

# BOARD OF EDUCATION,

NOVEMBER, 14, 1849.

MR. FELLOWS *from the Select Committee, appointed to inquire into the propriety and expediency of establishing a Female Free Academy, submitted the following report, which was ordered to lie on the table and be printed.*

JOHN A. STEWART,  
Clerk.

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## REPORT.

The Special Committee, appointed to inquire into the propriety and expediency of establishing a Female Free Academy, respectfully submit their views upon the subject to the consideration of the Board.

The inquiry is relieved of much difficulty, by reason of the progress that has been made within a few years past, in enlarging the sphere, extending the benefits, and elevating the scope, of public education. The favor of the people, too, has proceeded with it from step to step, and has kept even pace with its rapid

advance. We contemplate the measure now suggested from the standing point we have reached. The question of the expediency of introducing Academic instruction, as a part of the system of public education in this city, is not now a subject of discussion. That question has been settled already. It was decided by the popular judgment, as pronounced in the vote upon the law authorizing the establishment of a Free Academy, and the decision is confirmed by a remarkable unanimity of public opinion at the present time. A Free Academy has been established and is in successful operation. Regarding, then, the general question as not open to controversy, the project of establishing a Female Free Academy presents itself, at the first aspect, as a proposition already demonstrated. It is no longer questioned, that the free privileges of an Academic course are to be afforded to the male pupils of our common schools. The thing now proposed is to offer the same advantages to female pupils. The blessings of a superior education are placed within the reach of half the children of the city. It is now proposed to place the same blessings within the reach of the other half.

It would appear then, that if there should be any opposition to the measure of establishing a Free Academy for females, the burden of proof would lie with the objector. It should be shown that there are considerations connected with the subject of female education, rendering the establishment of such an institution unnecessary or inexpedient. And these objections should be both well taken and well proven. They should be weighty in their character, and demonstrated

with convincing argument, if they are to result in excluding the female sex from an equal share in the public provision of the means of education.

To consider any objections that may possibly be advanced against the measure is therefore the natural course of inquiry to be followed in the examination of the subject. This is the course that will be pursued. The various objections that have occurred to the minds of the undersigned will be stated, with the reasons that have been suggested in answer. They have endeavoured to survey the ground carefully, and to present the subject fairly. It was discovered, however, upon a comparison of their respective views, that there was not sufficient difference of opinion to afford the advantage of eliciting truth by the conflict of mind with mind. They have reached an unanimous conclusion in favor of establishing the institution proposed. If they have not done full justice to the opposing view, if they have omitted important objections, or have failed to present in the strongest light those that have been mentioned, it is hoped that the adverse arguments will be brought forward by those in the Board of Education, or in the community, who may entertain this opinion. The subject is one of great interest, as well as importance, and deserves, in every respect, the most thorough examination.

An argument against the measure may be framed, upon the alleged ground, that it is of no public benefit. It may be said that its advantages will accrue only to the individuals participating, but not to the community of which they constitute an inconsiderable portion. It may be said, that the object of giving a free education

of an elevated character to boys is to fit them for usefulness in society. They are trained for the occupations of busy life. And inasmuch as society will receive great benefits from their talents and exertions, it is or it may be proper, that society should furnish them the means of obtaining these qualifications. The argument would then assume this tenor. The propriety of establishing a public system of education at all, rests upon its important bearing upon the interests of the whole. It can be defended only upon the ground of great public advantage, or as being necessary to the public good. However economical it might be by reason of its associative character, however valuable to those receiving the instruction, however it might surpass any other scheme in its effects upon the training of the pupils, their mental and moral discipline, and their advance in knowledge, a Common School or Academic system, if it rested upon these considerations alone, would be altogether without warrant or authority. It would be an abuse of the powers of government to impose a tax for the purpose of managing the business of education, if viewed merely as offering benefits to individuals.

In the case of females—thus the argument would proceed—although such an amount of instruction as is furnished in the common schools may be properly regarded as of great importance to the well-being of society, anything considerably in advance of that standard cannot be justified on any ground of public advantage. They are not to distinguish themselves in the pursuits of business or in the walks of science. They are not to benefit mankind by discoveries, or by

the wonder-working results of combined intelligence and industry. Their sphere is not in the business of the world, but in the quiet of the family. If they desire to shine in that sphere, they must adorn themselves with the accomplishments and refining influences of education, as they would deck themselves with jewels, at their own expense. Beautiful, it is true, are such adornments, especially when united with the precious and unpurchasable graces of a lovely female character, with piety, with modesty, with susceptible and overflowing sympathies, and with "the ornament of a meek and quiet spirit;" but the public at large has no interest in them. They constitute the charm of a narrow and a private circle.

