

SOUTHERN WOMANHOOD AS AFFECTED BY THE WAR.



AMONG the many changes that have taken place in the Southern States and among Southern people within the past thirty years, some of which are the direct result of war, and others the simple and natural development of the times, there is none more significant and worthy of notice than the change that has taken place in the condition, the life, and the labor of Southern women. We refer, of course, to the white women of the South. The effects of the great revolution upon the negro race, upon the white man of the South, and upon the material and industrial development of the former slave-holding States, have all been fully and variously discussed. It is the object of this paper to discuss the effects of the war, and the changes resulting therefrom, upon the social, domestic, and intellectual life of Southern women.

It is now a quarter of a century since the close of the civil war—a period sufficiently long to show some of the important effects upon Southern society of the great revolution through which it has passed. It is an error to think that the colored race alone has been affected by the war. The condition, life, and labor of the white people of the South have been quite as seriously affected. It would doubtless be difficult to find an intelligent Southern white man who does not believe that the emancipation of the colored slaves has had a most salutary effect upon the Anglo-Saxon race.

But we wish to inquire especially as to how the great changes of the past thirty years have affected Southern womanhood. Have they proved a misfortune or a blessing to the gentler sex? Certain it is that the life and work of woman in the South are in many important respects very different now from what they were before the war. The young woman of to-day grows up under conditions and with environments vastly different from those which surrounded her mother and grandmother in their early days. We wish to compare and contrast the life, and condition, and work of woman as they are now in the South with what they were in ante-bellum times. Surely there have been great changes in the education and the work of women everywhere, at least throughout the English-speaking world, during the past thirty

years, and many of these would have reached and materially affected the life of Southern women had there been no civil war and no emancipation of slaves. It would be illogical, therefore, to assert that the cause or the explanation of every change that contrasts the life of Southern women now with what it was formerly is in the peculiar events that have taken place in our late history.

We might conveniently divide our subject into these three heads: (1) the Southern woman before the war; (2) the Southern woman during the war; (3) the Southern woman since the war. Were this our mode of presenting the subject, it would be to give three pictures of the same woman, and not of three different women. The virtues that adorn and ennoble the Southern woman of to-day find their explanation and origin largely in that womanhood which for the last fifty years and more has been the product and the pride of the Southern people. No matter what may be one's sympathy with or prejudice against the institution of slavery, there is no denying the fact that American civilization has nowhere produced a purer and loftier type of refined and cultured womanhood than existed in the South before the war. Nowhere else in America have hospitality and social intercourse among the better classes been so cultivated or have constituted so large a part of life as in what is called the old South. These large and constant social demands upon Southern women, growing out of the hospitable customs of the old plantation life, made the existing conditions very favorable for developing women of rare social gifts and accomplishments. In native womanly modesty, in neatness, grace, and beauty of person, in ease and freedom, but boldness of manner, in refined and cultivated minds, in gifts and qualities that shone in the social circle, in spotless purity of thought and character, in laudable pride of family and devotion to home, kindred, and loved ones—these were the qualities for which Southern women were noted and in which they excelled. That the Southern woman of the ante-bellum times lacked those stronger qualities of character and mind that are born only of trials and hardships and poverty and adversity may be granted. That she contributed less in labor, especially manual labor, to the support and economy of the household than women in like financial condition

elsewhere may also be granted. But this was not because she was unable or unwilling to work, but simply because it was unnecessary. Before the Southern woman had passed through the four years' fiery ordeal of war, the virtues of character, of head and heart, that are born of adversity were all richly hers.

But the Southern woman's most trying period came only after the war, terminating as it did in the loss of nearly all property, in the entire breaking up of the old home life, and in the emancipation of the slaves, who had always relieved white women of the more unpleasant duties that would otherwise have long fallen to their lot in the economy of domestic life. Thousands upon thousands of delicate and cultivated women who had never done any of the harder and more disagreeable duties of domestic and home life, universally performed by the slaves, were now compelled to enter upon a life of drudgery and hardship for which nothing in their previous training had prepared them. If in prosperity, wealth, and luxury woman is weaker and frailer than man, when adversity comes she is stronger than man, stronger in heart and purpose, stronger to adapt herself to unfortunate circumstances and to make the best of them. Indeed, it is not until adversity comes that we know how strong a creature woman is. Many a trouble that utterly crushes strong man transforms weak woman into a tower of strength. Never did woman have a better opportunity to show this strength than at the close of the war, and right nobly did she meet the emergency and set herself to her work, encouraging and inspiring with hope Southern men, too many of whom had lost heart with their lost cause. It was the heart, the hope, the faith of Southern womanhood that set Southern men to working when the war was over, and in this work they led the way, filling the stronger sex with utter amazement at the readiness and power with which they began to perform duties to which they had never been used before. The wonderful recuperative energies of the Southern people since the war, as manifested in the present wide-spread prosperity of the Southern States, is recognized and admired by all; but who can tell how largely this is due to Southern womanhood? Was it not the brave-hearted wife that inspired the despairing husband when the war had ended to go to work and redeem his lost fortune, happy enough herself that she had a living husband to work with her, since so many of her sisters had to fight the battle with labor and poverty alone, while their husbands slept in the soldier's grave? Was it not the ambitious and hopeful sister that inspired her soldier brother, the unconquered and unconquerable maiden that inspired her disheartened lover, when the war was over? And

was not this womanly inspiration the most potent factor that entered the problem of the white man's immediate future in the South? Nor has woman's part in the up-building of the South been one of inspiration simply. It is the work which her own head and hands have accomplished that we wish to speak of more particularly in this paper; not her influence upon other things, but the influence upon her of the changes of the last thirty years. How then has Southern womanhood been affected by these great changes?

