illegal drugs today. Teachers viewed themselves as defenders of children's welfare. They saw that alcoholic parents were often associated with child abuse and other forms of child mistreatment. To them, temperance was an issue of children's quality of life.

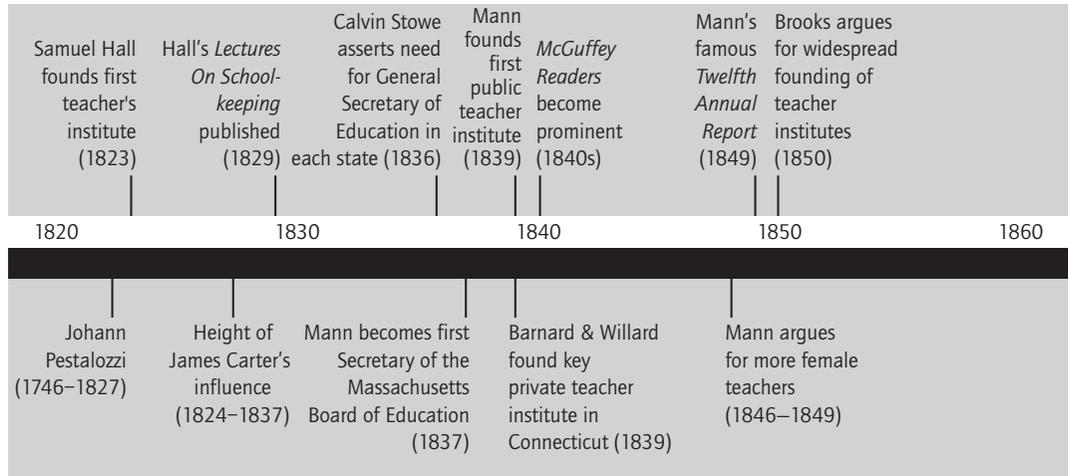
As time went on, the circumstances surrounding Abraham Lincoln's life and death only added to the conviction of many teachers that alcohol either had to be declared illegal or be subject to more substantial restrictions (Kerr, 1985; Thorton, 1992). Lincoln believed that once the victory against slavery had been won, he needed to take up a moral crusade against alcohol consumption. Although Lincoln did not appear to support declaring the drink illegal, he favored massive restrictions (Kerr, 1985; Thorton, 1992). This fact makes the circumstances surrounding the assassination of Lincoln all the more ironic. For on the day he was shot, Lincoln's bodyguard slipped away to get himself some liquor. It was at this moment that John Wilkes Booth saw his opportunity. Therefore, Booth quickly moved in to assassinate Lincoln (Clark, 1987; Reck, 1903; Roscoe, 1959). Lincoln (1842, 1863), originally a Whig, maintained a strong, typically Whig view on temperance. He said, "Intoxicating liquors . . . [came forth] . . . like the Egyptian angel of death, commissioned to slay, if not the first-born, then the fairest of every family" (Lincoln, 1842, p. 5). The intricate relationship between Lincoln's death and alcohol added to the convictions that many educators and Americans already had regarding temperance.

### Parental Opposition

A lot of the resistance to the common school movement resulted from the desire not only for states rights but also for parental rights (Messerli, 1972; Tharp, 1953). Remember that traditionally, Americans viewed education as a three-way joint enterprise, involving the family, the church, and the school. Prior to this time, the school had been viewed as the least important part of this triad. In the eyes of those who opposed the common school movement, the school was now usurping the authority of the family and the church in order to proclaim itself as the foremost member of that triad (Gatto, 2001; Messerli, 1972; Tharp, 1953).

Many Americans resented people like Horace Mann, of Massachusetts, and Henry Barnard, of Connecticut, appointing the school system to be the most important member of the education triad (Gatto, 2001; Messerli, 1972; Spring, 1997; Tharp, 1953). Many people thought that if the school were to be the most important part, only the American people had the right to determine that. According to this logic, the proponents of the common school were both presumptuous and power hungry.

One might wonder why parents were raising considerably stronger objections to the public schools than they ever had to the proliferation of private schools. There are two reasons parental views were especially at variance with public schools. First, because the government sponsored public, or common, schools, parents thought the government was taking



education out of the hands of the community (Downs, 1975; Gutek, 1968). Second, public schools were different from the private schools in that in many cases, parents were not familiar with the teachers (Downs, 1975; Gutek, 1968). Usually, when children attended private schools, the local church operated the school, and therefore parents and teachers were either neighbors or fellow parishioners. To many parents, schools were becoming increasingly impersonal, and the job of instruction was being given to professionals rather than parents (Downs, 1975; Gutek, 1968). To a large extent, this debate still remains with us today. Therefore, this issue will be revisited in Chapter 11.

## CONTEMPORARIES OF HORACE MANN IN THE COMMON SCHOOL MOVEMENT

### Henry Barnard

In terms of his influence on the common school movement, Henry Barnard (1811–1900) was second only to Horace Mann. Barnard was born in Hartford, Connecticut, in a “deeply religious family,” and was inspired by “the Puritan work ethic” (Barnard & Lannie, 1974, p. 1). He went to Yale University and graduated in 1830. In 1832, Barnard became involved in Whig politics. He also later studied law, as Mann had done. He was very interested in the peace movement, and this interest inspired him to travel abroad, specifically to Europe (Barnard & Lannie, 1974). In 1835, Barnard went on a tour of Europe and witnessed the functioning of European education. After Barnard’s tour of Europe, he initiated a career in education (Rippa, 1997). One of the dramatic results of his trip to Europe was that he became very interested in the education of the deaf and convinced himself that the mentally handicapped needed to be more humanely treated (Barnard & Lannie, 1974).

In 1837, Barnard was elected as a Whig to the Connecticut State Legislature. In the following year, he sponsored a bill establishing a state board of education very similar to the board

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of education created in Massachusetts, a year earlier. Barnard became the board of education's first secretary and left the world of politics to totally dedicate his life to education (Rippa, 1997). As a result of Barnard's experiences in Europe, he viewed humanitarian reform as perhaps the most essential aspect of his legislative agenda (Barnard & Lannie, 1974).

In addition to being influenced by his trip to Europe, Barnard's mentor was Reverend Thomas Gallaudet, who was at the forefront of the education of deaf-mutes (MacMullen, 1991). Barnard was so influenced by Gallaudet and so passionate about the education of deaf-mutes that later, when Barnard founded and edited the most prominent journal in education at the time, the *American Journal of Education*, he dedicated the first issues to Gallaudet (Barnard, 1855).

Once Barnard became secretary of the Connecticut Board of Education, he rapidly acquainted himself with Horace Mann (Barnard, 1842; Mann, 1840). They shared a common belief in the integrity of their cause and similar political challenges as Whig educators in the midst of considerable political opposition. Through their letters to one another, they were able to intimately share about their struggles and encourage one another to persevere (Barnard, 1842; Mann, 1840). In a letter on March 21, 1840, Mann wrote to Barnard after the Massachusetts legislature, for political reasons, tried to abolish the Massachusetts Board of Education: "Of course you know the result of the question about abolishing the Board. My own feelings about this from the day when the Report of the majority was made are a psychological wonder to me" (p. 1).

In the same letter, Mann (1840) wrote about the deep conviction that he had about the necessity and importance of common school education:

I have long been accustomed to look at the great movement of education as part of the providence of God, by which the human race is to be redeemed. It is my conviction, it constitutes part of the Divine ordinances. I throw myself forward into the coming contest and see that the work has prospered. I regard it as more than a prophecy, as a fact. . . . Good-bye, my dear friend and fellow laborer in the holiest of causes. (p. 1)

The collection of correspondence between Barnard and Mann indicates that Barnard generally had a tougher time dealing with the political pressure against education than Mann did (Barnard, 1842, 1843; Mann, 1840). In Barnard's letter to Mann of March 1842, Barnard remarked, "I am sick and sad. This movement is now in the whirl of the political vortex, and I am the target of all sorts of mean and false representations" (p. 1). In another letter to Mann, on February 13, 1843, Barnard referred to the Democrats opposing common schools as "miserable demagogues" (p. 1). Barnard's battles would periodically affect his health, although he ultimately lived to the age of 89 (Barnard & Lannie, 1974; MacMullen, 1991).

