A Baccalauriate Thesis:

WHAT IS THE HARVEST?

A Vindication of Popular Education.

By:

Geo. A. Knowler,
Mascoutah, Ill.

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Clare 75, I. U.
To

The Hon. John M. Yugory, D.D., LL.D.,

The Past and Present Regent

of the

Illinois Industrial University;

Whose Excellency of Mind,

and

Rare Qualities of Heart

Won The Esteem

And Retained The Love of His Pupils,

This Thesis is

Sincerely Dedicated as a

Testimonial That His Pupils and Example

Are, and Ever Shall Be,

An Aid and Inspiration To

His Pupil,

The Author.
Preface:

In the "National Teachers' Monthly," as it is now called, "Carnot's Educational Monthly," for July, 1876, appeared an article entitled: Education and Crime: The Other Side of the Question" by Chas. J. Parker. It is an attack upon our educational system, which I take pleasure in making this public effort to refute. I have examined a few of his figures and premises, as well as his conclusions and generalizations, in accordance with his desire.

It was my original intention to answer him through the columns of the same or some other educational periodical. I was determined to embrace this opportunity to reduce my thoughts upon the subject to writing.

Therefore, it is but just to add that my article owes its right to be called a thesis, and also its present dignified form to a requirement of the authorities of the University, rather than to any patient reflection resulting in a deep conviction on my part that educational literature will receive by its preparation any needed or valuable additions.

[Signature]
What Is The Harvest?
A Vindication:

Our common school system is passing through an ordeal at the hands of the critics. The more primary and fundamental principles, such as the right and duty of the state to educate its masses, up to a certain standard, however low some may desire to fix it, are now seldom attacked. But many are the charges of the inefficiency in the management of the details of the present system and of the futility of the curriculum of instruction. From one side are heard complaints on account of its meagerness, and on the other, are proclaimed charges of great redundancy.

Granting that these criticisms and structures are made in sincerity and with an honest desire to augment the effectiveness of our schools, educators and friends of culture feel called upon to renew the work, and the results of the work done. If extravagant promises have been made whose failure of fulfillment has called forth derision and mockery from the opposition, and discouragement for our funds, it is time to cease making such promises. If in theory certain results should have been attained, while in practice the opposite condition has been produced, it is also high time that we change our theory.
or our practice.

It was an early claim made by the advocates of free education that it is a strong bulwark against crime, that universal culture is the harbinger of public virtue. When speaking facetiously, they said, Build schools, houses or jails. The political economist said that it is cheaper to educate the child than to maintain the man as a pauper, restrain him as a lunatic, try him as a prisoner, retain him as a criminal, or shoot him in insurrection. The civilian said that an educated citizen is better than a standing army. The statesman declared that popular education is the foundation structure of our representative government.

Education became the watchword of the nation. Elementary education was dispensed; and, friend and foe alike to watch eagerly for the result. Many, or, may, must say, nearly all reasonable men have found ample cause to rejoice at the achievements. Others in a tone of disappointment say that as far as concerns the prevention of crime, the scheme is a great failure; that in the outcome they are dangerous commensurate with the good realized. The school houses have been filled, and likewise the lunatic asylums and the pen houses. The dockets of our criminal courts would still fill volumes; new penitentiaries must be built or old ones enlarged. Our cities are infested with an element of unknown strength and support, ad-
voating theories subversive of our entire social organization, and threatening to employ criminal measures for inaugurating their systems. And we are told that increase our educational facilities as we may, the provisions for preventing, detecting, and punishing crime must keep pace with or even exceed them in cost.

