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**ADDRESSES**  
AT THE OPENING OF  
*The Pennsylvania*  
**FEMALE COLLEGE,**  
**HARRISBURG,**

September 5, 1853.

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# ADDRESSES

DELIVERED AT THE OPENING OF THE

PENNSYLVANIA FEMALE COLLEGE,

AT HARRISBURG,

BY

GOVERNOR BIGLER, PROFESSORS WAUGH AND TIFFANY:

WITH

A LIST OF THE OFFICERS.

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HARRISBURG:

1853.

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PRINTED BY A. BOYD HAMILTON,  
75 Market St., Harrisburg.

## OFFICERS OF THE COLLEGE.

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A. O. HIESTER, TREASURER.

J. J. CLYDE, SECRETARY.

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### PRINCIPAL OF THE COLLEGE,

B. R. WAUGH, A. M., (late of Baltimore Female College.)

### PRINCIPAL FEMALE TEACHER.

Mrs. C. D. S. GETZ, Harrisburg.





## NOTE.

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By the Charter of this new College, the Governor of the Commonwealth of Pennsylvania and the Superintendent of Common Schools, are *ex officio* Trustees. At their first meeting, Governor BIGLER was elected President of the Board.

The ceremonies at the opening of the College on the 5th of September, 1853, were—

An Introductory Address by His Excellency Governor BIGLER, President of the Board of Trustees,

An Inaugural Address by B. R. WAUGH, A. M., Principal of the College, and

A Literary Address by Professor O. H. TIFFANY, of Dickinson College, Carlisle.

These Addresses have been furnished for publication in pursuance of a resolution of the Board of Trustees.

J. J. CLYDE,  
*Secretary.*

HARRISBURG, October, 1853.



## ADDRESS OF GOVERNOR BIGLER.

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LADIES AND GENTLEMEN: —

I am most happy to meet you on this very interesting occasion, and to hail you, one and all, as co-laborers in the great work which we are about to commence this morning.

The Legislature of the State, during its last session, passed an act providing for the establishment of a “Female College” at Harrisburg, having for its aim “the liberal education of Females in the various branches of Science, Literature and the learned and foreign Languages”—to be known as the “Pennsylvania Female College.”

Under the provisions of this law, the gentlemen named as trustees of the proposed Institution, have made the necessary preliminary arrangements, and we have assembled here to-day to witness, and to participate in the ceremonies incident to the dedication of the first college that has been founded at the Capital of our great State.

It may be matter of surprise to many, as I know it should be of regret to all, that this event did not occur long since—that the females of this community have so long been deprived of the advantages of an institution of this kind. But, in our gratitude for present blessings, we can afford to forget the short-comings of the past. Let

us be thankful too, that it has been our good fortune to have this opportunity of participating in a work so creditable to this community—so congenial to the noblest impulses of our nature, and so consistent with the highest purposes of civilized society. As President *ex officio* of the Board of Trustees, I am proud of the relation my name is to bear to this commendable enterprise. It is this relation that has assigned to me the duty of participating in the ceremonies of the occasion, by briefly alluding to the objects and inevitable tendencies of the proposed College.

In discharging this duty, I would first remark to the trustees and the citizens of this community generally—that they have certainly never engaged in an enterprise more creditable to themselves—more consistent with the purest purposes and the highest aims of the human heart, than the establishment, in your midst, of a College for the education of females; and I am quite sure you have never been engaged in one so likely to bestow the choicest blessings on society. Your railroads, your iron mills and cotton factories, are all well enough in their place. These have been useful, in giving employment to the laborer and mechanic, and in adding to the general prosperity and wealth of the State; but these considerations sink into insignificance, when compared with the high purpose of this new enterprise. As much as the intellectual cultivation of woman rises in our estimation, above the mere physical improvement of the country and the accumulation of wealth, must it stand above all others to which I have referred. Let me invoke you then, to make the maintenance and success of the Pennsylvania Female College a special care for the present. In its infancy, let it have your aid and countenance, that you may enjoy the blessed

fruits of its maturity. Let he who is rich give freely of his abundance, and he who is poor contribute his mite.— Let the old speak words of encouragement—the vigorous extend a helping hand, and the young a willing patronage; for, notwithstanding the fact that this institution is to be dedicated exclusively to the education of *woman*, we shall not rate him a *real man* who withholds from it that support which he can well afford to give.

A better time for the establishment of a “Female College” than the present, or a more eligible location than this, could not be selected. The time is befitting, because this work cannot be done too soon. The location is desirable, as it is at the seat of Government of our great and prosperous State, accessible by rail-roads from all parts of the Commonwealth, and surrounded by a rich and populous country. The citizens of Harrisburg, in addition, I am confident, are deeply impressed with the value of an institution of this kind, and are prepared to sustain and cherish it. In a community like this, abounding in wealth and refinement—where the moral and social virtues are so generally cultivated—where individual efforts have been so efficient in the promotion of literary and scholastic attainments—an institution for the Education of females, cannot fail. In the solid basis thus prepared—in the moral, social, and I may say, religious tone of feeling in this community, we have an ample guarantee for the triumph of this generous work.

But what next shall I say on this subject? The general principles of education—the manner of imparting them—their character and consequences, open a field so wide and so prolific of interesting thought, that I dare not attempt to examine the smallest of these ideas in detail; and yet the theme, in all its parts, is so enticing that it is

hard to be forced to merely touch the surface as we run by. I have concluded, however, that a slight glance at the history of education in our State, might not be out of place, or entirely uninteresting.

We learn, then, that at a very early day, in the history of the Commonwealth, the cause of education received a measure of consideration from those in authority. In 1701, long before the adoption of the first Constitution, under the auspices of the founder of our Commonwealth, the revered Penn, a charter was granted for a school, under the somewhat quaint or Quakerish title of "The overseers of the public schools, founded in Philadelphia, at the request, cost and charges of the people of God, called the Quakers." Subsequently this title was changed at the instance of Penn himself, by the addition of the beautiful and significant motto "Good instruction is better than riches." In 1753 a Public School was established in Philadelphia, known as "The Academy and Charitable School, of the Province of Pennsylvania." In 1789 this institution became permanently merged in the University of Pennsylvania, and as such it still flourishes with great vigor in the city of Philadelphia. "The Dickinson College," at Carlisle, was next founded. It was opened about the year 1784. Then followed the "Jefferson," at Cannonsburg, and the "Washington," at the town of Washington, in 1802. Then sprung up a brood of smaller institutions in different parts of the State. Next, the Legislature endowed academies in nearly every county of the Commonwealth, and these were followed by the erection of the log school house on every hill and in every dale in the State. Thus the cause of Education was made to move hand in hand with the progress of Civilization and Improvement. The pioneers in the settlement of our

State, whose brave hearts encountered the savage in his home, and whose strong arms subdued the forest, and made the "wilderness to bud and blossom as the rose," were not insensible to the value of Education in the higher branches of Science and Literature. We should profit by their noble example, and catching the inspiration of their times, we should be willing to sacrifice much of individual purpose on the altar of the general good.

But the great event of all, in the history of education in our State, was the adoption of the Common School system. This institution was the offspring of a constitutional injunction—and started under the auspices of wise heads, pure, benevolent and christian hearts. The injunction in our first Constitution, and repeated in the second, "that the poor should be taught gratis," and "the arts and sciences be promoted in one or more seminaries of learning," has not been an idle promise, kept to the ear and broken to the hope. But the mandate has been obeyed in its true sense. The rich as well as the poor, are now taught at the Institution of the Government—they meet on the same level, and partake of the same great fountain of truth and knowledge. Thanks to the good men and true, who have preceded us in the control of public affairs, and designed, founded and sustained our Common School system. It should be our ambition and pride to cherish, perfect, and extend it.

