

Emma Hart Willard, 1787-1870

(<http://www.emmawillard.org/archive/mrs-willards-plan-education>)

The sixteenth of seventeen children, Willard was fortunate enough to grow up with a father who believed in educating his daughters. She attended school as a child and became a teacher in 1804. An educator, writer, and founder of Troy Female Seminary (the country's first female seminary), Willard spurred an increase in female education in the nineteenth century. In 1819, as a result of the success of Middlebury Female Seminary (a school she opened in her home in 1814), Willard wrote a pamphlet entitled "An Address to the Public; Particularly to the Members of the Legislature of New-York, Proposing a Plan for Improving Female Education." This pamphlet laid out her vision for a publically endowed seminary supervised by a board of public men in the same way that schools for young men were supervised. Her pamphlet was distributed to some of the most prominent men in the country including President Monroe, Thomas Jefferson, and John Adams, all of who approved of her proposals. As a result, Willard moved to Waterford, New York and opened Waterford Academy in 1819.

ADDRESS, &C.

The object of this Address, is to convince th0e public, that a reform, with respect to female education, is necessary; that it cannot be effected by individual exertion, but that it requires the aid of the legislature; and further, by shewing the justice, the policy, and the magnanimity of such an undertaking, to persuade that body to endow a seminary for females, as the commencement of such reformation.

The idea of a college for males will naturally be associated with that of a seminary, instituted and endowed by the public; and the absurdity of sending ladies to college, may, at first thought, strike every one to whom this subject shall be proposed. I therefore hasten to observe, that the seminary here recommended, will be as different from those appropriated to the other sex, as the female character and duties are from the male. The business of the husbandman is not to waste his endeavors, in seeking to make his orchard attain the strength and majesty of his forest, but to rear each, to the perfection of its nature.

That the improvement of female education will be considered by our enlightened citizens as a subject of importance, the liberality with which they part with their property to educate their daughters, is a sufficient evidence; and why should they not, when assembled in the legislature, act in concert to effect a noble object, which, though dear to them individually, cannot be accomplished by their unconnected exertions.

If the improvement of the American female character, and that alone, could be effected by public liberality, employed in giving better means of instruction; such improvement of one half of society, and that half, which barbarous and despotic nations have ever degraded, would of itself be an object, worthy of the most liberal government on earth; but if the female character be raised, it must inevitably raise that of the other sex; and thus does the plan proposed, offer, as the object of legislative bounty, to elevate the whole character of the community.

As evidence that this statement does not exaggerate the female influence in society, our sex need but be considered, in the single relation of mothers. In this character, we have the charge of the

whole mass of individuals, who are to compose the succeeding generation; during that period of youth, when the pliant mind takes any direction, to which it is steadily guided by a forming hand. How important a power is given by this charge! yet, little do too many of my sex know how, either to appreciate or improve it. Unprovided with the means of acquiring that knowledge, which flows liberally to the other sex- having our time of education devoted to frivolous acquirements, how should we understand the nature of the mind, so as to be aware of the importance of those early impressions, which we make upon the minds of our children? -or how should we be able to form enlarged and correct views, either of the character, to which we ought to mould them, or of the means most proper to form them aright?

Considered in this point of view, were the interests of male education alone to be consulted, that of females becomes of sufficient importance to engage the public attention. Would we rear the human plant to its perfection, we must first fertilize the soil which produces it. If it acquire its first bent and texture upon a barren plain, it will avail comparatively little, should it be afterwards transplanted to a garden.

In the arrangement of my remarks, I shall pursue the following order.

I. Treat of the defects of the present mode of female education, and their causes.

II. Consider the principles, by which education should be regulated.

III. Sketch a plan of a female seminary.

IV. Shew the benefits which society would receive from such seminaries.

DEFECTS IN THE PRESENT MODE OF FEMALE EDUCATION, AND THEIR CAUSES.

Civilized nations have long since been convinced that education, as it respects males, will not, like trade, regulate itself; and hence, they have made it a prime object to provide that sex with everything requisite to facilitate their progress in learning; but female education has been left to the mercy of private adventurers; and the consequence has been to our sex, the same, as it would have been to the other, had legislatures left their accommodations, and means of instruction, to chance also. Education cannot prosper in any community, unless, from the ordinary motives which actuate the human mind, the best and most cultivated talents of that community, can be brought into exercise in that way. Male education flourishes, because, from the guardian care of legislatures, the presidencies and professorships of our colleges are some of the highest objects to which the eye of ambition is directed. Not so with female institutions. Preceptresses of these, are dependent on their pupils for support, and are consequently liable to become the victims of their caprice. In such a situation, it is not more desirable to be a preceptress, than it would be, to be a parent, invested with the care of children, and responsible for their behaviour, but yet, depending on them for subsistence, and destitute of power to enforce their obedience.

Feminine delicacy requires, that girls should be educated chiefly by their own sex. This is apparent from considerations, that regard their health and conveniences, the propriety of their dress and manners, and their domestic accomplishments.

Boarding schools, therefore, whatever may be their defects, furnish the best mode of education provided for females.

