

would place the Harvard Annex in a more favorable relation to the University than its prototypes across the water — Girton and Newnham — bear to the University of Cambridge.

Up to 1880, passing over for the moment those colleges whose female donors had benefited them in sums under thirty-five thousand dollars (a little more than the Annex still asks for), we find that some dozen colleges — not including those to which women are admitted — had received from women over half a million of dollars, aggregating in the case of Harvard itself “in money very nearly three hundred and twenty-five thousand dollars, besides the gifts of lands, books, pictures, and apparatus to a very great amount.”

Hamilton College received \$130,000; Amherst College, \$56,000; Union College, \$107,000; Bowdoin College, \$86,000; Phillips Academy, \$100,000; Dartmouth College, \$65,000; Andover Theological Seminary, \$50,000; Kenyon College, \$50,000; Chicago Theological Seminary, \$50,000.

Brown University, since 1860, had, according to its register's report, received \$37,770. Shurtleff College, Ohio, is strictly excluded from our list, as it includes a very small percentage of female students; but I desire to record its donations of \$42,395, and also the pertinent remark of its president, “Of course there are thousands of dollars to be added to this sum, coming from hundreds of women, but I can only make conjectures concerning such sums.”

Of smaller amounts, Lafayette College, Pa., “since 1864,” reports \$26,000; Ohio Wesleyan University, “before 1878, when women were admitted,” \$25,000; Trinity College, \$20,000; Princeton College, \$8,000; Cumberland University, \$15,000; and various others report smaller donations, from \$10,000 to \$1000.

As far as I can ascertain, American women have given to colleges for men considerably over one million dollars; and that the generosity of our sex toward educational institutions for the training of young men has been on the increase of late years is shown by the statistics of “educational benefactions for 1881” (the latest published data), where over five hundred thousand dollars appear opposite women's names, the two largest gifts being one hundred thousand dollars by Miss Lenox to the Theological Seminary for the Presbyterian Church in New York, and thirty thousand dollars to Amherst College by Mrs. Samuel Hooper, to increase the Hooper-Sturgis Professorship Fund.

The interest of these figures springs from the proof which they offer of the feminine estimate of the benefits of education. Over a century ago, when it would have been impossible to raise any question of “higher education” for women, not a few women had “well deserved to be gratefully remembered by the alumni of Harvard.” The roll of honor is headed by Lady Moulson in 1643, with one hundred pounds sterling, a worthy forerunner of Mrs. Ann F. Sever, whose noble legacy of one hundred and forty thousand dollars came to the University in 1879.

A list of the gifts of women to Harvard during the first years of its existence, before 1700, may not only be of general interest, but also induce other women to place themselves on the list of subscribers to the endowment fund of the Annex during its first decade :

	£	s.	d.
“1643, Lady Moulson	100	0	0
1656, A Widow of Roxbury	1	0	0
1658, Bridget Wynes, Charleston	4	0	0
1676, Judith Finch, legacy	0	14	0
1695, Mrs. Mary Anderson, legacy	5	0	0
1696, Samuel Sewell and Hannah Sewell, his wife			500 acres.”

Catherine Baldwin.

More Words with Countrywomen.

THERE are three classes of women, at least of countrywomen, whose lives lack something of the intellectual brightening that usually comes from the social contact and subtle magnetism of the city — who need the help and stimulus that may be found in systematic association, with some positive and clearly defined end in view :

First, the young women — the girls whose school days are but lately over, and who have not yet learned what to do with their lives, or how to use them :

“Standing with reluctant feet,
Where the brook and river meet.”

Reluctant? The adjective was well chosen, for the path a young girl enters when she first leaves school is by no means free from briars and brambles. All transition periods are periods of unrest. She has entered one that demands patience and faith on her part, and patience and discretion on that of her mother. No earnest, thoughtful girl — and the world is full of such — after years of busy school-life, in which every hour had its regular, well-defined duties, and every day had its hopes, its achievements, its generous rivalries, its eager friendships, and its failures that were as helpful and beneficent as its successes, can settle down to a little crocheting, a little embroidering, a little housework, a little music, a little visiting, a little dressing, a little reading, a little of this, that, and the other, without a sense of inexpressible depression and weariness. Is this strange? For years she has been in daily communion, more or less close, with minds that lifted hers. She has been feeding upon the best thoughts of the good and great and wise of all the centuries. Suddenly she finds herself feeding upon husks instead. Life, that has seemed to her young imagination so noble, so grand, something to glory in and thank God for, dwindles down to a thing of mere shreds and patches — a round of eating, sleeping, dressing, dancing, and flirtation.

I speak now more especially of the girls who, fortunately or unfortunately, happen to be born to a station in life that seems to demand of them only that they should “enjoy themselves”; and for the truth of my statements I appeal not only to the girls themselves, but to the memory of every woman who has not forgotten her own girlhood.

In this emergency what shall she do? The quickest and surest way out of her troubles is to give herself some stated and regular work to do, in the line of her old pursuits. That noble institution, the Boston “Study at Home” society, would come to her aid here; and so would the more democratic Chautauqua circles. But there is a large class of girls, as well as women, who prefer to study independently, and who are repelled by the red tape that is quite unavoidable in all large movements.

