

Franklin Gazette

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Friends of Franklin, Inc. P.O. Box 40048, Philadelphia, PA 19106

Visit: www.friendsoffranklin.org

"Speak little, do much."

Poor Richard, January 1755

President's Message

By Lee E. Knepp

2011 will be a busy and productive year for The Friends of Franklin. Planning continues for a reunion of Benjamin Franklin descendants to be hosted at Philadelphia the weekend of June 4, for a symposium and fall tour, also at Philadelphia, the weekend of September 16, 2011, and for several other opportunities of more informal gatherings.

Please note current officers and board members listed elsewhere in this edition of the *Franklin Gazette*. All are to be commended for their willingness to serve on your board of directors and participate in the several board meetings during the course of a year.

As your president, I would like to offer my personal appreciation to several board members and volunteers who are assisting in projects.

Board member Frank Batchelor with former president Roy Goodman, current president Lee Knepp, and executive director Kathy DeLuca have been advising Stuart Batchelor in a concerted effort to enlist corporate sponsors to provide a sounder financial foundation for The Friends of Franklin.

Board member Blaine McCormick of the Hankamer School of Business at Baylor University continues to develop Franklin webinars through Baylor University and is in the process of designing a webinar series to be offered by The Friends of Franklin. Pamela Hartsock of Washington excels in researching, selecting and sub-



Palindrome image created by Professor Aziz Inan, based on an illustration of the young Franklin by Ingri & Edgar Parin d'Aulaire for their biography, *Benjamin Franklin*, Doubleday, 1950. See p. 3 for more details. © Per Ola d'Aulaire and Nils M.P. Daulaire. Reprinted for one-time publication by copyright holders' permission.

mitting the Franklin Brainbuilders available to all members through internet/email.

Franklin descendant Karl "Ted" Molin, now of Wilmington Trust, chairs the upcoming Franklin Descendant Reunion, and member Tom Edgar of Los Angeles, also a descendant, serves as both the webmaster for the Franklin Descendant website and has been providing years of service as the FOF webmaster.

Vice President Jackson Boswell (husband of descendant Ann Castle Boswell and Scholar in Residence at the Folger Shakespeare Library in D.C.) has organized and facilitated mailings to both Franklin descendants and scholars, while board member Martin Mangold (a found-

ing member of The FOF) of Maryland recently completed a history of The FOF and along with Roy Goodman, recommends meet-ups at various events and locations.

Board member Stuart Green, M.D. of California, author of *Dear Dr. Franklin*, has generously assigned the copyright privileges to us, and Kate Ohno of The Papers of Benjamin Franklin project at Yale ably assists with writing articles for and editing of our *Franklin Gazette*.

Charles Hargis of Michigan has proven to be a reliable and constant supplier of interesting news articles and Franklin-related tidbits for the *Gazette*, website, or

just our edification, while Aziz Inan, PhD of the University of Portland provides math puzzles for each issue of the *Gazette*.

Involved in planning for the projected Friday, September 16 fall symposium are former board member Anna Coxé Toogood, Jean Wolfe of Wolfe Historic Preservation, life member Carla Mulford of Penn State, president Lee Knepp, and executive director Kathy DeLuca.

It should be of no surprise that it takes a great deal of volunteer dedication and talent to sustain and grow an organization such as The Friends of Franklin, and it is important that periodically we convey to those volunteers our genuine gratitude.

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The History of The Friends of Franklin

By Martin Mangold, Founding Member,
Board of Directors, The Friends of Franklin, Inc.

Claude-Anne Lopez sat down on New Year's Day of 1978 and typed a response to my fan letter praising *The Private Franklin*. Typewritten letters were then relatively formal, but now seem steeped in personal contact and idiosyncratic details, direct from the gadget on the writer's desk.

Over those years I was not Claude's only correspondent -- fans of her books, lectures and visitors to the *Papers* at Yale alike found her to be a friendly, informative, and energetic Franklinian friend. This led directly to a letter I received dated June 15, 1988. On a perfect impact printer, with cutting edge word processing tools, Stuart Karu began:

"Dear Mr. Mangold: I am writing to you regarding a mutual friend, Benjamin Franklin. Your name was obtained with the help of the staff at the Franklin Papers and from others who share an interest in 'the good Doctor.' During a recent visit to Yale, the dedicated scholars at the Franklin Papers suggested that those of us with a true interest in Franklin should do what he would have done, i.e., form a society to share our mutual interest. That is the purpose of my letter, the establishment of a group of interested Franklin-philosophers; to be called, 'Friends of Franklin'. (Other name suggestions are welcomed)."

I gained the impression later that the heart of these conversations at Yale were between Stuart and Claude-Anne, and have always considered those two to be the prime movers in the creation of this group.

Follow-up letters from Stuart in July and September reported a good response, "with Philadelphia (appropriately) the preferred site for an initial meeting" to be held in October. In the meantime, Stuart invited the local respondents to meet at his home, which introduced us to his fabulous collection, since the heart of several public exhibitions.

The first meeting of "The Friends of Franklin Society" was held as planned on Friday, October 21, 1988 at the corner of Walnut and 36th streets, third floor, Room 5 of the Faculty Club at Penn. There were 27 attendees listed. After Stuart's opening, each of us made introductory comments. I met Deane Sherman again, that day, a "friend of Claude-Anne." Another highlight of this round was Dr. William Carr introduc-

ing himself as "the oldest delegate" at the meeting, as Franklin was at the Constitutional Convention. A discussion of objectives, goals, names, etc. settled on pursuing the name "Benjamin Franklin Association."

At lunch in Room B, Gordon Myers of Trenton and I performed my "Lament for a Squirrel" taken from Franklin's correspondence with Georgiana Shipley.

After lunch, the briefings: Claude Lopez reported on the *Papers* (volume 27 coming out in December). Leo LeMay reported on plans for his symposium "Reappraising Franklin", Mark Lloyd and Robert Daniels reported on other plans in Philadelphia. The discussion of "Projects for the Friends to Support" sought to strike a balance between the *Papers* of Benjamin Franklin project at Yale and the Craven Street project in London. The decision was made to focus more on the *Papers*, general awareness, and networking through a newsletter.

Finally, Mark Lloyd and Dan Traister gave us an informal tour of Franklin at the University of Pennsylvania. I remember the quiet cold moment as we encountered the large portrait of William Smith. The Friends started out honoring Franklin's legacy, and embracing his grudges.

An Executive committee having been named of Stuart Karu, Ed Carter, Lovell Elliott, Aaron Goldman, Frank Jones, Benjamin Franklin Kahn, Mark Lloyd, Claude Lopez, Marty Mangold, Deane Sherman and Dan Traister, Stuart called us to meet on November 30th at his office near the National Cathedral in Washington. Our agenda included organizational tasks, funding for the Franklin Papers, planning for a full meeting in April 1989, and other business. The bylaws of the Benjamin Franklin Guild were helpful for our discussion. We set membership types and dues, ranging from \$50 annually to lifetime memberships.