Concerning these schools it may be observed:

1. They are temporary institutions, formed by individuals, whose object is present emolument. But they cannot be expected to be greatly lucrative; therefore, the individuals who establish them, cannot afford to provide suitable accommodations, as to room. At night, the pupils are frequently crowded in their lodging rooms; and during the day they are generally placed together in one apartment, where there is a heterogeneous mixture of different kinds of business, accompanied with so much noise and confusion, as greatly to impede their progress in study.
2. As individuals cannot afford to provide suitable accommodations as to room, so neither can they afford libraries, and other apparatus, necessary to teach properly the various branches in which they pretend to instruct.
3. Neither can the individuals who establish these schools afford to provide suitable instruction. It not unfrequently happens, that one instructress teaches, at the same time and in the same room, ten or twelve distinct branches. If assistants are provided, such are usually taken as can be procured for a small compensation. True, in our large cities, preceptresses provide their pupils with masters, though at an expense, which few can afford. Yet none of these masters are responsible for the general proficiency or demeanour of the pupils. Their only responsibility, is in the particular branch which they teach; and to a preceptress, who probably does not understand it herself, and who is, therefore incapable of judging, whether or not it is well taught.
4. It is impossible, that in these schools such systems should be adopted and enforced, as are requisite for properly classing the pupils. Institutions for young gentlemen are founded by public authority, and are permanent; they are endowed with funds, and their instructors and overseers, are invested with authority to make such laws, as they shall deem most salutary. From their permanency, their laws and rules are well known. With their funds they procure libraries, philosophical apparatus, and other advantages, superior to what can elsewhere be found; and to enjoy these, individuals are placed under their discipline, who would not else be subjected to it. Hence the directors of these institutions can enforce, among other regulations, those which enable them to make a perfect classification of their students. They regulate their qualifications for entrance, the kind and order of their studies, and the period of their remaining at the seminary. Female schools present the reverse of this. Wanting permanency, and dependent on individual patronage, had they the wisdom to make salutary regulations, they could neither enforce nor purchase compliance. The pupils are irregular in their times of entering and leaving school; and they are of various and dissimilar acquirements.

Each scholar, of mature age, thinks she has a right to judge for herself respecting what she is to be taught; and the parents of those, who are not, consider, that they have the same right to judge for them. Under such disadvantages, a school cannot be classed, except in a very imperfect manner.

5. It is for the interest of instructresses of boarding schools, to teach their pupils showy accomplishments, rather than those, which are solid and useful. Their object in teaching is generally present profit. In order to realize this, they must contrive to give immediate celebrity to their schools. If they attend chiefly to the cultivation of the mind, their work may not be manifest at the first glance; but let the pupil return home, laden with fashionable toys, and her young companions, filled with envy and astonishment, are never satisfied until they are permitted to share the precious instruction. If it is true, with the turn of the fashion, the toys, which they are taught to make will become obsolete; and no benefit remain to them, of perhaps the only money, that will ever be expended on their education; but the object of the instructress may be accomplished notwithstanding, if that is directed to her own, rather than her pupil's advantages.

6. As these schools are private establishments, their preceptresses are not accountable to any particular persons. Any woman has a right to open a school in any place; and no one, either from law or custom, can prevent her. Hence the public are liable to be imposed upon, both with respect to the character and acquirements of preceptresses. I am far, however, from asserting that this is always the case. It has been before observed, that in the present state of things, the ordinary motives which actuate the human mind, would not induce ladies of the best and most cultivated talents, to engage in the business of instructing, from choice. But some have done it from necessity, and occasionally, an extraordinary female has occupied herself in instructing, because she felt that impulse to be active and useful, which is the characteristic of a vigorous and noble mind; and because she found few avenues to extensive usefulness open to her sex. But if such has been the fact, it has not been the consequence of any system, from which a similar result can be expected to recur with regularity; and it remains true, that the public are liable to imposition, both with regard to the character and acquirements of preceptresses.

Instances have lately occurred, in which women of bad reputation, at a distance from scenes of their former life, have been entrusted by our unsuspecting citizens with the instruction of their daughters.

But the moral reputation of individuals, is more a matter of public notoriety than their literary attainments; hence society are more liable to be deceived with regard to the acquirements of instructresses than with respect to their character.

Those women, however, who deceive society as to the advantages which they give their pupils, are not charged with any ill intention. They teach as they were taught, and believe that the public are benefitted by their labours. Acquiring, in their youth, a high value for their own superficial accomplishments, they regard all others as supernumerary, if not unbecoming. Although these considerations exculpate individuals, yet they do not diminish the injury which society receives; for they show, that the worst which is to be expected from such instruction, is not that the pupils will remain ignorant; but that, by adopting the views of their teachers, they will have their minds barred against future improvement, by acquiring a disrelish, if not a contempt for useful knowledge.

7. Although, from a want of public support, preceptresses of boarding schools have not the means of enforcing such a system as would lead to a perfect classification of their pupils; and although they are confined in other respects within narrow limits, yet, because these

establishments are not dependant on any public body, within these limits, they have a power far more arbitrary and uncontrolled, than is allowed the learned and judicious instructors of our male seminaries.