Some time since, in order to arrive at as true an answer as possible to this question, and in order to find out what Southern women themselves thought upon it, the writer selected from the range of his acquaintances in three different States some half-dozen representative Southern women, and addressed to them the following

QUESTIONS.

1. At the end of a quarter of a century since the close of the war—a period sufficiently long to furnish some true basis for a comparison and a judgment—is it your opinion that the emancipation of the slaves and the numerous other results of war affecting the Southern people have proved a blessing or a misfortune to the womanhood of the South? Has woman's lot, her life and labor, been affected favorably or unfavorably by the changed conditions?

2. What effect have these changes had upon woman's education in the South? Wherein does the education of young women differ now from what it was before the war? Is it more thorough and extensive now than then? Do a larger number of young women in proportion to population seek and obtain the benefits of seminary and college training now than then? and if so, how does this apply to the various grades of society—the rich, the middle, and the poorer classes? Is a larger number of young women acquiring an education now than then with a view to using their education for self-support? and if so, does this have a tendency to make them any more earnest and thorough in the prosecution of their studies than when few, if any, ever expected to make any practical use of their education? The relative importance attached to "the useful" and the merely "ornamental" in female education then as compared with the present. The so-called "higher education of woman" then and now. The tendency to develop literary women then as compared with the present.

3. What change, if any, has taken place in woman's attitude toward work and self-support, and in public sentiment with reference to this question, throughout the South? Have the effects of this change been good or evil to Southern women, or wherein good and wherein evil? What of the respectability of self-support then and now?—can the Southern white woman work now, without forfeiting her social standing, in any way in which the public sentiment of ante-bellum times would discount her social standing if she engaged

in such work or self-support? What of the numbers and kinds of vocations open to woman then and now, and the pay given her for her work?

4. How have the changed conditions affected woman's domestic and home life in the South—the pleasures and trials of housekeeping, the servant problem, and other features of home life that may occur to a woman? Wherein has social life as it affects woman undergone any change in the South? What do Southern women think of "woman's rights"? What are woman's true place and work in the economy of human life?

The reader will be interested in the answers which these questions elicited from the thoughtful women to whom they were addressed. We make no apology, therefore, for occupying a large portion of this paper with quotations from the answers received in reply to the foregoing questions. We quote first from one of the least hopeful of all the replies received. It is from a Virginia lady who comes of a literary family, has long lived at one of the leading literary centers of the South, is an authoress herself, and a contributor to the periodical literature of the day. She writes:

The theme that you present is an intensely interesting one to me. As to whether the changes resulting from the war have proved a blessing or a misfortune to Southern women—I think there never were nor can be any purer, nobler women than those who lived in the South during the days of slavery and the war. And it is because the Southern woman is the same creature now that she was then that she has not been injured by the hard conditions of the present. Woman's education has advanced with mighty strides during the last fifty years, but freeing the slaves has had naught to do with it. There are ever so many more literary women now than then—not that there was not equal literary taste in old times, but there was needed the goad of poverty to force the Southern women from the loved retirement of the domestic circle into the gaze of the public. The changed nature of domestic service is altogether evil in my eyes. Young housekeepers have a much harder time now, comparing my daughter's trials with those of my own young life, though we had our annoyances from servants then. The middle and lower classes who never owned slaves and were inured to labor have been much less affected by the changes introduced into domestic life since the war. As to the respectability of self-support in woman, sensible people were the same in the old times as in the new, but the necessity for a woman supporting herself rarely ever existed then. Brothers and male relatives never used to suffer female members of their families to toil, as seems a matter of course now. If woman must struggle for self-support, it is delightful to contemplate the many avenues opening up to her whereby a livelihood may be gained. I think the tendency of the times is to broaden greatly the sphere of feminine activity. The social life of woman in the South has in my judgment changed very greatly for the worse,

in that much less deference to womankind is entertained by the rising generation of young men. Ordinary attentions are withheld from young ladies, and escorting them spoken of as a burden in a manner shocking to one brought up in a former and more chivalrous generation. As a whole, then, I fear I must decide that the present conditions of society in the South are not most conducive to woman's happiness and best estate; but so confident am I of the ability and disposition of Southern women to rise superior to circumstances, that I neither worry over their present nor tremble for their future.

