

When girls are educated, their countries
become stronger and more prosperous.

~Michelle Obama, 2016

Women, like men, must be educated
with a view to action, or their studies
cannot be called education.

~Harriet Martineau, 1831

Women's Education in the Early Republic: Contextualizing Socio-Cultural Barriers

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Inspiration



Historiographical essay in 2012, *Women's Higher Education in the Early Republic*.



Thesis:

Historical examination of American society in the late eighteenth century generates compelling discourse on how the expansion of educational opportunities for women reflected shifting paradigms in both public and private social realities.

Guiding Question:

How have historians traditionally captured this era and under what circumstances does the expansion of women's higher education transpire?

Women's History: Timelines



[Timeline](#) (1/20/2017)

19th
Amendment,
1920

Top Moments in Women's History (12/26/2018)

[Top Moments](#)

Seneca Falls
Convention,
1848

Title IX,
1972

Women's Right to Vote (10/5/10)

Right to Vote

Historical Thinking Skills:

- Sourcing
- Contextualization
- Corroboration
- Close Reading

Such skills **MUST** be used with *both primary and secondary sources*.

HISTORICAL THINKING CHART

Historical Reading Skills	Questions	Students should be able to . . .	Prompts
Sourcing	<ul style="list-style-type: none">• Who wrote this?• What is the author's perspective?• When was it written?• Where was it written?• Why was it written?• Is it reliable? Why? Why not?	<ul style="list-style-type: none">• Identify the author's position on the historical event• Identify and evaluate the author's purpose in producing the document• Hypothesize what the author will say before reading the document• Evaluate the source's trustworthiness by considering genre, audience, and purpose	<ul style="list-style-type: none">• The author probably believes . . .• I think the audience is . . .• Based on the source information, I think the author might . . .• I do/don't trust this document because . . .
Contextualization	<ul style="list-style-type: none">• When and where was the document created?• What was different then? What was the same?• How might the circumstances in which the document was created affect its content?	<ul style="list-style-type: none">• Understand how context/background information influences the content of the document• Recognize that documents are products of particular points in time	<ul style="list-style-type: none">• Based on the background information, I understand this document differently because . . .• The author might have been influenced by _____ (historical context) . . .• This document might not give me the whole picture because . . .
Corroboration	<ul style="list-style-type: none">• What do other documents say?• Do the documents agree? If not, why?• What are other possible documents?• What documents are most reliable?	<ul style="list-style-type: none">• Establish what is probable by comparing documents to each other• Recognize disparities between accounts	<ul style="list-style-type: none">• The author agrees/disagrees with . . .• These documents all agree/disagree about . . .• Another document to consider might be . . .
Close Reading	<ul style="list-style-type: none">• What claims does the author make?• What evidence does the author use?• What language (words, phrases, images, symbols) does the author use to persuade the document's audience?• How does the document's language indicate the author's perspective?	<ul style="list-style-type: none">• Identify the author's claims about an event• Evaluate the evidence and reasoning the author uses to support claims• Evaluate author's word choice; understand that language is used deliberately	<ul style="list-style-type: none">• I think the author chose these words in order to . . .• The author is trying to convince me . . .• The author claims . . .• The evidence used to support the author's claims is . . .



Traditional thoughts on women and higher education?

- Where?
- When?
- Curriculum?

- How much of this is mentioned in your standards?
- Your textbook?
- Does it matter?

Thoughts on female education...

What social spheres/barriers are reflected?

“No employment of the mind is a sufficient excuse for neglecting domestic duties, and I cannot conceive that they are incompatible. A woman may fit herself to be the companion and friend of a man of sense, and yet know how to take care of his family.”

Mary Wollstonecraft, *Thoughts on the Education of Daughters With Reflections on Female Conduct, in the More Important Duties of Life*, 1787

“ 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.”

