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The College Girl of America

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A TYPICAL COLLEGE GIRL OF AMERICA

The College Girl of America ✤ ✤

AND THE INSTITUTIONS WHICH MAKE HER WHAT SHE IS

By

MARY CAROLINE CRAWFORD

AUTHOR OF "THE ROMANCE OF OLD NEW ENGLAND ROOFTREES," "THE ROMANCE OF OLD NEW ENGLAND CHURCHES," ETC.

Illustrated

L. C. PAGE & COMPANY

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INSCRIBED

TO THE MEMORY OF

Alice Freeman Palmer

WHO LOVED ALL COLLEGE GIRLS

"Hers was a life in industry and energy marvellous and undaunted, dedicated to large and ever larger uses, and inspired from first to last by the loftiest ideality." — *Richard Watson Gilder.*

Introduction

THE college girl is to-day a force second to none in American life. She it is who will mould the minds, modify the manners, and help raise the moral tone of the men and women of the future. And she will do this not merely through her school-teacher function, — though there, of course, her influence must be tremendous, — not chiefly through the relation of wife and mother, though that, too, is of vast importance, but principally and above all, I believe, through her every-day intercourse with those about her, as the friend of her chosen intimates, the companion of her chance associates, and the comrade of her fellow workers. The kind of influence any college girl exerts is, of course, determined in great measure by the kind of woman that she is. And the kind of woman that she is depends very largely, in these days, upon the social and intellectual atmosphere of the college from which she has been graduated. All these colleges, it may

at once be said, are religious in their conception and tone. People outside the college gates have worried a good deal latterly over this matter, but their anxiety, it would appear, has been quite unnecessary, for the college girl certainly finds religious training of some kind, and usually of a very good kind, in college. But the sort of social and intellectual training she receives depends vastly upon the institution. For that reason it has seemed to me worth while to study with some care here life in the different women's colleges of first rank in this country.

So far as has been possible, — depending as one must upon the latest reports made to the Commissioner of Education (two years back in many cases), — the colleges have all been presented in the order of their present student enrolment, — with the one exception of Simmons College, which has been placed at the end because it does not yet give the degree, as do the others here chosen for representation.

I have taken for granted in this book the value of a college training for girls. If that question has not yet been settled, as I believe it has, it is not the province of this particular work to settle it. Into the debate as to the "unsexing" which may come upon American womanhood as a result of

college life, I have chosen, too, not to enter. The world in general, I think, has come quite sufficiently to the belief of Mr. George Herbert Palmer, professor of philosophy in Harvard University, who put himself on record some time ago to the effect that if a woman cannot stand a college training it speaks pretty badly for her womanly qualities. "I have no use," he said, pithily, "for womanhood that won't wash."

The fact of the matter is that college, far from hurting girls, helps them more than people in general have any means of knowing. Old President Quincy of Harvard once declared that a man got a good deal out of college if he just rubbed his shoulders against the college building. A woman may be said to get a good deal out of college even if she never gets further than the entrance examinations. For during those few hours, at least, she has had the advantage of standing shoulder to shoulder with representative young women of all localities, bound together by a common interest, and bent upon a common intellectual end. As to the girl who has really entered college and lived its varied life, all that she gets from her associates could not be written in many books the size of this one. From the Southern girl, beside whom she trains in the gymnasium, she acquires without

knowing it a hint of the angle of vision peculiar to that part of our country; from the Westerner, who sings next her in the Glee Club, she learns what a small thing it is to judge people by their family, instead of by character and attainment; from the millionaire's daughter she discerns the futility of wealth as a covering for vulgarity, and by knowing the ambitious New England girl, whose poverty makes her only more proud, she comes to regard with proper reverence those families of austere life and lofty thinking who have been poor country ministers for generations, perhaps. In adjusting herself to so many types, she grows, perforce, democratic; and it is the most important thing, of all important things, in this, our country, that women should be democratic.

Again, the college woman is especially valuable to the world as an exponent of culture. The future of American culture depends on the women. They alone have the leisure for it. And upon the college woman who has been laying up stores of intellectual wealth rests the duty of redeeming the over-commercial tone Americans are in danger of acquiring. The value of the discipline of college, too, is a thing which should not be ignored. But more important than anything else — perhaps because up to the present its importance has been largely

overlooked — is the training in poise college may and should give a girl. The daughter of a mechanic frequently becomes in this country the mother of our most distinguished citizen, — not to mention her possible relationship to the English nobility. College, then, should turn her out "fit" for whatever life shall bring.

It is, however, to a figure used by Mr. Hamilton Wright Mabie, in a graduation address which he gave last year, that I must resort to define the particular object of this book. Mr. Mabie spoke of sitting in a sheltered sunny shipyard, watching the men at work upon a great schooner. In that quiet spot there was no suggestion of the ocean that lay not far beyond, only the sunshine and the blue sky and the steady, rhythmic sound of the workmen's tools. Yet this was a most important period in the ship's life; every nail that was driven home true would one day help her out there upon the stormy sea to withstand wind and rain. The time would come when every stroke deftly dealt now would tell tremendously for better or for worse. For this was the time of preparation. Because college, too, is a time of preparation, conditions there during the building of the girl are of importance. Different temperaments, different needs, require, of course, different things. It is my hope that this volume

may, in some cases, at least, assist the fitting of the particular temperament to the institution which can best help it to sane, sound womanhood.

It but remains to acknowledge, with gratitude, the kindly help generously given me by friends all over the country; and particularly to express my indebtedness to the publishers of the *Century Magazine,* — by whose gracious permission I have been enabled to reproduce here portions from their "Festivals in Women's Colleges," — to the *New England Magazine* for credited extracts, and to the editors of the *Outlook,* for allowing me here to reprint the substance of an article on "New Occupations for Educated Women," which I contributed to their publication last year.

M. C. C.

CHARLESTOWN, MASSACHUSETTS, *June, 1904.*

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The College Girl of America

SMITH COLLEGE

Few acts possible to humanity are more noble than to provide for generations to come privileges and rich opportunities for which one has oneself longed all through life in vain. The men who have founded colleges have usually lacked the culture a college course gives, and, from the nature of things, no college-bred woman has yet started an institution for the higher education of girls. But of the women of limited education who have thus served young womanhood, no other has left so plain a record of her own keen sense of what she missed as Sophia Smith, founder of Smith College. To her clergyman, the Rev. John M. Greene, D. D., who had proposed to her that she bequeath her generous fortune to found this woman's college,

she replied, as she accepted his suggestion: "I wish I could have enjoyed the advantages of such a college when I was a girl; it would have made my life far richer and happier than it has been."

Yet Sophia Smith was born and reared under a fortunate star, and had a satisfactory life — as life used to be regarded. Her paternal ancestor in the sixth generation was Lieutenant Samuel Smith, one of the most prominent of the original settlers in Hadley, from whom, it is very interesting to know, Mary Lyon, the founder of Mt. Holyoke Seminary, now Mt. Holyoke College, also traced descent. Hatfield, Miss Smith's lifelong home, was noted for its scholars. That it did not itself become a college town is rather curious, inasmuch as all its ambitions tended in that direction. Back in Colonial days the citizens of the place even went so far as to erect a building which they called "Queen's College," and for which the governor, Sir Francis Bernard, issued a charter in King George's name. But, yielding to the opposition strongly brought to bear upon him, Sir Francis later cancelled his permission — and Hatfield lost its college. Yet when Sophia Smith was born, four years before the birth of the wonderful nineteenth century, the aspiration for a college had by no means died out of the town.

BIRTHPLACE OF SOPHIA SMITH.

CHAPEL AND ENTRANCE TO SMITH COLLEGE.

It was not until this woman had reached the age of sixty-five, however, that she really took the first decisive step in the matter concerning which she, and those about her, had so long been earnestly thinking. Her brother Austin had just died, and left her a large sum of money, which she neither wanted nor knew how to use wisely. She had no objects in mind to which she desired to give her fortune, but she knew that her own method of life would never make great inroads upon it, and that a very good sum would, therefore, be available for some use when she should die. All this she confided, on a beautiful May day in 1861, to her pastor, whom she had sought out for advice about the matter of a will. For hours the two talked in the quaint, book-lined parsonage study, and she would not go away until Doctor Greene had promised to help her carefully to the choice of a proper beneficiary.

Accordingly, after several weeks of study and research, the good minister matured two plans for the disposition of Miss Smith's property. The principal item in one was the founding of a woman's college; the chief provision of the other was for a deaf-mute institution. There was then no woman's college in New England, and not many of the leading educators were ready to give young

women educational advantages equal to those provided for young men. Yet, when the two plans were presented to Miss Smith, after very little delay, she decided to accept the one which provided for the college. The idea pleased her. "She had faith in it," Doctor Greene records, "as desirable and feasible."

That she was, however, "but yet a woman" is very plain from what followed. Because the outside discouragement was so great, the will of 1861, when eventually made, provided for the deaf-mute institution instead of for the college. None the less, it would appear that Sophia Smith was Heaven-ordained to start the project toward which her heart yearned. For, six years later, a rich man of Northampton having liberally provided for the deaf mutes, Miss Smith felt quite at liberty to follow her own desires. Accordingly, the will was changed; an able body of trustees was chosen, and, on July 11, 1868, the quiet Hatfield gentlewoman became the founder of what is now the largest girls' college in the country.

From the very first Miss Smith understood that her college would embody four cardinal principles: (1) The educational advantages provided by it would be equal to those afforded young men in their colleges; (2) Biblical study and Christian

religious culture would be given prominence; (3) The cottage system of buildings, or homes for the students, instead of one mammoth central building, would prevail; (4) Men would have a part in the government and instruction in it as well as women, "for it is a misfortune for young women or young men to be educated wholly by their own kind." These four ideas were in Miss Smith's mind, and were clearly expressed in the documents connected with the founding of the college.

Of course a scheme so large and broad as this one was of small growth. At one time the plan even was to have the college in Hatfield, — so long kept waiting for such distinction, — but afterward, at the suggestion of Mr. Greene, Miss Smith's ever-trusted helper in the matter, the site was changed to Northampton. To people generally, no word was dropped concerning the plan. But in Hatfield, as in all small New England towns, curiosity is a master passion, and, during the last years of Miss Smith's life, the most interesting of all questions among the village folk was, "Who will get her money?" A silence like that of the sphinx, however, brooded over the mystery. Occasionally a stranger would come, by stage or carriage, to the old tavern near the Smith home, go to the house for a few hours, and then steal away as silently

as he came, leaving no name behind. The few village folk who saw these visitors said they looked like preachers or lawyers. Nobody thought of them as suitors. For, though Miss Smith was not an unattractive woman, all felt that her strong and reticent life would never be shared by another in marriage.

The life led in Hatfield by this New England gentlewoman has been interestingly sketched for us by one who knew her well.[1] For years Austin Smith and a sister Harriet lived with Sophia in the substantial old home their father had left them. Austin was a shrewd man of business, honest, keen, and upright in his dealings. Harriet was kind and intelligent. Both sisters, however, were economical in their habits, and quiet and reticent, though neighbourly. They gave for charity and for such religious purposes as came within the scope of the Hatfield church, where they were constant attendants, but they never made large gifts or revealed any especial interest in the higher education of women. That was Sophia's secret. The sisters were quite deaf, and this naturally led them to lives of thought and retirement. The village library, not large, but of choice books, offered a wide range of study, by

[1] Giles B. Stebbins in *New England Magazine.*

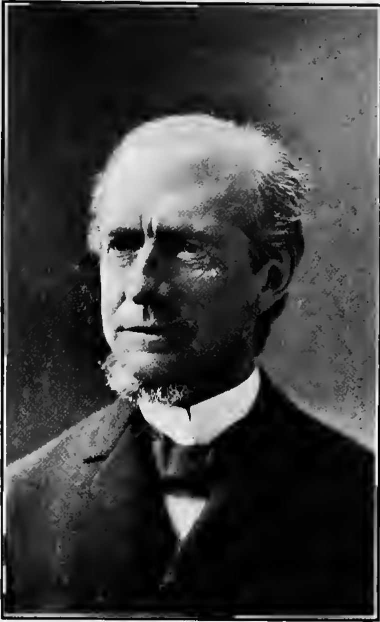
which means their somewhat limited education was broadened.

"About twice a year, however, the Smith sisters made a party, inviting some fifty of the young and middle-aged. The tall wax candles, the great brass andirons, the bright open fires, the solid mahogany furniture, the silver tea-service, the old china, the fragrant tea, the delicate and perfect home-made biscuit and cake of these occasions all gave the fortunate visitors a gracious glimpse of old-time gentility. Then, once a year, for a long while, the three occupants of the house went to Saratoga for a few weeks. While there they came so near the fashionable world, in equipage and dress, as to say by their acts: 'We have a good right to be as brave and fine as you are; we can if we choose.' Thus they had views of life in these aspects, and then dropped back in quiet content to their plain village ways."

Sophia lived longer than either her brother or her sister, and it was not until she passed away in 1870, at the age of seventy-four, that the secret of her life became known. Her estate, appraised at $500,000, went almost entirely to the college for which she had designed it, and in September, 1871, the first building acquired by Smith was purchased at a cost of $26,000, and at the same time a committee was

appointed to select a president. The building in question was the homestead of Judge Dewey, and it is still on the grounds of Smith College. The president chosen was Rev. Lauremus Clark Seelye, LL. D., and he still holds this office. It was not until June 17, 1873, however, that Professor Seelye really became the president. He declined the first offer, because of the inadequate funds then at the disposal of the trustees.

Very carefully, in the beginning, as ever since, Mr. Seelye consulted the best good of the college he was to organize. After a survey of existing institutions for the higher education of women in this country and abroad, and consultation with the leading educators of the time, he determined that the college should have no preparatory department connected with it, and should be on a par intellectually with the standard colleges for men. He further decided that it should be distinctively a *college for women,* a place where girls should have superior opportunities for developing and perfecting womanly characteristics. Hitherto no college for women had been started without a preparatory department; none had required Greek for entrance; and in the majority of them, both the quantity and quality of the work demanded was little more, and often less, than that accomplished in the best secondary schools.



LAUREMUS CLARK SEELYE. — HOMESTEAD OF JUDGE DEWEY.

Even Vassar, the only existing college for women worthy of the name, was encumbered with a large preparatory department, and had not ordained such entrance requirements as obtained in the best colleges for men.

Probably there could not have been found in the length and breadth of the country a man better fitted for the development of this college than President Seelye. Born in Bethel, Connecticut, September 20, 1837, he was graduated from Union College when scarcely twenty. A period of study at Andover and in the universities of Berlin and Heidelberg followed; and then he settled down — having married Henrietta Sheldon Chapin, of Albany, New York — as pastor of the North Congregational Church, in Springfield, Massachusetts. Two years later, however, Mr. Seelye proceeded to a chair at Amherst College, where, from 1865 until his coming to Smith, he presided over the departments of rhetoric and English literature. Birth, education, and experience had all combined, it will be observed, to make this head of Smith College exactly the kind of man the founder would have chosen for the place. College Hall, the first academic building, was finished and dedicated July 14, 1875; and the president was then formally inaugurated into the office which he had practically filled

for two years. At a quarter before nine, September 9, 1875, the college opened at morning prayers with four residing teachers and fourteen students.

It required some strength of purpose for a woman to go to college in those days, and the girls who went to Smith at its opening were of extraordinary mental calibre, as well as the daughters of refined homes, where good breeding and high social ideals had been dominant. The same thing may be said about the girls who go to this college to-day. For the trustees have adhered with unwavering fidelity to the ideal they set at the beginning, and the high standard of scholarship and womanliness with which Smith began its life has never been lowered.

The first thing that impresses the visitor to Northampton is the remarkable good looks of the Smith College girls, who practically own the town from September till the last of June. No particular type of beauty can be said to prevail, for the girls come, and always have come, from Maine to California and Oregon. But one reads on their fine open faces that the majority of them are here, not to follow a fashion nor to win a livelihood, but "to become intelligent women — better qualified for whatever time or eternity may bring." The rich and the poor are alike welcome, and while it is true that many wealthy girls go each year to Smith College,

it is likewise true that there are always dozens, not to say scores, of girls here who are earning their way, and exercising great self-denial for the sake of their education. No discrimination has ever been made at Smith socially or academically on account of money or its lack. There are, of course, expensive as well as moderate and meagre modes of living, for the college does not oblige a girl to be a resident of a dormitory. But none the less it remains true that Smith is democratic, just as its founder desired it should be. Latterly, too, there has been a tendency to bring all the students inside the college bounds, and to this end a number of new and very beautiful dormitories have recently been established. Still another noticeable and interesting change has been the trend from a majority of women teachers. About fifty per cent. of the faculty are now men. It was perhaps as a return compliment that the men among the trustees lately voted to admit women to the privileges of the governing body. Three alumnæ are accordingly members of the Board at the present time.

At Smith, as at nearly every well-regulated woman's college, the health of the students is very carefully supervised. Almost all the girls take daily exercise, independent of favourable weather conditions. Long walks and mountain climbs, as well

as boating on near-by Paradise, and early morning canters on horseback through the lovely meadows of the Connecticut Valley are favourite diversions. In gymnastic work and out-of-door games the interest is likewise keen. Aside from the required exercises, there are gymnastic electives for the junior and senior classes, and these are notably well attended. Yet always at Smith the line is drawn on the side of good taste. Consequently, there are no intercollegiate athletic contests here. "Valuable as such contests may be for men," President Seelye has said, "they do not seem suitable for women, and no benefit is likely to come from them which would justify the risks."

In its well-equipped gymnasium, however, class contests in basket-ball and other games are greatly enjoyed by the students. Hockey, too, first introduced into American colleges by Miss Constance Applebee, of England, has been very cordially received at Smith, and there is no pleasanter sight to be met with on the campus than that of two rival hockey teams, striving with all the strength and skill they can command to make their difficult goals.

There was a time when Smith College girls played baseball, after supper, in trained dresses, but this was before the days when basket-ball was

BOATING ON PARADISE POND.

PLAYING HOCKEY NEAR THE OBSERVATORY.

adopted. Now there is no college where this new and splendidly scientific sport for women is pursued more intelligently than at Smith. The enthusiasm culminates at the end of the winter term with the contest between the two lower class teams. Although the second class, with its year more of practice, generally wins on this occasion, it is never safe to predict; and the audience which fills the running track of the gymnasium is always as full of interest and gay-coloured excitement as cheers and banners can express. The line-up, before this game, is one of the characteristic things at Smith, fanciful legends and curious banners being prominently displayed by both sides, as they patiently await, for hours, entrance to the scene of the contest. Once in, the game is to see which class shall get its mascot first on the floor.

Similar enthusiasm is manifested over the tennis tournament held every spring. This event calls out friends from far and near, the back campus blossoms with ribbons and gay gowns, and a general good time is always enjoyed. Each class has its champions, and these play scientifically and well. Moreover, the visitor rather enjoys being waved back into place by the coloured wand of a girl-beadle; and the rows of bright faces and flaring flags against the background of river and hills

seldom fail to impress. At the apple-tree entrance twenty-five cents a head is demanded, the proceeds going to the treasury of the Athletic Association, a carefully governed body, which has a friendly oversight over the boating on Paradise, the tramping and running and general athletic sports of the college.

Every October, Smith has its Mountain Day, especially set apart that the students of the college may become very familiar in the course of their four years at Northampton with the famous beauty of that part of the Connecticut Valley. Tramps to Mt. Tom, Holyoke, Whately Glen, and Sugar Loaf are also indulged in as the months roll by, some groups of undergraduate enthusiasts often walking twenty miles in an afternoon.

The college year at Smith opens with an impromptu dance known as the Freshman Frolic. Then, in October, comes the reception given by the sophomores to welcome the entering class, — and incidentally to express womanly scorn of hazing. The new girl is escorted to this freshman festivity by an upper class partner, who, in addition to filling out her dancing-card and sending her flowers, sees that she meets the right person for each dance, entertains her during refreshments, and "sees her home." The seriousness with which the whole

HALL OF THE STUDENTS' BUILDING, JUNIOR PROM.

affair is taken is almost comic. For the invitations are daintily engraved, and the girls "asked out" dress with the greatest possible care. The escorting sophomore, on the other hand, is scrupulously polite throughout the evening, obviously realizing the grave responsibility of her office. A dance of the same sort is given later by the juniors, as a farewell to the senior class.

The scientific teas at Smith are immensely amusing and original. "Perhaps the card has read, 'A Chemico-physic Afternoon.' When one goes, one finds Lily Hall transformed by flowers. The ushers' wands are glass rods tied with ribbon; coffee and lemonade, filtered into Florence flasks, are served in beakers, and drunk through glass tubes; wafers are passed in crystallizing dishes. In the hall a white-frocked girl may be seen drawing a wedding-march from a harp of wooden reeds. Electricity, meanwhile, does 'stunts' in the darkroom."[1]

Another highly important annual affair at Smith is the Junior Prom, now held each year in the Students' Building, especially decorated for the occasion. During the afternoon of Prom Day, a concert is given on the back campus by the glee, banjo,

[1] Harriett C. Seelye in *Century Magazine*.

and mandolin clubs. But the dancing of the evening is *the thing,* — that and the driving next day, with one's "Prom man." Every horse within five miles of Northampton is booked months ahead for these day-after-prom drives.

The high-water mark of social diversion is reached, however, in the senior dramatics which, each spring, usher in the college's Commencement festivities. For years it has been the custom to present a Shakespearian play at this time under the direction of a member of the faculty and of a professional coach. These plays have been given at the Academy of Music, Northampton, with every possible theatrical advantage in the way of scenery and make-up. The costumes are usually designed by a member of the class, and for the colour scheme and scenery another senior is ordinarily responsible. After this elaborate fashion, valuable from the intellectual as well as the dramatic viewpoint, "Midsummer Night's Dream" was given in 1895; "As You Like It" in 1896; "Merchant of Venice" in 1897; "Much Ado About Nothing" in 1898; "Winter's Tale" in 1899; "Twelfth Night" in 1900; "The Taming of the Shrew" in 1901; and "Romeo and Juliet" in 1902; and "Love's Labour's Lost" in 1903.

The earnest spirit and serious effort that go into

these senior dramatics have never failed to produce imposing results. In last year's play not a little skill was shown in making the text fit our own times. Without discarding anything of the original, the satire was made to possess universal human application. The scenes were given practically in the order of the folio text, with suitable cuts, — the death of the father of the princess being retained, however. A very beautiful pageant at the close of the last act lent to the performance the charm Smith girls so well understand how to impart to their theatricals. For then Spring and Winter came on in chariots drawn by four graceful maidens clad consistently with the seasons. And while all the characters — soldiers, musicians, and so on — were grouped on the stage, Miss Frances McCarroll, of Brooklyn, New York, as Spring, and Miss Alice Butterfield, of Brattleboro, Vermont, as Winter, recited the charming lines which, so long as English literature survives, will stand as the most beautiful poetic characterizations of these seasons. How those hundreds of daintily-gowned girls in the audience applauded the lines celebrating the month —

> "When daisies pied and violets blue
> And lady-smocks all silver white
> And cuckoo buds of yellow hue
> Do paint the meadows with delight!"

an exact description, as they one and all recognized, of the fields about Northampton at that very time.

The senior play is the very biggest feature of a senior year, and the most noticeable of all Smith events to an outsider. To the girls themselves these theatricals are likewise of immense interest and importance, not only because of the careful training in voice culture, easy bearing, and intelligent appreciation of Shakespeare they entail, but also because of the delightful comradeship that must result from week after week of the necessary rehearsal.

For the spring of 1904 a very interesting departure was taken, for, instead of a Shakespearian play, the Hindoo drama "Sakuntala," by Kalidasa, was given. This work, never before given on the American stage, is the masterpiece of India, and ranks high in the literature of all countries. It was first translated from the Sanskrit in 1791, and soon after was produced in Germany. It has been given once in England, and is being widely discussed at the present time by dramatic critics all over this country. The acting version, used at Northampton, was made by Miss Alice Morgan Wright, a senior, after carefully studying existing translations, and deciding that none of them would do. Smith girls, you see, accomplish things themselves when put to it. Last spring they erected upon the lower campus

COMMENCEMENT IVY PROCESSION.

a students' building which cost about $38,000. And for the house-warming — and to swell the fund — two of the largest societies of the college, the Alpha and the Phi Kappa Psi, presented "She Stoops to Conquer." In this building are club-rooms and the editorial quarters of the *Smith College Monthly*, the excellent literary and news magazine of the college.