On April 15, 1989 our second full meeting of "The Benjamin Franklin Association" was held back at Penn. The Board of Governors and Officers was confirmed, with Stuart Karu, Chairperson, Martin Mangold, Vice Chairperson, Frank Jones, Treasurer and Daniel Traister, Secretary,

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Franklin Feted Around the World

Franklin birthday celebrations took place from coast to coast in January of 2011. In Portland, Oregon, on January 17th Electrical Engineering Professor Aziz Inan from University of Portland had three of his classes make triangular shaped palindrome paper hats to celebrate Franklin's 305th birthday as well as the 300th anniversary of his only palindrome birthday (1-17-1711). On each hat the students taped the special birthday number 1171711 at the center as well as Franklin's palindrome picture taken from Houdon's Franklin bust constructed in 1778.



University of Portland students with Professor Aziz Inan and their palindrome hats.

In Philadelphia on January 21, 2011 Celebration! of Benjamin Franklin, Founder, commemorated Franklin's birthday with its annual symposium, procession to the grave and luncheon. This year's theme, Pennsylvania Politics: Franklin to Rendell, juxtaposed Franklin's political problems with the Penns with today's contemporary issues in Pennsylvania politics. Morning seminar speakers included political columnist Dick Polman, Dr. Joseph Foster from Temple University's history department and Pennsylvania state representative, Josh Shapiro. For more photographs or video of the day's events go to: www.ushistory.org/celebration

In London on January 17th, the Franklin House in Craven Street installed the original blue plaque created by the Royal Society of the Arts in 1896 to mark the home of one of their early and famous members, Benjamin Franklin. Sadly it was cemented into place on the wrong building. A full account of its past and return to Craven Street can be found at [jamihttp://www.benjaminfranklinhouse.org/site/sections/news/default.htm](http://www.benjaminfranklinhouse.org/site/sections/news/default.htm)



Celebration! of Benjamin Franklin, Founder participants march to his grave to lay a wreath and franklinia branches. Photo by Doug Heller

Welcome to New Editors of The Franklin Papers

This past June The Papers of Benjamin Franklin welcomed two new staff members, Associate Editor Robert (Bob) Frankel and Assistant Editor Allegra Di Bonaventura.

Allegra completed a Ph.D. in History from Yale in 2008 and a J.D. from Yale Law School in 2002, during which time she specialized in early American social history and Anglo-American legal history. Her dissertation, a history of family and slavery in New England as told through the experience of one African-American family, will be published by W.W. Norton. At the Franklin Papers, Allegra brings a particular interest in legal, family and domestic issues. She has also been working on Franklin's correspondence with Samuel Chase and Francis Hopkinson.

Robert Frankel joined the Papers of Benjamin Franklin after having served in a similar capacity with two Washington, D.C.-based projects: the Documentary History of the Supreme Court of the United States, 1789-1800, and the Eleanor Roosevelt Papers. He is the author of *Observing America: The Commentary of British Visitors to the United States, 1890-1950* (University of Wisconsin Press, 2007). Bob grew up outside of Philadelphia, graduated from Cornell, and received his MA and PhD in history from Harvard.

Our Front Cover Image Explained

Using a childhood illustration of Benjamin Franklin from Ingri (1904-1980) and Edgar (1898-1986) Parin d'Aulaire's juvenile biography, *Benjamin Franklin* (Doubleday, 1950), Aziz Inan from the University of Portland created the palindrome picture to celebrate the 300th anniversary of Franklin's only palindrome birthday* in his lifetime which occurred on January 17, 1711 (1-17-1711), when he turned five years old.

*A. S. Inan, "Palindrome Dates in Ben Franklin's Life," *Franklin Gazette*, Vol. 20, No. 2, pp. 4-5, Summer 2010.

The History of The Friends of Franklin

Mr. Lloyd, Mrs. Lopez and Mrs. Sherman.

The first major project concerned out-of-print volumes of the *Papers*. For example, volume 22 of the *Papers* was reported with a current stock of zero. The sales indicated 159 unsold copies, but they were nowhere to be found. This project came to fruition, and I always felt we had a connection to volume 22. There was a committee break-out, followed by briefings on the 1990 conferences.

At lunch, Anne-Stovall Charrier and I performed "POOR RICHARD sings of his Country Wife JOAN", which was, I am quite certain, the first time Franklin's "Plain Country Joan" lyrics were sung to its correct original tune in over a century.

On April 28, Stuart informed us that our offices would be housed at the University of Pennsylvania, and the name "Benjamin Franklin Associates" was too close to a Penn organization, so we were changing our name back to the original "Friends of Franklin." Stuart's July 26, 1989 letter had the new "Friends of Franklin" letterhead, but the enclosure was the real star: Volume I, Number 1 of the *Franklin Gazette*, edited by Claude-Anne Lopez. That first number included photos from our first meeting the previous October, including Ralph Archbold in costume and character.

For twenty years, I have been struck by the beauty of the layout and printing of this newsletter (appropriate for an organization honoring a printer). The newsletters themselves, available elsewhere on this website (www.friendsoffranklin.org), carry the history of our group from these early days to the present.

It's been a pleasure to be a part of the Friends of Franklin through its first 22 years. The technology has evolved, from Claude-Anne's beautiful typing to the published files online today, but the spirit of friendship and shared admiration of "the good Doctor" has been consistent throughout.

“Serviceable to People in all Religions”: The Influence of Franklin’s Autobiography on Judaism

By Shai Afsai

On January 17, Americans once again commemorated the birth of Benjamin Franklin, honoring his contributions to culture, science, and American independence. American Jews, perhaps, had double reason to celebrate. For Franklin (1706-1790), in addition to being an author, editor, inventor, natural philosopher, scientist, businessman, musical-innovator, abolitionist, diplomat, statesman, and founding father, also impacted Jewish religious thought and practice.

When Franklin wrote his now-famous *Autobiography*, he included the outline of a self-examination and character improvement method, which he had devised in his twenties. Hoping this method “might be serviceable to People in all Religions,” Franklin had originally intended to expand it into a book, but never found the time. This task was fulfilled by an early Eastern European maskil (“enlightener”), Rabbi Menahem Mendel Lefin of Satanow (1749-1826), whose *Sefer Heshbon Ha-nefesh* (*The Book of Spiritual Accounting*) [1808] built upon the system outlined in Franklin’s *Autobiography*.

