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## EDUCATION IN COLONIAL AMERICA DURING THE 18<sup>TH</sup> CENTURY

The eighteenth century is the most important period of modern history for human thinking and for progress in intellectual liberty but it brought also a great change for a status of British colonies in America. It could be said that colonial period in America had ended in 1763 with signing the Treaty of Paris. The treaty opened a new period of American history – the history of the United States of America. The significant change in the level of politics was not so significant in the level of public education. That is a reason why I will treat the whole eighteenth century as one homogeneous period. The essential turnover was brought only in the first part of nineteenth century.

British North America was a large, diversified land with a series of colonies that were established under different circumstances. Colonies had different climates, a varied topography and people from various backgrounds. Accordingly, there were several different societies and especially educational practices. The aim of my writing was to present the three aspects of colonial education which were: public and private education, female education and higher education. I described also the roots of American educational system for better understanding of its picture in the eighteenth century<sup>1</sup>.

### PUBLIC SCHOOLS AND PRIVATE EDUCATION

The formal schooling was not so common and popular in colonial America in comparison with the family and the church as agencies of education. Although settlers of all colonies discussed over ensuring any education for their children, the

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<sup>1</sup> The problem is not very common in Polish historiography although there are several important writings of social life in colonial period including also the question of educational system: Z. Lewicki, *Historia cywilizacji amerykańskiej. Era tworzenia 1607–1789*, Scholar, Warszawa 2009; M. J. Rozbicki, *Narodziny Narodu. Historia Stanów Zjednoczonych do 1861 roku*, Oficyna Wydawnicza Interim, Warszawa 1991; *Historia Stanów Zjednoczonych Ameryki*, t. 1, 1607–1763, eds M. J. Rozbicki, I. Wawrzyczek, Wydawnictwo Naukowe PWN, Warszawa 1995.

ideas of schooling and quality of education were different. Protestants emphasized upon the personal interpretation of the Bible. The religious beliefs were significant for the development of educational system. Parents had a religious obligation to teach their children at least this basic skill. Those who could effort were expected to provide a private education for their children. Orphans and children from poor families were the subject of concern to all citizens<sup>2</sup>. The agrarian colonies as Virginia and both Carolinas had more difficulties with organizing schools due to wide separation of plantations. In British North America even without a legal protection of the authority, a number of schools provided at least the minimum essentials of learning were established<sup>3</sup>. It is worth to mention that schools were expensive. Costs of building schoolhouses, salaries of schoolmasters were significant expense for the community.

Within ten years of Jamestown's foundation, instructions were sent to the bishops from King James to collect money in their dioceses for establishing a school in new colony. The Virginia Company provided several thousand acres of land to support the foundation of college and even university. Unfortunately the plans were dismissed because of the Indian massacre of 1622, that threatened the existence of the colony<sup>4</sup>. In the early part of the eighteenth century Benjamin Symmes, a local planter, established the first school in Virginia, that survived until 1805. He earmarked/deeded two hundred acres of land and milk of eight cows to support the school<sup>5</sup>. Children were taught to read, write, cipher and probably Latin. The school provided education for children from Elizabeth City and Kiquotan parishes<sup>6</sup>.

In general, due to the great distances between plantations, such schools were inaccessible for children of planters. Many planters, separately, in two or in three, hired teachers for their children. Frequently indentured servants or convicts educated in Latin became tutors in the households. Similar situation was noted in Maryland. According to Loius B. Wright two-thirds of teachers in Maryland before the Revolution belonged to this two groups. The position of orphans and poor children was more difficult. They relied on charity of reach planters who could bequeath a part of their estates for education of poor children. The children on isolated farms could receive a little instruction in reading the Bible from the parson or, more often, from their parents, if they were themselves literate<sup>7</sup>.

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<sup>2</sup> J. L. Rury, *Education and Social Change. Themes in the History of American Schooling*, Lawrence Erlbaum Associates, New York 2002, p. 29.

<sup>3</sup> L. B. Wright, *The Cultural Life of the American Colonies, 1607–1763*, Harper & Row, New York, Evanston 1962, p. 98–99.

<sup>4</sup> Z. Lewicki, *Historia cywilizacji...*, p. 283; L. B. Wright, *The Cultural...*, p. 99–100.

<sup>5</sup> D. F. Hawke, *Everyday Life in Early America*, Harper & Row, New York 1989, p. 69.

<sup>6</sup> L. B. Wright, *The Cultural...*, p. 98–99.