Some would advance this train of reasoning in a modified form, and maintain, that although there might be some advantages resulting to society generally from a higher female education in the common school system, still they would be so inconsiderable as not to warrant an increase of the burdens of taxation.

Others may regard the indiscriminate privilege of such an education as would be imparted in a Free Academy for females, as not only of no advantage to society, but as positively mischievous in its social aspects. They may argue that to cultivate the minds of women up to the full standard of education for men would be in a measure to unsex them, and to unfit them for the private and social duties which it is their province to fulfil. The family would no longer be organized, as it was by divine appointment, with man as its head. Women would be too learned to be good, humble and gentle, wives and mothers. Household

cares would be neglected for the stirring scenes of life, where mind copes with mind and asserts its supremacy. They would obtrude themselves in men's places, and arrogate to themselves the performance of men's duties.

It may be urged, moreover, that to educate a woman above her station is a disadvantage to her, and to those with whom she may be connected by family ties. The danger of disturbing the equilibrium of the marriage relation may be dwelt upon especially in this connection. Men, it may be said, have the power of elevating themselves by mental superiority from the humblest position in society to the very highest. But with a woman, however highly developed the powers of her mind, her elevation in the social scale is dependent upon the success in business, the good fortune, the industry, or the ability, of her father, her brother, or her husband. She is herself, if over educated, only rendered the more unhappy, by reason of the contrast between her position and the powers of which she is conscious. Female education is to be carefully graded according to the position each individual occupies, or may reasonably expect to occupy, in the social scale. It should be restricted, in a common school system, to the ordinary rudiments of knowledge. Any thing more than this may be an injury to the possessor, with the great majority of those who would receive instruction in public institutions.

It is not designed to overcharge any of these objections, but simply to state them fully, and carry them out to their legitimate results. Certain of them may

appear frivolous to some minds, but their general spirit is strictly in accordance with views that have been held upon the subject of female education, in many nations and at various periods of history. What are all these objections but a modified expression of that sentiment, which has been almost universal, and is perhaps, at this moment, the general sentiment of mankind, that women should occupy a place of inferiority? Wherein differs the argument advanced at the present day against raising the standard of female attainments, that women do not need as much education as men, and that it only disqualifies them for their proper station and duties, from the argument which a subject of the Sultan would offer against female education of the simplest character, or the reasons which an Athenian would have assigned for leaving the minds of Grecian women uncultivated, at the very time when the poorest of the citizens would sit in judgment upon the most finished productions of Sophocles or Euripides, and would carp at the slightest error of language or pronunciation, though uttered by Demosthenes? There is still on the whole subject of female education, public or private, a great deal remaining of this prejudice of barbarism.

The objections that have been stated, although similar in their result, arise from entirely contradictory and equally false views, as to the nature and quality of a superior female education. It is not proper to assume, that the education of a young woman must necessarily be the same, in all respects, as that of a young man, having precisely the same range, stretching over a thorough scientific course with applications

to the arts, or directed to the business of the world, or to the practice of a learned profession. A further objection would probably be brought forward against the study of some of these branches of knowledge, that the female mind is not adapted to prosecute them advantageously, whether from inferiority, or from a difference in the nature of its powers.

Nor is it proper to assume, on the other hand, that any education for females above the range of common school studies must be a mere garniture of accomplishments, serving, like a garland of flowers, to be placed upon the head of youth and beauty, but soon to fade, to wither, to lose its fragrance, and then to be cast away. This notion prevails, unhappily, very extensively, and the best female education partakes too much of the aim of temporary display. Elegant accomplishments are not to be despised, but must not be acquired at the sacrifice of true mental cultivation.