In all Countries, and in all ages of the world, Education and Knowledge has been essential to the happiness of the human race, and indispensably necessary to the attainment of great national honor, order and prosperity; "for education begetteth knowledge, and knowledge, righteousness, and this exalteth a nation." Education, knowledge, the elevation of the moral faculties, and the diffusion of

religious principles, is a work of transcendent importance to the people of a government like ours. Under this system, the mass of the people are the recognized source of all legitimate governmental power, and circumscribed by only a few general fundamental rules, which they can change in a prescribed way, they may be regarded as the government—as the authors and administrators of law—as the guardians of the public weal, and the dispensers of political favors. Their will gives direction to public affairs, and to the extent that that will is guided by a refined and intelligent judgment, may we expect the policy of the government to be wise and just. The means of Education for the great body of the people, should, therefore, bear a proper relation to the high functions devolved upon them by our fundamental law. To prepare the people for this high and sacred trust, should be the first care of the good and wise of all parties. The elector should be educated—should be intelligent—in order that he may make a virtuous and independent use of the prerogatives conferred upon him by our Constitution; for in this is found the principal safeguard for our Republican institutions. That our forefathers were impressed with this idea, is clearly manifested in the constitutional injunction upon the Legislature to provide for the Education of the poor. The idea is in harmony with our republican policy, and the similitude of our Common School system to our free institutions, should endear it to every patriotic heart. It reflects the beauties of the principles of benevolence and equality, as found in our free Government. As such it should be cherished as a most sacred branch of our government—as the strong arm of our defence as a people—as our gateway to knowledge and science—as a common nursery for the youthful mind, in



which shall be sown the seeds of knowledge, to be transplanted in the tender twig throughout the whole land—as the grand trunk of our educational system, from which all the higher branches may spring—as the means by which the hidden gems of intellect, often found in the ranks of poverty, may be brought to light—by which the fragrant flower, wasting its sweetness on the desert air may be transplanted to a genial and cultivated soil. To the poor, the needy and helpless youth, the unbought bounties of our Common School system come like the dews from Heaven on the tender grass—like the morning sun on the opening bud, exercising a refreshing and invigorating influence, leading to maturity and usefulness.

But I must not overlook entirely the peculiar characteristics of this institution. It is intended exclusively for the education of Females in the “various branches of Science, Literature, and the learned and Foreign Languages.” I am, I must confess to you, my fair hearers, no advocate of woman’s rights, as practised by LUCRETIA MOTT, LUCY STONE, ANTOINETTE BROWN, and others of your sex—nor am I an admirer, to any extent, of the Bloomer costume. But I go for your rights to an Institution of this kind, with all my heart. I go for every means to develop the Female mind, and to train properly her moral faculties. I go for every measure that is calculated to elevate and dignify the attributes of her character, and that is to make her approximate the image of her maker—to kindle and strengthen the intellectual flame, that it may consume the baser qualities of nature, and enable her to shine forth as a light in society. I shall not, therefore, annoy you by a serious inquiry into the propriety and utility of an Institution intended specially to promote these ends, nor shall I wound the sensibilities of your nature, by suggesting, as

has been gravely done, on similar occasions, that *Woman* must be educated in the higher branches to make her a fit companion for man. This idea may be, indeed it is measurably correct, but the converse of the proposition, according to my view, is still more sound. *Man* should be educated to make him the fit companion of *Woman*. But we can afford to drop this controversy and conclude that both should be educated—that the interest and happiness of one sex is involved in the education and correct moral training of the other. If one only were educated and refined both would be unhappy.—Our original qualities are too similar, and our associations and sympathies through life, too identical to admit of so wide a separation.—Nor should it be suggested that the Female intellect is not equal to the higher branches of education. The power of the Female mind has been sufficiently vindicated in the triumphs of Miss SOMERVILLE, of Miss BOWDITCH, in Mathematics and Astronomy—in the elegant and heart-stirring productions of HANNAH MOORE, of Miss EDGEWORTH, of Mrs. HEMANS, of Miss SEDGEWICK, and a host of other brilliant contributors to the works of science and literature in Europe and in this country. Nature, however, has marked a field and sphere for both sexes—and that sphere is equal to the physical, moral, and intellectual qualities of each—and should be equal to the highest ambition. Woman, from her delicate form and finer sensibilities, may not be permitted to appear in the Halls of Legislation, nor to command on the field of battle. But in the domestic and the social circle—in the great work of constraining the youthful mind to right inclinations—in the formation of character, her influence is most potent. Much of the character of the son will depend upon the training of the mother—the elevated principles and correct moral pre-

cepts which she has implanted in the mind when free and susceptible, shines forth and adorns and distinguishes the man.

The world attributes all to him, and lavishes its glories on his head. The real work was that of an unseen mother. There is no such thing as over-estimating the influence of a refined mother, wife, and sister, on the domestic and social circle; it acts like a magic spell in restraining vice and advancing virtue. The rudest man the earth ever bore, will cower and be restrained in the presence of a high-toned, refined lady. But, this blessed, this benign influence of woman, cannot be imparted by her without education—without that knowledge of the book of revelation and the book of nature, that alone can fit her for the great drama of life. Her education should not be for mere embellishment and empty show, but for practical use in the great work of life—to give her a clear conception of our moral nature and the works of Providence. A too free use of light literature, fiction and poetry, I would not encourage. Moral philosophy, geology, botany, chemistry, astronomy, and history, are studies best calculated to impress the mind with great practical truths, and elevate our aims above the sensualities of this life.

Education, in its true sense! who can measure the magnitude of the work! What a blank this world would be without it! How far man would sink below even his present lamentable condition! Deprived of it, he could rise but little above the animal creation. What a momentous work it presents! In the youthful mind is found a small intellectual spark—the elementary principles of an education, when applied to this are like light fuel to the weak embers. They serve to kindle and to strengthen it. To load this weak faculty at once with the heavy material

of mathematics, would be to smother it—it could not start under such a weight. The mind must be drawn forth by degrees, and he is a skillful master, who fully comprehends this science. The mind gradually expands until it discovers and subdues the most obstruse problems. The whole works of God and nature is opened up before it, as one vast rich field for contemplation. He who can so far dwell on these things, as to make them his principal source of happiness, so as thereby to quench the sensualities of the animal nature, has achieved the great triumph. He is on the way to intellectual eminence, and to the highest realities of earthly bliss. The examination of the already admitted developements of science, in reference to the material universe, the astronomy of the Heavens, the revelations of history and the pursuit of other discoveries, are studies calculated to awaken to the highest sensations of delight in the truly refined and christian heart. To think of a science that counts the motions of Heavenly bodies and foretells the coming eclipse of the sun for centuries in advance—that measures the almost boundless Heavens. Of another that navigates the trackless Ocean by pointing from pole to pole. Of the Physical Sciences and Mechanic Arts which in our day have usurped the places of the laborer and mechanic. Of the operations of steam which are rapidly revolutionizing the commercial and social relations of the world—of the Magnetic Telegraph which has brought the people of each hemisphere of the globe into close communion. All these things are types and shadows of the wonderful works which man's intellect is to accomplish under the guidance of Heaven. Education must be at the bottom of all these triumphs of the mind. The intellect must be first drawn forth in its

weakness, and cultivated and matured. To apply the divine idea of Solomon, to this process, the "end is better than the beginning." We must first have the bud and the blossom, and then the full grown fruit.