Just here, because it gives a fair idea of the quality of this magazine, as well as because it shows the admirable good sense of the representative Smith College girl, I want to quote a paragraph from an article contributed to the *Monthly* of May, 1903, by Fannie Stearns Davis, Smith, 1904. The contribution is called "Against the Flirtatious Short Story," and begins: "I desire to condemn the average sketch of a love-story produced by the average college girl. I desire to condemn those clever shapes of literary whipped cream and spun silk that represent the literary kisses of the college love-tales. . . . I desire to condemn such love-stories from clever beginning to inevitable ending, for three very excellent but possibly personal reasons: first, because they bore me; second, because I believe them to be perfectly untrue to a reasonable sort of life; third, because, after due consideration, I cannot arrive at a sight of any benefit done by

them to the person who spins the shiny cobweb of them, or to the one who tumbles through the thinness of them. . . . Why should a girl cheapen her self-respect by writing of the ignoble sides of things when the noble is perfectly attainable? To demand solidity and sobriety of every smallest written word were a demand for a continual church attendance, and as unreasonable as that; but to ask for a thing not utterly transient, not threadbare of human truth, not extolling what should be scorned; to ask an underlying nobility of motive in any imagination of the mind which is given any fixed abiding-place by means of ink and paper, is not too much to require of the youngest and most merrily irresponsible of human creatures."

Now it is just that sincerity for which this undergraduate here earnestly pleads which seems to me to characterize the Smith College girl generally. My friend, Miss Elizabeth McCracken, in writing of this trait, has called it "sweet gravity." A stimulating sense that the college girl may and should do something fine with her life seems ever present in the minds of the girls here. This may very well be the result of the high Christian spirit in which the college was conceived and in which it has always been conducted. Attendance at chapel is by no means compulsory at Smith, but every

morning the large hall is well filled with worshippers, and no visitor who has been privileged to share in the uplift of Sunday vespers ever forgets the experience. Wearing their best clothes and shining Sunday faces, the girls come to this service in groups of twos and threes, after an afternoon of writing home, and they listen to the exhortations of the president, and join in the singing of the hymns with an earnest reverence distinctly impressive. The Christian Association has a secretary of its own here at Smith, and in a quiet way much active Christian work is done during the years of a college course, — so much indeed that about twenty per cent. of the girls who may have entered college without definite Christian affiliations express themselves upon leaving as decidedly interested in one or another of the church bodies in Northampton.

A very important department at Smith is the Students' Aid Society, which has now been established for over five years, and is of constantly increasing service to those who lack the means to continue their education. This society offers loans without interest to needy and worthy students of the three upper classes, allowing them three to five years for the payment. By means of its good offices many a girl, who must otherwise have left college, has been enabled to stay on and complete her edu-

cation. There are more scholarships, too, at Smith than at many colleges of equal standing. Last year about seventy-five hundred dollars in sums of fifty dollars was available for help in this direction. Of Smith's fine buildings pages might easily be written. With its music-hall, its art-gallery, its observatory, its plant house, its alumnæ gymnasium (with swimming tank), and its fine library, it has, of course, every equipment for a modern and complete education. Its tuition, too, is low, — only one hundred dollars, — while the charge for board and a furnished room in any one of the fifteen or so college houses is but three hundred dollars a year. And even the rich girls, it is worth while to note, live in these three-hundred-a-year cottage homes.

Not long ago a very handsome building, named Plymouth Hall, was erected just outside the campus. It was — and is — a pile of masonry as far as possible removed in spirit from its good old Puritan name. "It conveys the impression," as a bright girl has said, "of having wandered to Northampton from New York's Fifth Avenue or Boston's Back Bay." It has to recommend it, however, all the modern conveniences, from steam heat and electric lights to an elevator presided over by a boy in buttons. There is even a tradition that the girls living here always wear evening gowns for dinner!

But Plymouth Hall is not succeeding as its promoters believed it would. The girls who could afford to live here soon came to realize that for all this paraphernalia of hotel existence they would be sacrificing something very much more precious. And since no college girl wishes to get out of touch with the democratic spirit for which American colleges stand, Plymouth Hall bids fair to become an awkward white elephant on the hands of Northampton real estate men. The real Smith dormitories are wonderfully attractive and homelike, presenting more the appearance of a group of well-kept dwellings than of a seat of learning.

The actual flavour of the place one can taste only by repeated visits to Northampton. Here we find the unique spectacle of a college woman's town. Smith has given to its students large personal liberty, and Northampton fully appreciates the reflex privilege this implies. On all sides, therefore, it makes ingenuous bids for student patronage. Even the upholsterer near the campus drops into poetry. As witness:

> "Halt! you maidens, and attention bestow
> To this little shop of mine.
> If ever you find your furniture cracked,
> Or if you've got any that'll have to be packed,
> Why! that is right in my line."

A Smith girl might do almost anything in Northampton, and the townspeople would smile indulgently; but as a matter of fact she never does do anything in the least inconsiderate or discourteous or overbearing. Wearing a pretty white gown — even in winter — she comes often in the early evening to enjoy the good things one of the leading restaurants provides for her and for her sisters; but she is never unpleasantly pervasive, even at Boyden's. Not only does it seem to be true at Northampton that a Smith girl can do no wrong, but also that a Smith girl does do no wrong. She enjoys the finest kind of liberty because she has shown that she knows how to enjoy it.

In the same way there is at Smith nothing of the traditional antagonism between the students and their teachers. At the Academy of Music one evening this spring, I looked very hard and long at a body of Smith girls, to discover which of the group could be the chaperon. I did not find her. But I know she was there. In dress and bearing she was, however, just one of the girls for the time being, enjoying the play, as they were, with simple, delightful, well-bred enthusiasm. Smith's women instructors are all like that, which may in a way account — don't you think? — for the fine, sane womanliness of the Smith girl.

No one ever accused a Smith girl of being dull, however. She, of all persons, knows thoroughly how to have a good time while living her undergraduate life. Naturally there are as many kinds of good times as there are girls. The Smith student may take part in bazaars, tableaux, and plays for churches and city charities; she may do regular work in the Home Culture clubs (founded by George W. Cable); she may sing to forlorn old women in hospitals; visit her friends in near-by towns; witness a performance by Nance O'Neil, Irving, the Ben Greet Company, or Mrs. Fiske, at the Academy; watch the football struggle between Harvard and Yale; attend junior "proms" at neighbouring colleges; or just stay inside the Smith campus and study — as she pleases.

Or she may work almost all night for the sake of attending college by day. One girl is noted for the stylish shirt-waists she makes; another for her clever newspaper articles. Many, very many, take excellent pictures, which they sell to their fellow students at astonishingly low prices; two of whom I know teach dancing classes. One student has, throughout her course, earned her travelling expenses, and fat checks besides, by acting as the agent of a certain Western railroad, when Easter and Christmas vacations are being planned. What-

ever honest means a college girl may adopt to help her to bear student expenses, she will not cease on that account to be respected by her college mates.

A recent writer in one of the Chicago papers has spoken at some length of the "ignominy" suffered by a girl of limited means at college. If what the writer says were true, it would indicate a change for the worse in women's colleges within the past few years, — a change, however, which I feel sure has not come about. Says the article in question:

"The woman who would win her own way through college has something more to contend with than a man. First, she has the ignominy of it to suffer. Yes, the ignominy and the shame. For nine women out of ten in a college community, with loose purse-strings, look down with an air of contemptible patronage on her who has no purse-strings at all. Her plain clothes, her indefatigable industry, her poverty, all tend to ostracize her from the so-called 'smart' set, and to set her apart with only one or two friends, or no friends at all. She is not asked to join the fashionable clubs; she is never permitted to lead; she is rarely elected to office; she is looked upon as a nonentity, without position or prestige."

It is, of course, barely possible that in the democratic West "ignominy" must be endured by the

college girl of small means. Where fortunes are made in an hour, and a girl whose father was last year behind the counter in his own small shop, to-day flaunts an automobile and is styled a merchant prince, snobbery must be expected. In our Eastern colleges, however, quite a different spirit exists. Poverty of genial friendliness, poverty of warm-heartedness, poverty of brains, may be condemned, — pecuniary poverty, never.

That nine women out of every ten in a college community with loose purse-strings look down with an air of contemptible patronage on her who has no purse-strings at all is utterly absurd. In the first place the "nine out of every ten" have themselves "no purse-strings at all." Rich girls do not yet go to college in any great numbers, and the few who do show by the mere fact of their being there that better things than purse-strings or a lack of them are their concern. Smith is almost the only college where girls of large means are to be found at all, and the sweetness and generosity which is the attitude of mind of these girls toward those who are poorer than themselves is notorious. Very many actual cases could be pointed out where rich girls have quietly and unostentatiously given pecuniary aid to their fellow students of small means.

"The so-called 'smart' set!" Let those who

would bring that phrase into the vocabulary of college life be covered with confusion. Is it not bad enough to have a "smart set" staring one impudently in the face from every page of modern journalism and from the ubiquitous "society novel," without dragging it in where it has no right to exist and does not exist? "Plain clothes," we venture to assert, never yet, in a New England college, ostracized a girl. As for "indefatigable industry!" Well, — "that's another story," as Kipling would say.

The "grind" is not popular among the girls of any college set, and since like seeks like, her friends are ordinarily "grinds" like herself, — creatures apart from any set. More and more every year are girls coming to realize that Newman's "Idea of a University" is the right one. The scholarly cardinal, it will be remembered, strenuously opposed the notion that a university is a professional school, and vigorously maintained that it should always be held a training-school for the development of the all-around student. When girls began to go to college, they went very largely with a definite idea of fitting for the profession of teacher. This is not yet changed so much as it should be, but it is, nevertheless, modified in some measure, so that nowadays there are comparatively few girls who graduate

from college without a considerable development in the way of intellectual breadth. Yet in any college having a share of the elective system, it will readily be seen that an omnivorous devourer of Greek, for instance, could pursue her thirst for abnormal development in that direction unhindered. She would desire to study, and she would be allowed to study. A "grind" is not very interesting, socially, and she generally is let alone. Not, however, because she is poor would this come about. A rich "grind" is an anomaly, but not an impossibility. Poor "grinds" do not care for society, and society does not care for them.

The one sin which college girls do not pardon is stupidity. By this is meant not simply a lack of pronounced brilliancy in scholarship, — many very popular girls, both rich and poor, have that, — but a lack of all the qualities which go to make up an interesting personality. A poor girl may be clever at theatricals, a pleasing singer, a brilliant student, an original talker, a fascinating beauty, or only a lovable, womanly young woman, and have friends galore, invitations galore, and hold office, too, in leading clubs.

But just as exception has been taken to the phrase "smart set," I would protest against the use of the adjective "fashionable," in connection

with a college club. Similarity of intellectual interests, social interests, or human interests is the only reason for the existence of college clubs. When the snobbery of the society world exercises any potent influence upon the life of college girls, it will be time enough to talk of the ignominy of poverty. Such a day has not yet come, and, let us hope, it never will. The college girl who works her way through her alma mater always receives the respect due her from her better-conditioned sisters. If she has a personality which in outside life would win her social position and the affection of friends, she is, of course, popular in college — even in Smith College.

A WELLESLEY GIRL.

WELLESLEY COLLEGE

Wellesley, the "College Beautiful," is the exquisite product of a poet's lovely thought. To say that Wellesley *is* a poem were hardly to put the thing too strongly, founded as the institution was, in memory of a poet's dead child, as testimony to a poet's faith in a kind and gracious God.

Just fifty years ago Henry Welles Smith, a rising young lawyer of Boston, — who was later to take the name of Henry Fowle Durant, because he was being constantly confounded with a neighbouring business man who bore his own name, — married Pauline Fowle, his cousin, and the daughter of a gallant soldier. The young couple lived for a time in Boston, but the year after their marriage purchased the Wellesley estate. Here, in a rambling farmhouse, it was the Durants' custom to spend the summers enjoying the delights of country life. And here, in 1855, their child was born, a lovely boy, who was the pride and delight of both.

Yet it was not ordained that this Henry Durant should grow to manhood, for when he was but eight

he slipped away under a trying illness. While his little boy was hovering between life and death, and he did not yet know what would be the issue of the illness, the clever lawyer, his father, saw clearly that he had a duty to God which he had never fully discharged, and he resolved, whether his son were spared or not, to devote himself and all his possessions to the highest ends. The little heir was taken away, but in the keenness of his sorrow, Henry Durant accepted the loss in the higher sense of discipline and determined to put into a consecrated life the same earnestness which he had hitherto put into a worldly one.

The secret of Mr. Durant's success at the bar had been a certain intensity which enabled him to influence others by giving his whole strength to any case he had undertaken. This intensity now spent itself in a different direction. It was devoted to the service of Christ. He became a lay preacher, and laboured the rest of his life to win to a religious state many who had been heretofore careless and indifferent toward heavenly things.

How ardently his wife must have shared in the new interest that had come into his life can be appreciated more fully after we have traced somewhat the family of this surviving founder of Wellesley College. Her mother's family bore the

name of De Cazenove, honourably known in France for nearly one thousand years previous to the Huguenot persecution. Their rank was that of marquis, but when the men of the family emigrated to Geneva for religious liberty, and determined to enter upon a business career, they thought it fitting to drop titles. In the little republic of Geneva (then not one of the cantons of Switzerland) the Cazenoves soon distinguished themselves by their probity, intelligence, and refinement, no less than by reason of their acuteness in the business of finance, which they elected to follow. But religious and political feeling ran high, and during the Jacobin revolution Mrs. Durant's grandfather was seized by the mob and thrown into prison. As soon as he was recognized, however, he was permitted by the revolutionary tribunal to return to his family, and two nights afterward, by the advice of his father, he and his brother made their escape from the country and emigrated for America by way of Hamburg.

These gallant young Frenchmen landed in Philadelphia in November, 1794. Here they soon met two beautiful sisters, whom they married. The lady who was to become Mrs. Durant's grandmother seems to have been possessed of remarkable learning and culture for her time, for she was a Latin and

French scholar of parts. Her husband rapidly attained marked success in business. Associating himself with some gentlemen of kindred interests, he purchased a tract of land at the mouth of George's Creek, in Fayette County, Pennsylvania, where the partners founded the town of New Geneva, established stores, built mills, and set up glass-works. John Jacob Astor, perceiving young Cazenove's remarkable business ability, offered him a partnership in his great fur venture, but this the youth refused, preferring to try his fortunes in a shipping concern, for which purpose he removed to Alexandria, Virginia.

Five sons and five daughters came in the course of years to the Cazenove household, and one of these, Pauline, while on a visit to Boston in the autumn of 1826, met Major Fowle of Watertown, at that time in the regular United States army.

The Fowles of Watertown were of English descent, and as interesting a family in their own way as even the Cazenoves. The father, Captain John, had done good service in the war of the revolution, and he and his wife were reputed at the time of their marriage to be the handsomest bride and groom Newton had ever known. Their eight children, especially the daughters, were far-famed for their loveliness, and it is said that when the girls

were sewing or reading by the window at early even their father would frequently steal out to shield his Three Graces from the glances of the youths of the place.

Robert Treat Paine, apropos of these beauteous maids, composed a toast that was long famed in the countryside:

> "To the fair of every town
> And the Fowle of Watertown,"

and this was wont to be drunk reverently, all standing, by the gallants of the period.

Harriet, the most intellectual of these maids, married a young lawyer by the name of Smith, and went with her husband to live in Hanover, N. H.; it was here, Feb. 20, 1822, that she gave birth to the child who was afterward to found Wellesley College, Henry Welles Smith, who changed his name to Henry Fowle Durant because his own patronymic was annoyingly like that of another man.

The brother of the Three Graces, the soldier who won Pauline Cazenove as his bride, was not in his first youth at the time of this wedding, having reached indeed twoscore years when he met his beloved. He had served in the war of 1812 in New York, and had taken part with that illustrious corps known as Scott's brigade in the Niagara campaign,

remaining at the head of his company through the battle of Lundy's Lane, regardless of the wound he had received early in the action. Later he served in the Indian wars on the frontier.

Major Fowle was a man of the greatest integrity, and was nicknamed Honest Jack in his regiment. So fine and high was his sense of responsibility for others that he abandoned card playing (which at home had been a favourite recreation of the family circle) because he had noticed the demoralizing effect of this practice on his men.

As a lover, the major seems to have been ideal. A sister of his betrothed called him "the most thoughtful and considerate man for one in love I ever knew." And her friends agreed that "since the creation of the world no lover was ever half so attentive and agreeable as the major."

The union of the major and his bride was celebrated in May, 1831, and on June 13th of the following year, Pauline Fowle (Mrs. Durant) was born in Alexandria. Even while an infant she journeyed much with her parents from one army post to another. In the spring of 1833, we learn, Major Fowle was ordered to Fort Dearborn, Chicago, and from his evangelistic efforts in a not inappropriate carpenter shop there sprang what was afterward the first church in Chicago. An appointment as

instructor of tactics and as commandant of the corps of cadets at West Point soon followed, and in the fascinating army life of this military academy on the Hudson little Pauline passed five years of her early childhood.

The little girl was early trained in all womanly arts, and when her father was promoted to the rank of lieutenant-colonel and ordered to the command of his regiment in the Seminole Indian wars, he carried with him a pretty hussy, laboriously fashioned by his daughter's childish fingers. This gift was the last one he ever received from Pauline. For, having placed his family temporarily in Alexandria, he embarked at Wheeling, Virginia, on the steamboat *Moselle,* on which he lost his life April 25, 1838. The boat had been urged beyond her power, and at Cincinnati the boiler burst. In the river near Madison, Indiana, one hundred miles down-stream, the soldier's body was recovered May 13, 1838, and there he was buried with the honours of war. In remembrance of this, Mrs. Durant, a few years ago, gave the town a check of $5,000 for the benefit of the King's Daughters Hospital, now doing a very valuable service in that community. Naturally, the blow was a terrible one to Mrs. Fowle. Pauline, then only a child of six, was forced to attend to nearly everything, for her mother was utterly pros-

trated by the shock of her husband's loss. The little girl was only eight years old when she first met her cousin Henry, then a student in Harvard. But she soon grew up, and while he was attending the law school, being admitted to the bar, and making his way as a young attorney, she was being carefully educated for the place she was later to fill so splendidly.

As has been said, young Durant was a poet. During his courtship he penned many lines which showed his skill as a rhymester. Wellesley College was, however, to be the epic of his life. He had made a fortune in the law, and this he wished to surrender as a gift to God. From 1863 onward, therefore, he was considering how best it could be done. Finally, the thought took shape. "Wouldn't you like to consecrate these Wellesley grounds, this place that was to have been Harry's, to some special work for God?" he asked his wife, one day, and, receiving her joyful affirmative, the planning for Wellesley was begun. In a letter written to her in 1867, he said: "The great object we have in view is the appropriation and consecration of our country-place and other property to the service of the Lord Jesus Christ, by erecting a seminary."

In September, 1875, the original Wellesley buildings, erected at a cost of $1,000,000, were opened

by the Durants in their beautiful park of three hundred acres, on the shore of Lake Waban. Years before, it is interesting here to note, a famous Boston physician, who had instituted careful research to ascertain the most healthful town in Massachusetts, decided in favour of Wellesley.

When the main building was erected it was thought to be absurdly large, because it offered accommodations for three hundred students. Now there are nine hundred and seventy-eight girls in the college, with fourteen professors, twenty-three assistant professors, and fifty-four instructors. And from the main building with which the college started has sprung the large group of buildings now scattered about what was originally the Durant Park. Eleven dormitories — three halls and eight cottages — are this year in use, besides the recently erected Noanett House in the village, rented by the college for a student home, and the Wellesley Inn, incorporated and conducted by Wellesley graduates, which likewise has its little family of students. All the cottages on the grounds are connected with College Hall by a telephone system, and nearly all are heated from the fine new heating plant for which Mr. Rockefeller contributed $150,000. Mention might as well be made here of the extremely low price of board and tuition at this institution. For

the former two hundred and twenty-five dollars a year, and for the latter one hundred and seventy-five dollars is required. This prevails whether a girl lives in College Hall, as the majority of freshmen do, or in one of the charming cottages, the cherished homes of upper class girls.

College Hall, with its palm-filled rotunda, has been compared to an immense hotel. Three hundred people can be accommodated here, and there is a telegraph and telephone office, a book store, a library, and a natural history museum, as well as many executive offices under its huge roof, which, from end to end, covers an eighth of a mile. Noanett House, the latest of the dormitories, is named after the Indian king who was the friend of John Eliot, and is the second cottage to recognize in its distinctive title early American history. The first was Norumbega, so named in honour of Professor Horsford's historical city.

The opening of Norumbega was very interesting, for Miss Freeman (the late Mrs. Alice Freeman Palmer), who was then president of the college, had asked the poet Whittier to be present on that occasion. In reply he sent a letter, now framed and hanging over the mantel of this charming students' home, enclosing the following poem entitled "Norumbega":

WELLESLEY COLLEGE BUILDINGS.

"Not on Penobscot's wooded bank the spires
Of the sought city rose, nor yet beside
The winding Charles, nor where the daily tide
Of Naumkeag's haven rises and retires
The vision tarried; but somewhere we knew
The beautiful gates must open to our quest,
Somewhere that wondrous city of the West
Would lift its towers and palace domes in view;
And lo! at last its mystery is made known,
Its only dwellers maidens fair and young,
Its princess such as England's laureate sung;
And safe from capture, save by love alone,
It lends its beauty to the lake's green shore
And Norumbega is a myth no more."

One of the first questions asked by people who are interested in the student life of girls at any college is, "How are the young women governed? How much liberty do they have?" At Wellesley this query might be answered by saying that the girls are subjected only to such rules as would naturally govern the action of any well-bred girl. A student does not, of course, come to town in the evening, or go anywhere else where a chaperon would be required, without having some older person with her. But she can ask her friends out to Wellesley to play golf or tennis, or go boating, and she does it, too, whenever her studies and the general scheme of things make it possible. Very largely, nowadays, the students of Wellesley College are self-governing

by virtue of an "agreement between the faculty and students," in which certain matters of every-day conduct are relegated entirely to the control of the girls themselves.

It is, of course, by a college's graduates that its work is best known, and by them alone can it be fairly judged. Thus the quality of Wellesley College training may perhaps be best hinted at by citing two instances — not wholly apocryphal — of girls who needed its blessings.

The stories I am about to relate were told me by a friend, who is not herself a college woman, in reply to a chance observation of mine that the best college is the one which a girl can attend without leaving home.

"That may be true sometimes," my friend instantly replied. "But there are cases, many of them in America, where a mother does her whole duty to her child only when she sends her quite away from home. If the girl has been accustomed to luxury, the college life teaches the difference between real worth and mere ostentation. And if she has lacked at home the amenities many very good homes are wholly without, she will learn at college how to bear herself gently. What if the acquirement of better manners and higher home ideals on the part of the girl *does* make it hard for her to adjust herself,

A WELLESLEY GIRL'S ROOM.

when she comes back from her college life, and *does* create a breach between her mother and herself. There has got to be such a breach, hasn't there, in a country like this one, where the daughter of a shop-keeper in a small way may grace the White House — or the English peerage?

"I was very forcibly struck, a few years ago," my friend went on, earnestly, "with the change Wellesley may work in three months in a girl's manners. We'll call the girl I am to tell you of Florence Gray, because that isn't in the least like her name. I myself prepared her for college. She had a good mind, but the worst manners I ever saw in any maiden of her years. She used to dine with me sometimes. Such occasions were, however, so painful to my family that I really could not ask her often. She was horribly noisy, voraciously hungry, — a thing all waist and elbows and giggles.

"But that was before she went to college. When she came home for her first Christmas vacation, she was so changed that I scarcely could believe my eyes! Her voice was quiet, her manners deferential, her elbows at her sides instead of on the table, and she had learned that a lady does not display, even if she possesses, the appetite of a tramp. I was proud of her metamorphosis, I can tell you. Now I'll grant that another girl might have gotten all

this by observation, or as you please. But this girl would never have gotten it without college, for her home had lacked refinement, and she, *being she,* was incapable of picking it up easily, as a result of occasional visits to people who make a change in their dress for dinner, and eat their soup noiselessly. But intimate contact with good manners three times a day for three months, at a formative period of her life, served to rescue her from her heritage of vulgarity.

"The second girl fell under my observation the same year. Her mother was a school friend of my own, her father a clever professional man, who had attained local success. Neither of the parents had ever gone much into society in a large city, and so were accustomed to the rather low tone of manners in their little community. They were not so much underbred as grossly careless, you see. Well, their one daughter grew up and fitted for college in the excellent academy of the town. She was still in the high light of her graduation halo, when her crudity burst full upon me. I then saw her for the first time in some years. The occasion was a church one. Half a dozen of the young people in the religious society to which my friends belonged had graduated in the same class with Gertrude — let us call her — and a reception was being given them on the evening of my

arrival in town. I went, accompanied by an elderly relative of mine, of whom Gertrude was really fond.

"Imagine my emotions when, upon entering the church parlours, I saw the girls and boys for whom the reception had been arranged sitting in a rocking-chair circle in the middle of the room, laughing and chatting together, *with their backs toward their guests.* When their friends congratulated them, they still sat rocking, receiving the good wishes and pleasant words over their shoulders. To my relative, a woman of nearly seventy, Gertrude thrust out a hand without rising. I was so annoyed that I did not congratulate the young person at all.