Removing them from view both of these extremes, as to the character of the instruction which should be furnished to females, the objections named against a Free Academy lose most of their significancy. If the education contemplated is of a character adapted to cultivate the taste, to impart intelligence and refinement, and so to expand the powers as to make women in all respects the equals of men, as companions and members of society, it is a blessing to them, to their friends, and to the community; and its provision at the public expense may be justified on precisely the same grounds, as the provision of the means of instruction in the common rudiments of knowledge is now justified.

The cultivation of the female mind, the increase of



the influence of women, and their elevation in the social scale, constitute one of the main elements and characteristics of modern civilization. Their position may be said to be the measure of a nation's advancement. It is the union of intelligence with the native sweetness of woman's character that is the great instrument for refining the tone of society, and elevating its moral purity.

The influence of female intelligence and refinement is one of the most marked features of American civilization. The universality of feminine refinement, speaking of it in general terms, and as exhibiting itself in various degrees, is very remarkable. It is this feature in our social life which most surprises intelligent travellers. The lamp of female intelligence enlightens and gladdens every household. It pervades the bosom of the family, beautifying every home. It has unquestionably exercised an important effect in the formation of the national character. American citizens could not be formed without the happy influences of American mothers and sisters. They contribute a large share to that basis of virtuous principle, to that love of the comforts of a virtuous home, to that general courtesy of manners, and to that wide diffusion of ordinary knowledge, which distinguish our people.

If society is ever to be pervaded by a higher range of general intelligence, than that of which we now boast, and in the most favored portions of our country with some justice, it cannot be accomplished without providing a higher education for females generally than is now furnished. It may well be doubted whether the instruction given to females will not tell

more upon society in its educational effects, than the same amount imparted to the other sex. The intelligence of a woman is eminently diffusive. That of a man is more concentrated. Unless he be a public teacher, a writer, a speaker, or an instructor of youth, it is confined chiefly to himself. The intelligence of man may be likened to the gathered waters of a river, rolling in majesty and strength, setting in motion with its power the wheels of human industry, and serving as a channel for the business and intercourse of society. That of woman finds its fitting emblem in the dew or gentle rain, that falls noiselessly upon the earth, and beautifies the whole face of nature.

A Free Academy for females, established in connection with our common schools, is admirably adapted to diffuse its blessings over the whole community. Its general effects will be most important and highly useful. One Academy, it is true, cannot send forth a large number of individuals as compared with the population, but their influence will be widely felt. The education there disseminated will be seen spreading itself over all the face of society. It will scatter its seeds abroad, and renew, and multiply, and perpetuate itself. It will contribute to raise the general standard of cultivation in the community. It will show especially the necessity, and increase the demand, for a higher education of females than the great mass now receive.

The elevation of female education will tell wonderfully upon the improvement of the other sex. They will strive not to be left behind in the intellectual race. It will be productive of good fruits, and not of evil fruits, in the marriage relation. The cultivation

of the woman is far more important towards the elevation of the family, if they should become blessed with wealth, than the education of the man. It is the woman who gives social refinement to the family. As to the unhappy consequences resulting from marriages, grossly unequal on the score of mental culture, if the subject is to be regulated at all, it is not to be managed by keeping the female sex in ignorance. If the man is not so well educated as the woman, whose fault is it, his or hers? The evils consequent upon these social mistakes might suggest a reason for rendering still more general and thorough the education of the male sex, but surely afford no argument for keeping down that of females. The very same reasoning might be employed for withholding from them entirely the blessings of education.

The mother is the first teacher of her children, and she continues her instruction so long as they are children. It is her delightful and most important province to watch the first unfoldings of the intellect. Up to a certain age, she is their constant companion. From her lips they learn the elements of language. From her mind flow the sentiments which they first receive. And when that mind is richly stored with the treasures of knowledge and of thought, it becomes a fountain, ever flowing and never wasting, of blessing to those minds which it replenishes from its own fulness. The cultivated powers of the female mind furnish, too, the channel, by which moral and religious truth is infused into the minds and the hearts of children. The heart cannot close itself against these teachings. A mother's love will unlock the portal, where no

power of eloquence or of argument could force an entrance. The lessons imparted in early childhood are the most precious, and the most lasting, of all lessons. The expansion of the mental faculties of the young, by the training of a judicious and intelligent mother, is of incalculable value. Instances are often shown, where men, who have become highly distinguished, attribute their powers to the impress of a mother's character, and the effect of a mother's teaching. It is by some received as a general rule, that great men are the children of remarkable mothers.