Second, the middle-aged women, upon whom fall

the burden and the heat of the day. They are in the very stress of the battle. They are oppressed by many cares. Little children are clinging to their garments, and the small "hindering hands," infinitely dear and precious as they are, do sadly interfere with ease, or the pursuit of so-called pleasure, or the accomplishment of any other than mother-work. The piano remains closed, and the voice warbles only lullabies. The beloved books lie unopened day after day. The sketch-block or the palette is forgotten, not from any lack of energy or of interest, but simply because time and strength seem taxed to their utmost in other ways. Housekeeping, babies, sewing, mending, social duties, the care of the sick, the aged, and the poor — every woman knows how long the list is, and how impossible it seems to shorten it.

Third, the older women. Not *old* women, for there are none nowadays. No woman is old until she is a hundred. But some of us, it must be confessed, are older than others. And this class, on whom as a rule, and most fortunately, the burdens of life rest less heavily than in middle age, are in danger of growing self-absorbed and narrow. They need something to take them out of themselves, to broaden their interests and widen the sphere of their mental activities. Grandchildren are a great help in this matter, but not all women are so blessed as to have them; and even those who have need something more to keep them out of the narrow grooves in which human nature is so prone to run. The one thing for which older women — and men too, for that matter — should most persistently strive is to keep out of the ruts worn deep and smooth by the wheels of daily habits, and the thoughts that go over and over the same track, from one year's end to another. They need to seek, from far and near, an influx of fresh life and thought continually.

I have spoken of three classes. Perhaps there are three others that might be mentioned. First, the strong, who out of their own strength and abundance can give to those who are less fortunate, and by this means learn for themselves that it is more blessed to give than to receive.

Second, the weak, whether by nature or by circumstance, who need to place themselves where they may be helped by those who are stronger.

Third, those who are neither very strong nor very weak, but who, standing between the two, may be the happiest medium of communication, transmitting the electric, magnetic current from one to the other, and thus helping both as well as themselves.

No woman can live much in the lives of other women, or be placed in close relations with them, without receiving daily evidence of the need hinted at in the preceding paragraphs — the need of some social organization that shall minister to their mental and spiritual hunger. The writer has had abundant proof of this in the many letters she has received asking all manner of questions regarding two societies of which she had occasion to speak in a former paper. In answer to many of these questions, she will try to give as clear and comprehensive an account as she can of the formation, methods, and work of the smaller of the two. Of the larger, whose ways and means are very different, she hopes to write at another time.

Let us suppose that in some country village there are a number of women of nearly the same age,

tastes, and mental endowments. It does not follow that they must have been born in the same year, or even in the same decade. Age is a relative term. Between the periods of full maturity and second childhood we are all of an age. But in such an association as this of which I speak, they should be as nearly as possible on a par in capacity, in acquired knowledge, and in experience. They each wish to enter upon some systematic course of reading or study, and they know they will never pursue it persistently — so weak are good resolutions and so strong are circumstances — unless they can make it in some degree obligatory. How shall they do this in the easiest and pleasanter way? Six years ago a few women asked each other this question, and answered it as follows:

They formed a band called "Friends in Council," — a suggestive and appropriate name, which, it is needless to say, did not originate with them. They drew up a constitution limiting their number to twenty-five, and pledging themselves to meet once a fortnight during eight months of the year, and to do whatever work should be assigned them by the board of directors, unless, for some good and sufficient reason, they were excused by the president.

The officers of the society, who are elected annually by ballot, are a president, vice-president, secretary, treasurer, and a committee of three. This committee, with the president and vice-president, constitute the board of directors, whose duty it is to take the general charge of all business matters, make out the scheme of study, and assign subjects for essays and discussions. It is the duty of the secretary to keep the journal of the society, reading at each meeting a full report of the preceding, to conduct all correspondence, to call extra meetings by order of the president, and, in short, to do whatever work the office demands.

A treasurer was needful because a small annual fee seemed necessary to the very existence of the society. Some slight expenses cannot be avoided, if only for stationery and postage, and occasionally, perhaps, for a book of reference not easily accessible otherwise. The constitution, therefore, provides for the payment of an annual fee, but does not fix the amount. This is decided each year by vote of the society, and is in accordance with its actual needs — more or less, as the case may be. Any similar society that did not wish to purchase books as the nucleus of a library, or choice photographs now and then, could easily get along with a fee of even twenty-five or fifty cents a year.

But no band of twenty-five can long remain intact. Vacancies will occur, and must be filled. Just here some precautions are needful to guard against the possible admission of uncongenial or discordant elements. When, therefore, there is a vacancy, the ladies, in alphabetical order, have the right to present to the board the name of a candidate for membership. That is, if Mrs. A presents a name this year, whether her candidate is elected or not, she cannot have the privilege again until Mrs. B, C, and D, and so on through the alphabet, have had the same opportunity. If the board approves, the name is then presented to the society, which votes upon it by secret ballot. Three negative votes reject a candidate, in which case no record of the transaction appears in the journal; and by an unwritten law all lips are sealed. The society never mentions its rejected candidates.