Written in Hebrew, and aimed at the Jews of Eastern Europe, *Spiritual Accounting* became part of the canon of Judaism’s Mussar movement after Lefin’s death. The movement’s promulgator, Rabbi Israel Salanter (1810-1883), encouraged its reprinting, and it received the approbation of other prominent rabbis, becoming one of the many Hebrew texts studied in yeshivot.

Following the outline of Franklin’s method, *Spiritual Accounting* presents a year-long, quarterly-repeated self-reform program that focuses on thirteen character traits. Each trait is allotted a week of close attention, and daily journaling, which in a grid chart that has the seven days of the week running horizontally and the thirteen desired traits running vertically which is used to monitor growth and progress. After thirteen weeks, the cycle is begun again, so that over the course of a year, each trait has been allotted four weeks of scrutiny. The traits outlined for improvement in both books, though not identical, largely overlap, as does the emphasis on acquiring positive habits, and overcoming undesirable ones, gradually and systematically.

Lefin informed his Hebrew readers

Temperance.							
Eat not to Dullness.							
Drink not to Elevation.							
	S	M	T	W	T	F	S
T							
S	**	*		*		*	
O	*	*	*		*	*	*
R			*			*	
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I			*				
S							
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M							
Cl.							
T							

The form of Franklin’s weekly chart

that the technique presented in *Spiritual Accounting* was not his own invention, but he failed to mention Franklin or his *Autobiography*: “Indeed, a few years ago a new stratagem was discovered, which is a wonderful innovation in this task [of overcoming and elevating one’s animal nature], and it seems its mark will spread as quickly, God willing, as that of the innovation of the printing press, which has brought light to the world.” Since he published *Spiritual Accounting* anonymously, it is difficult to argue that Lefin omitted Franklin’s name in order to draw undue attention to his own. But why, then, did he not give Franklin proper credit?

Some who have recently written on this subject, such as Jeremy Gross and Nancy Sinkoff, have suggested that Lefin was cautious about potentially alienating any of the traditionally-educated, nineteenth-century Jewish audience at whom the book was aimed, and who might not have known what to make of a religious text that was partly based on the technique of a non-Jewish American. Lefin may have also felt confident that the “enlightened” portion of his readers would be able to recognize the method as Franklinian even without overt mention.

In fact, numerous rabbis and Jewish scholars over the years have noted the connection between Franklin and *Spiritual Accounting*, commenting approvingly on its source. In his 1969 Hebrew essay “*Sefer Shenitalemin Min Ha-ayin*” (“An Overlooked Book”), for example, Rabbi

Nissan Waxman describes Franklin as a “most righteous of gentiles and honest man,” and affirms that “the good things in [*Spiritual Accounting*] are from the teachings of that sage from Philadelphia, Mister Benjamin Franklin.” Nevertheless, popular editions of *Spiritual Accounting* make no mention of Franklin. Moreover, Lefin himself has ceased to be a widely known rabbinic figure. Even yeshiva students and learned laymen who have studied portions of *Spiritual Accounting* may not recognize its author’s name. Outside of Orthodox circles, knowledge of Lefin and his self-reform book is even more limited.

A definitive first-person proof of Franklin’s influence on *Spiritual Accounting* was first made known by Israel Weinlos, in 1925. In his Hebrew biography of Lefin in the World Zionist Organization’s weekly newspaper, *Haolom*, Weinlos described discovering two manuscripts of a previously unknown philosophical work by Lefin in a Tarnopol library. Lefin had begun writing *Nachlass eines Sonderlings zu Abdera* (*The Estate of a Recluse from Abdera*) in 1794, with the first manuscript being finished in 1806, and the second in 1823. In this German work Lefin was explicit about Franklin’s influence, and included a section on the “Art of moral improvement, or the art of adjusting human animalness according to Franklin’s cyclical, quarterly scheduled method of practice.” Sadly, today only fragments of the work remain.

In a recent essay on the Franklin-Lefin connection, “Benjamin Franklin in Jewish Eastern Europe: Cultural Appropriation in the Age of the Enlightenment” (2000), Nancy Sinkoff points out that the conduit between Franklin’s *Autobiography* and Lefin’s *Spiritual Accounting* may very well have been his non-Jewish patron, Prince Adam Kazimierz Czartoryski:

First hiring Lefin to tutor his sons in mathematics and philosophy, Czartoryski provided him with a lifelong stipend, ensured that his beneficiary found comfortable lodgings in which to work, and later helped to publish his political and literary works.

....While Mendel Lefin may have encountered Benjamin Franklin’s writings when he was still in Berlin, Czartoryski’s esteem for

Continued on Page 5

Franklin's Descendants: Benjamin Franklin Bache's Resolutions, September 29, 1789

Shai Afsai's essay on Benjamin Franklin's method of self examination in order to improve character, "Serviceable to People in All Religions," in this issue, shows the wide spread effects of Franklin's philosophy. Closer to home this same technique was also used by his grandson, Benjamin Franklin Bache, the son of Franklin's daughter Sarah.

After nine years under the care of his grandfather in Europe from ages 7 to 16, Benny Bache (1769-1798) returned to his native Philadelphia in September, 1785. Franklin and Benny's family all shared a house in the city, and the grandfather undoubtedly continued to have a powerful influence on this particular grandson. The excerpt below is from a kind of commonplace book that Benny kept, begun under the title of "Melanges" in 1786. There, Benny wrote:

"I happened to throw my hands upon a sheet of paper containing part of my G.F.'s [Grand Father's] life, or rather reflections thro' Life, written by himself, it contained a project of 1731 for his future Conduct thro' Life in order to approach by aiming at Perfection, he lays down a Number of Virtues, for his attainment & takes the resolution to practice them one by one in an order he thinks the easiest for the purpose, they are 13 in number [and] stand in his book thus, Temperance, Silence, Order. He then gives a Definition of them in the sense taken (?) them & by conforming his conduct thereto, & comparing it with this list thinks he made considerable Progress towards the attainment of Perfection. I was astonished & much pleased to find many of his Ideas coinciding nearly with mine, with regard to Happiness, Virtue, Religion, Faith &c."

On a new leaf, headed Sept. 29, 1789, Benny once again took up the thread: "The following Plan for the Improvement of our best part, the Heart, by self Examination, seems good in Theory, & has proved itself of use in Practice in my G.F.'s Case, let me therefore, at his Example, make Use of it. A Difference in our Sentiments, however, will occasion some slight Deviation from his Plan." Benny decided to concentrate on one virtue at a time, and drafted a plan on how he would spend his days on the next page. He would arise at 6 AM, wash, plan, "take the Resolution of the Day, prosecute [the] present study", and breakfast.

Work was between 9 and noon and 3 and 6, broken by reading, doing his accounts and dining. Tidying up, tea, music, discussion, and examination of the day was to be carried out between 7 and 11, followed by 6 hours of sleep.