In view of these assertions, discouraging in the extreme to the enthusiastic educator who expected to point in a short time to an improvement in public morality as the direct fruits of general culture, it is not surprising that some should turn upon us with the argument that education increases crime. To find ground upon which to stand and use this formidable lever, they flit to statistics. Let us review a few figures and then reason a little concerning their real and necessary significance. The compiler is an educator, and yet, in a tone of deep disappointment, he says that his investigations and comparisons developed some surprising facts, and forced him to some very unexpected conclusions. He stands disarmed before the enemy and publishes his defeat. Nay, worse than that, he becomes an ally of the foe in a certain measure. One cannot help thinking that he is naturally a member of a large class which may be designated as constitutional fault-finders. They gloat on the dark scenes of history. Like the carrion crow, they breeze over fair fields and flowery gardens in sa-
our guest of a decaying carrass. We may suppose that he frequented his school by singing "Hark! from the tombs a dismal sound." He has doubtless adopted the plan of reading the daily newspaper in class and especially delights in drilling on the death warrants and the Criminal Calendar. But let us quote his statement of statistics and then examine his conclusions as deduced. He says: "If we compare the States of Massachusetts and Virginia by the statistics as furnished by the United States census of 1870, we shall find the facts to be as follows: Massachusetts with a population of 1,557,381 had only 44,930 persons 10 years of age and upwards unable to read while at the same time she had 25,264 persons in her prisons 12,911 of whom were native and 12,350 foreign.

"Virginia with a population of 1,225,168 had 590,913 persons 10 years of age and upwards unable to read, while at the same time she had only 10,440 persons in prisons 12,326 native and 12,404 foreign. But we see that a State containing 1,362,916 educated persons had more convicts within its borders than a sister state having a population of only 1,344,306 educated persons. It is manifest that this state of things could not exist if education to the extent of knowing how to read diminished crime. If we reason from the other side of the question, we shall have for the basis of our deductions 74,930 illiterates in one State furnishing 25,264 convicts, and 590,913 illiterates.
furnishing only 12.4% in the other.
Now if illiteracy is the direct cause of crime, why do we not find twice as many convicts in Virginia as in Massachusetts?

"Let us institute another comparison. The native white population of Mass. furnished 1 convict to every 946 persons, Va. 1 to every 2109. The colored population of Mass. furnished 1 convict to every 100 persons; Va. 1 to every 569. The foreign population of Mass. furnished 1 convict to every 287 persons, Va. 1 to every 1146. Some of our jealous friends of public schools have asserted that education is necessary to the prevention of crime, that it is a mere question of school-houses or prisons. If their statement is true, why does not Va. require six times as many prisons as Mass.?

The fact is education increases the number of man's temptations with out increasing in a corresponding degree his self control. It opens to him opportunities and gives him facilities for the perpetration of crime that the uneducated man could never have.

"Let us compare Mass. and Penn. and see if the figures of our statisticians will present to us a more cheerful picture. In 1870, Penn. had a population of 1,338,620, of whom 364,897, 10 years of age and upwards could not read. The total number of persons in prison June 1st, 1870, was 902. The population of Mass. was 1,407,881, of whom 97,742, 10 years of age and upwards could not write. The total number of persons in prison June 1st, 1870 was 2538.
The population of these states produced convicts as follows:

Native white
Penn. 1 to every 2650 persons
Mass. 1 to every 946
Colo.
Penn. 1 to every 875
Mass. 1 to every 100

Foreign
Penn. 1 to every 244
Mass. 1 to every 257

In Mass. 93 percent could write— in Penn. only 76 percent. Still, 573 citizens of Mass. produced a convict as often as 1256 did in Penn.

"If we compare the states of Penn. and Ala., which have about the same white population, by the statistics of school attendance, illiteracy, and crime, furnished by the United States cen-

sus of 1870, we shall find that the figures do not justify all the flattering statements of educators regarding the relation of education and crime. Conn. had a white population of 327,540. The number of whites 21 years of age and upwards who was illiterate was 22,673. The number of whites who attended school was 93,411. The number of white persons in prison on June 1st, 1870, was 387. Ala. had a white population of 321,314, of whom 1,430, 21 years of age and upwards were unable to write. The number of whites who attended school was 61,324, and the number of white persons in prison on June 1st, 1870, was 157.

"From these statistics, we find that in Conn. only one person in twenty-four, or four percent of
the white population was illiterate, while in Ala. the illiteracy in the same class of people was one in eleven, or nine percent. And yet in Iowa, one out of every 145 white citizens was a convict, while in Ala., there was one out of every 3,456.

"We do not propose to pursue these 'invidious' comparisons further, for we think those already given painful enough to the educational enthusiast, and sufficiently humiliating to the devil's worst enemy, the schoolmaster."

