

Quincy (1838-1848)

Under the shadow of Boston State House, turning its back on the house of John Hancock, the little passage called Hancock Avenue runs, or ran, from Beacon Street, skirting the State House grounds, to Mount Vernon Street, on the summit of Beacon Hill; and there, in the third house below Mount Vernon Place, February 16, 1838, a child was born, and christened later by his uncle, the minister of the First Church after the tenets of Boston Unitarianism, as Henry Brooks Adams.

Had he been born in Jerusalem under the shadow of the Temple and circumcised in the Synagogue by his uncle the high priest, under the name of Israel Cohen, he would scarcely have been more distinctly branded, and not much more heavily handicapped in the races of the coming century, in running for such stakes as the century was to offer; but, on the other hand, the ordinary traveller, who does not enter the field of racing, finds advantage in being, so to speak, ticketed through life, with the safeguards of an old, established traffic. Safeguards are often irksome, but sometimes convenient, and if one needs them at all, one is apt to need them badly. A hundred years earlier, such safeguards as his would have secured any young man's success; and although in 1838 their value was not very great compared with what they would have had in 1738, yet the mere accident of starting a twentieth-century career from a nest of associations so colonial, – so troglodytic – as the First Church, the Boston State House, Beacon Hill, John Hancock and John Adams, Mount Vernon Street and Quincy, all crowding on ten pounds of unconscious babyhood, was so queer as to offer a subject of curious speculation to the baby long after he had witnessed the solution. What could become of such a child of the seventeenth and eighteenth centuries, when he should wake up to find himself required to play the game of the twentieth? Had he been consulted, would he have cared to play the game at all, holding such cards as he held, and suspecting that the game was to be one of which neither he nor any one else back to the beginning of time knew the rules or the risks or the stakes? He was not consulted and was not responsible, but had he been taken into the confidence of his parents, he would certainly have told them to change nothing as far as concerned him. He would have been astounded by his own luck. Probably no child, born in the year, held better cards than he. Whether life was an honest game of chance, or whether the cards were marked

and forced, he could not refuse to play his excellent hand. He could never make the usual plea of irresponsibility. He accepted the situation as though he had been a party to it, and under the same circumstances would do it again, the more readily for knowing the exact values. To his life as a whole he was a consenting, contracting party and partner from the moment he was born to the moment he died. Only with that understanding – as a consciously assenting member in full partnership with the society of his age – had his education an interest to himself or to others.

As it happened, he never got to the point of playing the game at all; he lost himself in the study of it, watching the errors of the players; but this is the only interest in the story, which otherwise has no moral and little incident. A story of education – seventy years of it – the practical value remains to the end in doubt, like other values about which men have disputed since the birth of Cain and Abel; but the practical value of the universe has never been stated in dollars. Although every one cannot be a Gargantua-Napoleon-Bismarck and walk off with the great bells of Notre Dame, every one must bear his own universe, and most persons are moderately interested in learning how their neighbors have managed to carry theirs.

This problem of education, started in 1838, went on for three years, while the baby grew, like other babies, unconsciously, as a vegetable, the outside world working as it never had worked before, to get his new universe ready for him. Often in old age he puzzled over the question whether, on the doctrine of chances, he was at liberty to accept himself or his world as an accident. No such accident had ever happened before in human experience. For him, alone, the old universe was thrown into the ash-heap and a new one created. He and his eighteenth-century, troglodytic Boston were suddenly cut apart – separated forever – in act if not in sentiment, by the opening of the Boston and Albany Railroad; the appearance of the first Cunard steamers in the bay; and the telegraphic messages which carried from Baltimore to Washington the news that Henry Clay and James K. Polk were nominated for the Presidency. This was in May, 1844; he was six years old; his new world was ready for use, and only fragments of the old met his eyes.

Of all this that was being done to complicate his education, he knew only the color of yellow. He first found himself sitting on a yellow kitchen floor in strong sunlight. He was three years old when he took this earliest step in education; a lesson of color. The second followed soon; a lesson of taste. On December 3, 1841, he developed scarlet fever. For several days he was as good as dead, reviving only under the careful nursing

of his family. When he began to recover strength, about January 1, 1842, his hunger must have been stronger than any other pleasure or pain, for while in after life he retained not the faintest recollection of his illness, he remembered quite clearly his aunt entering the sickroom bearing in her hand a saucer with a baked apple.

The order of impressions retained by memory might naturally be that of color and taste, although one would rather suppose that the sense of pain would be first to educate. In fact, the third recollection of the child was that of discomfort. The moment he could be removed, he was bundled up in blankets and carried from the little house in Hancock Avenue to a larger one which his parents were to occupy for the rest of their lives in the neighboring Mount Vernon Street. The season was midwinter, January 10, 1842, and he never forgot his acute distress for want of air under his blankets, or the noises of moving furniture.

As a means of variation from a normal type, sickness in childhood ought to have a certain value not to be classed under any fitness or unfitness of natural selection; and especially scarlet fever affected boys seriously, both physically and in character, though they might through life puzzle themselves to decide whether it had fitted or unfitted them for success; but this fever of Henry Adams took greater and greater importance in his eyes, from the point of view of education, the longer he lived. At first, the effect was physical. He fell behind his brothers two or three inches in height, and proportionally in bone and weight. His character and processes of mind seemed to share in this fining-down process of scale. He was not good in a fight, and his nerves were more delicate than boys' nerves ought to be. He exaggerated these weaknesses as he grew older. The habit of doubt; of distrusting his own judgment and of totally rejecting the judgment of the world; the tendency to regard every question as open; the hesitation to act except as a choice of evils; the shirking of responsibility; the love of line, form, quality; the horror of ennui; the passion for companionship and the antipathy to society – all these are well-known qualities of New England character in no way peculiar to individuals but in this instance they seemed to be stimulated by the fever, and Henry Adams could never make up his mind whether, on the whole, the change of character was morbid or healthy, good or bad for his purpose. His brothers were the type; he was the variation.

As far as the boy knew, the sickness did not affect him at all, and he grew up in excellent health, bodily and mental, taking life as it was given; accepting its local standards without a difficulty, and enjoying much of it as keenly as any other boy of his age. He seemed to himself quite normal, and his companions seemed always to think him so.

Whatever was peculiar about him was education, not character, and came to him, directly and indirectly, as the result of that eighteenth-century inheritance which he took with his name.

The atmosphere of education in which he lived was colonial, revolutionary, almost Cromwellian, as though he were steeped, from his greatest grandmother's birth, in the odor of political crime. Resistance to something was the law of New England nature; the boy looked out on the world with the instinct of resistance; for numberless generations his predecessors had viewed the world chiefly as a thing to be reformed, filled with evil forces to be abolished, and they saw no reason to suppose that they had wholly succeeded in the abolition; the duty was unchanged. That duty implied not only resistance to evil, but hatred of it. Boys naturally look on all force as an enemy, and generally find it so, but the New Englander, whether boy or man, in his long struggle with a stingy or hostile universe, had learned also to love the pleasure of hating; his joys were few.