"In a few days I saw the girl's mother and was taken into her confidence as to Gertrude's choice of college. 'I think we'll send her where she can live at home,' my friend announced. 'Of course it isn't the money, — Gertrude is our only child, and we can get her everything, — but I like to have her with me, and so does her father. She's all we've got, you see.'

"I thought of the reception and determined to risk an injudicious criticism. 'You've known me a good while, Fanny,' I began, slowly, 'and you say you're fond of me. Will you forgive me, then, for telling you that I think Gertrude would be a great deal better off away from home, in some good col-

lege like Wellesley or Smith, where she will be seen by eyes that are not partial, and helped to self-poise? Really, you know, she needs a little toning up in the matter of manners.'

"'What do I care for her manners if her mind is all right?' demanded my frank friend with some asperity.

"And so obvious was it that she cared nothing, that I dropped the subject.

"Gertrude is now a B. A. *cum laude*. But she still shakes hands with me without rising."

The social life at Wellesley is a thing of rare beauty. Almost all the students are "Barn Swallows," and so cultivate good-fellowship and participate in the biweekly dramatics and occasional dances which occur in the barn, a building near College Hall that has been well described as "a sublimated hay shed." The barn is lighted by electricity, heated by steam, and has a fine dancing-floor, upon which, however, none except students and their girl friends have ever trod a measure.

Here many fair actresses have begun — and ended — their careers behind the footlights, have tried to stifle their laughter and preserve an impassioned tone while the crowded house giggled frankly at their love-making, have done the gallant to pretty

freshmen, and have served their neighbours and their class in many similar ways, self-sacrificing and yet delightful.

One of the most select societies of the college is the Shakespeare Club, which holds meetings every Wednesday evening throughout the academic year in a beautiful little house which exactly reproduces in its exterior aspect Shakespeare's birthplace, and holds, on an inner view, much of charm. The Phi Sigma, the Zeta Alpha, the Alpha Kappa Chi and the Tau Zeta Epsilon are the Greek letter societies here, and the Agora is the debating club. It was Mr. Durant himself who founded the Shakespeare Society, and who later encouraged Wellesley girls to give the annual outdoor play which has since become so important a feature of the college life.

Another distinctly Wellesley rite is the May-day hoop-rolling of the seniors. A curious enough sight it is, too, to see these tall, graceful girls, clad in academic gown and mortar-board, rolling their hoops over the level carriage road in front of College Hall very early in the morning, and having far more trouble at the business, you may be sure, than they were wont to experience in those long ago days when simple problems in addition represented their highest scholarly achievement. Even to this final frolic of college life there is, however, an impressive side

when the members of the class, soon to be parted, make a circle with their hoops, and, so massed together, lustily sing their dear class song.

Tree Day, which comes later on, is a direct heritage from Mr. Durant, who bade the earliest classes set aside one day in Maytime for an outdoor college revel, for the planting and cherishing of chosen trees, for song and ode and pageantry, and for recognition of the sympathy between life and its mother, Nature. Since the primitive celebration of 1877, there has been no break in the succession of Wellesley's Tree Days; on the contrary, the evolution has been steadily in the direction of more graceful and picturesque ceremonies. Year by year the tone has been more consistently poetic, the costumes more dainty, the musical and dramatic elements more effective. More and more each year the ceremony in which the freshmen plant their tree, and the seniors bid farewell to theirs, takes the form of a beauteous sylvan masque. Sometimes green-robed dryads with leafy wands come dancing from the woodland, whence a blast of the huntsman's horn has called Robin Hood and his merry men; sometimes wild-haired gipsies toss their tambourines; sometimes gnomes in earth-coloured garments troop by with spade on shoulder; sometimes the flowers of the field blend their petal hues; sometimes Eng-

MAY-DAY HOOP-ROLLING.

TREE DAY.

lish maidens weave the circle about the ribboned May-pole: but always this unique festival redounds to and is inspired by the love of nature. This is a family party. No men are ever admitted for it.

Not so Float Day. In that the world shares. Miss Katherine Lee Bates, herself a professor at Wellesley, as well as a gifted poet, has thus charmingly described one phase of a representative Float: "The spectators, numbered by thousands, were gathered by seven o'clock — daylight still, although a filmy half-moon peeped down from the quiet arch of blue, a surreptitious guest. The tall oaks on the steep slope of Pall Mall stood motionless, as if listening to the mirthful sounds from Lake Waban. Now it was the murmurous laughter of the great throng that, seated on shawls and cushions, filled the curving shore and reached out upon the spacious platform of the boathouse; now it was the sylvan note of a bugle, and now the chant of youthful voices, the treble gallantly reinforced by deeper tones. Sometimes came a sweet blithe strain from the Glee Club; but in the main a fashion of miscellaneous musical repartee prevailed, in which one class strove against another with sturdy diversion in favour of a third and fourth rival, — an occasionally ludicrous effect calling out derisive applause."

Inasmuch as Float Day is the one festival of

this girl's college concerning which the outside world knows almost as much as is to be known, I will not dwell upon it further than to say that if the moon and other weather conditions are right, it offers an exquisite memory to the store of whomsoever participates in it. Japanese lanterns glimmering here and there, music on the water, pretty girls in pretty gowns, and, finally, the crews grouped together to form a beautiful star, are some of the items that contribute to this charming event, the logical but poetic climax of the crew-training, which is a feature of Wellesley's athletic life. Miss Lucille E. Hill, the physical director of the college, believes far more in athletics than in gymnastics. To be sure, Wellesley girls practise indoors, but this only as a means to an end, — and when out-of-door life is impossible. Rowing, tennis, golf, basket-ball, cross-country running, and hockey, are particularly encouraged. Lately a new exercise, putting the shot, has been added to the list of organized sports, and bids fair to become very popular.

The culmination to an individual of athletic life at Wellesley comes, of course, when a girl is elected to the crew. Once 125 girls applied and tried for places on the 'varsity eight. From the very start, the boat work on the lake has been encouraged, but in the beginning it was a white muslin indulgence, —

as witness the occasion when the girls rowed Longfellow across the lake in the beauteous barque, *Evangeline*. Nowadays, however, the barges are very professional looking affairs, manned as they are by maidens in dark blouses and bloomers, using the Oxford stroke.

Easy as it would be to ignore the subject of money, I propose in the case of Wellesley to give the actual cost of one student's life. To many girls, as I very well know, this point is vital. Here, then, is the account of a girl whose parents allowed her five hundred and fifty dollars a year:

Received		$550
College bills	$400	
Books, stationery, etc.	50	
Travelling expenses, including trips into Boston	24	
Clothes bought at college, a hat, a pair of dancing slippers, etc.	14	
Furniture for my room, desk, bookcase, etc.	10	
Presents, Christmas, etc.	25	
Food for my tea-table	5	
Recreation	13	
Sundries	9	
Total	$550 —	$550

The girl who must earn part of her money herself reduces her expenses by living in a cheaper boarding-house off the campus, perhaps paying her

board by tutoring the landlady's children. The ways of earning money at college are countless. Tutoring proves a lucrative occupation, and I know a girl who, for two years, has met all her expenses with money thus earned. Other girls at Wellesley sell blue prints, darn stockings, make gym and fencing suits, or copy themes.

It must not be thought that the student who works for her education is in any way handicapped or looked down upon. Except that she has less time at her disposal, she has an equal showing with the millionaire's daughter. At Wellesley more than one class president has belonged to the Coöperative Association. For it is character and personality which count here, not money.

The social opportunities of Wellesley girls are many and varied. Distinguished visitors from overseas are often entertained at the college. Last winter, when Yeats, the Irish poet, came to this country, he gave his first lecture, available to a Boston audience, at Wellesley, and that the occasion might be the more widely interesting, President Caroline Hazard of the college invited the Boston Authors' Club, of which she is a member, to come out for the afternoon. Thus Wellesley girls had, that day, an opportunity, not only to enjoy a marvellously interesting address by a well-known foreign author, but a

chance also to meet Mrs. Julia Ward Howe, and many other distinguished representatives of the best society America has produced.

Four years in such surroundings as the College Beautiful supplies, with such a normal regimen of work and play as has been here mapped out, with such memories of self-sacrifice and aspiration as make the Wellesley background, and such generous opportunities for culture as give it its present atmosphere, may well make the undergraduate here believe the truth of the text expounded each Flower Sunday of the academic year, when Henry Durant's memory and Mrs. Durant's living interest are especially celebrated in the college chapel. What is the text? What should it be but "God is Love."

VASSAR COLLEGE

THOUSANDS who have heard of Vassar College know little or nothing of the man behind the work, but none of these thousands were educated at Poughkeepsie, it is safe to say, inasmuch as the natal day of its founder is one of the two or three great days in the Vassar College year. In his own time, Matthew Vassar was a very substantial figure, — one of the most successful business men, indeed, which this country has ever known. He was not American born, however, for it was at East Dereham, Parish of Tuddenham, Norfolk, England, that he first saw the light of day. His father was a farmer, and his mother a farmer's daughter. But the Vassar family was of French descent, Matthew's great-grandfather having settled in Norfolk at a time when his name had the form of Le Vasseur. His family cherished a tradition that the Thérèse whom Jean Jacques Rousseau made his wife was of their line.

Very far removed from Rousseau in moral stamina and in religious sense were the Vassars

among whom Matthew grew up. It was, indeed, in order that they might secure greater religious freedom that James Vassar and his wife came to this country with his brother Thomas, in 1796. The boy Matthew was then a promising child of four. The little family spent their first winter in America in New York. But early in the spring of 1797, the two brothers, having purchased a farm of one hundred and fifty acres in Dutchess County, near Poughkeepsie, they there took up residence. There it was that Thomas Vassar started the successful brewery enterprise upon which the family fortune — and incidentally, Vassar College — was builded. Success came quickly. For it was only a year or two after the first barley, purchased in England, had sprouted in the responsive Dutchess County soil, that little Matthew and his mother began to be seen very often driving away to Poughkeepsie in a farm-wagon, which had a barrel of ale standing up proudly behind the seat. By 1801, the demand for the Vassar product became so great that the farm was sold and business begun on a much larger basis.

Thus things went on until Matthew reached the age of fourteen. Then his father proposed to take him into the brewery as an assistant. But, rather oddly, the boy refused to listen to the proposition. Possibly this was a mere childish freak on his

part. Certainly it cannot be ascribed to any Puritanic abhorrence for beer-making, inasmuch as, when older, and presumably wiser, Matthew Vassar quite contentedly carried on the lucrative business his father had begun. But he did not go into the work at fourteen. Threatened with a seven years' apprenticeship to a tanner as an alternative, he appealed to his mother for help, which she, motherlike, gave generously. The tanner was to come on a specified morning, but when the hour arrived Matthew Vassar was nowhere to be found. The day before he and his mother had walked down to New Hamburg, eight miles below Poughkeepsie, the lad with an extra shirt and a pair of stockings tied up in a bandanna handkerchief, the mother with tears in her eyes, but — one must believe — respect in her heart for her son's desire to make his own way in the world. At the ferry-landing the boy received a kiss and seventy-five cents. His mother watched the boat safely to the other shore of the Hudson, after which she walked back to Poughkeepsie.

Meanwhile, young Matthew tramped down the western bank to Newburgh, where he secured a place as clerk in a store. Here he stayed four years, saving his money the while, — as do all the successful men one reads about. At the end of this time, being eighteen years old, and having come to " sensi-

ble" views of life, he returned to Poughkeepsie with one hundred and fifty dollars, and entered his father's establishment as bookkeeper and collector. A year later the brewery burned.

This was Matthew Vassar's opportunity to show his remarkable business ability. He knew that money was to be made in brewing, and he was determined, even if fate had seemed fickle toward him, that Vassar wealth should be forthcoming as a result of Vassar brew. So he began making ale which he himself delivered about the town. In addition to his wholesale trade he turned an honest penny serving oysters and ale in a little basement-room of the Poughkeepsie court-house to those who cared to buy. Thus he so prospered that a little before his twenty-first birthday he was able to take unto himself a wife. Later there was built a substantial new brewery with which the founder of Poughkeepsie's college for women was personally associated for a term of years, almost up to the time of his death, indeed. But long before this, — in 1845, — Mr. Vassar visited Europe and made an extended trip through Great Britain and on the Continent. Then it was, perhaps, that the idea of founding some great public institution first began to take definite shape in his mind. His college for women is said to have been the thought of a hard-working teacher,

his niece, Lydia Booth. Certain it is that during the years following his return from the grand tour, the idea of an institution which should do for young women what such great schools as Yale and Harvard were doing for young men gradually developed in his mind, reaching full maturity about 1860. As he himself said, in words which George William Curtis thought ought to be written in letters of gold on the front of Vassar College: "It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development. It is my hope to be the instrument, in the hands of Providence, of founding an institution which shall accomplish for young women what our colleges are accomplishing for young men."

Pursuant to this ideal, the charter for the Vassar Female College was obtained from the Legislature of New York, and on the fourth day of June, 1861, Mr. Vassar broke ground with a spade which is still preserved, for the Main Building, which is still in use. The site was two miles east of the city of Poughkeepsie, in a park which, from many points of view, offers an ideal background for student life. In September, 1865, the college was opened, with over three hundred students enrolled in the first class. Two years later the name was changed to Vassar

MAIN BUILDING.

College. For almost three years after this its devoted founder gave nearly all his time and the bulk of his strength to promoting the interests of the college. He died at the great institution he had created, in June, 1868, while delivering his annual address before its board of trustees. He left no children, but the three-quarters of a million dollars which he had bestowed upon Vassar College was later increased by his nephews, Matthew, junior, and John Guy, to considerably over a million and a quarter. Small wonder that the birthday of this generous friend is observed as a gala-day at Vassar, and that speakers of national reputation delight then to honour this really great self-made man.

The first social function in the college year is the reception given to the freshmen by the Christian Association. Soon after this, as the girl is getting well into the swing of college life, comes the anniversary of the Philalethean Society. Philaletheis is the mother of all the societies of the college, and as such is naturally ancient and honourable. She was born December 5, 1865. To her any student may belong. And because she has the four Hall Plays, which are another feature of Vassar life, every student early enrolls for membership. After that the Vassar girl looks about her and begins really to absorb the atmosphere of the college. Already,

no doubt, she has fallen unconsciously into the life of the place and begun to view things from the Vassar angle; already all the little peculiarities which differentiate life here from life in other colleges have become to her intimate and almost necessary. So she comes into her heritage.

Unlike many of the girls' colleges, Vassar has very little relationship with the life of the town in which it is situated. The college, indeed, forms a small town by itself. The girls live in dormitories on the campus, and confine themselves pretty closely from Monday to Friday night to strictly academic interests. One of the pleasantest things about Vassar is the fact that the dormitories are very near each other. The founder's first idea was, indeed, to have all Vassar students live under a single roof, as if they belonged to one large family, and it was with this in mind that Main was erected.

The original large, long building, with a transverse wing at each end, with library and *porte-cochère* in the centre, is the special domain to-day of the seniors. And particularly given over to the girls in the highest class is the corridor, which is on the same floor with the chapel. Only seniors live here, and only seniors furnish and care for the parlour at the south end of it. Small wonder, therefore, that to be a senior at Vassar is the height

of undergraduate aspiration. The seniors enjoy several special privileges for which the other classes have to wait. In the main dining-room, their tables occupy the entire length of the long apartment, stretching down the centre in parallel lines, a thing which brings the class together three times a day, and enables a girl really to know those who will be graduated with her.

The height of senior happiness comes upon a girl's birthday. It is the custom for each senior table to celebrate the birthday of every member of the class sometime during the year, and a committee is early appointed to manage the matter. Thus the fortunate maiden whose day has arrived finds many queer-shaped bundles by her plate, and always a superb cake to be cut by her. While the other students look longingly on at the candle-lighted, flower-bestrewn tables, with their birthday cream and cake, the seniors sometimes have sung, tantalizingly:

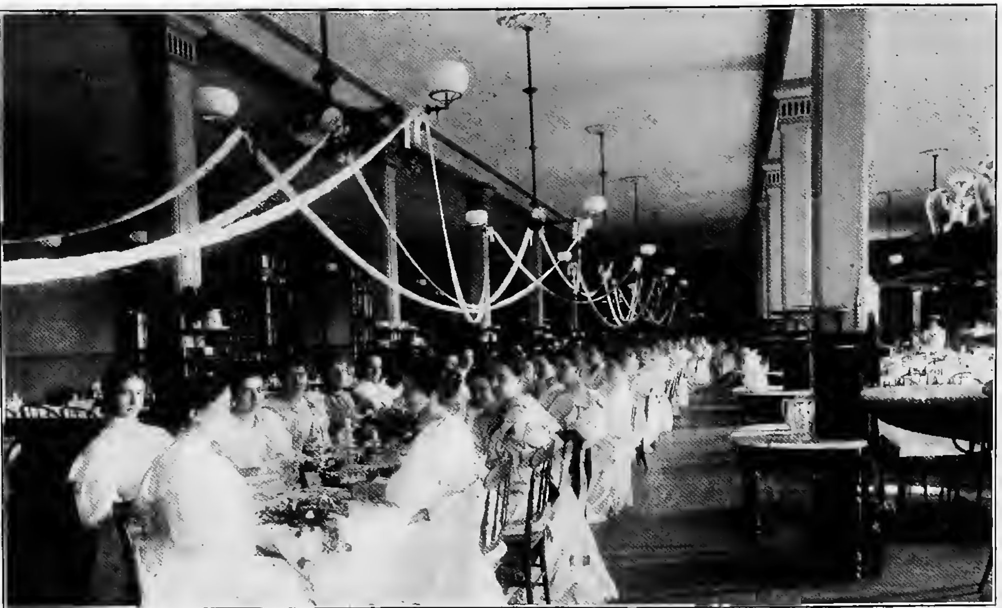
> "Only Seniors have this privilege,
> Others watch with envious eye,
> Don't you care, you'll be here sometime,
> In the glorious by and by."

Especially gay is the birthday party of the president of the senior class, for which the tables are usually massed together. When the feast is over,

the toasts responded to, the flowers gathered up as mementos, and the guests of the evening come out to the hall, they find the girls of other classes massed by the dining-room doors. The undergraduates then cheer vociferously as the honoured senior of seniors makes her way, with her friends, to the senior parlour. The furniture in this parlour belongs to individual members of the class. Thus it is that each year the room presents a different appearance, and reflects pretty exactly the class standard of taste. A senior may use the parlour at any time, but she is never supposed to study there.

A great deal is said at Vassar about the "sister classes," by which is meant the seniors and sophomores, juniors and freshmen. After the spring vacation the mutual admiration of sorority is at its height, and every night between dinner and chapel, as the seniors withdraw to the steps of Rockefeller Hall and sing their class song, the sophomores sit below and adore. When chapel bell rings, however, they promptly line up and stand in deferential fashion, while the seniors, four abreast, walk in to take their places of honour directly in front of President Taylor's desk. It is amusing to note that the juniors and freshmen on the steps of Strong Hall feebly emulate this bit of ritual.

The height of sophomore devotion to the senior



A SENIOR BIRTHDAY PARTY.

is attained on Class Day when the Daisy Chain attention comes to the fore. For nearly a day the entire sophomore class picks daisies, and for part of another day the Sophs work hard, making a long, thick rope out of the pretty field flowers. As a reward for this loving toil, fourteen of the prettiest sophomores are chosen to carry the chain over their shoulders as the graduating class moves out of the main building on Class Day. Standing two by two, they then make an aisle for the seniors, and, after the distinguished maidens are seated on the platform, the chain is wound around their chairs. Later it is placed about the Class Tree.

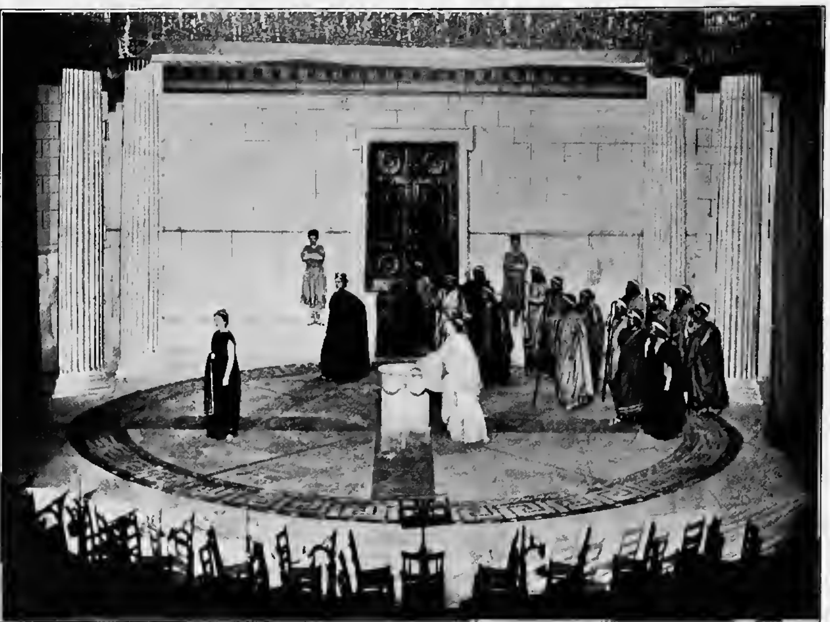
The beauty of the surrounding country at Vassar is a constant incentive to out-of-door activity. The walks to Cedar Bridge, where bloodroot and anemones first come in the spring, the climb up the long slopes of Richmond Hill to the lone pine-tree which stands sentinel on top, the tramp to the top of Sunrise Hill thence to view the Blue Catskills on the north and the bluer highlands on the south are things to quicken the Vassar girl's pulse in memory as they stirred her blood in achievement.

One of the choicest memories that Vassar has implanted can be shared, however, only by those older alumnæ who were at the college in Miss Mitchell's day, and so were privileged to attend her

Dome Parties. On these occasions the hostess sat in state among her instruments, her cat and kittens helping her receive. The rhymes for the cards, which, of course, only astronomy students received, had always been written by Miss Mitchell herself, and were quaint and delightful.

In every possible way, though, the old Vassar is linked with the new. A great deal used to be said about flapjack days. It is interesting to know that these still survive, griddle-cakes being regularly served twice a week in the big dining-room. The food at Vassar, though good, is fairly plain. Of course there could be nothing extravagant in a college which costs only $400 a year, including tuition. The rooms, assigned at an annual drawing, by lot, are usually in a suite, two bedrooms and one study. The girls make their own beds, and, to some extent, see to their own rooms. The furniture is always simple, but sufficient. There are now about one hundred students in each hall on the campus, while Main accommodates five hundred in all.

The Vassar girl does not wear cap and gown. Neither does she have much use for a hat. In cold weather she may often be seen on the campus with a thick coat, warm gloves and luxurious furs, perhaps, quite bareheaded. To be sure, there is a strict rule to the effect that she may never go in the cars



A PERFORMANCE OF "ANTIGONE."

or down-town "uncovered," to use Paul's parlance, but this troubles her little, inasmuch as she spends only a small part of her life in Poughkeepsie. Yet once the Opera House of Poughkeepsie saw her often and attained world-wide renown as a result. This was when the Vassar girls gave "Antigone" in the original Greek, on its stage.

Chapel attendance is compulsory at Vassar, but it has never occurred to the girls to make a hardship out of this. Similarly, students are expected not to go away from the college much, except during vacations. And when leaving town, they must, in every case, secure permission. In general, it will be seen, the life at Vassar is distinctly a campus one, with a far greater proportion of work than of play in it. Saturday, to be sure, is the free day, and then, as on Friday evening, social affairs may be held. But all through the week the ideal kept before the girl is that of work.

To this the newcomer very quickly becomes accustomed. She is roused in the morning by the seven o'clock bell, and she learns to be ready for breakfast in half an hour. When she leaves the dining-room she has until half-past eight before the recitation day begins, time enough to straighten her room, and even glance over a doubtful sentence in her translation. No freshman has more than three

hours of recitation a day, — the first year is altogether "required" work, — so that she may easily spend a good proportion of time in out-of-door sport, or in "frivoling." Three hours of exercise are required a week, though golf, tennis, swimming, basket-ball and hockey are accepted as fulfilling this requirement. Athletics are governed by an athletic association, and "gym" work is compulsory. Yet so glad are the girls to make use of the complete equipment of baths and swimming-tank and apparatus which help to make exercise in their gymnasium inviting that they never stop to remember the "must."

