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THE EDUCATION OF WOMEN IN PENNSYLVANIA

by

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THE EDUCATION OF WOMEN IN PENNSYLVANIA

The religious freedom of Penn's colony attracted people of many different beliefs, but none of the sects in the early times opposed the education of girls. The need of reading the Bible seemed to have impressed all the sects, and required the education of both boys and girls in reading at least. All denominations seemed to consider religion the principal element in education. Two other words are used many times, "useful" and "suitable", - the latter in regard to sex or station in life. In the following pages the ideas in regard to the education of women, held by some of the sects of Pennsylvania, will be presented, some famous schools that girls attended will be described, and some well-known schoolmasters who taught girls will be pictured. The attitude of the people of Pennsylvania will be shown by articles in magazines and newspapers.

The Quakers are sometimes represented as being opposed to education. Robert Proud, an early Pennsylvania historian, in his History of Pennsylvania, defends the Quakers from this charge. "They had schools and seminaries of learning among them for the acquisition thereof and other useful sciences as other people had."[1] "They were so careful in the education of their children that there were none among them, brought up without a competency of useful and plain learning; these things being annually and methodically inquired into and strictly practised through the whole society in every place."[2]

The religious equality of men and women which is reflected in the Quaker ideas about education for girls, is indicated in many statements in the Journal of George Fox, the founder of the Society of Friends. "I saw that Christ died for all men and was a propiation for all and enlightened all men and women with His divine and saving light."[3] "That they

[1]Proud, History of Penna., Vol. I, 37.
[2]Ibid, 61.
[3]Fox, Journal, 73.

all might know the one seed which the promise of God was to both in the male and in the female."[4] "If but one man or woman were raised up by his power."[5] Fox tells that he attended one church service where a priest who would not permit a woman to speak in church refused to answer a woman's question.[6] This seemed to Fox to be wrong and the Friends have always held that a woman might speak at their meetings.

Fox not only believed that women shared with men in religious matters, but he established schools for girls as well as for boys. His Journal states, under date of 1667: "Then returning toward London by Waltham, I advised the setting up of a school there for teaching boys; and also a girls' school at Shacklewell, for instructing them in whatsoever things were civil and useful."[7] This instruction in useful knowledge was not solely of a primary character for Robert Barclay, about 1675, tells in his Apology, that the Quakers considered it necessary to have public schools to instruct in languages those who desired to read them or to have commerce with other nations by "these common languages".[8]

The probable reason why these Friends who favored useful knowledge, even for women, should be accused of opposition to education is Fox's idea that a classical education was not necessary for the ministry. "The Lord opened unto me that

[4] Fox, Journal, 99.
[5] Ibid, 113.
[6] Ibid, 67.
[7] Ibid, 409.
[8] Barclay, Apology, 309.

being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ; and I wondered at it, because it was the common belief of the people."[9] Thus Fox, although he believed that university training was not necessary for ministers, did hold that girls as well as boys should be educated in useful knowledge. This Quaker belief was responsible for much education in Pennsylvania in early times.

Penn himself favored education for both boys and girls, as he showed in the farewell letter he wrote to his wife before he sailed for America: "For their learning be liberal. Spare no cost, for by such parsimony all is lost that is saved; but let it be useful knowledge such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, dialing, navigation; but agriculture especially is my eye. Let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example."[10] Here again both boys and girls were mentioned as needing useful knowledge.

Penn put his ideas about education in many of the early Pennsylvania documents - typical Quaker ideas of instruction in religion and useful knowledge. The Frame of

[9] Fox, Journal, 58.
[10] Janney, Life of Wm. Penn, 189.

Government made in England, April 25, 1682, by William Penn before coming to America, states in its preface the political reason for education: "Though good laws do well, good men do better; for good laws may want good men, and be abolished or invaded by evil men; but good men will never want good laws, nor suffer ill ones.- - - - That, therefore, which makes a good constitution must keep it, viz: men of wisdom and virtue, qualities that because they descend not with worldly inheritance, must be carefully propogated by a virtuous education of youth."[11]

The Frame itself provides for education, managed by the Governor and the Council: "Twelfth - That the governor and Provincial Council shall erect and order all publick schools and encourage and reward the authors of useful sciences and laudable inventions in the said province.

"Thirteenth - - - - - that youth may be successively trained up in virtue, useful knowledge and arts."[12]

Among the laws agreed upon in England, May 5, 1682, the twenty-eighth states: "That all children within the province of the age of twelve years, shall be taught some useful trade or skill to the end that none may be idle, but the poor may work to live, and the rich, if they become poor, may not want."[13] Here too, useful knowledge was mentioned as for

[11] Colonial Records, Vol. I, 31.
[12] Ibid, 34.
[13] Ibid, 40.

the good of the province.

All three Frames of Government, April 25, 1682, April 2, 1683, and November 7, 1696, refer to education and to the relation of the Governor and the Provincial Council to schools. The Council did establish one school, Enock Flowers in 1683, but it seems to have been the only school so established. The Charter of 1701 makes no reference to education.

More details about this useful knowledge were set forth by a Quaker, Thomas Budd, who in his Good Order Established (1685) presented his Utopian scheme for education in Pennsylvania and New Jersey: "- - - - Put their children seven years to the Public School, or longer, if the parent please.

"That schools be provided in all towns and cities, and persons of known honesty, skill, and understanding be yearly chosen by the Governor and General Assembly to teach and instruct boys and girls in all the most useful arts and sciences that they in their youthful capacities may be capable to understand, as the learning to read and write true English and Latin, and other useful speeches and languages, and fair writing, arithmetic and bookkeeping; the boys to be taught some mystery or trade, as the making of mathematical instruments, joinery, turnery, the making of clocks and watches, weaving, shoemaking, or any other useful trade or mystery that the school is capable of teaching; and the girls to be taught and instructed in spinning of flax and

wool, and knitting of gloves and stockings, sewing, and making of all sorts of useful needlework, and the making of straw work, as hats, baskets, etc., or other useful art or mystery that the school is capable of teaching."[14] Woody points out: ~~that~~ "The elements emphasized by Budd (1) education in the arts and sciences for all capable of it, (2) the industrial education for a trade for every one, (3) moral and religious training, and (4) equal educational opportunities for poor and rich, or otherwise unfavored classes are the same as those urged officially by the Quakers."[15]

These Quakers, Fox, Penn, and Budd, seem to have felt no special need of presenting arguments for the education of girls. The boys had some subjects suitable only for them, and the girls likewise, but both boys and girls were to be instructed in religion and useful knowledge.

Another sect in early Pennsylvania was the Mennonites, who came from Holland and Germany to Germantown in 1683. They had been invited by Penn who had met some of them in his journeys on the Continent. There was some similarity between the beliefs of the Mennonites and the Quakers. The Mennonites also favored education for children including girls. Simon Menno, the founder, in Plain Instruction, under the heading Education of Children, says, "Have them instructed in reading

[14] Woody, Early Quaker Education in Penna., 36f.
[15] Ibid, 38.

and writing, bring them up to habits of industry and let them learn such trades as are suitable, expedient, and adapted to their age and constitution."[16] Wickersham quotes Menno as specifically mentioning spinning, and describes the Mennonites as "Everywhere providing themselves with churches and such school facilities as enabled them to read the Scriptures and to transact the business incident to their quiet mode of life. They kept no records relating to schools and to give a full account at this day of what they did for education is impossible."[17]

The attitude of the Mennonites in the United States toward college education is shown by the fact that they established their first college in 1861, while the European Mennonites had a college at Amsterdam about 1750.[18]

Here again a particular sect and its founder both consider education necessary for religious life - especially the reading of the Bible - and specifically mention the useful and suitable knowledge for girls.