Politics, as a practice, whatever its professions, had always been the systematic organization of hatreds, and Massachusetts politics had been as harsh as the climate. The chief charm of New England was harshness of contrasts and extremes of sensibility – a cold that froze the blood, and a heat that boiled it – so that the pleasure of hating – one's self if no better victim offered – was not its rarest amusement; but the charm was a true and natural child of the soil, not a cultivated weed of the ancients. The violence of the contrast was real and made the strongest motive of education. The double exterior nature gave life its relative values. Winter and summer, cold and heat, town and country, force and freedom, marked two modes of life and thought, balanced like lobes of the brain. Town was winter confinement, school, rule, discipline; straight, gloomy streets, piled with six feet of snow in the middle; frosts that made the snow sing under wheels or runners; thaws when the streets became dangerous to cross; society of uncles, aunts, and cousins who expected children to behave themselves, and who were not always gratified; above all else, winter represented the desire to escape and go free. Town was restraint, law, unity. Country, only seven miles away, was liberty, diversity, outlawry, the endless delight of mere sense impressions given by nature for nothing, and breathed by boys without knowing it.

Boys are wild animals, rich in the treasures of sense, but the New England boy had a wider range of emotions than boys of more equable climates. He felt his nature crudely, as it was meant. To the boy Henry Adams, summer was drunken. Among senses, smell

was the strongest – smell of hot pine-woods and sweet-fern in the scorching summer noon; of new-mown hay; of ploughed earth; of box hedges; of peaches, lilacs, syringas; of stables, barns, cow-yards; of salt water and low tide on the marshes; nothing came amiss. Next to smell came taste, and the children knew the taste of everything they saw or touched, from pennyroyal and flagroot to the shell of a pignut and the letters of a spelling-book – the taste of A-B, AB, suddenly revived on the boy's tongue sixty years afterwards. Light, line, and color as sensual pleasures, came later and were as crude as the rest. The New England light is glare, and the atmosphere harshens color. The boy was a full man before he ever knew what was meant by atmosphere; his idea of pleasure in light was the blaze of a New England sun. His idea of color was a peony, with the dew of early morning on its petals. The intense blue of the sea, as he saw it a mile or two away, from the Quincy hills; the cumuli in a June afternoon sky; the strong reds and greens and purples of colored prints and children's picture-books, as the American colors then ran; these were ideals. The opposites or antipathies, were the cold grays of November evenings, and the thick, muddy thaws of Boston winter. With such standards, the Bostonian could not but develop a double nature. Life was a double thing. After a January blizzard, the boy who could look with pleasure into the violent snow-glare of the cold white sunshine, with its intense light and shade, scarcely knew what was meant by tone. He could reach it only by education.

Winter and summer, then, were two hostile lives, and bred two separate natures. Winter was always the effort to live; summer was tropical license. Whether the children rolled in the grass, or waded in the brook, or swam in the salt ocean, or sailed in the bay, or fished for smelts in the creeks, or netted minnows in the salt-marshes, or took to the pine-woods and the granite quarries, or chased muskrats and hunted snapping-turtles in the swamps, or mushrooms or nuts on the autumn hills, summer and country were always sensual living, while winter was always compulsory learning. Summer was the multiplicity of nature; winter was school.

The bearing of the two seasons on the education of Henry Adams was no fancy; it was the most decisive force he ever knew; it ran through life, and made the division between its perplexing, warring, irreconcilable problems, irreducible opposites, with growing emphasis to the last year of study. From earliest childhood the boy was accustomed to feel that, for him, life was double. Winter and summer, town and country, law and liberty, were hostile, and the man who pretended they were not, was in his eyes a schoolmaster – that is, a man employed to tell lies to little boys. Though Quincy was but two hours' walk from Beacon Hill, it belonged in a different world. For two hundred

years, every Adams, from father to son, had lived within sight of State Street, and sometimes had lived in it, yet none had ever taken kindly to the town, or been taken kindly by it. The boy inherited his double nature. He knew as yet nothing about his great-grandfather, who had died a dozen years before his own birth: he took for granted that any great-grandfather of his must have always been good, and his enemies wicked; but he divined his great-grandfather's character from his own. Never for a moment did he connect the two ideas of Boston and John Adams; they were separate and antagonistic; the idea of John Adams went with Quincy. He knew his grandfather John Quincy Adams only as an old man of seventy-five or eighty who was friendly and gentle with him, but except that he heard his grandfather always called "the President," and his grandmother "the Madam," he had no reason to suppose that his Adams grandfather differed in character from his Brooks grandfather who was equally kind and benevolent. He liked the Adams side best, but for no other reason than that it reminded him of the country, the summer, and the absence of restraint. Yet he felt also that Quincy was in a way inferior to Boston, and that socially Boston looked down on Quincy. The reason was clear enough even to a five-year old child. Quincy had no Boston style. Little enough style had either; a simpler manner of life and thought could hardly exist, short of cave-dwelling. The flint-and-steel with which his grandfather Adams used to light his own fires in the early morning was still on the mantelpiece of his study. The idea of a livery or even a dress for servants, or of an evening toilette, was next to blasphemy. Bathrooms, water-supplies, lighting, heating, and the whole array of domestic comforts, were unknown at Quincy. Boston had already a bathroom, a water-supply, a furnace, and gas. The superiority of Boston was evident, but a child liked it no better for that.

The magnificence of his grandfather Brooks's house in Pearl Street or South Street has long ago disappeared, but perhaps his country house at Medford may still remain to show what impressed the mind of a boy in 1845 with the idea of city splendor. The President's place at Quincy was the larger and older and far the more interesting of the two; but a boy felt at once its inferiority in fashion. It showed plainly enough its want of wealth. It smacked of colonial age, but not of Boston style or plush curtains. To the end of his life he never quite overcame the prejudice thus drawn in with his childish breath. He never could compel himself to care for nineteenth-century style. He was never able to adopt it, any more than his father or grandfather or great-grandfather had done. Not that he felt it as particularly hostile, for he reconciled himself to much that was worse; but because, for some remote reason, he was born an eighteenth-century child. The old

house at Quincy was eighteenth century. What style it had was in its Queen Anne mahogany panels and its Louis Seize chairs and sofas. The panels belonged to an old colonial Vassall who built the house; the furniture had been brought back from Paris in 1789 or 1801 or 1817, along with porcelain and books and much else of old diplomatic remnants; and neither of the two eighteenth-century styles – neither English Queen Anne nor French Louis Seize – was comfortable for a boy, or for any one else. The dark mahogany had been painted white to suit daily life in winter gloom. Nothing seemed to favor, for a child's objects, the older forms. On the contrary, most boys, as well as grown-up people, preferred the new, with good reason, and the child felt himself distinctly at a disadvantage for the taste.

Nor had personal preference any share in his bias. The Brooks grandfather was as amiable and as sympathetic as the Adams grandfather. Both were born in 1767, and both died in 1848. Both were kind to children, and both belonged rather to the eighteenth than to the nineteenth centuries. The child knew no difference between them except that one was associated with winter and the other with summer; one with Boston, the other with Quincy. Even with Medford, the association was hardly easier. Once as a very young boy he was taken to pass a few days with his grandfather Brooks under charge of his aunt, but became so violently homesick that within twenty-four hours he was brought back in disgrace. Yet he could not remember ever being seriously homesick again.