For an atmosphere distinctively Vassar we must turn to the "Trig Ceremonies." These correspond to the burning of mathematical books customary at some colleges for men, and in them the sophomores celebrate their completion of the prescribed course in trigonometry. The play of the occasion, given on the stage of Philalethean Hall before an audience of students and faculty only, is almost invariably an original and clever travesty on the terrors of this prescribed course in mathematics. One year trigonometry was represented in the form of a young professor who courted and wed a maiden typifying that particular class. Another time the girls presented a skit founded on the voyage of

Columbus, in which the land of Trig was discovered and conquered. "Whatever the form of the play, sophomores are extolled in it, freshmen kept under a steady fire of grinds, juniors receive back with interest their grinds upon the younger sisters at the preceding ceremonies, seniors are flattered, and college life in general taken off as often as possible."

The Tree Ceremonies, like those of "Trig," belong to the sophomores. Whatever else they lack, they are supposed to have the fascination of mystery. On some auspicious night, at the time of the dedication of the class-tree, the sophomores, in costume, meet by secret and march with lanterns to the chosen spot where the solemn rites appertaining to the dedication of an elm, already chosen, are to take place. One year the girls will be darkies; another, animals going into the ark; again, vestal virgins in sheets and pillow-cases. The freshmen usually find out about the ceremonies and try to interfere. Afterward both parties get amicably together and enjoy the food part of the entertainment, careful preparations for which have usually been made well in advance. On one occasion a diversion was supplied by waxworks in which the various college dignitaries were imposingly represented. Members of the faculty at Vassar can stand

jokes at their own expense. Witness this in a recent *Vassarion:* "None but professors may talk aloud in the library."

The Junior Party was for years a Hudson River trip, to the accompaniment of music, on a steamer chartered for the occasion. Latterly, however, it has sometimes been a lawn party. One year it was a hay-making frolic, the guests raking hay by moonlight on the campus, and seeking in each pile of the sweet-savoured grass the dainty souvenirs and prizes hidden away by their hostesses. There is always fun, too, at Hallowe'en and on St. Valentine's Day. But perhaps the best times of all come as a result of the cosy private spreads, with their crackers, jelly, olives, and similar indigestibles. Many of these are held at the time of the Ice Carnival, a festival observed on the lake at night to an accompaniment of bonfires and Chinese lanterns with bright costumes, fancy skating, and good music from the band.

From all that has been said here about the various forms of pleasure and sport at Vassar, it must not be thought that the academic side of life is ever long lost sight of. Vassar girls are really hard students. One of their professors has been credited with saying, in whimsical criticism of them: "Young

ladies are much pleasanter to teach, and they are not intellectually inferior to men in any way, but one thing they cannot learn — they do not know how to flunk; it seems utterly to unstring them if they fail in a recitation." From which it may be inferred that since Vassar girls are fairly happy and poised, they do not often " fail in recitations."

Each subject taught at this college has its own special room, and almost all departments have their allied clubs. Thus there is the Shakespeare Club, the Contemporary Club, the Marshall Economic Club, and many others. Consumers' League endeavour, it is interesting to note, is particularly active here. So, every day of every week is healthily filled with work and play. Sundays are times of quiet and peacefulness, with morning service conducted by divines of different denominations who come from all over the country to preach, and an evening Bible lecture and a prayer-meeting, led by the president of the college. The old chapel in Main, whose floor has been worn rough by three generations of Vassar girls, is this fall (1904) to be abandoned for a splendid new building, very imposing with its Gothic interior and its rose windows, its granite walls, and its well-proportioned dome. But the lowly and reverent spirit in which daily worship is

conducted will be the same, and in the years to come, as in the past, these girls will say to themselves, " The graduate of this college dare not let her life be a failure; she is under bonds to do things in the world."

A MT. HOLYOKE GIRL.

MT. HOLYOKE COLLEGE

" Mt. Holyoke College is the product, not of the Zeitgeist, not of any impersonal evolutionary influence, not of merely cosmic forces; but it is rather the vital personal embodiment of the thought, life, and love of a multitude of thinking, living, loving persons of whom Mary Lyon was first and chief." In this remarkable sentence of a recent Founder's Day oration, President Hopkins of Williams College summed up, as no one else has ever done, the explanation of the college at South Hadley. There is probably in all American history no other woman precisely like Mary Lyon; and certainly there is in our country to-day no other institution which possesses exactly the characteristic features of Mt. Holyoke. Further, these two truths are one.

Mary Lyon never talked much of woman's rights; she said very little, if anything, of woman's sphere. But she believed in, and loved to dwell on, the great work a woman may do in the world. And she was thoroughly convinced that to do that work well a girl must be educated. " Oh, how immensely im-

portant is the preparation of the daughters of the land to be good mothers!" she used often to say. "If they are prepared for this situation, they will have the most important preparation which they can have for any other." Repeatedly she asserted, with wisdom far in advance of that of her time, that it seemed to her much less of an evil that farmers and mechanics have scanty stores of knowledge, such as our common schools give, than that their wives, the mothers of their children, should be uneducated. With this splendid thought in her heart, she and her friends came together and laid the corner-stone of Mt. Holyoke Seminary, October 3, 1836, having secured by arduous and well-nigh heroic labours the nucleus of the fund necessary to the launching of her high enterprise. Yet, though her heart was fixed, her spirit was humble; we read that she stooped down and wrote upon the corner-stone: "The Lord hath remembered our low estate."

After another year which represented such unselfish devotion to her prospective school as may be read in the annals of no other educational institution, the seminary was opened for the reception of pupils. Often then, and later, Mary Lyon said of Mt. Holyoke, "Had I a thousand lives, I would sacrifice them all in suffering and hardship for its sake. Did I possess the greatest fortune, I could

readily relinquish it all and become poor, and more than poor, if its prosperity should demand it."

From the very first, Mt. Holyoke has had in its make-up respect for household labour. It is interesting to observe that even in the beginning this was considered a great objection by many friends of the seminary. Miss Lyon, however, defended it warmly. She used to say that it was her desire, not to teach domestic duties, but rather to help girls to take, each one, a daughter's part in the household, and thus promote the happiness of the family. "All are to take part, not as a servile labour for which they are to receive a small weekly remuneration, but as a gratuitous service to the institution of which they are members, designed for its improvement and elevation. . . . An obliging disposition is of special importance in forming a lovely social and domestic character. Young ladies at school, with all the conveniences and comforts which they should have, and with all the benefits of study which they should enjoy, can have but little opportunity for self-denial. The domestic work done in the varied and mutual duties of the day furnishes many little chances for the manifestation of a generous, obliging, and self-denying spirit, the influence of which, we trust, will be felt through life. It also helps to give a sense of obligation.

Domestic life is little else but a continued scene of conferring and receiving favours. And how much of happiness depends on their being conferred with the manifest evidence of a willing heart, and on their being received with suitable tokens of gratitude! These two lovely traits go hand in hand, not often to be separated. *The formation of a character that can be grateful is an object of special importance in a lady's education.*"

That, even in Mary Lyon's time, however, there were other things at Mt. Holyoke beside study, prayer-meetings, and housework, one finds from this delicious bit of circus reminiscence supplied by Mrs. Amelia Stearns of the class of '49: "We were admitted to the show at half-price, after having been especially advised by Miss Lyon to improve this opportunity to see the elephant and other rare specimens of animated nature. She made but one restriction. We were not to stay to witness the performance, but when we should see any teacher moving toward the exit we were to follow her at once. After viewing the animals we took seats while the elephants marched around the amphitheatre. One with a howdah on his back was halted near us, and the manager called for ladies to mount and ride. Two or three misses started forward and then drew back timidly, until a

young lady of the senior class, with head erect and fearless mien, walked to the front, climbed the ladder, and seated herself as if she were an Eastern princess accustomed to take her airing in this manner. There was a whispering among the juniors: 'What a bold, bad action for a missionary's daughter! How dare a senior set us such an example?' Some said she would surely be suspended, — perhaps expelled. Others thought she might be let off with a public reprimand if duly penitent. It was believed that the sentiment of the seminary would certainly demand some heroic measure.

"The great beast went around with its burden, the senior descended safely and resumed her former seat, unabashed. Directly a tiger leaped from its cage and rolled over and over with its keeper in frightful play. The performance was well under way or ever we were aware, and we had seen no teachers moving. Bless their kind hearts! Was it that they in their innocence did not know when it was time to start, or were our eyes turned away from our chaperons and holden, that we should not see them? When all was over and we went out with the crowd, we spied a teacher standing near the gate, apparently watching for stragglers, but we passed by on the other side without a challenge. At supper-time all the lambs were secure in the fold, and not

a wolf among them. We never heard that the audacious senior met with the slightest reproof nor lost caste for her rash exploit. Miss Lyon, wise as Solomon, knew when to keep silence and when to speak."

For the second year of Mt. Holyoke Seminary, a hundred girls were admitted, while to several hundred Miss Lyon was obliged to say, "There is no more room." Every year since, the same thing has been repeated to large numbers of girls, and this in spite of the fact that there are many college houses, where in the beginning there was only one. The trustees feel that it is quite as well that Mt. Holyoke should not grow to be too large. To-day there are seven hundred students, and to develop high Christian character in seven hundred girls is, perhaps, all that may well be undertaken by one humble-minded institution in learning.

Are you wondering why, with so many other colleges vainly bidding for students, Mt. Holyoke has to turn scores of girls away each year? It is a fair question. What is it, then, that this place of ancient and worthy name now offers the bright young girl who is deciding where she will spend the four years which are to give her an all-around education and a degree?

At its inception, of course, Mt. Holyoke cherished three ideals, — first, to give the highest and

most thorough education possible; second, to combine with cultivation of the intellectual powers the no less careful cultivation of the spiritual life, basing such culture on the Bible, and teaching that all duties should seem holy, and that all things worth doing should be done thoroughly; third, to offer advantages at such a modest sum that girls of slender means need not be turned aside from seeking them by money considerations. Well, the Mt. Holyoke of to-day is dominated by the very same ideals. Two generations have witnessed, not a complete re-creation, but a gradual expansion. The old Mt. Holyoke held all the possibilities of the new. The institution which Mary Lyon founded had within it the germ of to-day's splendid twentieth-century college. Mt. Holyoke of old was able, therefore, to expand without friction, without revolution, without upheaval, into the composite Mt. Holyoke of to-day. The seminary was built upon Christian ideals and self-abnegation. The college rests on exactly the same eternal things.

Of course times have changed, and the piety of 1904 is by no means the same in its exterior aspect as the piety of 1840. But no one who has attended the morning service in the chapel has failed to understand the spirit of the place and to know it for the same spirit which Mary Lyon long ago im-

planted in the hearts of Mt. Holyoke girls. When, to the deep, rich tones of one of the best organs in Massachusetts, the seniors, stately and reverend in their sombre symbols of academic rank, take their seats in the centre of the chapel, with the members of the faculty at the left, and the main part of the big room given over to the undergraduates, — and the sweet and beautiful president, in a rich academic gown, bows her head in silent prayer, one feels Mt. Holyoke to be the same to-day as yesterday, despite external changes. Thrilling indeed is it when the students rise and sing, with wonderful heartiness, the " Holy, Holy, Holy " hymn. Then there follows a collect or two, and then the stirring missionary anthem, " We March, We March to Victory." Responsive reading, a Gloria, a Scripture lesson, and an extemporaneous prayer referring to the Bible message of the day, come next. The short service closes with the Lord's Prayer, in which all share. After that the seniors file slowly out to the strains of an inspiring recessional. The beauty of this service, its peace, its sweetness, its strength, fill every visitor to Mt. Holyoke with reverent delight. A wonderful thing is it to begin day after day of a college year with such an exercise, in the chapel of the noble hall named after Mary Lyon.

It was not from the stately morning service, how-

ever, but from something deliciously, almost ludicrously, different, that I gained my own first impressions of Mt. Holyoke. I had just arrived at the college, and was being shown about, when my attention was riveted by a bulletin-board covered with the most extraordinary notices: "Five cents apiece for live frogs (body three inches or more), benefit library fund." "Shirt-waists made to fit for seventy-five cents — for Carnegie offer." "Shampooing, thirty-five cents, including tar or castile soap. Others must be supplied." The meaning of these curious notices on the official bulletin-board of Porter Hall was soon explained by my guide. They had been inspired, it appeared, by the students' desire to raise the rather large sum which Mr. Carnegie had stipulated as a condition of his generous offer for a new library. Of course, with such a spirit as this to help it on, the necessary sum will be forthcoming.

First, last, and always, the college at South Hadley is hospitable. This the freshman early learns, for as soon as she steps upon the Holyoke platform the opening day of the college year, she is cordially greeted by a member of the Christian Association's reception committee, helped with her suit-case, guided down the iron stairway to the street below, and, ere her new-found friend aban-

dons her, comfortably settled in the car for South Hadley. When the car stops before Mary Lyon Chapel, some five miles out of Holyoke city, she is again greeted by a smiling upper-class girl, under whose tutelage she registers, receives her appointment to house and room, and really begins her college life.

For the first week that life is a veritable whirl, with its wealth of new experiences, new impressions, new methods of work, new points of view. But gradually she finds her place. She has heard a great deal, of course, about the "housework" phase of life at Mt. Holyoke; possibly she has kicked against it rather vigorously. But she learns, when she comes to face the thing, that her duties are really of the lightest possible kind, and have been, so far as feasible, fitted to her individual capabilities. One student may have two tables to clear and two to lay; another may have some post-office service to perform; others have the care of the halls. But there is nothing which need occupy more than three-quarters of an hour a day at the outside. Every girl, therefore, has plenty of time at Mt. Holyoke for play, as well as for work, for sociability as well as for grind. And the slight housework makes it possible to-day, just as in Mary Lyon's time, for a hall accommodating seventy or a hundred girls to be

conducted quite comfortably with very few servants, — and hence at a minimum of expense. This is why a girl can go to Mt. Holyoke for three hundred dollars a year, a sum at least one hundred dollars less than the minimum expense in any other first-class Eastern college for women.

One of the first fine facts which impresses itself upon the freshman is the realization that she is living, not in an oligarchy of faculty, — though, of course, the faculty have the final authority here, as elsewhere, — but in a democracy of students. For she is early told that the simple rules necessary for the regulation of life in such a large community are enforced by the undergraduates themselves, that the so-called students' league, whereof all students are members, has been given authority by the faculty in matters concerning chapel attendance, church-going, quiet hours, and the rule by which lights are out at ten o'clock. She discovers that the president of this body organized "to promote unity and loyalty in the college; good feeling between faculty and students; and to encourage personal responsibility" is always a senior, that its executive committee is made up from all four classes, with one additional member chosen from among the recent graduates of the college, and that, through the interaction of this committee and a committee of the

faculty, students and professors find a direct means of communication. Each house has a chairman and proctors under the general league scheme, and through them and the rebukes they may be called upon to administer, when she and her fellow-classmen wax hilarious, the new girl comes to know what student government at Mt. Holyoke really means. Possibly she finds this out by a note reminding her that she has been habitually absent from chapel. She hears that after three such notes a girl may be put off the campus. She hears also that this measure has never needed to be enforced.

The Class is at Mt. Holyoke the chiefest " tie that binds." In forming the basis for athletic competitions, in presenting plays, in putting through much of the social life, and part of the literary enterprises of the college, it is a unit of great importance. It is particularly desirable, therefore, that a girl shall early come into close relations with the others who entered with her. The way in which this is often effected has been interestingly described by one Mt. Holyoke girl as follows: " Some evening in early fall, as the freshman is ' plugging ' over her ' math,' she hears the sound of distant cheering; coloured lights flash across the campus. At the house next her own a crowd of girls is gathered, a class cheer rings out clear and sweet on the night

air, coupled with two names lustily strung on at the end; another cheer, still another, and finally the freshman catches the sound of her own class numerals, recognizes them with a sudden and joyous sense of proprietorship, drops the 'math' books she is still holding, and dashes down the corridor to find another freshman. The two fling up a window, excitedly, and lean far out, squeezing each other's hands with an unwonted feeling of comradeship, as the merry, stumbling throng of seniors, juniors, or sophomores, out celebrating their class elections of the afternoon, hurry toward the broad veranda steps and again break into an improvised freshman cheer. Soon after, the freshman attends her first class-meeting, called by the junior president, and with that her love of class is fully established. True, she may not know more than five of her classmates even by name, and may be distinctly grateful to the enterprising young woman who suggests that the candidates for class chairman stand up, that the freshmen may find out who they are; but, nevertheless, she feels already the passion for making 19— admired in the college world. And chattering of this, she links her arm in that of a freshman she has never seen before, and hurries to make known to the campus the doings of her class."

So diverse is the life at Mt. Holyoke, that almost

every girl readily finds scope somewhere for her particular ability. If she is so fortunate as to have a good voice, she is early enrolled in the vested choir, becomes the proud possessor of a cotta, and inclines to boast a bit, in her letters home, of her part in that body of one hundred and eighty voices, the largest vested choir of women in the world. If golf, tennis, rowing, driving, or hockey be her favourite sport, she finds opportunity to distinguish herself along one of these lines, and — what is better still — is given credit by reason of her activity toward the four hours of exercise required each week.

One of the earliest of the many festivals in which she shares is Mountain Day, in the fall, when the foliage is at its best and the fringed gentians gloriously decorate the green. Peculiarly appropriate is it that Mt. Holyoke College, which is named after one of the superb peaks in the Green Mountain range in western Massachusetts, should, each year, speedily pay its respects to the everlasting hills.

Tramping has ever been one of the favourite recreations at this college. The beauty of the region takes away all the monotony of just going out for exercise, for within fairly easy reach are a dozen attractive spots familiar to every Holyoke woman. Whether the Bluffs, the Larches, Titan's Pier, the

THE TENNIS - COURTS.

A PERFORMANCE OF "MIDSUMMER NIGHT'S DREAM."

Pass of Thermopylæ, the Notch, the Ferry, Bitter Sweet Lane, or Mountain Pasture be selected, inspiration will result. Included in the college grounds is Lake Nonotuck, well supplied with boats, which are in constant demand. The same lake is equally popular in winter as a skating ground, the slopes about it being used for coasting and for skeeying, a much-liked Norwegian sport.

Of course there are at Mt. Holyoke, as at the other colleges, certain " set feasts," which come with each returning season. Founders' Day and Thanksgiving are especial times for receiving and entertaining guests. A very pretty custom is that by which former students come back to their Alma Mater as to the old homestead for the November day of solemn thanks. All Hallowe'en is regularly celebrated by a masked ghost party, which affords scope for whatever originality the girls possess. The dining-halls are, for this occasion, made attractive with flowers and autumn fruits, the whole effect softened by candle-light. In one hall, perhaps, ghosts of departed days eat their dinners with appetites astoundingly unghostlike. Later, Mellen's Food babies, nuns, dryads, Quakers, and Canterbury pilgrims hobnob noisily in the attic of one of the dormitories, while alcohol burns on salt to throw

a weird light and to supply the proper amount of "atmosphere."

A girl possessed of dramatic ability speedily comes into her own at Mt. Holyoke. The dramatic interests of the college are mainly in the hands of the different classes, to each of which is allowed a certain number of performances a year. Thus the sophomores have one play, the juniors two, and the seniors two, annually. All the plays must, however, be approved, before presentation, by a standing committee of the faculty, to see that in the matter of costume, and so forth, they are all that they should be. The plays are generally acted outdoors on Prospect Hill, or in the gymnasium, where there is a good stage; and though there is little professional training, the dramas offered afford universal enjoyment to the audiences, frequently revealing, too, not a little talent on the part of the performers.

On May-day, for three years past, in the wooded amphitheatre of Prospect Hill, have been given old English plays and pastimes of no little literary importance. The Elizabethan audience, as well as actor-folk, here appear, games of the period also contributing to the charm and colour of the occasion. A quaint spectacle, certainly, for these modern times, is presented by the procession which, on May-day morning, winds up Prospect Hill from

MAY-DAY PROCESSION.

MAY-POLE DANCE.

the gymnasium. Preceding the May queen are lordly heralds, and while Robin Hood and his merry men escort the damsel fair, Little John and Fair Maid Marian follow close behind. Beruffed and powdered ladies and gallants of Queen Elizabeth's court are also here, as are morris-men, milkmaids, May-pole dancers, and many other fanciful and grotesque characters. When the procession reaches the Pepper Box, as the curious little lookout at the top of the hill is called, it halts and divides, forming into two lines, between which the May queen rides in state to the Box-steps, where she is helped by Robin Hood to dismount, and is solemnly crowned. Then follow the May-pole dances, performed by Britanny fisher maidens, to the shrill music of the hornpipe; a Rainbow Dance, or the Daisy Dance, symbolic of the season, with twelve seniors gowned in yellow to represent the middle of the flower, twenty-four in white for the petals, and twelve in green for the stem. Music for this fantastic tripping is usually furnished by the Mandolin Club. On one occasion, the quaint morality play, "Noah's Flood," was presented after the dancing, with an exact model of the old miracle stage, and with the unruly and boisterous Elizabethan audience duly in attendance. By six o'clock everybody has a good appetite for supper, served in picnic fashion

on the green. Then the evening opens with Elizabethan lyrics, sung by the choir. These are, in turn, followed by another play. Sometimes this has been the Florizel and Perdita portion of " Winter's Tale," sometimes a scene or two from " Midsummer Night's Dream." This year the May celebrations were deferred until June, and the Ben Greet company secured as performers.

In accordance with the original plan which Mary Lyon's far-seeing wisdom devised, Mt. Holyoke has always been a family, as well as a school. It has a beautiful and really distinctive home atmosphere. Mary Lyon believed in the democratic ideal, and there is still absolutely no favouritism at Mt. Holyoke. The rooms are distributed by lot, so that even the poorest girls have their chance to get into the most attractive residence hall, Mary Brigham, in which the president lives. Every girl has, likewise, a perfectly equal opportunity to sit at the president's table, and meet the many distinguished people who come to Mt. Holyoke in the course of the year. Dinner at Mary Brigham is the function of the day. When the president enters, escorting the guest of honour, she finds each girl at her place, looking very fresh and attractive. All remain standing until the blessing has been pronounced. Then girls who have been appointed quietly withdraw to

take their part in the domestic arrangement. The service at the tables is excellent, the plates being changed, the courses brought on, and the meal from soup to crackers and cheese conducted with admirable precision. Meanwhile good talk, college jokes, and sparkling repartee go on, Miss Woolley from her stately chair, presented in memory of President McKinley's visit to Mt. Holyoke, gently leading the conversation or listening appreciatively to a bright story which some one down at the end has volunteered to tell. After dinner the girls frequently come in to the president's pleasant parlour for coffee and an informal chat before separating for their evening study.

A great deal might be said of the admirable courses at Mt. Holyoke. But it seems feasible to discuss here only two or three of the more remarkable departments. Under this head should certainly be included the work carried on in the Dwight Art Building, under the able direction of Miss Jewett, who came to Mt. Holyoke a few years ago straight from advanced work with Benjamin Constant, Julien, and LeFevre in Paris. The building is on the site of the one hundred years' old Dwight homestead, and, if only because of its glorious view toward Beulahland and the Mt. Tom and Mt. Holyoke ranges, should inspire those who work in it to

artistic appreciation. An especially attractive course given here is that in the history of art, with practice in drawing to help the girl to an appreciation of the masters studied.

Many a girl who does not in the least know how to draw upon registering for this course comes through, as a result of careful teaching, with a decided sense of form, as well as with a serviceable knowledge of the masters and periods covered. Instead of an examination, there is, at the end of the year, an imaginary trip to the galleries of Europe, with a certain number of cities and a certain number of pictures covered. A satisfactory showing in this test implies ability to do original description, as well as such familiarity with the books read in the course of the year as enables a girl to cite a characteristic quotation from the critics. Thus the art work at Mt. Holyoke is all related to history and to life in a fashion at once fine and inspiring.

Similarly, a debating society, more or less connected with an American history course, really discusses current politics. What is more, a regular political campaign is carried on at Mt. Holyoke every four years! This custom was instituted at the time of Lincoln's election, and ever since it has excited much outside interest. The college represents the nation, and each campus-house a State.

Party organization is modelled directly on political lines; the national Republican and national Democratic committees order the campaign; State conventions, regularly called, elect delegates to the national. Armed with badges and credentials, the delegates, often escorted by enthusiastic constituents, present themselves at these conventions held in the gymnasium, which is hung with flags and bunting for the occasion. The speeches then made are perfectly serious, and reflect a remarkable familiarity on the students' part with political figures and party protestations. The last time the mock-convention was held, the New York delegation was especially prominent, each of the ten girls which made it up having the words New York arranged diagonally across their breasts. When the platform as adopted at the regular Republican convention was read, all listened patiently, duly applauding sound money, and loyally hissing democracy and free silver. Then this declaration with all its "planks" was promptly accepted; and, as the ten o'clock bell had sounded, the delegates scampered home to bed.