The Pietists, or true Rosicrurians, whose founder in Europe was Spener, taught children (including girls) in their community along the Wissahickon. To this group of men, commonly called the Society of the Woman in the Wilderness, belonged Kelpius as Magister, Seelig, Falkner, Matthai and

[16]Menno, Simon, Plain Instruction, 418.
[17]Wickersham, History of Education in Penna., 166.
[18]Ibid, 167.

others. Their successors, Beissel, Miller, and others, were the founders of the Ephrata Community where both women and girls were taught. "One of the first concerns of the early Pietists in Pennsylvania was the education of youth. As Johannes Seelig writes in the first missive to Spener, August 7, 1694, 'Giving instruction to the little children of the country' - - - - This system of education was continued by Seelig and Matthar after the death of the Magister in 1708. A similar course was followed by Beissel upon his retirement to the Mill Creek in 1721, where he instructed the children of the early settlers of the Conestoga Valley."[19] Sachse says in regard to Johann Kelpius, the first Magister of the Theosophical community on the Wissahickon, "Kelpius, educated in the most distinguished universities of Europe, and having had advantage of the best resources for the acquirement of knowledge, was calculated to edify and enlighten those who resorted to him for information."[20] "A systematic educational movement was also started by Kelpius among the Germans. Thus it will be seen that the Mystic Brotherhood by no means passed their time in idle speculation and indolence. To their lasting honor, be it said that all services of a spiritual, educational, and medical nature were given free without price or hope of fee or reward."[21]

[19] Sachse, The Pietists of Provincial Penna., 1694-1708, 296.
[20] Ibid, 248.
[21] Ibid, 83.

Seelig, who was an associate of Kelpius, also taught children, and Henry Melchior Muhlenberg mentions one girl taught by Seelig, "In her tender youth this devout sister went to school and was instructed by Johannes Seelig."[22]

Köster, who prayed in the four holy languages, Hebrew, Greek, Bohemian, and German, also taught children. "Köster now spent much of his time in retirement and study upon his little farm in Plymouth, where he also taught children and gave spiritual instruction to adults."[23]

After 1721, Beissel, Stuntz, and VanBebber went to the Mühlbach or Mill Creek and lived together. Sachse says these men are to be credited with establishing "the first free school held within the bounds of Lancaster County. The faculty were two or three religious enthusiasts; the pupils, the children of the early German settlers; the curriculum, simple as it was, was strictly religious and moral. The writer doubts whether it went beyond the alphabet, Vater Unser, the catechism, and a few Bibelsprüch such as were in vogue among the early Germans. However crude was the instruction imparted in the rude hut on the Mühlbach, there are evidences that it laid a religious foundation in the pupils to which they remained true to the end. No charge was ever made for instruction, the work was purely and simply a labor of love and duty

[22] Sachse, The Pietists of Provincial Penna. 1694-1708, 75.
[23] Ibid, 288 f.

with these pious recluses. - - - - Pioneers in the field of education in the valley of the Conestoga and its tributaries."[24]

The Ephrata Chronicon tells of a girl who was taught by Beissel who with Stuntz and VanBebber had been joined by George Stiefel. "Instruction was also imparted to such children as were sent to the four recluses. One of these scholars, Barbara Meyers, afterward known as Sister Jael, was attached to the Community for almost sixty years, as the Chronicon states: 'There is still (1786) a person in the Sisters' Convent who in her childhood had gone to him (Beissel)' "[25]

Another Pietist, Ludwig Höcker, was the organizer of the school at the Ephrata Community. Sachse says: "The organization of the educational department of the Ephrata Community may be said to date from the advent of Ludwig Höcker in the early spring of the year 1739. - - - - schoolmaster of the congregation, instructing youth in the rudiments of education."[26]

These schools may seem different from our modern ideas of schools, but they did give instruction in certain lines of work. The Cloister schools are described by Sachse as follows: "In the different buildings of the Kloster premises, regular hours were set aside for both sexes for instruction and the practice of caligraphy, ornamental penmanship, engrossing and the study and copying of music. - - - - The Chronicon tells us that about the middle of the year 1741,

[24]Sachse, The German Sectarians of Penna., 1708-1742, Vol. I, 56.
[25]Ibid, 71
[26]Ibid, Vol. II, 1742-1800, 296f.

'they had sought self-sacrifice in hard labor, but now the Superintendent was urged by his guide to establish higher schools, of which the singing school was the beginning'. The first outcome of the singing school was a demand for music scores for the use of both of celebrates and the secular congregation."[27] Specimens of this music are in existence now. "The next step was the establishment of the writing school, where special attention was given to the production of writing in ornamental Gothic text."[28]

Again, among these Pietists and at the Ephrata Cloister is seen the religious tendency in education, and there is definite evidence of the education of girls.

The Dunkers, who began to come to America in 1719, were one of the plain sects of the Germans. Their belief in immersion is indicated by their name which means "dip". Prominent elders of the Dunker Church, like the two Christopher Sauers, favored education for both boys and girls. Christopher Dock, the famous Mennonite schoolmaster, who taught both boys and girls, was heartily approved by the elder Sauer, who was responsible for Dock's writing his Schul-ordnung, one of the earliest books of America about schools. The younger Sauer helped to establish the Germantown Academy or Union School, which did admit both boys and girls.

[27] Sachse, The German Sectarians of Penna., 1742-1800, II, 297.
[28] Ibid, 299.

Wickersham states: "Certain it is that the early Dunkers were more than ordinarily intelligent. - - - - But like other German denominations of similar faith, the Dunkers lost their interest in higher education and there was less learning among them after the lapse of a hundred years than there was in their earliest settlements. The opinion became almost universal that much learning was a stumbling block in the way of that simplicity of life and humility of spirit which should characterize the true Christian. - - - - During all this time, however, their children were permitted to receive a plain elementary education."[29]

There must have been a similar decline later in their ideas about woman's place in the church. In 1882, P. E. Gibbons writes: "A friend tells me that he once heard a discourse from a celebrated Dunker preacher named Sarah Reiter. She was allowed to preach, it seems, by a liberal construction of Paul's celebrated edict, because she was unmarried. Even when afterward married, by a more liberal construction still, the liberty to preach was not forbidden her. - - - - At this time, however, while our German Baptists still believe in an unpaid, untaught ministry, none of them, I think, hold to the doctrine that the gift of prophecy or preaching is without distinction of sex."[30]

[29] Wickersham, History of Education in Penna., 171f.
[30] Gibbons, Pennsylvania Dutch, 130f.

There was no direct evidence of a school where Dunker girls were taught, but there seems to have been nothing unusual in the attitude of the Dunker elders, the two Sauers, who did favor schools where girls are known to have studied.

The Schwenkfelders, who arrived in Philadelphia in September 1734, had looked after the religious and secular education of their children after their exile from Silesia. Kriebel, an authority on the Schwenkfelders says, "George Weiss was appealed to and consented to take charge of the religious training and instruction of the people. - - - - That secular training of the children was not overlooked and that some like Christopher Schultz received careful culture."[31]

A book, written in America by this carefully educated Christopher Schultz, Historische Anmerkungen (1770-1775), is quoted by Kriebel as stating, "that about the year 1764 there was a considerable deliberation with respect to the establishment of a school system for and by the Schwenkfelders."[32]

Some of the principles adopted in June 1764 are:

"1. Man by nature is lost, but is intended by God to be eternally happy.

"2. It is the duty of parents to bring up the children in the fear of God and in useful knowledge.

[31]Kriebel, The Schwenkfelders of Penna., 29.
[32]Ibid, 120.

"3. A system of public schools is necessary to lighten, but it cannot remove the duty of parents in this respect.

"4. It is the object of schools to lead children into the wisdom of God and the possession of useful knowledge.

* * * * *

"13. Reading and writing the English and German languages, arithmetic and geography, and other useful branches should be studied."[33]

The original text of this book, whose translation has been quoted, can be found in Americana Germanica, Vol. II, No. 1.

The Schwenkfelders decided to establish schools, and made the following agreements: "Certain Agreements and Fundamental Articles for the establishment, support and continuation of a school system in the districts of Skippack and Goshenhoffen as they were agreed upon and determined by and between the contributors thereunto this thirteenth day of June 1764.

"Whereas, the faithful training of the young in reading, writing and the study of languages and useful sciences, according to sex, age and standing, and their useful instruction in the principles of morality, virtue and true religion contribute very much to the prosperity

[33]Kriebel, The Schwenkfelders of Penna., 121.

and welfare of each community - - - - .