Despite the challenges that Barnard faced, he, like Mann, was tenacious in maintaining the view that the common school cause was for the good of the country. He believed that democracy and education went together "in the cause of truth—the cause of justice—the cause of liberty—the cause of patriotism—the cause of religion" (Barnard, 1842, n.p.). Barnard believed the common school allowed more Americans to benefit from a comprehensive education than had ever been possible before. By "comprehensive," Barnard (1842) meant an education that addresses the "physical, intellectual, and moral powers" (p. 165).

Barnard's impact on education was broad. Not only was he the architect of the Connecticut public school system, but he also founded the *Connecticut Common School Journal* and the *American Journal of Education*. The latter became the premiere educational journal in the country (Barnard & Lannie, 1974; Thursfield, 1945). In the *American Journal of Education*, Barnard established high standards for research and for the use of educational statistics (Barnard & Lannie, 1974). He also served as the chancellor for the University of Wisconsin. Barnard, along with Emma Willard, also established the first systematic plan for the founding of many teacher-training institutes (Spring, 1997).

### James Carter

Another contemporary of Horace Mann was James Carter (1795–1845). In many respects, he set the stage for Mann's success in Massachusetts. Carter is frequently called the “father” of the Massachusetts school system and of normal schools (Pulliam & Van Patten, 1991). After graduating from Harvard, in 1820, Carter launched an aggressive campaign to improve American schooling. From 1824 to 1826, Carter authored a number of widely read articles on educational issues. One of his main proposals was for the formation of normal schools to train future teachers (Carter, 1826). Carter's dedication to education was largely responsible for passing the Massachusetts school law of 1827, which provided for public secondary schools in Massachusetts. Carter also helped establish the state board of education and normal schools for training teachers in 1837 (Pulliam & Van Patten, 1991).

### Calvin Stowe

Calvin Stowe (1822–1890) played a major role in the development of common schools in the Midwest. His influence over education in Ohio was similar to Mann's influence in Massachusetts (Rippa, 1997). Stowe was a professor of New Testament at Lane Theological Seminary, in Cincinnati, Ohio. He was the husband of Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*. Stowe was perhaps the foremost national spokesman for the notion that the position of general secretary of education should be in place in each state (Stowe, 1836).

Stowe traveled to Europe in 1836 and reported back to American education leaders about the practices of the European schools. He pointed out that in Europe, the presence of common schools was enabling more people to be educated than ever before (Stowe, 1837). Stowe argued that public schools had a responsibility to educate the public mind. He believed that public education in Europe was having a civilizing effect on that continent because it was bringing Christianity and the teachings of democracy to the most remote parts, where despotism often ruled (Stowe, 1837).

Stowe also reported that the status of women was higher in the United States than in Europe and that it was therefore fitting for women to take a more active role in the teaching profession (Spring, 1997). Stowe (1837), like Mann, believed that moral education was the most important aspect of education. He reported that the European teachers strongly relied on the teachings of the Bible for the moral instruction that took place in their schools. In his report, he asserted that religious education was at the forefront of common school education in Europe and was responsible for much of its success (Stowe, 1836).

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In his report on elementary school teaching in Europe, Stowe (1837) states,

To leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost every thing that can make it valuable; and that the Bible, independently of the interest attending it, as containing the most ancient and influential writings ever recorded by human hands, and comprising the religious system of almost the whole of the civilized world, is in itself the best book that can be put into the hands of children to interest, to exercise, and to unfold their intellectual and moral powers. (pp. 18–19)

### Samuel Seelye

Samuel Seelye was another father of the common school movement, who often worked in conjunction with Stowe to promote the work of public education. He asserted that “Christianity is essential to education” (Seelye, 1864, p. 3). He believed that religion provided the moral and loving fiber that established a positive atmosphere in the classroom. Seelye averred that common schools needed to emphasize science instruction more than they commonly did. He believed that learning science enabled children to learn about the nature of God and about how to help society progress (Seelye, 1864).

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## TEACHER INSTITUTES AND NORMAL SCHOOLS

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Samuel Hall (1795–1877) founded the first teacher institute, a private institute established in Concord, Vermont, in 1823 (Altenbaugh & Underwood, 1990). He wrote the first teacher-training book in the country, *Lectures on School-Keeping* (1829). The book quickly became a classic and for many years became the textbook of choice in nearly all of the teacher-training institutes in the country (Altenbaugh & Underwood, 1990). Largely because he was in New England, where many of the nation’s leading educators were located, Hall quickly became well-known in the area and was asked to make speeches throughout the Northeast (Altenbaugh & Underwood, 1990). He was hired at Phillips Academy, in Andover, Massachusetts, to be the headmaster of the teachers there.

The idea for the widespread use of American teacher institutes and normal schools was actually birthed by Charles Brooks, of Massachusetts (MacMullen, 1991). Brooks, a minister, was a strong advocate of school reform. During a serendipitous meeting in Europe, a Prussian reformer, Dr. Julius, convinced Rev. Brooks of the need for a system of normal schools. Brooks (1850) stated in one of his letters, “I fell in love with the Prussian system. . . . I gave my life to it” (p. 1). For the next 2 years, Brooks worked at a feverish pace to open the minds of prominent educators to the idea of teacher institutes. Among the educators that Brooks influenced were Calvin Stowe and Henry Barnard. Stowe confirmed Brooks’s perspective, arguing that teacher training was the crux of the Prussian system (MacMullen, 1991).

In 1839, Henry Barnard and Emma Willard cofounded one of the first teacher-training institutes, in Hartford, Connecticut. It was a private institute focusing on developing teachers into good moral leaders and solid instructors. Barnard and Willard were the first

to establish a broad system of teacher institutes (MacMullen, 1991; Spring, 1997). They had a vision of the teacher institute or normal school that consisted of three classes of studies. The first, Acts and Arts consisted of classes on appropriate teacher behavior, reading, spelling, penmanship, and so forth. Second, Arts and Sciences focused on science and the arts. Third, Duties and Blessings consisted of the moral virtues teachers needed in order to be effective at their profession (MacMullen, 1991).

Initially, most teacher institutes were private institutes, but later they were taxpayer supported. Horace Mann opened up the first public teacher institute later in 1839, in Lexington, Massachusetts (Harper, 1939). Once again, a lot of the change in the source of support for these schools was a direct consequence of the Civil War. Before the Civil War, most Americans did not understand that public support was important to educate teachers. By the end of the Civil War, the place of the common school was in the psyche of the American mind. The one quality Willard and Barnard emphasized the most in these institutes was the moral character of the teacher (MacMullen, 1991). This does not mean that teachers functioned as preachers addressing certain moral issues. Rather, teachers, by their example, were to instill morality into the hearts of their children (Barnard, 1842, 1843; MacMullen, 1991).

From these institutes evolved the ideas of normal schools, in which America's elementary school teachers were trained. Teaching institutes were the primary means of educating teachers before the Civil War (MacMullen, 1991). After the Civil War, normal schools and universities became the primary means of preparing teachers (Jencks & Riesman, 1968). Generally, elementary school teachers were trained at normal schools. Secondary school teachers were generally trained at colleges and universities. In the minds of most educators and of Americans as a whole, it required considerably more training to teach secondary school than to teach primary school. Normal schools usually prepared teachers to give instruction in primary schools within just 1 or 2 years (Jencks & Riesman, 1968). As a result, teachers who taught primary school received a salary that was considerably less than that of their counterparts in secondary schools. Even though virtually all teachers now receive college or university training, secondary school teachers still enjoy a higher average wage than primary school teachers (U.S. Department of Education, 2000).