Next day a ratification parade was enjoyed, the village bass drum, five transparencies, and fifty torch-bearers being in line. The captains of the evening wore red, white, and blue uniforms, while the other girls, who carried Japanese lanterns swing-

ing on sticks, were in sailor suits. Stump speeches were made at intervals and red lemonade and pea-nut balls were served between the acts. The voting itself was done regularly later, ballots being printed, booths set up in Assembly Hall, and the specified hours observed.

At Mt. Holyoke, as at Smith, the biggest event of each year is the "junior prom," the last function of the Washington's Birthday season, to which the juniors invite the senior class. The gymnasium, transformed for the night, by the decorator's art, into a hall of unusual and delicate beauty, is thronged by the two classes and their friends. But forlorn, indeed, as one may see from this "Junior's Lament," in a recent *Llamarada,* is the girl who lacks a man guest on this occasion:

"My gown is spread out in all its glory,
Just a frou-frou of ribbons and lace;
I've the newest of gloves and of slippers,
Yet there's nothing but woe on my face.
There's no joy to be found in my toilet,
Though my hair has its prettiest curl,
For to-night is the night of the Junior Prom,
And I am a manless girl.

"Through the first and last proms and the supper
I must sit in my sadness alone,
Ah, men are uncertain mortals,
And mine has a heart of stone.

He 'regrets,' and has sent me roses
And a dear little pin of pearl;
But what do I care for such trifles
When I am a manless girl?

"I'd rather be called on in Ethics,
Or make up my cuts in the gym,
Or be flunked in my major subject
And sat on by faculty grim;
'Twere better to struggle with daily themes,
Though they set my poor brain in a whirl,
Than at the event of the season
To appear as a manless girl."

But of course it is in Commencement Week that gaiety at Mt. Holyoke reaches its climax. Two features of this only will be described. But these, because peculiar to the college, are distinctly interesting. The first is the grove exercise on Monday morning, when the seniors, all in white, bearing ropes of laurel and bunches of forget-me-nots, make their way through the stately trees from Safford Hall to the quiet grave of the founder of Mt. Holyoke. With tribute of song and flowers, they place their wreaths upon the simple white monument which reads on one side:

"MARY LYON

"The founder of Mt. Holyoke Seminary, and for twelve years its principal; a teacher for thirty-five

years, and of more than three thousand pupils. Born, February 28th, 1797. Died, March 5th, 1849." And on the other side: "There is nothing in the universe that I fear, but that I shall not know all my duty or shall fail to do it."

The second annual feature is the step exercise. In the late afternoon before Commencement Day, the seniors gather upon the steps of Williston Hall, revered by college custom as their peculiar property, and there, in the presence of friends and under-graduates, make known their last will, duly attested and signed; sing again familiar college songs, and finally, at the last verse of the senior step-song, remove the academic cap, the symbol of their seniority, and slowly and reluctantly resign the steps to the juniors. To the junior president the senior president, as she passes, gives cap and gown, receiving, in return, an armful of her own class flowers.

Yet the pangs of the beginning of the end have really been experienced some time before in senior Mountain Day. For more than thirty years each class has held its farewell festivity at the Prospect House on top of the mountain from which the college takes its name. Thither on an afternoon early in senior vacation, barges carry the whole class with its baggage. And then for a day and a night a good time is enjoyed. Toasts follow each meal, and

dancing and "stunts" (the latter comprising selections from all the famous enterprises both of the class and of its individual members) occupy the evening, until the hour comes for the midnight class-meeting with its rapid review of college years. Next morning the typical Mt. Holyoke girl is up to see the sun rise. And it is the thought of this, her last glorious experience upon the mountain, that the senior carries off with her as the most precious of her college memories.

RADCLIFFE COLLEGE

The chief claim of Radcliffe College to the attention of feminine America lies in the fact that it provides for girls Harvard courses conducted by Harvard instructors. President Eliot himself has been pleased to call the work carried on at Fay House, Cambridge, "the most intelligently directed effort in the country" for the higher education of women. Thus, though in the nature of things Radcliffe girls must forego many of the pleasant social features that give decided charm to student life at other colleges for women, they have their reward.

It is now more than twenty-five years since the first steps were taken toward opening the privileges of Harvard University to women. In the autumn of 1878 it was proposed that the instructors of Harvard University should unofficially give to women some opportunity for systematic study in courses parallel to those of the university. Cambridge, like many other communities, had been feeling for some years the pulse of the movement toward the higher education for women, and in the decade preceding

A RADCLIFFE GIRL.

1880 the pressure became considerable. This movement had made such rapid progress in other parts of the country as to throw open to girls the privileges of many a large men's college. But in New England its advocates were not able to force their convictions upon the trustees of colleges for men. And Harvard was especially conservative in its attitude toward the subject.

It is not easy to say who first dared suggest that women ought to be admitted to full Harvard privileges. We do know, however, that, before her marriage, Mrs. Mary A. Livermore sent in an application to the Harvard corporation for permission to study in the college. It goes without saying that her request was refused. None the less, efforts to break down the barriers were constantly repeated during the next forty years. Nothing definite was done, however, to smooth the path of the ambitious girl student until, in the year 1878, the admirable progress made by Miss Leach — who, after undertaking systematic work in Cambridge under certain Harvard professors, acquitted herself with such credit as soon to win the Greek chair at Vassar College — showed, with arresting clearness, that women could pursue Harvard courses successfully. This emboldened a group of ladies and gentleman, already interested in the subject, to try and arrange

for women some systematic courses of Harvard instruction. When President Eliot was consulted in the matter he not only did not discourage those advocating this departure, but was even willing to give advice as to methods. Many Harvard professors, also, were ready and glad to repeat their courses to women. Thus the committee in charge was able to issue, Feb. 22, 1879, a preliminary circular, signed by Mrs. Louis Agassiz, Mrs. E. W. Gurney, Mrs. J. P. Cooke, Mrs. J. B. Greenough, Mrs. Arthur Gilman, Miss Alice M. Longfellow, and Miss Lilian Horford, — with Mr. Arthur Gilman as secretary, — which contained the following statement:

"A number of professors and other instructors of Harvard College have consented to give private tuition to properly qualified young women who desire to pursue advanced courses of study in Cambridge. Other professors, whose occupations prevent them from giving such tuition, are willing to assist young women by advice and by lectures. *No instruction will be provided of a lower grade than that given in Harvard College.*"

In the promise of this last sentence lies to-day, as at the beginning, Radcliffe's chief claim to the consideration of scholars. From the very first the faculty of the new institution — so soon to be known as the Harvard Annex, in spite of the fact

that it was early provided with the imposing title, "The Society for the Collegiate Instruction of Women"—comprised many of the best-known members of the Harvard faculty. And to-day there is scarcely any course offered at Harvard which cannot be had at Radcliffe, if desired by even a small number of young women. Harvard instructors having thus agreed to give the teaching, the practical arrangements for the lectures were undertaken by several Cambridge ladies, under the lead of Mrs. Louis Agassiz, who, from that time to the present, has been the always-efficient head of this undertaking.

As the Annex from the first was to depend for its success largely on the benevolence of Harvard instructors, it had to be located near the college. And as it had a very small sum of money, as well as few students at the start, it set up housekeeping in two rooms of an unpretending wooden residence in the Appian Way, Cambridge. The name of this thoroughfare is delightfully satiric, in that the short, narrow, scantily-shaded street bears no resemblance whatever to the classic Via Appia. But one advantage it certainly does have, it is within a stone's throw of that most important of Cambridge landmarks, the Washington Elm. And because its first

home was in the Appian Way, Radcliffe now owns one of the most valuable corners in Cambridge.

Probably in all the history of colleges in America there could not be found a story so full of colour and interest as that of the beginning of this woman's college. The bathroom of the little wooden house was pressed into service as a laboratory for physics, students and instructors alike making the best of all inconveniences. Because the institution was housed with a private family, generous mothering was given to the girls when they needed it. And every hour of the working-day found the little rooms occupied. For though the classes were all small, — averaging only three or four members, — there were very many classes even at the first.

In the early days each Annex student knew every other student by sight, if not personally, and the sociability that resulted from this necessarily close contact knit many an enduring bond of friendship. It was then practicable for any one of hospitable intent to entertain the whole body of students at once. "We all," Miss Helen Leah Reed has written,[1] "have long-lingering remembrances of afternoon teas and other pleasant hospitality extended to the women by the ladies of the management, or by the wives of the professors. In this way the girls were

[1] *New England Magazine.*

given many opportunities of meeting their instructors socially, and of making the acquaintance of Cambridge people in general. No Commencement, however brilliant the future of Radcliffe College may be, will have for the older graduates the interest of that first Commencement, held in the beautiful house of those warm and ever-lamented friends of the Annex, Professor and Mrs. Gurney. Only second in interest was the later Commencement when Mrs. Agassiz threw open her house to students. And, in 1890, Miss Alice Longfellow, who had often before entertained Annex students within the charmed doors of Craigie House, gave the girls and their friends the pleasure of a Commencement in Longfellow's home."

It was not until the year 1894 that the Annex entered into a declared connection with the university. It had by this time become plain that the departure had passed the experimental stage, and was, therefore, entitled to some formal recognition. What shape this should take was, however, a question with many difficulties. No one wanted to incorporate the Annex bodily into the university, and mingle its students with the young men. It was plain that the girls must be separately cared for by a board composed in part, at least, of women. Furthermore, Harvard was unwilling to undertake

the care of another enterprise. Because of these considerations, a separate organization, formally independent, and bearing its own title, Radcliffe College, was finally evolved.

The choice of this distinctive name came as the result of an interesting coincidence. In 1641 the colonists of Massachusetts sent to England a committee, which, along with other business for the colony, sought contributions in aid of education. One member of this committee, the Rev. Thomas Weld, inscribed in his report, under the heading, "What I received for the College and for the Advancement of Learning," this entry: "The lady Moulshan gave me for a scholarship £100, the revenue to be employed that way forever, for which I entered covenant and am bound to have it performed." By a curious mistake, however, this money was paid into the treasury of the colony, and it was not until 1713 that the college succeeded in securing entire control of it. Then the whole matter slumbered, and the fund fell into desuetude until January 30, 1893, when, by vote of the president and fellows of Harvard College, the sum of $5,000 was put apart for the Lady Moulshan scholarship fund. The lady herself was identified about this time as the wife of Sir Thomas Moulshan, Lord Mayor of London, and her maiden name was found

to be Ann Radcliffe. Both she and Sir Thomas, her husband, seem to have been remarkably benevolent and worthy people. Sir Thomas had been born in the latter part of the sixteenth century at Hargrave, and had married Ann Radcliffe in 1600. Their one daughter, Mary, had died in infancy, and the couple, left as they were without children of their own, were filled with a great zeal for the advancement of the education of boys and girls. In 1624 Sir Thomas was chosen sheriff of London, and in 1627, having prospered in his business, he founded at Hargrave, his birthplace, a chapel and school. This school, "for the instruction of youth in grammar and virtue," is still in existence, and has been incorporated in the government school system of England.

Lady Moulshan and her husband lived quietly in London from 1608 until 1638, and toward the end of this time (1634) the worthy lord mayor was knighted at Greenwich. In 1638 he died, leaving to his wife half of his fortune after his debts had been paid. Thus the wealthy widow could very well afford to give Thomas Weld the generous gift he bore back with him. But it is far more interesting that she wished to help Harvard, than that she was able to do so. By the original terms of the gift, Lady Moulshan was to have had a voice in the ap-

pointment of the beneficiary, but, so far as known, she never took advantage of this right. She was buried Nov. 1, 1661, beside her husband, in the vault of St. Christopher, within that square mile in London which may be said to dictate the finances of the world. A wise, prudent, and generous woman was Ann Radcliffe, and it is a fitting tribute to her memory that two hundred and fifty years after her scholarship gift to Harvard, the first ever made to an American college by a woman, the Harvard Annex should have adopted for its title her maiden name. The seal of the girls' college, it is further interesting to note, bears a very close relationship to the Radcliffe arms.

Provided with a name, and having already obtained a local habitation in beautiful Fay House, — purchased in 1886 when the hired rooms on Appian Way no longer sufficed for the growing classes, — the college was now ready really to fill the place for which it had amply qualified. It was inevitable that its social life should now expand and become constantly more gracious. For Fay House is exceedingly picturesque, and, though not colonial, has every appearance of so being. One room has an historic value even for Harvard students! For within its walls Rev. Samuel Gilman, while a guest of the house, composed, in 1836, the words of the

song "Fair Harvard," which, set to an old English melody, was at once adopted as the Harvard College song. Of other treasured memories Fay House has many. Edward Everett lived here for a time, and here the granddaughter of Chief Justice Dana, our first minister to Russia, kept a boarding and day school for young ladies, numbering among her pupils the sisters of James Russell Lowell and many another member of distinguished Cambridge families. Lowell himself and Edmund Dana attended here for a term as a special privilege. Sophia Dana was married in the house August 22, 1827, by the father of Oliver Wendell Holmes to Mr. George Ripley, with whom she afterward took an active part in the Brook Farm colony.

Delightful reminiscences of Fay House have been furnished us by Thomas Wentworth Higginson, who, as a boy, was often in and out of the place visiting his aunt, Mrs. Channing, who lived here with her son, William Henry Channing, the well-known antislavery orator. Here Higginson, as a youth, used to listen with keenest pleasure to the singing of his cousin, Lucy Channing, especially when the song she chose was "The Mistletoe Hung in the Castle Hall," the story of a bride shut up in a chest. "I used firmly to believe," the genial colonel confessed one evening to Radcliffe girls, in

reviving for us his memories of the house, "that there was a bride shut up in the wall of Fay House — and there may be to-day for all I know." Very happy times were those which the young Wentworth Higginson, then a college boy, living with his mother at Vaughan House (now one of the Radcliffe buildings also), was privileged to share with Maria Fay and her friends. Who of us does not envy him the memory of that Christmas party in 1841, when there were gathered in Fay House, among others, Maria White, Lowell's beautiful fiancée; Levi Thaxter, afterward the husband of Celia Thaxter; Leverett Saltonstall, Mary Story, and William Story, the sculptor? How pleasant it must have been to join in the famous charades of that circle of talented young people, to partake of refreshments in the quaint dining-room, to dance the Virginia reel and galop in the beautiful oval parlour which then, as to-day, expressed ideally the acme of charming hospitality! [1]

From among the present writer's own memories of pretty happenings in Fay House parlour, the following is selected as typical of Radcliffe life: During one of Duse's tours of this country, the famous actress came out, as many a distinguished personage does, to drink a cup of tea with Mrs.

[1] "The Romance of Old New England Roof-Trees."

Agassiz in the stately old parlour, where Mrs. Whitman's famous portrait of the first president of Radcliffe College vies in attractiveness with the living reality, graciously presiding over the Wednesday afternoon teacups. As it happened, there was scant attendance at the tea on this day of Duse's visit. She had not been expected. And so it fell out that some two or three girls who could speak French or Italian were privileged to do the honours of the occasion to the great actress whom they had long worshipped from afar. Duse was in one of her most charming moods, and she listened with marked attention to her hostesses' laboured explanations concerning the college and its historic home.

From the enthusiastic girl-students' point of view, however, the best of it all came when the dark-eyed Italienne said farewell. For, as she entered her carriage — to which she had been escorted by this little group — she took from her belt a beautiful bouquet of roses, camellias, and violets, and, as the smart coachman flicked the impatient horses with his whip, threw the girls the precious flowers. Those who caught a camellia felt, of course, especially delighted, for it was as the Dame aux Camellias that Duse had been winning for weeks the plaudits of admiring Boston. My own share of the largesse consisted of a few fresh, sweet violets, which I still

have tucked away somewhere, together with one of the great actress's photographs bearing the date of her visit to Radcliffe.

With another distinguished foreign actress, no less a person than Bernhardt, my college memories are also very pleasurably connected. For it was during my sophomore year at Radcliffe that the wonderful Sarah, at the suggestion of the French department of the university, gave a special performance of Racine's "Phèdre" for the Harvard men and Radcliffe girls who had just been reading the play in their French courses. Never have I shared in a more brilliant evening. To see a tragedy so sublime as is this one performed by the leading actress of the world, just at a time when every word of the text, every *nuance* of the author's meaning is familiar, implies such intellectual delight as comes to one but seldom in a lifetime. Something like the same experience was vouchsafed to Radcliffe when "Athalie" was given at Sanders Theatre with the Mendelssohn music supplied by the Boston Symphony Orchestra. On this occasion, moreover, the girls' college had a very vital stake in the performance, for two of the prominent parts were taken by Radcliffe undergraduates.

Now it is because Radcliffe is always given a generous share of such splendid opportunities as

TWO OF THE CHARACTERS IN "ATHALIE."

these, — besides having her part in the workaday aspect of Harvard's life, — that the college is not in the least disposed to quarrel with the university. Some anxiety has been expressed by eager advocates of women's education because Harvard has never made a formal contract with Radcliffe, specifying in what way it will exercise its powers, enumerating the privileges it will give to women, or at least fixing a time during which it will surely abide by the present arrangement. But the want of definite articles of agreement is by no means a ground of apprehension to those who know the history of the Annex, and appreciate how fully it is already a part of the university, through adoption by the faculty. When, some twelve months ago, Mrs. Louis Agassiz felt obliged, because of advancing years, to resign the active presidency of Radcliffe, — which office she had so graciously and ably filled, — it was the most natural thing in the world for Dean Le Baron Briggs of the Harvard faculty to be chosen President Briggs of Radcliffe College; nor was there any question whatever about his acceptance of the honour and responsibility. Though the corporation of Harvard College has never agreed to bestow the Harvard degree upon Radcliffe, the President of Harvard University is always present at Radcliffe Commencements, and the degree which

is bestowed bears the Harvard, as well as the Radcliffe, seal. Moreover, President Eliot there certifies in formal Latin over his own signature not only that the student receiving this distinction is qualified to be admitted to the rights of a Bachelor of Arts, but that "the degree is in all respects equivalent to the one to which, in like case, we admit our [Harvard] students." In numerous ways the interests of the two colleges are clearly recognized as identical. Examinations, exactly alike for both institutions, are held in the two colleges at the same time. The themes of Harvard men are sometimes read at Radcliffe, and on at least one occasion the theme of a Radcliffe girl was read to a class of Harvard men, and by them cheered to the echo. The *Harvard Graduates' Magazine* gives large space to Radcliffe College affairs, and at the present time, because of peculiar circumstances, one Harvard College scholarship is actually being used for the education of a girl at Radcliffe.

The social and academic life which Radcliffe shares with Harvard is but small, however, in comparison with the student interests and diversions of the girls by themselves. The Idler Club, to which all Radcliffe girls belong, has theatricals every two weeks; the Emmanuel Club presents one or two original plays a year on the stage of Fay House;

there are annual athletic meets in the fine new gymnasium (equipped with a magnificent swimming-pool), and each Thursday afternoon there is a tea at Bertram Hall, the college's one hall of residence. Of hockey, tennis, and basket-ball, the college has its own good share. The spacious and imposing new Students' House, the college's memorial to Mrs. Agassiz, which is now approaching completion, will provide a lunch-room and ample accommodations for clubs, as well as *a real theatre*. This last acquisition will seem strange indeed to those girls who, all through their undergraduate years, produced plays on the cramped Auditorium stage, where the problem of adequate setting, as well as of sufficient space in which to act, was an ever-present one. Still the very limitations of the old days resulted in astonishing exhibitions of resource. Once, when there was a woodland scene to be staged, and no sylvan scenery at hand, the girls on the Idler committee of the day went themselves to a neighbouring bit of forest, chopped down some evergreens, and rode triumphantly back to Cambridge in the express-wagon which bore their booty. Even when confronted with the necessity of providing the interior of a Chinese palace upon an allowance of $2.50, they were not nonplussed. The "palace" was a success, which proves again that primitive conditions evoke

their own acts of power. Class pride, scarcely less than necessity, is a mother of invention.

In recent years a very interesting new departure has been introduced into the Radcliffe social calendar in the form of an annual original operetta. The first of these musical productions, "The Orientals," was given in the spring of 1898, Josephine Sherwood, '99, having supplied the music and the lyrics, and Katherine Berry, '98, the libretto. The second operetta, "The Princess Perfection," was written entirely by Josephine Sherwood, '99. The third operetta, "The Copper Complication," was written by Mabel Wheeler Daniels and Rebecca Lane Hooper, 1900, and this same excellent partnership was responsible, a year later, for another opera, "The Court of Hearts." The two last-named works have since been produced many times throughout the United States, Miss Daniels and Miss Hooper having quite accidentally hit, as has since been shown, upon an unworked field, — *i. e.,* operetta suitable for amateur production. It was in the opera of 1902, however, — by Florence E. Heath and Grace Hollingsworth, then undergraduates, — that the high-water mark of achievement in stage business and effective acting was reached.

Yet that there is far more work than play at Radcliffe, is evident from the fact that the majority

THE CAST OF "THE COPPER COMPLICATION."

of the graduates take their degrees "with distinction." Usually from thirty to forty per cent. are made bachelors of art, *cum laude,* ten per cent. *magna cum laude,* and one or two per cent. *summa cum laude.* Though it has not always been so, more than half of the Radcliffe graduates nowadays engage in some form of work. Almost fifty per cent. of them are teachers, though a fair proportion are doing very good work along literary lines, and some few are engaged in secretarial and social occupations.

It is worth noting that Radcliffe students, while they have never been subject to such restraining rules for personal conduct as prevail at many colleges, have always conducted themselves with quiet, ladylike dignity. No word of gossip or scandal from the outside world has ever been visited upon any member of the college. Though the girls live their life in a town swarming with men students, they have always been able to pursue their pleasures and their studies without any kind of annoyance or any undue restriction.

There is this year (1904) graduating from Radcliffe a young woman who will probably do more to make the college known in history than all the other members of the alumnæ combined. Miss Helen Keller, who, though blind, deaf, and dumb, has successfully pursued the courses leading to the degree

of Bachelor of Arts, is, indeed, a graduate of whom Radcliffe may well be proud. In her senior year, as in one other undergraduate year, Miss Keller was elected vice-president of her class, a pretty tribute, though but a just one, to a girl who has obtained her liberal education only by overcoming almost insurmountable barriers of circumstance. In this connection it is interesting to read one of Miss Keller's daily themes, written by her in the fall of 1900, and reprinted from the *Radcliffe Magazine* of March, 1901:

"There are disadvantages, I find, in going to college. The one I feel most is lack of time. I used to have time to think, to reflect — my mind and I. We would sit together of an evening and listen to the inner melody of the spirit which one hears only in leisure moments, when the words of some loved poet touch a deep, sweet chord in the soul that had been silent until then. But in college there is no time to commune with one's thoughts. One goes to college to learn, not to think, it seems. When one enters the portals of learning, one leaves the dearest pleasures — solitude, books, and imagination — outside with the whispering pines and the sunlit, odorous woods. I suppose I ought to find some comfort in the thought that I am laying up treasures for future enjoyment; but I am improvident enough

to prefer present joy to hoarding treasures against a rainy day. It is impossible, I think, to read four or five different books in different languages, and treating of widely different subjects, in one day, and not lose sight of the very ends for which one reads, — mental stimulus and enrichment. When one reads hurriedly and promiscuously, one's mind becomes encumbered with a lot of choice bric-à-brac for which there is very little use. Just now my mind is so full of heterogeneous matter that I almost despair of ever being able to put it in order. Whenever I enter the region that was the kingdom of my mind, I feel like the proverbial bull in the china closet. A thousand odds and ends of knowledge come crashing about my head like hailstones, and when I try to escape them, theme goblins and college-nixies of all sorts pursue me until I wish — oh, may I be forgiven the wicked wish! — that I might smash the idols I came to worship."

This theme, produced during Miss Keller's freshman days, doubtless very well expresses what many another freshman has felt during her first months of college life. But in Helen Keller's case, and, indisputably, in that of hundreds of other girls as well, four years at Radcliffe have provided opportunity second to none to "put the mind in order."

The one really gay and beautiful affair in Radcliffe's year is the Class Day Reception, which always takes the form of a garden-party. By the aid of perhaps a thousand Japanese lanterns strung along the fence, festooned across the canvas-carpeted lawn, and suspended from the trees, the appearance of positive spaciousness is given to the rather meagre campus. The soft glow of the lights, the individual tables spread under the stars, the good music by the College Glee Club on the balcony of the adjacent "gym," or from a bandstand erected in the yard for the purpose, ideally combine to make a pleasant evening. Then for the first time, perhaps, the Harvard youths hear that characteristic tale of the Only Man:

"Once on a time a Harvard man
Got a card to a Radcliffe tea;
And, of course, he was, as all men are,
As pleased as pleased could be.
He was a man who had always said
That nothing could make him quail.
He said that a summons from the Dean
Would not even turn him pale.

"When the day arrived, he dressed himself
In a way both fine and neat,
And with a rose in his buttonhole
He walked down Garden Street.
But when he came in at the door
He almost turned and ran,
For there among four hundred girls
He was the only man.