We next quote from a most intellectual and thoughtful Tennessee lady of threescore and ten years and more. She writes from a home of wealth, refinement, and literary and moral culture. Five generations of her family have lived in the same home, and her grandchildren today eat their meals almost over the same spot where her grandmother ate—which circumstance has few parallels in the South, or in any other part of the country. Her home, once two miles "in the country," is now in the midst of a populous city of a hundred thousand inhabitants, which, for its literary culture and its numerous educational institutions, is justly titled "The Athens of the South." She writes:

The women of the South were characterized by a certain refinement and elegance of manner, the result of generations of wealth and freedom from toil. The same qualities are discernible in their descendants, even in those who were impoverished by the war. I do not think, as some do, that white children were contaminated by association with negroes. I believe the finer nature always maintains the ascendancy over the coarser. There has been improvement in the physical development of woman in the South, but it is due, not to the abolition of slavery, but to the advance which has been made in the study of hygiene and the introduction of the gymnasium into the schools. Women receive better education now than before the war, spending, on an average, four years more in the school-room now than then. As a rule our Southern academies thirty years ago graduated girls at sixteen, and often younger. The crowning glory of the present age is that every woman is free to develop her own personality. Formerly the ultimatum of a Southern girl's existence was marriage, and an old maid was an object of pity. Now, thanks to the public schools, any girl, however humbly born, may secure an education and by the force of her intellect command an honorable position in the best society; and if she does not marry it is because she has not met a man who is her equal in mental culture and at the same time more able to take care of her than she is to take care of herself.

You ask, "What of the respectability of self-support then and now?" I answer that in the two cities with which I am familiar the most popular women in society are self-supporting women—

teachers. The women of the present day, moreover, having been compelled in many cases to give personal attention to cooking, have made an intelligent study of the subject, and it has now become one of the fine arts. Mistress and servants have come to recognize their dependence on one another, and in most families the relations between the two parties are regulated by mutual forbearance and good will. In social life the topics of conversation are far more varied and more elevating, in consequence of the general spread of education and literature. The time is past when a woman can entertain her friends with a detailed account of her latest illness, or can dare to bore them with a recital of the precocious sayings and doings of her children. Still, I say, and I hope all my sisters in the South will say with me, far distant be the day when the women of this country will lay aside the modesty and delicacy that so well befit them and undertake to compete with men in business, or in public and political life.

Let us place by the side of this letter from a Southern grandmother the views of a young woman who has come to maturity within the past ten years, and who therefore represents the new generation of young Southern women, who believe in the new order of things, and have no bitter memories of the past. She writes:

There is no point perhaps wherein the Southern ideal of woman has changed so much as in the nobility of helplessness in woman. Before the war, so far as I have been able to learn from contact and conversation with those whose knowledge and experience antedate my own by many years, self-support was a last resort with respectable women in the South, and such a thought was never entertained so long as there was any male relative to look to for support, and men felt responsible for the support of even remote female relatives. So deeply embedded in Southern ideas and feeling was this sentiment of the nobility of dependence and helplessness in woman, and the degradation of labor, even for self-support, in the sex, that I have heard of instances where refined and able-bodied women would allow themselves to be supported by the charity of their friends rather than resort to work for self-support—and this not because they had any reluctance to work, but because livelihood by charity seemed to them to be the more respectable and honorable alternative of the two. Such instances may not have been very numerous, but they were at least of frequent enough occurrence to show the strong prejudice that existed in the South before the war with reference to white women working. Of course this does not mean that the thousands of wives, mothers, and housekeepers throughout the South did not perform the duties incident to their situation. It was single ladies, and those who had no means of support within their own homes, whom public sentiment forbade to work for self-support; or if they did, it was at the expense of injuring or entirely forfeiting their social standing, and hence was to

compromise themselves and their families. Now, on the contrary, a woman is respected and honored in the South for earning her own living, and would lose respect if, as an able-bodied woman, she settled herself as a burden on a brother, or even on a father, working hard for a living, while looking to more-distant male relatives for support is now quite out of the question. As a woman is now respected and honored, rather than discounted socially, for earning her own living when necessary, the field of labor for women is constantly widening. While she would not injure her social position by earning a living at any calling open to her sex, yet, socially, teaching and other forms of literary work have the advantage, and are to be preferred. Other callings, though not exactly tabooed by the sex, yet have such objections to them as would cause a young woman's friends to ask, "What makes her do that? Could n't she get a place to teach?" This increasing tendency among women to earn their own living by teaching has raised the standard of thoroughness in female education to some extent, though much is still to be desired, especially in the larger schools, where girls are too often sent to be "graduated" rather than to be educated. Southern people, having passed through the financial reverses of the war, now realize as never before that a daughter's bread may some day depend upon herself, and so they want her well educated. And as a thorough knowledge of a few things is a better foundation for self-support than a mere smattering of many accomplishments, there is more tendency toward specialties in woman's education than before the war.

I am inclined to think, however, that there were proportionately a larger number of cultivated women in the South before the war than since. On the old Southern plantations women were thrown more on their own resources than in the crowded cities toward which Southern life and wealth now tend, and so were sent to the fine old libraries for that daily diversion the modern woman gets on the streets or in the frivolous social circle. Southern people before the war used to keep "open house" the year round, and were always ready to welcome a guest for the sojourn of a day or the visit of a month. This constant entertaining of refined and cultured people brought the Southern woman in contact with the best thought of the day and magnified her office as the center of the social and home circle. This necessity of cultivating conversational, literary, and social gifts whereby she might be at her ease in entertaining her guests led her to attain to a standard and ideal of social culture far too seldom seen in the Southern women of the present day. With the loss of wealth, and with the changed domestic service, the hospitality of former times became an impossibility after the war, and with it went some of the grace of manner and conversation that had been developed by constant practice in the Southern woman before the war.

There are not many Southern girls reared entirely since the war who could express themselves more clearly and forcibly than this young woman has done in the above quotation. It

will only add to the value of her views to say that she belongs to a family that stands socially among the best in the community where she resides, and her financial circumstances are such that she has never been under the necessity of working for her own support — which fact renders her statements concerning the honor and social respect in which genteel women working for self-support are held all the more worthy of acceptance, because they are not biased by her own condition in life.