The pages that follow include a chart identical to Benjamin Franklin's for each of the virtues outlined in the *Autobiography*, but in a slightly different order. Opposite the chart for "Temperance" Benny wrote: "In eating & drinking some Things do not agree with some Constitutions. A thing may be said not to agree when after taking it the Wind that rises from the Stomach carries the Taste of it. To eat sd. Things a Breach of Temp. We may sin against Temp. in two Ways in Quantity & Quality, and also in both compounded. Temperance gives & preserves Health; Health produces Spirits & keeps clear the Merit [illegible word] is all as corporeal Faculties by which we are enabled to perform properly the Duty incumbent on us. Reg. Evac. Are beneficial to Health. To drink but one Dish of Tea at Breakfast. One Dish of Meat at Dinner."

Benny's second virtue is not "Silence" but "Resolution", and he wrote on the facing page: "It is difficult for one in my situation to avoid Breaches of this Virt. My Time not being always at my own Disposal—Therefore it shall not be a Breach when I depart from a Resolution taken, to do something better, by obeying those on whom I depend. As some things that we ought to know & be informed of, pass but seldom before the Mind's Eye; it is necessary at that moment to give them a more real & permanent Existence on Paper, that we may refer to them at any & at all Times when we are likely to be able to procure Information concerning 'em. Resolved. That a blank leaf be kept for that Purpose. Resolutions formed when under the Sway of Reason, & by being adhered to when under the Influence of Passion, must prove beneficial."

Did Benny struggle less than his grandfather in his adherence to "Silence"? Opposite that chart he wrote simply, "We must not be so careful in avoiding trifling Conversation as to

"Serviceable to People in all Religions"

the American natural philosopher no doubt sealed Lefin's interest.... Czartoryski knew Franklin personally; both men were freemasons, belonging to the Parisian Lodge, "Les Neuf Soeurs," which, established in 1776, elected Franklin as "Venerable" in 1781.

In addition to the significance of this Masonic connection, and the importance of Czartoryski's patronage in helping to make Lefin's writing possible, the manner in which Franklin approached his moral method must also be credited. In his *Autobiography* he wrote:

It will be remark'd that, tho' my Scheme was not wholly without Religion there was in it no Mark of any of the distinguishing Tenets of any particular Sect. I had purposely avoided them; for being fully persuaded of the Utility and Excellency of my Method, and that it might be serviceable to People in all Religions, and intending some time or other to publish it, I would not have any thing in it that should prejudice any one of any Sect against it.

Since Franklin took such an approach, there were no philosophical or religious obstacles preventing the development of his method within a Jewish context. Lefin was thus able to adapt Franklin's system, to expand upon it, and to fashion a Jewish text from it — furthering Franklin's initial goal of making his system for self-examination and character improvement "serviceable to People in all Religions." **Shai Afsai, a teacher and writer, lives in Providence, Rhode Island.**

appear too singular & Thereby having ourselves Speak not but what may benefit others or yourself... *as much as possible*". A tiny clue to his sole weakness in upholding this virtue is a note on this chart: "on Weds. At Mr. de Marbois['] passed bounds a[t] French Dinner may excuse me." After years spent in France and Switzerland, Benny returned to Philadelphia having nearly lost his native tongue, and his early entries in his commonplace book are all in French. It appears it was easier for him to be taciturn when the conversation was in English.

The next page is the chart for "Order", and the remaining charts bear a text similar to his grandfather's, and no other commentary. The balance of the charts are for industry, frugality, sincerity, justice, moderation, tranquility, cleanliness, chastity, and humility. Benny's little book is in the Castle Collection at the American Philosophical Society.

Worlds of Learning in the Age of Franklin: Part I



By John Pollack

*Editor's note: John Pollack has generously allowed the **Gazette** to publish the introduction to a collection of essays he edited for the Franklin Tercentennial. We hope that Friends will be encouraged to find a copy of the beautifully illustrated "**The Good Education of Youth**": **Worlds of Learning in the Age of Franklin** (Oak Knoll Press, 2009) and dip into other essays in the volume. For a short description of the book, see the fall 2010 issue of the **Gazette**.*

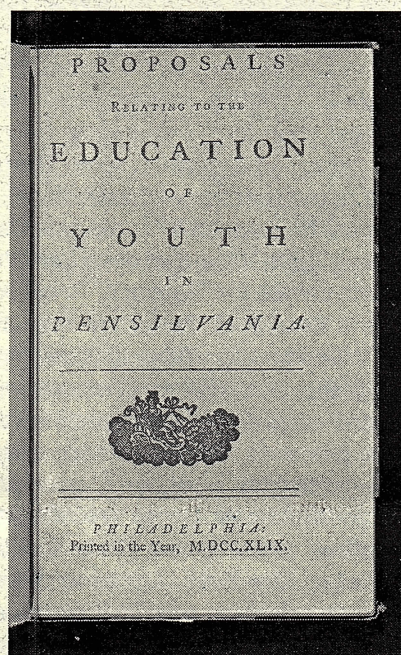
The good Education of Youth has been esteemed by wise Men in all Ages, as the surest Foundation of the Happiness both of private Families and of Common-wealths.

--Benjamin Franklin, *Proposals Relating to the Education of Youth in Pensilvania*, 1749

In 2006, the University of Pennsylvania Libraries marked the tercentenary of Benjamin Franklin's birth by mounting a major exhibition examining Franklin's educational ideas and plans. The exhibition surveyed the many conceptions of "education" circulating in the Delaware Valley from the beginnings of William Penn's colony in the 1680s through the early decades of the Republic in the 1820s. It drew upon vast archival resources available in the region, including manuscript copybooks and documents, spellers and primers, prints, samplers, and scientific artifacts. It also made a preliminary effort, presented here, to photograph and gather information about the many early school buildings that survive in Pennsylvania, New Jersey, and Delaware.

The eight essays in this catalogue explore in detail the question of what education meant in Franklin's time and what its legacy might be. Which populations benefited, and which were left out? How representative was Franklin, and how much a maverick thinker? How successful was he in planning and managing the institution he helped to organize, which would evolve into the modern University of Pennsylvania? And how does our understanding of his ideas change when we learn more about the varied projects for learning which emerged during this period—in homes, clubs, and all manner of schools and academies, formal and informal, large and small, urban and rural? Taken together, the essays and the exhibition offer, we hope, new insights into the educational history of the early middle Atlantic region and an incentive to researchers to explore it in further detail.