"Whereas, the small community of people known by the name 'Schwenkfelders' has hitherto been under great inconvenience for the education of their children in the useful elements referred to above, through want of well regulated schools.

"Therefore, they took the matter to heart and met on the first day of March 1764 in Skippack and earnestly deliberated how and in what form schools might be established among them."[34]

Various school masters were chosen and schools established. A Hosensack Academy is referred to in a circular letter dated Philadelphia County March 1791. "The trustees have lately and at their own expense erected a new schoolhouse and dwelling house for its master and engaged a man of good learning and fair character to be the master of that school in which the children of parents of any religious denomination, English or German, rich or poor, may be taught reading, writing, cyphering, and some or other young man of genius instructed in mathematics, and the learned languages and trained up to become ushers or assistants to this or any other school in this country."[35]

It is this school that a Susanna Yeakel is known

[34]Kriebel, The Schwenkfelders of Penna., 123.
[35]Ibid, 134.

to have attended. Kriebel states: "The teacher also dictated to his pupils a series of propositions bearing on revealed theology that were written out in full, among others, by Susanna Yeakel, probably the daughter of Melchior, a farmer's girl of fifteen. Of these propositions twenty-eight treated of the Bible in general, thirty-four of God, twenty-five of the Trinity, nine of Creation, ten of Providence, seven of Angels."[36]

The Schwenkfelders as well as the Quakers and Mennonites officially favored education thatwas religious, useful and suitable. The records of the Schwenkfelders show that girls attended their schools.

The Moravians who came to Pennsylvania beginning in 1734, were as willing as the Quakers to have women share in both education and religion. The belief of these Moravians in regard to education is as follows: "The early Moravians regarded education not only as an aid to religion, but as itself an element in their religion. It is to be noted that for this very reason they never valued learning for its own sake or exalted it as something to be sought after for itself. Its sole worth lay in its being a means to greater perfection of character, an element of manly or womanly strength."[37]

[36]Kriebel, The Schwenkfelders of Penna., 135.
[37]The Penna. German, Vol. III, 299.

The Moravians in Europe were keenly interested in missionary work, and their schools especially tried to fit people for that work. "The grand mission of the Moravians was the great evangelical enterprise, and for the promotion of that end, education became an incidental measure."[38] The development in Europe of regular schools is described as follows: "At a later date regular institutions of learning sprung up, aiming at a more complete course of study, separating the theological pupils from those designed for the ordinary pursuits of life and receiving a support from the public at large. - - - - Both male and female pupils were admitted, each into their alloted institutions, which are resorted to by all classes of society both in Europe and America."[39]

The women among the early Moravians seem to have been energetic and capable persons. The two wives of Count Zinzendorf, who protected the Moravians upon his estate in Germany, were of this character. The first wife of Zinzendorf, Countess Edmuth Dorothea, was "of great mental energy, uniting at the same time high intellectual powers with that extreme simplicity of thought and feeling which distinguished so many female characters of her day in the Moravian church."[40] "His second wife, Anna Nitschman, was a speaker on public

[38] Henry, Moravian Life and Character, 170.
[39] Ibid, 171.
[40] Ibid, 92.

occasions and although in those days it was required of all in unofficial life to speak and pray, yet for her sex she became eminent in the performances of ministerial duties."[41] Another early Moravian woman is thus praised: "Eminent qualities marked Mary Spangenberg in common with those rare women who took the lead in the spiritual ministrations of the early Moravians. She, like the Countess Zinzendorf and Anna Nitschman, was ready to officiate on all occasions."[42]

These descriptions illustrate the attitude of the Moravians in Europe toward women; and the zeal with which they established schools for their own children, both boys and girls, in America, shows no change in their attitude. These schools all show a strongly religious element. "It was not considered the object of education to aim at a ripe scholarship for all their children, but to nurse and train them for the Lord and His Kingdom. Their tutors and nurses endeavored to make them acquainted with the Saviour."[43] Even the children referred to the wounds of Christ.

[41]Henry, Moravian Life and Character, 94.
[42]Ibid, 111.
[43]Reichel, Moravian History, Vol. II, 197.

Among all the sects considered, Quakers, Mennonites, Pietists, Dunkers, Schwenkfelders, and Moravians, nothing was found to indicate opposition to education for girls, and in some cases there were official statements favoring education - limited however - for girls. Now schoolmasters and their schools attended by girls will be described.

In the accounts of early schools and schoolmasters, the use of the words "children" and "youth" is very common. The first schoolmaster, within the present bounds of Pennsylvania, whose existence is really recorded, taught children to read the Bible. Since reading was the subject most frequently taught to girls, an account of the schoolmaster will be given, although the ambiguous word "children" is used.

At Upland, now Chester, the court records show that there were some children who had been taught to read the Bible by 1679, even before the coming of Penn. The Upland Record contains the following:

"March ye 12th $167\frac{8}{9}$

"Edmund Draufton P^{lt}

"Dunck Williams Def^{t}

The P^{lt} demands of this Def^{t} 200 gilders for teaching the $deft^{s}$ children to Read one Yeare.

"The Co^{rt} haveing heard the debates of both parties as alsoe ye attestation of ye witnesses, Doe grant $Judgem^{t}$ ag^{st} ye deft. for 200 gilders w^{th} ye Costs:

Richard Ducket sworne in Courte declares, that hee was $p^{r}sent$ at ye making of ye bargain and did hear ye $agreem^{t}$: was that

Edmund Draufton should Teach Dunkes Children to Reade in ye bybell and if he could doe itt in a yeare or a halfe yeare or a quart^r: then hee was to have 200 gilders."[44] This court record shows that even at this early date the practical and religious side of education was prominent.

The only school established by the Governor and Provincial Council was to educate the youth of the province (without any specific mention of girls). At Philadelphia in 1683, the Governor and Provincial Council sent for Enock Flower. "The Govr and Provee Councill having taken into their Serious Consideration the great Necessity there is of a Scool Master for ye Instruction and Sober Education of Youth in the towne of Philadelphia, Sent for Enock flower, an Inhabitant of the said Towne, who for twenty Year past hath been exercised in that care and Imployment in England, to whom haveing Communicated their Minds, he Embraced it upon these following Termes: to Learne to read English 4s by the Quarter, to learne to read, Write and Cast accot 8 s by ye Quarter; for Boarding a Scholler, that is to say, dyet, Washing, Lodging, and Scooling, Tenn pounds for one whole year."[45] Although the word "youth" is used without specific reference to girls, there was much Quaker influence in the Council, and girls may have been admitted. Woody states:

[44]Record of Upland and Denny's Journal, 131.
[45]Colonial Records, Vol. I, 91.

"Throughout the first decades, the relations between the schools of Friends and the governing council were very close."[46]

The Friends themselves did, in 1689, set up a school under George Keith, who later broke away from the Society of Friends. Woody quotes the Minutes of the Philadelphia Monthly Meeting, 5-26, 1689, to this effect: "Friends being to encourage a school in this town, and in order hereunto they have agreed with George Keith to assure him a certain salary of 50 pounds per year to be paid quarterly with house rent, convenient for his family and school, with the profit of his school for one year, and for two years to make his school worth to him 120 pounds per year, if he shall think fit to stay in this place, the said George also promiseth to teach the poor (which are not of ability to pay) for nothing. The above said Keith having heard the proposals of Friends, readily assented and agreed thereto, his salary beginning from the time school begins."[47]

To assist Keith, Thomas Makin was hired as usher, probably about 1690. When Keith planned to leave he suggested Makin as his successor.

In December 1697, the Governor and Council were given a petition for a public school. This did definitely refer to both boys and girls, and lead to the present William

[46]Woody, Early Quaker Education in Penna., 42.
[47]Ibid, 45.