Emma Willard. *An Address to the Public Particularly to the Members of the Legislature of New York Proposing a Plan for Improving Female Education*. Middlebury: J.W. Copeland, 1819

“...that our daughters may be qualified to fill with dignity, propriety and usefulness, the important stations, which they may be called to occupy. But prayer, without corresponding exertion, is presumption. We are not to expect miracles. Something must be *done*, in order that females may attaining that dignified and elevated rank in society, for which the God of nature, as the Bible, has manifestly designed them.

Joseph Emerson, *Female Education*, a Discourse, Delivered at the Dedication of the Seminary Hall in Saugus, Jan. 15, 1822, to which is added the Little Reckoner, Consisting Principally of Arithmatical Questions for Infant Minds

“It is a remarkable fact, and full of significance, that the women who have that peculiar organization, (in some, it is education, and not organization,) which inclines them to break over the barriers of sex, have always aimed their efforts at those prominent points in which a man’s superiority, at that particular time, was most conspicuous and attractive;-proving that it was the special eminence which man then occupied which moved their ambition, rather than any conviction of the equality or identity of their widely differing natures.”

Horace Mann, *A few thoughts on the powers and duties of woman two lectures*, 1853

Social Spheres: Public vs. Private

What role
did/does
gender play?

Was education an
equalizing (or an
attempt) factor?
(as early as the 18th
century?)

Male/ female?

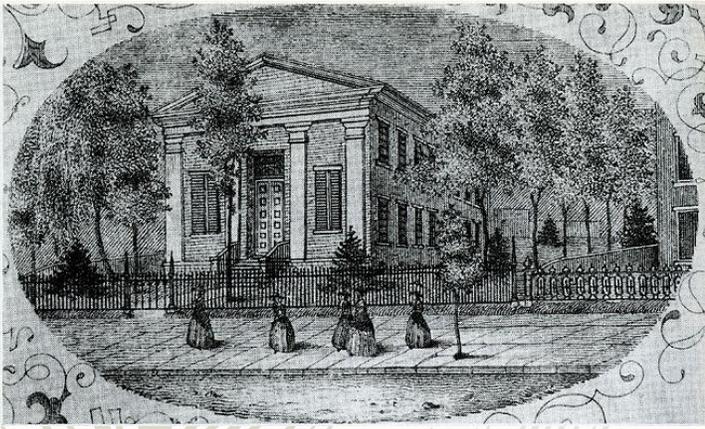
- Domestics
- Home
- Children

Male/ female?

- Paid
employment
- Government
and politics

Education

Such spheres are fluid and permeable, constantly shifting by social norms



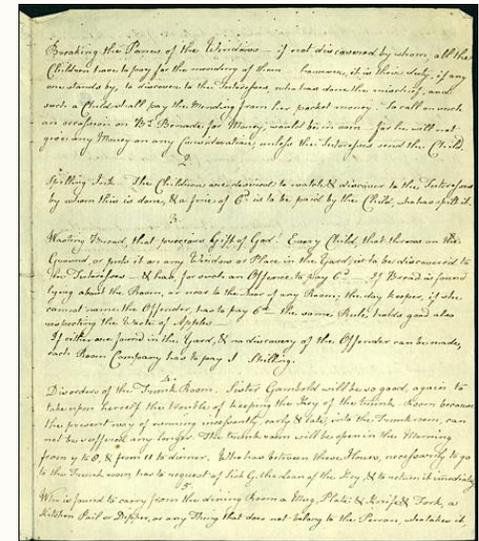
Early Higher Education for Women

- Clinton Female Seminary (later Georgia Female College/now Wesleyan) (1821)
- Troy Female Seminary (1821), New York*
- Hartford Female Seminary (1823)*
- Columbia Female Academy (today Stephens College) (1833)
- Wheaton Female Seminary in Norton, Massachusetts (1834)
- Mount Holyoke Female Seminary (1837)*
- Oberlin (admitted women in 1837)
- Seven Sisters (Barnard, Radcliffe, Pembroke...companion to Ivy League) (1837-1889)

**Typically most referenced institutions*

18th Century Higher Education for Women?