Everything is entirely changed to our Southern women since the war [writes another correspondent from one of the Carolinas whose memory of better days before the war and whose trials and tribulations in housekeeping and in providing a support for herself and others since the war make her the representative of another class of Southern women whose views she very faithfully portrays] — I mean, of course, our cultivated women. From being queens in social life, mistresses of large families, providers, guides, and disciplinarians of large households, and dispensers of a lavish and royal hospitality, they became after the war, in many instances, mere domestic drudges, and wore their lives out in trying to find the wherewithal to keep actual want outside their doors. This class of Southern women, it is true, are now rapidly passing away, and their vacant places are being filled by their daughters and granddaughters, whose lot is happier and whose future is hopeful and promising. But the history of Southern womanhood as affected by the war cannot be faithfully told without presenting in all their dark outlines the trying and terrible experiences through which the great majority of our noble women have had to pass during the quarter of a century that has intervened since the close of the war.

It is the domestic and home life of woman that has been most seriously affected by the great changes that have come over the South. In the days of slavery the Southern housekeeper had about her trained and competent servants who rendered her implicit obedience, knowing that, if they did not, they would be at once remanded to the harder labors of the plantation. To have to exchange these trained house-servants for the incompetent, ever-changing, and worthless hired servants that took their places after the war was indeed a great trial. Many a refined woman, living in affluence before and during the war, was now compelled through poverty to perform all her household duties herself, or if barely able to hire help, it was only the cheapest and most worthless that she could secure, to manage whom was often more vexatious and trying than to perform all duties herself. The servant problem is becoming less annoying, but even now many a Southern woman's leisure is consumed in teaching incompetent servants or in doing their neglected work; and if perchance she succeeds in training one to a point where efficient and satisfactory service is rendered, every housekeeper knows by unhappy experience how liable such a servant is to decide suddenly to quit work

or to enter another's employ — and she may leave at night (especially if she has been overpaid) without any warning that she will not return for breakfast the next morning. And so the Southern women of recent years have had numberless trials and vexations in these and other lines never dreamed of by their mothers. To exercise the hospitality of former days has become an impossibility in most households, a tax to spirit and nerve that cannot be borne. Visitors are not now expected to take a meal or to spend a day except by special invitation. "Old things" in this respect have passed away.

Woman's opportunities for work have increased. The number of single women who support themselves, and of married women who help their husbands in supporting their families, is much larger than before the war, and this class of women is more respected than in ante-bellum times. The number of vocations open to women is of course much larger than before the war, but the value in money of woman's work is shamefully depreciated. No matter what work a woman does, men will not pay her its full value, not half what they would pay a man for the very same work. There is proof of this unjust discrimination in almost every female college in the South where men and women are employed to do the same or equal work as teachers, not to speak of other callings where they are performing exactly the same work for very unequal wages.

If then we look at this question concerning Southern womanhood in the light of the present and of the more hopeful future, rather than of the past succeeding the war, I can say that in my judgment the freeing of the slaves and the changed conditions of life resulting from the war have proved a blessing to the white women of the South. It has taught them the value of actual labor with their own hands; it has taught them that the hardships and trials of life teach useful lessons, and have their rewards. It has proved to them that poverty does not necessarily degrade, that culture and refinement may preside in the kitchen, mold the biscuit and watch the griddle, turn the steak and bake the cake, but that wisdom and economy must be constantly exercised or there will be little time for anything but these homely duties.

We next present the views of a gentleman who has been an educator of Southern girls for the past forty years, and is at present at the head of one of the largest and most prosperous female colleges in the South, having enrolled during the past year over four hundred pupils. The fact that he has had large experience, both in ante-bellum and post-bellum times, in female education, and has been a diligent student of every problem pertaining to Southern womanhood, entitles his views to serious consideration in a discussion of this theme. He writes:

I am firmly persuaded that the effects of the war in the emancipation of the slaves have been of the most salutary character in their influence upon the social, the intellectual, and the moral development of the white women of the Southern

States. The abolition of slavery has, in the first place, freed white children in their earliest years from the contaminating and degrading contact with negro associates, such as was universal in the best families in ante-bellum times. One reared under such associations has only to recall his own recollections of the demoralizing influence of daily and hourly contact with a race of narrow intellect and of low moral development to realize at once what a great and beneficent change has been produced by the total disruption of those damaging ties. The association was good for the negro, because he was, on the whole, being lifted to a higher plane, but his elevation was purchased at a fearful cost to the unwitting whites. I do not mean to declare that this demoralizing influence was exerted to such a degree as seriously to threaten the higher civilization with collapse and overthrow, but that it was preventing the full development of the capabilities of the dominant race will, I think, be admitted by all thoughtful observers and students of social phenomena.

