

truth: never again did he see his wife's face, not even in the fair peace of death. Whether ever in that far world of souls they met again is, perhaps, doubtful; let us pray not. Mrs. Flint's married experience was over in this world a hundred years ago, and in the next "they neither marry nor are given in marriage."

RECENT MOVEMENTS IN WOMAN'S EDUCATION.

THE progressive tendency of the age is nowhere better illustrated than in the advances made in the higher education of women since the beginning of the century. Of the twenty-four colleges of the United States in 1800 none were open to women; and of the three founded in the first decade only one, after a lapse of seventy years, admits them. But more than four-fifths of the seventy-five colleges chartered in 1861-70 are open to both sexes. In 1837 four women were admitted to the Freshman Class of Oberlin College, three of whom graduated four years later, and were, in the opinion of President Fairchild, the first women who received a collegiate degree in the United States. Vassar was incorporated in 1861, and is acknowledged to be the first well-equipped college in this (if not in any) country designed exclusively for the education of young women. Smith College, in the Connecticut Valley, and Wellesley, both chartered in the last decade, are prosecuting the work which the college at Poughkeepsie began ten years earlier. In a select list of three hundred and eleven institutions bearing the name of college, one hundred and seventy admit both sexes on equal terms, and five admit women only. The college is still unknown which, having made a fair trial of co-education, has excluded women; and upon many of the conservative institutions a strong pressure is brought to persuade them to open their doors—a pressure to which a few yield each year.

The advance in the higher education of women is made more evident when the course of study in the ladies' seminaries fifty and thirty years since is considered. The course can not be described as narrow. Its chief defect is found in a breadth which led to superficiality. The remark which Professor Baekus makes of the first students admitted to Vassar, that they "had been allowed to wander over

the surface of a broad range of literature and science,"* would apply to the Senior Classes of the majority of the "female seminaries" of the former generation. The memory and the faculties of observation, moreover, were disciplined, to the neglect of the reasoning and the reflective powers—a defect still inhering in many girls' schools. Whatever of science was taught was made a mere ticketing of goods. "Accomplishments" crowded out the severer studies. Music was mechanical. Art consisted of the copying of second-rate pictures, the memorizing of biographical notes and of æsthetic theories. Schools were "finishing schools." There was an almost total lack of that thorough education which at the same time Yale under Day and Woolsey, and Harvard under Quincy and Sparks, were endeavoring to give young men.

For the same period in England the education of women was conducted by methods and with results hardly superior to those of American schools. Dr. Grant, the principal of the University of Edinburgh, has remarked that, "In girls' schools, for the most part, there has been an idolatry of facts, dates, names, and the like, these being looked upon as safe and useful acquisitions—a sort of portable property which would at some time surely become of service. The acquirement of these has been made a substitute for mental exercise and training. What one asks from Education is, 'Give me myself; give me myself awakened, strengthened, made generally available.' But the old-fashioned girls' school says: 'No, I will not give you yourself; that might be imprudent. I will give you lists of kings, rows of dates, botanical orders, plenty of hard names; in short, an extensive *répertoire* of words.' . . . What the old-fashioned girls' school idolizes is dead facts. If facts have any life in them, the girls' school takes it out."†

But both in England and the United States the more notable and recent movements in the education of women have not consisted either in establishing colleges for them or in offering them matriculation papers at men's colleges. Several of these movements, although not independent of the universities, are peculiar in their origin and organization.

* Richardson's and Clark's *College Book*, 385.

† Reform of Women's Education, Sir Alexander Grant, Bart., D.C.L., *Princeton Review*, 1880, 347.