The nation's teacher-training infrastructure grew extensively following the Civil War (Hacker, 1970). It is quite reasonable to believe that the growth in the sophistication of the teacher-training system would not have taken place without the changes in the national consciousness that resulted from the Civil War. The training of teachers at this new higher level accomplished a number of goals educators had yearned for over the years. First, it helped ensure a certain level of quality that was not there previously among teachers in most communities. Second, the training of teachers contributed greatly not only to the secondary system of education but also the postsecondary system of education. The education of teachers gave universities a new clientele and considerably increased the total enrollment of Americans in college. Third, the presence of people training to be teachers in college helped to increase the percentage of women who attended college (Jencks & Riesman, 1968). A considerable portion of the people training to be teachers were women. Fourth, the existence of schools for teacher training helped ensure that the quality of teachers that rural schools received was similar to the quality of teachers in city schools (Spring, 1997).

## THE CIVIL WAR AND THE COMMON SCHOOL MOVEMENT

### Common Schools Become More Accepted

The nation's experience of the Civil War helped convince people of the need for the common school (Gutek, 1991; Jencks & Riesman, 1968). With the help of the Civil War, Americans became much more convinced that state control over the public school system was an act of progress. Nevertheless, the debate over the extent to which state input or parental input should prevail remains an issue that stirs a great deal of debate. Today, however, the movement is toward greater parental involvement in education. Many of the reform movements, including the Chicago public school reform movement, were founded largely on the basis of increased parental involvement (Hudolin, 1994). These days, it is considered progress if there is increased parental involvement rather than increased state involvement in the running of the public schools (Shaver & Walls, 1998).

Although there was an appreciable amount of disagreement about whether there should be common schools before the Civil War, the war produced a tremendous degree of consensus among most Americans about the need for common schools (Gutek, 1991; Jencks & Riesman, 1968). The Civil War was very nearly the ruination of the United States (Jencks & Riesman, 1968; Johnson, 1997). The American people were made keenly aware that division on a major issue such as slavery could destroy the country. Therefore, there was an overwhelming desire among the American people for ways to bring the country together. In this context, common schools seemed like an ideal way to unite the country with certain core beliefs that could ultimately strengthen the country (Spring, 1997).

Americans now wanted to focus on a common bond and an intermutual set of beliefs. Mann's emphasis on teaching a core set of beliefs and morals suddenly gained the widespread concurrence of many Americans, and his common schools seemed like a beautiful way to unite the North and the South. Mann's emphasis on morality was particularly attractive to many people, because the American people had become convinced that slavery was essentially a moral problem (Orr, 1989). Therefore, the American people became very agreeable to the development of a common American morality that could help prevent something like the slavery debacle. Individuals like Horace Mann and Rev. Lyman Beecher acknowledged, well before the majority of Americans did, the importance of education in terms of bringing the country together. Beecher viewed the schools not only as a means of uniting the North and the South but also of uniting the West with the rest of the country (Beecher, 1835). To Beecher, taming the West was absolutely essential to the future of America's prosperity:

The thing required for the civil and religious prosperity of the West, is universal education and moral culture, by institutions commensurate to that result—the all-pervading influences of schools and colleges, and seminaries and pastors, and churches. When the West is well-supplied in this respect, though there may be great relative defects, there will be, as we believe, the stamina and vitality of a perpetual civil and religious prosperity. (n.p.)

### Male Versus Female Teachers

Mann (1846, 1849) favored female teachers over male teachers because he believed that women were better than men at managing children and were more virtuous than their male

counterparts (Elsbree, 1939; Spring, 1997). The Civil War impacted the American education system in another way as well. Prior to the war, male teachers outnumbered female instructors in the teaching force (Elsbree, 1939). But because so many men went to battle, during the Civil War, the number of female teachers outnumbered the number of male teachers. In New Jersey, in 1852, male teachers outnumbered female teachers by about 2 to 1 (Elsbree, 1939). In the midst of the Civil War, female teachers outnumbered male teachers. In Indiana, the percentage of male teachers dropped from 80% to 58% in just the short period from 1859 to 1864 (Elsbree, 1939). In both Ohio and Iowa, the percentage of male teachers was higher than that of female teachers before the Civil War, but lower than that of female teachers after the war (Elsbree, 1939).

Two other developments also helped consummate the rise of the common school to some extent before the advent of the Civil War and to some extent after the war. The first development was the rise of the educational theories of Johann Pestalozzi. The second development was the use of the *McGuffey Reader*.

### Educational Debate: Females and Males in the Teaching Profession

Whether teachers should be male or female remains a touchy issue in education. Today, males make up about one quarter of the American teaching force. In addition, male teachers are largely concentrated in the secondary school level. There are doubtlessly a vast number of reasons to explain the present ratio by gender and why it differs at the elementary and secondary school level. For example, many people, including teachers themselves, perceive females as being more nurturing. Horace Mann certainly maintained this perspective. Low teacher salaries may also keep some men away, especially if they are the sole wage earners of their families.

However, the low teacher salaries do not explain why the gender differential is so much greater at the elementary school level. It is likely that some women of small physical stature may be more likely than males to shy away from teaching high school, simply because it is preferable to discipline someone who is 4 feet tall rather than someone who is 6 feet tall. There is also a sensitive issue that some may not like to address, but must be discussed. Many Americans feel uncomfortable with male elementary school teachers. This may be a result of gender discrimination but could also be out of the fear that males are more likely than females to molest children of either gender (Kincaid, 1998).

There is also a belief by some that all the issues raised to explain why there are more female elementary school teachers are a product of gender stereotyping. Still others claim that these issues are not based on stereotypes, but are founded on underlying realities.

- What do you think? What explains why there are so many more female teachers, especially at the elementary school level?

### Johann Pestalozzi

Johann Pestalozzi (1746–1827) was born in Zurich, Switzerland. He authored a book entitled *Leonard and Gertrude*, in which he described the practice of education during his time. The gist of the book is that extending the maternal influence of the home to the school can lead to positive moral change. Ulich (1968) describes the book this way:

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It pictures the rottenness of the life in a poor Swiss village, where Gertrude, the pious wife of a mason . . . is the only source of educational wisdom and inspiration . . . Observing how Gertrude brings up her children he and his friends realize the interdependence between family spirit and the spirit of the community, of religion and education and also of physical welfare and human dignity. (p. 230)

Pestalozzi (1898, 1916) claimed that it is the maternal nature of the mother that makes the home a wonderful place of refuge for most children. He argued that to the extent that teachers could also exert this kind of maternal influence in the schoolroom, the school could become a place of refuge for children as well. Pestalozzi believed that in such a place of acceptance and safety, a child could learn at an accelerated pace. He wanted to make the school room a comfortable place, just like their homes were, in which children could function. Therefore, he believed that the school should not be a place where students merely file into a room, sit behind desks, and listen to a lecture. Rather, Pestalozzi conceived of the classroom as a place where each child could learn by doing. The classroom, in Pestalozzi's view, should be a place of incessant activity, as the children's homes are. He believed in learning by doing and conjoining what children learned intellectually in the classroom to the real world.

### **A Closer Look: Johann Pestalozzi and the Maternal Role of the Schools**

Johann Pestalozzi urged schools to recognize the primacy of the maternal role of the educator. As Gerald Gutek (1968) states, "Pestalozzi was deeply impressed by the mother's crucial role in the kindling of love" (pp. 61–62). Gutek also notes, "In developing educational theory Pestalozzi affirmed the crucial importance of the home circle as the origin of all education" (pp. 24–25). Pestalozzi believed that the better the teachers incorporated maternal qualities, the more effective they would be.

In Pestalozzi's view, children learned best in the home because the home was a place of love. Gutek (1968) adds, "If a child is given love and care by the mother, the child's idea of benevolence will be activated. If he continues to experience tender loving care, the child will grow into a person who is capable of giving and receiving love" (p. 62). Pestalozzi especially maintained a passion to apply his approach to benefit the poor (Heafford, 1967). Heafford affirms that "helping the poor was his life's ambition" (p. 6). Pestalozzi was able to fulfill a dream when he opened a school for the poor in 1818 (Downs, 1975). In Pestalozzi's view, education was the means by which humanity could eradicate poverty (Gutek, 1968). To him, moral education was at the heart of his educational rubric (Downs, 1975).