A starting point for both the exhibition and a number of the essays is Franklin's *Proposals Relating to the Education of Youth in Pensilvania*, which he printed in October 1749.¹ Franklin's slender text is an educational call to arms. Sounding much like a modern-day urban mayor,



Benjamin Franklin, *Proposals Relating to the Education of Youth in Pensilvania* (Philadelphia: [B. Franklin], 1749). Curtis Collection of Franklin Imprints, Rare Book & Manuscript Library, University of Pennsylvania.

school superintendent, or commissioner of education, Franklin appeals to the citizenry of Philadelphia to resist "ignorance" and promote the public good by opening a school that will protect and train its children for the future. He explicitly links the "private" realm of the family to the public world of the "common-wealth," asserting that a solid educational plan will guarantee the security and stability of both. No proponent of an ivory tower education, Franklin argues that the school he envisions must produce students who will not only be individually accomplished but also able to "serve the Publick with Honour to themselves, and to their Country." Youth, he writes, must constantly be taught that "true Merit" consists of "an Inclination join'd with an Ability to serve Mankind."²

Those youth, according to the *Proposals*, must be exposed to a curriculum that

conjoins the philosophical, the scientific, and the practical. Franklin's list of "those Things that are likely to be most useful and most ornamental" for students includes writing, drawing, mathematics, modern literature, history, oratory, commerce, and engineering. He also calls for them to learn natural history through hands-on methods like planting and gardening and, supporters of collegiate athletics will note approvingly, argues that "to keep them in Health . . . they be frequently exercis'd in Running, Leaping, Wrestling, and Swimming, &c." In thirty-two pages, Franklin sets out a powerful blueprint which, he asserts, would allow Pennsylvania to "obtain the Advantages arising from an Increase of Knowledge, and prevent as much as may be the mischievous Consequences that would attend a general Ignorance among us."³

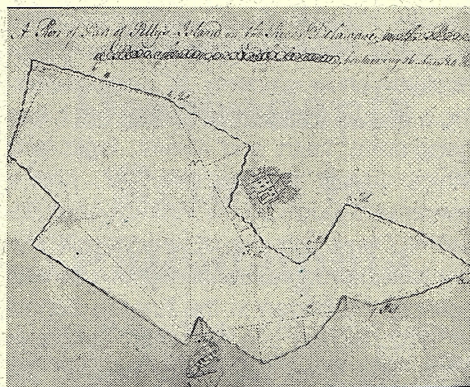
The *Proposals* occupy a central place in the canon of American educational texts alongside the writings of Thomas Jefferson, Horace Mann, and John Dewey. Despite the fact that today's University of Pennsylvania scarcely resembles the small Fourth Street academy and college of the eighteenth century, Penn Professors Matt Hartley, Ira Harkavy, and Lee Benson show in their Afterword to this volume that University leaders still look to Franklin's words for inspiration and guidance as they manage their institution.⁴ These three scholars, in fact, strongly advocate using the *Proposals* as a yardstick against which to measure the school's progress. They argue that Franklin's commitment to rendering education a tool for "useful social improvement" is his greatest legacy and should help shape today's university curricula.

For them, Franklin's pamphlet has direct relevance to modern debates over the direction of educational policy. Indeed, the *Proposals* represents one of the earliest American manifestations of a phenomenon which Marvin Lazerson, a scholar of con-

temporary education movements, has labeled the "education gospel." As Lazerson defines it, the education gospel is "a system of belief that social, economic, civic, and moral problems can be solved through schooling."⁵ Although Franklin might resist the religious connotations of the term "gospel," the *Proposals* do convey a sense that, like so many advocates today, he believed that schooling could reform and improve American society by providing a path to economic opportunity for the citizenry and, conversely, that a failure to educate youth properly might undermine social stability or even cause a breakdown in the social order.

The meaning and impact of Franklin's text in the eighteenth century, though, remains a more contested subject. At one end of the critical spectrum lies the evaluation of historian Bernard Bailyn who, writing in 1960, hailed the *Proposals* as a visionary statement in American intellectual history. Bailyn argues that Franklin's plan to train students "for the broadest possible range of enterprise" represented nothing less than "a revolution in formal instruction" and claims that, if implemented in full, Franklin's manifesto would have made American education unique in the Atlantic world and far more democratic than what was offered to students in Europe. Franklin's English School, intended to prepare students for "any business, calling, or profession," was actually too revolutionary for his fellow colonials, "too much of a new thing even for eighteenth-century America."⁶ Bailyn's claim about the exceptional nature of the *Proposals* has been echoed in more recent accounts. Billy Smith, in an evaluation of Franklin's civic projects produced for the Benjamin Franklin Tercentenary, calls Franklin "an educational radical" whose institution sought to emphasize practical training for a variety of careers and was not simply devoted, as other colonial colleges had been, to "serving the privileged."⁷

According to these interpretations, Franklin's ideas must be located on the cutting edge of educational thought in the colonial period, in particular because of their challenge to the elite bias of traditional schooling. That elite, however, proved resistant to Franklin's message, and the Academy and College he had helped found became, under the leadership of Provost William Smith, the very kind of institution that Franklin despised. Support for this view comes from a brief tract that Franklin wrote near the end of his life. In his "Observations Relative to the Intentions of the Original Founders,"



Jaspar Yeates, "A Plan of Part of Petty's Island in the River Delaware" in Trigonometry, Plain Sailing, Surveying, With Heights and Distances," student notebook, College of Philadelphia, May 1, 1760, Curriculum Collection, University Archives and Records Center, University of Pennsylvania.

Franklin lamented that the prominence of the College and of the Latin School in the Academy had been achieved at the expense of the English School, which was, for him, the most innovative part of the entire educational scheme. Franklin accused his fellow trustees of violating the original Constitutions of the Academy, which he had helped craft in 1749, by "injudiciously starving the English part of our scheme of education" through inattention and lack of financial resources, while at the same time favoring the Latin School. "There is in mankind an unaccountable prejudice in favor of ancient customs and habits," Franklin concluded sadly, and this prejudice had kept his school plans from succeeding in the way he had intended.⁸

For other scholars, however, this reading of Franklin as a radical educational thinker appears farfetched, his comments late in life notwithstanding. They see the project of the *Proposals* as one of several calculated career moves which Franklin undertook in the late 1740s, after his retirement from active participation in his printing business, as he sought to carve out a place for himself within the ranks of Philadelphia's establishment. Gordon Wood is the most forceful recent proponent of this thesis. According to Wood, Franklin had by 1748 "come to believe that only those who were free of the need for money should be involved in public affairs" and that his retirement would allow him to take his rightful place as a member of the Philadelphia gentry.⁹ Franklin, in Wood's view, shared the values of the colonial elite and sought to join, not challenge it.