These are the "surprising facts" which "forced" the writer to such very "unexpected conclusions." These conclusions are that, "It is a good thing to cultivate intellectual and material capacities, even at the cost of certain moral evils, which we are often able accurately to foresee." So intellectual education must be declared a blessing to mankind, although attended by moral evil. Our moral nature is higher than the intellectual, and that training which reaches the mind only, and neglects the heart, must produce moral monsters, or short criminals. Education has no direct influence to diminish crime. If it is true that there is no great loss without some small gain it is also true that there is no great gain without some loss. One thing seems manifest, mankind does not gain in morality by means of education. The greatest human agents of civilization for the prevention of crime are our mechanical inventions. The printing press, the steam engine, the locomotive,
and the telegraph are the great elevators. They are the forces that are bringing men together and disseminating lessons of peace and goodwill throughout the earth."

As these say: If anyone can show that the statistics contained herein are false, or calculated to tend to incorrect conclusions, let him point out the errors; or, if the deductions drawn from the premises are unfair and illogical, let it be hoped that the fair and the logical may set us right."

Oh, therefore feel called upon to proceed to examine the premises to see if they are not unfair and the deductions drawn from them illogical. We think we shall find that his premises are ins

complete, as statistics, and insufficient to prove all which he has deduced from them.

Statistics upon any immaterial subject are generally unreliable and if correct they require as much judgment in their use as care in their collection, if we would draw from them valid conclusions. One observes how different political economists and parties find statistics to defend their positions. The arguments of either might seem conclusive to one who is not conversant with all the attendant circumstances in the light of which the statistics must be used. It is difficult to arrive at a just estimate of the significance of statistics upon a social subject, such as the one.
which we are considering. It is evident that it is impossible to express the amount and grade of culture existing in a community by means of figures. Public sentiments, aside from the facts of school instruction, may and do control the administration of the civil laws and also of the school.

Now moral ideas may differ from ours, perhaps, as illustrated by some occurrences which transpire in some of the roughest frontier communities. Then a man may kill another in a quarrel and the neighbors think little about it, and do little, yet should a horse be stolen and the whole community is hot pursuit and when captured the end of the thief's life is synonymous with the end of the horse's halter. The schoolmaster, if present, this is one in the place, may be the hangman of the occasion and although his school may be reckoned as one of the number of schools in the territory, its moral or esthetic force must be estimated. But does the table of statistics contain any record of the double crime committed, and do the criminals represent their constituents in the penitentiary and with the rod of correction? There is perhaps no prison, no convicts, and consequently judging from the statistics, in a particular situation and peaceful region. If, however, in due time, they should be brought about a radical change in the moral ideas, by immigration...
tion from more cultured communities or otherwise, thin moral shocks and churches, a court-house and a jail would spring up in any county—schools for the intellectual culture of the children, churches to inculcate morality, and courts to supersede lynchings, with jails for the detention of criminals. Now, with the administration of justice, would appear for the first time, convicts; and, as far as our author quoted can show, it was the educational provisions which aided more than all else to introduce crime into a paradise of ignorance and bliss. It is obvious that the same conditions may be found in neighboring states at the same period as we have observed in the same place at different periods. Now al-

though it may be said that such disparity exists between the states compared, as regards their moral status, as has been represented in our supposed case, still it is necessary to observe that nothing unfair shall enter the premises, to show that the states contrasted have similar laws, supported by corresponding public sentiments. That is, we must consider the amount of crime committed, and not merely the number of criminals brought to justice. If we do not do this, it is fully as logical to deduce from the comparisons made almost the opposite or contrary conclusion, namely, that in the more illiterate states the morals are worse from the fact that its criminals are at large instead of being brought to justice.
justice; that an educated community insists upon a higher standard of moral action, tolerates less vice in its midst. Right here let us turn to account one comparison made which substantiates what we have asserted, and applies directly upon the point at issue. The figures, as quoted, show that there were 1205 foreign convicts in the prisons of Mass. to 12 in those of Va. A difference of the same kind exists between Mass. and Tenn. Now the foreigner of Mass. and Va. are upon an equal footing as regards educational facilities enjoyed. The schools of those states are certainly exempted by our statisticians from any responsibility as regards their school training. But the ratio—the number of foreign convicts to the num-
ture foreign population is four times as great in Mass. as in Va. Hence we may quite justly conclude that in the better-schooled state of Mass. the laws are more stringent; or at least, they are enforced with more energy, by a more exacting moral sentiment. We may now conclude that there may be very much unfairness employed when using such figures; and that we have in a certain degree turned the very table set before us to account, in the refutation of his conclusions.

