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EQUALLY THEIR DUE: FEMALE EDUCATION IN ANTEBELLUM ALEXANDRIA

Gloria Seaman Allen

This article and those that will follow are a preliminary investigation into female educational opportunities in Alexandria during the antebellum years. The research, drawn almost entirely from primary sources, supports the exhibition - "Equally Their Due: Female Education in Antebellum Alexandria," to open at The Lyceum on June 28, 1996.

PART ONE:

The years between the American Revolution and the Civil War were marked by great social, economic, and technological change. The antebellum period also witnessed reform and change in female education. Girls could move beyond the traditional subjects of dame schools - reading and plain needlework - and acquire many of the ornamental accomplishments - music, dancing, French, drawing, and fancy needlework - expected of women of rank and desired by women of the middle class. Other young women could achieve proficiency in more useful areas of knowledge - English grammar, writing, arithmetic, bookkeeping, history, and geography -

the basic English curriculum. Many followed the wisdom of British writer of juvenile books, Anna Barbould, and pursued subjects from both the useful and ornamental branches of **learning--** "Reading and writing - to read books to teach duty to God and fellow creatures; to write a good hand:

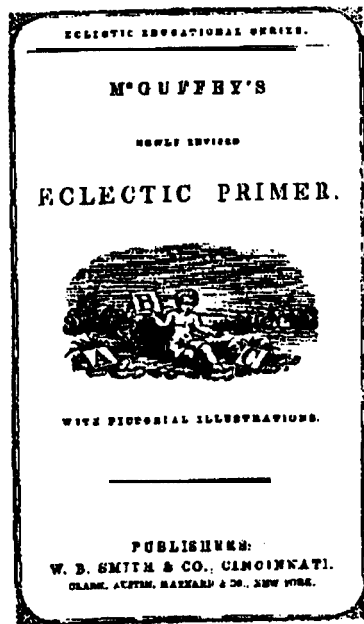
- Astronomy - to admire the power and wisdom of God
- Geography - to avoid foolish mistakes in conversation
- Bookkeeping - to cast household accounts well
- Music - highly ornamental; middle class women are never censured for lacking it
- Sewing - for yourself and to oblige others"



Unidentified arithmetic book, ca. 1835. Courtesy of the Library of Congress.

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By the 1820s girls whose parents recognized the value of educating daughters in the higher branches and who had the financial means to pay high tuitions could follow a course of study almost equal to their brothers'. Maria Campbell, a Virginian, observed changing attitudes towards female



Mc Guffey's Eclectic Primer, 1849.
Courtesy of the Library of Congress

education in a letter written in 1819- "In the days of our forefathers it was considered only necessary to learn a female to read the Bible--the balance of her time was spent in domestic employments. They, to be sure, were very necessary. But why should a whole life be thus spent...Things are happily taking a change. Daughters as well as sons are now thought of by the fond parent. Education is considered *equally their due.*"²

Young women living in Alexandria during the antebellum period experienced a range of educational opportunities. The bustling urban setting of Alexandria was attractive to potential teachers from diverse educational and geographic

backgrounds. Men and women came to the port town from as near as rural Virginia, Maryland, and Pennsylvania, and as far away as New England, the Caribbean, and France to open specialized schools of a few months duration or establish well regarded institutions of some permanence. The hopeful instructors boasted in Alexandria newspapers of their proficiency in teaching subjects ranging from reading and needlework to Latin and chemistry; they offered private tutoring or instruction in small classes to daughters of middle class to affluent parents, day and boarding students, local and country girls. Several teachers conducted classes for orphans and daughters of poor parents in privately sponsored free schools. Other teachers, both black and white, provided instruction to free girls of color. Opportunity was limited somewhat by gender, but it also varied by class and race. For some of Alexandria's daughters, education was not "equally their due."