Franklin was, of course, well aware of his own non-elite background, and, as George W. Boudreau has argued, he carefully deployed his status as "a Tradesman"

when appealing to the wealthy to support his plans for the Academy.¹⁰ Given his position as an outsider, Franklin would likely have seen little value in alienating the elites by proposing a school plan to which they could not agree. The *Proposals* do at times read more like a careful appeal for patronage than a manifesto for change. In fact, Franklin's plan was not particularly novel. Lawrence Cremin, in his standard grand narrative of American education, argues that, "however fresh these ideas may have seemed to contemporaries and however characteristically American they may seem in retrospect, they were less than wholly original."¹¹ As Cremin shows, Franklin bases his ideas on theories of education that were circulating widely in English circles, borrowing extensively from John Milton, Charles Rollin, and especially John Locke. Carla Mulford points out in her essay in this volume that Franklin owed a clear debt to a tradition of "educational liberalism" dating back to the mid-seventeenth century. Franklin does not hide these intellectual debts in the *Proposals*; instead, he goes to great lengths to display his knowledge of previous authors, resulting in a text laden with footnotes and unusual in Franklin's oeuvre for its scholarly tone. By showing how well he had mastered the central educational treatises of his time, Franklin may have hoped to impress Philadelphia's leaders as someone to whom they should listen.

Furthermore, as Mark Frazier Lloyd points out in this volume, Franklin was a pragmatist, quick to reshape his approach in order to make the project work. Despite his later regrets, Franklin does not appear initially to have taken a stand against the favoritism shown the Latin School at the expense of the English. Instead, he may well have been gratified to see the interest shown by the elites in his *Proposals*, made manifest by their willingness to send their sons to the newly-formed Academy. Their support for the school could be taken as evidence of their growing desire, like that of Franklin himself, to participate more fully in the learned life of the English metropole. Franklin's school would thus serve, in the words of Carl Bridenbaugh, as a marker of Philadelphia's "social maturity" and as a badge demonstrating its population's desire to provide new "educational and intellectual opportunities" for its citizenry, who would assume their place as members of the British empire, not merely as denizens of remote "cities in the wilderness."¹² Richard Bushman echoes

Continued on Page 8

World of Learning

Bridenbaugh's sentiment, arguing that the Academy and College appealed to a group of gentry and would-be gentry in the Middle Colonies who, increasingly, viewed education as a necessary sign of "refinement" for themselves and their children.¹³

As the work of Bushman and others has shown, the Academy and College had a significant impact upon Philadelphia and the region. How much of the credit for that influence belongs to Franklin himself is another matter for debate, one that both Lloyd and Boudreau take up in this volume. By 1755 the institution consisted of three branches: the Academy (for students who, today, might be in middle and high school); a College, for a small number of advanced students; and a Charity School, which provided a free, basic education to younger students who could not afford the expensive Academy tuition. In certain ways, the school did realize Franklin's vision of giving students an education that combined "useful" and "ornamental" knowledge.

Lecture notebooks—still an understudied source of information about the early curriculum—show students at work mastering a variety of subjects: mathematics and geography, Latin and Greek, logic and ethics. Jasper Yeates (1745–1817), later a lawyer and judge on the Pennsylvania Supreme Court, was one of a number of students who progressed through the various schools; he began in the English School in 1752, moved into the Latin School in 1755, and three years later entered the College, from which he was graduated in 1761.¹⁴ Fourteen volumes of Yeates's notebooks have survived, and they show us a student comfortable with rhetoric, Greek conjugations, and moral and natural philosophy, as well as one who, with other students, made trips to Petty's Island on the Delaware River to study surveying and navigation. Yeates's work suggests that students at the school were indeed exposed to a widely varied curriculum that would have prepared them for "several Professions," as Franklin had wished.

Nevertheless, under the leadership of Provost Smith and his Vice-Provost Francis Alison, the institution focused increasingly on the "Philosophy Schools" of the College, which provided a classically-based education to the sons of the elites. In August 1756, Smith signaled this shift in emphasis by proudly advertising the curriculum of the Philosophy Schools on the front page of Franklin's *Pennsylvania Gazette*. Smith's curriculum was actually quite advanced compared to those of the other colonial colleges and the English universities: while maintaining a focus on classical texts, it also introduced pupils to Enlightenment natural philosophy, moral philosophy, and the new mathematics.¹⁵ As Boudreau shows in this volume, under Smith's direction the College of Philadelphia came to occupy a central place in the cultural and political life of eighteenth-century Philadelphia, while Franklin, who had become Smith's bitter political enemy, turned his attention to other causes.