The regular meetings are held at the house of the lady who happens to have the principal essay for that day, unless otherwise ordered; and it has been found that the hours most convenient for the majority were from three to five.

Now for the plan of study, which is, of course, purely arbitrary. Science, history, literature, art, social problems — the field is wide, and the difficulty is what to choose. The details are given not with any thought that the course pursued was exceptionally wise and good, but simply because it may help some other band of women who are at a loss where to begin, how to choose for themselves and map out their own work.

During the first year of its existence, the society of which I speak lived from hand to mouth, as it were, providing for each meeting as it came. Then it chose for its work a course, of history, with a glance at the literature and art of each epoch. It then devoted a year to ancient Greece. Its third year was given to Rome, from Romulus and Remus through the reigns of the Antonines. Then, for the fourth year, as life is short and art is long, it seemed wise to take a rapid glance at the decline of the Roman Empire and the rise of modern civilization, trying to get not a minute, but a somewhat clear idea of the sweep of the centuries, and to fix in the mind the most notable events in each. This year's study was really a flight, giving a bird's-eye view that was nevertheless both interesting and instructive, and bringing the work down to the close of the thirteenth century. Perhaps a clearer idea of this flight can be given by showing the scheme as made out for two or three (not consecutive) meetings:

SECOND AND THIRD CENTURIES (from A. D. 180).

Roman History from the Antonines to Constantine.	Eusebius, the First Church Historian.
Zenobia, Queen of Palmyra.	Reading of Boyesen's "Calpurnia."

SIXTH CENTURY.

Sketch of the Eastern and Western Empires, including Justinian and his Code of Laws.	Gregory the Great, Augustine, and the Conversion of the Anglo-Saxons.
	Belisarius.

NINTH CENTURY.

England under Egbert and Alfred the Great.	Division of Charlemagne's Empire.
The Feudal System.	

This will give an idea of what the bird's-eye view gave. The years were as a vast plain, out of which rose here and there the mountain ranges of great events, and over which strode majestic figures, shadowy in the distance, yet clearly discernible.

In their fifth year the "Friends" wrestled with the history of the fourteenth and fifteenth centuries; and by a pleasant but wholly accidental coincidence, the present season found them on the brink of the sixteenth century,—the era of the Reformation,—their scheme including the first half only, or down to the reign of Elizabeth.

The society year begins with the first Wednesday in October, and the scheme is made out in full before the end of the previous May, and the parts assigned.

Each member, therefore, is supposed to have ample time for the preparation of her essays, or "ten-minute talks." It is intended to have one, and occasionally two, somewhat exhaustive essays on the main topic of the day, followed by short talks on matters or characters related to it. A great effort is made to induce the ladies to use their tongues rather than their pens, and to have the "ten-minute talks," as they are persistently called, really *talks*. But, alas! they generally turn out to be papers instead. It is expected of the ladies that while giving most time to the special topics assigned them, they will give enough thought and study to the whole scheme to enable them to follow it intelligently and with due interest.

One word more. No society of this sort can live unless it cultivates a total avoidance of anything akin to a censorious or critical spirit. Its members must be true to one another and to their officers. The meetings should be as informal as is consistent with a due regard for the proprieties.

J. C. R. Dorr.

"A Burns Pilgrimage."

IN making hurried visits to old places, it is quite common to gather inaccurate information from the inhabitants concerning the history and traditions both of place and people. This is especially the case in Scotland, and a tourist should enter a Scotch town with previous knowledge of its peculiar claim to interest the present generation, or write nothing until what is gathered by inquiry from its people is substantiated by other and better authority.

Referring to the cottage of Nansie Tinnock, in "A Burns Pilgrimage," in THE CENTURY of September last, the author says: "No doubt Nansie Tinnock's was a lighter, whiter, cheerier place than now, else the Jolly Beggars would never have gone there to tipple."

Burns mentions Nansie but once in his poems—in "The Author's Earnest Cry and Prayer to the Scotch Representatives in the House of Commons."

"Tell yon guid bluid o' auld Boconnocks,
I'll be his debt twa mushlum bonnocks,
An' drink his health in auld Nansie Tinnock's
Nine times a week,
If he some scheme, like tea an' winnocks,
Wad kindly seek."

In a foot-note in the "Kilmarnock Edition," he says of her: "A worthy old hostess of the author's in Mauchline, where he sometimes studies politics over a glass of 'guid auld Scotch drink.'" She was a most respectable person, and after her death the chair in which the bard sat when he visited her house was presented to the Masonic Lodge in Mauchline by Dr. Hamilton, son of Gavin Hamilton, and the "wee curlic John" of the "Dedication." She is buried in the church-yard, and her stone, with those of "Daddy Auld" and other characters of the poems, may yet be seen.

It is in the cantata of the "Jolly Beggars" that

"Ae night at e'en a merry core
O' randie, gangrel bodies,
In Poosie Nansie's held the splore.
So sung the bard, and Nansie's wa's
Shook with a thunder of applause."