"He had faced the Yale rush line;
He'd been captain of the nine;
He was not afraid to dine
Upon the new Memorial plan.
But oh, he had to flee
When, at a Radcliffe tea,
He was the only *only* man."

On Class Day the graduating girls receive in groups of twos and threes in the various lecture-halls, which, by the aid of cushions, draperies, light furniture and flowers, have been transformed for the nonce into quite *un*academic-looking rooms. On this one occasion, too, men are permitted to share the dancing privilege at Radcliffe.

Formal Commencement exercises come three or four days later in Sanders Theatre. Then the presidents of Radcliffe and Harvard sit side by side on the platform; Radcliffe's Academic Board is escorted to the hall by Harvard faculty members, and Radcliffe's graduating class receives degrees which Harvard's president has signed and stamped with Harvard's seal.

BRYN MAWR COLLEGE

It has often been said of Bryn Mawr that the place itself is so beautiful that merely to be there is an education. As a matter of fact it *is* the one woman's college in the country which is architecturally impressive. With the exception of the original administration building, — named Taylor Hall, after the college's founder, — the various lecture and residence halls are all of Elizabethan architecture, and individually, no less than as parts of a whole, have distinct nobility of form. The word Bryn Mawr means high hill, and the college was named after the town five miles west in the suburbs of Philadelphia, on the main line of the Pennsylvania Railroad. Its site is four hundred and twenty feet above sea-level, in the midst of a beautiful rolling country, made easily accessible in every direction by good roads. The college grounds cover fifty-two acres, and include lawns, tennis-courts, a large athletic-field, and a skating-pond.

If first seen on a quietly brooding spring day, when the ground is blue with violets, and the blue

A BRYN MAWR GIRL.

and white "fair weather" signal flags are flying from Dalton Hall, the beauty of Bryn Mawr is a thing never to be forgotten. Far off in the distance, over the undulating hills, is a stately white marble residence with red tiled roof; in the middle distance is an attractive group of professors' houses; somewhat nearer stands out "Low Buildings," where the members of the faculty have cozy apartments and live a very serene, happy life; directly before one are Merion, Radnor, Denbigh, and Pembroke, the last-named an imposing structure of gray stone, with a central arch through which one views a very pleasant vista of shady green. The newest residence hall is Rockefeller, just completed this spring. It adjoins Pembroke Hall West, and its central tower, known as the Owl Gate, forms, for foot-passengers, the permanent entrance to the college.

Bryn Mawr College was founded by Dr. Joseph W. Taylor, of Burlington, New Jersey, a man who, though a bachelor, had all his life taken a great interest in the education of women. He died January 18, 1880, leaving the greater portion of his estate for the establishment and maintenance of this institution of advanced learning. It was his earnest desire that the college should be pervaded by the principles of Christianity held by Friends, which he

believed to be the same in substance as those taught by the early Christians, and an endeavour has accordingly been made to promote this end. In the social life of the college to-day interesting little traces of its Friend origin are discerned; there is never any dancing at Bryn Mawr, for instance. And its chapel has about it nothing that would distinguish the room from an ordinary lecture-hall.

Before actual work was begun at Bryn Mawr, the organization of Vassar, Smith, and Wellesley was carefully studied. To the Johns Hopkins University, however, is due the academic system which was finally adopted, a scheme of major and minor electives in fixed combination, to which Bryn Mawr gave the name of the group system. In the spring of 1885 the first programme was issued, and that same autumn the college regularly opened for instruction. From the start Bryn Mawr has maintained distinctly high rank. No college women in the country are more thoroughly trained and have a more scholarly type of mind than those who take degrees here. Having said which, one may perhaps pass at once to the institution's social side, even though, in so doing, one does run the risk of not giving a large enough degree of prominence to the thing which, above all others, makes Bryn Mawr what it is, *i. e.*, its really austere academic life.

The only kind of hazing ever indulged in at Bryn Mawr comes early in the year, when the sophomores try to spirit away the new caps and gowns which the proud freshmen have just purchased. The game is for the freshmen to find their precious robes. When, therefore, they are able to come in to chapel dressed in their newly-attained habiliments, they are warmly congratulated by the president "upon having successfully matriculated." The girls never renew their caps and gowns, a senior being justly proud of a well-worn cap and a rusty gown. Even at Commencement the same old gowns are worn over fresh white duck skirts and white shirt-waists.

A question very commonly addressed to the Bryn Mawr girl by a stranger at the college is, "Why do you have a lantern on your college pin?" Acquaintance with the customs and life of the place makes one concede, however, that the lantern is a singularly appropriate emblem to be so used. For almost the first association an entering student has is with lanterns. And the lantern is likewise linked with her final impressions of her Alma Mater.

One of the oldest and most characteristic customs is the Presentation of the Lanterns.[1] The ex-freshmen then greet the incoming girls with a song, and present each one with a "lantern to light her steps

[1] Susan G. Walker in the *Century Magazine.*

through the unknown ways of college life," and especially through the mazes of the group system. Sometimes much sage advice is given with the light, and once the unfortunate freshmen won their lanterns only after passing an impromptu oral examination. The form of the affair differs with the character and resources of the class giving it; but as preparations for it are begun in the freshmen year, the offering is usually both clever and original.

The farewell lantern celebration is at the alumnæ supper given on Commencement evening. Here a speech of welcome is made to the new alumnæ, and at the close of the festivities the lights are turned low, and the lanterns, standing at each place, are lighted from one large lantern that has been burning throughout the evening at the head of the table. Holding the lighted lanterns, the alumnæ sing the old college song. Then they slowly go out, leaving their bright lights still burning on the deserted board.

A very pretty old English custom has recently been revived at Bryn Mawr. Early on the morning of May-day the students search the woods and fields near the college for wild flowers, with which they fill dainty baskets that they deposit, a little later, at the doors of favoured friends. At one particular May-time, a few years ago, Bryn Mawr conducted

festivities appropriate to the season upon a huge, though highly artistic, scale. There were then no less than four May-poles, as well as a number of plays to raise money for the students' building. And, following the old English May custom, everybody — except guests — was in costume, beggars, peddlers, fortune-tellers, and merry Maid Marians, chaffering gaily on the mossy greensward with all whom they encountered. The gowns were carefully thought out and were historically correct, a feeling for history so tempering the desire for fun that nothing anachronistic was permitted in the day's exercises. As a natural consequence this May-day is still remembered with pride by the friends of the college.

Short as has been the life of Bryn Mawr, there is already connected with it a wealth of interest and tradition. Each class has a seal, a dolphin, a beaver, or some other animal, which every member wears in ring form, and in the use of the lanterns not a little originality and ingenuity have been displayed. The first lantern, pointed out to the visitor of to-day with impressive reverence by the undergraduate, was a plain little candlestick. From then up to the present time, every sort of lantern has been used. All the residence halls — except the newest one — bear the names of Welsh counties, a thing which

of itself gives charm and atmosphere to Bryn Mawr. The views from these halls are in every case fine and inspiring. The students' rooms in the halls are many of them arranged in double suites, two bedrooms and a common study. In Pembroke the suites are particularly attractive, as are also the parlour and the reception-room. The dining-room at Pembroke is over the imposing central arch, and, finished as it is with dark wood and equipped with handsome high-backed chairs and dainty table fittings, it forcefully impresses one as quite all that such a room in a girls' college should be. At the end of the room are two fireplaces, one on each side. Over these are carved respectively the legends *Ung ie Serviray* and *Veritatem Dilexi.* The table at Bryn Mawr is uniformly good, dinner being, of course, *the* meal of the day. This is a social occasion, and all the girls dress for it as carefully as if they were in their own homes. The college gown, which is the regular academic garb, is never worn then.

This year, for the first time, the tuition fee is $200 for undergraduate students. Other expenses bring the price of a year at Bryn Mawr up to not less than $500 for undergraduates and $400 for graduate students. Here, however, as in many other of the leading educational institutions for women, there are ways of helping girls to help themselves. Some

BRYN MAWR FROM THE ATHLETIC FIELD.

of these ways are exceedingly interesting. A lunch room in the gymnasium is conducted by students; there are electrical lieutenants in every building, whose duty it is to regulate the matter of lights; a college book-shop has students for clerks, and a captain of the fire-brigade directs drills for each residence hall. When old Denbigh was burned a few years ago, the girls had been so carefully trained in fire fighting that they manned the hose very effectively. This came as a result of constant drill, for at Bryn Mawr whenever the fire-bell rings, the girls must run to the room in danger, wearing on their faces towels which have been dipped into a basin of water. They then pass buckets and see to the hose in a thoroughly professional fashion.

As would be expected of a sane, broad college like Bryn Mawr, hampering boarding-school regulations are absent. The train service between the town and Philadelphia is excellent, and whenever an opera or a good play is to be seen, the girls are encouraged to go in town for that purpose. If they are away for overnight, they register their address; and, naturally, they do not go in town in the evening without a chaperon. But for the most, the girls are self-governing, and do the right and the proper thing because they wish to. Chapel, held every day at

a quarter before nine, is voluntary, but the students go in large numbers. On Sundays the girls attend such churches in the neighbourhood as they may elect, and every other Wednesday evening there is a sermon at college by some distinguished clergyman, the alternate Wednesdays being given over to a Christian Union service, conducted by the students themselves.

Gymnasium attendance is required at Bryn Mawr, as are also four periods of exercise each week. One hour only of this is class drill, however, the rest of the time being divided between golf, riding, swimming, hockey, or basket-ball, all of which count as exercise. Interest in this last-named sport is very keen. A silver lantern was proudly pointed out to me as the trophy for which the basket-ball teams are now eagerly contending. I saw, too, a very pretty basket-ball game that same afternoon, — 1905, the devotees of the red, contesting with 1907, gay in green ribbons, for the honours. And a very charming picture the girls made in their corduroy sailor suits with white collars and white belts, as they scrambled for the elusive ball! Their coach was a tall, and very pretty, girl, whose red coat stood out brilliantly against the vivid green of the spring verdure. Grouped around on the edge of the field were dozens of enthusiastic maidens gowned all in

white duck, lustily cheering when the 1907's made a goal, and becoming very excited when the other side scored. It had never occurred to me before that basket-ball was a picturesque game.

Undergraduate work at Bryn Mawr is all over by four in the afternoon, so that there is a very fair margin of leisure for the girls to enjoy. This they do in fine weather by means of teas on the lawn, the wardens of the various halls being "at home" on different days to the student body. Singing on the steps of Taylor Hall (which belong to the seniors) is another favourite diversion, a thing not only delightful in itself, but useful, too, as practice for the garden-party occasion, which crowns the senior year, and for the farewell to the halls and the faculty which comes after the seniors' last lecture.

Into the last week of the college year are crowded many gaieties. The first of these is the senior class supper, a distinctly impressive occasion when everything that has marked the career of the outgoing class is brought up and enjoyed, old jokes repeated, old stories retold, and every endeavour made to mitigate the sadness which must otherwise attend a farewell. At the end, the class, standing, sings its own song and gives its cheer. When the feast is all over, some of the fragments that remain are sent to the honorary members of the class, — those

of the faculty who first came to Bryn Mawr the year that class entered college. At high noon, on the day before Commencement, a breakfast is given to the seniors by the other students. This is held in the gymnasium, decorated with daisies and boughs set off by the yellow and white of the class banners. The toasts are followed by chorus singing of college songs. Then, before college breaks up, the seniors hand over to the lower classes their duties and responsibilities, and make a tour of the buildings, which they serenade in turn. And on Commencement morning, as a last loving attention, the freshmen make for their departing big sisters countless daisy chains, which are used to decorate the chapel and the hallways.

For the Garden Party of Commencement Week, the most ornate festivity of the college year, the girls all have beautiful new gowns. Their friends from outside are invited out in large numbers, the buildings are illuminated, the trees hung with Japanese lanterns, and Bryn Mawr is for the nonce transformed into the gayest of fairy-lands. The evening always ends by singing on Taylor House steps, and the song which forms the last number on the programme is that called "Our Gracious Inspiration," written by Caroline Foulke, of the class of '96:

"Our gracious inspiration,
Our guiding star,
Mistress and mother,
All hail, Bryn Mawr!

"Goddess of wisdom,
Thy torch divine
Doth beacon thy votaries
To thy shrine.

"And we, thy daughters,
Would thy vestals be,
Thy torch to consecrate
Eternally."

BARNARD COLLEGE

COMMANDING a glorious view of the Hudson, just across the street from the beautiful campus of Columbia College, and only a stone's throw from the stately white marble sarcophagus where the greatest general of our Civil War lies entombed, Barnard College may be held to have a truly splendid site, even if it does lie within the bounds of New York City. Not a few other advantages belong uniquely to this college. For, though it is in possession of a charter and of an administrative autonomy of its own, from the beginning Barnard has had the advantage of a singularly close academic connection with Columbia. Its experience in relation to the university has differed so widely from that of any other affiliated college, that to understand it one needs to trace somewhat at length the history of the institution's rise.

Fourteen years after the opening of Vassar, and six years after Girton began its life, the late President Barnard of Columbia set forth in his annual report (1879) some reasons in favour of admitting

young women to the institution of which he was head. In his next report he remarked sadly that these reasons had "failed to attract the serious attention of the trustees." None the less, each year he followed up his first attack with fresh arguments, and, as women's education in other communities advanced by strides, he proceeded to challenge objectors to show cause why Columbia should not make her resources available to *all* the youth in her environment.

What President Barnard wanted was uncompromising coeducation. He objected to isolated colleges for women because "they cannot, or at least in general will not, give instruction of equal value, though it may be the same in name, with that furnished to young men in the long-established and well-endowed colleges of highest repute in the country." And the affiliated college, of which Girton was at that time the best-known example, seemed to him "a cumbrous method of conveying by conduit a stream whose fountainhead should be free to all." Every year until 1883 he continued to represent to the trustees and to the public that Columbia was destined to become a university, and that a university merits its name, not merely by providing training for all human faculties, but by putting its resources as well at the disposal of all qualified persons.

Yet not improbably even these strenuous efforts in behalf of women's education would have failed to bear fruit, had not several hundred citizens of New York and vicinity supported President Barnard by handing to the Columbia trustees — in 1883 — a memorial asking that women be admitted to Columbia College on the same terms as men. The result of this action was that, though the education side of the petition was refused, the board did so far unbend as to promise "suitable academic honours and distinctions to any women who should prove that they were entitled to the same." Doubtless this result was highly unsatisfactory to those presenting the memorial; nor can it have been encouraging to the president. His ardent wish was to give young women an education; "suitable academic honours" was quite another thing. What the trustees had said was in effect: We are not prepared to educate girls; if, however, they can contrive to educate themselves, we will certify to the fact.

The president's next report contained no allusion to the question, and that for 1884 dealt with it only in a brief paragraph, stating that six women had availed themselves of the privilege offered in the "Collegiate Course for Women." The system thus inaugurated pleased no one, for the women found it extremely difficult to obtain, outside the college,

such training as would enable them to pass the college examinations; and the college authorities became reluctant to confer, on the strength of examinations only, degrees which commonly implied daily class-room training as well. So after these half a dozen women had succeeded in getting degrees, the system was superseded. It then became plain to all interested that, unless they would drop below their ideals, it was necessary to provide for women an education identical with, or equivalent to, that provided by Columbia for men. With this purpose in view, Barnard College was organized in 1889.

It is to be noticed that Barnard's relation to Columbia has developed in opposite order to that customary in such cases. Girton and the other English colleges for women began by securing the benefit of instruction by members of the universities with which they were affiliated. The Harvard Annex in this country pursued the same policy. But while all these colleges are apparently as far as ever from obtaining the degrees of their universities, Barnard girls get Columbia recognition and reward. Columbia had at the start gotten at the root of the whole matter by conceding the degrees to women who could earn them. And having once done this it naturally felt obliged to see to it that the value

of its degrees should not be impaired. This feeling has been constantly operative in the college, to the end that women at Barnard are now receiving the liberal education for which the broad-minded Columbia president, whose name the women's college bears, had long striven with so much persistence, chivalry, and logic.

The first chairman of Barnard's trustees, and the man who, from the beginning until his death in 1895, was the chief spokesman for the college to the community, was the Rev. Dr. Arthur Brooks, whose talents and weight with people of many different ways of thinking gave at once a certain prestige to this work. He used to say at public meetings in Barnard's interest that in New York a woman could obtain the satisfaction of every want, wish, or whim, save one — she could not get an education if she wanted it. This was so true and so effective that funds for his project were soon forthcoming.

To meet the first expenses of the college, a number of persons pledged themselves to the payment of small annual sums for four years, and with this very modest guarantee a house was rented, in 1889, at 343 Madison Avenue, seven instructors were selected from the Columbia faculty, and fourteen regular and twelve special students enrolled. The second

year nine additional instructors were appointed, and the classes began to increase in numbers. At the end of the four years of experiment, the college found itself free from debt, with a graduating class of eight, with seven juniors, ten sophomores, twenty-seven freshmen, and thirty-three special students.

By this time, however, one hundred thousand dollars had been received from Mrs. Van Wyck Brinckerhoff for a building fund, and the present site purchased. Before the autumn of 1897, two buildings were completed, namely, Milbank Hall, the gift of Mrs. A. A. Anderson, and Brinckerhoff Hall, paid for chiefly with the fund already mentioned. In the following year Fiske Hall was added by the generosity of Mrs. Josiah M. Fiske. In October, 1898, the sum of one hundred thousand dollars was given to the college by an anonymous friend, and invested as an endowment fund. From time to time, too, scholarships have been founded, so that now some forty thousand dollars are available for this purpose.

Numerically, Barnard's growth has quite kept pace with its financial prosperity; it has now five hundred students on its lists. Thus the Barnard contingent forms a very considerable fraction of the total number of undergraduates under the care of the Columbia instructors, — so large a number, indeed,

that beginning with the fall of 1904 all the instruction for women leading to the degree of Bachelor of Arts is to be given separately in Barnard College. Women who have taken their first degree will, however, be accepted by Columbia on the same terms as men, as candidates for the degrees of Master of Arts, and Doctor of Philosophy, and the library of the university will continue to be open to all women students upon the same terms as men.

For the rather complicated scheme of instruction which has worked so well at Barnard, Mrs. George Haven Putnam is very largely responsible. Mrs. Putnam, when Emily Jane Smith, was first dean of Barnard, and the system was planned out by her and by President Seth Low, Columbia's head at the time. The close and amicable relationship thus established between the President of Columbia and the Dean of Barnard still obtains. The present incumbent of this important place at the women's college is Laura Drake Gill, A. M., whose academic training was received at Smith College and at foreign universities, and who has had since her student days a large and varied experience in executive work. Possessed of charming manners as well as of deep culture, Miss Gill is exceptionally well fitted to perform the delicate and difficult duties of dean in an "affiliated" institution.

The social life of the two colleges *as such* is distinctly separate. There are the men's clubs, and the women's clubs, each with their own officers and their own meetings. Barnard, like Columbia, has class organizations, literary bodies, fraternities, and Greek letter societies. It gives, too, its plays, — to which no men are admitted, — and it has its own delightful college functions. Often, however, there are undergraduate teas with music and dancing until seven, to which the girls of the college invite the men as individuals, and every year the Barnard Junior Ball is given in Columbia's gymnasium, — with twenty-four numbers on the programme, fine music, an elaborate supper, and a wealth of blue and white decorations. For the most, however, the social life of the two colleges is admirably individual.

Just at the present time, as Fiske Hall has been outgrown, the girls who do not live with their parents in or about New York are made comfortable in the dormitory of the Teachers' College, just across the street. The board here costs from seven dollars to twelve dollars a week, which, added to text book, matriculation, and tuition fees, makes the total necessary expenses for a student at Barnard average about fifteen dollars each week of the academic year. Chapel service, held in the college assembly-room on

Tuesday and Friday of each week at half-past twelve, and conducted by Dean Gill, or by some clergyman of the city, is a beautiful academic function. It lasts twenty minutes and attendance is entirely voluntary. Always, however, there are hundreds of worshippers present.

Inasmuch as the large majority of the Barnard girls are day-students, the college must make provision for studies and reading-rooms. One such study in Fiske Hall is charmingly furnished in green, and has been equipped by the alumnæ as memorial to Miss Ella Weed, for many years the very able chairman of the college's academic committee. In the basement of this same building is a well set up lunch room where excellently cooked and nicely served food is provided at a nominal cost.

The little plays, the teas, the fudge parties, and the chafing-dish affairs, which make up the charm of college-girl life, are as prominent at Barnard as in other educational centres. Every class entertains the freshmen within a month or two of their entrance at college, and about Christmas time the incoming class returns the compliment. Once shadow pictures furnished the amusement on such an occasion, and at another time there was a cotillion. Of undergraduate plays, too, Barnard has its share. "The School for Scandal" is frequently presented, and,

AFTERNOON TEA IN A BARNARD GIRL'S ROOM.

last year, on a special occasion, "The Manœuvres of Jane" was given an almost professional presentation in the theatre of the college building. Though tennis and basket-ball have been enjoyed to some extent, the college has hitherto had no gymnasium work. Now a new building is being erected, by means of which the "sound body" will be kept carefully in mind.

The flavour of life at Barnard can perhaps be best conveyed by some excerpts from *The Mortar-board,* the college annual. Here an undergraduate thus describes herself:

"I am the very model of a perfect undergraduate,
I never overcut, at recitations I am never late;
I always know my lessons and delight to answer readily
The deep and puzzling questions which the others fail at steadily.
I am present at all meetings where a quorum is or's meant to be,
And remember to address the chair in language parliamentary.
I read through every reference book that's given out in my course,
And write neat commentaries on whatever facts I come across;
The questions that I ask are all indicative of intellect,
I never leave the subject, or indulge in lengthy retrospect.
I write a hand that's legible, I show a lot of common sense,
And on committees do the work successfully at small expense.
I show my college spirit by subscribing for the *Bulletin.*
The *Morningside* and *Lit* are also things I put my money in.

I always pay my dues and do it solely of my own accord,
I laugh at all the jokes in that absurdity, the *Mortarboard*,
In view of which I'm sure you will not think it overbold to state
That I'm the very model of a perfect undergraduate."

Further on in this same interesting class production, the Barnard girls thus cleverly feel their temperamental pulse: "However much our impression on undergraduate life may be worn smooth, it will be impossible to obliterate the marks of the college influence upon ourselves, even when formulæ have become medley, and hypotheses have run aground upon fact. A four years' reaction of individual upon individual does not harden the college woman, as some antagonists to the 'higher education' are wont to assert. On the contrary, we have found that it tends to wear away prejudices and peculiarities, and to stimulate a healthy, sympathetic, human charity toward men and women. We have proved the proposition which our class genius considers an axiom: 'The longer you know most people, the better you like them.'"

That the Barnard girls are able to appreciate their individual as well as their sex peculiarities, is shown by some of the "grinds" in the class biography at the end of a *Mortarboard*. One of these reads:

"Alas, Gulielma! we would fain
Thy pleasant friendship claim;
But no, it is impossible —
We cannot speak thy name!"

A peppery maiden is thus gently ridiculed:

"We love little Helen, her heart is so warm,
And if you don't cross her she'll do you no harm;
So don't contradict her, or else, if you do,
Get under the table and wait till she's through."

Every college girl who has ever speculated as to the authorship of a particularly clever daily theme, and has then had her curiosity gratified by an omniscient maiden who sits down front, will appreciate this "grind":

"'Who wrote the theme?'
'I know,' said Adele,
'I know very well
Who wrote the theme.'
'How do you know?'
'I sit near and spy
With my little eye,
That's how I know.'"

But to the Barnard girl, as to her sisters in other colleges, comes finally an end to the years of study and friendly fooling. On the last Friday of the spring term, the Class Day exercises for the girls

are held in the theatre; a salutatory is given by the president of the class, the roll called by the secretary, the class statistics presented, the class prophecy made, the class oration pronounced, the song "To Barnard" sung, and the valedictory offered. The following Sunday, Barnard girls share with the other members of Columbia University the Baccalaureate sermon in the university gymnasium, wearing their caps and gowns, and looking every inch the grave and reverend seniors that they are. On Wednesday the Commencement exercises for the whole university are held in Columbia gymnasium, and degrees are given to the graduates of all departments of the university. This function comes in the morning, and the seniors march to it in stately procession. It is followed by a lunch at Barnard for the new graduates of that college, and the same afternoon the Association of Barnard College Alumnæ gives a reception to the incoming class.