These general observations as to the value and usefulness of a superior female education are submitted as a reply to the objections that have been suggested against the establishment of a Female Free Academy, founded upon the supposed inutility to society, and the fancied disadvantages, of any higher acquisitions than are furnished in the common schools. There is one point remaining, which it is not worth while to dwell upon at length. It is the objection that superior education is calculated, in many cases, to unfit women for their proper duties. There does not seem to be any necessary connection between the increase of knowledge, and a disqualification for the discharge of the duties of life. The natural and proper effect of intelligence is to impart cheerfulness in the performance of duty, and certainly has no inseparable alliance with that mean pride, that is ashamed of the place God has assigned as the sphere of exertion, and of the duties connected with it. If there be any force in this objection, why do we not hear a similar one advanced against the education of

young men? Why is not the argument brought forward against a superior education for them, that it will degrade labor in their eyes, and disqualify them for all industrial occupations? Why do we not even hear it advanced as an objection to common school instruction, that it may, in some cases, impart a distaste for the drudgery of such labor, as requires nothing but the smallest amount of intelligence?

The objection will undoubtedly be advanced against the establishment of a Female Free Academy, that there are social embarrassments which will always exclude a large number from a participation in its advantages, and will render the cost of its support an unjust and unequal burden. The instruction given there would be particularly desirable for the daughters of affluent parents. An education of similar grade is perhaps indispensable for them. But they will be debarred from entering an institution which will be so indiscriminate in its admissions, as to receive all who choose to enter it and are qualified by their attainments to partake of its benefits. The danger of social intimacies with unsuitable companions will suggest itself to some parents as a risk too great to be encountered. It will be urged, perhaps, that refined manners may be impaired, or unfavorable influences exerted upon feminine character. It will be said, that the training of the girl must necessarily partake of the same exclusive characteristics which mark a woman's course in social life. It will be argued that, as a matter of fact, this principle is closely regarded in the subject of female education.

It would not be difficult to suggest some considera-

tions in favor of this very association between girls from various positions in society, as to the circumstances of their parents, limited as it would be in its intimacy, and transient in its duration; considerations, bearing upon the subject of common duties, and the cultivation of sentiments of mutual respect and good will. To those who are acquainted with the respectable character, behavior and appearance, of the children who attend the female departments of our common schools, the objection will appear altogether extravagant and false. The female character must undergo some probation in the process of its education. There are dangers to be watched against every where. The spirit of an exclusive school is not the most favorable to the formation of a gentle, unselfish, female character; and the associations there occurring may produce the most injurious effects by implanting false views of life and of female duty.

It is probable that the prejudices, which prevail to some extent against a common education for females, will be much less marked after a few years than they now are. There has been a most extraordinary change in the sentiments of a portion of the community, as regards the safety and wisdom of a common education for boys. The establishment of a Female Free Academy would have an important influence in removing some objections, which now exist, against the public system of female education. The instruction in the common school is certainly lower than many parents consider essential for their daughters. An Academy of high grade, dispensing thorough instruction, managed without regard to considerations of pecuniary profit, main-

taining strict discipline, and graduating highly educated women, will attract many who do not now attend the common schools. Being for females only, an objection now felt by some, perhaps, against the attendance of children of both sexes in the same school building, will not apply.

It is, assuredly, a most difficult matter to reason with social prejudices. It is not worth while to show that they are unreasonable, for parents will decide upon questions of this kind for themselves. The views of parents will, as a matter of course, differ widely as to the character of the education to be given to their children, as to the mode to be pursued, and as to all the circumstances connected with it, immediately or collaterally. Private schools will always furnish a greater range of instruction in female accomplishments than can be offered in a public institution, for it would be proper that it should aim mainly at imparting sound knowledge and high intellectual culture. There will always be some who will choose to educate their daughters at home. But whatever the views of individuals may be, it cannot be admitted that they should prevent the establishment of such a public school system, as may be demanded for the general good of society. If it should seem to parents, who deem it necessary to provide for the instruction of their children at their own expense, as a burden falling unjustly upon them, that they are called upon to contribute to the education of the children of others, they should look at the subject in its public aspects, contemplate the character and the magnitude of the object, and regard the benefits resulting to society from the

public system. The tax for education seems to be the one above all others which brings with it pleasurable reflection. It is not an imposition demanded by the crimes of the vicious or the neglect of the improvident. It is a contribution to spread knowledge, and to increase the means of happiness, and the sources of pure enjoyment, among mankind.