- ❖ Moravian Female Seminary in Germantown/Bethlehem, Pennsylvania (1742)
- ❖ Salem College in North Carolina (later Salem Female Academy) (1772)
- ❖ Young Ladies' Academy in Philadelphia, Pennsylvania (1787)
- ❖ First chartered female academy in the U.S. by 1792



College vs. Academy

“Defining exactly what was meant by the term institute, academy, seminary, and college is a difficult, perhaps impossible task. There were no clear definitions at the time; indeed, higher education was ‘a flexible nineteenth century concept’” (Nash, 2005).

Colleges: 3-4 years, degree earning, mostly male

Academies: beyond traditional degrees offered at colleges (more specialized)

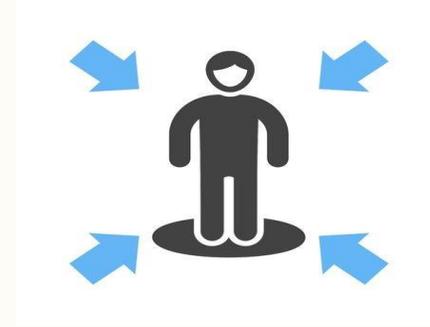
- Colleges and academies interchangeable (male)
- Academies and seminaries interchangeable (female)



As a result, the historiography of female education is complicated through this language.

How many schools/opportunities for institutionalized education have been ignored in the historiography as a result of terminology?

Historians' Perspectives: Influencing Factors



- Women's (all!) history is often defined by the ***social context*** in which the historian is influenced.
- We need to better contextualize these perspectives by viewing their analysis ***at the time*** in which they were produced
- This presentation includes three historical perspectives (1957, 1980, 2005)



Historians' Analyses: Secondary Sources

Savin, M.B. & Abrahams, H.J. (1957) The Young Ladies' Academy of Philadelphia. *History of Education Journal*, 8(2), 58-67. (p. 59-61)

Kerber, L. (1980) *Women of the Republic: Intellect and Ideology in Revolutionary America*. Chapel Hill: University of North Carolina. (p. 31-35)

Nash, M.A. (2005). *Women's education in the United States 1780-1840*. New York: Palgrave MacMillan. (p. 35-36).

- What are the social-cultural barriers? Are these gendered? What role did/could education play in shaping norms?
- How can primary sources shape this history (as compared to women's history portrayed in standards/textbooks/narratives?)
- How can contextualizing secondary sources on higher education for females assist in the narrative?

Using Primary Sources



- Mrs. Harriet Gould Drake Tinkam, *Recollections of a Moravian Boarding School*, 1817
- Bethlehem Boarding School for Girls Student “Cyphering Book” 1790
- Abigail Adams to John Thaxter, 15 February 1778
- Thomas Jefferson to Nathaniel Burwell, 14 March 1818
- Benjamin Rush, *Thoughts Upon Female Education*, 1787
- Judith Sargent Murray, *On the Equality of the Sexes*, 1790
- Selected quotes on females education (Obama, Martineau, Mann, Emerson, Wollstonecraft, Willard)



Addition in Money

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4 farthings make 1 penny
12 pennies = 1 Shilling
20 Shillings = 1 pound

Addition (Tables)

Pipe.	Hogshead.	Gallon.	Quarts.	Pints
1.	2.	126.	304.	608.
	1.	63.	252.	304.
		1.	4.	8.
			1.	2.

Avoirdupois weight (or Gross Weight)

Tun.	Hundred.	Quarter.	Pounds
1.	20.	80.	2240.
	1.	4.	112.
		1.	28.

Apothecaries weight

Pound.	Ounce.	Drams.	Scruples.	Grains
1.	12.	96.	288.	5760.
	1.	8.	24.	480.
		1.	3.	60.
			1.	20.

For supper we had bread and milk, or tea and bread and butter. On Sunday night we looked over our lessons, then the teacher heard every girl say her lessons. Those, whose lessons were perfect, were allowed to go to bed at half past eight; those with imperfect lessons were obliged to sit up until they had learned them. We had certain days for history, geography, logic, rhetoric, botany, and astronomy with celestial globes, paley's [sic] philosophy, chemistry, and grammar. Music lessons were twice a week, practice every day. Drawing and painting on velvet, worsted work, reading, writing, arithmetic, and spelling completed our studies. I was considered a wonder, because I could say the multiplication table as well as the inspector when I entered the school.