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## INAUGURAL ADDRESS OF THE PRINCIPAL,

BEVERLY R. WAUGH.

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LADIES AND GENTLEMEN:—

It is not at all unlikely, such is the diversity in the constitution of the human mind, that, on this and similar occasions, the mysogynist, with captiousness and sneering, may cry in derision, a "*Female College!*" Humbug! We want no Colleges for our Women! *Cui Bono?* Why will not Female Common Schools answer just as well? may demand the practical utilitarian, whose sole idea of an Education seems to be concentrated in the power of *his son*, whose one desire is, "that *he* should be able to turn the *nimble sixpence,*" and make for himself wealth, rather than possess general intelligence. Prosperity and success attend your enterprise and efforts, are the generous burstings forth of the heart's desire of every true and devoted lover of mankind, who sees, in the proper Education of the Female, the outline of that lever which is to move the moral world.

I am sure that the one desire of this large and highly

intelligent audience, is to have an Institution, in their midst, in which they can educate their Daughters, not that they may be able to stand in the battle and strife of life, (the position of woman is not in the front—not amid the struggles of life's engagement, to do battle—her's is the work and office of soothing, consoling, and encouraging,) not that they might occupy our Legislative Halls, or fill either offices of the Executive or Judiciary departments of our government, but that they may make their impression where it is most likely to be felt, upon the home circle—society around. There is a diffusiveness in the principles of correct Education, right views of the character of our Government, and the importance of rectitude and consistency of conduct, which is most appropriately compared to the “leaven hid in the measures of meal.” Its effects are seen, most manifestly, in the family circle, and radiating from it, there is observed, as that which is a natural consequent, much of good accomplished, far away, as well as near at hand. Its diffusive property is seen, moreover, in the the rapid and continued increase of Female Colleges and other Institutions of high grade throughout our country. The time has been, not one of more than a “Van Winkle” slumber, when Colleges for Females were not thought of, nay, not even dreamed of in fancies wildest flight. But now we find that in almost every portion of the United States, there are in existence flourishing Institutions for developing the intellectual powers of the Female mind.

Too long has it been, as was said by Addison, in a number of the Spectator, that “the general mistake, among “us in the Education of our children, is that in our daughters we *take care of their persons, and neglect their minds* . “in our sons, we are so intent upon *adorning their minds*

“that we wholly *neglect* their *bodies* :” — though the above remark was made in the reign of Queen Anne, it has not ceased, though fast ceasing, to be applicable in the present day. With the most elementary branches of Learning has the parent been satisfied, with respect to his Daughter, whilst upon the Son large sums have been lavished, that he might be possessed of an Education of the most comprehensive character. But from this *Van Winkle slumber* we are rapidly awakening, and being conscious of duty and of right, we see it to be necessary — vitally necessary — to *educate*, in the full sense of that term, our Daughters.

The careful observer of the history of our country, looking upon it in a more than superficial manner, will remark with interest, pleasure and profit, the consequences, or rather the results direct, of the conservative and preservative power of correct Education.

In manners, in morals, in the great diffusion of intelligence, in the comparatively equal distribution of wealth throughout society, and the facility with which the comforts of life, and many of the luxuries are obtained by almost all, we are far ahead of all past time, and every other nation. Science, Literature, and Religion, giving rise to, and cherishing a spirit of freedom, and restraining immoderation, have made us a peculiar nation, having no parallel, or even an approximating parallel on the earth. We stand alone, a beacon light to guide the noble and the free: a model after which to construct new empires, when the spirit of liberty, now slowly, yet perceptibly working among the tyrannies of Europe, shall have prostrated them in the dust. And our course as a nation is onward — still onward. “*Excelsior*” is our motto! It is true, we sometimes fancy we see in the dim

distance, and at times, near at hand, shoals and quicksands. Sometimes it seems sure that in avoiding *Scylla* we rush to destruction on *Charybdis*. We fear that our gallant bark of State, which has thus far so nobly and safely steered on the ocean of events, should founder or be wrecked. Yet we look back, and see dangers equally as great, which have been passed, and we have confidence still, that the land which has been the *Cradle of Liberty*, will continue its chosen *dwelling place*, until the end of time. We believe that our nation has, in the ways of Providence, a high destiny marked out for it in the future. Hence we feel no little solicitude to do our part—that which we alone can do, for in this “there is work for every man to do,” in order to accomplish this high destiny. But let us trace a single thread in the history of the operativeness of Woman’s influence—emanating from an instructive and cherishing heart, and accomplishing grand results. Precept was then accompanied with example, the practical result by us is now enjoyed.

This hidden influence—this conservative power has been one of the secret springs whereby our country has been brought forward to its present position.—Though silent in its operation it possesses an untold energy. In imagination I see a little band of devout worshippers in England’s sea girt Isle. Fain would they worship their Maker freed from external restraints—in that manner, in which, taking his word as their guide, they believed He wished to be worshipped. But this boon was not permitted them. A proud and haughty hierarchy demanded entire conformity to the canons which they saw proper to impose. These affected matters of conscience. The Father of a family saw that the Prelates assumed a position which interfered with his duty to his God.



The Mother too felt, even more keenly, her wrong in being forbidden to meet with the people of her choice, and listen to the man of God of her own choosing, as the words of heavenly instruction fell, with burning energy, from his lips. Must not the little ones, when on the Lord's day morning, they saw the tear start in the Mother's eye, because her beloved Pastor was torn by rude hands from his place, and thrown into prison, who, for so long a time, had led them, as a Shepherd leadeth his flock, in green pastures, and beside still waters. Must they not, when they inquired the cause, and learned that the haughty ecclesiastical rulers had forbidden them to go to their accustomed place of worship, have felt, against these tyrants over men's consciences an *irrepressible dislike*? Was not a spark of liberty then enkindled, which, a long voyage across the boisterous ocean, and years of toil and indescribable sufferings on the bleak and barren shores of New England, were not sufficient to extinguish: and did not the recollection of those scenes of suffering, and those maternal teachings serve in after years to fan the sacred flame, if at any time it began to flicker? Who cherished this thirst for liberty,—this hatred of civil as well as spiritual tyranny, in the young hearts of those who formed the second generation of New England? It may at first have been excited in many a bosom by a Mother's tear and a Mother's sigh, together with a *Mother's teachings*, when having called her children around her, she detailed to them the cause—a cruel prohibition on the part of spiritual rulers. And the same fireside teaching in which the Mother was more frequently the instructress, prepared

“An arm, which nerved with thundering fate  
Braved usurpations boldest daring.”

The first Mothers of New England were educated as well as pious, or rather their Education was of that comprehensive kind which includes the training of the heart as well as the intellect. They were emphatically their childrens *teachers*. At the breast they inhaled the *Spirit of Freedom*—in the fireside conversation this spirit was warmed and cherished. Hence, when the proud oppressor frowned, they started not back in dismay, but *bade* him do his worst — “We stand prepared.”

We see thus beautifully and interestingly portrayed the Female’s influence, in inspiring and fostering feelings, which had much to do with securing the priceless boon of freedom which we now possess. Has Woman *less* to do *now* in sustaining the priceless bequest of our Fathers? He who thinks she has, greatly underrates her influence—and has studied with no advantage the pages of practical illustration which are afforded in the study of Human Nature. We feel no little solicitude on this point. We know what Female influence has done—we know what it can do. With a mind that has been subjected to a *proper, moral and intellectual* training, the Female becomes the dispenser of those principles, upon the continuance of which the salvation of our country is based—without this training much of her power is lost. With a *wrong training*, it is not only lost, but a power for evil takes its place.