They can, at their option, omit their own duties, and excuse their pupils from theirs.

They can make absurd and ridiculous regulations.

They can make improper and even wicked exactions of their pupils.

Thus the writer has endeavoured to point out the defects of the present mode of female education; chiefly in order to show, that the great cause of these defects consists in a state of things, in which legislatures, undervaluing the importance of women in society, neglect to provide for their education, and suffer it to become the sport of adventurers for fortune, who may be both ignorant and vicious.

OF THE PRINCIPLES BY WHICH EDUCATION SHOULD BE REGULATED.

To contemplate the principles which should regulate systems of instruction, and consider how little those principles have been regarded in educating our sex, will show the defects of female education in a still stronger point of light, and will also afford a standard, by which any plan for its improvement may be measured. Education should seek to bring its subjects to the perfection of their moral, intellectual and physical nature: in order, that they may be of the greatest possible use to themselves and others: or, to use a different expression, that they may be means of the greatest possible happiness of which they are capable, both as to what they enjoy, and what they communicate.

Those youth have the surest chance of enjoying and communicating happiness, who are best qualified, both by internal dispositions, and external habits, to perform with readiness, those duties, which their future life will most probably give them occasion to practice.

Studies and employments should, therefore, be selected, from one or both of the following considerations; either, because they are peculiarly fitted to improve the faculties; or, because they are such, as the pupil will most probably have occasion to practise in future life.

These are the principles, on which systems of male education are founded; but female education has not yet been systematized. Chance and confusion reign here. Not even is youth considered in our sex, as in the other, a season, which should be wholly devoted to improvement. Among families, so rich as to be entirely above labour, the daughters are hurried through the routine of boarding school instruction, and at an early period introduced into the gay world; and, thenceforth, their only object is amusement. - Mark the different treatment, which the sons of these families receive. While their sisters are gliding through the mazes of the midnight dance, they employ the lamp, to treasure up for future use the riches of ancient wisdom; or to gather strength and expansion of mind, in exploring the wonderful paths of philosophy. When the youth of two sexes has been spent so differently, is it strange, or is nature in fault, if more mature age has brought such a difference of character, that our sex have been considered by the other, as the

pampered, wayward babies of society, who must have some rattle put into our hands to keep us from doing mischief to ourselves or others?*" (*Several noted writers have recommended certain accomplishments to our sex, to keep us from scandal and other vices; or to use Mr. Addison's expression, "to keep us out of harm's way.")

Another difference in the treatment of the sexes is made in our country, which, though not equally pernicious to society, is more pathetically unjust to our sex. How often have we seen a student, who, returning from his literary pursuits, finds a sister, who was his equal in acquirements, while their advantages were equal, of whom he is now ashamed. While his youth was devoted to study, and he was furnished with the means, she, without any object of improvement, drudged at home, to assist in the support of the father's family, and perhaps to contribute to her brother's subsistence abroad; and now, a being of a lower order, the rustic innocent wonders and weeps at his neglect.

Not only has there been a want of system concerning female education, but much of what has been done, has proceeded upon mistaken principles.

One of these is, that, without a regard to the different periods of life, proportionate to their importance, the education of females has been too exclusively directed, to fit them for displaying to advantage the charms of youth and beauty. Though it may be proper to adorn this period of life, yet, it is incomparably more important, to prepare for the serious duties of maturer years. Though well to decorate the blossom, it is far better to prepare for the harvest. In the vegetable creation, nature seems but to sport, when she embellishes the flower; while all her serious cares are directed to perfect the fruit.

Another error is, that it has been made the first object in educating our sex, to prepare them to please the other. But reason and religion teach, that we too are primary existencies; that it is for us to move, in the orbit of our duty, around the Holy Centre of perfection, the companions, not the satellites of men; else, instead of shedding around us an influence, that may help to keep them in their proper course, we must accompany them in their wildest deviations.

I would not be understood to insinuate, that we are not, in particular situations, to yield obedience to the other sex. Submission and obedience belong to every being in the universe, except the great Master of the whole. Nor is it a degrading peculiarity to our sex, to be under human authority. Whenever one class of human beings, derive from another the benefits of support and protection, they must pay its equivalent, obedience. Thus, while we receive these benefits from our parents, we are all, without distinction of sex, under their authority; when we receive them from the government of our country, we must obey our rulers; and when our sex take the obligations of marriage, and receive protection and support from the other, it is reasonable, that we too should yield obedience. Yet is neither the child, nor the subject, nor the wife, under human authority, but in subservience to the divine. Our highest responsibility is to God, and our highest interest is to please him; therefore, to secure this interest, should our education be directed.

Neither would I be understood to mean, that our sex should not seek to make themselves agreeable to the other. The error complained of, is that the taste of men, whatever it might

happen to be, has been made a standard for the formation of the female character. In whatever we do, it is of the utmost importance, that the rule, by which we work, be perfect. For if otherwise, what is it, but to err upon principle? A system of education, which leads one class of human beings to consider the approbation of another, as their highest object, teaches, that the rule of their conduct should be the will of beings, imperfect and erring like themselves, rather than the will of God, which is the only standard of perfection.