Monday morning we took our seats at our table, and looked over our lessons. When the clock in our room showed it was near recitation hour, we put our books away in the "next room" on our shelf, and waited in our seats until the clock commenced striking, when the door opened and everyone ran to her recitation room, seated herself, and recitation began. The first girl rose and repeated every word of a short lesson. If she blundered, the teacher said "Next". In this way she went through the class. Those who did not know their lessons at all were sent to the inspector; those who showed that they had tried to learn their lessons were allowed to go with the rest. When the clock struck the next hour, all ran to their next recitation rooms and recited in the same manner.

At noon we had dinner. Before dinner, the day keepers went to the dining room, arranged plates, knives, forks, tumblers, spoons, and all crockery necessary for the meal. If we were going to have soup, there were soup plates and spoons. All were fond of soup, and when the day keepers returned to their rooms the cry was, "What are we going to have for dinner?" "Plates and spoons" was the answer. Then we would all exclaim "Soup, good soup", etc. Every day at dinner we had an abundance of good meat and vegetables and good bread and butter, all we wanted.

Sometimes we had mush and milk for supper, at others hot boiled potatoes with plenty of butter, bread and milk. We could have bread and molasses if we preferred it to milk. Once a year we had apple pie. In the winter this was served at supper in pieces that would make three ordinary pieces. We would ask the waiter to put it away for us until the following day.

One afternoon of the week was devoted to drawing, another to velvet painting and music, another to worsted work and music, writing, reading and spelling, one afternoon, and one afternoon we sat in our sitting room and were taught darning stockings with as much care as we were taught embroidery. We also mended our clothes at that time. Every girl, big and little, was taught to mend her clothes.

Recollections of Mrs Harriet Gould Drake Tinkam: student, 1817

1 2 3 4 5 6
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What do these sources suggest about higher education?

What might be the socio-cultural contexts present in society? How do you know?

THOMAS JEFFERSON TO NATHANIEL BURWELL, 14 MARCH 1818

To Nathaniel Burwell

Dear Sir

Monticello Mar. 14. 18.

Your letter of Feb. 17, found me suffering under an attack of rheumatism, which has but now left me at sufficient ease to attend to the letters I have recieved. A plan of female education has never been a subject of systematic contemplation with me. it has occupied my attention so far only as the education of my own daughters occasionally required. considering that they would be placed in a country situation, where little aid could be obtained from abroad, I thought it essential to give them a solid education which might enable them, when become mothers, to educate their own daughters, and even to direct the course for sons, should their fathers be lost, be incapable, or inattentive. my surviving daughter accordingly, the mother of many daughters as well as sons, has made their education the object of her life; and being a better judge of the practical part than myself,¹ it is with her aid, & that of one of her eleves that I shall subjoin a catalogue of the books for such a course of reading as we have practised.

A great obstacle to good education is the inordinate passion prevalent for novels, and the time lost in that reading which should be instructively employed. when this poison infects the mind, it destroys it's tone, and revolts it against wholesome reading. reason and fact, plain and unadorned, are rejected. nothing can engage attention unless dressed in all the figments of fancy; and nothing so bedecked comes amiss. the result is a bloated imagination, sickly judgment, and disgust towards all the real businesses of life. this mass of trash however is not without some distinction: some few modelling their narratives, altho fictitious, on the incidents of real life, have been able to make them interesting and useful vehicles of a sound morality. such, I think, are Marmontel's new moral tales; but not his old ones, which are really immoral. such are the writings of miss Edgeworth and some of those of Mad^m Genlis. for a like reason too much poetry should not be indulged. some is useful for forming style and taste. Pope, Dryden, Thomson, Shakespeare, and of The French Moliere, Racine, the Corneilles may be read with pleasure and improvement.