American educators recognized the importance of a solid and moral education for females who would, in turn, take responsibility for the early education of their children, the future citizens of the new Republic. Locally, the Reverend James Muir, pastor of the Presbyterian Meetinghouse and principal of a female academy, asked rhetorically in one of his sermons - "Shall America prescribe to her daughters, an education dignified as fashionable; where exercises comparatively trifling, are substituted in the place of what would always be useful and greatly to the honour of a young, but rising **empire.**"³

Elijah Fletcher, a New England school teacher who arrived in Alexandria in 1810, wrote of his sister's education- "A girl will be more respected with an education than with wealth. I think female education is too

much neglected. They are the ones who have the **first** education of children and ought to be qualified to instruct them **correctly**."⁴

Eliza Porter, principal of an Alexandria female seminary, sounded the same theme fifteen years later- "...the maternal influence is the first, deepest and most lasting force exerted over the mind of man, all must be aware of the importance of fitting that influence for the vast and best employment of its **power**."⁵ Elijah Fletcher must have thought that some Alexandria women had too much education and too much control over the **household**.-

"Another peculiarity among-the Virginians is...‘the women wear the breeches.’ If we go visiting at any particular house we go to Mrs. Such a ones but not Mr., and if there is any thing done in domestic affairs it is done by Mrs. Direction and **orders**."⁶

Alexandria parents had ample opportunities to absorb popular theories on the proper role of women and to learn how best to educate their daughters. Those who attended the Presbyterian Meetinghouse heard the Reverend James Muir expound on the virtuous woman in his sermons, while others avidly read books on education that were advertised in local newspapers. Nelly Custis Lewis, concerned over her youngest daughter’s education, consulted the works of Maria Edgeworth, educational theorist and writer for children. Other Alexandria parents subscribed to Elizabeth Hamilton’s *Elementary Principles of Education*, George Fisher’s *Family’s Best Companion*, J. Burton’s *Lectures on Female Education and Manners*, and Thomas Gisborne’s *Enquiry into the Duties of the Female Sex*.⁷

Reform and change in female education came slowly and unevenly to Alexandria. Parents who wanted a challenging

curriculum for their daughters had few options prior to 1820 other than sending their daughters north to one of the established female or co-educational boarding schools. Nelly Custis Lewis complained in 1817 - "Education is very little attended to, to have our children well educated we must send them from **home**..."⁸ Later, Alexandria parents had several local schools to select from where the traditional English curriculum was expanded by lectures and demonstrations in the sciences and higher branches of learning. Eliza Porter, female seminary principal, noted in 1827 that- "The spirit of improvement is abroad; every public paper, journal, and review teems with plans for the diffusion of knowledge among the female **sex**..."⁹ Girls who had no aptitude for science and mathematics or whose parents did not consider such knowledge important, could, nevertheless, receive a finished education that prepared them for motherhood and household management --"the heartfelt delight of ministering to the comfort and happiness of the circle surrounding the domestic hearth."¹⁰



**Old Tom, our cat.
He is ill in bed.
Tom saw a rat.
The rat saw Tom.
The rat ran off.**

Female knowledge of the sciences and other higher branches of learning sparked an interesting debate. Astronomy was introduced into the Alexandria curriculum early in the nineteenth century and was followed by natural philosophy (physical science), chemistry, and botany. Male instructors taught the sciences and used complex apparatus to demonstrate principles of gravity, pneumatics, electricity and other phenomena. They collected specimens and displayed natural objects to bring realism to engravings found in textbooks.

In 1822, Mr. Jenkins proposed opening a Ladies' Academy that would seriously challenge the minds of Alexandria's young women. "Young ladies of text and genius, who wish to enter the precincts of a laboratory to dwell over the **vivific** volume of philosophy, or enter the more sublime and extensive shades of Astronomy and Geography, instead of pursuing the votaries of pleasure, or the menial to wealth, are solicited to attend.

Perhaps the young lady will say she is unsusceptible of acquiring a knowledge of these important sciences; but witness the exertions of Catherine **Herchel**...**Instead** of reclining on the gilded sofa, she ranges the boundless expanse of the starry concave, discovering planets before unknown, and suns to unveil the very **arcana** of nature. --Say not then that the female mind is unsusceptible of the heights of knowledge; neither let the modem epicures insinuate that the solid branches are useless and degrading--for by this, the mind is enlarged to the greatest extent, industry promoted, business facilitated, and the judgment improved."