During Pestalozzi's lifetime, the poor did not always trust him, because they were not accustomed to the educated class reaching out to them (Gutek, 1968). Nevertheless, in the longer term, Pestalozzi served as both a theorist and practitioner who through his emphasis on the teacher functioning as a mother away from home enabled the citizenry to have a new level of trust in the public schools.

Pestalozzian practices were really the first to systematize a more liberal form of instruction method. His approach was a precursor of the philosophical perspectives of John Dewey, who later also emphasized learning by doing.

In a sense, Pestalozzian theory thrived because of the very nature of this time in American history. Urbanization was increasing, and the commencement of industrialization was taking place; and, as a result of this process, the family was retreating somewhat from its earlier role of participating in the education of children. Americans were increasingly aware of this trend and had some mixed emotions about the school taking on a larger role in education. Some people thought that the school was usurping some of the roles of education that were best left in the home. The Pestalozzian method, however, calmed a lot of the fears of people by humanizing certain aspects of school life. The teacher was designed to be a type of “mother away from home.” The teacher was to provide the children with some of the moral training that children from previous generations had experienced mostly at home (Pestalozzi, 1898, 1916). As a result, myriad Americans developed an affinity for the Pestalozzian schools that enabled the school to prosper. Americans were now becoming much more aware of the changes taking place across the country, such as urbanization and industrialization. Many Americans thought that a “maternal” public school would provide a wonderful bridge between the home and the school (Spring, 1997).

The Pestalozzian schools were conservative schools in the sense that they put a great deal of emphasis on moral education (Pestalozzi, 1898, 1916). However, Pestalozzi also opened the way for the introduction of many liberal ideas that would later be espoused by John Dewey. He believed that children should learn by doing via experiencing and interacting with nature. Both conservatives and liberals influenced the Pestalozzian educational tradition (Pestalozzi, 1898, 1916).

Plato, Cicero, Augustine, and Comenius’s insistence on the importance of morality of the lives of the students also shaped Pestalozzi’s views (Pestalozzi, 1898, 1916). Comenius (1592–1670) was a Czech educator and religious leader who helped with school reform in Sweden, Poland, and England (Kinloch, 1969; Sadler, 1966). Pestalozzi, like Comenius, believed in the importance of a religious foundation but also appreciated the role that child-centered activity could play in education (Spinka, 1967). As Robert Ulich (1968) notes,

Both Pestalozzi and Comenius were so intrinsically religious that their piety shines through every one of their works. They could not speak of nature without thinking of God as its creator; they could not speak of the human being without sensing the divine in even the poorest soul. For both parental love and the good family were the reflection of the fatherly love of God on the level of human relations. . . . Finally, for both, education was not merely a way of teaching and learning, but the human attempt to participate in the divine plan to unfold the best in individual man and in humanity as a whole. (p. 30)

Pestalozzi (1898, 1916) believed that moral education was important particularly in the early years of schooling. He believed that as an infant and toddler, a child developed a natural faith in his or her mother. Nevertheless, over time, a child also quite naturally grew to depend less on the mother. According to Pestalozzi, during this period of transference, it was of utmost importance that a child be taught to transfer that faith in the mother to a faith in God. Pestalozzi (1801) stated,

It asks that we develop humanely and understandably the loving and faithful state of mind the truth and blessing of which the innocent child has so far enjoyed

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unconsciously in his relation to the mother. For sooner or later this state of innocence, the faith in the mother, will weaken and vacillate. Nature then demands new means of faith. And unless we plant faith in God deeply into the child's soul, we create the danger of cutting the natural links of human development. However, in the state of early childhood, this desirable continuity can be achieved only by appeal to the child's natural sensitive faculty. The motivations of faith in God must be already provided before the child's sensuous and natural attachment to the mother is fading. Faith in God, as it were, must be melted into the maturing relation to the mother. Here is the only chance for a pure, continuous, and natural development from the innocence of childhood toward human morality, for the latter grows from the first. Only this process of growth leads to real faith and love, the lifting of sensuous affection toward the level of moral and spiritual maturity. (pp. 313–315)

Pestalozzi believed that education had strayed from its biblical roots and needed to return to the central tenet of Christianity, that is, the love of God and neighbor, which Christ asserted were the two most important commandments. On this issue, Pestalozzi (1801) states,

Thus it is evident that the truth of fundamental and organic education and the totality of its means issues from the divine spark which is planted into human nature and harmonizes with the spirit of Christianity. On the other hand, it is equally evident that our present education with all its artificiality, corruption and routine does not spring from the divine spark in the depth of man, but from his brutal and sensuous desires. Consequently, it contradicts the spirit and evidence of Christianity and can have no other effect but to undermine it. (p. 423)

On the other hand, Pestalozzi was also impacted by Rousseau's (1911) book, *Emile*. In that book, Rousseau claimed that children were incapable of reasoning until they were adolescents. The Pestalozzian method therefore consisted of little or no verbal instruction until adolescence. Pestalozzi believed that educators should emphasize the needs of the child as much as the teaching of the subject matter (Urban & Wagoner, 2000). He believed that there were important means of gaining the attention of children. His favorite method was object teaching. This was a teaching strategy that involved using a concrete object to gain the attention of the child. The object was then used to draw the child into the lesson and the educator's world (Urban & Wagoner, 2000). In other words, Pestalozzi (1898, 1916) contended it was important for young children in particular to be taught using concrete rather than abstract examples (Spring, 1997).

The Pestalozzian method became known in America as a result of American educators going to Europe and becoming apprised of the system. One educational reformer, John Griscom, was expressly responsible for conveying Pestalozzian ideas to American educators (Spring, 1997). Griscom returned from a trip to Europe with an intense approbation for Pestalozzian schools. He said, "But the greatest recommendation of the Pestalozzian . . . plan of education, is the moral charm which is diffused throughout all its operations" (Spring, 1997, p. 135). Although many educators became familiar with the Pestalozzian method by the 1840s, it was the Oswego Normal School that was most active in actually spreading his

ideas in the United States. The Oswego State Normal and Training School was founded in Oswego, New York, in 1861. It played such a pivotal role in spreading Pestalozzian thinking in America that this thrust soon became known as the “Oswego Movement” (Spring, 1997).

### William McGuffey

The *McGuffey Reader* also contributed to solidifying the common school. William McGuffey was born near Washington, Pennsylvania, in 1800. A publisher asked McGuffey to write a series of readers that were designed especially for public school students (Ruggles, 1950; Westerhoff, 1978). The series consisted of five readers, a primer, and a speller (McGuffey & Lindberg, 1976). From the days of Horace Mann until the end of the 19th century, the *McGuffey Reader* would sell over 100 million copies (Ruggles, 1950; Westerhoff, 1978).

The primary goals of the *McGuffey Reader* were not only to increase the overall knowledge of each student but also to teach moral lessons that could impact the individual lives of the students (Ruggles, 1950; Westerhoff, 1978). Many accounts included in the readers came from the Bible. The *McGuffey Reader* also emphasized love, nature, and the importance of diligence (McGuffey & Lindberg, 1976). The contents of the *McGuffey Reader* reflected the common core of values that Americans believed were necessary to keep the country together as one nation (Ruggles, 1950; Westerhoff, 1978).

As a result of the Civil War, Americans apprehended the need for a common school in every sense of the word. First and foremost, Americans comprehended the need for a common morality to arise in the nation. They also saw the need for a common school structure and a common type of school organization. As a result, different means of facilitating the organization of schools emerged. The concept of a school district first emerged in Massachusetts, in 1789. Although other New England states incorporated this concept into their school systems, the idea really did not disseminate to the rest of country until well into the 19th century (Jencks & Riesman, 1968).