Having now considered female education, both in theory and practice, and seen, that in its present state, it is in fact " without form and void," the mind is naturally led to inquire after a remedy for the evils it has been contemplating. Can individuals furnish this remedy? It has heretofore been left to them, and we have seen the consequence. If education is a business, which might naturally prosper, if left to individual exertion, why have legislatures intermeddled with it at all? If it is not, why do they make their daughters illegitimates, and bestow all their cares upon their sons?

It is the duty of a government, to do all in its power to promote the present and future prosperity of the nation, over which it is placed. This prosperity will depend on the character of its citizens. The characters of these will be formed by their mothers; and it is through the mothers, that the government can control the characters of its future citizens, to form them such as will ensure their country's prosperity. If this is the case, then it is the duty of our present legislators to begin now, to form the characters of the next generation, by controlling that of the females, who are to be their mothers, while it is yet with them a season of improvement.

But should the conclusion be almost admitted, that our sex too are the legitimate children of the legislature; and, that it is their duty to afford us a share of their paternal bounty; the phantom of a college-learned lady, would be ready to rise up, and destroy every good resolution, which the admission of this truth would naturally produce in our favour.

To shew that it is not a masculine education which is here recommended, and to afford a definite view of the manner in which a female institution might possess the respectability, permanency, and uniformity of operation of those appropriated to males; and yet differ from them, so as to be adapted to that difference of character and duties, to which the softer sex should be formed, is the object of the following imperfect.

SKETCH OF A FEMALE SEMINARY.

From considering the deficiencies in boarding schools, much may be learned, with regard to what would be needed, for the prosperity and usefulness of a public seminary for females. I. There would be needed a building, with commodious rooms for lodging and recitation, apartments for the reception of apparatus, and for the accommodation of the domestic department.

II. A library, containing books on the various subjects in which the pupils were to receive instruction; musical instruments, some good paintings, to form the taste and serve as models for the execution of those who were to be instructed in that art; maps, globes, and a small collection of philosophical apparatus.

III. A judicious board of trust, competent and desirous to promote its interests, would in a female, as in a male literary institution, be the corner stone of its prosperity. On this board it would depend to provide,

IV. Suitable instruction. This article may be subdivided under four heads.

1. Religious and Moral

2. Literary

3. Domestic

4. Ornamental

1. Religious and Moral. A regular attention to religious duties would, of course be required of the pupils by the laws of the institution. The trustees would be careful to appoint no instructors, who would not teach religion and morality, both by their example, and by leading the minds of the pupils to perceive, that these constitute the true end of all education. It would be desirable, that the young ladies should spend part of their Sabbaths in hearing discourses relative to the peculiar duties of their sex. The evidences of Christianity, and moral philosophy, would constitute a part of their studies.

2. Literary Instruction. To make an exact enumeration of the branches of literature, which might be taught, would be impossible, unless the time of the pupils' continuance at the seminary, and the requisites for entrance, were previously fixed. Such an enumeration would be tedious, not do I conceive that it would be at all promotive of my object. The difficulty complained of, is not, that we are at a loss what sciences we ought to learn, but that we have not proper advantages to learn any. Many writers have given us excellent advice with regard to what we should be taught, but no legislature has provided us the means of instruction. Not however, to pass lightly over this fundamental part of education, I will mention one or two of the less obvious branches of science, which, I conceive should engage the youthful attention of my sex.

It is highly important, that females should be conversant with those studies, which will lead them to understand the operations of the human mind. The chief use to which the philosophy of the mind can be applied, is to regulate education by its rules. The ductile mind of the child is intrusted to the mother: and she ought to have every possible assistance, in acquiring a knowledge of this noble material, on which it is her business to operate, that she may best understand how to mould it to its most excellent form.

Natural philosophy has not often been taught to our sex. Yet why should we be kept in ignorance of the great machinery of nature, and left to the vulgar notion, that nothing is curious but what deviates from her common course? If mothers were acquainted with this science, they would communicate very many of its principles to their children in early youth. From the bursting of an egg buried in the fire, I have heard an intelligent mother, lead her prattling inquirer, to understand the cause of the earthquake. But how often does the mother, from ignorance on this

subject, give her child the most erroneous and contracted views of the causes of natural phenomena; views, which, though he may afterwards learn to be false, are yet, from the laws of association, ever ready to return, unless the active powers of the mind are continually upon the alert to keep them out. A knowledge of natural philosophy is calculated to heighten the moral taste, by bringing to view the majesty and beauty of order and design; and to enliven piety, by enabling the mind more clearly to perceive, throughout the manifold works of God, that wisdom, in which he hath made them all.

In some of the sciences proper for our sex, the books, written for the other, would need alteration; because, in some they presuppose more knowledge than female pupils would possess; in others, they have parts not particularly interesting to our sex, and omit subjects immediately relating to their pursuits. There would likewise be needed, for a female seminary, some works, which I believe are no where extant, such as a systematic treatise on housewifery.