<sup>7</sup> C. Reef, *Education and Learning in America*, Facts on File, New York 2009, p. 3; L. B. Wright, *The Cultural...*, p. 100–101.

In the eighteenth century the situation of education was very similar to the previous centuries. The colonial government had no success in providing free education for poor children. Planters who had means to pay for education, hired a tutor. Some of them sent their children to Europe for proper education despite the dangerous voyages, smallpox or diphtheria<sup>8</sup>.

The situation of South Carolina was quite similar to that of Virginia. There were private schools in Charleston and other towns and a number of private tutors to be hired as well. In 1710 and 1712 the acts were passed by the Legislative Assembly to encourage the establishment of free schools. Children were to be taught grammar, arts, Latin, Greek, science, principles of the Christian religion. A board of commissioners, which was set up by the acts, nominated every year a limited number of poor children that could attend the school for free<sup>9</sup>.

The worst situation with educational system among southern colonies was in North Carolina. The Society for the Propagation of the Gospel<sup>10</sup> in Foreign Parts sent several teaching missionaries into the country. Their work was a great challenge because of the reluctance of Quakers. The success in teaching and baptizing children was uncertain. Missionaries provided education to Indians and Negroes and established a number of parish libraries. Soon after education of Negroes was forbidden in the colony and in 1740 teaching slaves or employing them as scribes became a penal offense.

In Georgia, similar to other south colonies, prosperous planters hired private tutors. Children were taught Latin, Greek, modern languages, mathematics and some useful subjects. The situation of poor children and orphans was unsolved<sup>11</sup>.

The north colonies had far more propitious conditions for organizing schools owing to the compact towns and villages. The education was provided to every child in the community and the cost of establishing a school and hiring teachers were shared by parents who had the means or was a responsibility of a public authority.

Among all northern colonies Massachusetts Bay made the greatest educational progress. Soon after the settlement, a grammar school with Latin, similar to English grammar schools, was established. The citizens of Boston founded in 1635 the Boston Latin School and hired Daniel Maude as a schoolmaster. Schools were also organized in other New England towns as in Charlestown, Dorchester, Salem, Lynn, New Haven and many others. Besides the grammar

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<sup>8</sup> *Ibidem*, p. 111–112.

<sup>9</sup> *Ibidem*, p. 113–114.

<sup>10</sup> The private society established in 1701 by Thomas Bray of Anglican church. See more: M. J. Rozbicki, *Kultura Brytyjska Ameryki Kolonialnej*, [in:] *Historia Stanów Zjednoczonych Ameryki*, t. 1, 1607–1763..., p. 273.

<sup>11</sup> L. B. Wright, *The Cultural...*, p. 114–116.

schools, writing schools, where children could learn writing, reading and arithmetic, were established as well. The most important seems to be that those schools were free of charge to all residents of the town. Only a small amount of money was expected to be paid as admission fee although poor children were not required to pay. Through the colonial period the local governments of New England enacted a number of regulations to ensure an elementary education to all poor children of the community<sup>12</sup>. The most important was the act of 1642. According to Louis B. Wright:

It required the selectmen in every town to make periodic inquiries of parents and masters concerning the training of children and apprentices, "especially their ability to read and understand the principles of religion and the capital laws of the country"<sup>13</sup>.

The Law of 1642 required parents to hire someone to teach their children reading the Bible, writing, following Protestant theology and obeying the colonial law<sup>14</sup>.

It is worth to notice that the selectmen were obliged to fine all those who committed educational neglect of children and provide the elementary education for them. In 1647 a new act, called *Old Deluder Satan Act*, passed by the General Court of Massachusetts. According to it a schoolmaster was required to be hired in every town of fifty residents. Moreover the town of one hundred residents was obliged to found a Latin grammar school that should have provided a proper education to prepare young students for further learning at university<sup>15</sup>. In 1648 community of Dedham in Massachusetts as the first in North America started collecting a tax to support local schools. This system that community is required to pay for local schools and the schoolmasters' salaries became common in the 18<sup>th</sup> century<sup>16</sup>.

The changes in thinking in the seventeenth century caused popularization of a vocational education in New England and Pennsylvania. Poor boys were trained in writing and ciphering "so that they could serve as secretaries and bookkeepers"<sup>17</sup>.