## THE GROWTH OF HIGHER EDUCATION DURING THE FIRST HALF OF THE 1800s

### *Dartmouth College v. Woodward*, U.S. Supreme Court Case

One cannot examine the growth of higher education during the 1800s, and even the 1900s, without considering the tremendous influence of the *Dartmouth College v. Woodward Case* (1819). The *Dartmouth College* case represents the most important decision regarding education handed down by the Supreme Court during the 19th century (Current, 1964; Fribourg, 1965; Lieberman, 1976). Prior to the 1819 *Dartmouth College v. Woodward* decision, religious colleges dominated higher education in the United States (Current, 1964; Horowitz, 1987; Tewksbury, 1932). By the end of the Revolutionary War, however, some educators began to see the need for state universities to be developed. The University of Georgia was the first state university to be founded, followed by the University of North Carolina, in 1785 and 1789, respectively (Current, 1964; Horowitz, 1987; Tewksbury, 1932).

As Chapter 3 indicates, the Revolutionary War caused an increasing number of Americans to value education. They began to esteem some of the new nation's academics, with the result that in some cases, these educators rose to a level that had previously been reserved only for religious leaders. This implies that they viewed the task of educating the American populace as a necessity. The problem with this late revelation to certain secular educational leaders was that the college landscape was already dominated by religious schools. The quality of schools like Dartmouth, Harvard, and Princeton was so high that inaugurating state schools at this point to compete with these schools seemed futile (Current, 1964; Spring, 1997; Tewksbury, 1932). Yet the need of each state to educate leaders for that state was self-evident.

The solution proposed by many government leaders was for state control of all institutions of higher learning (Current, 1964; Fribourg, 1965; Lieberman, 1976; Tewksbury, 1932). In this way, it could be ensured that each college in each state would serve the public good for that state and would be responsible to more than the people of the denomination that founded the school (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). At first, the states pushed for state representation at each of the denominational schools except for Brown, Princeton, and Rutgers (Current, 1964; Spring, 1997; Tewksbury, 1932). The state governments actually temporarily took over Columbia, the University of Pennsylvania, and Dartmouth with public approval and temporarily converted them into state institutions (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). Other Ivy League colleges, such as Harvard and Yale, were able to avoid being taken over by the state by acknowledging some years earlier the possibility of this happening. These prestigious religious colleges, among others, had allowed state representatives to sit on their boards and to help in the decision making (Tewksbury, 1932). This flexibility helped give Massachusetts and Connecticut a sense that Harvard and Yale, respectively, were their universities. As a result, Massachusetts and Connecticut did not take over these Ivy League colleges (Tewksbury, 1932). This flexibility paid off rich dividends in the long run. Even today, there is a sense among people in those two states that Harvard and Yale are "their universities."

As government control and influence grew in the early religious schools, concern grew regarding the extent to which the state's interference with religious colleges constituted a violation of separation of church and state. A political battle ensued regarding the future form that American institutions of higher learning would take (Current, 1964; Fribourg, 1965; Lieberman, 1976; Marshall, 1967; Spring, 1997; Tewksbury, 1932). The Democratic-Republicans, led by Thomas Jefferson and James Madison, believed that education would serve the needs of the greatest number of people if private institutions such as Harvard, Yale, and Dartmouth were taken over by the state they resided in (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). The Federalists, on the other hand, believed that if the state took over colleges that were founded as religious institutions, this amounted to a violation of church and state and an encroachment on a group's freedom of religion (Current, 1964; Marshall, 1967; Spring, 1997). The U.S. Supreme Court upheld the rights of private colleges to be free of government interference in the landmark case of *Dartmouth College v. Woodward* in 1819 (Current, 1964; Marshall, 1967). Until this Supreme Court decision, the future of denominational colleges and private colleges was in question. But in this landmark decision, the Supreme Court declared that private colleges had the right to be free from government interference (Current, 1964; Fribourg, 1965; Lieberman, 1976; Marshall, 1967).

The *Dartmouth* decision was a very salient one in the history of education in the United States. Not only did the decision encourage the further spread of denominational colleges, but it set the stage for the full fruition of state colleges across the United States. The decision encouraged the existence of both kinds of colleges (Current, 1964; Fribourg, 1965; Lieberman, 1976; Marshall, 1967; Spring, 1997).

To understand the significance of the *Dartmouth* decision, it is important to note some of the events leading up to it. Dartmouth was the last of the three Puritan colleges formed during the colonial period (Current, 1964; Marshall, 1967; Spring, 1997). The two other Puritan colleges were Harvard and Yale (Tewksbury, 1932). Of these three, Dartmouth was granted a charter with the idea that it would rely even less on government money to function than either Harvard or Yale (Spring, 1997; Tewksbury, 1932). Early on in Dartmouth's history, the government did not seem to mind that the school was so independent of government control (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). After all, Dartmouth was a Congregational college and Congregationalists also dominated the government leadership positions. But then, John Wheelock assumed the college presidency in 1799 and proved to be something of a maverick (Current, 1964; Fribourg, 1965; Lieberman, 1976; Marshall, 1967; Spring, 1997; Tewksbury, 1932). In addition, there was a short-lived desire among many Americans at that time to have more state control of institutions of higher education (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). After John Wheelock was removed from office in 1815, the state legislature took it upon itself to reorganize the college, in 1816. The Act of 1816 transformed Dartmouth into a state university under the name Dartmouth University. The original board of trustees strongly objected to the act and filed suit in Superior Court (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). The Superior Court's decision favored the state, but the matter went on to the Supreme Court, which decided in favor of the college. It was a major loss for Thomas Jefferson and the Democratic-Republicans' push for states' rights (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). The question is how the decision impacted the U.S. system of higher education in the long run.

First, the decision certainly affirmed the legality of denominational schools and other private colleges to exist. Nearly every historian views this as a constructive development, for the following reasons (Current, 1964; Fribourg, 1965; Lieberman, 1976; Marshall, 1967; Tewksbury, 1932): First, it ensured freedom of religion. Most historians believe that if the decision had gone any other way, it would have infringed upon freedom of religion. Second, religious people were among the few people who had education consistently high on their priority list. Without the freedom for religious schools to develop, it is doubtful whether the U.S. system of higher education would have developed very well at all. Third, the decision ensured the existence of both private universities and public universities. This would lead to the presence of a larger number of universities overall and hence a higher level of competition. Increased competition generally leads to higher academic quality. Fourth, the larger number of colleges, in the long run, would have another effect as well. More Americans would be able to go to college.

Amidst these advantages, however, emerges one disadvantage to this decision that most historians are also quick to point out. The *Dartmouth* case had put state colleges at a competitive disadvantage. The denominational schools had a huge head start on the state colleges. As a result, the lower-quality state colleges were slow to develop (Tewksbury, 1932).

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Even to this day, America's best universities are private universities that started off as denominational colleges (Ramsey & Wilson, 1970). Even denominational colleges, like the University of Chicago and Stanford, which were founded later than many of the state institutions, were able to quickly surpass the state colleges in prestige and quality.

Even today, state universities that have obtained a high level of prestige, like UC-Berkeley, the University of Michigan, and the University of Wisconsin, generally are more competitive with private institutions at the graduate level, which developed later, than at the undergraduate level. The private institutions are still very dominant at the undergraduate level ("America's Best Colleges," 2003). In addition, most of the most prestigious state institutions are located outside the New England and mid-Atlantic states ("The Best Graduate Schools," 2003). The Ivy League schools were simply too dominant to be successfully rivaled by state schools.

Nevertheless, most historians believe the *Dartmouth* case positively impacted the U.S. system of education in the long run, for two reasons. First, the encouragement of the existence of both denominational and state colleges made it likely that there would be a large number of colleges in the United States. Second, the augmentation in the number of colleges and their diverse nature encouraged competition, which raised the overall quality of American schools. And indeed, the large number of American schools plus the quality of these schools gives the United States probably the best system of higher education in the world (Institute of Higher Education, Shanghai Jiao Tong University, 2004). Nearly 60% of Americans attend some college, and 25% have completed a 4-year college degree (U.S. Department of Education, 2000). The former number is the highest of any nation in the world, and the latter is tied with Japan for first in the world (Moore & Simon, 2000; U.S. Department of Education, 2000).