3. Domestic Instruction should be considered important in a female seminary. It is the duty of our sex to regulate the internal concerns of every family; and unless they be properly qualified to discharge this duty, whatever may be their literary or ornamental attainments, they cannot be expected to make either good wives, good mothers, or good mistresses of families; and if they are none of these, they must be bad members of society; for it is by promoting or destroying the comfort and prosperity of their own families, that females serve or injure the community. To superintend the domestic department, there should be a respectable lady, experienced in the best methods of housewifery, and acquainted with propriety of dress and manners. Under her tuition the pupils ought to be placed for a certain length of time every morning. A spirit of neatness and order should here be treated as a virtue, and the contrary, if excessive and incorrigible, be punished with expulsion. There might be a gradation of employment in the domestic department, according to the length of time the pupils had remained at the institution. The older scholars might then assist the superintendent in instructing the younger, and the whole be so arranged, that each pupil might have advantages to become a good domestic manager by the time she has completed her studies.

This plan would afford a healthy exercise. It would prevent that estrangement from domestic duties, which would be likely to take place in a length of time devoted to study, with those, to whom they were previously familiar; and would accustom those to them, who, from ignorance, might otherwise put at hazard their own happiness, and the prosperity of their families.

These objects might doubtless be effected by a scheme of domestic instruction; and probably others of no inconsiderable importance. It is believed, that housewifery might be greatly improved, by being taught, not only in practice, but in theory. Why may it not be reduced to a system, as well as other arts? There are right ways of performing its various operations; and there are reasons why those ways are right; and why may not rules be formed, their reasons collected; and the whole be digested into a system to guide the learner's practice?

It is obvious, that theory alone, can never make a good artist; and it is equally obvious, that practice unaided by theory, can never correct errors, but must establish them. If I should perform any thing in a wrong manner all my life, and teach my children to perform it in the same manner, still, through my life and theirs, it would be wrong. Without alteration there can be no

improvement; but how are we to alter, so as to improve, if we are ignorant of the principles of our art, with which we should compare our practice, and by which we should regulate it.

In the present state of things, it is not to be expected, that any material improvements in housewifery should be made. There being no uniformity of method, prevailing among different housewives, of course, the communications from one to another, are not much more likely to improve the art, than a communication, between two mechanics of different trades, would be, to improve each in his respective occupation. But should a system of principles be philosophically arranged, and taught, both in theory and by practice, to a large number of females, whose minds were expanded and strengthened by a course of literary instruction, those among them, of an investigating turn, would, when they commenced housekeepers, consider their domestic operations as a series of experiments, which either proved or refuted the system previously taught. They would then converse together like those, who practise a common art, and improve each other by their observations and experiments; and they would also be capable of improving the system, by detecting its errors, and by making additions of new principles and better modes of practice.

4. The Ornamental branches, which I should recommend for a female seminary, are drawing and painting, elegant penmanship, music, and the grace of motion. Needle-work is not here mentioned. The best style of useful needle-work should either be taught in the domestic department, or made a qualification for entrance; and I consider that useful, which may contribute to the decoration of a lady's person, or the convenience and neatness of her family. But the use of the needle, for other purposes than these, as it affords little to assist in the formation of the character, I should regard as a waste of time.

The grace of motion, must be learnt chiefly from instruction in dancing. Other advantages besides that of a graceful carriage, might be derived from such instruction, if the lessons were judiciously timed. Exercise is needful to the health, and recreation to the cheerfulness and contentment of youth. Female youth could not be allowed to range unrestrained, to seek amusement for themselves. If it was entirely prohibited, they would be driven to seek it by stealth; which would lead them to many improprieties of conduct, and would have a pernicious effect upon their general character, by inducing a habit of treading forbidden paths. The alternative that remains is to provide them with proper recreation, which, after the confinement of the day, they might enjoy under the eye of their instructors. Dancing is exactly suited to this purpose, as also to that of exercise; for perhaps in no way, can so much healthy exercise be taken in so short a time. It has besides, this advantage over other amusements, that it affords nothing to excite the bad passions; but, on the contrary, its effects are, to soften the mind, to banish its animosities, and to open it to social impressions.

It may be said, that dancing would dissipate the attention, and estrange it from study. Balls would doubtless have this effect; but let dancing be practiced every day, by youth of the same sex, without change of place, dress, or company, and under the eye of those, whom they are accustomed to obey, and it would excite no more emotion, than any other exercise or amusement, but in degree, as it is of itself more pleasant. But it must ever be a grateful exercise to youth, as it is one, to which nature herself prompts them, at the sound of animating music.

It has been doubted, whether painting and music should be taught to young ladies, because much time is requisite to bring them to any considerable degree of perfection, and they are not immediately useful. Though these objections have weight, yet they are founded on too limited a view of the objects of education. They leave out the important consideration of forming the character. I should not consider it an essential point, that the music of a lady's piano should rival that of her master's; or that her drawing room should be decorated with her own paintings, rather than those of others; but it is the intrinsic advantage, which she might derive from the refinement of herself, that would induce me to recommend to her, an attention to those elegant pursuits. The harmony of sound, has a tendency to produce a correspondent harmony of soul; and that art, which obliges us to study nature, in order to imitate her, often enkindles the latent spark of taste-of sensibility for her beauties, till it glows to adoration for their author, and a refined love of all his works.