Penn Charter School. "The Humble petition of Samll Carpenter - - - - in behalf of themselves and the rest of the people called Quakers - - - - Sheweth: That it hath been and is desired by MANY, That a school be set up and upheld in this town of Philadelphia where poor children may be freely maintained, taught and educated in good Literature until they are fit to be put out apprentices or Capable to be masters or ushers in the said school - - - - may it please the Governor and Council, to ordain and establish that at the said town of philadelphia a publick schoole may be founded, where all children and servants, male and female - - - - shall - - - - be received or admitted, taught and Instructed; The rich at reasonable rates and the poor to be maintained and schooled for nothing."[48] The school was incorporated in 1697.

The charter of 1701 repeats many of the phrases in the petition, and specifically mentions "children male and female". The charter of 1711 contains the following: "Whereas, the prosperity and welfare of any people depend, in a great measure, upon the good education of youth, and their early instruction in the principles of true religion and virtue, and qualifying them to serve their country and themselves, by breeding them in reading, writing and learning of languages, and useful arts and sciences suitable to their sex,

[48]Colonial Records, Vol. I, 531f.

age, and degree. - - - - for maintaining, teaching and instructing such and so many poor children of both sexes in reading, work, languages, arts and sciences."[49] This charter insists upon the necessity of religious instruction and shows the benefits of education for the state. The usual words "useful" and "suitable" are employed, but the studies, useful especially for girls are not mentioned.

In this school, Francis Daniel Pastorius, was one of the first masters. A letter from Pastorius to Phineas Pemberton, who had written "to apologize for my little girles having as they tell me broke the rules of the Schole divers times even to the meriting of correction in coming too late in the morning".[50] is most interesting as showing the attitude of Pastorius. "Dear Friend Phineas! Though thy two little ones never was spoken to for coming too late, yet they seeing others corrected for that fault, are (as it seems) afraid; which argueth their good disposition, and that the very shadow of the rod will do more with them, than the spur with others. - - - - F. D. Pastorius. The 12th of 2d. 1698."[51]

Pastorius was not only a strict disciplinarian, who did whip the boys of his school as the schoolboy letters of Israel Pemberton show, but he was a very learned man, who had

[50] Learned, Life of Francis Daniel Pastorius, 175.
[51] Ibid, 176.

studied at four great universities, Altdorf, Strasburg, Basel, and Jena. Pennypacker in his introduction to Learned's Pastorius states: "A linguist, he used with accuracy and fluency the German, English, Dutch, Italian, Spanish, Latin, and Greek languages". Further description of this school which the Pemberton girls attended is to be found in a letter which the children of Pastorius wrote to their grandfather in Germany. Pastorius was evidently living in Philadelphia, and his children who probably went to his school longed to be at the Germantown home. "We often wish we were with you, if only you were here in our house in Germantown, which has a beautiful orchard, and is now standing empty, as we are living in Philadelphia, and have to go to school eight long hours every day, except the last day of the week, when we may stay at home in the afternoon."[52] Pastorius was evidently a stern, strict, learned schoolmaster.

Pastorius was later connected with a school in Germantown, "which was approved by the General Court, Dec. 30, 1701. This school was opened on the 11th of Jan., 1702. - - - This school was open to boys and girls. - - - - In connection with this day school, there was also an evening school for those who could not attend during the day."[53] In the year 1702, twelve boys and two girls, Hanna Siverts and Agnes Kunders,

[52] Learned, Life of Francis Daniel Pastorius, 181.
[53] Ibid, 182f.

attended this evening school.

Another famous teacher in both Germantown and Philadelphia (Friends' Public School) was Anthony Benezet. He was a Frenchman, who at fourteen years of age, joined the Friends and was chiefly interested in education, including the education of negroes. "The kind-hearted Anthony Benezet taught school in Germantown from 1739 until he went to teach in the Friends' School in Philadelphia in 1742."[54] The subjects that he taught are known from the Penn Charter School minutes where Woody obtains this information: "When Anthony Benezet came from Germantown he was employed to teach arithmetic, writing, accounts and French."[55] "In 1754, when Benezet first began in the Girls' School (mornings) he was required to instruct in reading, writing, arithmetic, and English grammar."[56]

Although French was omitted in the girls' list of studies, "the higher education was for girls as well as for boys, as we may judge from reading the journal kept by Sally Wister (Wistar), a Quaker girl of the days of the Revolution. She attended the school kept by Anthony Benezet which was one of the highest class, moral and literary, and patronized by the best classes of the citizens. Extracts from her Journal indicate that her education had not been limited to the mere

[54] History of Old Germantown, Keyser, Kain, Garber, McCann, 79.
[55] Woody, Early Quaker Education in Penna., 190.
[56] Ibid, 91.

rudiments, but that she enjoyed also an elementary knowledge at least, of Latin and French."[57] Thus two of the very famous schoolmasters, Pastorious and Benezet, are known to have taught in schools where girls were admitted.

A very famous Mennonite schoolmaster of this period is Christopher Dock, who came to Pennsylvania in 1714, and probably began to teach among the Mennonites on the Skippack about 1718. In 1738, he taught three days alternately at Skippack and Salford. "Watson, the annalist, says that in 1740, Christopher Dock taught school in the old Mennonite log church in Germantown. For four summers he taught school in Germantown in session of three months each year."[58] He was a very pious teacher, and was represented as praying each day after the departure of his pupils. He tried farming for ten years, after teaching ten years, but felt that he was "called" to teaching and therefore returned to it.

He is the author of the first book, Schul-Ordnung, dealing with school management, to be published in Pennsylvania. In it there are definite references to boys and girls, after very many uses of the word "children". In his description of how he receives the children in school, he says: "If it is a boy, I ask which among the boys, if a girl, among the girls, which among them all will receive this new child and teach

[57] Woody, Early Quaker Education in Penna., 35
[58] Pennypacker, History & Biological Sketches, 91.

and instruct it - - - - All of those who come first who can read in the Testament, sit down together, the boys together on one bench and the girls on another by themselves."[59] When he asks for Bible verses that contain certain ideas, the children form a line in the order in which they found the verses, "the boys together and the girls together".[60] Dock used a blackboard, an unusual thing at that period. In the fall of 1771, he was found dead on his knees in the schoolroom. Dock was an unusually good teacher in the judgment of the elder Sauer, and from the point of view of the ideas in his Schul-Ordnung. He himself definitely mentions girls as students.

It is interesting to know that girls were connected with the early days of the University of Pennsylvania. A charity school was begun in Philadelphia in 1740, which was later united with the Academy, (the beginning of the University of Pennsylvania) established in 1749. The charity school of 1740 is described as follows: "A Charity School for the instruction of poor children gratis in useful literature and of Christian religion"[61] When the Trustees of the Academy were ready to open the Charity School, the Pennsylvania Gazette of September 12, 1751, stated: "A free school will be opened - - - - at the New Building for the instruction of poor children

[59] Pennypacker, History & Biog. Sketches, 101.
[60] Ibid, 132.
[61] Montgomery, A History of the University of Penna., 110.

gratis in Reading, Writing, and Arithmetic."[62] In 1753, arrangements were made for teaching girls in the Charity School. At the meeting of 17 November 1753, "Mr. Franklin and Dr. Shippen are desired to treat with one Mrs. Holwell (who for some Time past has kept a school, and is said to be well qualified for that Business) to know upon what Terms she would undertake the charge of thirty Girls to teach them Reading, Sewing, and Knitting."[63] She was engaged for thirty pounds a year to teach,the school to be located temporarily in one of the upper rooms of the Academy. In 1761, eighty boys and forty girls were educated by the Charity School.

Money was needed and the minutes of 11 September 1764 state: "A School for Girls was never a part of our organized Plan, it is unbecoming and indecent to have Girls among our Students; it is a Reproach to our Institution, and were our Friends able to support them, as they are not, they should be removed to another part of the City."[64] It was argued that the removal of the Girls' Charity School would save money, and it was recommended that the Boys' Charity School be suspended. The next month, however, on the 9th of October, it was reported that some of the members who knew the original plan had been consulted. "It was part of the said plan to educate thirty poor girls besides having a school for poor

[62]Montgomery, A History of the Univ. of Penna., 152.
[63]Ibid, 175.
[64]Ibid, 445.

boys, (and the Trustees agreed) that the Girls' school should be continued and limited to that Number and that no girls be admitted into it for the future otherwise than by a special order of the Trustees at their usual meetings. But it is judged convenient to remove the Girls' School as soon as possible to a proper Distance from the College."[65] Thus the Girls' Charity School was separated from what later became the present University of Pennsylvania. The list of studies for poor girls was certainly limited to the useful.