With respect to the education of girls, I think it has been very materially improved by the changed conditions. Before the war my pupils were very largely from the wealthy class of Southern planters. They were reared in affluence, had no necessity, and therefore no expectation or desire, to turn their education to any practical account in the way of bread-winning, and hence did not choose the studies calculated to aid in the struggle for self-support. In saying this I am not reflecting on the individual pupils, who as a class were of the highest social and moral worth, but the whole framework of society forbade the thought of self-maintenance on the part of women. The South still clung to the chivalric interpretation of woman's position, as a kind of superior being to be carefully guarded from the rude asperities of every-day existence. Now this state of affairs is necessarily changed by the enforced impoverishment of the Southern women. As a consequence the class of girls who realize the necessity of doing something for their own support has largely increased. They have become more earnest in their prosecution of education; they adopt and pursue with energy courses of study calculated to equip them for active and remunerative service in the world; they manifest a more enlightened interest in the great world-problems that agitate modern society, such as the movements of moral reform, the operations of government, the enlarged forms of Christian activity in the churches, like the work of foreign missions; they are more interested in the industrial and educational development of the South than was the case before the war. The proportion of girls seeking a collegiate education has increased, and it is my opinion that they remain longer at college than in former times. The increase is largely in the middle classes. Before the war the education of girls in college courses was, so far as my observation extended, restricted very much to the daughters of the wealthier people. I then had no pupils preparing for their own support. But now I think it safe to say that twenty-five per cent. of our girls look to supporting themselves when they leave college, and this notwithstanding the

fact that the wealthiest classes are now, as then, among my patrons. The result of this increased number of women seeking self-support has been to make them more earnest and diligent in the prosecution of their studies.

In reference to housekeeping problems now as compared with former times, it is my judgment that the freedom of the slaves has rendered the domestic life of woman more pleasant. The free man or woman is found to be as good or better, as a worker, than the late slave in a like position. The ability to read and write has been seen to enhance very greatly the value of certain classes of domestic servants. Servants, on the whole, are as docile and as easily controlled as when they were in bondage, while the freedom of both parties enables the person hiring to dispense at will with an unprofitable and disagreeable servant. Under the old system of hiring by the year, he who made a bad bargain in securing servants had a year's purgatory in consequence of his mistake, while now an hour's notice may terminate the unpleasant relationship. Nor, if a disagreeable servant was owned and not hired, did this prevent him from being a source of ceaseless vexation and annoyance to those with whom he had to do. I think, as a consequence, that the domestic life of our Southern women is relieved of one of its most annoying and demoralizing elements. I have yet to hear the first Southern woman lament the freedom of the negro.

As to the effect of the great change upon the social life of woman, I will simply say that in my judgment there is less of the foolish reliance upon aristocratic antecedents in the society of the South, and a more noticeable tendency to accept people upon their intellectual and moral qualities and personal merits than in former times.

The views presented by these writers represent fairly, in my judgment, the different phases of opinion existing in the South with reference to the question under discussion. It is doubtful whether refined womanhood has ever in the history of this country endured such trials and hardships, especially in domestic life, as the women of the South underwent during the ten years immediately succeeding the war. But they were equal to the severe ordeal, and out of it they have come stronger in character and all the better prepared for the new conditions under which they now live and labor.

If there is anything for which the white people of the South have occasion to be devoutly thankful during this closing decade of the nineteenth century it is that the incubus of slavery has been lifted from their shoulders, and thereby the most serious obstacle to their highest prosperity and development as a race has been removed. Those who fought for the freedom of the slaves did so that they might bless the negro race, and whatever blessings have come to them, or may in the future come to them, from their emancipation, are a cause of gratification to the whites among whom they live,

as well as to themselves; but the most noticeable result which has thus far come from their emancipation is its effect upon the white race of the South, who, deprived of their slaves, have been thrown upon themselves and their own resources, and, thus forced by necessity, have gone to work in industrial and intellectual lines as they never would have done had slavery continued, and have already produced more in these twenty-five years in the development of a literature and of various wealth-producing industries than in all their previous history. In recognizing and emphasizing the great advantages that have come to the white race by the freedom of their slaves, we are surely making no reflection upon our fathers and mothers who believed in, and tried to perpetuate, a system which they inherited, and whose evils they largely mitigated by their kindness and benevolence—a system originally introduced among them not more by their own volition and seeking than by the slave-trading ships of England and New England seeking among them a market for their captive slaves, but which system, though open to just condemnation and destined to inevitable overthrow, was yet carried on by them with such consideration for the slaves that, in spite of all attendant evils and all individual cases of cruelty and oppression, those who entered their servitude as uncivilized pagans of the lowest order were, during the period of their bondage, transformed into creatures of such intelligence and moral character that the general government of the United States considered them, immediately upon their emancipation, worthy to be invested with the right of suffrage, and all other privileges of American citizenship along with the Anglo-Saxon race. The women of the South, with rare exceptions, treated their slaves with a conscientious sense of moral responsibility for their welfare, and with a consideration and kindness far above that which hired servants, in any country, generally receive from their mistresses.

The growing respectability of self-support in woman is everywhere recognized as one of the healthiest signs of the times. The number of vocations open to women is constantly on the increase. Some modes of self-support are, and always will be, socially more respectable than others. In the report for 1888 of the Commissioner of Labor concerning the number and condition of working-women in the large cities is the following concerning Charleston, South Carolina:

In no other Southern city has the exclusion of women from business been so rigid and the tradition that respectability is forfeited by manual labor so influential and powerful. Proud and well-born women have practised great self-denial at ill-paid conventional pursuits in preference to

independence in untrodden paths. The embargo against self-support, however, has to some extent been lifted, and were there a larger number of remunerative occupations open to women, the rush to avail of them would show how ineffectual the old traditions have become.