Among the earliest of these movements stands the Harvard Examinations for Women. These examinations are founded upon two considerations: one, the lack of a common standard by which the worth of instruction at girls' schools can be measured. The entrance examinations of a college gauge the character of the instruction received at Phillips Academy; but with the exception of Vassar and a few other well-equipped colleges, the numberless girls' schools have no court to which they can send up their work for judgment upon its worth. This scheme furnishes such a court. But the more important design of their establishment is to provide a test of the work which young women studying privately are doing. The examinations suggest the outline of a course of study and methods for its pursuit. In the summer of 1872 the Women's Education Association of Boston petitioned Harvard College to offer examinations similar to those which the English universities held. Two years later the first series was held, and they have been repeated every succeeding year. They are of two grades. The preliminary embraces:

English, Physical Geography, either Elementary Botany or Elementary Physics, Arithmetic, Algebra through quadratic equations, Plane Geometry, History, and any two of the four languages—French, German, Latin, and Greek—at least one of the two chosen being a modern language.

The advanced, divided into five sections, in one or more of which the candidate may present herself, is of as high an order as the collegiate course of study. Its sections are:

1. *Languages*.—Candidates may offer any two of the following languages: English, French, German, Italian, Latin, Greek.

2. *Natural Science*.—Candidates may offer any two of the following subjects: Chemistry, Physics, Botany, Mineralogy, Geology.

3. *Mathematics*.—Candidates must present Solid Geometry, Algebra, Logarithms, and Plane Trigonometry; and any one of the three following subjects: Analytic Geometry, Mechanics, Spherical Trigonometry, and Astronomy.

4. *History*.—In 1880 candidates may offer either of the two following subjects: the History of Continental Europe during the period of the Reformation, 1517-1648;

English and American History from 1688 to the end of the eighteenth century.

5. *Philosophy*.—Candidates may offer any three of the following subjects: Mental Philosophy, Moral Philosophy, Logic, Rhetoric, Political Economy.

Although the examinations have not attracted a large number of women to the score who have passed each year, they have proved of incalculable service. For the convenience of students they are now held in New York, Philadelphia, and Cincinnati, as well as in Cambridge. Those who pass them receive the certificate of the university signifying the fact.

The establishment of the Harvard examinations by no means indicates that the sentiment of the university authorities is in favor of co-education. In fact, although those who organized the examinations of the English universities for women regarded their scheme as only a step toward opening the entire privileges of Oxford and Cambridge to them, the promoters of the Harvard examinations had no such purpose in view. Nor are the officers of the university committed to co-education by an educational scheme recently inaugurated at Cambridge, of which the professors and tutors of the college are the agents.

For at least several years many of the minds of Eastern New England interested in the higher education have been pondering hard to make the vast resources of Harvard College available for women. Only a small minority of the members of the governing boards would, under present conditions, judge it expedient to admit women. The obstacles to any plan by which women could share the privileges their brothers enjoyed seemed insurmountable. The problem was considered long and carefully by Mr. and Mrs. Arthur Gilman, of Cambridge. The suggestion was finally made in the winter of 1878-79 that the college professors might be persuaded to give to private lady pupils the same instruction they gave their regular classes. The scheme was mentioned to a professor, who not only warmly commended it, but thought it practicable. Ladies of Cambridge, as Mrs. Louis Agassiz and Miss Longfellow, were called in consultation. Letters addressed to the professors, asking if they would give instruction to women privately which they gave publicly to their classes, called forth, with a very few exceptions, letters not

only affirmative, but also heartily commending the scheme. These letters I have been permitted to read, and their feeling toward the movement is shown to be remarkably cordial. Several of the professors who approved the attempt were compelled, for personal reasons, to decline giving additional instruction.

For Cambridge professors to teach women privately was no novelty. Colonel T. W. Higginson says that his sisters, more than thirty years ago, belonged to classes taught in geometry by Professor Peirce, and in Italian by Dr. Bachi. Of late, women have been among the private pupils of several professors. The novelty of the plan consisted in the elevation of private collegiate instruction into a system. Seven ladies, three of whom are wives of college professors, were selected as managers. An advisory board, composed of Professors Goodwin, Gurney, Goodall, Greenough, and J. M. Peirce, were chosen to establish the conditions of admission and the courses of study. As a guarantee fund seventeen thousand dollars were raised by the managers. In the middle of the spring of 1879 the scheme had so far advanced as to allow the announcement of the conditions of admission, which were not unlike the regular entrance examinations of the college, and of the price of the instruction, two hundred dollars, fifty dollars more than the college tuition. But students of single courses were to be admitted, on satisfying professors of their ability to pursue them, at fees varying from seventy-five to one hundred dollars.