It may be objected, moreover, that one, or two, or three Academies cannot receive all the young women in the city who require a good education, and that, therefore, although there may be no inequality arising from social considerations, as to the participation of all in the advantages offered, yet inasmuch as there is a practical limitation, there is an inequality which may justly be complained of. The whole community are contributing to the cost of a valuable education, which a limited number only can enjoy. In reply to this objection, it might be said, in the first place, that there need be no specific limitation. Provision may be made to meet any demands that may arise, and the entire cost be no more than it would require to furnish the means of education to the same extent in any other way. And in the second place, the answer may be, that as the education is free to all who have the requisite capacity and industry, and will conduct themselves according to the strict rules of good behavior, there is perfect equality about it, and those who do not choose to partake of the provision have no right to complain. If the objection be a valid one, it applies against Free Academies for boys, as well as against similar institutions for females. If it be a sufficient ground for preventing the establishment of a Female Academy, it is



also sufficient for abolishing the Academy already in operation. When the people shall revise their judgment in the case upon which they have already passed, they will dispose of the whole question of Academic education at the same time.

There will be objections to the establishment of a Free Academy for females, arising from the cost of founding and maintaining such an institution. A heavy expense is to be incurred and kept up, to be defrayed out of the taxation of the city, for educating comparatively few individuals. It will be said, that if the same amount were expended in common school instruction, the benefit would accrue to a large number. The improvement of the mass of the population being of great moment to the well-being of society, that object should receive the whole amount of tax that is available for educational purposes.

If the proposition were to establish a Female Free Academy, by limiting the amount necessary for the foundation and support of the common schools, that are required by the wants of the population, the objection named would have great weight. The project is presented, however, in the shape of a proposition, for establishing a higher institution, to be maintained by an increase in the educational tax. The question to be considered, and it deserves to be carefully considered, is whether the institution will be worth its cost. It is for the people to express their views on this point, and an adequate opportunity should be afforded for them to make known their wishes, before coming to any definite decision. If public sentiment be in favor of the tax, it is superfluous to object to the

establishment of the proposed institution on the ground of its cost.

The apprehension may be felt, that this measure is another and an important step towards a monopoly of the whole business of education, within the grasp and control of the public system. It seems a sufficient reply to this view to say, that no evils have resulted as yet, from its expansion. There is nothing of the odious character of a monopoly about a system of education, supported at the public expense, and managed by officers elected by the people and responsible to them. If there be evils, not yet developed, inherent in the growth and universality of a public education, the subject will always be within the control of the people. The same power which created the system can modify, or can unmake it, if it should ever be necessary to do so. The good accomplished in the meanwhile will not be lost, but its fruits will long remain, after the system itself shall have been swept away.

The management of the educational concerns of the city is a service of magnitude, demanding much labor and intelligence. It will naturally increase with the growth of the population. The extension of the system, by introducing Academic instruction for males and females, adds greatly to the difficulty and responsibility of the duty of supervising and managing. The fear may be entertained by some, that it cannot, and will not, be attended to properly, by popularly elected and unsalaried school officers. The apprehension is not warranted, however, by any thing that has occurred as yet, in the working of the scheme. In looking over

the field of service, it will be observed that there is a division of the duties of the various school officers. The Ward Schools in each ward are under the direction of five Trustees, and if the number of schools should be even doubled, the duty could still be properly performed. The financial business of the Board of Education will undoubtedly increase, but much heavier financial expenditures, of greater complexity, and with less systematized methods and checks, are managed by boards and public bodies elsewhere. The organization of a Free Academy for females will be a great and responsible undertaking. But when the organization of this, and of the present Free Academy, shall have been completed, the care of superintendence will be a much less arduous task. The hope may be reasonably indulged, that the interesting nature of the business will always command the services of enlightened men in this body and the other departments of educational duty.