A similar report for 1890 would show rapid changes and advances in public sentiment concerning the respectability of self-support in women, and would reveal that the "embargo" had, in most parts of the South at least, been entirely removed.

If we look at the South as a whole, and not at individual portions of it, it is unquestionably true that the great changes which the past thirty years have witnessed have wrought most favorably upon the intellectual life of Southern womanhood. The conditions under which Southern women now live are far more favorable for developing literary women than those existing in the days of slavery. In 1869 a volume was published by Mr. James Wood Davidson entitled "The Living Writers of the South," in which 241 writers are noticed, of which number 75 are women and 166 are men. Of the 241 named, 40 had written only for newspapers and magazines, while 201 had published one or more volumes, aggregating 739 in all. Although this book was published only four years after the close of the war, it was even then true that from two thirds to three fourths of the volumes mentioned in it as having been published by women—not to speak of the others—had been written and published after the opening of the war. They had been called forth by the war and the trying experiences following it. Whether the changed conditions under which we live have anything to do with it, it is nevertheless certainly true that there have been more literary women developed in the South in the thirty years since the war than in all our previous history. By literary women of course we mean those who are writing and producing literature, not mere women of culture and education.

One of the best results [says the author of this volume], I believe the very best result, of the war was its influence in awaking and developing dormant genius. Many, aroused by the stringent necessities incident to such times, have bestirred themselves to think, to create thoughts and to give utterance to them. Many have learned in suffering what they taught in song. Many sprang at a bound from the nothingness of ordinary life to the true sphere of aspiring and gifted genius. . . . The contrasts in the life of Southern womanhood between the leisure and luxury of antebellum times and the trials incident to the war and subsequent to it, between the unawakened dreamy ease of peace and happiness and the positiveness of a genius fully aroused, are in every sense striking and significant.

Of a certain authoress he says :

Prior to the late disastrous war this lady, in virtue of her personal accomplishments and social position, ranked among those who gracefully dispensed the elegant hospitalities of an ideal Southern home. The close of the war found her in the midst of the wrecks of that society to whose refined intercourse her talents had conspicuously contributed, shorn of her husband and her property "at one fell swoop," and apparently utterly cast down. But from these very circumstances of desolation came a new birth. The vivacious woman of society, driven by the spur of necessity, appeals to her pen, and the result is a discovery which, but for her distress, would probably never have been made by the public or herself, viz., that she has very remarkable gifts for narrative description and other kinds of literature.

The fact that so large a proportion of the young women now attending Southern colleges are securing an education not for ornament but for use, not for social culture merely but in preparation for self-support, has had the very natural effect of making them more earnest and diligent in the prosecution of their studies. A much larger proportion of college girls comes now from the middle and poorer classes than formerly. Many of the poor girls of the South to-day are the daughters of educated parents whose property was swept away during the war, their culture surviving the loss of home and property. And what will an educated and refined mother not do, what sacrifices will she not make, in order that her daughter may have the benefits of an education? If poor she will practise the most rigid economy and submit to the severest personal self-denial if thereby her daughter is enabled to enjoy the advantages of an education; and many are the Southern mothers who since the war have done this, and more, to give their children an education. And there are many noble instances in which an elder daughter, having been thus educated through the labor and economy of her parents, has generously requited their loving self-denial in her behalf by going to work herself and helping each of her younger sisters to obtain the education which their parents were anxious but unable to give them.

It is Victor Hugo who has called this "the century of woman." It is certainly an age that has witnessed great changes in the life, education, and labor of women everywhere; and these changes have all been in the direction of enlarging the sphere of woman's activities, increasing her liberties, and opening up possibilities to her life hitherto restricted to man.

It is a movement limited to no land and to no race. So far as this movement may have any tendency to take woman out of her true place in the home, to give her man's work to do and to develop masculine qualities in her, it finds no sympathy in the South. The Southern woman loves the retirement of home, and shrinks from everything that would tend to bring her into the public gaze. The higher education of woman, which has been so widely discussed of late years, and to encourage and promote which such noble schools for women as Wellesley, Vassar, Smith, and Bryn Mawr have been founded, and so many great male universities in the North and in England thrown open to them, is duly recognized and felt among the young women of the South. This wide-spread aspiration of Southern young women for broader culture finds expression in the eagerness with which they are seeking admission into the best of the higher institutions provided for males, and this not because coeducation finds favor in the South,—for it is, perhaps, less encouraged here than in any other part of the United States, though the prejudice against it is weakening somewhat,—but only because there is no higher institution of learning for women which provides for them the extensive facilities and broad culture furnished by at least a few institutions for young men. Many feel that the greatest educational need of the South to-day is of an institution that will provide for young women as thorough an education and as broad a culture as is provided for young men at the University of Virginia, the Vanderbilt, or the Johns Hopkins—an institution that will not be in competition with any existing female college in the South, but will hold itself above them all by establishing and rigidly maintaining high conditions of entrance as well as of graduation, and whose pride will be the high quality of the work it does, not the number of pupils it enrolls, though numbers would also come in due course of time. The active, earnest, vigorous young womanhood of the South is demanding such an institution. Surely a demand so just and a need so widely and seriously felt cannot go long unmet. Where is the philanthropist who will bless his own and succeeding generations, and make himself immortal in the good he will do, by giving to the young women of the South a Smith College, or a Wellesley, or a Vassar? Is it possible that a million dollars could be spent in any way where it would accomplish more good than in founding such an institution for the daughters of those noble women of whom we have written?

and this mortgage is the only record by which such an interest is traceable.