The French language, become that of the general intercourse of nations, and, from their extraordinary advances, now the depository of all science, is an indispensable part of education for both sexes. in the subjoined catalogue therefore, I have placed the books of both languages indifferently, according as the one or the other offers what is best.

The ornaments too, and the amusements of life are entitled to their portion of attention. these, for a female, are dancing, drawing & musick. the first is a healthy exercise, elegant, and very attractive for young people. every affectionate parent would be pleased to see his daughter qualified to participate with her companions, and without awkwardness at least, in the circles of festivity, of which she occasionally becomes a part. it is a necessary accomplishment therefore, altho' of short use: for the French rule is wise, that no lady² dances after marriage. this is founded in solid physical reasons;³ gestation & nursing leaving little time to a married lady, when this exercise can be either safe or innocent. Drawing is thought less of in this country than in Europe. it is an innocent & engaging amusement, often useful, and a qualification not to be neglected in one who is to become a mother & an instructor. Music is invaluable where a person has an ear. where they have not, it should not be attempted. it furnishes a delightful recreation for the hours of respite from the cares of the day, and lasts us through life. the taste of this country too calls for this accomplishment more strongly than for either of the others.

I need say nothing of household economy, in which the mothers of our country are generally skilled, and generally careful to instruct their daughters. we all know it's value, and that diligence and dexterity in all it's processes are inestimable treasures. the order and economy of a house are as honorable to the mistress as those of the farm to the master and if either be neglected, ruin follows, and children destitute⁴ of the means of living.

This, Sir, is offered as a summary sketch on a subject on which I have not thought much. it probably contains nothing but what has already occurred to yourself, and claims your acceptance on no other ground than as a testimony of my respect for your wishes, and of my great esteem & respect.⁵

Th: Jefferson

How are Adams and Jefferson's letter similar? What differs? What may account for the differences?

Do either of these sources support/negate the prior primary sources?

Does anything surprise you?

It gives me pleasure to see so distinguished a Genius as Mrs. Macaulay Honour'd with a Statue, yet she wanted it not to render her Name immortal. The Gentleman who erected it has sullied the glory of his deed by the narrow contracted Spirit which he discovers in the inscription, and if a Quotation from Lord Lyttleton (as I understand it) it is a pity that what was meant to perpetuate the memory of that Lady should cast a shade upon the character of that Nobleman for whom heretofore I have had a great veneration. Even the most Excellent monody which he wrote upon the Death of his Lady will not atone for a mind contracted enough to wish that but one woman in an age might excell, and she only for the sake of a prodigy. What must be that Genius which cannot do justice to one Lady, but at the expence of the whole Sex?⁴

It is really mortifying Sir, when a woman possess'd of a common share of understanding considers the difference of Education between the male and female Sex, even in those families where Education is attended too. Every assistance and advantage which can be procur'd is afforded to the sons, whilst the daughters are totally neglected in point of Literature. Writing and Arithmetick comprise all their Learning. Why should children of the same parents be thus distinguished? Why should the Females who have a part to act upon the great Theater, and a part not less important to Society, (as the care of a family and the first instruction of Children falls to their share, and if as we are told that first impressions are most durable), is it not of great importance that those who are to instill the first principals should be suiteably qualified for the Trust, Especially when we consider that families compose communities, and individuals make up the sum total. Nay why should your sex wish for such a disparity in those whom they one day intend for companions and associates. Pardon me Sir if I cannot help sometimes suspecting that this Neglect arises in some measure from an ungenerous jealousy of rivals near the Throne—but I quit the Subject or it will run away with my pen.

