

this his native country, facilities and advantages for acquiring an education suited to the influential and responsible sphere in which they are destined to move in society.

He believes that Female education has even a more important bearing upon the progressive improvement and well-being of society, than that of the other sex; and therefore, that Young Ladies should enjoy facilities for acquiring an intellectual and moral education, in some degree proportionate to those afforded to Young Gentlemen in our Colleges and Seminaries.

He is also fully convinced, that Female education, properly conducted, requires the exercise of more skill and prudence than is necessary for the proper intellectual and moral training of the other sex.

It embraces more particulars; has to contend with stronger prejudices, and requires more watchfulness and tenderness.

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The Proprietors beg to add the following synopsis of their views on Female Education:—

They believe, in order to be symmetrical, and fully to answer its end, it should be Moral, Religious, Intellectual, Social and Practical.

*It should be Moral.*—No branch of knowledge is more important than to discern the two great principles—the self-seeking and the disinterested; and the most important part of education is to depress the former and exalt the latter, or to enthrone the sense of duty within us.

*It should be Religious.*—When we look into ourselves, we discover powers which link us with this visible, ever-changing world; and we discover a power, too, which cannot stop at what we see and handle, which seeks for the Infinite, Uncreated Cause,—which cannot rest till it ascend to the *Eternal, All-comprehending Mind*. The grandeur of this principle cannot be exaggerated by human language; for it marks out a Being destined for higher communion than with the visible universe. To develop this, is eminently the duty of those to whom is entrusted the education of youth.

*It should be Intellectual.*—Intellectual culture consists not chiefly