The Dutch in New Netherland were also concerned of providing the proper education to their children. The earliest schoolmasters were paid by the Dutch West India Company and often worked as sexton or precentor at the same time. In 1659 a Latin school was founded in New Amsterdam by Alexander Carolus Curtius, a former professor in Lithuania, as a master. The Dutch, during their

<sup>12</sup> Z. Lewicki, *Historia cywilizacji...*, p. 283; L. B. Wright, *The Cultural...*, p. 101–102.

<sup>13</sup> *Ibidem*, p. 102.

<sup>14</sup> D. Boers, *History of American Education*, Peter Lang Publishing, New York, 2007, p. 10.

<sup>15</sup> Z. Lewicki, *Historia cywilizacji...*, p. 281–282; J. L. Rury, *Education...*, p. 32; L. B. Wright, *The Cultural...*, p. 102–103.

<sup>16</sup> C. Reef, *Education...*, p. 3.

<sup>17</sup> *Ibidem*, p. 104.

regime, managed to establish a number of public schools in many towns of New Netherland as in New Amsterdam, Brooklyn, Flatbush, Harlem, Bergen and many others. Moreover a special catechism was prepared for school's using and the book with the Lord's prayer, the Ten Commandments and other pious prayers. The replacement by English brought a lagging in educational growth in comparison with other colonies. Citizens were less concerned of public schools. The legal acts were ignored and became just empty gestures. Consequently private schools increased their number. There were six private English schools in New York City in 1741 and twenty years later – "ten English schools, two Dutch, one French, and one Hebrew school". Only children whose parents could afford to pay a tuition fee were accepted. In 1709 Trinity Church with support of the Society for the Propagation of the Gospel in Foreign Parts managed to found a free charity school although the situation of the poorest children was still very difficult<sup>18</sup>.

The Quaker of Pennsylvania emphasized practical education but respected the traditional learning of Latin grammar school. In 1689 in Philadelphia was established the Friends Public School, later known as the William Penn Charter School with the Latin school as a last level of education. According to Penn's first Frame of Government, the authorities of the colony were obliged to establish public schools system free of tuition fee to all residents. This idea appeared to be impossible to realize. Students unable to pay were, however, accepted without any charge. The social pressure within the community for children education caused a great number of literate Quaker<sup>19</sup>.

The largest number of private schools of varied kind, especially provided vocational education, was established in Philadelphia because of development and growth of the city. Children could be trained in bookkeeping, navigation or surveying. In 1733 Andrew Lamb, the most popular teacher of that time, set up a school in which youth could be taught navigation and other useful subjects. Many schools provide courses in music, dancing, art and languages as well. There were many such private schools in Philadelphia. Students could get instruction not only in English, but also in German, French, Spanish, Latin, Greek, Portuguese or Hebrew and Arabic<sup>20</sup>.

The first schools in Maryland were established by Jesuits. According to act of 1696 several schools were planned to be established by colonial government. In 1701 the building of the first school, named King William's School at Annapolis, was finished. The school provided an elementary education in reading and writing, but also instruction in Latin and Greek. In 1717 acts were passed to enact taxes for schools. Six years later it was ordered in new act to establish one school in each county of the colony. These plans were never

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<sup>18</sup> *Ibidem*, p. 106–107.

<sup>19</sup> *Ibidem*, p. 107–108.

<sup>20</sup> *Ibidem*, p. 109.

completed. It is worth to notice that in 1750 the Reverend Thomas Bacon set up a charity school in St. Peter's Parish. The school provided the elementary education to poor children, orphans and Negroes<sup>21</sup>.

Schools in colonial America usually were small institutions with one teacher. Only in bigger cities as Boston or New York schools had more than one classroom and even several dozen students. Position as a teacher was a relatively low-status occupation for those who did not obtain better work<sup>22</sup>. Schoolmasters were required to be licensed. They had to pass an examination.

Thomas Jefferson in his *Notes on Virginia* proposed to diffuse education through all society. According to his suggestion every county should have been divided "into small districts of five or six miles square, called hundreds, and in each of them to establish a school for teaching, reading, writing, and arithmetic"<sup>23</sup>. The residents could have sent their children for three years free of charge. After this period they were supposed to pay full tuition fee. A special visitor would have chosen annually poor but talented children, one of each school, to fund them further education in the grammar schools. According to Jefferson's idea twenty grammar schools were proposed to be established in different parts of Virginia. The schools would have taught Greek, Latin, geography and arithmetic. After graduation the half of those twenty students with the best grades would have been sent to the College of William and Mary for further studies of any sciences chosen by each student. Thomas Jefferson stated:

The general objects of this law are to provide an education adapted to the years, to the capacity, and the condition of every one, and directed to their freedom and happiness<sup>24</sup>.