In response to this announcement the applications for admission to the Annex—as the institution has come to be known—were numerous. In the following September twenty-seven women were admitted. Four only were approbated as Freshmen, the remainder taking single or advanced courses of study. Vassar, Smith, and the Girls' Latin School, of Boston, each sent a graduate, and several students had been teachers either in or near Boston. Instruction was furnished in Greek, Latin, Sanskrit, English, German, French, Italian, and Spanish; in Philosophy, Political Economy, History, Music, Mathematics, Physics, Chemistry, and Natural History. Twenty-four courses were given by twenty-three officers of the college. Six women studied Greek, nine Latin, one Sanskrit, five English, five German, six French, four Philosophy, six Political

Economy, four History, two Music, seven Mathematics (one studying Quaternions under the elder Peirce), three Physics, and five Botany. The purpose of several was to fit themselves to teach the subjects in which they received instruction, but the aim of perhaps a larger number can be embraced only in that general and abused word—culture.

Of the success of the Annex in its first year there is only one opinion. Students sing its praises; professors are cordial in their commendations. Professor Goodwin, the distinguished scholar and teacher of Greek, and an earnest promoter of the scheme, says: "The past year's experience as a teacher in the new college for women has convinced me that our plan promises more for the higher education of women than any other which has been suggested. Already, in its undeveloped condition, it offers young women better advantages than any institution in America offered to young men fifteen years ago. Its distinguishing feature is its relation to the teachers of Harvard College, by which, although it is in no way officially connected with the college, it can call in the help of a much larger body of instructors than could possibly be at the command of an independent college for women. Its ultimate success depends, in my opinion, entirely on the support which it receives from pupils, and from the bounty of those who can give substantial aid to such an institution." Dr. Peabody, the eminent author and divine, gives a similar opinion: "There is, I think, on the part of our academic faculty, entire satisfaction with the working of our system for the education of women. The young women who have been students are, I am inclined to think, without an exception, earnestly engaged in their work, capable, and some of them exceptionally apt and able scholars, and seeking connection with the university for no other purpose than the enjoyment of superior educational advantages. Their teachers are in the highest degree satisfied and gratified with the year's work." The "marks" secured by the young women in their studies are of a very high average. In the class of 1880 at Harvard two students attained for the entire four years a percentage above ninety, thirty-three above eighty, and seventy-four above seventy. Yet of the twenty-seven members of the Annex, one attained a percentage of ninety-eight (in

one study); and those whose "marks" averaged above eighty outnumber those who obtained less than seventy. So far as known only two fell below sixty.

The success of the first year's work has followed it into the second year. The number of students has increased, particularly of those entering for a four years' course, and is as large as the managers at present desire. The courses of study also have doubled, and embrace several of superior worth. Professor Goodwin offers a course in *Æschylus*, Pindar, and Aristotle's *Politics*; Professor Lone, one in Pliny, Horace, Plautus, and Cicero; Dr. Hedge, one in Goethe, Schiller, and Jean Paul; Professor Norton, one in Dante; Professor C. C. Everett, one in Kant and his successors; Dr. Peabody, one in Ethics, and one in *Advanced Logic*; Professor Paine, three courses in Music; and the Peirces, one each in *Quaternions* and *Cosmical Physics*.

One feature of the Annex deserving commendation is that no money is frittered away in buildings. The students find their lodging-places in families of Cambridge or Boston, and the recitation-rooms are in a private house near the college. In the first year not more than four thousand dollars of the original fund was expended, and the expenses beyond the amount paid for instruction were only six hundred dollars. Yet it should be added that several officers gladly gave their services, who in a college would receive compensation. Students needing pecuniary aid receive it, although only one in the first year made application.