The attachment to Quincy was not altogether sentimental or wholly sympathetic. Quincy was not a bed of thornless roses. Even there the curse of Cain set its mark. There as elsewhere a cruel universe combined to crush a child. As though three or four vigorous brothers and sisters, with the best will, were not enough to crush any child, every one else conspired towards an education which he hated. From cradle to grave this problem of running order through chaos, direction through space, discipline through freedom, unity through multiplicity, has always been, and must always be, the task of education, as it is the moral of religion, philosophy, science, art, politics, and economy; but a boy's will is his life, and he dies when it is broken, as the colt dies in harness, taking a new nature in becoming tame. Rarely has the boy felt kindly towards his tamers. Between him and his master has always been war. Henry Adams never knew a boy of his generation to like a master, and the task of remaining on friendly terms with one's own family, in such a relation, was never easy.

All the more singular it seemed afterwards to him that his first serious contact with the President should have been a struggle of will, in which the old man almost necessarily defeated the boy, but instead of leaving, as usual in such defeats, a lifelong sting, left rather an impression of as fair treatment as could be expected from a natural enemy. The boy met seldom with such restraint. He could not have been much more than six years old at the time – seven at the utmost – and his mother had taken him to Quincy for a long stay with the President during the summer. What became of the rest of the family he quite forgot; but he distinctly remembered standing at the house door one summer morning in a passionate outburst of rebellion against going to school. Naturally his mother was the immediate victim of his rage; that is what mothers are for, and boys also; but in this case the boy had his mother at unfair disadvantage, for she was a guest, and had no means of enforcing obedience. Henry showed a certain tactical ability by refusing to start, and he met all efforts at compulsion by successful, though too vehement protest. He was in fair way to win, and was holding his own, with sufficient energy, at the bottom of the long staircase which led up to the door of the President's library, when the door opened, and the old man slowly came down. Putting on his hat, he took the boy's hand without a word, and walked with him, paralyzed by awe, up the road to the town. After the first moments of consternation at this interference in a domestic dispute, the boy reflected that an old gentleman close on eighty would never trouble himself to walk near a mile on a hot summer morning over a shadeless road to take a boy to school, and that it would be strange if a lad imbued with the passion of freedom could not find a corner to dodge around, somewhere before reaching the school door. Then and always, the boy insisted that this reasoning justified his apparent submission; but the old man did not stop, and the boy saw all his strategic points turned, one after another, until he found himself seated inside the school, and obviously the centre of curious if not malevolent criticism. Not till then did the President release his hand and depart.

The point was that this act, contrary to the inalienable rights of boys, and nullifying the social compact, ought to have made him dislike his grandfather for life. He could not recall that it had this effect even for a moment. With a certain maturity of mind, the child must have recognized that the President, though a tool of tyranny, had done his disreputable work with a certain intelligence. He had shown no temper, no irritation, no personal feeling, and had made no display of force. Above all, he had held his tongue. During their long walk he had said nothing; he had uttered no syllable of revolting cant about the duty of obedience and the wickedness of resistance to law; he

had shown no concern in the matter; hardly even a consciousness of the boy's existence. Probably his mind at that moment was actually troubling itself little about his grandson's iniquities, and much about the iniquities of President Polk, but the boy could scarcely at that age feel the whole satisfaction of thinking that President Polk was to be the vicarious victim of his own sins, and he gave his grandfather credit for intelligent silence. For this forbearance he felt instinctive respect. He admitted force as a form of right; he admitted even temper, under protest; but the seeds of a moral education would at that moment have fallen on the stoniest soil in Quincy, which is, as every one knows, the stoniest glacial and tidal drift known in any Puritan land.

Neither party to this momentary disagreement can have felt rancor, for during these three or four summers the old President's relations with the boy were friendly and almost intimate. Whether his older brothers and sisters were still more favored he failed to remember, but he was himself admitted to a sort of familiarity which, when in his turn he had reached old age, rather shocked him, for it must have sometimes tried the President's patience. He hung about the library; handled the books; deranged the papers; ransacked the drawers; searched the old purses and pocket-books for foreign coins; drew the sword-cane; snapped the travelling-pistols; upset everything in the corners, and penetrated the President's dressing-closet where a row of tumblers, inverted on the shelf, covered caterpillars which were supposed to become moths or butterflies, but never did. The Madam bore with fortitude the loss of the tumblers which her husband purloined for these hatcheries; but she made protest when he carried off her best cut-glass bowls to plant with acorns or peachstones that he might see the roots grow, but which, she said, he commonly forgot like the caterpillars.

At that time the President rode the hobby of tree-culture, and some fine old trees should still remain to witness it, unless they have been improved off the ground; but his was a restless mind, and although he took his hobbies seriously and would have been annoyed had his grandchild asked whether he was bored like an English duke, he probably cared more for the processes than for the results, so that his grandson was saddened by the sight and smell of peaches and pears, the best of their kind, which he brought up from the garden to rot on his shelves for seed. With the inherited virtues of his Puritan ancestors, the little boy Henry conscientiously brought up to him in his study the finest peaches he found in the garden, and ate only the less perfect. Naturally he ate more by way of compensation, but the act showed that he bore no grudge. As for his grandfather, it is even possible that he may have felt a certain self-reproach for his temporary role of schoolmaster – seeing that his own career did not offer proof of the

worldly advantages of docile obedience – for there still exists somewhere a little volume of critically edited Nursery Rhymes with the boy’s name in full written in the President’s trembling hand on the fly-leaf. Of course there was also the Bible, given to each child at birth, with the proper inscription in the President’s hand on the fly-leaf; while their grandfather Brooks supplied the silver mugs.

So many Bibles and silver mugs had to be supplied, that a new house, or cottage, was built to hold them. It was “on the hill,” five minutes’ walk above “the old house,” with a far view eastward over Quincy Bay, and northward over Boston. Till his twelfth year, the child passed his summers there, and his pleasures of childhood mostly centred in it. Of education he had as yet little to complain. Country schools were not very serious. Nothing stuck to the mind except home impressions, and the sharpest were those of kindred children; but as influences that warped a mind, none compared with the mere effect of the back of the President’s bald head, as he sat in his pew on Sundays, in line with that of President Quincy, who, though some ten years younger, seemed to children about the same age. Before railways entered the New England town, every parish church showed half-a-dozen of these leading citizens, with gray hair, who sat on the main aisle in the best pews, and had sat there, or in some equivalent dignity, since the time of St. Augustine, if not since the glacial epoch. It was unusual for boys to sit behind a President grandfather, and to read over his head the tablet in memory of a President great-grandfather, who had “pledged his life, his fortune, and his sacred honor” to secure the independence of his country and so forth; but boys naturally supposed, without much reasoning, that other boys had the equivalent of President grandfathers, and that churches would always go on, with the bald-headed leading citizens on the main aisle, and Presidents or their equivalents on the walls. The Irish gardener once said to the child: “You’ll be thinkin’ you’ll be President too!” The casualty of the remark made so strong an impression on his mind that he never forgot it. He could not remember ever to have thought on the subject; to him, that there should be a doubt of his being President was a new idea. What had been would continue to be. He doubted neither about Presidents nor about Churches, and no one suggested at that time a doubt whether a system of society which had lasted since Adam would outlast one Adams more.

