

T H E  
**AMERICAN MAGAZINE,**

CONTAINING  
A MISCELLANEOUS COLLECTION of Original and other Valuable ESSAYS,  
In PROSE and VERSE,

And CALCULATED both for  
INSTRUCTION and AMUSEMENT.

"Science the guide, and truth the eternal goal." BAR.

For MARCH, 1788.

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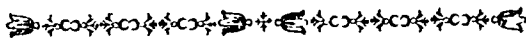
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the power or the right to make an unalterable constitution—that the power of creating a legislative body, or the sovereign right of election, is solely in the people; but the sovereign power of making laws is solely in an Assembly of their Representatives—that the people have no right to give binding instructions to their Representatives—consequently a distinction between a *Convention* and a *Legislature* can be merely a difference of forms—that Representatives have

no right to prolong the period of their delegation—that being taken from the mass of the people and having a common interest with them, they will be influenced, even by private interest, to promote the public good—and that such a government, which is a novelty on earth, is perhaps the best that can be framed, and the only form which will always have for its object, the general good.

GILES HICKORY.



## E D U C A T I O N.

**B**UT the principal defect in our plan of Education in America, is, the want of good teachers in the academies and common schools. By good teachers I mean, men of unblemished reputation, and possessed of abilities, competent to their stations. That a man should be master of what he undertakes to teach, is a point that will not be controverted, and yet it is certain that abilities are often dispensed with, either thro inattention or fear of expense.

To those who employ ignorant men to instruct their children, permit me to suggest one important idea—that it is better for youth to have *no* Education, than to have a *bad* one; for it is more difficult to eradicate habits, than to impress new ideas. The tender shrub is easily bent to any figure; but the tree, which has acquired its full growth, resists all impressions.

Yet abilities are not the sole requisites. The instructors of youth

prudent, accomplished, agreeable and respectable. What avail a man's parts, if, while he is the "wisest and brightest," he is the "meanest of mankind?" The pernicious effects of bad example on the *minds* of youth will probably be acknowledged; but with a view to *improvement*, it is indispensably necessary that the teachers should possess good breeding and agreeable manners. In order to give full effect to instructions, it is requisite that they should proceed from a man who is loved and respected. But a low-bred clown, or morose tyrant can command neither love nor respect, and that pupil who has no motive for application to books, but the fear of a rod, will not make a scholar.

The rod is often necessary in school; especially after the children have been accustomed to disobedience and a licentious behavior at home. All government originates in families, and if neglected there, it will hardly exist in  
*Society*

society; but the want of it must be supplied by the rod in school, the penal laws of the state, and the terrors of divine wrath, from the pulpit. The government both of families and schools should be absolute. There should, in families, be no appeal from one parent to another, with the prospect of pardon for offences. The one should always vindicate, at least apparently, the conduct of the other. In schools, the master should be absolute in command; for it is utterly impossible for any man to support order and discipline among children, who are indulged with an appeal to their parents. A proper subordination in families would generally supersede the necessity of severity in schools; and a strict discipline in both is the best foundation of good order in political society.

If parents should say, "we cannot give the instructors of our children unlimited authority over them, for it may be abused and our children injured;" I would answer, they must not place them under the direction of any man, in whose temper, judgement and abilities, they do not repose perfect confidence. The teacher should be, if such can be found, as judicious and reasonable a man as the parent.

There can be little improvement in schools, without strict subordination—there can be no subordination, without principles of esteem and respect in the pupils—and the pupils cannot esteem and respect a man who is not in himself respectable, and who is not treated with respect by their parents. It may be laid down as an

invariable maxim, that a person is not fit to superintend the Education of children, who has not the qualifications which will command the esteem and respect of his pupils. This maxim is founded on a truth which every person may have observed; that children always love an amiable man, and always esteem a respectable one. Men and women have their passions which often rule their judgement and their conduct. They have their caprices, their interests and their prejudices, which at times incline them to treat the most meritorious characters with disrespect. But children, artless and unsuspecting, resign their hearts to any person whose manners are agreeable, and whose conduct is respectable. Whenever therefore pupils cease to respect their teacher, he should be instantly dismissed.