We might bring to your minds the important part that the Educated Female has to perform, and really does accomplish, in the moral renovation of the world. But already have I occupied more time than I allowed myself. The noble—praise-worthy deeds of Woman, self-sacrificing and heroic, “are known and read of all men.”

To add their portion to the accomplishment of great and glorious achievements—to hasten on the coming of

the millennial day, a season of pure knowledge, the trustees do this day commence the scholastic operations of the Pennsylvania Female College. May all their most sanguine expectations and wishes be realized.

Our position, as Principal of the Pennsylvania Female College, is one of responsibility and onerousness. And did I not feel assured of the counsel, support and aid of the Board of Trustees I should feel myself incompetent to the task, and shrink from the responsibility. But of their *counsel*, *support* and *aid* I am made certain, from the deep interest and concern which they have hitherto manifested, and still do manifest, in the welfare and prosperity of the College.

We consider ourselves not merely in the business of instruction, but that of Education. For the purpose of obtaining this, we judge that our pupils are entrusted to our care: and upon their Education we will try to have their minds fixed, and their energies employed. Every hour will have its appropriate arrangements of devotion, exercise, study, recreation, refreshment and rest.

And while on the one hand we deprecate the employment of pantographic systems, except in the instruction of deaf mutes, in which the eye alone is employed, and at the same time, decry the delusive, though popular notion of a royal road to learning, which in this fast age would hurry us along over courses of Morals and Philosophy — the Sciences and Literature, with telegraphic speed, and cram our brains with “ologies” almost too numerous to mention; we nevertheless, in leading out the powers of the mind, shall employ all those appliances which experience has demonstrated to be of service, in producing comprehensiveness and quickness of mental effort.

In scholastic discipline, as well as in every other department of toil, it is true, that to patient effort the prize

is sure, so that those who may in the course of events, become connected or associated with us in a more interesting relation, we hope that they will ever, in their course, bear in mind "*Nulla Excellentia, Sine Labore.*"

But we conceive that Education does not consist *only* in acquiring knowledge, or unfolding the reasoning faculties, or in cultivating the moral feelings, or in developing the physical powers, or in forming the manners and habits alone, but in the pursuit of all these objects combined. Especially do we conceive Our Pupils as being accountable creatures, preparing for immortality. We believe that intellectual culture cannot take precedence of moral, without hazarding the highest improvement of which the human mind is capable, and sacrificing the best interests of man.

It shall be our aim and object, in conducting the exercises of the College, to have always a correct state of moral feeling assiduously cultivated. The Word of God will be studied more or less every day, and while reason and reflection are principally operated upon, as inducing to right sentiments and actions, *this* will ever be appealed to as the *Infallible Oracle of Truth*, and *Sovereign Director* of our conduct.

With an efficient faculty of Professors and Teachers, and moreover with conveniences and comforts in the domestic department, we hope that many of Pennsylvania's fairest Daughters will have occasion to feel proud of their *Alma Mater*; they declaring her, in coming time, to be blessed:—May the PENNSYLVANIA FEMALE COLLEGE ever prove a fostering Mother to those committed to its charge. "May all her Daughters be as corner stones polished after the similitude of a palace, until they are built as lively stones in that temple not made with hands, Eternal in the Heavens."

## ADDRESS OF PROFESSOR O. H. TIFFANY.

LADIES AND GENTLEMEN :—

The great objects proposed in the plan of the Pennsylvania Female College, have been so ably presented by His Excellency the Governor, and also by the Principal of the College, that a brief allusion to them on my part, will suffice.

Our object is to prepare pupils for the duties of life—not so much to make them learned, as to supply the material and afford the impetus for self-instruction. The true idea of education is the discipline and developement of the mind, not the mere preparation of the individual for a particular station or special duties. And the design of the officers of this establishment is to train the understanding of their pupils, so that they may be able to survey the field of knowledge for themselves, to comprehend their own capabilities, and keep them in healthy exercise.

Were this an institution for the education of young men, the propriety of this position would be admitted without argument, but the generality of men, though awaking, are not yet wholly alive to the importance of thus educating females. The idea is still too prevalent, that a superficial acquaintance with some branches of knowledge, is all that woman requires, if she add to this the gloss and tinsel of so-called accomplishments. Men who think thus, will speak of a radical difference in the sexes, and of the different spheres and positions they occupy, and because the

idea of education I have given is deemed best for the one sex, they pronounce at once its want of adaptation to the other. To meet such objectors, I take the position, that as an intelligent being, woman is not different from man. She has the same faculties, understanding, conscience and will; admit, if you please, that she has them in less degree; she still possesses them, and the fact of possession is the ground at once, both of the reason and the duty of exercising them. Why then should her reason be left without nurture or scantily provided with it—her conscience without light—her will without laws? Will not the admission of these points involve the necessity of depriving a large majority of the other sex of these advantages? For surely, the mere fact of being a man does not, of necessity, imply the possession of greater powers of conscience, reason and will, than exist in woman. We know, too, that the distinction of sex is only recognized in this world, but education has reference to both worlds; and we do not believe that God has imposed a permanent and degrading inferiority on the immortal essence of being, merely on account of a temporary physical organization.

It is a truth of the deepest import, and involving for woman and for the educators of women, the greatest responsibility—that before and after being maiden, wife or mother, a girl is a *human being*, and as Richter says:—“Neither motherly nor wifely destination can overbalance or substitute the human, but must become its means and not its end. As the artist while forming his work, does, at the same time form something higher, *himself*—as above the poet, the painter, the hero, the human being rises pre-eminent—so, in every walk of life, the woman, whether fitting herself for society, or adorning herself to gratify her own eyes or those of others, or discharging the duties

of home and household, of wife and mother—still bears with her an endowed human intellect, and is still fashioning for herself an immortal destiny.”

The sphere of action to which her constitution adapts her, necessarily occasions a distinction in the character of her intellectual growth, but to justify the idea of denying her an education, the absence of all developement must be established. The mountaineer differs no less in mental characteristics than in physical from the inhabitant of the plain; and we should naturally expect those whose duties call them to act in the bold scenes of history, amid the difficulties of the rugged world, to differ from those whose peaceful vocations and domestic cares confine them more to the quiet scenes of loveliness and home.

But let us inquire into the advantages to be gained by a more liberal policy than has heretofore been pursued, and search for the reasons that justify the establishment of institutions like this.

I. *An enlarged and liberal Education will develope the true sphere of the sex.*—Objectors to the liberal education of women, are apt to refer to examples, which, while they prove the natural endowment and great power of the female mind, have, nevertheless, from the periods at which they have appeared, and the circumstances by which they were surrounded, manifested what they term masculine power, and the conclusion is drawn, that education would unsex woman and unfit her for her sphere. But the objectors forget that these are unusual cases, the result of a forced growth under adverse circumstances, and that the tendency of a generally diffused education by elevating the whole sex, will be to lessen the number of exceptions, already small. But even if the point should be admitted, it surely affords no pretext for the present low state of

female education. As Sydney Smith has well said "if there be any good at all in female ignorance, it is surely too much of a good thing that a woman of thirty should be more ignorant than a boy of thirteen."