V. There would be needed, for a female, as well as for a male seminary, a system of laws and regulations, so arranged, that both the instructors and pupils would know their duty; and thus, the whole business, move with regularity and uniformity.

The laws of the institution would be chiefly directed, to regulate the pupil's qualifications for entrance, the kind and order of their studies, their behaviour while at the institution, the term allotted for the completion of their studies, the punishments to be inflicted on offenders and the rewards or honours, to be bestowed on the virtuous and diligent.

The direct rewards or honors, used to stimulate the ambition of students in colleges, are first, the certificate or diploma, which each receives, who passes successfully through the term allotted to his collegiate studies; and secondly, the appointments to perform certain parts in public exhibitions, which are bestowed by the faculty, as rewards for superior scholarship. The first of these modes is admissible into a female seminary; the second is not; as public speaking forms no part of female education. The want of this mode, might, however, be supplied by examinations judiciously conducted. The leisure and inclination of both instructors and scholars, would combine to produce a thorough preparation for these; for neither would have any other public test of the success of their labors. Persons of both sexes would attend. The less entertaining parts, might be enlivened by interludes, where the pupils in painting and music, would display their several improvements. Such examinations, would stimulate the instructors to give their scholars more attention, by which the leading facts and principles of their studies, would be more clearly understood, and better remembered. The ambition excited among the pupils, would operate, without placing the instructors under the necessity of making distinctions among them, which are so apt to be considered as invidious; and which are, in our male seminaries, such fruitful sources of disaffection.

Perhaps the term allotted for the routine of study at the seminary, might be three years. The pupils, probably, would not be fitted to enter, till about the age of fourteen. Whether they attended to all, or any of the ornamental branches, should be left optional with the parents or guardians. Those who were to be instructed in them, should be entered for a longer term, but if this was a subject of previous calculation, no confusion would arise from it. The routine of the exercises being established by the laws of the institution, would be uniform, and publicly known; and those, who were previously acquainted with the branches first taught, might enter the higher

classes; nor would those who entered the lowest, be obliged to remain during the three years. Thus the term of remaining at the institution, might be either one, two, three, four, or more years; and that, without interfering with the regularity and uniformity of its proceedings.

The writer has now given a sketch of her plan. She has by no means expressed all the ideas, which occurred to her concerning it. She wished to be as concise as possible, and yet afford conviction, that it is practicable, to organize a system of female education, which shall possess the permanency, uniformity of operation, and respectability of our male institutions; and yet differ from them, so as to be adapted, to that difference of character, and duties, to which early instruction should form the softer sex.

It now remains, to enquire more particularly, what would be the benefits resulting from such a system.

BENEFITS OF FEMALE SEMINARIES

In inquiring, concerning the benefits of the plan proposed, I shall proceed upon the supposition, that female seminaries will be patronized throughout our country. Nor is this altogether a visionary supposition. If one seminary should be well organized, its advantages would be found so great, that others would soon be instituted; and, that sufficient patronage can be found to put one in operation, may be presumed from its reasonableness, and from the public opinion, with regard to the present mode of female education. It is from an intimate acquaintance, with those parts of our country, whose education is said to flourish most, that the writer has drawn her picture of the present state of female instruction; and she knows, that she is not alone, in perceiving or deploring its faults. Her sentiments are shared by many an enlightened parent of a daughter, who has received a boarding school education. Counting on the promise of her childhood, the father had anticipated her maturity, as combining what is excellent in mind, with what is elegant in manners. He spared no expense that education might realize to him, the image of his imagination. His daughter returned from boarding school, improved in fashionable airs, and expert in manufacturing fashionable toys; but, in her conversation, he sought in vain, for that refined and fertile mind, which he had fondly expected. Aware that his disappointment has its source in a defective education, he looks with anxiety on his other daughters, whose minds, like lovely buds, are beginning to open. Where shall he find a genial soil, in which he may place them to expand? Shall he provide them male instructors? - Then the graces of their persons and manners, and whatever forms the distinguishing charm of the feminine character, they cannot be expected to acquire. - Shall he give them a private tutoress? She will have been educated at the boarding school, and his daughters will have the faults of its instruction second-handed. Such is now the dilemma of many parents; and it is one, from which they cannot be extricated by their individual exertions. May not then the only plan, which promises to relieve them, expect their vigorous support.

Let us now proceed to inquire, what benefits would result from the establishment of female seminaries.

They would constitute a grade of public education, superior to any yet known in the history of our sex; and through them, the lower grades of female instruction might be controlled. The

influence of public seminaries, over these, would operate in two ways; first, by requiring certain qualifications for entrance; and secondly, by furnishing instructresses, initiated in their modes of teaching, and imbued with their maxims.