The Annex was—perhaps I should say is—an experiment. It was not an experiment in reference to the ability of women to receive instructions in advanced studies; that had been proved by Cornell, Oberlin, Michigan University, and scores of other colleges. It was not an experiment in reference to their association with the young men of the college, for, beyond working in the library, the association was no more intimate than with the ordinary residents of Cambridge. It was rather an experiment in reference to the professors of Harvard College. The majority of them had not taught classes of young women, and therefore were necessarily in doubt regarding the ability of women to pursue the most advanced studies by the side of young men. The experience of one year's teaching has

demonstrated to them that women do possess this ability. By some, also, the scheme is considered an experiment in reference to the movement of opening Harvard College to women. "The experiment is," says Professor G. H. Palmer, "to me chiefly interesting as it tends to prepare the way for making all the facilities of Harvard as available to young women as to young men." I am persuaded that although the change may be slight, the professors and the students of the college are less opposed to co-education than before the Annex was established.

Attendance at the Annex necessitates residence either in or near Cambridge. A movement, however, for the higher education of women, which is accomplished as well in Minnesota or California as in Middlesex County, Massachusetts, has recently been inaugurated in Boston. Its character is indicated in its name—the Society to Encourage Studies at Home. Although it is a movement for the higher education, the education which it offers is perhaps not as high as that provided by the Annex, or by any well-established college. Its purpose is "to induce young ladies to form the habit of devoting some part of every day to study of a systematic and thorough kind. To carry out this purpose, courses of reading and plans of work are arranged, from which ladies may select one or more, according to their taste and leisure; aid is given them, from time to time, through directions and advice; and finally, a meeting is held, annually, where the students may meet the managers of the society."

The plan of the society is in many respects similar to that by which "corresponding students" fit themselves for the local examinations of the English universities, and also not unlike the Chautauqua Association, whose work is described in a recent number of this Magazine. Its courses of study include History, ancient, mediæval, modern, and American; Natural Science, Botany, Zoology, Physical Geography, Geology, Mineralogy, Mathematics, and Astronomy, Art in various departments, and the literature of Germany, France, and England. Its students, approaching a thousand, represent thirty-seven States, besides the Canadas; and more than one hundred and fifty women, including some of the ablest and most distinguished educators of New England,

have served as their teachers or directors. Books are loaned from the society's library, and small collections for the study of Mineralogy, Geology, and Botany are furnished students. The annual fee is only two dollars. The work which this society has been silently doing for seven years is of wide and permanent usefulness. To young women, graduates of "finishing schools," prepared to settle down to poetry and embroidery, it has been a stimulus to continue their studies. To teachers in country districts, fettered by regular work, and compelled by distance to forego the advantages of libraries, it has furnished suggestions and materials for study and reading. To mothers and sisters, absorbed in home cares, it has brought recreation and a broader and richer knowledge. Southey said that a breakfast table was incomplete unless a proof-sheet lay upon it. So the daily reading outlined by the society, and the monthly letters of a kindly critic, have brightened many a prairie and mountain home.

But the recent movements in the higher education of women are not confined to America. In England and Germany the same movements are in progress which are proving of so great advantage to us. On the island these movements are stronger than on the continent; and England has anticipated the United States in adopting several educational plans which are now in operation on both sides the ocean. The advance in the higher education of English women within the last quarter century is indicated in some five distinct steps. The first was the establishment of Queen's College, London, in 1853. Its purpose was to offer to young women what King's College provided for young men—a high-class secondary school with a university department. Its course of study is designed to fit students, now numbering four hundred, for the examinations of the London University. The second step was the opening in 1865 of the Oxford and Cambridge local examinations to girls over eighteen years of age. These examinations are of the type of the Harvard examinations for women, and furnished the suggestions for the American plan. They have attracted a much larger number of women than the Harvard examinations, and their influence in elevating the character of the instruction given in private schools has proved very potent. From this step followed in 1869 the insti-