The value of a higher seminary, established as the centre of a system of common schools, in its effects upon them, is a consideration of the highest importance, with reference to the subject of the present inquiry. The establishment of such an institution is a direct means of advancing the education of the great mass of the population. It is the most efficient and the most unobjectionable agency that can be devised, for improving the common schools. It introduces into the instruction, silently and without compulsion, an uniformity of the best kind. It operates as a salutary check against the introduction of an ambitious range of studies, that can be pursued by children to no substantial profit,

and interfere seriously with the accuracy of their attainments, in the solid and essential branches. It elevates the tone, it raises the character and quality of the education. Its effects extend over the whole range of preliminary instruction, reaching to the very beginnings of knowledge—for unless the foundations be laid right at first, a great amount of additional and most unsatisfactory labor will be required afterwards, to remedy the defect. It stimulates the teachers, and affords the means of comparison between different schools. It acts upon the minds of the pupils, inciting them with its rewards. It exhibits the high aims of a good education, and creates a sense of its importance, and a desire to attain it. This is the relation which the present Free Academy bears to the common schools, and if these benefits shall result from the connection, they will be an ample return for the cost of its support. A Female Free Academy would occupy the same position and produce the same results. The expenditure therefore is not to be regarded as though it were simply consumed in giving a superior education to the few, but as employed at the same time in improving the education of the many.

The establishment of a higher Female Seminary is necessary to complete the system. It presents in its actual state a want of symmetry and uniformity. One half of the structure is completed, the other half remains unfinished. On the male side, the education is carried on to its consummation. On the female side it terminates at a low point. Upon the male half, are felt the beneficial effects of the higher institution. The female half has no such advantage. The sons of a family can

obtain in the public seminaries as high an education as they may desire. The daughters, if they desire an equally good education, must seek for it elsewhere.

Equal rights in the matter of education is one of the few rights which the female sex may claim. These are privileges to which, on every principle of fairness, they seem to be entitled, upon a footing of perfect equality. There is a repulsive aspect about withholding from them a full share in the means of intellectual culture. The male sex make the laws and manage all public affairs, they perform the labors and receive the honors and emoluments of office, they claim the monopoly of business, and gain its highest rewards, and shall they be so ungenerous as to secure to themselves all the best privileges of education?

It is enlightened policy to expend the amount necessary to improve and complete a system of education. It will contribute to promote the prosperity of the city, increase its population, and augment its resources. School privileges are an important consideration to parents, in determining the question of residence. The improvement of the means of female education is important in this view. We have, by a heavy, but a most judicious expenditure, brought a river of pure water to the door of every citizen, bearing health to the people upon its crystal current, furnishing protection against fire, and increasing the comforts and convenience of life. We have by this means promoted the rapid growth of the city, and increased the value of its taxable property. Let us, with the same liberal policy, convey the pure streams of knowledge within the reach of every one, and we shall give another

impulse in speeding the city onwards to its future greatness.

There is an argument in favor of the establishment of the proposed institution, that has not yet been adverted to in the course of this inquiry. It cannot be said to be paramount to the various other considerations that have been advanced, but is so important, that it would perhaps, of itself, justify the measure. The argument is furnished by the want, at present, of a proper institution to educate females to be teachers. They are now, to a great extent, the teachers in our common schools. All the teachers in the primary departments, all in the female departments, and fully half of those in the male departments, are females. It is exceedingly desirable that they should have this province assigned to them. They are, by nature, fitted to be the teachers of children. They have a peculiar moral and intellectual aptitude for dealing with youthful minds. The kindly qualities of the female heart are an important auxiliary to success. Lessons of moral and religious truth fall on more willing ears, when uttered by their lips, and will more often be communicated by them. Lessons of manners and deportment come more gracefully from them. Not only are they fitted by nature to become the best teachers of the young, but they will always be the most economical teachers. Owing to the fact, that fewer avenues are open to the exertions of women, their labor, wherever employed, receives a less remuneration than that of men. It is a happy circumstance, that this honorable and beautiful occupation is left open to them. As then, we are directed by so many considerations,

to select them for the teachers of our common schools, it is of the first importance, that they be educated properly for the duty. It is on the thoroughness of their preparation, that the character of our schools is to depend. A Free Academy for females will furnish the means of training the teachers that are to carry on, to extend, and to improve, the education of our children. It will raise up and qualify such teachers, as the advanced character of our schools will render necessary. There seems to be no other way open to obtain the teachers that we require. We shall otherwise be confined chiefly to such as have received no higher education than our schools impart. The State Normal School, for various reasons, is not much attended by candidates for the profession of teaching from this city. They cannot conveniently partake of its benefits. Whatever advantages there may be in a system of training, to develop and improve the talent of teaching, may be afforded in connection with the Academy. The practice of teaching, however, with us, is easily obtained, by proceeding through the several grades that exist in the schools. The great thing to be provided is a thorough education for the teachers. This is one of the fruits, and sure results, of the establishment of an Academy for females, that has a direct bearing upon the whole cause of popular education. It presents, in a striking point of view, the argument of manifest and great utility.