In terms of numerical growth, most of the growth from 1819 to 1860 occurred among the denominational colleges (Tewksbury, 1932). The period from 1820 to 1860 witnessed a tremendous growth in church attendance across the United States, and revivals were frequent and long lasting (Dieter, 1996; Long, 1998). By 1860, there were 180 denominational colleges in the United States (Tewksbury, 1932). Although Presbyterians made up only about 13% of the population of American Christians, they had pioneered about 27% of the denominational schools present in 1860, the most of any denomination (Tewksbury, 1932). The Methodists and Baptists, the two largest denominations in the United States at that time, ranked second and third behind the Presbyterians in the number of colleges they had founded (Tewksbury, 1932).

Although the state colleges lagged behind the denominational colleges in terms of growth, the founding of many of the state colleges during the 40-year period after the *Dartmouth* decision may have had a greater long-range impact on the U.S. system of higher education than the growth of the denominational schools (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). Even though many state universities were founded during the 19th century, they did not grow very much, due to neglect (Jencks & Riesman, 1968; Tewksbury, 1932). State universities had not yet convinced the American people of the need for state-sponsored centers of education. State universities really did not grow dramatically until the post-Civil War period, when new needs arose that could not be completely met by the denominational schools (Jencks & Riesman, 1968; Tewksbury, 1932).

From the time the *Dartmouth* squabble began in 1815/1816 until 1860, a phenomenal number of the most influential state schools were founded: the University of Virginia (1816),

the University of Alabama (1821), Indiana University (1828), the University of Michigan (1837), the University of Missouri (1839), the University of Mississippi (1851), Tulane University (1847), the University of Iowa (1847), the University of Wisconsin (1848), the University of Minnesota (1851), and Pennsylvania State University (1855) (Tewksbury, 1932). Other colleges were founded during this period that started off as religious colleges but later became state colleges, for example, the University of Delaware and the University of Kentucky (Tewksbury, 1932).

The fact that both denominational schools and state schools eventually flourished is a testimony to the balance that is often present in the U.S. political system. The Federalists, led by George Washington and John Adams, had faithfully worked to champion the right of private institutions of higher education to exist. Had the Democratic-Republicans had their way, nearly all American colleges would be run by the state (Current, 1964; Marshall, 1967; Spring, 1997; Tewksbury, 1932). To be sure, state schools were needed, too. The Democratic Republicans did much more to advance the cause of state-run colleges than would have been the case had the Federalists prevailed, and the state universities would be of a much lower quality than they are today. So, the positions of the Federalists and of the Democratic-Republicans tended to balance one another out.

The Revolutionary War (a) helped the number of colleges in the United States to increase exponentially and (b) helped usher in the movement for beginning state colleges. Without the war, these two events never would have happened. Both events helped ensure that an extraordinary number of Americans would be able to receive a college education. The sheer number and quality of America's institutions of higher education makes a college education available to the vast majority of Americans who desire to attend college. Most nations have a relatively small number of colleges, and many people in these nations who desire to go to college can never go (Horowitz, 1987; Jencks & Riesman, 1968; Moore & Simon, 2000). The Revolutionary War and the events that followed set into motion the greatest system of higher education in the world (Institute of Higher Education, Shanghai Jiao Tong University, 2004).

### Contemporary Focus

#### The Advantages of Having Both Private and Public Universities

The *Dartmouth College v. Woodward* (1819) Supreme Court case is considered the most important one related to education of the 19th century. In essence, in the case, the Supreme Court declared that private colleges and universities have the right to exist. The decision had a number of profound effects. Not only did the decision declare the right for private colleges and universities to operate, but it also forced states to develop their own institutions of higher education, without the option of taking over private ones. Virtually all educators are agreed that the *Dartmouth v. Woodward* case was a positive one for education. One of the benefits is that it forced private and state universities to compete against one another, causing each to become better. As a general rule, both private and state universities are better than they otherwise would be because of the presence of the other kind of institution. USC (a private university) and UCLA compete not only in football but also academically, and

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both schools are better as a result. Stanford and UC-Berkeley compete, as do Notre Dame and Michigan.

One of the reasons educators give for the preeminence of American universities is that we are one of the few nations in the world with both strong private and public sectors among universities. Nearly all nations have one or the other sector significantly stronger than the other, and, consequently, in these nations, competition is minimized. In contrast, in the United States, there are fine private universities, such as Harvard, Yale, and Princeton, but there are significant state institutions as well, such as the University of North Carolina, the University of Michigan, and UC-Berkeley.

- What are the advantages of living in a nation with both a strong system of private and public universities?
- What are the advantages of the existence of private universities?
- What are the advantages of the existence of public universities?

## WHERE STATE UNIVERSITIES GREW AND WHERE THEY DID NOT

It is very significant to note which states started state universities and which did not. As Table 6.1 indicates, 14 states founded before the Civil War did not have a state university founded before then. What is surprising, however, is that 7 of these 14 were from the original 13 states. Although the original 13 states make up 50% of the states that did not have state colleges before the Civil War, Table 6.2 indicates that they make up only 30% of the states that did possess state colleges before the Civil War.

**Table 6.1** Fourteen States With No State Colleges Founded Before the Civil War

<i>Seven Original States</i>	<i>Seven New States (year granted statehood)</i>
New Hampshire	Illinois (1818)
Massachusetts	Maine (1820)
Rhode Island	Arkansas (1836)
Connecticut	Florida (1845)
New York	Texas (1845)
New Jersey	Oregon (1859)
Pennsylvania	Kansas (1861)

**Table 6.2** Twenty States With State Universities Founded Before the Civil War

<i>Six Original States</i>	<i>Fourteen New States (year granted statehood)</i>
Georgia	Vermont (1791)
North Carolina	Kentucky (1792)
South Carolina	Tennessee (1796)
Maryland	Ohio (1803)
Virginia	Louisiana (1812)
Delaware	Indiana (1816)
	Mississippi (1817)
	Alabama (1819)
	Missouri (1821)
	Michigan (1837)
	Iowa (1846)
	Wisconsin (1848)
	California (1850)
	Minnesota (1858)

### The Presence of Ivy League Colleges

There were a number of reasons 14 states did not establish a state university before the Civil War. To gain insight into the primary reason, all one has to do is note the surprising fact that about half the states (7) that did not start a state university before the Civil War were from the original 13 states (Tewksbury, 1932). No doubt this comes as quite a surprise to many readers. It is only natural to assume that educationally minded states, like Massachusetts, New York, Pennsylvania, Connecticut, and others, would have founded a state university before 1861. To understand why such a logical advancement did not take place, all one has to do is recall that the Ivy League universities were located in these 7 states (Brubacher & Rudy, 1958; Tewksbury, 1932). State officials did not start state universities in these states because they did not think they could adequately compete with these prestigious institutions (Tewksbury, 1932). Even so, other factors also played a prominent role in determining whether state universities opened in particular states (Brubacher & Rudy, 1958; Dyer, 1985; Fordham, 1985, Tewksbury, 1932).

Whether a state university was established in a given state was usually dependent on a number of factors, including (a) whether a state had a sufficient population to support a

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state university, (b) whether an existing religious university was of high enough quality that competing with that university would be difficult, (c) whether people were interested in having a state university, (d) whether there was resistance to the establishment of state colleges by the existing colleges, and (e) which political party was in power at the time (Tewksbury, 1932).