The Madam was a little more remote than the President, but more decorative. She stayed much in her own room with the Dutch tiles, looking out on her garden with the box walks, and seemed a fragile creature to a boy who sometimes brought her a note or a message, and took distinct pleasure in looking at her delicate face under what seemed

to him very becoming caps. He liked her refined figure; her gentle voice and manner; her vague effect of not belonging there, but to Washington or to Europe, like her furniture, and writing-desk with little glass doors above and little eighteenth-century volumes in old binding, labelled "Peregrine Pickle" or "Tom Jones" or "Hannah More." Try as she might, the Madam could never be Bostonian, and it was her cross in life, but to the boy it was her charm. Even at that age, he felt drawn to it. The Madam's life had been in truth far from Boston. She was born in London in 1775, daughter of Joshua Johnson, an American merchant, brother of Governor Thomas Johnson of Maryland; and Catherine Nuth, of an English family in London. Driven from England by the Revolutionary War, Joshua Johnson took his family to Nantes, where they remained till the peace. The girl Louisa Catherine was nearly ten years old when brought back to London, and her sense of nationality must have been confused; but the influence of the Johnsons and the services of Joshua obtained for him from President Washington the appointment of Consul in London on the organization of the Government in 1790. In 1794 President Washington appointed John Quincy Adams Minister to The Hague. He was twenty-seven years old when he returned to London, and found the Consul's house a very agreeable haunt. Louisa was then twenty.

At that time, and long afterwards, the Consul's house, far more than the Minister's, was the centre of contact for travelling Americans, either official or other. The Legation was a shifting point, between 1785 and 1815; but the Consulate, far down in the City, near the Tower, was convenient and inviting; so inviting that it proved fatal to young Adams. Louisa was charming, like a Romney portrait, but among her many charms that of being a New England woman was not one. The defect was serious. Her future mother-in-law, Abigail, a famous New England woman whose authority over her turbulent husband, the second President, was hardly so great as that which she exercised over her son, the sixth to be, was troubled by the fear that Louisa might not be made of stuff stern enough, or brought up in conditions severe enough, to suit a New England climate, or to make an efficient wife for her paragon son, and Abigail was right on that point, as on most others where sound judgment was involved; but sound judgment is sometimes a source of weakness rather than of force, and John Quincy already had reason to think that his mother held sound judgments on the subject of daughters-in-law which human nature, since the fall of Eve, made Adams helpless to realize. Being three thousand miles away from his mother, and equally far in love, he married Louisa in London, July 26, 1797, and took her to Berlin to be the head of the United States Legation. During three or four exciting years, the young bride lived in Berlin; whether

she was happy or not, whether she was content or not, whether she was socially successful or not, her descendants did not surely know; but in any case she could by no chance have become educated there for a life in Quincy or Boston. In 1801 the overthrow of the Federalist Party drove her and her husband to America, and she became at last a member of the Quincy household, but by that time her children needed all her attention, and she remained there with occasional winters in Boston and Washington, till 1809. Her husband was made Senator in 1803, and in 1809 was appointed Minister to Russia. She went with him to St. Petersburg, taking her baby, Charles Francis, born in 1807; but broken-hearted at having to leave her two older boys behind. The life at St. Petersburg was hardly gay for her; they were far too poor to shine in that extravagant society; but she survived it, though her little girl baby did not, and in the winter of 1814-15, alone with the boy of seven years old, crossed Europe from St. Petersburg to Paris, in her travelling-carriage, passing through the armies, and reaching Paris in the Cent Jours after Napoleon's return from Elba. Her husband next went to England as Minister, and she was for two years at the Court of the Regent. In 1817 her husband came home to be Secretary of State, and she lived for eight years in F Street, doing her work of entertainer for President Monroe's administration. Next she lived four miserable years in the White House. When that chapter was closed in 1829, she had earned the right to be tired and delicate, but she still had fifteen years to serve as wife of a Member of the House, after her husband went back to Congress in 1833. Then it was that the little Henry, her grandson, first remembered her, from 1843 to 1848, sitting in her panelled room, at breakfast, with her heavy silver teapot and sugar-bowl and cream-jug, which still exist somewhere as an heirloom of the modern safety-vault. By that time she was seventy years old or more, and thoroughly weary of being beaten about a stormy world. To the boy she seemed singularly peaceful, a vision of silver gray, presiding over her old President and her Queen Anne mahogany; an exotic, like her Sevres china; an object of deference to every one, and of great affection to her son Charles; but hardly more Bostonian than she had been fifty years before, on her wedding-day, in the shadow of the Tower of London.

Such a figure was even less fitted than that of her old husband, the President, to impress on a boy's mind, the standards of the coming century. She was Louis Seize, like the furniture. The boy knew nothing of her interior life, which had been, as the venerable Abigail, long since at peace, foresaw, one of severe stress and little pure satisfaction. He never dreamed that from her might come some of those doubts and self-questionings, those hesitations, those rebellions against law and discipline, which

marked more than one of her descendants; but he might even then have felt some vague instinctive suspicion that he was to inherit from her the seeds of the primal sin, the fall from grace, the curse of Abel, that he was not of pure New England stock, but half exotic. As a child of Quincy he was not a true Bostonian, but even as a child of Quincy he inherited a quarter taint of Maryland blood. Charles Francis, half Marylander by birth, had hardly seen Boston till he was ten years old, when his parents left him there at school in 1817, and he never forgot the experience. He was to be nearly as old as his mother had been in 1845, before he quite accepted Boston, or Boston quite accepted him.

A boy who began his education in these surroundings, with physical strength inferior to that of his brothers, and with a certain delicacy of mind and bone, ought rightly to have felt at home in the eighteenth century and should, in proper self-respect, have rebelled against the standards of the nineteenth. The atmosphere of his first ten years must have been very like that of his grandfather at the same age, from 1767 till 1776, barring the battle of Bunker Hill, and even as late as 1846, the battle of Bunker Hill remained actual. The tone of Boston society was colonial. The true Bostonian always knelt in self-abasement before the majesty of English standards; far from concealing it as a weakness, he was proud of it as his strength. The eighteenth century ruled society long after 1850. Perhaps the boy began to shake it off rather earlier than most of his mates.

Indeed this prehistoric stage of education ended rather abruptly with his tenth year. One winter morning he was conscious of a certain confusion in the house in Mount Vernon Street, and gathered, from such words as he could catch, that the President, who happened to be then staying there, on his way to Washington, had fallen and hurt himself. Then he heard the word paralysis. After that day he came to associate the word with the figure of his grandfather, in a tall-backed, invalid armchair, on one side of the spare bedroom fireplace, and one of his old friends, Dr. Parkman or P. P. F. Degrand, on the other side, both dozing.

The end of this first, or ancestral and Revolutionary, chapter came on February 21, 1848 – and the month of February brought life and death as a family habit – when the eighteenth century, as an actual and living companion, vanished. If the scene on the floor of the House, when the old President fell, struck the still simple-minded American public with a sensation unusually dramatic, its effect on a ten-year-old boy, whose boy-life was fading away with the life of his grandfather, could not be slight. One had to pay for Revolutionary patriots; grandfathers and grandmothers; Presidents; diplomats;

Queen Anne mahogany and Louis Seize chairs, as well as for Stuart portraits. Such things warp young life. Americans commonly believed that they ruined it, and perhaps the practical common-sense of the American mind judged right. Many a boy might be ruined by much less than the emotions of the funeral service in the Quincy church, with its surroundings of national respect and family pride. By another dramatic chance it happened that the clergyman of the parish, Dr. Lunt, was an unusual pulpit orator, the ideal of a somewhat austere intellectual type, such as the school of Buckminster and Channing inherited from the old Congregational clergy. His extraordinarily refined appearance, his dignity of manner, his deeply cadenced voice, his remarkable English and his fine appreciation, gave to the funeral service a character that left an overwhelming impression on the boy's mind. He was to see many great functions – funerals and festival – in after-life, till his only thought was to see no more, but he never again witnessed anything nearly so impressive to him as the last services at Quincy over the body of one President and the ashes of another.