To Be Continued

1. Benjamin Franklin, *Proposals Relating to the Education of Youth in Pensilvania* (Philadelphia: [B. Franklin], 1749), in *The Papers of Benjamin Franklin*, Leonard W. Labaree et al. eds., (New Haven, Conn.: Yale University Press, 1959–) (hereafter *PBF*), 3:397. A digitized version of the 1749 *Proposals* is available online at the website "Penn in the Age of Franklin": <http://sceti.library.upenn.edu/franklin/>; or directly at: <http://hdl.library.upenn.edu/1017.4/7430.43891>.
2. Franklin, *Proposals*, in *PBF*, 3:399, 419.
3. Franklin, *Proposals*, in *PBF*, 3:404, 402, 400.
4. Lee Benson, Ira Harkavy, and John Puckett, *Dewey's Dream: Universities and Democracies in an Age of Education Reform; Civil Society, Public Schools, and Democratic Citizenship* (Philadelphia: Temple University Press, 2007), p. 94.
5. Marvin Lazerson, "The Education Gospel: Loud Music, The Lone Ranger, Playing Within Your Game, And It's Hard To Learn When You're Hungry," *University of Pennsylvania Almanac* 52, no. 25 (March 14, 2006), on line at: <http://www.upenn.edu/almanac/volumes/v52/n25/tatl.html>. For Lazerson's larger study, see W. Norton Grubb and Marvin Lazerson, *The Education Gospel: The Economic Power of Schooling* (Cambridge, Mass.: Harvard University Press, 2004).
6. Bernard Bailyn, *Education in the Forming of American Society: Needs and Opportunities for Study* (Chapel Hill: University of North Carolina Press, 1960), p. 35.
7. Billy G. Smith, "Benjamin Franklin, Civic Improver," in *Benjamin Franklin: In Search of a Better World*, ed. Page Talbott (New Haven, Conn.: Yale University Press, 2005), pp. 116–17; J.A. Leo Lemay, *The Life of Benjamin Franklin*, (3 vols. to date, Philadelphia: University of Pennsylvania Press, 2006–8), 3:176–216.
8. Benjamin Franklin, "Observations Relative to the Intentions of the Original Founders of the Academy in Philadelphia. June, 1789," in *The Works of Benjamin Franklin*, ed. Jared Sparks (Boston: Tappan, Whittemore, and Mason, 1836–40), 2:143, 158. The essay is available on line at the site "Penn in the Age of Franklin": <http://hdl.library.upenn.edu/1017.4/4520.33461>. The title may have been assigned by Sparks: A manuscript version, dated May 21, 1790, is available through the on line version of *The Papers of Benjamin Franklin*: <http://www.franklinpapers.org/franklin/> ("Tract Relative to the English School in Philadelphia"). For the Constitutions of the Academy of Philadelphia, see *PBF*, 3:421–28. One manuscript version of the Constitutions is on line at: <http://hdl.library.upenn.edu/1017.4/1130.175707>. One of the 1749 printed versions is available on line at <http://hdl.library.upenn.edu/1017.4/7701.44162>. Another, bound with Richard Peters, *A Sermon on Education* (Philadelphia: B. Franklin and D. Hall, 1749), is available at <http://hdl.library.upenn.edu/1017.4/7630.146820>. Lemay argues that Franklin's opinions on the need for English-language education to take precedence in the Academy and College, and consequent disappointment with those Trustees who did not agree, remained constant throughout his life. See Lemay, *The Life of Benjamin Franklin*, 3:208, 214–16.
9. Gordon S. Wood, *The Americanization of Benjamin Franklin* (New York: Penguin, 2004), p. 56.
10. See George W. Boudreau, "'Done by a Tradesman': Franklin's Educational Proposals and the Culture of Eighteenth-Century Pennsylvania," *Pennsylvania History* 69 (2002): 524–57.
11. Lawrence A. Cremin, *American Education: The Colonial Experience, 1607–1783* (New York: Harper and Row, 1970), p. 376.
12. Carl Bridenbaugh, *Cities in the Wilderness: The First Century of Urban Life in America, 1625–1742* (1938; repr., New York: Alfred A. Knopf, 1960), p. 408.
13. Richard L. Bushman, *The Refinement of America: Persons, Houses, Cities* (New York: Alfred A. Knopf, 1992), pp. 9–29. The prominent Delaware citizen Nicholas Ridgely sent his son Charles to study at the Philadelphia Academy shortly after it opened. For correspondence between father and son, see *What Them Befell: The Ridgelys of Delaware and Their Circle in Colonial and Federal Times: Letters 1751–1890*, ed. Mabel Lloyd Ridgely (Portland, Maine: The Anthoensen Press, 1949), pp. 3–17.
14. Yeates himself wrote these dates in one of his notebooks: Jasper Yeates Student Notes, 1758–1760, vol. 2, Ms. Coll. 600, Rare Book and Manuscript Library, University of Pennsylvania.
15. For a comparison of the College of Philadelphia's curriculum with others, see M. A. Stewart, "The Curriculum in Britain, Ireland, and the Colonies," in *The Cambridge History of Eighteenth-Century Philosophy*, ed. Knud Haakonssen (Cambridge: Cambridge University Press, 2006), pp. 114–5.

Verses Written to Celebrate Franklin's Birthday

The celebration of Franklin's 141st birthday, held in Rochester, N.Y., on January 18, 1847, included a commission to British poet, journalist, and printer James Montgomery (1771-1854), from the committee appointed to prepare a national celebration. Montgomery, a writer of hymns, as well as poetry, was much interested in political causes of the day, especially slavery and freedom of the press. Here is what he wrote:

Franklin:

The Printer, Philosopher, and Patriot.

He call'd down lightening from the sky,
And, ere the thunder could reply,
The flash, like inspiration came,
Heaven's own pure fire through all his frame:

Not the dread bolt, whose sudden stroke

Prostrates the tower, or rends the oak;--
A touch, a pulse, a spark reveal'd
A secret from all ages seal'd;
One trembling moment, in its flight,
Drew such a train of wondrous light,
That his rapt spirit seem'd to pierce
The mystery of the universe,
And scan the power which, like a soul,--
God's hidden minister, whose will
All Nature's elements fulfil.

Thus standing when the deed was done,
That victory of Science won,
He planted, where his foot had trod,
His conquering spear, the Electric Rod!
A trophy mighty and sublime,
A monument defying Time.

That was to him a glorious day,
Whose fame can never pass away;
Philosophy had triumph'd there:
A nobler wreath he lived to share,
He lived a brighter day to see,--
His country by the PRESS made free.

Franklin Descendants Return to Philadelphia

The descendants of Benjamin Franklin will reunite in Philadelphia five years after their inaugural family reunion in 2006. From June 3-5, family members will enjoy special visits to several notable Franklin organizations and places including the American Philosophical Society, The Franklin Institute, Christ Church Burial Ground, The Franklin Fountain, Fireman's Hall Museum, and The College of Physicians where Ellen Cohn, Editor of the Papers of Benjamin Franklin, will speak at a luncheon. Included in the weekend will be visits with Ben Franklin and Deborah Franklin. Fun children's activities will also be available including a lunch at Franklin Square. Descendants will hear a presentation about the Benjamin Franklin Museum, opening in December 2012, and enjoy a family dinner on a private deck of the Philadelphia Belle while cruising the Delaware River.

If you are a Franklin Descendant, please be sure to visit www.franklindescendant.org to register for the weekend activities. A hotel block has been arranged at the Holiday Inn Historic District where there will be an opening reception on Friday, June 3.

Reading Franklin

Shai Afsai, "Benjamin Franklin, Mussar Maven," *The Jewish Daily Forward*, Jan. 17, 2011. See Shai's related article in this issue of the *Gazette*.

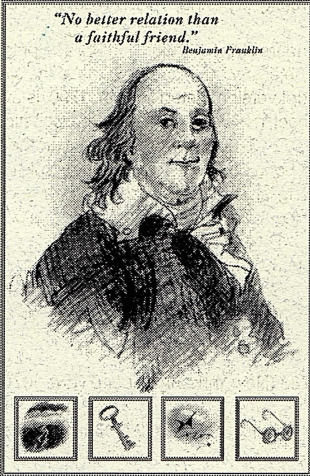
Raymond Bean, (Raymond Sabini), *Sweet Farts: Rippin' It Old School* (Booksurge Publishing, 2008). For children, ages 9-12. A novel written by a school teacher from Long Island, this book uses bathroom humor to encourage reading. It features a science project inspired by Franklin, and it uses his humorous essay on flatulence addressed to the Royal Academy of Brussels as a plot device.

The Way to Wealth (Helpful Info Publishing Co., 2010), ed. by Jack Vincent. A new edition of Franklin's classic text. It includes both the original text and a "modern edition, updated and revised for today's economy."

Benjamin Franklin: an Illustrated History Architects of America series, *Time Magazine*, ed. by Richard Lacayo (TimeBooks, 2010).

