

**HORACE MANN IN OHIO: A
STUDY OF THE APPLICATION OF
HIS PUBLIC SCHOOL IDEALS TO
COLLEGE ADMINISTRATION; PP.
7-71; PP. 297-360**

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INTRODUCTION

IT is apparent that the study of any phase of a life so widely known as that of Horace Mann cannot afford great scope for the discovery of new materials, but it seemed to me that his work in Ohio ought to offer some lessons that had not been wrought out in Massachusetts, both because of the difference in the work itself, and because of the different environment offered in this field of activity.

My study of the work of Horace Mann began with Antioch College and Yellow Springs as the center. I read books, talked with men who had known Mr. Mann, and wrote letters to those whom I could not see. It was soon apparent that the *Life and Works of Horace Mann* was the source from which many writers in magazines and newspapers had drawn their facts, and in many cases, even the form of statement. I have endeavored to examine all the published matter pertaining to Mr. Mann's Ohio work, and to this end made use of the libraries of the citizens of Yellow Springs, of Christian ministers in Ohio, and of libraries, public and private, in Springfield, Xenia, Dayton and Columbus. In the Library of the United States Bureau of Education I examined the leading educational journals of the years from 1852 to 1860. In the Library of Congress were found books and papers not accessible elsewhere. In a residence of nearly two years in New York City I have availed myself of whatever could be found in its libraries. This, as to what may be called old material.

So far as their being accessible to the general public is

concerned, articles in the local religious papers of that period, and books of small circulation, long out of print, as well as pamphlets of only local circulation, may be considered new for the purpose of this study. Among these may be named, *History of the Rise, Difficulties and Suspension of Antioch College*; a *Rejoinder to the History of the Rise, Difficulties and Suspension of Antioch College*; *Twelve Sermons at Antioch College*; the various religious papers of the Christian Connection from 1850 to 1860 on file at the office of the Christian Publishing Company, Dayton, O.; the lives of the various Christian ministers interested in Antioch in Mr. Mann's time; besides local papers, programs of meetings and numerous pamphlets which I have examined. Mr. B. Pickman Mann, of Washington, D. C., very kindly placed at my disposal the material which he had been accumulating for several years concerning his father's work and life.

Along with the examination of the material referred to above, a persistent effort was made to reach material not heretofore printed. This was to a good degree successful, and I have been able to confirm every reference used in this study bearing upon Mr. Mann's Ohio work. I was permitted to examine a number of letters written by Mr. Mann himself. At the treasurer's office in the college, I made a careful study of a number of old manuscripts. These included letters written by students and patrons of the college, and letters and account-books of agents for the college, as well as reports from committees which had in process of examination the Treasurer's books.

Circular letters were sent out to students, teachers and others associated with Mr. Mann. In many cases this resulted in a correspondence of great value in this work. As the study advanced unexpected avenues of information opened to me. Some of these furnished a general impression of the man and his work rather than any tangible state-

ment, but whatever promised to yield an interpretation, a thought, or a conclusion was followed to its source. Interviews with those who knew Mr. Mann at Antioch served to test every controverted statement herein made.

In examining the material already referred to, I was soon able to settle upon a general impression of the nature, scope and value of Mr. Mann's work. These conclusions, with the reasons for them, I have attempted to set forth in this dissertation. The Introduction presents the sources, plan and results of this study. Chapter I. considers the qualifications, natural and acquired, which Mr. Mann brought to his Ohio work. Chapter II. presents the situation in Ohio, including a statement of the faith of the Christians and the conditions of western society. Chapter III. states the ideal which Mr. Mann wished to realize; Chapter IV., the agencies at hand for the purpose; Chapter V., the effort to realize the ideal, and Chapter VI., the results of this effort. In the Appendix will be found the faculty, the curriculum and general announcement of Antioch College, questions from the circular letter with answers thereto, resolutions of students, and such other material as could not readily be placed in footnotes.

This, as to the plan of the study. As to the treatment, I have tried to deal frankly and directly with the material and to find all the lessons there taught and no others. Whatever value this study may have, will be chiefly to students of education, hence when two references covered the same point, I have chosen to give that which is more easily accessible to the student; *e. g.*, when a reference covering some point was to be found in the *Life*, and in a file of some local paper, I have referred to the *Life*.

I believe that a work of this character ought to serve both the end and uses of truth, and if this study should prove to be useful and interesting as well as trustworthy, I can see no reason why these qualities should be counted against it.

As the results of my work, I find that Mr. Mann attempted to carry out on a higher plane and in a more mature way, the same ideal which he had held before himself for the public school, and indeed, it seems to me that his ideal bears a striking resemblance to the public school ideals of to-day. With such modifications as were necessary, he attempted to apply this ideal in college administration. It was an ideal recognized and dealt with in several aspects. The larger features were co-education and non-sectarianism, mutual helpfulness or service, a sense of personal obligation to the life of the college and the larger life of the state. The spirit of caste he definitely and clearly opposed as a feature which would be hurtful to the two-fold object of Antioch—"Glory to God and service to man."

Of these ideals Mr. Mann interpreted non-sectarianism, and established, in actual practice, co-education. He made much of moral instruction, but more of the establishment of habits of physical and moral action. He emphasized the spirit of social service till the obligation to the community as a whole, and to the members of it as individuals, became a recognized characteristic of all who yielded themselves to his teachings. With him, "the character most efficient for good" was emphatically the end of college education.

But his highest gift to educational thought was the Antioch Spirit. This is an attitude of mind and heart. It means plain living and high thinking, the spirit of self-conquest, and such simplicity and directness of character as leads one to fundamental conditions, inspiring him "to find the law of things and to master facts and their significance;" but it loves knowledge less for its own sake than for the high uses to which it may be applied. It seeks to recognize and welcome truth in every form and at any cost. From the fundamental belief that all men are children of God, it develops a spirit of love for one's fellowmen which finds expression in

service of intrinsic worth. It has large charity and a faith which believes that the divine in man will triumph. It has such a spirit, in short, as tends to establish those habits of thought and action which would make Channing's Symphony a reality in individual experience.¹

¹ To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony.—WILLIAM HENRY CHANNING.

HORACE MANN IN OHIO

CHAPTER I

HORACE MANN—HIS PREPARATION

As a boy, Horace Mann was the support and comfort of a widowed mother for whom he felt the deepest affection.¹ The family was poor and Mr. Mann earned his books by braiding straw, and studied them in moments left from exhausting toil. Stirred by the words and inspiration of Mr. Barrett, a teacher in the district school, he mastered the Latin Grammar in six months and became a short-cut student to Brown University, entering the sophomore class.² He graduated with honor, choosing as the theme of his oration "The Progressive Character of the Human Race." This was a topic on which he never tired of speaking and an end for which he never ceased to labor. He at once registered as a law student with Hon. J. J. Fiske, of Wrentham, Mass., but was soon called to teach Latin and Greek in his *Alma Mater*, where he spent three years, rendering excellent

¹ Principle, duty, gratitude, affection, have bound me so closely to that parent whom Heaven has spared me, that she seems to me rather a portion of my own existence than a separate and independent being. (*Life of Horace Mann, Letter*, p. 23.)

² a. He prepared himself in six months from the time he began to study his Latin Grammar, and entered the sophomore class of Brown University in September, 1816. (*Life of Horace Mann*, p. 21.)

b. WINSHIP, *Horace Mann*, p. 4.