But there is no dearth of statistics to offset these quoted. The friends of education have also collected a few facts of a similar nature, culled from men encouraging fields. We shall devote much more space or time to statistics, but cannot forbear introducing a few
lines from Hart's "In The School room" since they contain something concise, tangible, and to the point. He says: "In the Ohio penitentiary, out of 276 inmates, nearly all were reported as ignorant, and 176 as grossly so. In the Auburn prison, N.Y., out of 244 inmates, only 39 could read and write. Throughout the state of N.C. in 1841, the ratio of uneducated criminals to the whole number of uneducated persons was twenty-eight times as great as the ratio of educated inhabitants." These statements require no comment.

Let us now consider another factor which, as we think, enters into a just consideration of the case. The article already quoted from, asserts that cities are "sub-plots of vice." It is a common acceptance that rural districts are less stupid in vice than are cities that great thoroughfares produce criminals in a direct ratio to their density. If density of population, with the consequent struggle that must take place in a crowded city, is a factor, causing them to be "sub-plots of vice," we may also take the density of population into account in considering the question in hand, and when using his comparative tables. So one who has not made a comparison of the areas of the states mentioned, it may be interesting to note these facts also. N.C. had a population of 165,736 in an area of 7,855 sq. mi. On the other hand, I. L. had 1,223,113, or 232,155 less than Mass. on an area of 35,362 sq. mi., or 4.9 times as
much area and including no large city, such as Boston, Penn., had a population of 1,251,527 or 195,521 less than Mass. upon her 1,451,000 sq. m. which are 5.5 times the area of Mass. and like Pa., including no large metropolis. Of these facts, in any relation to the main question at issue we shall certainly claim the benefit of them. It is certainly true that as our rural communities become dense by settled land becomes more valuable, encroachments arise, and litigation arises, which we have been unknown. Crimes are committed to, which were before unheard of. Hence a greater density of population in one state would tend to increase the number of its convicts other conditions being the same. So much for the fairness

and infallibility of his statistics or premises. In truth that none who thinks as seriously as the importance of our subject demands will allow himself to be forced to such unexpected and discouraging conclusions.

One of his conclusions is the last one which we could have expected to find among the others mentioned and quoted. Nothing could be a better proof of superficial thought on his part than the assertion which we are to reject, since it grants all that many of our advocates of education, the more materialistic and utilitarian of them, could wish to prove. But to quote: "Those of us who believe that the world is growing better must acknowledge
that there are other and more potent elements than education at work to give culture to the races. The greatest human agents of civilization for the prevention of crime are our mechanical inventions. The printing press, the steam engine, the locomotive, and the telegraph are the great elevators. They are the forces that are bringing men together, and illumining bosoms of peace and good will throughout the earth. We have harnessed the elements to usher in the millennium, when war, the greatest of crimes shall cease to devastate the lands. True, but can these inventions made by illiterate men in the hearts of nations of bar- barians? Are they the legit-
imate offspring of universal ignorance, or, are they not rather the fruits of thoughtful minds, the result of intellectual strength?
And do they not require education to render them available, to operate them, and to furnish any beneficial results from their operation? Would they, if themselves elevate a nation of wandering savages? How long before the train and all the mail which they transport, would effect a civilization of the Sioux, who gather along the line of the Pacific Railway to wonder or plunder? And surely the intellect shall be allowed the use of the machinery which it has created for its own benefit and improvement, instead of being stripped of its capital and
self-made tools, or having its achievements set at variance with itself.