Pradeep Mutalik and Aziz Inan, "Numberplay: Honoring Martin and Ben," *New York Times*, Jan. 17, 2011.

"No better relation than a faithful friend."
—Benjamin Franklin



"No better relation than a faithful friend."
—Benjamin Franklin

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Franklin Tidbits



Franklin's iPod on BBC4 Radio: Listeners on Dec. 18, 2010, could enjoy performances on the glass armonica as well as Franklinian drinking songs sung by Gwyneth Herbert, Thomas Guthrie and Laura Crowther. Host David Owen Norris also interviewed historians Lady Joan Reid and Dr. Catherine Jones about what this music reveals about the great man. Recorded at Franklin's London home on Craven Street. The half-hour show is from the iPod Series. Sorry, folks, no podcast is currently available.

Franklin's gift sold at auction: In 2007, Cowan's of Cincinnati, Ohio, sold a pocket watch that Franklin gave to his great-nephew, Jonathan Williams, Jr. Williams was in London preparing for a business career, and Franklin wrote to Williams' mother, back in Boston, how wonderful it was "to see a young Man from America in a Place so full of various Amusements as London is, as attentive to Business, as diligent in it, and keeping close to home till it was finished." The watch's movement was manufactured by Franklin's friend, John Ellicott. The watch is engraved "The Gift of Benjamin Franklin, L.L.D., F.R.S. to Jon. Williams Jr. April 25 1771". The watch, in paired yellow gold cases with a rose gold winding stem, push button release, and enameled dial with Roman numerals, may have been Franklin's own; markings on the case date it to 1757-58, when he arrived in London on his first mission as Colonial agent. About a month after the date on the case, Williams accompanied Franklin and his friends John Canton and Dr. Jan Ingenhousz on a tour of northern England.

Enjoy a virtual celebration of Franklin's birthday: Youtube has a video of the 2011 march to Franklin's grave, and very soon you will also be able to view this year's symposium on Pennsylvania politics. Click on <http://www.ushistory.org/celebration/prioryears/celebration2011.htm>

National Endowment for the Humanities Funds Benjamin Franklin Teachers' Workshops: 80 K-12 teachers from around the country will come to Philadelphia this summer to experience "A Rising People:" Benjamin Franklin and the Americans. The workshops will be held June 25-July 1 and July 10-15. Teachers will study with major scholars of early America, visit places that

Franklin knew, peruse documents in Franklin's own hand, and immerse themselves in Franklin's world. This is the 6th year of the program, organized by Penn State University Harrisburg. More than 300 teachers have participated in the "Rising People" program since its inception, and as many as 10,000 American school children have benefited from each of the program's previous workshops. In addition to benefiting those students, the project has also created a large number of teaching resources, available around the world through the project web site, www.teachingfranklin.org. Lesson plans, original documents, and guides to sites are all part of this project. The grant is funded through the NEH's "We, the People" program, an initiative that has hosted thousands of teachers at important historic sites throughout the United States since 2004. Threatened by budget cuts, the NEH and its many programs may be completely eliminated by Congress.

Fall Friends Event

Gather in Philadelphia with your Friends for our fall excursion September 15-18, 2011. This year we combine our annual tour with a spectacular gala dinner on Thursday evening, a full day Franklin symposium to be held at The Brossman Center located on the campus of The Lutheran Theological Seminary in the Germantown area of Philadelphia, and a weekend that will provide opportunities for private visits and behind-the-scenes tours of some fabulous Franklin related organizations and historic sites not yet visited by the Friends.

The symposium will focus on Franklin and his relationship with the Pennsylvania Germans. Confirmed speakers include noted scholars John B. Frantz of The Pennsylvania State University (retired) and Past President of the Pennsylvania Historical Association, and Ben for Life member, Carla Mulford, from The Pennsylvania State University. Invitations have been extended to other scholars versed in this area of Franklin's life, and more speakers will be confirmed in the next few weeks.

Please save the date and plan to join us in Philadelphia for what will be a fabulous weekend with The Friends of Franklin.



Calendar of Events

June 3-5, 2011. Descendants' reunion, Philadelphia, PA.

September 15-18, 2011. Friends of Franklin tour and Symposium: Franklin and the Pennsylvania Germans

"Benjamin Franklin: In Search of a Better World" Traveling exhibit:

April 14 - July 31, 2011, Heinz History Center, Pittsburgh

September 2, 2011- January 8, 2012, Gerald Ford Museum, Grand Rapids, MI

February 10 - May 6, 2012, National Archives, Washington, DC.

The traveling library exhibit: "Benjamin Franklin : In Search of a Better World" is coming to the following locations:

March 9-April 22

The Ohio State University Libraries, Columbus, OH
Worcester Polytechnic Institute, Worcester, MA

May 4-July 8

Ann Arbor Public Library, Ann Arbor, MI
Louisville Free Public Library, Louisville, KY

Franklin Math Puzzlers

By Aziz S. Inan, Ph.D., Electrical Engineering, University of Portland

Editor's note: Below is the solution to the last math puzzles which appeared in the Fall Gazette and, #19 is a new one to enjoy.

Problem # 18. Benjamin Franklin's birth year. Benjamin Franklin was born in 1706. If one adds all the integer numbers between 1 and 1706, the last four digit of the result is interesting to observe. Why?

Problem # 19. Benjamin Franklin's 305th birthday. Benjamin Franklin's 305th occurred this year. If you take the fourth power of each digit of number 305 and add the results, what number comes out? What is special about this number?

(Source: Inan. Answer: 6071, which is reverse of 1706.)
(Solution: The sum of all integers from 1 to 1706 can be found as $S = 1 + 2 + 3 + 4 + \dots + 1703 + 1704 + 1705 + 1706 = (1 + 1706) + (2 + 1705) + (3 + 1704) + (4 + 1703) + \dots = 1707 \times 1706 / 2 = 1456071$. Interestingly enough, the last four digits of the sum is 6071, which is the reverse of 1706. Isn't this fascinating?)

In Memoriam: Max Hall

With great sadness we learned of the death of Friend Max Hall. For many years the social science editor at Harvard University Press, and an historian of that venerable institution, Max was also a Franklin enthusiast. He wrote *Benjamin Franklin and Polly Baker: the History of a Literary Deception*, which was published in 1960, which has been called "a kind of model of historical scholarship and literary criticism." This is a book that has stood the test of time, and we recommend it to all who are interested in Franklin's hoaxes. Max died in Cambridge, Massachusetts on January 12, 2011. He was 100 years old. Thanks to Larry Lopez for sharing the *Cambridge Chronicle's* obituary, written by Max's daughter Nancy Hall.

Special Thanks to Our Life Members!

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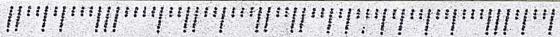
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