When all this is over, the girls who were yesterday undergraduates are full-fledged alumnæ, with the duty and privilege of working for their college. Often they do this in highly original fashion. The class of 1903, for instance, gave this spring at Sherry's, for the benefit of the Barnard Reading-room, a very interesting entertainment called Advance Sheets. The Contents of the Sheets were

BARNARD SENIORS MARCHING TO COLUMBIA TO RECEIVE THEIR DEGREES.

introduced by Walter S. Page, editor of the *World's Work,* after which Agnes Repplier, Richard Le Gallienne, Carolyn Wells, Myra Kelly, Seumas McManus, Elene Foster, and others, read from contributions of theirs about to be published in various well-known magazines. It is a pity that no *Mortarboard* comment on the afternoon is obtainable. I am so sure it would be crisp and interesting.

THE WOMAN'S COLLEGE OF BALTIMORE

In these days, when so many people are sorely puzzled in regard to the best method of educating girls, it is a relief to encounter a man who believes with all his strength in the form of education which he is himself directing. Such a man is Dr. John F. Goucher, president of the Woman's College at Baltimore.

Doctor Goucher holds that the physical and psychical differences between young men and young women are so great, that their college courses must be not only separate, but diverse. Woman's special work, he believes, is still centred in the home and circles outward, while man's special work is in the world and circles inward. Man's success, he argues, comes through concentration, continuity of work, and cumulative results. His strength is in persistence. He must be a specialist, limiting his field if he would intensify his power. Woman, on the other hand, has to do work which is much more difficult, and reaches considerably further. The resulting demands upon her are varied, involved,

and numberless. Her success will depend, therefore, upon her versatility. She needs alertness and poise, judgment and skill, taste and tact, a nature enriched with varied and exact knowledge, beautified by culture, chaste and strong through discipline, lofty in ideals, and possessing the incomparable grace of unselfish ministry. Thus, and thus only, as wife and mother, embodiment and inspiration of the best in society, an ever-new revelation of the meaning, beauty, and power of the gospel of love and ministry, is she qualified to meet the varied demands of family life.

To put the thing colloquially, Doctor Goucher would educate "girls as girls." The ordinary girls' college turns out, he will tell you, an occasional scholar, some pedants, many teachers, and a few — a very few — all around girls. It is toward the multiplication of the "all around girl" that the president of Baltimore is bending his energies. Every effort is made at this college to develop appreciation, ripe culture, and womanliness. To this end even the minutest appointments of the college buildings have been directed.

Of campus, this institution has almost none. Yet the college has not been swallowed up in the city like its neighbour, Johns Hopkins, for green lawns separate the red-roofed halls from the street and

from each other, and on all sides there is such openness to light and air as is usually to be found only in the country. The site was chosen, the buildings planned, and the spot which each should occupy selected while this entire district of Baltimore was little more than an open field. One style of architecture — Tuscan Romanesque — and one material — rough gray granite — have been used for all the halls, so that the college group is one of singular simplicity, beauty, and congruity. Of the ten new buildings erected for college purposes, the picture here given shows only the four on the southwest quarter of the grounds. The church at the left-hand corner is used for chapel purposes, and for lectures and assemblies of various kinds. The next building is for administration and general instruction, the next is the gymnasium, and that in the rear is the biological laboratory.

For a college which is scarcely sixteen years old, Baltimore may certainly be held to have made great strides. When the institution was opened, there was doubt in many minds as to whether any real need of a woman's college of the highest grade existed in the Maryland city. For twenty-five years the project of founding here a young ladies' seminary of the common type had been mooted, and at last the hope of doing this seemed near realiza-

tion. There were many among the friends of the proposed institution who felt that such a seminary would fully meet any existing requirements. It is now generally conceded, however, that the happiest accident that ever happened to Baltimore was that which made the new institution a college in the true sense of the word. Founded by the Baltimore conference of the Methodist Episcopal Church, the prime aim was, as a matter of course, to provide for the needs of the community which it represented. Yet for a number of years now the college has drawn its students almost, if not quite, as largely from the North and West as from Maryland and other Southern States. Thus it will be seen that Baltimore may yet hope to compete successfully with colleges of the same character in the North.

Although the college is the offspring of a denominational body, more than fifty per cent. of its students are from families not affiliated with the Methodist sect. This comes about, no doubt, from the fact that the college has, from the outset, pursued the liberal policy of placing the least possible emphasis upon its denominational relations, the aim of the Church in founding the institution having been simply to secure to the young women of the community in which it exists certain intellectual advantages under conditions in no way subversive

of their moral and religious welfare. Very naturally, however, the foundation being as it is, members of the college are required to attend the service held every morning (except Saturday and Sunday), in the beautiful little elliptical chapel, which is an echo of San Vitale in Ravenna. On Saturday and Sunday the devotional meetings are held in the residence-halls, and for these, too, each student is expected to be on hand. Sunday mornings, girls go to service at the city church of the denomination with which they are affiliated when at home.

President Goucher has very strong ideas as to what should be done for girls when at college. He would have a girl not only acquainted with a wide range of subjects during her undergraduate year, but he would have her know, besides, one or two things thoroughly. Superficiality is the last thing the Woman's College proposes to inculcate. Somewhere, wherever she seems by nature to run deepest, the girl here enrolled must do rigid, intensive work. In one subject or two subjects, she is as thorough as the four years of college life permit. Then, too, her electives are not chosen at random. The curriculum is ranged in related groups of subjects; her electives, or "minors," have to be picked from the same group to which her major subject belongs. So, while the variety of the re-

CENTRE PAVILION, MAIN BUILDING.

quired work makes for liberality and wide intelligence, the check of the group system of electives prevents a girl's course from being too widely scattered. A student, for instance, who elects the German-French group, carries on the study of French daily for a period of two years beyond the point at which others drop it, besides taking the remaining studies prescribed for all alike. The result is that the girl who has chosen this particular group feels at the end of her course that, besides the discipline received from studying those other things that go to make up a college curriculum, she has such knowledge of her particular subjects as must give her a confidence in herself and her powers not possible to one who has merely a smattering of many branches, without having gone very deeply into any of them.

Culture in its broadest sense is what Doctor Goucher desires for his girls. He believes that every community should have a leisure class, not composed of persons who have nothing to do, but of those who will command time for educational, benevolent, and religious work, giving their services for the general good without direct financial return. This class he would have the graduates of Baltimore swell. His object, therefore, is to produce girls with forceful and resourceful personalities.

A very strong point in Doctor Goucher's educational creed is that a young woman has as much need to be trained in social ease and grace as in profounder things. Every effort is made at Baltimore to develop appreciation, womanliness, and poise. He will have no "digs." In his opinion the truest womanliness is not attained by the "grind."

This educator believes that provision should also be made for regulated social functions. Dinner is a leisurely and a somewhat formal meal. Receptions are provided for at irregular intervals, and calls from young men permitted within proper limits. Nor will he have his residence-halls presided over by teachers. "Instructors will have more and a better influence if they come to their lecture-rooms with the force of a fresh relation, and occasionally entertain their students, a few at a time, in their own homes." His faculty, too, must be about equally divided between men and women, chosen because of their strong, helpful personality, as well as because of their scholarship and their aptness for teaching.

The underlying thought of all this is his desire that girls shall not become disarticulated from life during their college course. Hence the city site. "Women set off by themselves in a country solitude are prone to develop abnormally. They accus-

tom themselves so completely to the artificial standards of community life, that when they go home they must spend one, and perhaps several, painful years in becoming readjusted." So plant your college in a city, President Goucher says, near enough to the suburbs to command clean air and easy access to the open field, and you can keep your girls healthy and yet in normal relation to the world of men and women. Again, for country-bred girls, who inevitably make up no small proportion of the clientele of any college, contact with the elevating life of the city is by no means to be despised.

Incidentally, Baltimore gains greatly in other than social ways from its city site. It has, just around the corner, a station of the Pratt Library, and the vast resources of the Peabody and Johns Hopkins Library are also at hand to draw upon. From the university, too, come lecturers, and, for that matter, full professors. Always there are many Hopkins graduates on the college faculty. Washington is within easy reach of the students, and at its Smithsonian Institute every possible facility is placed at the disposal of girls from the Woman's College. Moreover, many of the illustrious foreigners who visit the nation's capitol are easily persuaded to run down to Baltimore for lectures at Johns Hopkins and at President Goucher's charge.

The average student leaves this institution, it is interesting to learn, in much better health than she entered it. From inclination or training, or because social standards restrain, young women are usually more sedentary than young men. Their pursuits, when not at study, tend rather to withdraw them from exercise than to invite them to it. Careful provision has therefore been made at Baltimore for systematic required exercises under the personal direction of skilful medical advisers and specialists in mechanico-therapeutics. "For a disciplined body is as essential to a thoroughly educated woman as a cultured mind or loyal spirit." The climax of Baltimore's healthful system naturally comes in its gymnasium, which has all kinds of appliances helpful to girls; in connection with it is maintained excellent basket-ball practice, as well as instruction in swimming. Health has again been carefully considered in the planning of the three college homes. These are situated far enough away from the college to necessitate an early morning walk and to remove them from any possibility of an overlapping academic atmosphere, which the president considers extremely bad. In plan, the houses are like the best appointed apartment-hotels, but they are carefully presided over by women chosen for dignity and social efficiency.

In the ideal college for women the number of students, according to Doctor Goucher, should never be more than about four hundred. The last report gives three hundred and seventy-five as Baltimore's registration. Of this number only one hundred and fifteen are from Maryland. So it is plain that this college stands in no immediate danger of the "provinciality" which this educational leader particularly deplores as a "woman's college tendency."

For day students the cost is $125 a year; for residents, $400 a year.

To those of us who are inclined to think meanly of education south of Mason and Dixon's Line, a visit to the Baltimore Woman's College is in the nature of a revelation. For not only are its capped and gowned maidens decidedly academic in aspect, but its faculty is very largely made up of men and women who have won advanced degrees and attained distinctly high rank in scholarly directions. Its courses, too, are immensely ambitious in scope, and its museums and libraries are second to none in equipment. And, most important of all, it has in its president an able man, filled with what seem to many the best ideas ever evolved concerning the proper method of educating girls.

THE RANDOLPH-MACON WOMAN'S COLLEGE

THE purest type of Southern college girl is probably that produced by the Randolph-Macon Institution at Lynchburg, Virginia. This school is a branch of the Randolph-Macon Methodist educational system which stretches through Virginia, and is presided over by William Waugh Smith, A. M., LL. D., an educator of considerable ability. It is conscientiously and splendidly academic, and its girls are enthusiastic, generous, and loyal, as well as eager to represent the old Virginia ideals, with such added breadth of culture as this generation affords. The moral, as well as the mental, atmosphere of the college is healthy and uplifting. Probably there is no institution in the South which cares less than does Randolph-Macon for what a girl has, or more for what a girl is. The brief but comprehensive rule of life here — the very corner-stone, indeed, of the institution's discipline — is " Studentlike and ladylike conduct is expected of all who remain with us." This adequately covers

A RANDOLPH - MACON GIRL.

the ground. For, while it does not imply absence of controlling influence, it states concisely and accurately the attitude of the officers toward the Randolph-Macon ideal, any deviation from which could not be safely indulged in by a girl who desired to enjoy here the richness and fulness of college life.

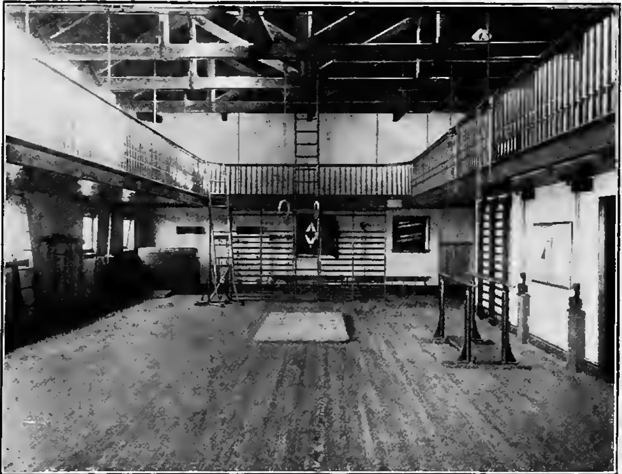
The new student coming to Lynchburg is provided in advance with a set of college colours, which enables her to be quickly identified by the representative of the school whom she finds waiting at the station, and by the kindly Christian Association girls there to help her feel at home. A fifteen minutes' ride on the electric-car line brings her to the college gate, from which the Randolph-Macon building seems very large as well as very beautiful, as it sits above an undulating expanse of blue grass against a mountain background. Inside, the building proves even larger than at first view. The grand corridor itself is, in point of fact, more than a hundred yards long, while up-stairs are very many spacious lecture-rooms, chemical, physical, biological, and psychological laboratories, music-rooms, a beautiful library, a chapel, a large literary-hall, a well-equipped gymnasium, and a skylighted art studio. Two-thirds of this immense building is devoted to

public uses, the remaining third being given over to dormitories.

The entering student soon finds that the relation existing between the undergraduates and their instructors is almost ideal. Men as well as women belong to the faculty, and the wives and families of professors feel a very real interest in the girls who have come to Randolph-Macon to grow into women. Acquirements at this college are not simply book-learned; the development is many-sided, so that, after the student's course is completed, she must find herself intellectually, physically, socially, and spiritually better fitted to enter life and to meet its obligations. The teachers are specialists, enthusiastic and progressive in their work, and they arouse the ambition of the student and make her put forth her best efforts. The associations are stimulating, and distractions are excluded.

Let us follow a Randolph-Macon girl through an ordinary day, and see how her twenty-four hours are spent. The rising-gong sounds at seven, the dusky "utility man" who performs this duty evidently having that joy in his work for which President Eliot of Harvard has lately been calling. At seven forty-five comes breakfast, a meal requiring not more than half an hour, even for the least expeditious, while most girls are quite ready to

THE COLLEGE BUILDING.



THE GYMNASIUM.

leave at the expiration of the twenty minutes' table-time required of all. Then the morning mail is distributed — a part of the day's work which is always of absorbing interest. From eight forty-five till nine is devoted to enjoyable chapel exercises, which the professors conduct in weekly turn, and from nine until ten minutes after one come the recitation periods. Such students as have no classes are meanwhile at work in their rooms, or in the college library.

Dinner is at noon, and the food, the cooking, and the service is of the kind dear to the Southern girl's heart. After dinner recitations are resumed for about two hours. Each student has three or four lecture periods a day, perhaps, but when these are over gymnasium attendance, walking, basket-ball, and tennis fill up the time until tea, which comes at half-past six. After tea, evening worship, and the distribution of the afternoon mail, there is a delightful half-hour which each girl spends as suits her best. The chat, the promenading, and the sunset confidences of this period are brought to an end by the study-bell, which rings at seven-thirty. Then the girls retire to their rooms, and quiet reigns until half-past ten, when the retiring-bell rings, and all must go to bed.

So runs the daily week-day life. On Sunday

morning there is regular Bible study, and each of the resident professors teaches a class. Then, in such groups as they prefer, the girls go to church in the city, sitting in the congregation with other worshippers. Sunday afternoon, under the presidency of a popular woman instructor, the Ethical Society meets, and discusses informally such questions as "Meddlesomeness," "College Duties," or "The Proper Keeping of the Sabbath." Sunday evening after tea there is an hour of religious exercises, conducted three times a month by some officer of the college, or by a visiting minister, and once a month by the missionary department of the Young Women's Christian Association, a body of large membership and broad usefulness at this college.

Monday is the free day, which means the busiest day of the week. The morning is usually devoted to odds and ends of work; but in the afternoon there is visiting, shopping, or whatever else seems to the individual girl the most attractive fashion of having a good time.

Wednesday afternoon the workaday programme is varied by a weekly musical rehearsal, preceded by an instructive lecture which enables even non-musical students to understand somewhat, and appreciate a good deal, the choice programme then presented. Saturday also ends with a celebration. For

now the work of the week is over, and there is opportunity for society meetings with their essays, debates, and so on. After tea on Saturday comes a Current Events Club, with papers and discussions on matters of current interest. Every other Saturday is Social Evening, "when gentlemen who are on the college visiting-list are free to call."

Home Evening, which alternates on Saturday with Social Evening, is, however, the "best time of the week" to most of the students. "Our Alma Mater," one Randolph-Macon girl declares, "is never so attractive as when she thus bids us put away our books and gather in the parlour for a jolly good time." Sometimes the good time is social and humourous; sometimes it is musical; sometimes literary. A Dickens Evening, with everybody representing a well-known character, has on several occasions given great pleasure. Tableaux vivants from "Mother Goose" are always amusing; for when a dignified professor becomes Simple Simon, the girls in his courses naturally get considerable fun out of the situation.

Thanksgiving and Christmas are, of course, times of special interest, for then there are extraordinary offerings in the dining-room, as well as jest and jollity in the parlour. Field Day, devoted to athletic competition, when the experts in basket-ball, tennis,

running, and other sports of skill and grace win never-to-be-forgotten laurels, is open to visitors, as well as to the students, and is very much enjoyed.

Of out-of-door excursions this college has its own distinctive variety. The Natural Bridge, one of the great wonders of this big country, is easily accessible from Randolph-Macon, as are also the Peaks of Otter, a favourite resort for May outings. To take a Friday evening train, get to the foot of the Peaks about six o'clock, and hasten up the steep hill to see the sunset from the top; to pack into the one big dormitory of the house on the summit, and, after such sleep as a big crowd of girls can get under these novel and exciting conditions, to rise by daylight and enjoy the glorious sight of mountains, plains, and river beneath waking to life, is to be uplifted and awed — to have, in a word, such an experience as one can never forget.

A great deal is made at Randolph-Macon — and with cause, too, it seems to me — of the fact that it is the only woman's college in its section with a standard high enough to entitle it to recognition along with the old and famous women's colleges of the North. But if its standards are high, its prices are low. The entire yearly expense, including tuition, is only two hundred and fifty dollars. That the

peculiar advantages it affords are being appreciated may be understood from the fact that, though it is only ten years old, the last report gives the total number of its students as two hundred and sixty-three. Best sign of all, there is absolutely no preparatory department here. The system is largely elective, however, and it is quite possible for students who do not care to go in for the A. B. or the A. M. degree to secure proficiency in some special subject. But it is worth noting that by far the greater number of the girls do qualify for degrees and take them with honours.

Randolph-Macon may well be proud of the work which it is doing for Southern girls. Even the casual visitor feels strongly the need and the value of this college. And of course no young woman who has spent four years in the institution can possibly fail to appreciate the college's great mission in the Southland; it is with deep feeling that she sings at Commencement this alumnæ song:

GOD BLESS YOU, RANDOLPH-MACON

"Oh! we came from North and South, from East and West,
To Randolph-Macon, then to us a name,
And every college passed was called the best,
And all, indeed, to us were much the same;
But once we entered Randolph-Macon's halls,
And passed within the shelter of her door,

We found both love and knowledge in the dear old mother college,
And it's Alma Mater now for evermore.

CHORUS

"Oh! dear old Alma Mater, how majestic now you stand,
You're a credit to Virginia and a blessing to the land;
May your glory never lessen, may your children e'er be true,
God bless you, Randolph-Macon! here's a student's love for you."

A BROWN GIRL.

THE WOMAN'S COLLEGE IN BROWN UNIVERSITY

To the casual visitor who encounters book-burdened girls on the Brown campus, or who, perhaps, looking into a Brown classroom, sees young women there beside young men, conditions at this university appear at first blush very like pure coeducation. Yet this college is of the type described as coördinate, rather than coeducational, inasmuch as the life of its students, its undergraduate courses, its class-day exercises, and all its social activities are separate — and this in spite of the fact that the library and the laboratories are always freely opened to girls, and on the day when Brown's degrees are conferred in the beautiful old Baptist meeting-house (which dates back to 1775, and declares itself "built for the worship of Almighty God, and to hold Commencements in"), girls in caps and gowns are on hand, just as men are.

Lectures for the body of the women students, however, are given altogether in Pembroke Hall, a substantial modern building after the old English

university style of the fifteenth century, erected by the Rhode Island Society for the Collegiate Education of Women, and by them presented to Brown University. Organized in 1895 and incorporated in 1896, this society for the purpose of aiding and promoting the higher education of women in Brown had from the beginning the cordial coöperation of President Andrews, then the head of that college, who, as early as 1891, admitted women to Brown courses, and worked with such devotion for the girls of Rhode Island as to make it very fitting that the Alumnæ Association of the women's college now bears his name. The name Pembroke Hall came from that of Roger Williams College in England, pictures of which are appropriately prominent to-day in the office of the capable and very charming dean who acts as the head of the girls' part of Brown. The other executive officers of the woman's college are those members of the university faculty who are most intimately connected with the work at Pembroke Hall. But what is, perhaps, of greatest importance to the woman's department of the university, is the warm interest and support which the best people in Rhode Island have given to this laudable endeavour to provide for the girls of their State the highest educational facilities. Nor has the attitude of Brown itself been any less generous

and fine. At first, to be sure, the women were merely tolerated; but now they are cordially welcomed. They have won their place.

Thus far one dormitory has proved quite sufficient for the needs of Pembroke girls, as a very large number of them are able to live at home while attending college. Their residence-hall is Slater Memorial Homestead, a singularly beautiful building, with not a little of the old-time charm to be noted in many of the best Rhode Island mansions. Furnished by Mrs. Horatio Slater's daughter, Mrs. Washburn, it is very liberally supplied with such pictures, books, and tasteful rugs as conduce to that refined atmosphere so important for college girls. Nor is this an expensive place of residence; the charge for rooms and board averages only six dollars and a half a week. Tuition at Brown, it should be said, is one hundred and five dollars a year.

With the exception of a Classical Club, founded in honour of Albert Harkness, professor emeritus, which meets five or six times a year on Saturday afternoons in the homes of faculty members, and to which both the men and women students of Brown belong, all the clubs open to girls are individual organizations. Of these, besides the Greek Letter fraternities, there are the Komians, a dramatic body, which, in the spring of 1903, gave "Pyg-

malion and Galatea" with great success, and has usually some worthy drama or other in rehearsal; the Glee Club, which gives one big concert a year in the college and a few recitals in near-by towns; and the Athletic Association, which embraces the sporting interests of the college.

A very efficient body at Pembroke is the Young Women's Christian Association. This conducts each fall a large reception, in the course of which the freshmen are welcomed to college. All girls are at once urged to belong to the Association, and half the students in the college accept this invitation, the result being that the Christian Association is a very important factor in the college life. Each May it gives a festival with a theatrical and bazaar attachment, for the purpose of raising funds to send delegates to the Silver Bay Conference.

The most important organization among the Brown women is that which is devoted to student government. This has worked remarkably well, though it is of quite recent origin. Under its supervision, attendance at recitation and at chapel, as well as talking in the halls, and various other phases of college life, are regulated. Chapel is held every day except Saturday at a quarter before nine, in the one large room at the top of Pembroke Hall available for assembly purposes. The dean, in academic

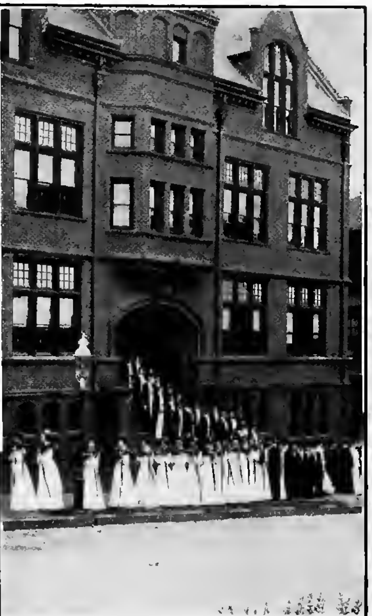
robes, conducts the service, reading not only from the Bible, but also from one or another of the beautiful poets whose works are justly famous. This last rather original form of worship is especially enjoyed by the students.

Of course the girls at Pembroke Hall have their good times, as do all other college girls. At a recent Hallowe'en party, there was a jolly informal dance in a hall decorated with Jack-o'-lanterns cut out of real pumpkins. The programmes of paper Jack-o'-lanterns opened to show the dance-order. If one may judge, too, from the life as reflected in that admirable college magazine, the *Sepiad* (a kind of play on the word Brown), published four times a year, there is quite enough variety and colour in the undergraduate days at Pembroke. None the less, the general tenor of life here may, properly enough, be called academic. The girls have the appearance of young women to whom student opportunities mean very much. They like to remember that the president of Wellesley had the advantage of Brown courses, and they are justly proud of the fact that the first woman to take a Brown degree is now president of Mt. Holyoke College.

Inasmuch as the college is so largely used by day students, it is decidedly important to know what provision has been made for the comfort of the girls

who go home at night. Pembroke Hall may certainly be dubbed superlatively kind in this direction. Its beautiful library, with classic frieze, and its spacious reading-room (supplied by the Andrews Association with all the magazines and with one or two good daily papers), are good for the eye as well as for the mind; they also have chairs that rest the back.