I am no advocate for a system which can have even the slightest tendency to withdraw woman from the position Providence has assigned her. I believe it worthy of her highest powers. An educated English woman has well expressed my views upon this point, and the sex of the writer, relieving the subject from any imputation my own language might occasion, is my apology for the length of the quotation.

"Man," says Mrs. Ellis, "is appointed to hold the reins of government—to make laws—to support systems—to penetrate with patient labor and undeviating perseverance into the mysteries of science, and to work out the great fundamental principles of truth. For such purposes he would be ill-qualified were he diverted from his object by the quickness of his perception of external things, by the ungovernable impulse of his own feelings or by the claims of others upon his regard or sensibility; but woman's sphere being one of feeling rather than of intellect, all her peculiar characteristics are such as essentially qualify her for that station in society she is designed to fill and which she never voluntarily quits without a sacrifice of good taste,—I might almost say of good principle. Weak indeed is the reasoning of those who would render her dissatisfied with this allotment, by persuading her that the station which it ought to be her pride to ornament is one too insignificant or degraded for the full exercise of her mental powers. Can that be an unimportant vocation to which peculiarly belong the means of happiness and misery? Can that be a degraded sphere which not only



admits of, but requires the full developement of moral feeling? Is it a task too trifling for an intellectual woman to watch and guard and stimulate the growth of reason in the infant mind? Is it a sacrifice too small to practice the art of adaptation to all the different characters met with in ordinary life, so as to influence and give a right direction to their tastes and pursuits? Is it a duty too easy, faithfully and constantly to hold up an example of self-government, disinterestedness, and zeal for that which constitutes our highest good—to be nothing or any thing that is not sinful as the necessities of others may require—to wait with patience—to endure with fortitude—to attract by gentleness—to sooth by sympathy judiciously applied—to be quick in understanding, prompt in action, and what is perhaps more difficult than all, firm, yet pliable in will,—lastly, through a life of perplexity, trial, and temptation, to maintain the calm dignity of a pure and elevated character, earthly in nothing but its suffering and weakness, refined almost to sublimity in the seraphic ardor of its love, its faith, and its devotion.”

Thus writes a sensible woman from the other side of the Atlantic, and yet, in the growing fancy of our own progressive land, it has become common to prate of Women's Rights. The very men and women whose grandmothers were perversely ignorant, and stupidly foolish in their opposition to female education, have become the great advocates of the sex, profess a desire to see them exalted to an equal participation in all the privileges and duties now enjoyed and discharged by men, and with scarcely less absurdity than their ancestors would embroil women in politics, and subject them to the merciless war of contention and dispute. Such persons have no true regard for women's interests, and those misguided females

who join in their clamor know not what they ask. Starting from the fact, that under present circumstances woman is too circumscribed in her opportunities of education, they overleap the true remedy and propose a social disorganization as the only resource. They never think that to bring woman from the hallowed precincts of domestic life would be equivalent to tearing down all the veneration and high regard which has ever been a protection to her retiring modesty. If it be true, that we all have a higher regard for the other sex than we have for our own; that men seek and prize in woman what they lack themselves, and women, in turn, admire those qualities in which men excel; if we seek the society of women and enjoy it the more, because they are not burdened with the ordinary cares and duties of our own sex;—if we feel refreshed by their presence, and invigorated by their purity, and this influence arises from their freedom from the dust with which our own garments are soiled—their seclusion from the turmoil and confusion of the battle-field of life; how can we hope to continue and cultivate this interchange of proper admiration if women fill the stations and pursue the vocations of men, and men are made to lose the deferential regard they now willingly pay to woman in the scramble for office, the competition for advancement, and the routine of business engagements? What man would seek a wife among the “politicians” of a bar-room or the wranglers at the polls? Who would take as a companion for life a female jockey? How soon would the adoption of the platform of *Woman’s Rights* be felt to be the erection of the scaffold for the infliction of *Woman’s Wrongs*! How soon would the usages of society be subverted and the sexes change vocations? Mr. A. must then content himself at home with a dish of scandal and a cup of tea,

while his wife attends the ward or district meeting. Mr. B. may hold the delighted children at the open window to watch mamma, as armed *cap-a-pie* she spurs her charger and brandishes the sword for which she has laid aside the knitting needle. Mrs. C. may deal in stocks, but Mr. C. must darn the stockings! Gentlemen may then remain at home to receive the calls of their fair friends, and if over-pressed for an answer to an earnest question, flirt their delicate fans with jewelled fingers, and hiding their confusion beneath scented cambric, refer the fair suitor to *Mamma*.

These may be regarded as the extreme points towards which the fanaticism of modern reformers is tending. So far as females are engaged in it, and they form but a small minority of the ultra socialists, it exhibits the result of imperfect and misguided training, and manifests the existence of an urgent necessity for enlarged and liberal educational advantages. To oppose these tendencies by argument is useless; the excitement in which they originate will not admit of calm discussion, and any one who should hazard an objection would immediately be classed with those who fear the loss of prerogatives. How silently and insidiously such sentiments effect a lodgement in a discontented or disappointed mind; the natural and necessary result of ignorance, or carelessness, or pride, is attributed to an imperfection in the organization of society, and forthwith the mortified girl becomes a "strong minded American woman"—shortens her skirts and attends public meetings at the "Tabernacle."

The only considerable good that can result from "Women's Rights Conventions" would be the recognition of the value of labor as such, and the overthrow of the absurd notion, that the same work done by females is not

worth as much as if done by men. The *results of labor* and not the *sex of the laborer* form a just element in the determination of value. But this will be lost sight of in the conflict of angry emotions, the bitterness of disappointed ambition, and the clamor for extended privilege. The quiet influence of educated women and the just thoughts of true men will silently and speedily accomplish all this more surely than the ranting transcendentalism of the socialists, or the indelicate pretensions of female politicians.

II. *Correct Education will prepare Woman properly to adorn her true position, and to discharge the duties imposed by her constitution.*—The influence of Woman in the formation of character is not confined to the period in which she may discharge the duties of Mother or Governess, but is felt in the associations of infancy and childhood.

The relations of children to each other are close and intimate. The sister, who is competent to do so, may wield an important influence in the formation of a brother's habits and character. If she receives such an education as entitles her to his respect, he will often willingly follow her suggestions when the same advice from Parent or Guardian would arouse and irritate his proud self-will, because overshadowed with the consciousness of authority.

But true education will not only enable a sister to soften the manners and improve the morals of her brother, it would afford also a stimulus to his intellect. The natural quickness, which distinguishes the sex, facilitates the acquisition of knowledge, and to keep pace with a sister would require exertion in most boys.

Similarity of pursuits would draw the children of a family into closer relations and not only add to the strength of influence but prolong the period of its duration, so that

the whole life of a man might be moulded, controled and modified by the gentle authority of an educated sister.

The true idea of education embraces the culture of all the powers of the soul, and, when carried out, makes drawing and music ennobling and elevating employments, instead of mere instruments of vanity, or means of spending time and wasting money. Woman needs culture to possess herself of these ideas and realize their truth. The day will come when personal charms must fade, when beauty will leave the form and grace no longer control the actions, when the attentions these have attracted will decline, when intellectual treasures will be the only resource. Sad and lonely must the woman be who has no store of knowledge upon which to draw. Dark is the night that sets in about her. But the cultivated mind enjoys a long twilight, and the night comes with stars and beauty. The dignity which is the proper ornament of age, belongs only to the truly educated. Intellectual endowments and cultivation add brilliancy to the beauty of youth, stability to riper years, and smooth the steps of the aged drawing near to the end of lifes pilgrimage; they kindle the torch of memory and light up the stars of hope.