In regard to the Moravian schools there is more information available than in regard to many other schools. At Germantown, a school was started in the Ashmead house and was for girls alone. "A school was opened in May 4, 1742, in the Ashmead house in Germantown with twenty-five girls in attendance. It combined instructions in reading, and writing, manual employment in various ways, and religious instruction, with, of course, the spiritual good of the children as the chief object. Thus Moravian school work in Pennsylvania had its beginning. The first attempt was made by Zinzendorf's daughter, the Countess Benigna, with Magdalena Miller and Anna Desmond as her assistants. The school was transferred to Bethlehem on June 28, and became the nucleus of the first school there."[66]

[65]Montgomery, A History of the University of Penna., 446.
[66]Levering, A History of Bethlehem, 105.

The early schools at Bethlehem and Nazareth were not schools like the modern schools, but were rather separate households where children were trained in useful knowledge. The German word used is Anstalt. These nurseries and schools had two purposes, to provide for the children in their own sect, whose parents were engaged in church or missionary work, and to educate children of other sects as a part of the home missionary work. These schools were for children of all ages. "With rare exceptions, all the infants of the colonists at Bethlehem and Nazareth were placed by their mothers in the Nursery when hardly sixteen or eighteen months old, where widowed or unmarried sisters devoted all their time to nursing them."[67]

The school for little girls was commenced in Bethlehem, transferred to Nazareth, and later removed to Bethlehem. In 1747 it contained about thirty girls, among whom were some Indian girls, for instance, one adopted by Spangenberg, and called Mary Spangenberg. Whitefield on his visit, July 27, 1746, was much pleased with the school. The diary kept at Nazareth states that he "manifested extreme delight to see the children spinning with the distaff instead of the wheel. The Indian girls were the objects of his most regardful interest."[68]

The first Moravian school in Germantown, under

[67]Reichel, Moravian History, Vol. II, 1734-1748, 197.
[68]Transactions of the Morav. Hist. Soc., 1857-1858, 347.

Countess Benigna, had been so successful that after its removal to Bethlehem, another school, this time a boarding school was established in 1746. "In 1746, a Boarding school was commenced in Germantown in Bechtel's house."[69] In 1748 it contained eleven boys and eighteen girls as boarders. These early Moravian boarding schools seem to have been small. Another school at Oley, which was begun in 1745, had in 1749 twenty-one girls and seventeen boys.

The character of the Girls' School in Bethlehem was changed in 1785. The copy of a record in the cornerstone states: "The Institution of the Boarding-School for the education of girls of different ages from other parts, in combination with the then existing Girls' Oeconomy and Town School was resolved on in the General Helpers' Conference on the 2nd day of March in the year 1785."[70] In 1786, the first application was made personally by the father of Elizabeth Bedell of Staten Island, N. Y. Later the school taught daughters from many of the famous colonial families.

The pupils in this school kept a diary of the school events, so that many details are known about the life of the girls. The rising bell rang at 5:30, the breakfast bell at 6. The girls helped with the housework till 8 o'clock when they went to recitations. All had to go to

[69] Reichel, Moravian History, Vol. II, 1734-1748, 201.
[70] Reichel, Bethlehem Seminary Souvenir, 89.

chapel. From one to four in the afternoon there were more recitations. Wednesday afternoons were set aside for pleasure and Saturday mornings for mending clothes. One distinctive feature of the Moravian boarding schools was the constant supervision of the children by their teachers.

"The tuition in the early period of this school was confined to the ordinary branches of an English education, and included reading, writing, arithmetic, grammar, geography, history, astronomy and plain sewing. The German was necessarily an additional branch, as it was the native language of their tutoresses and spoken almost exclusively in the village."[71]

The school diary or journal of April 5 - April 8, 1791, mentions the various subjects in which the pupils were examined: Reading, German, Grammar, Orthography, Prosody, Etymology, Syntax. The Arithmetic examination included Profit and Loss, Interest, Rule of Three in Fractions, Rule of Three Inverse, double Rule of Three in two statements, single Rule of Three direct, and Reduction of Fractions. The history studied was comprehensive in respect to time: from Adam to Noah, to Moses, to Cyrus, to Christ. The geography examination included America, its chief rivers and towns, the real divisions of the earth, and the principal circles of the globe. The pupils were asked questions in

[71] Reichel, Bethlehem Seminary Souvenir, 89.

astronomy about the fixed stars and planets. The French students had to read some of La Fontaine's fables.[72]

The dates at which various new subjects were introduced in the curriculum show an interesting advance in education:

1792 - 7 pianos and clavichords in use.

May 1807 - instruction in artificial flowers.

1817 - reintroduction of French.

- painting in water colors, in ebony.

- fancy work in pasteboard.

1818 - needlework in crape and ribbon.

1844 - painting in oil.

1847 - gymnastic fixtures on pleasure grounds.

- older students - mathematics - "a branch of science erroneously deemed uncongenial and too severe for the female mind."[73]

1850 - natural science - mathematics (algebra and geometry) more largely pursued.

1852 - physiology for older pupils.

1856 - social reading (elocution).

Another early Moravian school which has continued to later times was established at Lititz. "May 24, 1748, the Rev. Leonard Schnell occupied the house and commenced

[72] Reichel, Bethlehem Seminary Souvenir, 109-110.
[73] Ibid, 222.

the school with four boys and three girls, his wife teaching the latter."[74] This school refused to receive boarders at first. "A parochial school for girls has been maintained in the Sisters' House and elsewhere even since 1748, but the objections to receiving boarders were at first many and varied."[75] In 1749, Peggy Marvel was the first boarder. Other schools at Lititz were started. In 1765, "a boys' and girls' school was commenced. In May 1769, the cornerstone of a separate school for girls was laid, which was occupied in November of this year."[76] In 1794, Linden Hall was established for girls. Thus the Moravian schools for girls at both Bethlehem and Lititz have been famous for many years.

In Philadelphia, another famous schoolmaster of girls was David James Dove, who had been a teacher in the Academy, from which the University of Pennsylvania has developed. His advertisement in the Pennsylvania Gazette of 29 August 1751 states: "As the scheme formed by the Gentlemen of Philadelphia for the regular Education of their sons has been happily carried into Execution, the Ladies excited by the laudable example, are solicitous that their daughters too might be instructed in some parts of Learning, as they are taught in the Academy. Mr. Dove proposes to open a school at said Academy for Young Ladies on Monday

[74] Transactions of Moravian Historical Society, Vol. II, 1877-1886, 345.
[75] Zook, History & Pict. Lititz, 10.
[76] Trans. of Moravian Hist. Soc., Vol. II, 1877-1886, 364.

next, in which will be carefully taught the English Grammar; the true Way of Spelling and Pronouncing properly; together with fair Writing, Arithmetick and Accounts; so that the plan recommended by the Universal Spectator may be exactly pursued. Price Ten Shillings Entrance and Twenty Shillings, per Quarter."[77]

Mr. Dove, in attending to this girls' school, left the Academy too early "at eleven o'clock in the morning and at four in the afternoon", as the minutes of the Trustees of the Academy state, and so displeased the Trustees. Of Dove, Franklin says: "He finding the salary insufficient, and having set up a school for girls in his own house to supply the deficiency, and quitting the boys' school somewhat before the hour to attend the girls, the trustees disapproved of his so doing, and he quitted their employment, continued his girls' school and opened one for boys on his own account."[78]

Graydon, who in his Memoirs, gives a humorous account of Dove, tells that Dove's school "at this time kept in Vidells Alley, which opened into Second, a little below Chestnut Street. It counted a number of scholars of both sexes, though chiefly boys."[79]

When the Germantown Academy, which included both boys and girls was opened in 1761, David James Dove was the

[77]Montgomery, History of University of Penna., 143.
[78]Ibid, 246.
[79]Ibid, 143.