Thomas Jefferson emphasized the importance of speaking the modern languages. He believed that knowledge of French, Spanish and Italian was essential for an American politician. Jefferson advised his nephew, Thomas Mann Randolph, to travel to France to improve the language. He stated:

I should not hesitate to decide in favor of France, because you will, at the same time, be learning to speak the language of that country, become absolutely essential under our present circumstances. The best method of doing this, would be to fix yourself in some family where there are women and children, in Passy, Auteuil, or some other of the little towns in reach of Paris. The principal hours of the day, you will attend to your studies, and in those of relaxation, associate with the family. You will learn to speak better from women and children in three months, than from men in a year<sup>25</sup>.

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<sup>21</sup> *Ibidem*, p. 110–111.

<sup>22</sup> C. Reef, *Education...*, p. 3; J. L. Rury, *Education...*, p. 32.

<sup>23</sup> Th. Jefferson, *Notes on Virginia*, [in:] *The Life and Selected Writings of Thomas Jefferson*, eds A. Koch, W. Peden, The Modern Library, New York 1944, p. 262.

<sup>24</sup> *Ibidem*, p. 263.

<sup>25</sup> *Thomas Jefferson to Thomas Mann Randolph, July 6, 1787*, [in:] *The Life and Selected Writings of...*, p. 425.

**WOMEN'S EDUCATION**

The matter of the girls' education is much more complicated. A large number of women in New England were literate. Some learned writing and reading in the dame schools which were private undertakings financed by tuition or supported by local authorities<sup>26</sup>. Some were taught at home by their mothers using the Bible as a schoolbook.

The seventeenth century brought, with a doctrine of serving God by laboring, an emphasis upon vocational training. Girls, especially orphan girls, were taught in dame schools sewing and embroidery to give them a good preparation for self-supporting adult life. In the eighteenth century more schools of various kinds were established. Some provided courses from music and dancing to needlework, art or even japanning<sup>27</sup>.

Thomas Jefferson, one of the Founding Fathers, author of the Declaration of Independence and a lonely father after his wife's death<sup>28</sup>, was seriously concerned about providing an appropriate education for his daughters. During his political journeys he always expected to receive letters from his daughters with full information of their progress in learning. In the letter of April 11, 1790 Thomas Jefferson was asking:

Tell me whether you see the sun rise every day? How many pages a day you read in Don Quixote? How far you are advanced in him? Whether you repeat a grammar lesson every day? What else you read? How many hours a day you sew? Whether you have an opportunity of continuing your music? Whether you know how to make a pudding yet, to cut out a beefsteak, to sow spinach? Or to set a hen?<sup>29</sup>

The fragment shows what kind of subjects Maria was taught. Firstly she practiced all subjects of the elementary education as writing, reading, grammar. There were also mentioned subjects suitable for a young girl to prepare her for the future roles of a wife and a lady as music, literature, sewing, cooking, housekeeping. In the same letter father gave Maria advice on a moral behavior suitable for a young lady. He wrote:

Be good, my dear, as I have always found you; never be angry with anybody, nor speak harm of them; try to let everybody's faults be forgotten, as you would wish yours to be; take more pleasure in giving what is best to another than in having it yourself, and then all the world will love you, and I more than all the world<sup>30</sup>.

<sup>26</sup> Z. Lewicki, *Historia cywilizacji...*, p. 283; L. B. Wright, *The Cultural...*, p. 103.

<sup>27</sup> Z. Lewicki, *Historia cywilizacji...*, p. 285; L. B. Wright, *The Cultural...*, p. 104–105.

<sup>28</sup> Martha Wayles Skelton Jefferson died on September 6, 1782, after giving the birth of her last child. Thomas Jefferson never remarried.

<sup>29</sup> *Thomas Jefferson to Maria Jefferson, April 11, 1790*, [in:] *The Life and Selected Writings...*, p. 495–496.

<sup>30</sup> *Ibidem*, p. 496.

In the letter of June 13, 1790 Thomas Jefferson encouraged Maria to carefully observe nature:

We had not peas nor strawberries here till the 8<sup>th</sup> day of this month. On the same day I heard the first whip-poor-will whistle. Swallows and martins appeared here on the 21<sup>st</sup> of April. When did they appear with you? and when had you peas, strawberries, and whip-poor-wills in Virginia? Take notice hereafter whether the whip-poor-wills always come with the strawberries and peas<sup>31</sup>.