It is the general diffusion of intelligence in a community that tends to quicken invention and leads to the discovery of those scientific principles which bring increased production and wealth. It is the labor of an educated and thinking mind who invents ingenious labor-saving machines or adds an implement to the implement which he uses, thereby greatly multiplying the productive power of the community and the industrial world. It has not been the illiterate slum nor the man of raw and indulgence that has given to us these blessings. Our “qualified elevators,” the greatest human agents for the prevention of crime would never have been invented in a nation of bone. But they could a nation of bone use them should the inventions be presented to them. They are the fruits of education and require education for their use. Otherwise they are treasures locked up. It is not presumed that every boy who goes to school will become an inventor. But it is as certain as the laws of matter and mind can make it that inventions abound in a nation in proportion to the general or we may the generous spread of science and intelligence among the masses. The highest
culture of an aristocracy, sensibility, law not, will not result in such an amelioration of the condition of mankind as in society at this time. History contains no account of a physician contriving an employment which should cause a plebeian to labor less and have more time to wrangle for an increase of liberty, or of a Norman knight plugging an a means of lessening the household cares of his Baron some bird’s wife. The laws of selfishness, of the necessity of self-helping, are ineradicable. To study the biographies of inventors will show that invention is truly the child of necessity, and that the necessity is only felt by an intelligent brain when guiding.

a weary hand. Security may be the mother of invention, but intelligence is the father, and an indispensable in its conception. The most barbarous peoples have the greatest necessity as regards these inventions but have not the intelligence to meet their need if they even perceive them. The twilight of awakening intelligence and the morning star of invention both heralded the rising sun of our glorious civilization.

Hence, we say, multiply common schools and you multiply inventions. But for more than this; you multiply the efficiency of those already invented. How can the moral nature be reached by the great elevators, the press, how can the press ex
or its elevating influence, if the masses are not able to read.
Unceasing illiteracy necessarily renders the press useless and makes it powerless. If the press is the greatest elevating force, it can only expand its force upon a reading and intelligent people.

It may now justly appear that instead of the mechanical inventions being the forces that are elevating mankind to a nobler manhood and a loftier plane of moral action, they are merely the instruments which the intellect has prepared and given to the moral nature to be sanctified and used for good. To speak in such terms as we have quoted in regard to intellectual culture and their material productions is to bless the means and curse their only author, guardian, and preserver. It is to hand the means and derogate that which alone can lend achievement to these means.

Another of his propositions is this; "Our moral nature is higher than our intellectual, and that training which educates only the mind, and neglects the heart must produce moral monsters, in short, criminals." It is difficult to perceive how a training that does not reach the heart, but ignores it, is so potent and certain to convert that heart into a moral monstrosity. But is it a fact that popular education is heartless, that it is not cognizant of man's true
natures, the physical, the intellectual, and the moral. Not in any proper and wise dispensation of it. But granting that an undue prominence is given to the intellectual culture, even that the moral and physical natures are lost sight of, and are the necessary results as dearful as indicated in our quotation? Is the tendency of a purely intellectual training toward moral monstrosity? In considering this question we must shun the relations and affinities of our three natures to each other. We shall accept the statement made that our moral nature is above the intellectual adding, however, what all will accept, that the intellectual is above the physical. We may say then that our scale of activities is begun in the physical whose glorious climax is reached in the moral nature. The physical organization is, as far as we can discern, necessary to life. It is certain that it is necessary to the maintenance of life in this stage of our existence. Organic life brings its possess ions and powers and lays them at the feet of the perceiving and conscious mind. It surrenders its sensations at her beck, allows her unrestricted use of its organs. The intellect, as a perceiving, conscious, reasoning agent must be the mediator between the physical and the moral natures. The moral nature could not have been added directly to the physical nature; it must be super-
added to the intellectual, commands are of no avail unless comprehended; injunctions of any kind can be laid upon none but intelligent beings, and moral injunctions can be laid upon none but moral beings. The idiot may lead a life which is physically normal or with physical sins unnaturally acute; he may deficient in intellectual powers because lacking in a moral sense, or he may rather incapable of moral development, account of intellectual deficiency? We think plainly the latter.