The uninteresting character of common conversation is attributable in a great degree to defective education. Our ordinary schools afford but limited advantages, and the attractions of society do not allow the time to secure even these. The periods of social transition are so rapid that we not only have no boys and girls, but no schools for them. There is but one step from the nursery to the drawing-room, and that is the "Institute for Masters and Misses."

The girl who to-day wears pin-a-fores, (aprons having long since become obsolete) and cons her task, is to-morrow the young lady of fashion, devoted to pleasure and doting on sentiment. In the mean time she has "*come out.*" She now takes her place in society and talks flip-pantly to the elderly gentleman, who but yesterday patted her head and gave her sugar plums; nay, she even fancies that in conversing with her he may have "serious intentions," and concludes not to mortify him, by a positive refusal. Such characters are met with in every assembly; objects for the affected admiration of the ignorant and vain, but moving the pity of those who love them, and the disgust of the indifferent. Sensible young men whom their gaiety may attract for the moment, would shudder at the idea of their sisters becoming such. And it is all a mistake for such persons to suppose, that the attentions of gentlemen are a mark of personal admiration or respect; for these are as often given to the sex as to its representative.

What pleasure can the conversation of such an one afford? It can yield no improvement, suggest no thought, quicken no longing for true greatness, for it is destitute of common sense.

But this is not the only defect to be remedied. There are some whose heads have been so turned by that dangerous thing—a little learning—that their whole conversation labors under cumulative epithets and technicalities. Such speak ever of "developements of science," "immutable laws," "stand points of history," "the me and the not me," "doctrines esoteric and exoteric," "longings for faith," "the eternal no," &c., &c. They are devoted to "isms" and "ologies." They pronounce decisively upon works whose true position and value history is gradually

determining, and ascertain and seal the fate of the study of years, by a glance at a title page. They have learned to talk a little French, and a little German, but it would make a Parisian's ears tingle and excite the rage of the country men of Goethe. They can thrum a little on the piano, scream selections from Norma, draw a few hideous outlines, and mix red lines and yellow in worsted, but they have no education. How insipid and yet how common is such society, and what wonder is it that the usages of civilized life distinguish between gatherings of such characters, and assemblies of the more matured and cultivated.

Men love to hear the simplest language and the gravest truths from women competent to use the one and comprehend the other. The educated woman needs not to parade the course of instruction pursued at the school she has attended, to evince her cultivation; she need not even indirectly allude to mathematics or philosophy to convince you of her attention to them; but she gives evidence of the completeness of her education, by the correctness, elegance and readiness with which she selects or pursues the topics of conversation. Old truths acquire a freshness as they fall from her lips, a single suggestion of her bright imagining throws light and beauty over the dullest theme. The grace and elegance which belong naturally to the sex, inhere to sources of thought and forms of expression, and the fable of the girl whose lips dropped pearls and diamonds was only an exaggeration.

I have known a student to think the toil of hours amply repaid, because it enabled him to understand the allusions, relish the wit, and comprehend the philosophic simplicity of a gifted woman: and I well remember the absorbing interest with which when a lad I listened to

the conversation of Miss MARTINEAU, games were laid aside and all the younger portion of the company gathered round her as with peculiar grace and fascination she participated in the evening festivities.

There is nothing so charming as the conversation of a well educated woman. "It is a perpetual feast. Her quick feelings and lively imagination enable her to paint what she has seen and experienced in livelier colors and more glowing language than the reserve of the other sex make it possible for them to employ. There are lights and shades in human things, which would pass altogether unperceived were they not reflected from the clear pure mirror of the female mind. The prose of this monotonous life becomes poetry in her lips, and its dullest scenes are illuminated by her fancy images and illustrations just as the landscape sparkles in the dew."

Truth compels the declaration that much of the unhappiness of married life, arises from circumstances that might be obviated by increasing the number of educated women. The man who is devoted to letters, if he find in his home no other incentive to exertion than the increasing wants of his family, if he receive from his wife no sympathy in his pursuits, either seeks companionship with men of kindred thought, or buries himself in the seclusion of the study. The man of business who can only spare from active labor, the hours of the evening for intellectual culture, if he have to spend them with an uncultivated woman, who finds in books no enjoyment, except as they minister to a diseased imagination or gratify an appetite for absurd romance or sickly sentiment, naturally seeks excitement in society. The brother who finds his sisters unprepared to enter into his pursuits, having no companionship at home with his restlessness of thought, rejects their society and resorts to



the lyceum, or under pretence of so doing, seeks worse society. Now, however beautiful or accomplished such wives or sisters may be, they are in danger of losing the respect of husband or brothers, and with respect, goes love attention—everything. It is only the *educated woman* who can make home what it ought to be, the centre of all affection and all hope, the mainspring of all energy and all enterprise; she is the genius under whose benign protection,

“A charm from the skies seems to hallow as there,  
Which seek, though we may, is not met with elsewhere,”

There is a limit to the period when the attractions of mere accomplishment will influence, and the duration of that period is shortened by the character of the education.—Accomplishments are esteemed too often as externals to be put on—instead of being regarded as just branches of education to be drawn out of the mind. And hence the low standard of taste that prevails to so great an extent. If the hand and not the soul draws colours, or embroiders, the result must be meager and common place, and the high and elevating object of culture must be unrealized. If the fingers touch the keys of the musical instrument without awaking the harmonies of the soul, it is no wonder that practice is wearisome, and the instrument unopened after marriage.

Madame Campan when asked by Napoleon “what is necessary that the youth of France be well educated,” replied “Good Mothers;” and in this brief answer are embodied the results of history and experience, whose lessons always accord with sound philosophy. The necessities of life place the care of infancy in the charge of the mother, and the instincts of nature render the duty joyous. How

strong are these instincts. Love manifests itself in no form so pure and so enduring as in the affection of a Mother. It is lavished with the same tenderness upon the deformed and helpless cripple as upon the child of grace and beauty.

“The only love, which on this teeming earth,  
Asks no return from Passions wayward birth;  
The only love, that, with a touch divine,  
Displaces from the heart’s most secret shrine,  
The idol self.”

No misfortune, no degradation can eradicate it. It lives through all things. A mother cannot forget her babe, though she may live to prove,

“How sharper than a serpent’s tooth it is,  
To have a thankless child.”

She still yearns for its love, and would win back its affection.

But the educated woman only is capable of fully appreciating all the demands that flow from this divinely implanted feeling; she alone can rightly direct the energies of the young intellect, and satisfy the longings of the young heart.

Few joys may compare with the delight it must afford an educated woman to impart instruction to her own offspring. When the expanding mind gropes for intelligence as the young vine shoots forth its tendrils, what gladness there must be in the heart of one who is conscious of ability to direct the enquiries of the spirit around which there still linger the recollections of immortality. Next to the joy of Heaven is the thought, that she may guide the young immortal and direct its gaze so truly, that were death to interrupt her labors its flight would still be upward, and its eye still on the sun. And how sad must that Mother

be, who, when her child asks bread, must from ignorance or incompetency give it a stone; or if it ask fish, a serpent; how that stone must weigh upon her memory and that serpent bite into her heart.