Several years earlier Maria and Richard Edgeworth, British educational theorists, had warned that superficial knowledge was worse than no knowledge. "A girl who **runs** through a course of natural history, hears something about chemistry, has been taught something of botany, and who knows just enough

of these to make her fancy that she is well informed, is in a miserable situation, in danger of becoming ridiculous, and insupportably tiresome to men of sense and science."**Other** educators agreed - "We prefer a few branches well studied, to the whole circle of the sciences imperfectly acquired. To the superficial acquirements of what people usually term the higher branches of education we have a positive aversion; as we believe its tendency is to make scholars vain and conceited, without producing any real **benefit**."¹³ There was clearly a contradiction in female education. A **young** woman educated in the higher branches, as young gentlemen were, might be tempted to "take the lead in whatever sphere she **may** be placed," forsaking "the tranquil enjoyment of the home."

Many of Alexandria's young women received an education during the antebellum years that prepared them for household management and motherhood. Others became teachers, an acceptable female occupation, and used their education to reach a wider group of citizens. Educational opportunities in Alexandria were numerous, but they were limited by class, race, and gender. For daughters of the Lees, Lewises or Masons, the choices were many; for daughters of free people of color, the choices were very limited. For daughters of most of the poor and for daughters of slaves, Alexandria offered little chance of an education.

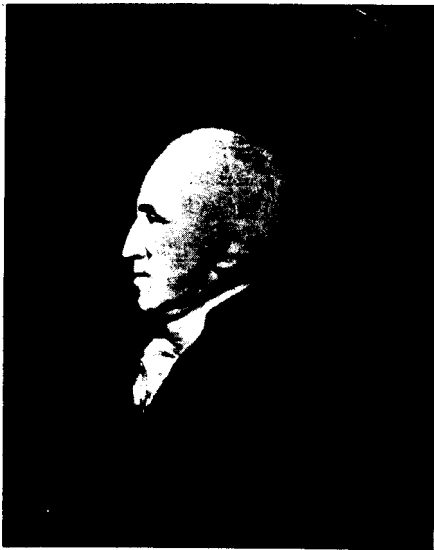
“EDUCATION OF THE INTERESTING CLASS” -

Education for the Poor

Early in the antebellum period the seeds were planted for public education in Alexandria. Following the lead of British educators like Maria Edgeworth and the impetus given to benevolent and charitable 'societies by the Second Great

Awakening, several prominent Alexandrians recognized that benefits to the community could be derived from educating the poor in reading and moral training, thereby preparing them to become responsible citizens.

George Washington, who believed in and promoted the concept of universal education, made a generous donation in 1785 to establish a free school in connection with the Alexandria Academy. Washington made annual contributions thereafter and at his death willed an additional \$4,000 in bank shares “for the purpose of Educating such Orphan children, or the children of such other poor and indigent persons as are unable to accomplish it with their own means; and who, in the judgment of the Trustees of said Seminary, are best entitled to the benefit of this **donation.**”¹⁶



George Washington, attributed to Cephas Thompson. Collection of Woodlawn Plantation, a Property of the National Trust for Historic Preservation. Photograph courtesy of the Alexandria Library, Lloyd House.

Reverend James Muir, president of the board of trustees of the Alexandria Academy, sent Washington a progress report in 1794 stating that- “The object of this charity is very **worthy, as it rescues from ignorance a considerable number, and lays the foundation** for their becoming useful citizens.”

A few months later, Muir wrote- “The ends you have in view by this Charity appear to me to be fully answered. The foundation is herein laid for rescuing members from Ignorance, and for introducing them into Society as useful and reputable **citizens.**”¹⁸

The Washington Free School accepted girls between 1786 and 1812, but only at a ratio of one girl for every four boys. Two out of the first seventeen children enrolled were girls, and the number of girls remained low. However, in 1791, seven out of twenty students were female. Most girls benefited from the opportunity, though their education was uneven and subject to interruptions.