The effect of the Quincy service was deepened by the official ceremony which afterwards took place in Faneuil Hall, when the boy was taken to hear his uncle, Edward Everett, deliver a Eulogy. Like all Mr. Everett's orations, it was an admirable piece of oratory, such as only an admirable orator and scholar could create; too good for a ten-year-old boy to appreciate at its value; but already the boy knew that the dead President could not be in it, and had even learned why he would have been out of place there; for knowledge was beginning to come fast. The shadow of the War of 1812 still hung over State Street; the shadow of the Civil War to come had already begun to darken Faneuil Hall. No rhetoric could have reconciled Mr. Everett's audience to his subject. How could he say there, to an assemblage of Bostonians in the heart of mercantile Boston, that the only distinctive mark of all the Adamses, since old Sam Adams's father a hundred and fifty years before, had been their inherited quarrel with State Street, which had again and again broken out into riot, bloodshed, personal feuds, foreign and civil war, wholesale banishments and confiscations, until the history of Florence was hardly more turbulent than that of Boston? How could he whisper the word Hartford Convention before the men who had made it? What would have been said had he suggested the chance of Secession and Civil War?

Thus already, at ten years old, the boy found himself standing face to face with a dilemma that might have puzzled an early Christian. What was he? – where was he going? Even then he felt that something was wrong, but he concluded that it must be Boston. Quincy had always been right, for Quincy represented a moral principle – the

principle of resistance to Boston. His Adams ancestors must have been right, since they were always hostile to State Street. If State Street was wrong, Quincy must be right! Turn the dilemma as he pleased, he still came back on the eighteenth century and the law of Resistance; of Truth; of Duty, and of Freedom. He was a ten-year-old priest and politician. He could under no circumstances have guessed what the next fifty years had in store, and no one could teach him; but sometimes, in his old age, he wondered – and could never decide – whether the most clear and certain knowledge would have helped him. Supposing he had seen a New York stock-list of 1900, and had studied the statistics of railways, telegraphs, coal, and steel – would he have quitted his eighteenth-century, his ancestral prejudices, his abstract ideals, his semi-clerical training, and the rest, in order to perform an expiatory pilgrimage to State Street, and ask for the fatted calf of his grandfather Brooks and a clerkship in the Suffolk Bank?

Sixty years afterwards he was still unable to make up his mind. Each course had its advantages, but the material advantages, looking back, seemed to lie wholly in State Street.

Boston (1848-1854)

Peter Chardon Brooks, the other grandfather, died January 1, 1849, bequeathing what was supposed to be the largest estate in Boston, about two million dollars, to his seven surviving children: four sons – Edward, Peter Chardon, Gorham, and Sydney; three daughters – Charlotte, married to Edward Everett; Ann, married to Nathaniel Frothingham, minister of the First Church; and Abigail Brown, born April 25, 1808, married September 3, 1829, to Charles Francis Adams, hardly a year older than herself. Their first child, born in 1830, was a daughter, named Louisa Catherine, after her Johnson grandmother; the second was a son, named John Quincy, after his President grandfather; the third took his father's name, Charles Francis; while the fourth, being of less account, was in a way given to his mother, who named him Henry Brooks, after a favorite brother just lost. More followed, but these, being younger, had nothing to do with the arduous process of educating.

The Adams connection was singularly small in Boston, but the family of Brooks was singularly large and even brilliant, and almost wholly of clerical New England stock. One might have sought long in much larger and older societies for three brothers-in-law more distinguished or more scholarly than Edward Everett, Dr. Frothingham, and Mr. Adams. One might have sought equally long for seven brothers-in-law more unlike. No doubt they all bore more or less the stamp of Boston, or at least of Massachusetts Bay, but the shades of difference amounted to contrasts. Mr. Everett belonged to Boston hardly more than Mr. Adams. One of the most ambitious of Bostonians, he had broken bounds early in life by leaving the Unitarian pulpit to take a seat in Congress where he had given valuable support to J. Q. Adams's administration; support which, as a social consequence, led to the marriage of the President's son, Charles Francis, with Mr. Everett's youngest sister-in-law, Abigail Brooks. The wreck of parties which marked the reign of Andrew Jackson had interfered with many promising careers, that of Edward Everett among the rest, but he had risen with the Whig Party to power, had gone as Minister to England, and had returned to America with the halo of a European reputation, and undisputed rank second only to Daniel Webster as the orator and representative figure of Boston. The other brother-in-law, Dr. Frothingham, belonged to the same clerical school, though in manner rather the less clerical of the two. Neither

of them had much in common with Mr. Adams, who was a younger man, greatly biassed by his father, and by the inherited feud between Quincy and State Street; but personal relations were friendly as far as a boy could see, and the innumerable cousins went regularly to the First Church every Sunday in winter, and slept through their uncle's sermons, without once thinking to ask what the sermons were supposed to mean for them. For two hundred years the First Church had seen the same little boys, sleeping more or less soundly under the same or similar conditions, and dimly conscious of the same feuds; but the feuds had never ceased, and the boys had always grown up to inherit them. Those of the generation of 1812 had mostly disappeared in 1850; death had cleared that score; the quarrels of John Adams, and those of John Quincy Adams were no longer acutely personal; the game was considered as drawn; and Charles Francis Adams might then have taken his inherited rights of political leadership in succession to Mr. Webster and Mr. Everett, his seniors. Between him and State Street the relation was more natural than between Edward Everett and State Street; but instead of doing so, Charles Francis Adams drew himself aloof and renewed the old war which had already lasted since 1700. He could not help it. With the record of J. Q. Adams fresh in the popular memory, his son and his only representative could not make terms with the slave-power, and the slave-power overshadowed all the great Boston interests. No doubt Mr. Adams had principles of his own, as well as inherited, but even his children, who as yet had no principles, could equally little follow the lead of Mr. Webster or even of Mr. Seward. They would have lost in consideration more than they would have gained in patronage. They were anti-slavery by birth, as their name was Adams and their home was Quincy. No matter how much they had wished to enter State Street, they felt that State Street never would trust them, or they it. Had State Street been Paradise, they must hunger for it in vain, and it hardly needed Daniel Webster to act as archangel with the flaming sword, to order them away from the door.

Time and experience, which alter all perspectives, altered this among the rest, and taught the boy gentler judgment, but even when only ten years old, his face was already fixed, and his heart was stone, against State Street; his education was warped beyond recovery in the direction of Puritan politics. Between him and his patriot grandfather at the same age, the conditions had changed little. The year 1848 was like enough to the year 1776 to make a fair parallel. The parallel, as concerned bias of education, was complete when, a few months after the death of John Quincy Adams, a convention of

anti-slavery delegates met at Buffalo to organize a new party and named candidates for the general election in November: for President, Martin Van Buren; for Vice-President, Charles Francis Adams.