tution of the Cambridge higher local examinations for women over eighteen years of age (since 1873 open also to men). In the same year the greater privilege of admission to the regular examinations of the University of Cambridge was asked for and obtained. In October, 1869, six women assembled at Hitchin, twenty miles from Cambridge, to whom some of the best Cambridge tutors, at much sacrifice of time and comfort, gave instruction. After a year of hard work the band went to Cambridge for the "little-go" examination, which was successfully passed. The field of action was soon transferred to Girton—a parish two and a half miles from the university. There a building was erected capable of accommodating twenty-one students, and since enlarged to twice its original size. Under the name of Girton College the institution was incorporated in 1872, and the dormitory began to be occupied in October, 1873. For nearly a decade the work of Girton has been prosecuted by the side of and in direct connection with the work of the ancient university. The course of study may be made identical with the university course. The university lecturers and "coaches" are employed. The university examination papers (as in certain studies of the Harvard Annex) are set for the young ladies, and the books written in answer to them are examined by university examiners and assessed by university standards. Also connected with Cambridge, and similar to Girton, is Newnham Hall. It was established as a dormitory for young women presenting themselves to the higher local examinations, and was formerly known as Merton College. Although not adopting certain of the university requirements in reference to residence, its work is in most other respects not dissimilar to that done at Girton. To the young women passing the examinations, the university, not allowed to confer a degree, grants a "degree certificate." Although at the present writing no one has won a first-class honor, several have attained the standard of a second class in Latin, Greek, and mathematics. The last step, and one of the most important in the general advance, is the opening of the examinations of London University to women. The university, it is needless to say, offers no instruction, only providing examinations and conferring degrees. This extension of its privileges is fully justified

by the scholarly results of every year. Women maintain an honorable place by the side of their brother workers. In a recent session they attained first positions in Political Economy, Latin, and Greek; and the high character of their papers is shown by the fact that although of one hundred and three first-class certificates men received sixty-five and women thirty-eight, of the third class men received fifty and women only two. In a former year the highest mathematical prize—a scholarship of two hundred and fifty dollars—was taken by a woman.

Germany is more conservative than England, and the German universities are more conservative than Oxford or Cambridge. Yet the desire to open university advantages to women, so strongly felt on the Cam, is also entertained on the banks of the Pleisse. Women are hearing and taking notes of the lectures of Leipsic professors. The privileges of the university are not officially extended. No woman can be matriculated; no woman can receive a degree. But, on the consent of the professor (seldom if ever refused), she attends his lectures, and receives all the substantial benefits of membership of the university. In the department of law, however, a woman has lately received a degree, and several of the professors of the philosophical faculty are reported as favoring the extension of all the rights of their department to women. Göttingen has pursued a course opposite to that of Leipsic. Although not admitting women to its lectures, it has conferred the doctor's degree on several.

Recent movements in women's education are not confined to instruction of a collegiate grade. Women are entering the professions; therefore they require a professional training, and therefore they demand entrance to the professional schools.

Many of the law and medical schools of the United States are open to women on the same terms as to men, and at the majority of the one hundred and twenty-five theological seminaries, exclusive of the Roman Catholic, opportunities of study similar to those enjoyed by the young men are afforded them, though they may be neither matriculated nor receive a degree. The number of women practicing law is far greater in the Western States than in the Eastern, and a large proportion of the schools, especially of those

connected with the State universities, are free to them.

Of the three law schools in New England, only one is open to both sexes—that of the Boston University. The school has, however, I am informed, not yet graduated a woman. The women of the East who desire to read Kent and to learn forms of procedure prefer to obtain a legal education in the more private advantages of a lawyer's office.

In the chaotic state of ecclesiastical opinion regarding women's preaching, but few have been admitted either to the pulpit or to the theological seminary. Although the number has greatly increased in the last decade; in 1870, of 43,874 clergymen, only sixty-seven were women. The Methodist and Universalist churches have probably proved more cordial in granting clerical privileges to women than the churches of other leading denominations. Yet the General Conference of the former body, held at Cincinnati in 1880, refused to take a positive position in reference to the question. Women, however, are occupying several Methodist pulpits, though without official approbation. The Universalist Church has ordained several women, who are preaching not only in the West, but also in the conservative States of the East. Three are stationed in as many of the country towns of Maine. In the Congregational and Baptist denominations the cases of the ordination and installation of women are rare, even if a single one has occurred. The sentiment of Unitarians on the question is more akin to the Universalist position. The opinion of a Church regarding the preaching of women indicates its practice in reference to admitting women to the full privileges of its divinity schools. At the theological department of the Boston University, under the supervision of the Methodists, a woman has been a member of nearly every class since its establishment. The theological department, also, of the St. Lawrence University, of Canton, New York, controlled by Universalists, is open to women on the same terms as to men, and two graduated at its last Commencement. For many years women have attended the lectures of Professor Park, at Andover, though the seminary gives no diploma to them.