“...**many attend[ed]** very irregularly, owing...to the necessity their Parents are under of employing them at home to procure fuel, and for other necessary **purposes.**”¹⁹ Dr. Muir’s reports cited students by name and occasionally referred to their progress--a way of assuring Washington that his money was being put to good use. “Mary Stewart daughter of an indigent widow, her progress is considerable. Mary Farmer [and her brother, John], a widow’s children. Both have made progress in reading writing, and ciphering, and are very **deserving.**”²⁰ Some educated girls did not improve their stations in life. Mary Watson, admitted to the Washington Free School in 1786, and Charlotte Linaway, admitted in 1787, were employed as common laborers in 1800. ²¹

The Washington Free School had difficulty locating teachers of sufficient ability to teach the poor, and in obtaining funds to pay the ground rent and to adequately clothe the children. The location of the school on the third floor of the Alexandria Academy also caused problems. In 1794, Reverend Muir advised his patron, Washington, that- “Parents in good circumstances are unwilling that

their Children should associate with those of a lower class. This operates against the Washington School, and prevents its increase.“**

Recognizing the need to provide free education for the poor did not mean granting poor children access to the same education received by paying students.

British education reformers noted that-
“At present it is necessary that the education of different ranks should, in some respects, be different. They have few ideas, few habits, in common: their peculiar vices and virtues do not arise **from** the same causes, and their ambition is to be directed to different objects. But justice, truth, and humanity are confined to no particular rank, and should be enforced with equal care and energy upon the minds of young people of every station.”²³



Alexandria Academy in a photograph taken around 1885.
Photograph courtesy of the Alexandria Library, Lloyd House.

In 1812 the trustees of the Alexandria Academy established the first female free school with financial backing from the Washington Society, whose purpose was

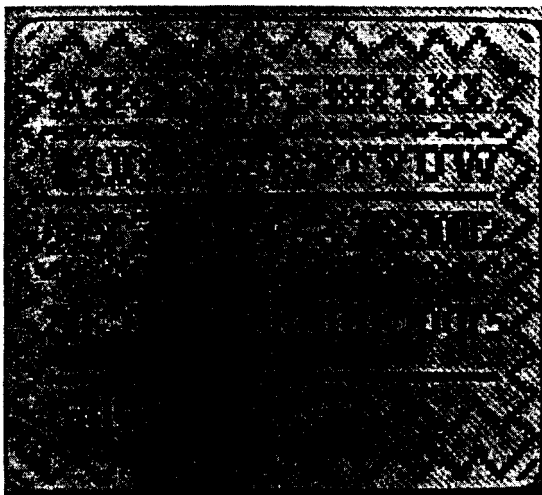
“to perpetuate the spirit of the great Patriot in American life and to carry out the benevolent attitude of Washington in the education of poor children,” and an endowment set up by Mrs. Lund Washington.²⁴ In her will, Elizabeth Washington directed that the annual income from her donation be applied - “to the education of such poor girls as they [Washington Society members] may think proper--nor can I forbear on this solemn occasion, to greet them in the name of our Holy Father, and invoke his benediction upon their efforts to rescue from poverty, and the sinks of shameless immorality those sweet tho’ wild blossoms which under their fostering care and virtuous inculcations, may add much to the store of human happiness. I confine this donation to my own sex, because I believe that human happiness has material dependence upon our moral and religious worth.”²⁵

The trustees purchased land in the 200 block of North Columbus Street. The school, known as the Alexandria Free School for Girls or the Female Lancasterian School, was organized along lines of the monitorial system of British educator Joseph Lancaster. Employing older, more advanced students or monitors to teach younger students, a large number of children could be taught effectively and economically in the basics of reading, writing, arithmetic, and spelling. The Lancasterian system, disseminated by instruction manuals published by Lancaster and by the British and Foreign School Society, comprised an elaborate set of rules, routines, and pedagogical inventions such as the sand desk for practicing writing skills. Students were not graded but instead ranked by proficiency in each subject and rewarded with advancement and merit tickets. Learning was by rote and motivated by competition. The Lancasterian system stressed moral values of obedience, subordination, promptness, cleanliness, thrift, and temperance -- all

calculated to teach poor children discipline and an awareness of their proper place in society.