The last place of my search was the office of the Register of Deeds in New York city. Little thinking to find anything of importance there, I found the most definite and interesting of all the records. In Liber 32 of Conveyances, at page 368, is a copy of a document which is in form a post-obit, and is curious enough to be repeated here in words and letters as it stands upon the record-book:

RECORDED for Capt. William Bryant of the City of New York, Mariner, this 30th day of May Anno Dom. 1743.

KNOW ALL MEN by these presents that I Tim^o Shelley of Newark In America, Merchant, my heirs &c am held and firmly bound unto William Bryant of the City of New York in America, Marriner in the sum of Two hundred pounds of Sterling money of Great Britain to be paid to the said William Bryant, his certain attorney, Executors, Administrators or assigns, to which payment well and truly to be made and Done I do bind my Self my heirs Executors and administrators and every of them firmly by these presents. Sealed with my seal dated the six day of December In the ninth year of the Reign of our Sovereign Lord George the Second by the grace of God King of Great Britain, France and Ireland Defender of the faith and so forth and in the year of our Lord One Thousand Seven hundred and thirty five.

THE CONDITION of this obligation is such that if the above bounden Tim^o Shelley his heirs Executors or administrators shall and do well and truly pay or cause to be paid unto the above named William Bryant his certain Attorney Executor administrators or assigns the full and just sum of One hundred pounds sterling money of Great Britain aforesaid and that so soon as he the said Tim^o Shelley shall be possessed of an Estate of the value Two hundred pounds a year sterling which now belongs to his father John Shelley of Fenn place in the county of Sussex in Great Britain Esq. and that without fraud or further Delay then this obligation to be void and of none effect otherwise to be and remaine in full force and virtue.

TIM^o SHELLEY [Seal].

Sealed and delivered in the presence of JOHN SHURMUR and THO. NIBBLETT.

MEMORANDUM that on the Twenty-eighth day of May Anno Dom. 1743 personally appeared before me John Cruger Esq^r Mayor of the City of New York Thomas Niblett of the same city victualler and made oath upon the Holy Evangelists of Almighty God that he was present and saw the within named Timothy Shelley sign seal and deliver the within written Bond or obligation as his Voluntary Act and Deed and that he the Deponent together with John Shurmur Did at the same time subscribe their names as witnesses thereto.

JOHN CRUGER.

It will be observed that this bond was not recorded until more than seven years after its execution.

The father of Timothy had died in 1739, and, presumably, Timothy had returned to England, taking with him his children John and Bysshe, and had entered upon the enjoyment of the "Estate," at least as guardian of the interests of a lunatic elder brother. The prudent mariner, since he was careful to put it on record, probably as soon as he learned that Timothy had left the colonies, doubtless enforced his bond in England against the Newark merchant, "his heirs, executors, or administrators." It may have been the enforcing of this obligation which created the report that Timothy Shelley had absconded from his creditors on this side of the water, but, reasonably considered, that should not, and no other record does, reflect discredit on his honest dealing in America.

John Malone.

"Southern Womanhood as Affected by the War."

MY circumstances, before and since the war, have enabled me to judge clearly and impartially, I think, of the ability and fairness of the views and conclusions of Dr. Tillett in his important paper in the November CENTURY entitled "Southern Womanhood as Affected by the War." A Southern boy, educated in Pennsylvania, and when a man married to a New York woman, and subsequently the president of one of the most important of the Southern female colleges, I can confirm almost everything on the subject that has been said by the author of the article and the correspondents whom he so freely quotes.

But there is one thing I know, which Dr. Tillett could not know, because he is so much younger a man, and has had his observations almost entirely confined to the South. For instance, he cites the fact that before the war self-support was never thought of by young women of good social standing in the South, and that their male relatives would never have allowed it. Was not that just as true of the North? Since reading the article I have reviewed my recollection of the state of affairs in social life, and I cannot recall a single girl of all my college acquaintances of whom that was not just as true as of the girls I had known in my boyhood in the South. Fifty-three years ago I came to New York, and the same was true of all the young ladies with whom I became acquainted here. Not one pursued studies that had any reference to self-support. I can recall the names of a number of leading families in the city, which then terminated on the north at 14th street. There was not a father in any household I entered who ever expected his daughter to become self-supporting; not a young man who, if the idea had been suggested to him, would not have regarded his sister as forfeiting social position if she had sought to "make her own living." Thirty years ago I first saw England, and the same was to a large extent true of social life there. I am sure that at that time no titled lady would have dreamed of opening a large millinery establishment in Regent street, London.

But now that is all changed. The last quarter of a century has altered woman's relative social condition in all lands, and Southern women have shared the general progress; and it is more remarkable in the South because young women in high social life there occupied a position very nearly that of the daughters of the English aristocracy, though their circumstances were suddenly and startlingly changed by the results of the war.

I can confirm the opinion of the distinguished educator whom Dr. Tillett quotes and whom I think I know. While I was president of the college in North Carolina "I had no pupils preparing for their own support." In 1853 M. W. Dodd, then a publisher whose store was in "Brick Church Chapel," which stood where the "Times" building now stands, published a little book of mine entitled "What Now?" It was an address to my graduating class of that year, a class composed of young ladies, the daughters of wealthy or well-to-do planters and professional men. After the war the American Tract Society desired to republish it, and, in preparing it for the general public of young women just beginning life, the changes I was compelled to make to fit the book for its new mission show

very strikingly the changed condition of young womanhood even then.