Respect for an instructor will often supply the place of a rod of correction. The pupil's attachment will lead him to close attention to his studies—he fears not the rod, so much as the displeasure of his teacher—he waits for a smile or dreads a frown—he receives his instructions and copies his manners. This generous principle, the fear of offending, will prompt youth to exertions; and instead of severity on the one hand, and of slavish fear, with reluctant obedience on the other, mutual esteem, respect and confidence strew flowers in the road to knowledge.

With respect to morals and civil society, the other view in which I proposed to treat this subject, the effects of Education are so certain and extensive, that it behooves every parent and guardian to be particularly

ticularly attentive to the characters of the men, whose province it is to form the minds of youth.

From a strange inversion of the order of nature, the cause of which it is not necessary to unfold, since the fact cannot be disputed, the most important business in civil society, is, in many parts of America, committed to the most worthless characters. The Education of youth, an employment of more consequence than making laws and preaching the gospel, because it lays the foundation on which both law and gospel rest for success; the Education of youth is sunk to a level with the most menial services. In most instances we find the higher seminaries of learning entrusted to men of good characters and pos-

essed of the moral virtues and social affections. But many of our inferior schools, which, so far as the heart is concerned, are as important as colleges, are kept by men of no breeding, and many of them, by men infamous for the most detestable vices.\* Will this be denied? Will it be denied, that before the war, it was a frequent practice for gentlemen to purchase convicts, who had been transported for their crimes, and employ them as private tutors in their families?

Gracious Heavens! Must the wretches, who have forfeited their lives, and been pronounced unworthy to be inhabitants of a foreign country, be entrusted with the Education, the morals, the character of *American* youth?

\* *How different this practice from the manner of educating youth in Rome, during the flourishing ages of the republic! There the attention to children commenced with their birth—an infant was not educated in the cottage of a hireling nurse, but in the very bosom of its mother, whose principal praise was, that she superintended her family. Parents were careful to choose some aged matron to take care of their children—to form their first habits of speaking and acting—to watch their growing passions and direct them to their proper objects—to guard them from all immodest sports, preserve their minds innocent, and direct their attention to liberal pursuits.*

“—*Filius—non in cella emptæ nutricis sed gremio ac sinu matris educabatur, cujus præcipua laus, tueri domum, et inservire liberis. Eligebatur autem aliqua major natu propinqua, cujus probatis spectatisque moribus, omnis cujuspiam familiæ soboles committeretur, coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhonestum factu videretur. Ac non studia modo curasque, sed remissiones etiam lusus que puerorum, sanctitate quadam ac verecundia temperabat.*” In this manner were educated the Gracchi, Cæsar and other celebrated Romans. “*Quæ disciplina ac severitas eo pertinebat, ut sincera et integra et nullis pravitatibus detorta unius cujusque natura, toto statim pectore, arriperet artes honestas.*” Tacitus de Orat. Dial. 28.

The historian then proceeds to mention the corruption of manners and the vicious mode of Education, in the later ages of Rome. He says, children were committed to some maid, with the vilest slaves—with whom they were initiated in their low conversation and manners——“*Horum fabulis et erroribus tereri statim et rudes animi imbuuntur—nec quis quam in toto domo pensi habet, quid coram infante domino aut dicat aut faciat.*”

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Will

Will it be denied that many of the instructors of youth, whose examples and precepts should form their minds for good men and useful citizens, are often found to sleep away, in school, the fumes of a debauch, and to stun the ears of their pupils with frequent blasphemy? It is idle to suppress such truths—nay more, it is wicked. The practice of employing low and vicious characters to direct the studies of youth, is, in a high degree, criminal—it is destructive of the order and peace of society—it is treason against morals, and of course, against government—it ought to be arraigned before the tribunal of reason, and condemned by all intelligent beings. The practice is so exceedingly absurd, that it is surprizing it could ever have prevailed among rational people. Parents wish their children to be *well bred*—yet place them

under the care of *clowns*. They wish to secure their hearts from *vicious principles* and *habits*—yet commit them to the care of men of the most *profligate lives*. They wish to have their children taught *obedience* and *respect* for superiors—yet give them a matter that both parents and children *despise*. A practice so glaringly absurd and irrational has no name in any language! Parents themselves will not associate with the men, whose company they *oblige* their children to keep, even in that most important period, when habits are forming for life.\*