Thomas Jefferson admitted in the letter to Nathaniel Burwell that women's education was never a subject of his interest except the education of his own daughters. However he noticed an important reason for providing education to girls. The politician wrote:

[...] I thought it essential to give them a solid education, which might enable them, when become mothers, to educate their own daughters, and even to direct the course for sons, should their fathers be lost, or incapable, or inattentive<sup>32</sup>.

He emphasized however also a disadvantage of female education if it was not provided reasonably. Thomas Jefferson noticed:

A great obstacle to good education is the inordinate passion prevalent for novels, and the time lost in that reading which should be instructively employed. When this poison infects the mind, it destroys its tone and revolts it against wholesome reading. Reason and fact, plain and unadorned, are rejected. Nothing can engage attention unless dressed in all the figments of fancy, and nothing so bedecked comes amiss. The result is a bloated imagination, sickly judgment, and disgust towards all the real businesses of life<sup>33</sup>.

Later, in the same letter, Thomas Jefferson proposed the subjects that, according to him, would be the most proper for a young lady. He noticed that wisely chosen writings and poetry, such as writings of Madame Genlis or Pope, Thompson, Shakespeare, Molière or Racine could be useful for improving the style and taste. The French language, that became an international language of communication of that century, should have been an important part of education. The politician remembered also about arts. He wrote:

The ornaments too, and the amusements of life, are entitled to their portion of attention. These, for female, are dancing, drawing, and music. The first is a healthy exercise, elegant and very attractive for young people. Every affectionate parent would be pleased to see his daughter qualified to participate with her companions, and without awkwardness at least, in the circles of festivity, of which she occasionally becomes a part<sup>34</sup>.

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<sup>31</sup> *Thomas Jefferson to Maria Jefferson, June 13, 1790, [in:] The Life and Selected Writings...*, p. 500.

<sup>32</sup> *Thomas Jefferson to Nathaniel Burwell, March 14, 1818, [in:] The Life and Selected Writings...*, p. 688.

<sup>33</sup> *Ibidem.*

<sup>34</sup> *Ibidem*, p. 689.



He admitted that drawing was more popular in Europe than in America. Concerning music, Thomas Jefferson remarked that it was suitable only if “a person had an ear”. Music had a special place in life. “*It furnishes a delightful recreation for the hours of respite from the cares of the day, and lasts us through life*”<sup>35</sup>. Thomas Jefferson believed that women were naturally skilled in house-keeping and household economy. He stated:

The order and economy of a house are as honorable to the mistress as those of the farm to the master, and if either be neglected, ruin follows, and children destitute of the means of living<sup>36</sup>.

Thomas Jefferson emphasized also on moral education. In the letter of April 7, 1787 to his elder daughter, Martha, he gave her suggestions on providing an adequate moral training to the younger daughter Maria. He pointed:

Teach her to be always true; no vice is so mean as the want of truth, and at the same time so useless. Teach her never to be angry: anger only serves to torment ourselves, to divert others, and alienate their esteem. And teach her industry and application to useful pursuits. I will venture to assure you, that if you inculcate this in her mind, you will make her a happy being herself, a most inestimable friend to you, and precious to all the world. In teaching her these dispositions of mind, you will be more fixed in them yourself, and render yourself dear to all your acquaintances. Practice them, then, my dear, without ceasing. If ever you find yourself in difficulty, and doubt how to extricate yourself, do what is right, and you will find it the easiest way of getting out of the difficulty<sup>37</sup>.

Alexis de Tocqueville who traveled through America in the early nineteenth century observed the American democracy during the transformation. He made notes not only about political event but also about society. One of the chapter in *Democracy in America* he devoted to description of women’s education. He was surprised of the behavior of American girls. De Tocqueville pictured:

Long before an American girl arrives at the age of marriage, her emancipation from maternal control begins; she has scarcely ceased to be child when she already thinks for herself, speaks with freedom, and acts on her own impulse. The great scene of the world is constantly open to her view; far from seeking concealment, it is every day disclosed to her more completely, and she is taught to survey it with a firm and calm gaze. Thus the vices and dangers of society are early revealed to her; as she sees them clearly, she views them without illusions, and braves them without fear; for she is full of reliance on her own strength, and her reliance seems to be shared by all who are about her<sup>38</sup>.