To the practice of medicine a larger number of women turn than enter both the legal profession and the clerical. The

first medical school for women ever established—the Female Medical Educational Society—was organized in Boston in November, 1848. For thirty years, in both Europe and the United States, measures for giving women a thorough training in medicine have been pushed very vigorously. At times the contest between those favoring and those opposing their practice of the healing art has been waged with the bitterness of the antislavery struggle. The general result, however, has been a victory for the women. In Europe are no less than twenty-five schools of high standing, in which they can receive a medical education, the large majority of which have been either opened to them or established within the last ten years. In India, seventy millions of whose women are forbidden by social custom from receiving the attendance of male physicians at their homes, several schools have been formed since 1867 for affording women the opportunity of obtaining a regular medical training. Of the eighty-eight medical schools in the United States a considerable proportion admit women on the same terms as men. The more important of these schools are the Woman's Medical College of the New York Infirmary, the Female Medical College of Philadelphia, the Department of Medicine and Surgery of Michigan University, the Woman's Hospital Medical College of Chicago, and the School of Medicine of Boston University. Their women graduates, in proportion to their men, are few, yet increase each year. According to the census of 1870 there were in the United States 62,383 physicians and surgeons, of whom 525 were women.

From this survey of recent movements in woman's education several inferences may be drawn. The first is that women can gain as thorough and as extended an education as men—not, perhaps, as conveniently or as cheaply, but one fully equal in breadth and thoroughness. At home, Vassar, Smith, and other colleges of high rank are established exclusively for their training; Michigan University, Oberlin, Iowa College, are as open to them as to their brothers; and the vast resources of the oldest and wealthiest college are theirs in the Annex. Private instruction of all kinds is as free to them as to men, and opportunities for professional training are abundant. Abroad, the English universities and the German are ceasing

to make sex the hinge upon which access to their privileges turns.

Secondly, women (as a body) are as capable as men of receiving, profiting by, and using the highest intellectual training. Wherever women have been brought in school or college into fair competition with men, it has been demonstrated that they are as capable of availing themselves of the highest educational opportunities.

And thirdly, the liberal tendency of the age, and the excellence of the results so far won in the higher education of women, form a basis for the assurance that before the opening of the next century a much larger majority of the colleges and professional schools will be open to women on the same terms as to men. Not only will new colleges and new professional schools for them be formed, but also conservative colleges will make their resources available to them, and conservative professional schools, as the Harvard Medical School, which seems only to await a fit endowment before inviting women to its lecture-rooms, will be free to both sexes.

RÉVEILLÉ!

THE dawn smiled through the blueness overhead,
The lark awoke;
The mists and mysteries of the night were fled,
The morning broke;

And soon the crystal chalice of the air,
All pure and clear,
Was brimming o'er with music sweet and rare
From far and near.

It overflowed the universe with song
So fresh and bright
That weary faces, pale with vigils long,
Suffused with light;

And turning toward the beauteous eastern sky,
In glad surprise,
Reflected half the glories from on high
In happy eyes.

And in the rosy shadows of the morn
A tiny life,
In solemn hush of joy and love, was born
To human strife.

A buried heart, long cold as drift of snow,
'Neath breast as white,
Stirred strangely in the rapturous morning glow,
And throbb'd with might.

A weary soul, unloved, alone, and old,
And long oppressed,
Sped outward through the azure and the gold
To endless rest.

THE dawn smiled through the blueness overhead,
The lark awoke;
The mists and mysteries of the night were fled,
The morning broke!