New York must not be behind any other city in any single one of her educational arrangements. The institution proposed is a new feature in our system, and the question of introducing it should therefore receive

the most thorough examination. Similar institutions, however, have been established in other cities. It has been determined by the Board of Education, of the city of Boston, to establish such a school there. Public Female High Schools are in successful operation in Baltimore, and are accompanied with no embarrassments. They receive children from all classes of society. The Academy proposed will differ from these in some respects, but the propriety of its establishment rests upon the same principle, and its expediency upon the same considerations. In the Female High Schools of Baltimore, those who choose to do so, are permitted to pay the cost of tuition. We prefer the plan of perfect equality. We recognise no distinctions. Our schools have not the composite character, of establishments for carrying on the business of tuition, and of institutions of public charity. They are, properly, common schools. They are maintained at the common cost, conducted for the common benefit, and receive all upon a common footing.

It does not appear to fall within the particular duty assigned to the Committee, to define the form of the institution, or to decide upon its magnitude. Its organization, if it should be established, will require the exercise of much wisdom. The example of other large seminaries of female instruction, that are well managed, must be carefully studied. The general form of the institution is sufficiently known, and will be determined, by its position in the system. It will occupy the same place as regards the common schools, that the Free Academy now does, and will therefore,



in its general features, be modelled on the same plan, with such differences as would be proper, because of the different character of male and female education. These differences apply not merely to the branches to be taught, but also to the discipline of the institution, and the character of the government and management. Man is to be trained for the encounters, the emulations, and the struggles, of the world. He is to be thrown upon the troubled ocean of human life, to sink or to swim, with nothing to depend on but his own exertions. The processes, by which his self-reliance is to be developed, are essentially different from those by which the girl is to be disciplined. The stimulants, which are to incite her industry, must differ somewhat in character, and they must be more delicately applied. The ovations and the triumphs, which are the rewards of man's success, are not for her, either in the school or in the world; lest the modesty and delicacy of her character should receive a blemish. It is certainly a most difficult task to organize such an institution properly, and infuse into it the spirit, the tone, the sentiment, which should characterize it. This difficulty may suggest to some minds an objection to the project; but if the Academy be desirable, the difficulties of organization present no valid argument against it. It is neither wise nor fair, to embarrass the question of the expediency of having such an institution, with differences of opinion as to its details.

The Committee present the conclusion they have reached, for the decision of the Board, in a resolution, simply declaring it to be expedient to establish the institution proposed. If it should be the pleasure of

the Board to adopt the resolution, it will be for them to determine what further steps to pursue, and at what time they will take action upon the measure. The subject is now brought definitely before the community. It may appear proper to allow an opportunity for the expression of opinions, favorable or unfavorable. The measure is to be carefully considered in all its aspects. If it should become the subject of discussion, valuable suggestions and information may be elicited. When it shall be determined to take steps for creating the institution, if that be the decision, the course will be to make application to the Legislature for authority to establish it, at such cost of establishment, and of annual support, as may appear necessary and proper. In the law under which the Free Academy was established, inasmuch as it was a new measure, and involved a considerable taxation to the city, the Legislature introduced a provision, that it should be submitted to the people, to be voted upon by them, before it should go into effect. It will be for the Legislature to decide in the present case, whether they will introduce into the law the same provision.

The following resolution is respectfully submitted:

*Resolved*:—That it is expedient that a Free Academy for Females be established, in connection with the Common Schools of this city.

ROBERT KELLY,	} Committee.
EDWARD B. FELLOWS,	
ERASTUS C. BENEDICT,	
JAMES CRUIKSHANK,	
TIMOTHY DALY.	

New York, October 16th, 1849.