Now, as one of Dr. Tillett's correspondents shows, and as I have learned from other sources, the standard of scholarship has been greatly advanced in Southern colleges for women. Now "twenty-five per cent. of the girls look to supporting themselves when they leave college." Of course "they are most earnest and diligent in the prosecution of their studies." It is to be pointed out that two things are resulting from this: (1) that large numbers are pursuing less the ornamental and more the useful studies; (2) that the effect of their better scholarship in both departments is to stimulate powerfully the other students. So while the present generation of Southern girls can never become lovelier than their charming grandmothers, the new order is producing a larger class of better-educated women.

Charles F. Deems.

The Steering of Yachts.

I. A SUGGESTION.

UNDER the heading, the "Evolution of the Modern Yacht," appeared in the "North American Review" for October, 1891, an article over the signature of Lewis Herreshoff, praising the model of the *Gloriana*. Of the form of that craft I have nothing to say either in praise or censure, because I have never seen her. If she can out sail yachts of a different shape, that fact conclusively proves that hers is the better. Only one of the author's points do I wish to criticize. In praising the steering qualities of the *Gloriana* he says:

In vessels of the usual form, when driven by fresh winds the water is piled up against the lee bow, and, owing to the bluff part of the bilge being wholly or partially immersed, the water it displaces forces the bow of the boat strongly to the windward, giving the vessel a tendency to luff, or turn toward the wind. This "luffing" influence of the lee bow must be counteracted by the rudder, resulting in labor for the helmsman and loss of speed for a double reason, the obstruction caused by the piling up of the water of displacement under the lee bow, and the drag on the boat by the rudder, seeing that it must be carried at an abnormal angle to produce the required effect.

If a boat or vessel at any time, whether running free or close to the wind, carries a weather helm, no matter how slight, the tendency in this direction will be increased as the breeze freshens, causing her to careen more and more. It is not difficult to find the reason for this. The farther the vessel lies over on her side, the less becomes the steering-power of her rudder. If we could suppose her to move on after she lay upon her beam-ends, and still have a tendency to turn her bow to the wind, the helm might be placed hard up, but it would be powerless to counteract the luffing influence, because, when in a horizontal position, the rudder has lost all its steering-force, although it is still a drag on the boat.

The rule is the same whether the boat is sailing in rough or smooth water, and whether she has a bluff bow or a sharp one. The scow and the yacht are governed by the same principle; namely, when the rudder is in the nearest to a perpendicular position that it ever gets,—if the stern-post is raking, it will be always somewhat inclined,—it exerts the greatest steering-force; when it reaches a horizontal position, it loses its

capacity to steer altogether; and as it leaves the perpendicular and approaches the horizontal, it steers with diminished power; and, consequently, "must be carried at an abnormal angle" to do its work.

It will be observed that I have been stating the effect of the increased careening of the boat, and the consequent change of the position of the rudder on its steering-power alone. I have not been accounting for the tendency of the boat to luff under certain circumstances, but only for her apparently increased disposition to turn her head to the wind as she lies over on her side more, when the wind freshens, owing to the diminished steering-power of her rudder as it approaches a horizontal position. The main cause of this tendency to luff is the action of the wind on her sails. When the boom of a sloop is swung out to leeward, the influence of the breeze on her mainsail is the same as the finger of the spinner on the spoke of the spinning-wheel, it turns her around toward the wind—gives her a tendency to luff. If, while the sail remains at this angle with the keel, the increase of the breeze causes the boat to careen more, then the rudder loses some of its steering-power, and "must be carried at an abnormal angle to produce the required effect."

A result reached in a "rather obscure but interesting manner" is not quite so profitable as one the causes of which are clearly seen, and hence the above suggestion.

Isaac Delano.

II. COMMENTS BY MR. HERRESHOFF.

MR. DELANO has made an excellent beginning in the science of steering by his study of the action of the rudder, but if it be his desire fully to perfect himself in that art, closer observation will be required. The proper office of the rudder, as a factor in steering a sailing-vessel, is to create an equilibrium amongst several opposing forces, so that the desired control may be maintained over the movement of the vessel.

The careful designer seeks so to adjust the various factors that go to make up the proper balance of a yacht that the action of the rudder will be sufficient to counteract any excess that one force may exert over another. The chief thing to be done is to place the center of effort of the sail-area in proper relation to the center of lateral resistance of the hull. This is about all the designer can do; he trusts to the good sense of the master of the vessel to trim his sails properly, and to keep them in as good condition as to fit and setting as possible, all of which has marked influence on steering qualities.

The general proportions of the hull have a direct bearing on facility of steering, and the form also exerts more or less influence in the circle of forces that enter into the problem. Now if these various forces would remain always in the same relation to each other, steering would be easily performed; but with every change in the force of the wind and in the angle of inclination of the hull, new combinations are formed, and even new forces may be set up, so that the problem of steering, which might seem simple when considered as the rudder's work alone, really becomes often difficult and complex. Yachts of the "English type" nearly always carry a lee helm, when sailing close-hauled or slightly free, in fresh breezes; yachts of the old Ameri-