### **Population Factors**

Population was an important factor in establishing state colleges, especially since these schools often depended on tax dollars to survive (Jencks & Riesman, 1968). Florida, Oregon, and Arkansas, for example, had very sparse populations (Tewksbury, 1932). In addition, the period before the Civil War was a very religious one. The Revival of 1857 solidified the preeminence of Christian schools in many states across the country (Dieter, 1996; Long, 1998; Orr, 1989). Despite the founding of many state colleges nationwide, most Americans viewed education as a function of the church and not the state (Brubacher & Rudy, 1958; Orr, 1989; Tewksbury, 1932).

Although Mississippi was admitted as a state in 1817, it had a hard time developing a state university. The two times the state government initiated a state college, it floundered on its own and eventually had to be turned over to religious interests. Part of the reason for these failures was the fact that when Mississippi was brought into the union, it was neither very populated nor wealthy (Tewksbury, 1932). By the 1840s, that changed as cotton became a major cash crop. As a result of the increased population and wealth that accompanied the growth of the cotton crop, the University of Mississippi began to emerge as a major academic force in the South.

Missouri also experienced something of a struggle in establishing a state university. Missouri, like Mississippi, suffered from a lack of population and resources (Stephens, 1962). The opposition of religious leaders and the divisions in the state over the slavery issue also contributed to the state university's slow start (Stephens, 1962; Tewksbury, 1932).

### **Proximity of Quality Religious Colleges**

Whether an Ivy League institution was present in the same state was important. An additional factor was whether there were other quality religious colleges in close proximity. Both issues influenced whether a state university emerged in a given area (Brubacher & Rudy, 1958; Tewksbury, 1932).

The University of South Carolina, founded in 1801, functioned much more along the lines of what we would normally expect from a state college. The absence of any real alternative quality college aided in the founding of the school (Hollis, 1951). It is true the Episcopal school named the College of Charleston was inaugurated in 1785 (Tewksbury, 1932). But this school did not even approach the status of the Ivy League schools. Therefore, the University of South Carolina did not encounter the disadvantage of having to compete with a prestigious school. In addition, the political leaders of South Carolina were of the Jefferson wing of the Democratic-Republican Party (Hollis, 1951). Therefore, these men saw great value in advancing the cause of state colleges.

The University of South Carolina, flourished as a relatively secular institution. Jonathan Maxey, the first president, succeeded because even though the university was nonreligious

in nature, he sought to be sensitive to the educational needs of the population of South Carolina. But the second president, Thomas Cooper, took the school in a secular direction to such a degree that Cooper lost a lot of support among the South Carolinian people. By 1834, Cooper was forced to resign. After that point, the University of South Carolina became more influenced by religious interests, but remained a secular university.

### Interest in Founding a State University

For most of the 1700s, 1800s, and even the early 1900s, most Americans did not view college education as a primary function of the state (Ramsey & Wilson, 1970). Rather, they primarily looked to churches as possessing this responsibility (Tewksbury, 1932). As a result, in many areas of the country, people had little interest in the emergence of state colleges. This trend was true even in the South, where state universities earned their greatest foothold in the American educational scene (Tewksbury, 1932).

For example, the University of Georgia, in 1785, was the first state college founded in the United States (Dyer, 1985). Demographically, Georgia was considerably different from the New England and mid-Atlantic states. In addition, certain prominent Democratic-Republicans in Georgia were Jeffersonian in their thinking and therefore leaned toward the founding of a state institution. But the populace of Georgia, just like Virginia, was more religious than their leaders (Dyer, 1985). Hence, over time, the people of Georgia favored sending their children to church-sponsored colleges rather than to the University of Georgia (Tewksbury, 1932). Therefore, the university really did not flourish until after the Civil War (Dyer, 1985).

The University of North Carolina, founded in 1789, was the second state college founded in the United States (Conner, 1953; Fordham, 1985; Tewksbury, 1932). Although the university was founded by religious leaders like William Davie, these leaders believed in the more secular concept of a university that Jefferson advocated (Conner, 1953; Fordham, 1985; Tewksbury, 1932). Once again, however, most people who were the most concerned about education in the state were religious, and soon they were able to obtain a large degree of control over the university (Tewksbury, 1932). As a result, although the University of North Carolina was technically a state college, religious people enjoyed a considerable degree of influence in its operation (Conner, 1953; Fordham, 1985; Tewksbury, 1932).

### Resistance to Establishing a State College

Among the New States that did not found a state university before the Civil War, Kansas was the last to be admitted to the Union, in 1861 (Griffin, 1974). Religious interests delayed the founding of a state university somewhat, but the University of Kansas was started just 3 years later, in 1864 (Griffin, 1974; Tewksbury, 1932). Illinois was the first of the new states admitted in 1818. The religious educational interests in Illinois were quite potent. In the years between 1835 and 1860, 12 different religious colleges were started in Illinois; only New York and Pennsylvania had more religious colleges founded before a state college was founded (Tewksbury, 1932). These two states also did not have state universities before the Civil War. Resistance by religious schools to the idea of a state college in Illinois was the primary reason a state college was not founded there prior to the war. Religious interests also opposed the founding of a state college in Texas (Tewksbury, 1932). Although Texas became a state in 1845, they would not have a state university until 1881 (Berry, 1980).

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In Delaware, there were attempts to found a state college in 1821, but religious interests in the state balked at the idea (Munroe, 1986). Religious people argued that Delaware did not even have a religious college at the time (Tewksbury, 1932), and there was considerably greater demand for a religious college than there was for a state university. In 1833, the Presbyterians took the initiative to begin a college, which at the time was called Newark College (Munroe, 1986). The Presbyterian institution attempted to serve its Delaware state constituency as much as possible. Although the name of the college was changed to Delaware College in 1843, the state political leaders still were not placated. They wanted a bona fide quality state institution. However, the state did not gain control of the institution until 1913 (Munroe, 1986).

### Politics

In addition to those already mentioned, one of the reasons that state universities were more likely to be started in the South than they were in the North is that Democratic-Republican, and later Democratic, governors were more likely to reside in the South (Howe, 1973). Both political parties were amenable to the idea of states' rights and state colleges (Dabney, 1981; Honeywell, 1964). Largely for this reason, Virginia did establish a state college even though there was a top-notch institution of higher education, the College of William and Mary, in the same state. The influence of Thomas Jefferson was a main reason for the establishment of the University of Virginia. Jefferson believed that it was important for Virginia to have a college that would, by definition, be sensitive to the needs of the general populace living in the state (Dabney, 1981; Honeywell, 1964; Malone, 1981; Wills, 2002). Jefferson also strongly advocated the separation of church and state. With Jefferson's support, the Virginia state government rallied behind the idea of a state university. The results of this were twofold: First, the University of Virginia emerged as one of the most respected state universities before the time of the Civil War (Dabney, 1981; Honeywell, 1964; Malone, 1981; Wills, 2002). Second, in contrast, the College of William and Mary lost much of its former status as the best college in the state of Virginia. Nevertheless, over the long run, the college generally did not lower its standards, but chose to accept only the best students (Tewksbury, 1932). As a result, William and Mary remained one of the smallest colleges founded during the colonial period. With the encouragement of Jefferson, the University of Virginia flourished (Dabney, 1981; Honeywell, 1964; Malone, 1981; Wills, 2002). But when Jefferson passed away, the strength and vitality of that state college dissipated. Ironically, religious leaders eventually stepped in to revive the university (Tewksbury, 1932).

### The Growth of State Colleges in Other States

In other states, there was a large degree of variation in terms of when a state university was founded and how it fared. Other states with a top-notch school did not have the benefit of having a national leader like Thomas Jefferson advocate for state colleges (Dabney, 1981; Honeywell, 1964; Malone, 1981; Tewksbury, 1932; Wills, 2002). Among the colonial states in particular in which a state university was founded, the situations were quite different from those with Ivy League institutions (Tewksbury, 1932).