For the proper discharge of these sacred duties, the truly educated mother will seek Divine aid, Her own experience and reflection will teach her, that no subject is so important as religion—none so expanding in its tendencies—so ennobling in its influence. Her own life and character if formed upon the purest models will be radiant with piety; her presence will diffuse light as well as knowledge. Impiety is the offspring of ignorance. Right education teaches the need of prayer, and as the child kneels by the mother's side and with folded hands repeats "Our Father who art in heaven," a benison from heaven will rest upon them both. The surest pledge of remembrance, the truest bond of love, is cemented in the united prayer of a mother and her child. "Never, never has one forgotten a pure right-educating mother; on the blue mountains of our dim childhood, towards which we ever turn and look back, stand the mothers who marked out to us from thence our life."

How great, then, is the responsibility which the social position of woman forces upon her. She must prepare the cup for infant lips; but if she carelessly allow poison to mingle with the draught, or in weakness withhold a necessary ingredient, she must herself wring out the dregs in bitterness. If she soil the purity of the cherub, or taint with spot of earth its golden plumage, she may rob heaven of its treasure and fill earth with groanings. But if she direct aright the tender growth of childhood, she may in old age be sustained by the ministering of the angel who in infancy nestled in her bosom; or if this be denied her,

and she must in sorrow yield up her child to God who gave it,

“ When that mother meets on high  
 The babe she lost in infancy,  
 Hath she not then for pains and fears,  
 The day of woe—the watchful night;  
 For all her sorrows, all her tears,  
 An overpayment of delight ?”

With a well directed education a mother may anticipate even this great joy, for life is but a point in existence, and education begun here is finished only when “tongues shall cease,” and “knowledge be done away.”

III. *Such views of Female Education accord with the teachings and influence of christianity.*—We look in vain over the records of antiquity to find traces of the true position of woman. Greece with her cultivation did not discover it. Rome, with her practical enlightenment, never perceived it. The annals of Heathendom contain no page gilded with the acknowledgment of her rights, or lightened with a glimpse of her privileges. In all heathen lands she is to this day the household drudge, the slave of caprice; the loom and the wheel are recognized as her true position; to suffer, her true destiny. Ministering comfort and furnishing happiness, she is never ministered to or her happiness consulted; torn from her offspring, maternal tenderness never ripens in her bosom. In none but Christian lands does woman mingle freely even with her own sex, nowhere else are her natural instincts allowed their true developement. Elsewhere her babe must be cast upon the Ganges, her body burned upon her husband’s funeral pyre. Even when intellectual superiority displays itself there is no surer barrier from sympathy; she is separated from her sex and kindred by more than monastic seclusion. It required a charm more

potent than mere intellectual culture to break her bonds, for however romance may gild, or poetry may burnish them, they are but fetters still.

To break up the deep seated evils of polygamy, to change the whole structure of society, to give woman all that endears, all that ennobles her, required the power that has been found in Christianity, and only in its teachings. Christ ministered to her, and though rebuked by his disciples, and ridiculed by the world, he received her offerings and granted her requests. She followed him as he went through the world relieving its suffering, healing its sorrows; and learned from his hallowed example and his burning lips, the first lessons of humanity and love. She wept sorrowing "last at his cross," and the breaking dawn of the third morning found her waiting at his tomb. His last expiring voice committed his aged mother to the care of his best loved disciple; and the listening ear of Mary, in the Garden, heard his first words when he rose from the dead.

Wherever christianity has spread, there the position of woman has been elevated, her influence been acknowledged, and her true position recognized. The false prophet assigned her no place in Paradise; but Heaven would scarce be home to the christian without a mother's smile. Her influence has extended under the fostering care of Christianity, until it is entwined in every enterprise of charity and love. Her form is associated with all that ennobles, all that blesses earth. She sanctifies the hearth-stone, ministers to infancy, strengthens the maturity of manhood, and sustains the tottering steps of age; and the green spot in memory is the hour endeared by a mother's love and gladdened by a sister's smile.

We demand then, for woman, an education broad in its basis, complete in its details, enduring in its influence; an education that will qualify her to reform social abuses and fully meet the demands of her position as wife and mother, and which, above all, will prepare her as a human being for the vicissitudes of time and the joys of Eternity.



**REVISED RATE OF EXPENSES**  
 OF  
**PENNSYLVANIA FEMALE COLLEGE,**  
 AT HARRISBURG.

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Board, including fuel and lights, per session, - - - - -	\$30 00
Washing and ironing, - - - - -	3 00
Tuition in collegiate department, embracing the higher English branches, together with the Greek and Latin languages, and Mathematics, per term, - - - - -	10 00
Tuition in Preparatory Department—	
First class, - - - - -	8 00
Second class, - - - - -	6 00
Elementary class, - - - - -	4 00
Music on Piano, Harp or Guitar, - - - - -	10 00
Use of instrument, - - - - -	2 00
French, German, Italian and Spanish, each, - - - - -	5 00
Drawing and Painting at Professors charges, - - - - -	
Stationery, per term, - - - - -	1 00
Day pupils will be charged for fuel, making fires, &c., for two terms—each, - - - - -	1 00

It is expected that boarding pupils will make payment per session in advance.

A deduction of ten per cent. from the above rates will be made when two or more from the same family are in attendance at the College.

Fall Term	commences	Sept. 5,	ends	Nov. 21.
Winter Term	“	Nov. 22,	ends	Feb. 7.
Spring Term	“	Feb. 8,	ends	Ap. 27.
Summer Term	“	Ap. 28,	ends	July 14.

Vacation of one week or ten days at Christmas, and of seven weeks at the close of the Summer Term.

Nov. 15th, 1853.



# PENNSYLVANIA FEMALE COLLEGE.

## TERMS OF TUITION.

This College, opened with public ceremonies on the 5th of September, 1853, is now in successful operation and prepared to receive and accommodate pupils. The building is new and commodious, well lighted, ventilated, and furnished. The course of Study adopted is ample, and the instruction thorough; intended to develop the Intellectual, Social, and Moral faculties, and fit the Pupil for the active duties of life. The Trustees intend that this College, as a Literary Institution, adapted to the wants of the age and the purposes of a sound Education, shall be second to no other in the Union. At the close of the Collegiate year (in July) a general examination will be had, and Diplomas and Degrees awarded to such as have completed the studies of the Collegiate course.

In connection with the Collegiate, there is a Preparatory Department for younger pupils—the sisters of those in the Collegiate classes.

The Scholastic year will consist of FOUR SESSIONS of eleven weeks each. Pupils will be charged only from the time of their entering.

### TERMS.

Boarding, including washing, ironing, fuel, and light, per session . . . . . \$37 50

### TUITION IN THE COLLEGIATE DEPARTMENT,

Embracing all of the English branches, with Latin, Greek and Mathematics, if desired, per session . . . . . \$12 50

### PREPARATORY DEPARTMENT,

According to the grade of studies, per session, from \$6 00 to \$10 00.

### DEPARTMENT OF MODERN LANGUAGES.

French, German, Italian, and Spanish, per session . . . . . \$5 00

### MUSICAL DEPARTMENT.

Music on the Piano, Harp, or Guitar, with use of instruments, at the usual price.

Where two pupils of the same family are sent, there will be a deduction of TEN PER CENT. on the whole bills for tuition and boarding.