The fail to perceive how the cultivation of the intellectual nature can destroy the purity of the moral nature. The constitution of the human mind and soul

and thus relations grievances warrant for such an inference. The diffusion of knowledge can have no necessary tendency to produce depravity. The moral nature may suffer seriously from neglect, but cannot become deprave from the culture of the intellect. But on the other hand note the condition and tendency of man without any culture of the mind. The fact is of great significance, that then the animal propensities are left as the ruling power. In a community grossly ignorant sensualism prevails in appalling forms. Joseph Kay, Esq. of Trinity College, Cambridge, who was commissioned by the Senate of the University to travel for the purpose of examining into the social condition of the peo-
in classes of England, says in his work on The Social Condition and Education of the People of England that, "You cannot address a peasant without being struck with the intellectual darkness which surrounds him. This is neither speculation in his eye nor intel-
ligence in his countenance. As a class, our peasants have no amusements beyond the indul-
gence of sense. In nine cases out of ten, recreation is associated in their minds with nothing higher than sensuality. About one half of our poor can neither read nor write, have never been in any school, and know little or absolutely nothing of the doctrines of the Christian religion, of moral duties, or of any higher pleasures than those of intemperance, and the
grotesque sensual indulgences. They live precisely like brutes, to gratify, so far as they means allow, the appetites of their uncultiva-
ted bodies, and then die, to go they have more thought, said,
or understand whither. They do not understand the necessity of avoiding crime, beyond the mere fear of the police and the jail, and while they pass through this brute-like existence here, the riches and more intelligent classes are obliged to guard them with police and standing armies, and conv the land with prisons, cages, and all kinds of receptacles for the perpetrators of crime." These facts need no comment. They seem to show plainly the cause pursued by man when left to the enjoyment and use of the
powers with which he is endowed by nature. There is profound wisdom and philosophy in the reply of Dr. Johnson, when asked, "Who is the most miserable man?" which was, "The man who cannot read on a rainy day." The man who is educated, who not only can read, but has acquired a taste for reading, is rarely drowsy, low and chafing, sullen. He has resources within himself which are a constant counterpoise to the incitements of his animal nature. There is an antagonism existing between sensualism and morality. Sensualism is the source of a great and alarming proportion of crime. Although we may not say that every criminal is a sensualist, yet in the eye of the moral law many sensualists are criminals, though his acts may never bring him within the trammels of civil structures. In conclusion we would say that the intellectual is far more intimately related to the moral than to the sensual nature, and that if the moral is high above the intellectual, the intellectual is also high above the sensual in its moral tendencies.

It is well enough to try now to account for this idea that our common schools are creating educated villains, because religious instruction, as such, is excluded from them. Education, it is urged, as imparted in our "godless schools" only puts into the hands of the multitude greater power for evil. The objection originated.
in England, where all attempts to obtain legislative provision for the education of the common people have been steadily opposed by a powerful element in the established church. The objection made there, grounded in selfishness and bigotry, have found their way into our journals, awakening, in some instances, apprehension of danger in the minds of the fearful. But we can not help thinking that if a table of statistics could be made, showing the number and magnitude of all the crimes resulting from education, and another, a review of all the misery, injustice, crime, and war, arising and proceeding in the name of religion, beginning with the first murder—that of Abel, which was committed in a religious quarrel—there would be seen nothing in their comparison to cause an enthusiastic educator to blush. We are not yet convinced that our greatest Teacher’s declaration, “That a rich man shall hardly enter into the kingdom of heaven,” need deter any of us from laying up treasures, the riches of intellectual culture; nor do we think that the greatest Apostle instructed Timothy, that the intellectually rich are those that “will fall into temptation and a snare; and into many foolish and hurtful lusts, which drown men in destruction and perdition.”

But, on the other hand, we have abundant reasons to believe that education, the development
in due order and proportion; whatever is good and durable in human nature, has increased human happiness; and, in proportion to its universality, and the wisdom and devotion of its dispensers and guardians, will be its effectiveness in hastening the progress of civilization. We think that all those who are devoting their energies to the cause of popular culture, are laboring in that part of the field of human enterprise and activity, to which the state, yea, all humanity, must come, to gather the sheaves, the grain of which shall nourish the state and feed the life blood of the race. If in the golden harvest time, tares appear, we have the assurance that they were not sown with the good seed by the faithful sowers, but during the hours of night, while men slept, they were scattered by the evil one, who began in the earliest twilight of humanity’s morning the work of an enemy. Thus shall the thrilling mandate be: “Gather ye together first the tares and bind them into bundles to burn them”—they shall detract naught from the joy of the Harvest Home.

Finis.