Are parents and guardians ignorant, that children always imitate those with whom they live or associate? That a boy bred in the woods will be a savage?—That another bred in the army, will have the manners of a soldier? That a third, bred in a kitchen, will

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\* *The practice of employing low characters in schools is not novel—Ascham, preceptor to Queen Elizabeth gives us the following account of the practice in his time. “Pity it is that commonly more care is had; yea and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say, nay, in word; but they do so, in deed. For to one they will give a stipend of two hundred crowns, and loth to offer the other two hundred shillings. God, that sitteth in the Heaven, laugheth their choice to scorn and rewardeth their liberality as it should: for he suffereth them to have tame and well-ordered horses; but wild and unfortunate children: and therefore in the end they find more pleasure in their horse, than comfort in their child.”*

*This is old language, but the facts stated are modern truths. The barbarous Gothic practice has survived all the attacks of common sense, and in many parts of America, a gentleman's groom is on a level with his schoolmaster, in point of reputation. But hear another authority for the practice in England.—*

*“As the case now stands, those of the first quality pay their tutors but little above half so much as they do their footmen.”* Guardian No. 94.

*“’Tis monstrous indeed that men of the best estates and families are more solicitous about the tutelage of a favorite dog or horse, than of their heirs male.”*

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speak

Speak the language, and possess the ideas, of servants? And that a fourth, bred in genteel company, will have the manners of a gentleman? We cannot believe that many people are ignorant of these truths. Their conduct therefore can be ascribed to nothing but inattention or fear of expense. It is perhaps literally true, that a wild life among savages is preferable to an Education in a kitchen, or under a drunken tutor; for savages would leave the mind uncorrupted with the vices, which reign among slaves and the depraved part of civilized nations. It is therefore a point of infinite importance to society, that youth should not associate with persons whose manners they ought not to imitate; much less should they be doomed to pass the most susceptible period of life, with clowns, profligates and slaves.

There are people so ignorant of the constitution of our natures, as to declare, that young people should see vices and their consequences, that they may learn to detest and shun them. Such reasoning is like that of the novel-writers, who attempt to defend their delineations of abandoned characters; and that of stage-players, who would vindicate the obscene exhibitions of a theater; but the reasoning is totally false. Vice always spreads by being published—young people are taught many vices by fiction,

books or public exhibitions—vices, which they never would have known, had they never read such books or attended such public places. Crimes of all kinds, vices, judicial trials necessarily obscene, and infamous punishments should, if possible, be concealed from the young. An examination in a court of justice may teach the tricks of a knave, the arts of a thief and the evasions of hackneyed offenders, to a dozen young culprits, and even tempt those who have never committed a crime, to make a trial of their skill. A newspaper may spread crimes—by communicating to a nation the knowledge of an ingenious trick of villainy, which, had it been suppressed, might have died with its first inventor. It is not true that the effects of vice and crimes deter others from the practice—except when rarely seen. On the other hand, frequent exhibitions either cease to make any impressions on the minds of spectators, or else reconcile them to a course of life, which at first was disagreeable.\*

“Vice is a monster of so frightful mien,  
As to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

For these reasons, children should keep the best of company, that they might have before them the best manners, the best breeding and the best conversation. Their minds

\* In some parts of America, the crime of fornication is expiated by a public confession before the congregation—in other parts, no notice is taken of the parties, when the child is born in wedlock. I have taken pains to acquaint myself with the effect of public confessions in producing the crime—From facts I find that the instances of the crime, where punishment is public, are to those in towns where it is not punished at all, as six or seven to one. Happy effect truly of public punishment!

should

should be kept untainted, till their reasoning faculties have acquired strength, and the good principles which may be planted in their minds, have taken deep root. They will then be able to make a firm and probably a successful resistance, against the attacks of secret corruption and brazen libertinism.