He emphasized that the American girl was aware of all dangers, all evils existed in the society. Her boldness during conversation almost frightened de

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<sup>35</sup> *Ibidem*.

<sup>36</sup> *Ibidem*.

<sup>37</sup> *Thomas Jefferson to Martha Jefferson, April 7, 1787, [in:] The Life and Selected Writings...*, p. 496.

<sup>38</sup> A. de Tocqueville, *Democracy in America*, Bantam Dell, New York 2000, p. 728.

Tocqueville. He suspected that such education could have caused in making them “cold and virtuous women instead of affectionate wives and agreeable companions”<sup>39</sup>. On the other hand girl was prepared for joining the world of adults with a strength of character and complete knowledge of the structure of the community.

### HIGHER EDUCATION

The first colleges in colonial America were founded by religious groups to provide the education for ministry and to support the church. The only colleges until 1745 were Harvard, Yale and William and Mary. In the second half of the eighteenth century the number of colleges rapidly increased what was strongly linked with The Great Awakening<sup>40</sup>. It is important to notice that American colleges had not a status of universities according to English law<sup>41</sup>. The colleges were always deeply connected with the local communities and supplied them with educated lawyers, merchants etc. There were no space for national university or union. The universities competed for reputation, students and financial support<sup>42</sup>.

The first college in colonial English America, the Harvard College, was founded in 1636 by the General Court of Massachusetts. The Court appropriated four hundred pounds for schooling<sup>43</sup>. John Harvard left the college a legacy of 800 pounds and 400 books<sup>44</sup>. In *New England's First Fruits...* the moment was described in the following words:

After God had carried us safe to New England and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and

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<sup>39</sup> *Ibidem*, p. 730.

<sup>40</sup> The Great Awakening was a religious revival. See more: M. J. Rozbicki, *Kultura brytyjskiej...*, p. 274–275; idem, *Narodziny...*, p. 206–207; Z. Lewicki, *Historia cywilizacji...*, p. 394–403.

<sup>41</sup> According to English tradition “a college” was a self-governing place for living and learning but without legal power to examine and grant degrees. “A university” owed a special legal authority given through a Royal or Parliamentary charter that allowed to grant degrees. The university provided courses in Law, Medicine or Theology. There were only two legal universities in England until the 19<sup>th</sup> century – Oxford and Cambridge. See: D. J. Boorstin, *The Americans*, [in:] *The Colonial Experience*, Random House, New York 1958, p. 172–173; L. B. Wright, *The Cultural...*, p. 125.

<sup>42</sup> D. J. Boorstin, *The Americans...*, p. 179–182.

<sup>43</sup> *Ibidem*, p. 174.

<sup>44</sup> R. G. Boone, *Education in the United States. Its History from the Earliest Settlements*, D. Appleton and Company, New York 1889, p. 21.

perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust...<sup>45</sup>

The legal structure and extent of its authority were unclear. The first degrees were granted in 1642 although the college had not any legal authority to grant a degree. In 1650 Harvard received charter of incorporation. In the very same year it could pride itself on having “about forty students in residence and ten graduate students”. Sons of the Puritan families in England were sent to Harvard due to its purer environment in comparison with English Oxford or Cambridge. The first robust President of the Harvard College, Henry Dunster, had an idea of alteration the college into the first American university with access for all English colonies. Unfortunately the religious differences disabled to fulfill these aspirations<sup>46</sup>. From 1780 the school has been named the Harvard University<sup>47</sup>.

In 1693 the College of William and Mary was established in Williamsburg, Virginia after years of unsuccessful efforts of colonial authorities. This foundation was a response to a lack of Anglican university in the colonial America that compelled many Southerners to send their sons abroad for higher education notwithstanding many dangers.

Thomas Jefferson noted:

The College of William and Mary was an establishment purely of the Church of England; the Visitors were required to be all of that Church; the Professors to subscribe its thirty-nine Articles; its Students to learn its Catechism; and one of its fundamental objects was declared to be, to raise up Ministers for that church<sup>48</sup>.

The College of William and Mary became very popular among Southerners and many distinguished citizens received their education in there, for instance Thomas Jefferson<sup>49</sup>.