Female seminaries might be expected to have important and happy effects, on common schools in general; and in the manner of operating on these, would probably place the business of teaching children, in hands now nearly useless to society; and take it from those, whose services the state wants in many other ways.

That nature designed for our sex the care of children, she has made manifest, by mental, as well as physical indications. She has given us, in a greater degree than men, the gentle arts of insinuation, to soften their minds, and fit them to receive impressions; a greater quickness of invention to vary modes of teaching to different dispositions; and more patience to make repeated efforts. There are many females of ability, to whom the business of instructing children is highly acceptable, and, who would devote all their faculties to their occupation. They would have no higher pecuniary object to engage their attention, and their reputation as instructors they would consider as important; whereas, whenever able and enterprising men, engage in this business, they consider it, merely as a temporary employment, to further some other object, to the attainment of which, their best thoughts and calculations are all directed. If then women were properly fitted by instruction, they would be likely to teach children better than the other sex; they could afford to do it cheaper; and those men who would otherwise be engaged in this employment, might be at liberty to add to the wealth of the nation, by any of those thousand occupations, from which women are necessarily debarred.

But the females, who taught children, would have been themselves instructed either immediately or indirectly by the seminaries. Hence through these, the government might exercise an intimate, and most beneficial control over common schools. Any one, who has turned his attention to this subject, must be aware, that there is great room for improvement in these, both as to the modes of teaching, and the things taught; and what method could be devised so likely to effect this improvement, as to prepare by instruction, a class of individuals, whose interest, leisure, and natural talents, would combine to make them pursue it with ardour. Such a class of individuals would be raised up, by female seminaries. And therefore they would be likely to have highly important and happy effects on common schools.

It is believed, that such institutions, would tend to prolong, or perpetuate our excellent government.

An opinion too generally prevails, that our present form of government, though good, cannot be permanent. Other republics have failed, and the historian and philosopher have told us, that nations are like individuals; that, at their birth, they receive the seeds of their decline and dissolution. Here deceived by a false analogy, we receive an apt illustration of particular facts, for a general truth. The existence of nations, cannot, in strictness, be compared with the duration of animate life; for by the operation of physical causes, this, after a certain length of time, must cease: but the existence of nations, is prolonged by the succession of one generation to another, and there is no physical cause, to prevent this succession's going on, in a peaceable manner, under a good government, till the end of time. We must then look to other causes, than necessity,

for the decline and fall of former republics. If we could discover these causes, and seasonably prevent their operation, then might our latest posterity enjoy the same happy government, with which we are blessed; or if but in part, then might the triumph of tyranny, be delayed, and a few more generations be free.

Permit me then to ask the enlightened politician of my country, whether amidst his researches for these causes, he cannot discover one, in the neglect, which free governments, in common with others, have shown, to whatever regarded the formation of the female character.

In those great republics, which have fallen of themselves, the loss of republican manners and virtues, has been the invariable precursor, of their loss of the republican form of government. But is it not in the power of our sex, to give society its tone, both as to manners and morals? And if such is the extent of female influence, is it wonderful, that republics have failed, when they calmly suffered that influence, to become enlisted in favour of luxuries and follies, wholly incompatible with the existence of freedom?

It may be said, that the depravation of morals and manners, can be traced to the introduction of wealth, as its cause. But wealth will be introduced; even the iron laws of Lycurgus could not prevent it. Let us then inquire, if means may not be devised, to prevent its bringing with it the destruction of public virtue. May not these means be found in education?--in implanting, in early youth, habits, that may counteract the temptations, to which, through the influence of wealth, mature age will be exposed? and in giving strength and expansion to the mind, that it may comprehend, and prize those principles, which teach the rigid performance of duty? Education, it may be said, has been tried as a preservation of national purity. But was it applied to every exposed part of the body politic? For if any part has been left within the pestilential atmosphere of wealth, without this preservative, then that part becoming corrupted, would communicate the contagion to the whole; and if so, then has the experiment, whether education may not preserve public virtue, never yet been fairly tried. Such a part has been left in all former experiments. Females have been exposed to the contagion of wealth without the preservative of a good education; and they constitute that part of the body politic, least endowed by nature to resist, most to communicate it. Nay, not merely have they been left without the defense of a good education, but their corruption has been accelerated by a bad one. The character of women of rank and wealth has been, and in the old governments of Europe now is, all that this statement would lead us to expect. Not content with doing nothing to promote their country's welfare, like pampered children, they revel in its prosperity, and scatter it to the winds, with a wanton profusion: and still worse, --they empoison its source, by diffusing a contempt for useful labour. To court pleasure their business,--within her temple, in defiance of the laws of God and man, they have erected the idol fashion; and upon her altar, they sacrifice, with shameless rites, whatever is sacred to virtue or religion. Not the strongest ties of nature,--not even maternal love can restrain them! Like the worshiper of Moloch, the mother while yet yearning over the new born babe, tears it from the bosom, which God has swelled with nutrition for its support, and casts it remorseless from her, the victim of her unhallowed devotion!