Girls and boys in Lancasterian schools followed the same curriculum, with the exception that girls also received instruction in needlework. Girls progressed from “hemming” class, to “sewing and felling,” up to “tucking and whipping,” and eventually to the “marking” class where they stitched a sampler. The best workers from the higher classes acted as monitors for the lower classes and supervised their work. Daily, a monitor distributed to each girl in her class a pinafore to wear, and a thimble, needle, thread, and materials for work. Every three girls shared a pair of scissors, attached to the desk by a long string. The first class practiced on scraps of paper until they mastered the art of hemming and could progress to felling with colored thread on **whitecloth**.²⁶

In the United States, Quakers were prominent in the adoption and implementation of the Lancasterian system where instruction was based on



Pattern for marking linen from *An Account of the Lancasterian Method of Teaching Needle Work*, 1821.

Scripture and non-denominational. Rachel Judge, a Quaker, was appointed as the first teacher of the Female Lancasterian School in Alexandria in 1812, the same year her sister, Margaret, was appointed head of the female division of the Georgetown Lancasterian School. Eliza Porter took over direction of the Alexandria school before founding her female seminary in 1827. Students of the school, trained in the monitorial system, went on to be teachers or to open up their own Lancasterian schools, many in the rapidly expanding West.

The Female Lancasterian School, falling on hard times and subject to legal wrangling over the terms of the wills of Elizabeth Washington and her nephew, eventually lost its property and combined with a school in the Female Orphan Asylum, located on the southeast corner of Wolfe and Pitt. Wives and daughters of prominent Alexandria citizens volunteered their services in overseeing the institution and passing on the acceptability of applicants, either children of poor or unworthy parents, or genuine orphans. The girls were dismissed from the asylum at age eighteen, with a basic education, a new outfit of clothing, and frequently a position as a servant in a local household. Mary Gregory Powell, in her *History of Old Alexandria*, Virginia recalled seeing the girls from the orphan asylum at different places around town-- “Every year the Annual Meeting was held at the Lyceum or Liberty Hall Theater. The orphans occupied the front seats, and after a prayer, they sang, ‘What is home without a Mother?’ Poor little children, many of them were taken from the worst kinds of mothers, but it sounded well, and no doubt helped to bring forth the subscriptions which were **offered**...”²⁷

Some poor girls of color had an opportunity to receive free schooling in Alexandria. In 1797, a group of

abolitionists, many of whom were Quakers, established a school for African Americans in Alexandria with Benjamin Davis as the teacher. The most promising students “could write a very legible hand, read the Scriptures with tolerable facility, and had commenced **arithmetic**.”²⁸ Reverend James H. Hanson, white pastor of an African-American church, taught at a school founded by an association of free blacks in 1812. He held classes for children in the third floor rooms of the Alexandria Academy, vacated by the Washington Free School. Hanson conducted his classes using the Lancasterian system and averaged nearly 300 students a year. Alexandria Quakers organized a Sabbath school in their meetinghouse around 1818 and probably included young women of color among their students. The Sisters of Charity, who had established St. Francis Academy, a female boarding school, in 1832, conducted a small day school for girls of color. The Sisters also maintained a large Sabbath school where black children of both sexes were instructed in reading, writing, and Christian **doctrine**.²⁹

By 1860, there were eight common schools in Alexandria, supported by the Literary Fund and a local tax. Poor white children attended for six dollars a year and received instruction in reading, writing, and arithmetic. A few years later, the influx of former slaves, called contraband, into Union-occupied Alexandria, prompted northern missionaries to establish a number of schools in the city. Most of these were staffed by women of color, who may have been educated in Alexandria schools. Julia Wilbur, sent to Alexandria in 1862 by the Ladies’ Anti-slavery Society, was a Quaker teacher from New York and the first white woman to teach contrabands in Alexandria. She established sewing schools and work

centers in addition to helping local teachers with their schools.

“HAPPY THE CHILD WHOSE TENDER YEARS RECEIVE INSTRUCTION WELL”³⁰

Education for the Very Young

Young girls, who were not taught at home, usually received their first instruction in a dame school or home school. Women conducted classes in a room in their homes for small groups of young children of both sexes. They had little in the way of books except for a few primers, a Psalter, and a Bible. Instruction was oral and based on repetition and memorization. Subjects taught in dame school included reading and needlework and, depending on the abilities of the teacher and the gender of the child, writing and .. arithmetic might be added. **Manners** and morality were important aspects of the education of a young child and were continually reinforced by their studies.

