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that the mind is composed of thirty-seven faculties (e.g., aggressiveness, benevolence, veneration) which govern the attitudes and actions of the individual. It also maintained that the human character can be modified and thus was an excellent match for Mann's ideas of social education and reform [Cremin]. Note that phrenology was symptomatic in its derivation, having much in common with the present-day *learning styles* theories of Howard Gardner [Sarason, p.113]. Both of these theories have practical, valid applications in the field of education, and Mann pursued them with vigor. Consequently, Mann campaigned (albeit, with false premises) for the same multi-path approach being taught to today's teachers.

Mann had also learned much from his own experiences as: a self-taught student, a student of aging teachers, and a teacher himself. He argued that learning must be an active process in which "the effect labor must be performed by the learner himself". He promoted the teaching of words first, symbols second (a delayed introduction to decoding), and a thorough phonics program in reading. He saw that to be fruitful, education should include intellectual, moral, and political subjects. In addition to proposing curriculum in health and sciences, he also campaigned for a strong program in vocal music "which would mean intellectual exercise since all musical tones have mathematical relations".

Mann read a book based heavily upon the work of Johann Pestalozzi [Simpson] to equip himself for his position as Secretary of Education. Following the work of Pestalozzi, he argued that reward rather than punishment should be the motivation in instruction, and that learning should focus less on rote memorization and more on meaning – which is the core of the present-day 'scientific constructivist' philosophy in education [Battista]. He was one of the first since Rousseau to argue for education in groups, stating that "only in a heterogeneous group of students could the unifying and socializing goals of the common school be accomplished" [Cremin].

### Critics of Horace Mann

Mann has been both praised for his deep religious convictions [Burnett] and denounced for his lack of religious convictions [Benson]. His staunchest critics come from those who disagree with the secularization of schools and equal access to education. Since Mann is also regarded as the founder of today's model of educational institutions, he also has drawn a lot of fire from those who oppose past or present missions of public schools [Gatto]. For example, proponents of home schooling do not particularly agree with Mann's moralistic view of the common schools.

### A Note About William Billings

William Billings is considered the first published American composer, having disseminated his "Psalm Singer" in 1770 containing sixty original choral works and basic music instruction for the colonist [Kroeger, Billings]. The book was not only a collection of a wide range of works for various congregations, it provided guidance on how to read and perform what was to become a common pastime of the period. The engraved design on the book cover was created by Paul Revere. Many of Billings' works are still performed today. One hymn, "Chester" – known to be the marching music of the Continental Army, became the centerpiece of the famous twentieth century music composition "New England Triptych" by William Schuman.

Following the death of his first wife, Horace Mann moved his successful law practice to Boston and his charismatic nature carried him into a seat in the state senate in 1834. From 1835 to 1837 Mann served as senate chair. At this time there was a growing concern with the state public school system which had not been updated or properly funded since shortly after its founding in 1647. This concern was not unique to Massachusetts. In Michigan, Isaac E. Crary and John D. Pierce – also a Brown graduate, were to achieve a state school system more inclusive and democratic than that of Massachusetts, yet history has all but forgotten them.

The industrialist Edmund Dwight was at the forefront of the movement in Massachusetts. The governor of Massachusetts had appointed Dwight to head a commission to determine possible solutions for the state system. After significant political maneuvering, the commission convinced the state legislature to establish a Board of Education in April 1837. Dwight immediately began to court Mann to head the new Board. By July 1837 Mann had accepted the position and began his new enterprise.

Mann headed the Board for 12 years and led a crusade to overhaul the public education system in Massachusetts to fit his highly principled, moralistic views of human endeavor [Cremin, Gatto]. His 12 annual reports still serve as a Magna Carta of education in the United States – although some educational historians feel that the annual reports of Michigan's first Superintendent John D. Pierce surpass Mann's in breadth and acuity [e.g., Cremin]. However, it was Mann who established the first normal schools in the U.S., 50 public high schools, a six month minimum school year, and an end to sectarian religious education in Massachusetts.