English teacher. After he left this Academy he again set up a private school, but this was not a real success. Dove seems to have made special efforts to teach girls, providing for them if they were not already in the schools where he taught.

The Germantown Academy, opened 1761, was called the Union School from the fact that English and Germans united in its support. Christopher Sauer, the second, an elder among the Dunkers was one of its supporters. The German and English teachers were men in the early years, but later the authorities planned to have a school mistress. "At a meeting held May 1763, a committee was appointed to employ a proper schoolmistress for 'their daughters and young children in reading, writing, etc.' provided a sufficient number offered to enable them to secure a mistress."[80] Thus in the early Germantown school where Pastorius and Benezet taught, and in the later one where Dove taught, both boys and girls were included.

In all the schools mentioned, the emphasis has been on the practical and the religious, but Philadelphia at the end of the nineteenth century had a school described as fashionable. Watson, the annalist, states under the year 1795: "Before these days, ladies academies and Misses

[80]Hist. of Old Germantown, Keyser, Kain, Garber, McCann, 83.

boarding schools were unknown; boys and girls were accustomed to go to the same schools. Mr. Horton first started the idea of a separate school for girls, and with it the idea of instructing them in grammar and other learning, and about 1795 Poor's 'academy for young ladies' in Cherry St., became a place of proud distinction to 'finished females'; and their annual 'commencement days' and exhibition in the great churches, was an affair of great interest and street parade."[81] He states that in the City directory of 1802, Mr. Poors Academy "professed to teach reading, writing, arithmetic, grammar, geography, geography with the use of the maps and globes, rhetoric and vocal music."[82]

The Quakers, as a sect, did much for education in colonial times, and they again have the credit of a charity organization started at the end of the eighteenth century, when the Revolution seemed to have increased interest in female education. "In 1796, an association of ladies of the Society of Friends, lead by Ann Parrish and Catherine W. Morris, opened a free school for girls, out of which grew 'The Society for the Free Instruction of Female Children'."[83] This is another instance of the interest of Quakers in the education of girls.

The Quakers had early established day schools and

[81] Watson, Annals of Phila., Vol. I, 289.
[82] Ibid, 292.
[83] Edwards, History of Central High School, 11.

about 1762, the idea of a boarding school was broached. The troubles of Revolutionary days, probably prevented the establishment of any school, but in 1782 a school was started which was later given up. In 1790, Owen Biddle of Philadelphia, published a pamphlet, "A Plea for a School, on an Establishment similar to that at Ackworth in Yorkshire, Great Britain, varied to suit the Circumstances of the Youth within the Limits of the Yearly Meeting for Pennsylvania and New Jersey. Besides useful learning the boys and girls are to be instructed in such manual business and domestic employments of every kind as may be consistent with Friends' prospects of usefulness and improvement, or redound to the benefit and reputation of the institution."[84]

A committee recommended a boarding school and after the yearly meeting approved the report, a committee of forty-seven men and seven women Friends was appointed. The circular of information in regard to this school at Westtown stated that "twenty children of each sex"[85] would be admitted on the 6th of the fifth month of 1799. There were applications for seventy-three boys and sixty girls. A pay roll of probably 1802 shows that Mathematics and Arithmetic, Writing, French, Reading, Latin, and Grammar were taught by men teachers, and Reading, Grammar, Arithmetic, and Sewing by

[84] Dewees, A Century of Westown History, 19f.
[85] Ibid, 45.

women teachers. As in the Moravian schools, pupils were still under supervision after recitations were completed.[86]

A statement belonging to about 1810 tells of the class arrangement for boys and girls in separate classes. The plan seemed to be much alike for boys and girls as far as reading and writing were concerned, but not in regard to arithmetic. "For the instruction of the girls in sewing, knitting, etc. there is a sewing room No. 12. Many of the scholars, however, do not wish to sew, and to enable those that do, to attend the school without neglecting other branches of learning," special arrangements were made by which "each girl occupied the sewing room two weeks out of six",[87] suspending for the time being her arithmetical studies and only going to reading and writing classes for variation of work. "Plain sewing was taught first of all, with knitting and darning."[88] As in the Moravian school, the girls mended their own clothing.

The religious element was prominent in this Quaker boarding school. The first of the rules for children asks: "That on awakening in the morning you endeavor to turn your thoughts toward your great Creator. - - - - You are tenderly and affectionately advised to close the day with remembering your gracious Creator."[89]

[86]Dewees, A Century of Westown History, 55.
[87]Ibid, 67
[88]Ibid, 68
[89]Ibid, 71

The proportion of boys to girls is shown in the reports to the Yearly Meeting:

1813 -	74 boys	- 92 girls
1814 -	71 boys	- 98 girls
1815 -	75 boys	-100 girls
1816 -	62 boys	-103 girls
1817 -	73 boys	-104 girls

The greater number of girls was probably due to the fact that no age limit was set for girls.

A picture of the school from a teacher's point of view, can be found in the autobiography of Benjamin Hollowed, who taught there from 1821 to 1824. He dreaded a lecture on Optics he was to give to the girls and the female teachers after having given the same one to the boys very satisfactorily. He was especially embarrassed when the girls began to take notes. He tells that reading, writing, geography, arithmetic, mathematics, English grammar, and history were taught at Westtown at that time. He critized the history, Whelpley's Compend, because it "consisted of statements of when and where battles were fought, what generals commanded, how many men and officers were killed etc., etc. without any information in regard to trade, commerce, the different products of countries, or their physical and geographical features, which it would be beneficial to the students to know and remember."[90]

[90]Dewees, A Century of Westown History, 97.

In this Westown School as in the Moravian Seminary, the change in the curriculum can be noted. In the early thirties, a change was evident. "With the girls there was a decline in the sewing department, and a growing interest in scholastic branches. With the boys, higher mathematics became very popular."[91] In 1853, the catalogue mentions, "Plane and Spherical Trigonometry, Astronomy, Chemistry and Physiology for the boys, with Virgil, Nepos and Livy as the only classical authors. The girls had instead of these, Botany, Rhetoric and Mental Philosophy."[92] "The girls' courses were shorter than the boys' and the higher mathematical studies were replaced by Whateleys' Logic and Butler's Analogy."[93]

Even in this Quaker school the girls were not supposed to take as hard subjects as the boys, or to be in the same classes with the boys. "A boy's diploma and a girl's diploma did not necessarily imply the same amount of work, nor had the two sexes recited anything together except, perhaps, Latin. There was only one regular Latin teacher, and girls who pursued that study beyond the elements recited with the boys."[94] In 1880, the boys and girls were first graduated together, and in 1881 they first ate at the same table. Thus it is seen that the policy of the school was

[91] Dewees, A Century of Westown History, 104.
[92] Ibid, 184.
[93] Ibid, 185.
[94] Ibid, 187.

to keep the girls apart from the boys, and here too is seen the idea that the girls are not to do advanced work as the boys.

The Germans in Pennsylvania have the reputation of resisting education, especially in the fight for free schools in 1834, but there is an earlier occasion on which they opposed education. In London in 1754, A Society for Propagating Christian Knowledge among the Germans in America was organized. Rev. Michael Schlatter who had told Europe about conditions among the Germans in America, was appointed supervisor. Dr. William Smith, later Provost of the College in Philadelphia, in a pamphlet states: "First it is intended that every School to be opened upon this charity, shall be equally for the Benefit of Protestant Youth of all Denominations; and therefore the Education will be in such Things as are generally useful to advance Industry and true Godliness. The Youth will be instructed in both the English and German languages; likewise in Writing, Keeping of common Accounts, Singing of Psalms, and the true Principles of the holy Protestant Religion, in the same Manner as the Fathers of these Germans were instructed at the Schools in those countries from which they came.