Elizabeth Hannah was among the first to open a dame school in Alexandria. In 1784, she instructed ten young female students in needlework and writing at thirty pounds per year. In 1786 Christian Smith, a Charleston lady, advertised in an Alexandria newspaper that she would teach reading, writing, and needlework, and that “young ladies from the country will be accommodated as **boarders**.”³¹ Ann May, daughter of Alexandria merchant Edward May, opened her school for young girls in a room in her father’s house in 1797. She offered instruction in reading and needlework. Another school mistress, Mary Hardester from Baltimore, advertised a similar program of instruction - reading and

needlework - in 1805. Like Ann May, she intended to pay strict attention to the moral training of her charges.

A SCHOOL
Is intended to be opened by
ANN MAY,
In a commodious room in her father's
house in Prince Street.

ON the first Monday in September next, for the instruction of young ladies (as heretofore at Mr. Muir's), in reading, and the different branches of needle-work.

Such parents as may be pleased to commit to her the tuition of their children may depend on her paying the greatest attention to their morals, as well as their improvement in the above branches.

Terms may be known by applying to her at the house of Edward May, in Prince Street, between Union and Water Streets.

August 16. eddtf

Alexandria Advertiser, August 16, 1797

Traditionally, children were instructed first in reading and then in writing. Boys frequently progressed to forming letters on a slate while girls formed letters with their **needles**.³² Working a sampler taught not only needlework skills, but also the alphabet and spelling. Christian values were instilled by the painstaking stitching of moral and pious verses.

There were several dame schools in Alexandria open to young girls of color. Prior to the War of 1812, Mrs. Cameron operated a school for young children of both sexes on the corner of Duke and Fairfax, and Mrs. **Tutten** ran a similar school at the corner of Pitt and Prince. Both teachers were white and from Virginia. Sylvia Morris, a black woman, conducted a dame school for a number of years in her home on South Washington Street. Mary Peake, who later became a teacher, probably received her first instruction from Mrs. **Morris**.³³ Young girls of color may have followed the same simple curriculum as white girls - reading and needlework. Even if their education started and ended with a dame school they could hope to find employment beyond that of unskilled labor.

After a few years in a dame school, a young lady could progress to a more varied **curriculum** offered by teachers specializing in the useful and ornamental branches. Part two will continue with a discussion of this aspect of female education and the seminary movement that commenced in Alexandria during the 1820s.



Illustration of a dame school from the Boston Type and Stereotype Foundry Catalog, 1832.