For any American boy the fact that his father was running for office would have dwarfed for the time every other excitement, but even apart from personal bias, the year 1848, for a boy's road through life, was decisive for twenty years to come. There was never a side-path of escape. The stamp of 1848 was almost as indelible as the stamp of 1776, but in the eighteenth or any earlier century, the stamp mattered less because it was standard, and every one bore it; while men whose lives were to fall in the generation between 1865 and 1900 had, first of all, to get rid of it, and take the stamp that belonged to their time. This was their education. To outsiders, immigrants, adventurers, it was easy, but the old Puritan nature rebelled against change. The reason it gave was forcible. The Puritan thought his thought higher and his moral standards better than those of his successors. So they were. He could not be convinced that moral standards had nothing to do with it, and that utilitarian morality was good enough for him, as it was for the graceless. Nature had given to the boy Henry a character that, in any previous century, would have led him into the Church; he inherited dogma and a priori thought from the beginning of time; and he scarcely needed a violent reaction like anti-slavery politics to sweep him back into Puritanism with a violence as great as that of a religious war.

Thus far he had nothing to do with it; his education was chiefly inheritance, and during the next five or six years, his father alone counted for much. If he were to worry successfully through life's quicksands, he must depend chiefly on his father's pilotage; but, for his father, the channel lay clear, while for himself an unknown ocean lay beyond. His father's business in life was to get past the dangers of the slave-power, or to fix its bounds at least. The task done, he might be content to let his sons pay for the pilotage; and it mattered little to his success whether they paid it with their lives wasted on battle-fields or in misdirected energies and lost opportunity. The generation that lived from 1840 to 1870 could do very well with the old forms of education; that which had its work to do between 1870 and 1900 needed something quite new.

His father's character was therefore the larger part of his education, as far as any single person affected it, and for that reason, if for no other, the son was always a much interested critic of his father's mind and temper. Long after his death as an old man of eighty, his sons continued to discuss this subject with a good deal of difference in their

points of view. To his son Henry, the quality that distinguished his father from all the other figures in the family group, was that, in his opinion, Charles Francis Adams possessed the only perfectly balanced mind that ever existed in the name. For a hundred years, every newspaper scribbler had, with more or less obvious excuse, derided or abused the older Adamases for want of judgment. They abused Charles Francis for his judgment. Naturally they never attempted to assign values to either; that was the children's affair; but the traits were real. Charles Francis Adams was singular for mental poise – absence of self-assertion or self-consciousness – the faculty of standing apart without seeming aware that he was alone – a balance of mind and temper that neither challenged nor avoided notice, nor admitted question of superiority or inferiority, of jealousy, of personal motives, from any source, even under great pressure. This unusual poise of judgment and temper, ripened by age, became the more striking to his son Henry as he learned to measure the mental faculties themselves, which were in no way exceptional either for depth or range. Charles Francis Adams's memory was hardly above the average; his mind was not bold like his grandfather's or restless like his father's, or imaginative or oratorical – still less mathematical; but it worked with singular perfection, admirable self-restraint, and instinctive mastery of form. Within its range it was a model.

The standards of Boston were high, much affected by the old clerical self-respect which gave the Unitarian clergy unusual social charm. Dr. Channing, Mr. Everett, Dr. Frothingham. Dr. Palfrey, President Walker, R. W. Emerson, and other Boston ministers of the same school, would have commanded distinction in any society; but the Adamases had little or no affinity with the pulpit, and still less with its eccentric offshoots, like Theodore Parker, or Brook Farm, or the philosophy of Concord. Besides its clergy, Boston showed a literary group, led by Ticknor, Prescott, Longfellow, Motley, O. W. Holmes; but Mr. Adams was not one of them; as a rule they were much too Websterian. Even in science Boston could claim a certain eminence, especially in medicine, but Mr. Adams cared very little for science. He stood alone. He had no master – hardly even his father. He had no scholars – hardly even his sons.

Almost alone among his Boston contemporaries, he was not English in feeling or in sympathies. Perhaps a hundred years of acute hostility to England had something to do with this family trait; but in his case it went further and became indifference to social distinction. Never once in forty years of intimacy did his son notice in him a trace of snobbishness. He was one of the exceedingly small number of Americans to whom an English duke or duchess seemed to be indifferent, and royalty itself nothing more than

a slightly inconvenient presence. This was, it is true, rather the tone of English society in his time, but Americans were largely responsible for changing it, and Mr. Adams had every possible reason for affecting the manner of a courtier even if he did not feel the sentiment. Never did his son see him flatter or vilify, or show a sign of envy or jealousy; never a shade of vanity or self-conceit. Never a tone of arrogance! Never a gesture of pride!

The same thing might perhaps have been said of John Quincy Adams, but in him his associates averred that it was accompanied by mental restlessness and often by lamentable want of judgment. No one ever charged Charles Francis Adams with this fault. The critics charged him with just the opposite defect. They called him cold. No doubt, such perfect poise – such intuitive self-adjustment – was not maintained by nature without a sacrifice of the qualities which would have upset it. No doubt, too, that even his restless-minded, introspective, self-conscious children who knew him best were much too ignorant of the world and of human nature to suspect how rare and complete was the model before their eyes. A coarser instrument would have impressed them more. Average human nature is very coarse, and its ideals must necessarily be average. The world never loved perfect poise. What the world does love is commonly absence of poise, for it has to be amused. Napoleons and Andrew Jacksons amuse it, but it is not amused by perfect balance. Had Mr. Adams's nature been cold, he would have followed Mr. Webster, Mr. Everett, Mr. Seward, and Mr. Winthrop in the lines of party discipline and self-interest. Had it been less balanced than it was, he would have gone with Mr. Garrison, Mr. Wendell Phillips, Mr. Edmund Quincy, and Theodore Parker, into secession. Between the two paths he found an intermediate one, distinctive and characteristic – he set up a party of his own.

This political party became a chief influence in the education of the boy Henry in the six years 1848 to 1854, and violently affected his character at the moment when character is plastic. The group of men with whom Mr. Adams associated himself, and whose social centre was the house in Mount Vernon Street, numbered only three: Dr. John G. Palfrey, Richard H. Dana, and Charles Sumner. Dr. Palfrey was the oldest, and in spite of his clerical education, was to a boy often the most agreeable, for his talk was lighter and his range wider than that of the others; he had wit, or humor, and the give-and-take of dinner-table exchange. Born to be a man of the world, he forced himself to be clergyman, professor, or statesman, while, like every other true Bostonian, he yearned for the ease of the Athenaeum Club in Pall Mall or the Combination Room at Trinity. Dana at first suggested the opposite; he affected to be still before the mast, a direct,

rather bluff, vigorous seaman, and only as one got to know him better one found the man of rather excessive refinement trying with success to work like a day-laborer, deliberately hardening his skin to the burden, as though he were still carrying hides at Monterey. Undoubtedly he succeeded, for his mind and will were robust, but he might have said what his lifelong friend William M. Evarts used to say: "I pride myself on my success in doing not the things I like to do, but the things I don't like to do." Dana's ideal of life was to be a great Englishman, with a seat on the front benches of the House of Commons until he should be promoted to the woolsack; beyond all, with a social status that should place him above the scuffle of provincial and unprofessional annoyances; but he forced himself to take life as it came, and he suffocated his longings with grim self-discipline, by mere force of will. Of the four men, Dana was the most marked. Without dogmatism or self-assertion, he seemed always to be fully in sight, a figure that completely filled a well-defined space. He, too, talked well, and his mind worked close to its subject, as a lawyer's should; but disguise and silence it as he liked, it was aristocratic to the tenth generation.