"Secondly, as it may be of great Service to Religion and Industry, to have some Schools for Girls, also, we shall use our Endeavors with the honorable Society to have some few Schoolmistresses encouraged to teach Reading and the

use of the Needle. And tho' this was no Part of the original Design, yet as the Society have nothing but the general Good of all at Heart, we doubt not they will extend their benefaction for this charitable Purpose also."[95]

This change in the original plan corresponds to a complaint of William Parsons of Easton, one of the directors for the society. "One thing, I think, has not been sufficiently attended to - the principal directions in forming the plan. As mothers have the principal direction in bringing up their young children, it will be of little use that the father can talk English, if the mother can speak nothing but Dutch to them; in that case the children will speak their mother-tongue. It therefore seems to me quite necessary that there should be English schoolmistresses as well as schoolmasters; and the girls should be taught something of the use of the needle as well as to read and write, if writing should be thought necessary for girls."[96]

The education of the girls by the Charity Society was evidently an afterthought, and the scheme failed first in regard to them. "The schools for girls were not considered as urgent, and their establishment with the exception of the school in New Providence where a few girls were taught

[95]Weber, The Charity School Movement in Colonial Penna., 41.
[96]Wickersham, History of Education in Penna., 71.

reading and sewing by Mrs. Rabalan, were postponed indefinitely."[97] All the schools established were boys' schools.

The Charity School plan was bitterly opposed by the elder Sauer as a political scheme. He wrote that he doubted whether the founders of the movement "have the slightest regard for a real conversion of the ignorant position of the Germans in Pennsylvania, or whether the institution of free schools is not rather the foundation to bring the country into servitude, so that each of them may look for and have his own private interest and advantage".[98] Sauer, through his German press, influenced the Germans against these charity schools. However, some of the schools lasted till 1763.

The vast majority of these schools described, have been sectarian and private. During the increased interest in education in the thirties of the nineteenth century, the girls did receive something from the state. In the fight for free school in Pennsylvania (1834), there seems to have been no discussion of, or objection to, the education of girls. In 1838, an Act of the Assembly on the 12th of April, appropriated to the universities, colleges, academies, and female seminaries, money payable quarterly for ten years. There was no distinction made in the necessary qualifications

[97] Weber, The Charity School Movement in Col. Penna., 44
[98] Wickersham, History of Education in Penna., 73.

of the academies and female seminaries. "In these seminaries which constitute the highest schools for the education of females we have in our system, are taught reading, writing, arithmetic, grammar, geography, rhetoric, history, natural and moral philosophy, composition, botany, chemistry, painting and music. Among the greatest blessings that spring from free government is the restoration to woman of her proper place in the creation."[99] The absence of languages is very evident, and corresponds to the feeling present in practically all the schools described, that girls are not to do so advanced work as the boys. This appropriation by the State was not continued long, and the number of female seminaries which had increased under the stimulus of the appropriation, decreased soon after the stopping of that income.

One characteristic seems to be common to the schools whose curriculums are known - the girls either did not study the subjects considered harder, or if the girls did have the same subjects as the boys, the girls studied them in a more elementary manner. Reading and sewing, as useful, religious, and suitable, were considered essential for the girls.

In magazine articles and newspapers, the current ideas about education for women can be seen. In the Columbian Magazine of April 1787 appeared an article on "A Plan

[99] Report of Supt. of Common Schools, 1840.

for Establishing Schools in a New Country". This scheme illustrates very well the feeling expressed in the word "suitable", used so often in regard to the early schools. "There the boys are to be the future farmers and the girls the farmers' wives. If both could in early life, be well instructed in the various branches of their future employments, they would make better husbands, better wives, and more useful citizens. - - - - Both boys and girls should be taught to read, write and cypher. The boys should also be instructed in every useful branch of husbandry and gardening, and the girls in every kind of work necessary for farmers' wives to know and practice. - - - - Both boys and girls may be taught the art of brewing. - - - - The girls will be taught to sew, to knit, to spin, to cook, to make beds, to clean house, to make and mend their own clothes, to make the boys' clothes when cut out and to mend them - to milk cows and to make butter and chees. - - - - Boys may spend two hours at school, and be ready to go in the fields to work by 8 or 9 o'clock. And when they go out, the girls may enter and also spend two hours at school. (Same plan in the afternoon) - - - - Abler farmers would continue their children at school till they should be fourteen or fifteen years old. These children of both sexes might make further advances in learning. They might study geography, - - - -

instructive histories, particularly the history of the United States and a few of the best English moral writers in prose and verse - - - - bookkeeping as would be useful in the country; and the boys might be taught geometry, practical surveying and the principles of mechanics."[100]

This foregoing article and the one from which the following quotations are taken, both seem to have ideas similar to those in an address by Rush to be quoted later. The following quotations are from an article in the Columbian Magazine of September 1787, concerning female education: "Reading, spelling, writing, and arithmetic are seldom neglected. A competent skill in accounts is, in many lines of life, necessary, particularly in the case of widowhood. - - - A knowledge of grammar, sufficient for the purpose of speaking the English tongue with propriety and elegance - - - - French and music are ornamental accomplishments - - - of secondary rank - - - baits to catch admirers; but will not serve to hold them. - - - - Vocal music and drawing - - - - proper skill in domestic economy." Some of the books suggested for reading were the Spectator, Pope, Milton, Shakespeare, Goldsmith, history of affairs of ancient Greeks and Romans. Natural history was considered well adapted to the female mind. "I will close this list with recommending

[100] Columbian Magazine, April 1787.

the frequent perusal of the Bible, especially the New Testament."[101]

In April and May 1790, the Columbian Magazine printed Dr. Rush's address to the Visitors of the Young Ladies Academy in Philadelphia at the commencement exercises of July 28, 1787. The following are quoted from it: "Female education should be accommodated to the state of society, manners, and government of the country in which it is conducted. - - - - The branches of literature most essential for a young lady in this country appear to be, 1, 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. 2. Pleasure and interest conspire to make the writing of a fair and legible hand a necessary branch of a lady's education - - Some knowledge of figures and book-keeping is absolutely necessary for the duties which await her in this country. - - - - history, travels, poetry and moral essays - - - vocal music - - - -Let the children who are sent to these schools (in Philadelphia) be taught to read and write the English, and (when required by their parents) the German language. Let the girls be instructed in needle work, knitting, and spinning, as well as in the branches of

[101] Columbian Magazine, September 1787.

literature that have been mentioned. Above all let both sexes be carefully instructed in the principles and obligations of the Christian religion - - - - a most essential part of education. - - - - By the separation of the sexes in the unformed state of their manners, female delicacy is cherished and preserved. - - - - I know that the elevation of the female mind by means of moral, physical and religious truth is considered by some men as unfriendly to the domestic character of a woman. But this is the prejudice of little minds, and springs from the same spirit which opposes the general diffusion of knowledge among citizens of our republics."

Rush had prefaced his address with a dedication to Mrs. Elizabeth Powel, saying, "Some of the opinions contained in the following pages are so contrary to general prejudice and fashion that I could not presume to offer them to the publick, without soliciting for them, the patronage of a respectable and popular female name."[102] It is interesting to know that Rush perhaps had merely borrowed these ideas from a previous century. H. G. Good, in his book on Benjamin Rush, points out a similarity between Rush's ideas and those in Fenelon's De l'Education des Filles of 1688. He holds that Rush should have given the proper credit to the earlier book. However, Rush illustrates the three ideas most frequently expressed about the education of women. He wants the useful

[102] Columbian Magazine, April and May, 1790.

and the suitable to be taught, and considers the religious element the most important.

A famous woman among the Quakers in Philadelphia was Lucretia Mott (1793-1880) who regretted the fact that girls were not given opportunities equal to those of the boys. She referred to both London and Philadelphia. "In London, boys had linear drawing, higher branches of arithmetic and mathematics, while girls after a short exercise in the mere elements of arithmetic stitched wrist bands. The demand for a more extended education will not cease until boys and girls have equal instruction in all departments of useful knowledge. We have yet no high school in this state. The normal school may be a preparation for such an establishment."[103]

The school which Lucretia Mott mentioned must be given the credit of being one of the first city training schools for teachers, and of having as instructor the founder of the Lancastrian system. "The Girls' Normal School of Philadelphia seems to have been the earliest of the city training schools, having been organized by Joseph Lancaster in the earlier years of the nineteenth century."[104]

The school situation in Philadelphia has been used by Miss M. Carey Thomas to illustrate her point that coeducation and equal opportunities for gids occurred first where

[103] Hallowell, James and Lucretia Mott, 504.
[104] Dexter, History of Education in the U. S., 385.

the scarcity of pupils made it more economical to educate both boys and girls in the same schools. Large cities were often the last to adopt coeducation. "In the few cities of the Atlantic seaboard where European conservatism was too strong to allow girls to be taught with boys in the new high school and where there were boys enough to fill the schools, girls had to wait much longer before their needs were provided for at all, and then most inadequately. - - - In Philadelphia where boys and girls are taught separately in the high schools, no girl could be prepared for college before 1893, neither Latin, French, nor German being taught in the girls' high school whereas for many years the boys' high school had prepared boys for college."[105] This omission of languages is similar to the situation in the girls' seminaries of the later thirties.