Endnotes

1. Anna Letitia Barbauld, "On Things to be Learned," *Evenings at Home, or the Juvenile Budget Opened* (London, 1792), 69-76.
2. Mary Campbell to Mary Hume, 21 September 1819, Campbell Collection, Duke University. Quoted by Catherine Clinton, *The Plantation Mistress* (New York: Pantheon Books, 1982), 123. (my emphasis)
3. James Muir, A. M., "The Virtuous Woman," Sermon XXVII, *Sermons*, vol. II (n.p., n.d.), 150.
4. Martha von Briesen, ed., *The Letters of Elijah Fletcher* (Charlottesville: University Press of Virginia, 1965), 16. Susan Escherich kindly brought this collection of letters to my attention.
5. *Phoenix Gazette*, August 19, 1828. Many of the Alexandria newspaper advertisements have come from the craftsmen files of the research division of the Museum of Early Southern Decorative Arts, others are from the subject files of the Alexandria Library, Lloyd House. I am grateful to Martha Rowe of MESDA and Joyce McMullin of Lloyd House for their assistance.
6. Von Briesen, 20.
7. Elizabeth Hamilton, *Letters on the Elementary Principles of Education* (London, 1803); George Fisher, *The Instructor to which is added - The Family's Best Companion* (Worcester, MA, 1786); J. Button, *Lectures on Female Education and Manners* (Elizabeth State, 1799); Thomas Gisborne, *An Enquiry into the Duties of the Female Sex* (London, 1798). The October 30, 1801 edition of the *Alexandria Advertiser* ran an advertisement placed by Robert & John Gray that listed a number of "Education and School Books." The list included -- "Edgeworth on Education, Elements of Polite Education, Fisher's Companion, Child's Guide and Instructor..." and various text books, grammars, and dictionaries.
8. Eleanor Custis Lewis to Elizabeth Bordley Gibson, 24 November 1817, in Patricia Brady, *George Washington's Beautiful Nelly* (Columbia: University of South Carolina Press, 1991).
9. *Phoenix Gazette*, August 19, 1828.
10. Lydia English, "Catalogue of the Members of the Female Seminary, for the Year Commencing September 1, 1835..." (Washington, 1836), 27-28.
11. *Alexandria Herald*, April 8, 1822.
12. Maria Edgeworth and Richard Lovell Edgeworth, *Practical Education* (New York, 1801), 144.
13. Lydia English, "Catalogue of the Members of the Female Seminary, Georgetown, D.C. for the Year Commencing September 1, 1836..." (Washington, 1837), 17.
14. Ibid.
15. Will of William H. Foote, 1848.
16. Will of George Washington, 1799.
17. James Muir to George Washington, 3 March 1794, quoted by William Buckner McGroarty, "Reverend James Muir, D.D., and Washington's Orphan Wards," *William and Mary Quarterly*, 2nd. Ser., vol. 20, no. 4, 5 18.
18. James Muir to George Washington, 5 December 1794, quoted by McGroarty, 52 1.
19. James Muir to George Washington, 11 March 179 1, quoted by McGroarty, 5 15.
20. James Muir to George Washington, 3 March 1794, quoted by McGroarty, 5 19.
21. Ruth Lincoln Kaye, "Students of Alexandria Academy and Its Successors 1786-1912," *The Fireside Sentinel*, Vol. IX, No. 4 (July/August), 37, 41.
22. James Muir to George Washington, 3 March 1794, quoted by McGroarty, 519.
23. Maria Edgeworth, *The Parent's Assistant or Stories for Children* (London: Macmillan and Co., Ltd., 1897), 2.

24. Elizabeth Washington was a childless widow, having lost two daughters in infancy. Her husband, Lund Washington, a distant cousin of George Washington had managed Mount Vernon in Washington's absence during the Revolution.
25. Will of Elizabeth Foote Washington, 1812.
26. Joseph Lancaster and the British and Foreign School Society, *Manual of the System of Teaching* (Bristol: Thoemmes Press, 1994 reprint), 34-41.
27. Mary G. Powell, *The History of Old Alexandria Virginia* (Westminster, MD: Family Line Publications, 1995), 328.
28. Carter G. Woodson, *The Education of the Negro Prior to 1861* (New York: Amo Press, 1968), 109.
29. Information on African-American education in Alexandria can be found in U. S. Department of Education, *Special Report of the Commissioner of Education on the Condition and Improvement of Public Schools in the District of Columbia* (Washington: Government Printing Office, 1871). I am grateful to Audrey Davis of the Alexandria Black History Resource Center for supplying this document.
30. Sampler, Williamina Robertson, Alexandria, 1827. Collection of Brad Myers.
31. *Virginia Journal and Alexandria Advertiser*, 23 March 1786.
32. E. Jennifer Monaghan, "Literacy Instruction and Gender in Colonial New England," *American Quarterly*, Vol. 40, No. 1 (March 1988), 18-41.
33. U. S. Department of Education, 1871.

Gloria Seaman Allen, Guest Curator for the exhibition, "Equally Their Due: Female Education In Antebellum Alexandria," is the former Director and Chief Curator of the DAR Museum, Washington, D.C. She is the co-author with Nancy Tuckhorn of A Maryland Album. Quilting Traditions, 1634-1934, published in 1995. Gloria Allen is a doctoral candidate in American Studies at George Washington University. She received her M.A. in American Studies from George Washington University and her B.A. from Smith College. She lectures and writes extensively on the social history and material culture of the Chesapeake region.

The exhibition, "Equally Their Due: Female Education In Antebellum Alexandria" will open at The Lyceum, 201 North Washington Street, Alexandria, Virginia on June 28, 1996 and will be on view through January 5, 1997.

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