In that respect, and in that only, Charles Sumner was like him, but Sumner, in almost every other quality, was quite different from his three associates – altogether out of line. He, too, adored English standards, but his ambition led him to rival the career of Edmund Burke. No young Bostonian of his time had made so brilliant a start, but rather in the steps of Edward Everett than of Daniel Webster. As an orator he had achieved a triumph by his oration against war; but Boston admired him chiefly for his social success in England and on the Continent; success that gave to every Bostonian who enjoyed it a halo never acquired by domestic sanctity. Mr. Sumner, both by interest and instinct, felt the value of his English connection, and cultivated it the more as he became socially an outcast from Boston society by the passions of politics. He was rarely without a pocket-full of letters from duchesses or noblemen in England. Having sacrificed to principle his social position in America, he clung the more closely to his foreign attachments. The Free Soil Party fared ill in Beacon Street. The social arbiters of Boston – George Ticknor and the rest – had to admit, however unwillingly, that the Free Soil leaders could not mingle with the friends and followers of Mr. Webster. Sumner was socially ostracized, and so, for that matter, were Palfrey, Dana, Russell, Adams, and all the other avowed anti-slavery leaders, but for them it mattered less, because they had houses and families of their own; while Sumner had neither wife nor household, and, though the most socially ambitious of all, and the most hungry for what used to be called polite society, he could enter hardly half-a-dozen houses in

Boston. Longfellow stood by him in Cambridge, and even in Beacon Street he could always take refuge in the house of Mr. Lodge, but few days passed when he did not pass some time in Mount Vernon Street. Even with that, his solitude was glacial, and reacted on his character. He had nothing but himself to think about. His superiority was, indeed, real and incontestable; he was the classical ornament of the anti-slavery party; their pride in him was unbounded, and their admiration outspoken.

The boy Henry worshipped him, and if he ever regarded any older man as a personal friend, it was Mr. Sumner. The relation of Mr. Sumner in the household was far closer than any relation of blood. None of the uncles approached such intimacy. Sumner was the boy's ideal of greatness; the highest product of nature and art. The only fault of such a model was its superiority which defied imitation. To the twelve-year-old boy, his father, Dr. Palfrey, Mr. Dana, were men, more or less like what he himself might become; but Mr. Sumner was a different order – heroic.

As the boy grew up to be ten or twelve years old, his father gave him a writing-table in one of the alcoves of his Boston library, and there, winter after winter, Henry worked over his Latin Grammar and listened to these four gentlemen discussing the course of anti-slavery politics. The discussions were always serious; the Free Soil Party took itself quite seriously; and they were habitual because Mr. Adams had undertaken to edit a newspaper as the organ of these gentlemen, who came to discuss its policy and expression. At the same time Mr. Adams was editing the "Works" of his grandfather John Adams, and made the boy read texts for proof-correction. In after years his father sometimes complained that, as a reader of *Novanglus* and *Massachusettsensis*, Henry had shown very little consciousness of punctuation; but the boy regarded this part of school life only as a warning, if he ever grew up to write dull discussions in the newspapers, to try to be dull in some different way from that of his great-grandfather. Yet the discussions in the *Boston Whig* were carried on in much the same style as those of John Adams and his opponent, and appealed to much the same society and the same habit of mind. The boy got as little education, fitting him for his own time, from the one as from the other, and he got no more from his contact with the gentlemen themselves who were all types of the past.

Down to 1850, and even later, New England society was still directed by the professions. Lawyers, physicians, professors, merchants were classes, and acted not as individuals, but as though they were clergymen and each profession were a church. In politics the system required competent expression; it was the old Ciceronian idea of

government by the best that produced the long line of New England statesmen. They chose men to represent them because they wanted to be well represented, and they chose the best they had. Thus Boston chose Daniel Webster, and Webster took, not as pay, but as honorarium, the cheques raised for him by Peter Harvey from the Appletons, Perkinses, Amorys, Searses, Brookses, Lawrences, and so on, who begged him to represent them. Edward Everett held the rank in regular succession to Webster. Robert C. Winthrop claimed succession to Everett. Charles Sumner aspired to break the succession, but not the system. The Adamses had never been, for any length of time, a part of this State succession; they had preferred the national service, and had won all their distinction outside the State, but they too had required State support and had commonly received it. The little group of men in Mount Vernon Street were an offshoot of this system; they were statesmen, not politicians; they guided public opinion, but were little guided by it.

The boy naturally learned only one lesson from his saturation in such air. He took for granted that this sort of world, more or less the same that had always existed in Boston and Massachusetts Bay, was the world which he was to fit. Had he known Europe he would have learned no better. The Paris of Louis Philippe, Guizot, and de Tocqueville, as well as the London of Robert Peel, Macaulay, and John Stuart Mill, were but varieties of the same upper-class bourgeoisie that felt instinctive cousinship with the Boston of Ticknor, Prescott, and Motley. Even the typical grumbler Carlyle, who cast doubts on the real capacity of the middle class, and who at times thought himself eccentric, found friendship and alliances in Boston – still more in Concord. The system had proved so successful that even Germany wanted to try it, and Italy yearned for it. England's middle-class government was the ideal of human progress.

Even the violent reaction after 1848, and the return of all Europe to military practices, never for a moment shook the true faith. No one, except Karl Marx, foresaw radical change. What announced it? The world was producing sixty or seventy million tons of coal, and might be using nearly a million steam-horsepower, just beginning to make itself felt. All experience since the creation of man, all divine revelation or human science, conspired to deceive and betray a twelve-year-old boy who took for granted that his ideas, which were alone respectable, would be alone respected.

Viewed from Mount Vernon Street, the problem of life was as simple as it was classic. Politics offered no difficulties, for there the moral law was a sure guide. Social perfection was also sure, because human nature worked for Good, and three

instruments were all she asked – Suffrage, Common Schools, and Press. On these points doubt was forbidden. Education was divine, and man needed only a correct knowledge of facts to reach perfection:

“Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.”

Nothing quieted doubt so completely as the mental calm of the Unitarian clergy. In uniform excellence of life and character, moral and intellectual, the score of Unitarian clergymen about Boston, who controlled society and Harvard College, were never excelled. They proclaimed as their merit that they insisted on no doctrine, but taught, or tried to teach, the means of leading a virtuous, useful, unselfish life, which they held to be sufficient for salvation. For them, difficulties might be ignored; doubts were waste of thought; nothing exacted solution. Boston had solved the universe; or had offered and realized the best solution yet tried. The problem was worked out.