But while, with an anguished heart, I thus depict the crimes of my sex, let not the other stand by and smile. Reason declares, that you are guiltier than we. You are our natural guardians,--our brothers,--our fathers, and our rulers. You know that our ductile minds, readily take the

impressions of education. Why then have you neglected our education? Why have you looked with lethargic indifference, on circumstances ruinous to the formation of our characters, which you might have controlled?

But it may be said, the observations here made, cannot be applied to any class of females in our country. True, they cannot yet; and if they could, it would be useless to make them; for when the females of any country have become thus debased, then, is that country so corrupted, that nothing, but the awful judgements of heaven, can arrest its career of vice. But it cannot be denied, that our manners are verging towards those described; and the change, though gradual, has not been slow: already do our daughters listen with surprise, when we tell them of the republican simplicity of our mothers. But our manners are not as yet so altered, but that, throughout our country, they are still marked with republican virtues.

The inquiry, to which these remarks have conducted us is this - What is offered by the plan of female education, here proposed, which may teach, or preserve, among females of wealthy families, that purity of manners, which is allowed, to be so essential to national prosperity, and so necessary, to the existence of a republican government.

1. Females, by having their understandings cultivated, their reasoning powers developed and strengthened, may be expected to act more from the dictates of reason, and less from those of fashion and caprice.
2. With minds thus strengthened they would be taught systems of morality, enforced by the sanctions of religion; and they might be expected to acquire juster and more enlarged views of their duty, and stronger and higher motives to its performance.
3. This plan of education, offers all that can be done to preserve female youth from a contempt of useful labour. The pupils would become accustomed to it, in conjunction with the high objects of literature, and the elegant pursuits of the fine arts; and it is to be hoped that both from habit and association, they might in future life, regard it as respectable.

To this it may be added, that if housewifery could be raised to a regular art, and taught upon philosophical principles, it would become a higher and more interesting occupation; and ladies of fortune, like wealthy agriculturalists, might find, that to regulate their business was an agreeable employment.

4. The pupils might be expected to acquire a taste for moral and intellectual pleasures, which would buoy them above a passion for show and parade, and which would make them seek to gratify the natural love of superiority, by endeavouring to excel others in intrinsic merit, rather than in the extrinsic frivolities of dress, furniture, and equipage.
5. By being enlightened in moral philosophy, and in that, which teaches the operations of the mind, females would be enabled to perceive the nature and extent, of that influence, which they possess over their children, and the obligation, which this lays them under, to watch the formation of their characters with unceasing vigilance, to become their instructors, to devise plans for their improvement, to weed out the vices from their minds, and to implant and foster

the virtues. And surely, there is that in the maternal bosom, which, when its pleadings shall be aided by education, will overcome the seductions of wealth and fashion, and will lead the mother, to seek her happiness in communing with her children, and promoting their welfare, rather than in a heartless intercourse, with the votaries of pleasure: especially, when with an expanded mind, she extends her views to futurity, and sees her care to her offspring rewarded by peace of conscience, the blessings of her family, the prosperity of her country, and finally with everlasting happiness to herself and them.

Thus, laudable objects and employments, would be furnished for the great body of females, who are not kept by poverty from excesses. But among these, as among the other sex, will be found master spirits, who must have pre-eminence, at whatever price they acquire it. Domestic life cannot hold these, because they prefer to be infamous, rather than obscure. To leave such, without any virtuous road to eminence, is unsafe to community; for not unfrequently, are the secret springs of revolution, set in motion by their intrigues. Such aspiring minds, we will regulate, by education, we will remove obstructions to the course of literature, which has heretofore been their only honorable way to distinction; and we offer them a new object, worthy of their ambition; to govern, and improve the seminaries for their sex.

In calling on my patriotic countrymen, to effect so noble an object, the consideration of national glory, should not be overlooked. Ages have rolled away;-barbarians have trodden the weaker sex beneath their feet;-tyrants have robbed us of the present light of heaven, and fain would take its future. Nations, calling themselves polite, have made us the fancied idols of a ridiculous worship, and we have repaid them with ruin for their folly. But where is that wise and heroic country, which has considered, that our rights are sacred, though we cannot defend them? that tho' a weaker, we are an essential part of the body politic, whose corruption or improvement must affect the whole? and which, having thus considered, has sought to give us by education, that rank in the scale of being, to which our importance entitles us? History shows not that country. It shows many, whose legislatures have sought to improve their various vegetable productions, and their breeds of useful brutes; but none, whose public councils have made it an object of their deliberations, to improve the character of their women. Yet though history lifts not her finger to such an one, anticipation does. She points to a nation, which, having thrown off the shackles of authority and precedent, shrinks not from schemes of improvement, because other nations have never attempted them; but which, in its pride of independence, would rather lead than follow, in the march of human improvement: a nation, wise and magnanimous to plan, enterprising to undertake, and rich in resources to execute. Does not every American exult that this country is his own? And who knows how great and good a race of men, may yet arise from the forming hand of mothers, enlightened by the bounty of that beloved country,-to defend her liberties,-to plan her future improvement,-and to raise her to unparalleled glory?