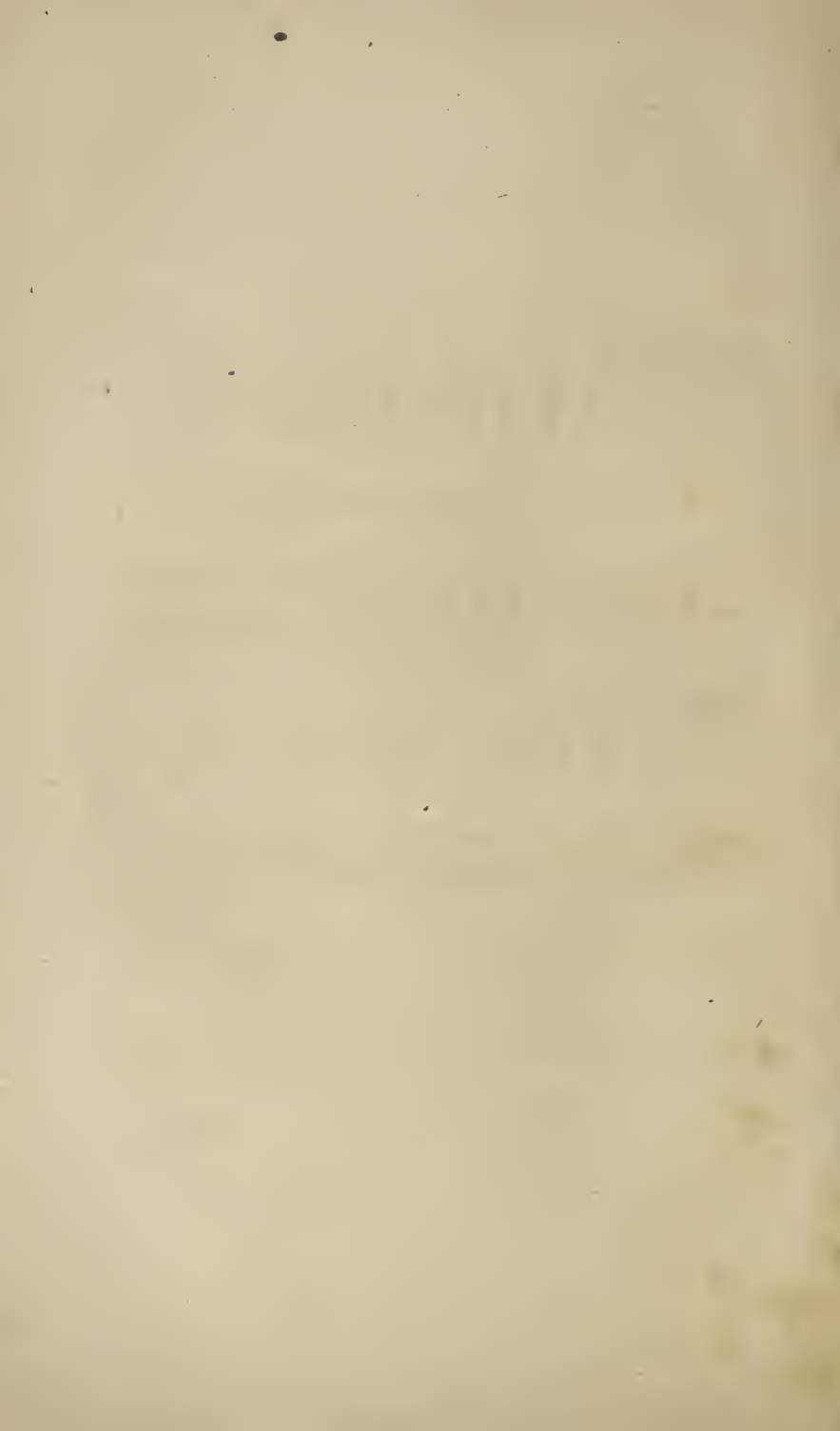
For particulars as to Studies, Terms, &c., address the Principal,

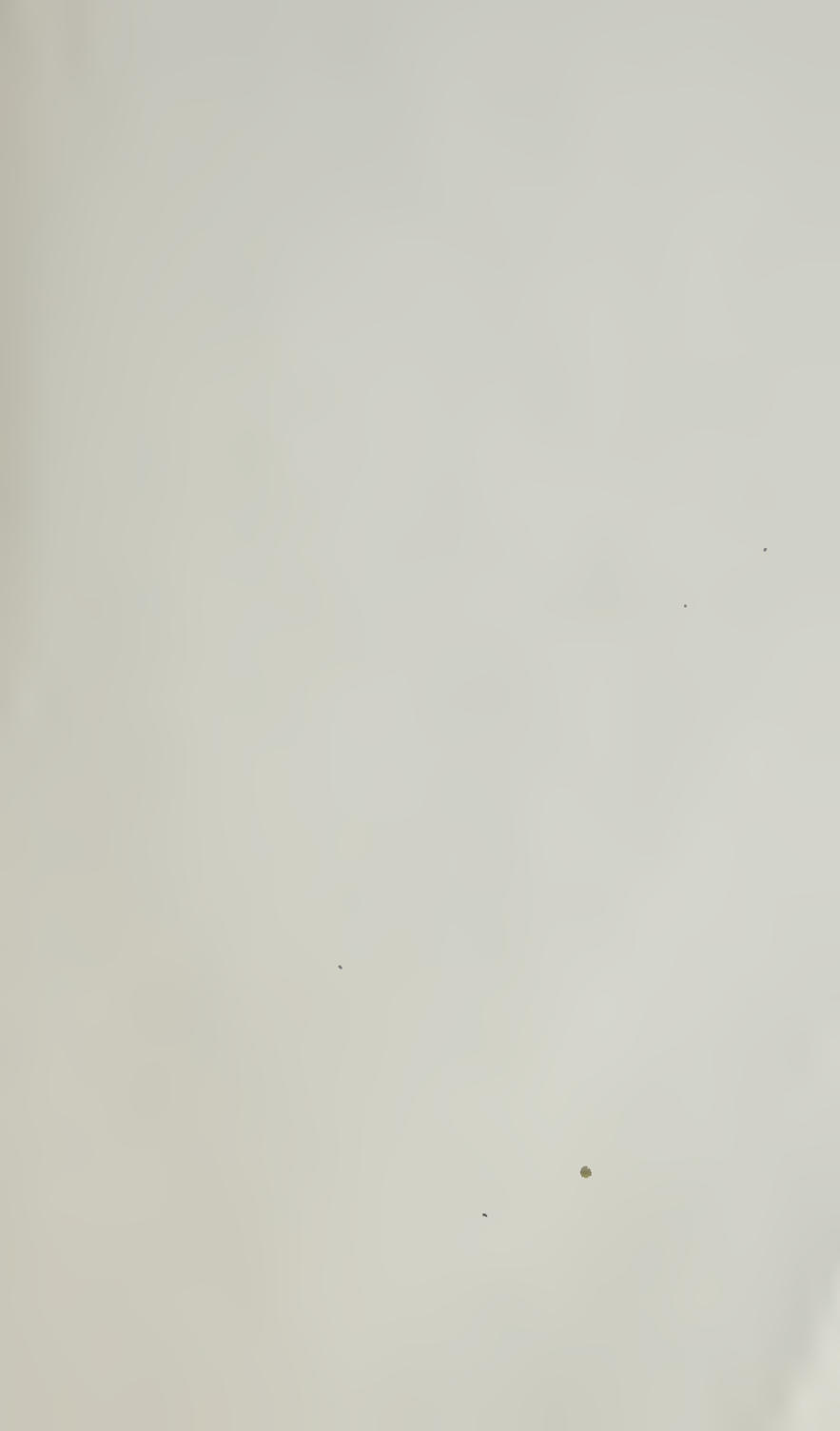
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