The slowness with which higher education for women spread in Pennsylvania can be shown by an extreme case, that of medical education for women. Dr. Elizabeth Blackwell tells of her experience in Philadelphia. In 1838, when the subject of higher education for women was before the public, she took an active part in favor of education for women. All the doctors, friends of the family, whom she consulted about becoming a doctor thought it was impossible for a woman to obtain the

[105] Thomas, Education of Women.

(1847)
necessary education. She says, "Applications were cautiously but persistently made to the four medical colleges of Philadelphia for admission as a regular student. The interviews with their various professors were by turns hopeful and disappointing. - - - Dr. Jackson said he had done his best for me, but the professors were all opposed to my entrance. - - - - A professor of Jefferson College thought it would be impossible to study there, and advised the New England schools. - - - Revolutionary seemed the attempt of a woman to leave a subordinate position and seek to obtain a complete medical education".[106]

One very unique suggestion was made to her in Philadelphia, "During these fruitless efforts my kindly Quaker adviser, whose private lectures I attended, said to me: 'Elizabeth, it is of no use trying. Thee cannot gain admission to these schools. Thee must go to Paris and don masculine attire to gain the necessary knowledge.' Curiously enough, this suggestion of disguise made by good Dr. Warrington, was also given me by Dr. Parkhurst, the Professor of Surgery in the largest college in Philadelphia. He thoroughly approved of a woman's gaining complete medical knowledge, told me that although my public entrance into classes was out of the question, yet if I would assume masculine

[106] Blackwell, Pioneer Work for Women.

attire and enter the college he could entirely rely on two or three of his students to whom he should communicate my disguise, who would watch the class and give me timely notice to withdraw, should my disguise be suspected."[107] On May 24, 1848, she writes: "I find myself rigidly excluded from the regular college routine, and there is no thorough course of lectures that can supply its place."[108] She finally went to Geneva University in New York. Although Elizabeth Blackwell could not get a medical education in Philadelphia in 1848, within the next two years a medical college for women only was established.

To a Friend again goes the honor of suggesting a medical college for women, Dr. Bartholomew Fussell of Chester, Pa., had the idea from which others developed the present Woman's Medical College of Pennsylvania, "the first college in the world regularly organized for the education of women." It was incorporated by Act of Assembly, March 11, 1850, and began its session October 12, 1850. The Pennsylvanian, a Philadelphia newspaper of that time, contains the official advertisement of the college, and on October 10th says: "Dr. Chalmer's Lecture. We are requested to invite the attention of our lady friends to the Introductory Lecture of Dr. A. D. Chalmer, Professor of Chemistry, to be delivered

[107], [108] Blackwell, Pioneer Work for Women.

at the Female Medical College, 229 Arch St., this afternoon at 4 o'clock."[109] There was no editorial comment, although recent elections and Jenny Lind received much attention.

One of the corporators has told of the early trials of the institution. "With two noble exceptions - - - not an evangelical clergyman could be induced to sit on the platform. - - - not a medical journal in the land would publish our advertisement, or do other than grossly misrepresent the College. - - - - So intense was the feeling on the part of the profession against the men who were willing to accept professorships in the school, or give instruction in medicine to women, that it was with difficulty that good teachers could be obtained."[110]

These were the difficulties of the early days of the college, and on November 8, 1869, there was trouble again. The managers of the Pennsylvania Hospital had given permission for women of the college to attend on alternate clinic days only, the clinical lectures at the hospital. The thirty students who went were insulted to such an extent that newspaper criticism followed. The Evening Bulletin of November 8, 1869, states: "The students of the male colleges knowing that the ladies would be present, turned out several hundred strong, with the design of expressing their disapproval

[109] The Pennsylvanian, Oct. 10, 1850.
[110] Marshall, The Woman's Medical College of Pa., 12.

of the action of the managers of the hospital particularly and of the admission of women to the medical profession generally - - - -. But these ladies had absolute right there; they were admitted by precisely the same authority that admits men, and more than this, it was right that they should accept the privilege offered them if they wished to do so."[111]

The opposition came not only from male students of medicine, but from the faculties of the University of Pennsylvania and of Jefferson Medical College, from staffs of hospitals, who joined in signing a remonstrance: "The undersigned do earnestly and solemnly protest against the admixture of the sexes at clinical instruction in medicine and surgery, and do respectfully lay these their views before the Board of Managers of the hospitals in Philadelphia."[112] One of the surgical staff at the Pennsylvania Hospital resigned rather than give instruction at clinics for women. Separate clinics for the women were next arranged, but these later were so unsatisfactory that the women ceased to attend them.

In the seventies, when Harvard University began to hold its Harvard examinations for women, the position of the University of Pennsylvania in regard to woman's education is set forth by Provost Stille. After enumerating the educational advantages for women near Philadelphia, the Girls'

[111] Marshall, The Woman's Medical College of Pa., 18.
[112] Ibid, 23.

Normal School, Swarthmore College, and University of Pennsylvania, he states: "Recently arrangements have been made to encourage young women to pursue advanced studies here. This has been done in simple obedience to the law of supply and demand. The university has no theory concerning what is called coeducation of the sexes to support, nor any plan to establish, nor any prejudices on the part of its officers, either on one side or the other of the question to overcome. The admission of women as students was brought about in this way. Applications were made from time to time, from young women asking that they might avail themselves of the advantages offered at the university, for the study of chemistry, physics, and history. - - - - When it was found that these ladies proposed without exception to become either physicians or teachers - - - the authorities would not only have been unjust but cruel, if they had denied their request. They are special students - - - . What may be done in the future depends upon the wants of the future - - - . What is essential now is that those young women who are in earnest in their desire to study chemistry, physics and history, should understand that a certificate of proficiency, awarded by the university upon a final examination after a full course is likely to be as good a test of their real knowledge of these subjects and to be accepted as such as any other that can be procured

elsewhere."[113] However, women are not yet admitted to all departments of the University of Pennsylvania.

It is interesting to know the dates at which colleges for women (I) and coeducational colleges (II) were chartered or opened, and when men's colleges (III) became coeducational:

I	II	III
1850 Woman's Med. College of Pa.	1851 Waynesburg College	
	1852 Westminster "	
	1866 Lebanon Valley "	
1868 Allentown Female College		
1869 Wilson College	1869 Swarthmore College	
	1870 Thiel College	1870 Alleghany College
	1876 Grove City College	
1880 Bryn Mawr College		
		1881 Ursinus College
		1881 Bucknell "
		1883 Dickinson "
		1886 Penna. " (Gettysburg)

[113] Pa. Monthly, Harvard Exam. for Women, Vol. IX, 103.

Summary

No sect of Pennsylvania seems officially to have opposed the education of women in the early times. Among the Quakers and the Morvaians there was equality in religious matters as well as in educational. For all the denominations, the principal element in education was religion and the minor elements were usefulness and suitability. In none of the schools were the girls supposed to do so hard work as the boys. Even in Quaker coeducational schools, boys and girls recited lessons separately. Pennsylvania seems to have been conservative in establishing women's academic colleges, (Vassar opened in 1861) and in opening men's colleges to women (Oberlin became coeducational in 1833). Pennsylvania does have the credit for an early medical school for women, Woman's Medical College of Pennsylvania, and for an early coeducational college, Waynesburg.

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