#### Maryland

Early in its history, Maryland had tried to fuse two private colleges, Washington and St. John's, to form a type of state college. In 1812, the College of Medicine in Baltimore

became the basis of all attempts to form a state university (Callcott, 1966). This was naturally before the Supreme Court had handed down the *Dartmouth* decision. Once this decision was handed down, the government forces were forced to back off from their attempts to totally run the university. Because of this, the university remained a private institution geared toward the needs of the state. Finally, in 1920, the University of Maryland was united with Maryland State College and brought under state control (Callcott, 1966).

### Federal Support of Colleges in States Not Among the Original 13

The federal government was much more supportive of founding state universities in the new states that were not among the original 13. The land grants that the government gave ensured the survival of state institutions in these new states, even when there was little public support for them (Brubacher & Rudy, 1958; Tewksbury, 1932). The federal government was especially amenable to supporting the establishment of the institutions in the new states for two reasons: First, the government wanted to encourage people to move “out West.” To the extent that institutions of higher education were inaugurated, people became convinced that the federal government had every intention of developing these certain sections of the country (Brubacher & Rudy, 1958; Cross, 1999; Tewksbury, 1932). Second, the government anticipated that it had a much greater chance for success by investing in colleges in the new states, where they did not have to compete with existing eminent schools (Brubacher & Rudy, 1958; Eddy, 1956; Tewksbury, 1932).

The state of Vermont was the first state admitted to the union after the original 13. The University of Vermont was founded in 1791 (Daniels, 1991). The Puritans and Federalists were open to the idea of a state university. Nevertheless, when the Congregationalists started Middlebury College, in 1800, many people in Vermont chose to attend Middlebury. As a result, the University of Vermont was enervated and did not become a particularly strong state college until 1865, when it was reorganized (Daniels, 1991).

Ohio was the first new state to benefit by the land grant policy of the federal government. It was founded in 1802 but really did not flourish. Miami University was founded in 1809. Although it was technically a state college, in its early years, the presidents of the school were always Presbyterian.

Louisiana experimented with various semi-state-run colleges. The state government sponsored a number of institutions (Bedsole & Richard, 1959), but each of these ended in failure. Finally, Louisiana decided to concentrate its efforts on developing just one state school: Louisiana State Seminary of Learning, which eventually became Louisiana State University (LSU). LSU was founded in 1853 (Bedsole & Richard, 1959).

In Indiana, the state and the church worked closely to develop the state’s system of higher education. Indiana State Seminary was chartered in 1820 and became a college in 1828. As the state felt the impact of the *Dartmouth* decision, however, it became patent that the state and the church would have to develop centers of higher education separately. So, religious groups developed private colleges, and Indiana College became more closely associated with the state and was given the name Indiana University in 1838 (Tewksbury, 1932).

Alabama was admitted as a state in 1819, 2 years after the Alabama Territory was separated from the original Territory of Mississippi. The University of Alabama was founded in 1821 and had considerably more success than did attempts to establish a state college in Mississippi (Sellers, 1953; Tewksbury, 1932). A major reason for this had to do with the school’s willingness to accommodate the religious people in the state. Not only did the United

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States have a large number of religious people, but, for reasons that were communicated earlier, these people generally had a much higher level of interest in education than nonreligious people. Therefore, for a school to ignore the educational needs of the religious was generally suicidal. The University of Alabama was one of the most effective universities in working with the needs of religious people. Whereas a number of state universities turned their backs on the religious community, the University of Alabama knew that because religious people were so interested in education, they formed the heart of the university's constituency (Sellers, 1953). As a symbolic acknowledgment of this fact, the University of Alabama, like Harvard, chose crimson as its official color, representing the blood of Christ (Sellers, 1953).

The University of Michigan experienced great success compared with other universities. The state legislature was fully behind the founding of the state university. In addition, the state university was sensitive to the needs of religious people, just as the University of Alabama had been (Peckham, 1967; Tewksbury, 1932). They hired professors representing some of the main religious interests of the states. From 1837, when the university was founded, until 1855, the granting of charters to denominational colleges was either strongly discouraged or strictly prohibited (Tewksbury, 1932). After a time, religious people began to resent this fact, and once they founded their own colleges, their support for the university declined somewhat (Peckham, 1967; Tewksbury, 1932). However, the University of Michigan already had a profound influence and led the way in the development of higher education in the Midwest (Peckham, 1967).

The University of Iowa was founded in 1847. During the period from 1847 until 1858, six religious colleges were founded, and this served as stiff competition for the state university (Tewksbury, 1932). As a result, the University of Iowa really did not flourish until after the Civil War (Rogers, 1979).

The University of Wisconsin, founded in 1848, also had to contend with pleasing religious and nonreligious interests. But like the University of Alabama and the University of Michigan before it, the University of Wisconsin successfully sensitized itself to these interests and therefore especially prospered after the Civil War (Curti, 1949; Tewksbury, 1932). The University of Minnesota was founded in 1851, but because of financial mismanagement, it really did not get off the ground until after the Civil War (Gray, 1951; Tewksbury, 1932).

### **State Universities That Started as Religious Institutions**

In Kentucky, the door was left open to the founding of the University of Kentucky largely because the first private college, Transylvania College, floundered. Then in 1837, the Disciples of Christ Church founded Bacon College, the forerunner of the University of Kentucky. Bacon was forced to discontinue in 1850, but the Disciples of Christ reopened the school in 1858, on the foundation of Bacon College. Nevertheless, the university did not really become a state college until 1907 (Hopkins, 1951).

In Tennessee, as in Kentucky, a private religious college became the precursor of the eventual state university. Blount College was founded by the Presbyterians, in 1794 (Montgomery, Folmsbee, & Greene, 1984). In 1806, the U.S. Congress granted Tennessee 100,000 acres for the founding of two universities, one in the eastern part of the state and one in the western part. The congressional grant was divided between Cumberland College, a Presbyterian college in the central part of the state, and East Tennessee College, a Presbyterian college established on the foundation of Blount College in the eastern part of

the state. But East Tennessee College did not really become a state college until 1879, by which time the influence of the Presbyterians had declined (Montgomery et al., 1984).

What we now know as the University of California at Berkeley, or UC-Berkeley, was originally founded by Congregational and Presbyterian interests as the College of California (Stadtman, 1970; Stone, 1970). Following the Civil War, the state received a Morrill grant, and it was evident that the state would have more money than the Presbyterians and the Congregationalists to invest in the college (Stadtman, 1970; Stone, 1970). Therefore, the trustees of the College of California thought it was in the best interests of the state to hand the college over to the state (Tewksbury, 1932).

Later in the 19th century, with the nation's higher-education system well established, many Americans viewed their nation as potentially arising as a "New Europe." To achieve this goal, educators increasingly looked to German universities as a model for a research university (Ely, 1972; Rohrs, 1995).

## CONCLUSION

The 19th century, particularly the middle part of the century, was a period of tremendous educational change in the country. The state increasingly played a major role in education. Nevertheless, the government schools adhered to the same values and philosophy as the private institutions and supported the beliefs of the vast majority of Americans. As a result, most Americans eventually embraced the broader role of government in education.

## DISCUSSION QUESTIONS

1. Certain individuals and groups, such as Horace Mann, Henry Barnard, the Puritans, and others, influenced education more than others. What is it about these individuals and groups that enabled them to have such a dramatic impact?
2. The United States is a much younger country than the vast majority of nations in the world. What factors enabled the nation's university system to advance to the best system of its kind in the world in such a short period of time?
3. Horace Mann and Henry Barnard had a very close relationship, in which they served as each other's confidant. What they endured politically and emotionally, they frequently endured together. To what extent do you see value for personally having a confidant in the education profession? Mann and Barnard were also concerned about producing high-quality teachers. How do their concerns connect to the contemporary concerns about producing high-quality teachers?
4. To what extent do you think a teacher should act like a mother away from home, as Pestalozzi envisioned? Is this appropriate for younger children more than older children? To what degree do teens need educators to "be parents," even if they may be resistant to this fact? If parents and children look to teachers to act as parents, to what extent is there a risk that teachers might usurp the role of parents, even if unintentionally? Does our society expect teachers to perform too many functions?

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