Faculty, of a lively imagination. Assuredly great activity of mind is thereby discovered, and was this activity properly directed, what beneficial effects would follow. Is the needle and kitchen sufficient to employ the operations of a soul thus organized? I should conceive not. Nay, it is a truth that those very departments leave the intelligent principle vacant, and at liberty for speculation. Are we deficient in reason? we can only reason from what we know, and if opportunity of acquiring knowledge hath been denied us, the inferiority of our sex cannot fairly be deduced from thence. Memory, I believe, will be allowed us in common, since every one's experience must testify, that a loquacious old woman is as frequently met with, as a communicative old man; their subjects are alike drawn from the fund of other times and the transactions of their youth, or of maturer life, entertain, or perhaps fatigue you, in the evening of their lives. "But our judgment is not so strong — we do not distinguish so well." —Yet it may be questioned, from what doth this superiority, in this determining faculty of the soul, proceed. May we not trace its source in the difference of education, and continued advantages? Will it be said that the

judgment of a male of two years old, is more sage than that of a female's of the same age? I believe the reverse is generally observed to be true. But from that period what partiality! how is the one exalted and the other depressed, by the contrary modes of education which are adopted! the one is taught to aspire, and the other is early confined and limited. As their years increase, the sister must be wholly domesticated, while the brother is led by the hand through all the flowery paths of science. Grant that their minds are by nature equal, yet who shall wonder at the *apparent* superiority, if indeed custom becomes second nature; nay if it taketh place of nature, and that it doth the experience of each day will evince. At length arrived at womanhood, the uncultivated fair one feels a void, which the employments allotted her are by no means capable of filling. What can she do? to books she may not apply; or if she doth, *to those only of the novel kind*, lest she merit the appellation of a *learned lady*; and what ideas have been affixed to this term, the observation of many can testify. Fashion, scandal, and sometimes what is still more reprehensible, are then called in to her relief, and who can say to what lengths the liberties she takes may proceed. Meantime she herself is most unhappy; she feels the want of a cultivated mind. Is she single, she in vain seeks to fill up time from sexual employments or amusements. Is she united to a person whose soul nature made equal to her own, education hath set him so far above her, that in those entertainments which are productive of such rational felicity, she is not qualified to accompany him. She experiences a mortifying consciousness of inferiority, which embitters every enjoyment. Doth the person to whom her adverse fate hath consigned her, possess a mind incapable of improvement, she is equally wretched, in being so closely connected with an individual whom she cannot but despise. Now, was she permitted the same instructors as her brother, (with an eye however to their particular departments) for the employment of a rational mind an ample field would be opened. In astronomy she might catch a glimpse of the

- What are the perceptions of female intellect/capability?
- What are the suggestions for female education?
- What are the influencing factors? What evidence can you use?
- What more would you like to know?

Benjamin Rush,

Thoughts upon Female Education

(Boston, 1787)

GENTLEMEN,

I have yielded with diffidence to the solicitations of the Principal of the Academy, in undertaking to express my regard for the prosperity of this seminary of learning by submitting to your candor a few thoughts upon female education.

The first remark that I shall make upon this subject is that female education should be accommodated to the state of society, manners, and government of the country in which it is conducted.

This remark leads me at once to add that the education of young ladies in this country should be conducted upon principles very different from what it is in Great Britain and in some respects different from what it was when we were a part of a monarchical empire.

There are several circumstances in the situation, employments, and duties of women in America which require a peculiar mode of education.

I. The early marriages of our women, by contracting the time allowed for education, renders it necessary to contract its plan and to confine it chiefly to the more useful branches of literature.

II. The state of property in America renders it necessary for the greatest part of our citizens to employ themselves in different occupations for the advancement of their fortunes. This cannot be done without the assistance of the female members of the community. They must be the stewards and guardians of their husbands' property. That education, therefore, will be most proper for our women which teaches them to discharge the duties of those offices with the most success and reputation.

III. From the numerous avocations to which a professional life exposes gentlemen in America from their families, a principal share of the instruction of children naturally devolves upon the women. It becomes us therefore to prepare them, by a suitable education, for the discharge of this most important duty of mothers.

IV. The equal share that every citizen has in the liberty and the possible share he may have in the government of our country make it necessary that our ladies should be qualified to a certain degree, by a peculiar and suitable education, to concur in instructing their sons in the principles of liberty and government.

V. In Great Britain the business of servants is a regular occupation, but in America this humble station is the usual retreat of unexpected indigence; hence the servants in this country possess less knowledge and subordination than are required from them; and hence our ladies are obliged to attend more to the private affairs of their families than ladies generally do of the same rank in Great Britain. "They are good servants," said an American lady of distinguished merit in a letter to a favorite daughter, "who will do well with good looking after." This circumstance should have great influence upon the nature and extent of female education in America.