Our legislators frame laws for the suppression of vice and immorality—our divines thunder, from the pulpit, the terrors of infinite wrath, against the vices that stain the characters of men. And do laws and preaching effect a reformation of manners? Experience would not give a very favorable answer to this enquiry. The reason is obvious—the attempts are directed to the wrong objects. Laws can only check the public effects of vicious principles; but can never reach the principles themselves—and preaching is not very intelligible to people, till they arrive at an age when their principles are rooted or their habits firmly established. An attempt to eradicate old habits, is as absurd, as to lop off the branches of a huge oak, in order to root it out of a rich soil. The most that such clipping will effect, is to prevent a further growth.

The only practicable method to reform mankind, is, to begin with children—to banish, if possible, from their company, every low bred, drunken, immoral character. Virtue and vice will not grow together in a great degree—but they will grow where they are planted, and when one has taken root, it is

not easily supplanted by the other. The great art of correcting mankind therefore, consists in prepossessing the mind with good principles.

For this reason society requires that the Education of youth should be watched with the most scrupulous attention. Education, in a great measure, forms the moral characters of men, and morals are the basis of government\* Education should therefore be the first care of a Legislature; not merely the institution of schools, but the furnishing of them with the best men for teachers. A good system of Education should be the first article in the code of political regulations; for it is much easier to introduce and establish an effectual system for preserving morals, than to correct, by penal statutes, the ill effects of a bad system. I am so fully persuaded of this, that I shall almost adore that great man, who shall change our practice and opinions, and make it respectable for the first and best men to superintend the Education of youth.

Another defect in our schools, which, since the revolution, is become inexcusable, is the want of proper books. The collections which are now used consist of essays that respect foreign and ancient nations. The minds of youth are perpetually led to the history of Greece and Rome or to Great-Britain—boys are constantly repeating the declamations of Demosthenes and Cicero, or debates upon some political question in the British Parliament. These are ex-

\* *Plus ibi boni mores valent, quam alibi bene leges.*

*Tac. de Mor. Germ. 19.*

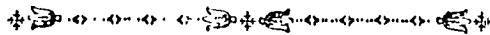
cellent

cellent specimens of good sense, polished stile and perfect oratory ; but they are not interesting to children. They cannot be very useful, except to young gentlemen who want them as models of reasoning and eloquence, in the pulpit or at the bar.

But every child in America should be acquainted with his own country. He should read books that furnish him with ideas that will be useful to him in life and practice. As soon as he opens his lips, he should rehearse the history of his own country—he should list the praises of liberty, and of those illustrious heroes and statesmen who

have wrought a revolution in her favor.

A selection of essays, respecting the settlement and geography of America—the history of the late revolution and of the most remarkable characters and events that distinguished it—and a compendium of the principles of the federal and provincial governments, should be the principal school-book in the United States. These are interesting objects to every man—they call home the minds of youth and fix them upon the interests of their own country—and they assist in forming attachments to it, as well as in enlarging the understanding.



For the AMERICAN MAGAZINE.

*Before I proceed to relate the history of the first permanent settlement of Virginia, I shall introduce a short account of the life and adventures of that extraordinary person who effected it. Every circumstance of importance in the history of the first settlers of America is particularly interesting to their descendants, and should be recorded for the benefit of future generations.*

LIFE, TRAVELS and ADVENTURES of Capt. JOHN SMITH, *extracted and compiled from his own Memoirs, and communicated by the Rev. Dr. STILES, President of YALE COLLEGE.*

CAPT. JOHN SMITH was born at Willoughby in Lincolnshire,\* and became a scholar of the two free schools of Alford and Louth. He was descended from the ancient Smiths of Crudley in Lancashire ; and his mother from the Rickards, at Great Heck in Yorkshire. His parents, dying when he was about thirteen years of age, left him a competency, on

which however he placed little value. His mind being inclined to adventure, he had sold his books and satchel, intending to seek his fortune at sea ; but the death of his father prevented him. At the age of fifteen his guardians bound him an apprentice to Mr. Thomas Sendall of Lyn, the principal merchant in that part of the country. But his inclination for the sea not

\* *The date of his birth is not mentioned, and the Editor cannot supply the defect, either from his history or other materials.*