Of all the conditions of his youth which afterwards puzzled the grown-up man, this disappearance of religion puzzled him most. The boy went to church twice every Sunday; he was taught to read his Bible, and he learned religious poetry by heart; he believed in a mild deism; he prayed; he went through all the forms; but neither to him nor to his brothers or sisters was religion real. Even the mild discipline of the Unitarian Church was so irksome that they all threw it off at the first possible moment, and never afterwards entered a church. The religious instinct had vanished, and could not be revived, although one made in later life many efforts to recover it. That the most powerful emotion of man, next to the sexual, should disappear, might be a personal defect of his own; but that the most intelligent society, led by the most intelligent clergy, in the most moral conditions he ever knew, should have solved all the problems of the universe so thoroughly as to have quite ceased making itself anxious about past or future, and should have persuaded itself that all the problems which had convulsed human thought from earliest recorded time, were not worth discussing, seemed to him the most curious social phenomenon he had to account for in a long life. The faculty of turning away one's eyes as one approaches a chasm is not unusual, and Boston showed, under the lead of Mr. Webster, how successfully it could be done in politics; but in politics a certain number of men did at least protest. In religion and philosophy no one protested. Such protest as was made took forms more simple than the silence, like the

deism of Theodore Parker, and of the boy's own cousin Octavius Frothingham, who distressed his father and scandalized Beacon Street by avowing scepticism that seemed to solve no old problems, and to raise many new ones. The less aggressive protest of Ralph Waldo Emerson, was, from an old-world point of view, less serious. It was naïf.

The children reached manhood without knowing religion, and with the certainty that dogma, metaphysics, and abstract philosophy were not worth knowing. So one-sided an education could have been possible in no other country or time, but it became, almost of necessity, the more literary and political. As the children grew up, they exaggerated the literary and the political interests. They joined in the dinner-table discussions and from childhood the boys were accustomed to hear, almost every day, table-talk as good as they were ever likely to hear again. The eldest child, Louisa, was one of the most sparkling creatures her brother met in a long and varied experience of bright women. The oldest son, John, was afterwards regarded as one of the best talkers in Boston society, and perhaps the most popular man in the State, though apt to be on the unpopular side. Palfrey and Dana could be entertaining when they pleased, and though Charles Sumner could hardly be called light in hand, he was willing to be amused, and smiled grandly from time to time; while Mr. Adams, who talked relatively little, was always a good listener, and laughed over a witticism till he choked.

By way of educating and amusing the children, Mr. Adams read much aloud, and was sure to read political literature, especially when it was satirical, like the speeches of Horace Mann and the "Epistles" of "Hosea Biglow," with great delight to the youth. So he read Longfellow and Tennyson as their poems appeared, but the children took possession of Dickens and Thackeray for themselves. Both were too modern for tastes founded on Pope and Dr. Johnson. The boy Henry soon became a desultory reader of every book he found readable, but these were commonly eighteenth-century historians because his father's library was full of them. In the want of positive instincts, he drifted into the mental indolence of history. So too, he read shelves of eighteenth-century poetry, but when his father offered his own set of Wordsworth as a gift on condition of reading it through, he declined. Pope and Gray called for no mental effort; they were easy reading; but the boy was thirty years old before his education reached Wordsworth.

This is the story of an education, and the person or persons who figure in it are supposed to have values only as educators or educated. The surroundings concern it only so far as they affect education. Sumner, Dana, Palfrey, had values of their own, like

Hume, Pope, and Wordsworth, which any one may study in their works; here all appear only as influences on the mind of a boy very nearly the average of most boys in physical and mental stature. The influence was wholly political and literary. His father made no effort to force his mind, but left him free play, and this was perhaps best. Only in one way his father rendered him a great service by trying to teach him French and giving him some idea of a French accent. Otherwise the family was rather an atmosphere than an influence. The boy had a large and overpowering set of brothers and sisters, who were modes or replicas of the same type, getting the same education, struggling with the same problems, and solving the question, or leaving it unsolved much in the same way. They knew no more than he what they wanted or what to do for it, but all were conscious that they would like to control power in some form; and the same thing could be said of an ant or an elephant. Their form was tied to politics or literature. They amounted to one individual with half-a-dozen sides or facets; their temperaments reacted on each other and made each child more like the other. This was also education, but in the type, and the Boston or New England type was well enough known. What no one knew was whether the individual who thought himself a representative of this type, was fit to deal with life.

As far as outward bearing went, such a family of turbulent children, given free rein by their parents, or indifferent to check, should have come to more or less grief. Certainly no one was strong enough to control them, least of all their mother, the queen-bee of the hive, on whom nine-tenths of the burden fell, on whose strength they all depended, but whose children were much too self-willed and self-confident to take guidance from her, or from any one else, unless in the direction they fancied. Father and mother were about equally helpless. Almost every large family in those days produced at least one black sheep, and if this generation of Adamses escaped, it was as much a matter of surprise to them as to their neighbors. By some happy chance they grew up to be decent citizens, but Henry Adams, as a brand escaped from the burning, always looked back with astonishment at their luck. The fact seemed to prove that they were born, like birds, with a certain innate balance. Home influences alone never saved the New England boy from ruin, though sometimes they may have helped to ruin him; and the influences outside of home were negative. If school helped, it was only by reaction. The dislike of school was so strong as to be a positive gain. The passionate hatred of school methods was almost a method in itself. Yet the day-school of that time was respectable, and the boy had nothing to complain of. In fact, he never complained. He hated it because he was here with a crowd of other boys and compelled to learn by memory a

quantity of things that did not amuse him. His memory was slow, and the effort painful. For him to conceive that his memory could compete for school prizes with machines of two or three times its power, was to prove himself wanting not only in memory, but flagrantly in mind. He thought his mind a good enough machine, if it were given time to act, but it acted wrong if hurried. Schoolmasters never gave time.

In any and all its forms, the boy detested school, and the prejudice became deeper with years. He always reckoned his school-days, from ten to sixteen years old, as time thrown away. Perhaps his needs turned out to be exceptional, but his existence was exceptional. Between 1850 and 1900 nearly every one's existence was exceptional. For success in the life imposed on him he needed, as afterwards appeared, the facile use of only four tools: Mathematics, French, German, and Spanish. With these, he could master in very short time any special branch of inquiry, and feel at home in any society. Latin and Greek, he could, with the help of the modern languages, learn more completely by the intelligent work of six weeks than in the six years he spent on them at school. These four tools were necessary to his success in life, but he never controlled any one of them.

Thus, at the outset, he was condemned to failure more or less complete in the life awaiting him, but not more so than his companions. Indeed, had his father kept the boy at home, and given him half an hour's direction every day, he would have done more for him than school ever could do for them. Of course, school-taught men and boys looked down on home-bred boys, and rather prided themselves on their own ignorance, but the man of sixty can generally see what he needed in life, and in Henry Adams's opinion it was not school.

Most school experience was bad. Boy associations at fifteen were worse than none. Boston at that time offered few healthy resources for boys or men. The bar-room and billiard-room were more familiar than parents knew. As a rule boys could skate and swim and were sent to dancing-school; they played a rudimentary game of baseball, football, and hockey; a few could sail a boat; still fewer had been out with a gun to shoot yellow-legs or a stray wild duck; one or two may have learned something of natural history if they came from the neighborhood of Concord; none could ride across country, or knew what shooting with dogs meant. Sport as a pursuit was unknown. Boat-racing came after 1850. For horse-racing, only the trotting-course existed. Of all pleasures, winter sleighing was still the gayest and most popular. From none of these amusements could the boy learn anything likely to be of use to him in the world. Books

remained as in the eighteenth century, the source of life, and as they came out – Thackeray, Dickens, Bulwer, Tennyson, Macaulay, Carlyle, and the rest – they were devoured; but as far as happiness went, the happiest hours of the boy’s education were passed in summer lying on a musty heap of Congressional Documents in the old farmhouse at Quincy, reading “Quentin Durward,” “Ivanhoe,” and “The Talisman,” and raiding the garden at intervals for peaches and pears. On the whole he learned most then.