The branches of literature most essential for a young lady in this country appear to be:

I. A knowledge of the English language. She should not only read but speak and spell it correctly. And to enable her to do this, she should be taught the English grammar and be frequently examined in applying its rules in common conversation.

II. Pleasure and interest conspire to make the writing of a fair and legible hand a necessary branch of female education. For this purpose she should be taught not only to shape every letter properly but to pay the strictest regard to points and capitals (1)

I once heard of a man who professed to discover the temper and disposition of persons by looking at their handwriting. Without inquiring into the probability of this story, I shall only remark that there is one thing in which all mankind agree upon this subject, and that is in considering writing that is blotted, crooked, or illegible as a mark of a vulgar education. I know of few things more rude or illiberal than to obtrude a letter upon a person of rank or business which cannot be easily read. Peculiar care should be taken to avoid every kind of ambiguity and affectation in writing *names*.

I have now a letter in my possession upon business, from a gentleman of a liberal profession in a neighboring state, which I am unable to answer because I cannot discover the name which is subscribed to it. For obvious reasons I would recommend the writing of the first or Christian name at full length, where it does not consist of more than two syllables. Abbreviations of all kinds in letter writing, which always denote either haste or carelessness, should likewise be avoided. I have only to add under this head that the Italian and inverted hands, which are read with difficulty, are by no means accommodated to the active state of business in America or to the simplicity of the citizens of a republic.

III. Some knowledge of figures and bookkeeping is absolutely necessary to qualify a young lady for the duties which await her in this country. There are certain occupations in which she may assist her husband with this knowledge, and should she survive him and agreeably to the custom of our country be the executrix of his will, she cannot fail of deriving immense advantages from it.

IV. An acquaintance with geography and some instruction in chronology will enable a young lady to read history, biography, and travels, with advantage, and thereby qualify her not only for a general intercourse with the world but to be an agreeable companion for a sensible man. To these branches of knowledge may be added, in some instances, a general acquaintance with the first principles of astronomy and natural philosophy, particularly with such parts of them as are calculated to prevent superstition by explaining the causes or obviating the effects of natural evil.

V. Vocal music should never be neglected in the education of a young lady in this country. Besides preparing her to join in that part of public worship which consists in psalmody it will enable her to soothe the cares of domestic life. The distress and vexation of a husband, the noise of a nursery, and even the sorrows that will sometimes intrude into her own bosom may all be relieved by a song, where sound and sentiment unite to act upon the mind. I hope it will not be thought foreign to this part of our subject to introduce a fact here which has been suggested to me by my profession, and that is, that the exercise of the organs of the breast by singing contributes very much to defend them from those diseases to which our climate, and other causes have of late exposed them. Our German fellow citizens are seldom afflicted with consumptions, nor have I ever known but one instance of a spitting of blood among them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, for this constitutes an essential branch of their education. The music master of our academy has furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to the consumption who were restored to health by the moderate exercise of their lungs in singing.

VI. Dancing is by no means an improper branch of education for an American lady. It promotes health and renders the figure and motions of the body easy and agreeable. I anticipate the time when the resources of conversation shall be so far multiplied that the amusement of dancing shall be wholly confined to children. But in our present state of society and knowledge, I conceive it to be an agreeable substitute for the ignoble pleasures of drinking and gaming in our assemblies of grown people.

Lasting Thoughts...

- What is the traditional narrative of gender roles for women?
- How may 18th century thoughts on the institutionalized education challenge such ideologies?
- Should the traditional narratives of women's rights include data from a post-Revolutionary America? Why?
- Did institutions such as the Young Ladies Academy expand or solidify the roles of women? How can the education of women be used to understand the role of education in contemporary terms?
- How can the historical context demonstrate existing social-cultural barriers and how can the expansion of educational opportunities for women reflect shifting paradigms in both public and private social realities in a new nation?

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