A breath of air of liberalism that appeared in the Harvard College at the beginning of the 18<sup>th</sup> century became the main reason of establishing the Yale College. Louis B. Wright explained:

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<sup>45</sup> Quoted after L. B. Wright, *The Cultural...*, p. 116. *New England's First Fruits with Divers other Special Matters Concerning that Country* is a tract published in 1643 and edited by Thomas Weld and Hugh Peter that provided a complete description of New England and especially the Harvard College. For the original reprint of 1845 see the web site: [http://books.google.pl/books?id=5QsTAAAYAAJ&printsec=frontcover&dq=New+England%E2%80%99s+First+Fruits&source=bl&ots=jz9\\_izNikV&sig=RFPIHhmMKwJFmMOCqyzYtHvvymQ&hl=pl&ei=QDXgTKvaEsWCOwq\\_eIO&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CBUQ6AEwAA#v=onepage&q&f=false](http://books.google.pl/books?id=5QsTAAAYAAJ&printsec=frontcover&dq=New+England%E2%80%99s+First+Fruits&source=bl&ots=jz9_izNikV&sig=RFPIHhmMKwJFmMOCqyzYtHvvymQ&hl=pl&ei=QDXgTKvaEsWCOwq_eIO&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBUQ6AEwAA#v=onepage&q&f=false) The quoted paragraph on page 23–24.

<sup>46</sup> L. B. Wright, *The Cultural...*, p. 117.

<sup>47</sup> Z. Lewicki, *Historia cywilizacji...*, p. 283, 290.

<sup>48</sup> Th. Jefferson, *The Autobiography of Thomas Jefferson*, [in:] *The Life and Selected Writings...*, p. 50.

<sup>49</sup> L. B. Wright, *The Cultural...*, p. 119.

The third college, Yale, resulted from the dissatisfaction of some of the stricter conservatives with the growing latitudinarianism of Harvard and the contamination of the moral atmosphere of Boston<sup>50</sup>.

The Reverend Solomon Stoddard preached in 1703 that places of schooling “should not be places of riot and pride”. In 1701 the Reverend John Pierpont, pastor of the New Haven church, received the charter of incorporation and the new college was set up at Saybrook as the Collegiate School. The Reverend Abraham Pierson was chosen first rector. In 1716 the college was moved to New Haven and Cotton Mather, former President of the Harvard College, made an effort to gain material wealth for further growth of the college. He managed to convince a rich East India merchant in London, Elihu Yale, to donate a sum of money to the school in return the college was named after the merchant<sup>51</sup>.

A great demand for educated ministry among Presbyterians brought a number of classical academies as the College of New Jersey, (later named Princeton), established in 1746<sup>52</sup> and the Log College at Neshaminy in Pennsylvania. Those colleges provided courses in Greek, Latin, moral philosophy and theology. A special attention for classical learning caused an increase of the influence of the colleges, especially Princeton, in colonial America<sup>53</sup>.

The King’s College (later known as Columbia University) had a very extraordinary position due to the fact that the board of governors included representatives of varied religions. The charter of incorporation for this college was granted in 1754. A theological faculty was never established by reason of the special situation. The position of the King’s College among other colleges was weak before the revolution. The second President of the college, Myles Cooper, professor of moral philosophy, took office in 1763. Cooper as a Loyalist had to flee on March 10, 1775, in his nightshirt. After that he decided to sail to England. Although the influence of the King’s College on education in New York was rather insignificant, it showed the idea of secular learning<sup>54</sup>.

The beginnings of the establishment of the College of Philadelphia (later called the University of Pennsylvania) were hazy. The official legal charter of incorporation was granted around 1755 but yet in 1740 the earliest educational trust was founded<sup>55</sup>. The institution owed William Smith the structure and general plan of learning. This schoolmaster from Aberdeen promoted a practical type of education that was, according to him, more suitable for citizens of

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<sup>50</sup> *Ibidem*, p. 119.

<sup>51</sup> *Ibidem*, p. 120; R. G. Boone, *Education...*, p. 37–43.

<sup>52</sup> The college was established as a result of controversy within Presbyterian society and a split between the New Lights and the Old Side. See also: M. J. Rozbicki, *Narodziny...*, p. 206.

<sup>53</sup> L. B. Wright, *The Cultural...*, p. 121.

<sup>54</sup> *Ibidem*, p. 121–123.

<sup>55</sup> Benjamin Franklin was one of the founders. More: Z. Lewicki, *Historia cywilizacji...*, p. 378.

American colonies. He proposed to give special attention to history, religion and agriculture. L. B. Wright explained:

In Smith's curriculum one third of the course was devoted to the classics, which included history and related subjects. Another third was devoted to mathematics and the natural sciences, including geometry, trigonometry, physics, chemistry, astronomy, botany, and zoology. The final third was given to logic, ethics, metaphysics, and oratory<sup>56</sup>.