Upon the death of John Quincy Adams in 1848, Mann left his post as Education Secretary to fill Adam's vacated Congressional seat [Mann]. His strong abolitionist stand did not sit well with Boston voters. After losing his seat and a bid for the Massachusetts governorship, he accepted a position as founding president of Antioch College, Ohio in 1853. His health began to fail a few years later and he passed away in the summer of 1859. In his valedictory at Antioch that year he said:

“I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity.

### Mann's Advocacy

Among the volumes read by Mann at the Franklin library were the published works of Thomas Jefferson, including speeches and public laws authored in the state of Virginia for religious freedom, the relation of public education to democratic government (bill of 1779, significantly revised in 1817 while Mann was in college), recommendations for state colleges, and the inclusion of sciences in public education [Cremin, Lee]. The cores of these works are readily apparent in Mann's publicly stated moral and political beliefs. Although Mann never advocated for a public college in Massachusetts, he finished his life by helping establish the first public college in the U.S. that was open to all races.

During Mann's lifetime, *phrenology* was a popular explanation for individual human abilities and behavioral traits. His initial exposure was through the works of F.J. Gall and A. Comte. While practicing law in Dedham, Mann became good friends with the leading proponent of the doctrine, George Combe [Combe]. Phrenology is a (now repudiated) behaviorist theory which postulates

Thematic music for Oboe and String Quartet. 5 minutes.  
Composer: Richard Frost.  
Style: Classical 20<sup>th</sup> century Americana.

### Chronology

#### First minute:

Introduction of 3 motifs (short musical phrases)  
“The calling” – Oboe, first 5 seconds  
“The schools” – Viola and Cello, next 5 seconds  
“Horace Mann” as a poor child – Oboe, thereafter

#### Second minute:

Theme in A minor from Calvinist hymn “Concord” by W. Billings (1770)  
Mann’s adolescent rejection of Calvinism (at 40 seconds after)

#### Third minute:

String quartet: the self-education of Horace Mann – Concord theme in E-flat  
Maturation of Horace Mann – Cello

#### Fourth minute:

Progression through Brown Univ., law school, and elected office (interwoven themes)  
Edward Dwight’s urging to take Education Secretary position (last 5 seconds)

#### Fifth minute:

The schools (7 seconds)  
The Twelve Annual Reports – depicted by musical circle of fifths

The “Gallop” referred to in the title of this piece is a metaphor for the zeal in which Horace Mann carried out his professional life.

### Background

Horace Mann was born in 1796 to a poor family in Franklin Massachusetts. His childhood was marked by infrequent sessions in an inadequate schoolhouse and weekend torments in the infamous Calvinist church of Reverend Nathaniel Emmons. Mann was apparently a bright child, and by adolescence was accomplished enough to begin educating himself in the public library established by the town’s namesake [Messerli].

At the age of 14 his older brother perished from a drowning accident on the sabbath. At the funeral, Reverend Emmons preached that hell awaited those whose lives were still in an unconverted state – including Horace’s brother [Messerli, Ritchie]. At this Horace rejected Calvinism in its entirety and buried himself in the writings of Jefferson and other progressive authors of the time. And no wonder: Franklin himself had stocked the library with 116 volumes in 1786 [Cremin]. Ironically, Horace Mann was to become as fervent a moralist and crusader for democratic principles, educational reform, and temperance as Emmons had been for Calvinism.

In 1816 Mann earned admission to Brown University and he graduated valedictorian in 1819. He tutored at Brown for awhile afterward, took an apprenticeship in law, attended Litchfield Law School, and was admitted to the Massachusetts State Bar in 1823. He settled in Dedham Mass. to practice law. At the same time, his inclination and skill with public speaking lead to a seat in the state legislature in 1827 [Filler].