The whole plan was prepared for three years of study and provided a solid foundation for further education.

There were also other colleges founded before the end of the eighteenth century as the College of Rhode Island, 1764 (founded by Baptists, later named Brown University), Queen's College, 1766 (founded by the Dutch Reformed Church, later known as Rutgers College) or Dartmouth College established in 1769 by New England Congregationalists<sup>57</sup>.

There were not any higher institutions to provide professional education in colonial America. Many young lawyers were self-educated with training as clerk or at an office of experienced lawyers. The good example of this way of career give us the life of John Adams who, after graduating from Harvard, had to take two years of studies under the inspection of attorney from Worcester, James Putnam and to be admitted to the bar<sup>58</sup>. For medical education students were forced to travel abroad as well. In 1765 a medical department was opened at the College of Philadelphia and three years later at the King's College but standards were much lower than European universities<sup>59</sup>.

The typical American college in eighteenth century consisted of a president and several tutors who were usually students for a clergy. There were just few professors with completed knowledge of their subject who promoted the growth of science. Generally the quality of learning provided by colleges was poor<sup>60</sup>.

During the eighteenth century the concern of proper education for children brought solution in establishing public schools. The process made a great progress in northern colonies due to geographical reasons. A compact life towns became an opportunity for establishing public educational system that provided the elementary education to all children. The communities of those colonies felt their responsibility of supporting poor children and orphans in receiving the useful education. In the southern colonies residents were less concern of the education. Home education was very common. Prosperous planters hired private tutors to their households or sent their children to Europe for proper education.

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<sup>56</sup> L. B. Wright, *The Cultural...*, p. 123–124.

<sup>57</sup> Ch. J. Lucas, *American Higher Education. A history*, St. Martin's Press, New York 1994, p. 105.

<sup>58</sup> D. McCullough, *John Adams*, Touchstone, New York 2002, p. 42–44.

<sup>59</sup> L. B. Wright, *The Cultural...*, p. 124.

<sup>60</sup> D. J. Boorstin, *The Americans...*, p. 183.

A position of orphans and poor children was difficult. They could rely on a charity of wealthy planters. Similarly the education of girls was different in each colony. Wealthy parents who wished to educate their daughters, usually hired private tutors and chose the type of education that should have been provided.

American colleges differed from English colleges not only in structure, programs of learning and quality. The aim of their establishing was very different. The main purpose of American colleges was to prepare good citizens. Each college was strongly related to the local community. In the eighteenth century the number of the colleges doubled due to the fact that every local and religious community desired to found its own school.

*Karolina Korytkowska-Ogrodowczyk*

#### **WYCHOWANIE W KOLONIACH BRYTYJSKICH W AMERYCE W XVIII W.**

Wychowanie w koloniach brytyjskich w wieku XVIII uległo niewielkim zmianom w porównaniu z wcześniejszymi okresami. Zmiany w tym zakresie nie przyniosło uzyskanie niepodległości. Rozważając problem edukacji, można więc potraktować cały wiek XVIII jako jednorodny okres. Warto jednak zaznaczyć, iż znaczne różnice występowały pomiędzy poszczególnymi koloniami. Każda z nich prowadziła odrębną politykę edukacyjną. W żadnej nie występował obowiązek szkolny. Nauka była płatna. Zwolnione z niej mogły być sieroty oraz dzieci z ubogich rodzin. System szkół publicznych rozwijał się szybciej w stanach północnych z uwagi na większe zurbanizowanie, a więc większą gęstość zaludnienia. W stanach południowych nauka częściej odbywała się w domu pod opieką prywatnego preceptora. Nie było ustalonych reguł związanych z kształceniem dziewcząt. Zwykle uczyły się one w domu. Mogły również uczęszczać do szkół dla dziewcząt, tzw. dame school. W XVIII w. rozpowszechniło się też szkolnictwo zawodowe. Pierwszą szkołą wyższą w koloniach brytyjskich w Ameryce był Harvard College. Szkoły wyższe zakładane były przez grupy wyznaniowe w celu kształcenia duchownych. Należy również pamiętać, że szkoły te nie miały statusu uniwersytetu w rozumieniu prawa angielskiego. Największy rozkwit szkolnictwa wyższego nastąpił w drugiej połowie XVIII w., kiedy to każda grupa wyznaniowa mogła poszczycić się posiadaniem własnej szkoły wyższej.