Though the women of Brown University receive, with the men, a Brown degree on Brown's Commencement Day, they have their own class exercises out-of-doors the Tuesday preceding Commencement. For this a canopy is erected over the "one tenth of a mile" campus at the back of Pembroke Hall, and here, comfortably shaded from the sun, the friends of the students are in waiting when the graduating girls in caps and gowns march out in the aisle of laurel for their interesting ivy exercises. The programme opens with a welcome by the president of the senior class. This is followed by a speech from Dean Emery, after which one of the seniors addresses an inspiring talk to the undergraduates. President Faunce, too, has a share in the day's entertainment. But the real interest comes when the seniors leave the campus and plant their ivy at the side of Pembroke Hall. The trowel, after being used, is presented to a junior, who receives it



CLASS - DAY PROCESSION. — BASKET - BALL TEAM. — THE "KOMIANS."

with appreciative remarks. And then, to the music of the "Old Oaken Bucket," comes this song, dear to all Sons and Daughters of Brown:

"Alma Mater, we hail thee with loyal devotion
And bring to thine altars our off'ring of praise.
Our hearts swell within us with joyful emotion
As the name of Old Brown in loud chorus we raise.
The happiest moments of youth's fleeting hours
We've passed 'neath the shade of these time-honoured walls;
And sorrows as transient as April's brief showers
Have clouded our life in Brunonia's halls.

"And when life's golden autumn with winter is blending,
And brows now so radiant are furrowed with care;
When the blightings of age on our heads are descending,
With no early friends all our sorrows to share,
Oh, then, as in memory backward we wander,
And roam the long vista of past years adown,
On the scenes of our student life often we'll ponder
And smile as we murmur the name of Old Brown."

ELMIRA COLLEGE

Elmira College has a unique claim to the attention of college girls, inasmuch as it seems to have been the first institution in this country to confer the Bachelor's degree upon women. The story of the founding of this institution, often called "The Mother of Colleges," is of singular interest.

The initiative mental conception that finally materialized in Elmira College is credited to a woman of keen intellect and noble soul, who lived in England in the reign of Queen Elizabeth. She afterward became one of the pilgrims to Holland, later emigrating in the *Mayflower* to New England. It is claimed that she had fast in her mind the idea which eventually grew to the dignity of a purpose — that provision should be made for the education of women on an equal basis with men. In May, 1783, her great-great-granddaughter, Phebe Allen Hinsdale, who inherited the idea, was born, and, as she grew in years, her desire to start a woman's college increased proportionately. Her name should stand among the first, therefore, on the honour-page

AN ELMIRA GIRL.

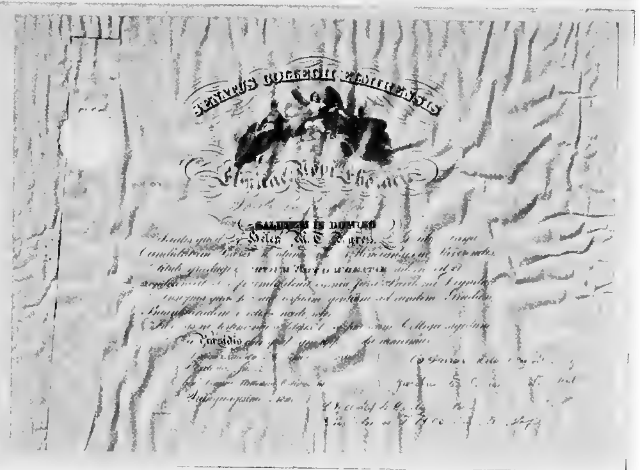
of the history of colleges for women. What Mary Lyon was to a later period, Phebe Allen Hinsdale was to an earlier — as Mary Lyon's highest ideal was a seminary for girls, Phebe Allen Hinsdale's was a college for women.

It was through her son, Samuel Robbins Brown, that the purpose so long unfulfilled was to be realized. This son, born June 16, 1810, became, in time, a graduate from Yale and from Union Seminary, New York. In childhood, in youth, in young manhood, his mother had faithfully inspired in him, along with other exalted ideals, that having to do with a college for women. Thus, when he became pastor of the Reformed Dutch Church at Owasco, near Auburn, New York, he determined to put into action his long-slumbering desire for a woman's college. A meeting was called, accordingly, in 1851, in the consistory rooms of the Second Reformed Dutch Church of Albany, and to those present Doctor Brown explained his desire and outlined his plan to establish, exclusively for women, a college which should be of the same grade as colleges for men.

The task was undertaken with a will, Auburn being selected as the place of location and Doctor Brown elected chairman of the committee on organization. But, just at the time that this movement

was being so vigorously pushed forward in one New York town, there lived in the village of Elmira, not far away, a man of strong mind and warm heart, Simeon Benjamin by name, who, hearing of the project, was fired with an ambition t have the new college established in his own community. This man (an elder in the First Presbyterian Church) wrote of his wish to Doctor Brown, who was by this time tremendously perplexed as to the funds for his splendid undertaking, that if the college were located in Elmira, he, Simeon Benjamin, would give eighty thousand dollars toward it. Believing that a liberal initial equipment was a necessity, the college authorities accepted Mr. Benjamin's offer, and at once put up the necessary first building on the fine site where it still stands. The college was opened for students in September, 1855, and the following year the Rev. Augustus W. Cowles, D. D., a graduate of Union College in the class of 1841, and of the Union Theological Seminary in 1856, became president of the institution, a position which he held technically until 1889, and practically until 1897.

The long encumbency of Doctor Cowles may justly be termed the initiative period of college education for women. In his earlier years he had many obstacles to encounter. Prejudices there were



THE FIRST CLASS TO GRADUATE FROM A WOMAN'S COLLEGE IN AMERICA — THE FIRST COLLEGE DEGREE EVER GIVEN A WOMAN IN AMERICA.

on every side that demanded wisdom and courage of the highest order to overcome. Among university and college men, and also among parents, there was strong and freely expressed opposition to sending young women to college. That President Cowles met and dissipated such opposition is seen, however, in the fact that the institution over which he presided was, soon after his advent, full of students eager for college training, and that within ten years of the founding of Elmira College Mr. Vassar of Poughkeepsie wrote to him asking for instructions how to proceed to the establishment of a second college for women. These instructions were given, and in due time there was established and opened in the city of Poughkeepsie the distinguished college which Matthew Vassar endowed.

Quite naturally the question may be asked at this point, "Why, if Elmira is so old and has so honourable a record, do we not know more of it? Why has it only some two hundred students to-day, while Vassar and many another institution of much later date boasts of a distinctly larger student body?" Possibly the answer to these questions may be found in this little paragraph from one of the college booklets: "It may not be known to this generation that in 1863—64 Elmira College received a shock which did decided violence to its prospects at that

time, and reduced its student body from a number that overtaxed the capacity of the building to a very few. A scourge of smallpox overtook the town to such a degree that the deaths averaged at least twenty-five daily. The effect of this was that parents all over the country withdrew their daughters from the college and sent them to other institutions. Indeed, it was about this very time that Vassar College was opened, and large numbers of students who had come to Elmira went there, so that the tide was turned in another direction by circumstances over which no human power had any control. . . ." In 1896 another species of distress came to the historic institution, and threatened its extinction. The trouble this time was financial, but as a result of it there arose a vigorous movement to secure subscriptions for one hundred thousand dollars, which sum has now been obtained.

The years which have witnessed this last-mentioned growth in power and endowment have been years during which the Rev. Alexander Cameron MacKenzie, D. D., has been serving Elmira as president. When Doctor MacKenzie assumed the office, he determined on several special lines of effort. First, to advance the entrance requirements, which are now in substantial accord with those of all the best colleges in the East; secondly, to enrich the

course leading to a degree, which has been done to such an extent as to gain the commendation of the Regents of the State of New York, and the respect of the college world in general; thirdly, to attract students in increased numbers, which has resulted in doubling the entering classes during the past four years; fourthly, to fill each vacancy occurring in the faculty with professors of experience and advanced scholarship, who have not only taken the A. B. degree, but who have besides a doctor's degree acquired from some of the great universities. Doctor MacKenzie is further working, now, for a semicentennial fund of half a million dollars, and it is hoped that his efforts will be crowned with entire success when the college celebrates its fiftieth anniversary in 1905.

That Elmira College has all along the way been limited in its means cannot be regarded as altogether unfortunate, however. For this very thing has caused the institution to offer, as its most important attraction, exceeding excellence of instruction and the best possible training for the personal character of the student. In its situation, too, the college has many advantages; its elevation commands a view of the surrounding country for many miles, and on its campus are ample accommodations for

the tennis-courts and the basket-ball fields so necessary to the outdoor life of girl students.

As would be expected, Elmira has stood all through its history for the belief that no intellectual culture can ever compensate for the atrophy of the religious nature. It conceives that the charge of the past to the present is to see to it that this college shall become to an ever-widening degree the nursery of strong, free, and gentle spirits able to shape the future, and to face life with courage and joy. Students are expected to attend the chapel service held each morning at nine o'clock, as well as to be regular at some church on Sunday. The college course offers systematic instruction in biblical literature and Christian sociology. The charges at this college, it may be said in passing, are very reasonable, it being quite possible for a girl to live here at an expense of only a little over three hundred dollars a year, including tuition. There are numerous scholarship helps, also, for the worthy.

Elmira College is not so serious, however, nor so inordinately devoted to thoughts of possible endowment and certain deserts, that its students neglect to have a good time. If one may judge from the appearance of the girls themselves, and from their life as reflected in that clever little college magazine, the *Sibyl,* or that very impressive annual, the *Iris,*

there is no more delightful social life anywhere. Not because it is poetry (for it isn't), but because it reflects characteristic reverence for that first college class, I reprint from the current *Iris* some rhymes addressed to the Girls of Fifty-five:

"Your picture hangs on the chapel wall,
Ringlets, brooches, hoopskirts and all
The finery you donned, to be
The first girls to gain a man's degree.

"What fun did you have so long ago?
Were you allowed to skate and row?
Play tennis, golf, and basket-ball,
Did you have proms or dances at all?

"Often we tell the story with pride,
How fifty years ago you tried,
In spite of scoffs and jeers, to be
Sharers with men of that prized A. B.

"Half a century parts us from you,
Yet your victory helps us, too;
So here's to the girl of fifty-five,
Who first showed us how to work and strive."

That Elmira girls have not forgotten how to "work and strive" is shown by a recent editorial in the *Sibyl*. At the beginning of the college year, this explains, one of the problems which confronted the Editorial Board was that which has caused much thought in other colleges, *i. e.*, the best way

to obtain material from the students, and of ascertaining who can write. To do this a seemingly simple plan was adopted, but one which was so successful that it might be of interest and perhaps of use to other Boards who have felt the same need. At the issue of the first *Sibyl,* the announcement was made that a prize would be given to the class which submitted the greatest number of acceptable articles in a given time. No restrictions were placed on the nature of the material, whether essay, story, or poetry, this being left to the student. The prize was this: That the *Sibyl* Board would entertain the successful class. Among the students this announcement caused a ripple of excitement, "which ripple spread until it became a great wave." At first the senior class held the front place, then the freshmen came up and passed the seniors. Whereupon the sophomores renewed their efforts, and for a time seemed certain of success. But the freshmen could not let the victory slip thus away, and one night "while their companions slept," several of the literary among them gathered in secret, and, having obtained permission to keep the light on, wrote far into the night for the *Sibyl* and the honour of the class. Of course these gallant freshmen won.

The round of festivals at Elmira is a thoroughly delightful one. Early in November comes the

formal opening of the prettily furnished senior parlours, which, during the academic year now just closing, were made especially attractive by reason of some valuable and very beautiful china and linen, sent to Elmira by Mrs. Lowder of Japan. A tea is given this "first night" for the "sister classes," followed in the evening by a reading. Last year Stephen Phillips's "Herod" furnished the entertainment. Then comes Thanksgiving Day, with the tables arranged in the form of a cross, decorated with evergreens, and having for a centrepiece a large pile of pumpkins, beets, squashes, and ears of corn. After the typical Thanksgiving dinner is eaten, all adjourn to the college parlours, where coffee is served.

The Junior Prom is one of the most delightful of Elmira affairs. The decorations last year on this occasion were all Japanese, red, the class colour, being most prominent. The pillars were wound in red, and over the organ was hung a large red banner, upon which were the class numerals "1905." Japanese lanterns were over all the lights, and in the centre of the ceiling was a huge Japanese umbrella. Another delightful function of last year for the juniors was that of Friday, March 18th. On this occasion, too, red was everywhere, great bunches of American beauty roses making the air

sweet with their fragrance. The tables for this banquet formed a hollow square, whose centre was filled with palms. At every place lay a red rose, the name cards themselves being hand-painted red roses. The favours were red leather card-cases, with silver initials, in which were the toast and menu cards. During the evening an orchestra played constantly, making the time pass so quickly that when the punch was brought in for the toast-mistress, it seemed as if the feast had just begun instead of being nearly over. Each toast had a flower for its title, and in this way a very charming wreath was woven. Many of the speeches were, of course, facetious, but in one of them, made by a member of the faculty, the key-note of the evening was struck with marked nobility. What she said is so much to the point that it is here repeated: "This college, though small and unpretentious, has had the reputation of sending its graduates out equipped with a modest, but thorough, education. And I use this word education not in its restricted sense of erudition, but in its root-meaning, preserved still in French, good upbringing — good breeding. George Eliot, in speaking of one of her characters, says: 'She had the essential attributes of a lady — high veracity, delicate honour in her dealings, deference to others, and refined personal

habits.' These are the qualities possessed by the flower of ladyhood — the *flower* which is indigenous to Elmira College."

The culture that comes from dramatic performances is by no means neglected at Elmira. The Fraternity of Thespis, an association for the study and presentation of classic dramatic literature, welcomes to its numbers all girls who, besides possessing dramatic ability, have high standing in their class. At the Commencement season of 1903, these maidens gave their first out-of-door play, presenting "As You Like It" on the Elmira campus. A band stationed on the slope just above the lake rendered music between the acts, and, what with the lights, the quaint Shakespearian costumes, and the moon shining through the trees, the scene was one long to be remembered. The acting was especially well done, the characters being interpreted with no little understanding. The groups of old trees, too, made a very realistic forest of Arden, for the accommodation of the banished duke and his lords and for the posting of Orlando's love-letters.

In the fun of a May-day fête, Elmira likewise shares. This year the campus was thronged for the lovely festival with students and interested spectators. Just south of the lake stood the May-pole, with its yellow streamers. A little distance off,

draped in white, was the beauteous throne of the May Queen. At the appointed time, last year's Queen of the May, preceded by five heralds, took her place on the throne. Shortly afterward, the freshman class came marching down the campus hill, escorting the new May Queen, and singing the college song. When the new queen reached the throne, she was crowned by retiring royalty with a chaplet of daisies. Then the class went through two dances, the May-pole dance, and another flower dance, in which the girls were dressed to represent the four class flowers, the chrysanthemum, the red rose, the daisy, and the yellow rose. A very pretty picture all this made, as the bright colours in the costumes stood out in striking contrast against the green background of the campus. At six o'clock supper was served on the lawn to the students and their friends, after which the day's festivities closed with a dance.

WELLS COLLEGE

"STANDING there alone, I thought I would rather be Girard as he was thus represented than the President of the United States, or the ruler of any of the great nations of the world. It was then and there that I resolved that if ever I had the ability I would go and do likewise. Through all the long years since that resolution was made, it has never been absent from my mind. Forty years, with the experience they have ripened, have served to strengthen rather than weaken my firm resolve. What you see here in this beginning, this nucleus of the great work which I have upon my mind, is a commencement only. If my life is spared, I hope to see it grow and become one of the first institutions in the land."

In these words Henry Wells, at the age of seventy, revealed to the students of the institution which bears his name the high ambition which came to him while still a young man, not yet fully launched upon his business career, as he gazed for the first time upon the buildings of Girard College, Phila-

delphia, then in process of construction. The form into which this ambition had finally crystallized, when, after many years of patient toil and waiting, he consecrated so much of his wealth to the cause of the higher education of women, he makes known in the address which he delivered on the first anniversary of the laying of the corner-stone:

"It is the fervent wish of the founder that this college may always be conducted on truly Christian principles, and that its pupils may always be surrounded by an atmosphere of Christian influences. Highly appreciating the value of secular education, but not forgetful of its dangers, when divorced from religious training, it is his heartfelt desire that in this institution the two shall ever be so thoroughly combined that, through their mutual and coöperative influence, the young ladies who shall here spend their school life shall become not only intelligent and cultivated, but truly Christian, women. The ideal present to his mind is of a home, in which, surrounded by appliances and advantages beyond the reach of separate families, however wealthy, young ladies may assemble to receive that education which shall qualify them to fulfil their duties as women, daughters, wives, or mothers. Further, I desire to furnish the highest grade of education to women, by means of advantages equal in every particular to

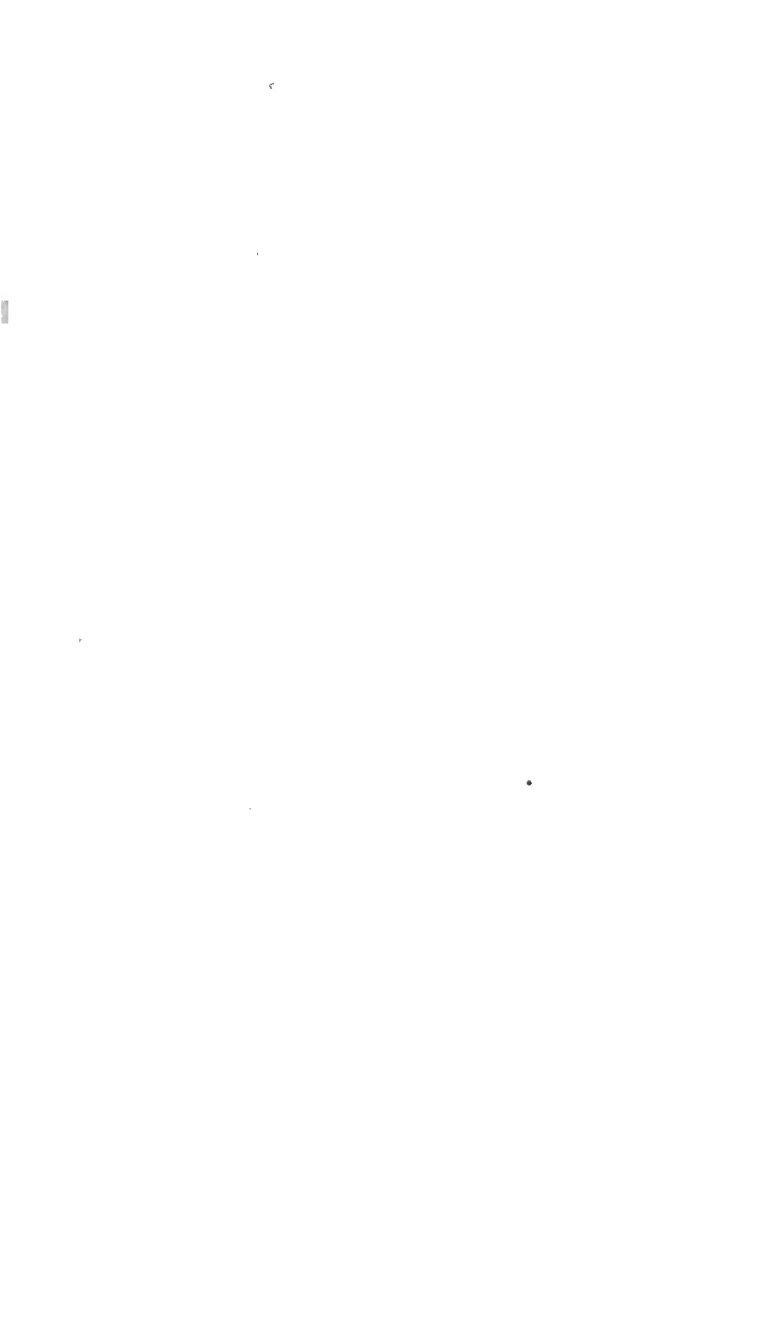
those which are now afforded to young men in the most advanced colleges of the land." When we take into consideration that Wells, though founded so long ago, is, and has been from the start, one of the few institutions exclusively for women to take first rank educationally, we may well grant Henry Wells, self-made man though he was, to be distinctly a pioneer in educational matters.

The story of this man's life is the old familiar one of fidelity to business trust, of capacity and willingness to work, of personal ability and worth. Born at Thetford, Vermont, December 12, 1805, he moved, in 1814, to western New York with his father, a pioneer missionary in that sparsely settled region. The head of the house possessed a large family, and, having but a small income, was able to provide for his sons only till they had reached the age when they could care for themselves. So when young Henry was sixteen he was apprenticed to the tanning and shoemaking trade. But for some reason he did not complete the stipulated term of service, and it was in the direction of the express enterprises with which his name was afterward to be coupled that the young man soon turned his attention. Wealth and the highest kind of success came to him through the great business which he built up, but he early saw the dangers which con-

stantly threaten a purely material civilization, and the clear conviction that the family is the real source of strength and power in the social structure took possession of his soul. When at last he was able to put into execution his lifelong ambition, he turned very naturally, therefore, to the work of founding a woman's college.

Ground was broken for the first building in April, 1866, and the corner-stone was laid July 19th of the same year. The college was originally incorporated under the title "Wells Seminary for the Higher Education of Young Women," but it was given at the very first full authority to "grant and confer such Honours, Degrees, and Diplomas as are granted by any University, College, or Seminary of Learning in the United States." The word college was substituted for seminary in 1870, in response to the petition of the trustees to the regents of the University of the State of New York, as more in accord with the powers conveyed by the charter, and better expressing the plans and purpose of the founder. Thus Wells has every claim to be considered the second oldest college exclusively for women in the United States. (Vassar was founded in 1865, and, though Mt. Holyoke was established as a seminary in 1837, it did not assume collegiate character till 1888.)

BASKET-BALL TEAM.



Because of its location in Aurora, New York, a beautiful and healthful village on the east shore of Cayuga Lake, the college has always had the advantage of delightful surroundings and favourable health conditions. All the students spend a good deal of time on the water, for there are large club boats, as well as smaller skiffs. Quiet woods offer the temptation to wander for pure enjoyment through the ravines with their waterfalls, flowers, and ferns. Each student is expected to spend at least one hour daily in the open air, and there has ever been the greatest possible encouragement of outdoor sports. Tennis-courts, a basket-ball field, the golf-links, and fine roads for driving are ready for enjoyment. Inasmuch as the lake serves to temper the severity of the winter season — thus prolonging opportunity for outdoor recreation — and to render the spring days cool and bracing, Aurora enjoys remarkable exemption from all influences injurious to health.

The college aims to give a thorough academic training to all its students, at the same time maintaining and preserving, as its founder desired, the essential characteristics and ideals of a refined home. Chapel services are held each morning during term-time, and regular attendance here, as well as in one

of the churches of the village on Sunday, is expected.

The system of self-government is in force at the college. This is based upon a series of simple rules, made by the students themselves — regulations which, for the greatest good of all, are observed by all resident members of the Collegiate Association.

The founder had originally planned for a small college — for seventy-five students, indeed, and the number of students is still small, about one hundred and thirty only, which makes Wells the second smallest (Rockford has eighty-one) as well as the second oldest woman's college of the first rank. But the real strength and real life of any college lie not so much in the number of its students as in their character and devotion. Mrs. Grover Cleveland well represents the former. As for the latter — when on August 9, 1888, the main building was burned, — a calamity almost irreparable, as it seemed, — Wells appeared to better advantage than at any time in its history. Scarcely any of the old students failed to return at the opening of the term in September. Then, for two years, the zeal of teachers, students, and friends carried the college triumphantly through the most critical period of its existence, to place it at the

end of this time of stress on firmer, more generous foundations than it had ever had before. The village hotel was chartered by the trustees and rechristened the "Wayside Inn" by the students. The homestead of Colonel Morgan, one of the college's firmest friends, was brought into service as the "Tabard Inn," the palatial residence of Mrs. Henry Morgan was occupied for the time as the "Annex," and Morgan Hall was made to answer most of the needs of instruction. From the blow of this fire Wells has risen upward by leaps and bounds in all phases of its life except that of student body expansion.

There are always compensations, however, in a small college for women. And of these Wells has her very good share. The social life is delightful in its refinement and simplicity. Each season brings its own amusements. At Hallowe'en there is a straw-ride and games; on Washington's Birthday an old-time reception. At the close of the semi-annual examinations in January there is the relaxation-party, when "the mighty minds unbend after the labour and strain of examinations, and a great effort is made to be foolish rather than wise, to give up the evening entirely to fun, the more nonsensical the better." As a natural consequence of its situation, most amusements are some-

thing which can be done out in the woods, or on the lake. "There is Casa Felice," a former student[1] writes enthusiastically, "a lovely nook in the woods, with a rustic fireplace, which is a favourite spot for teas, and where Ruskin readings seem particularly appropriate. There is Rocky Point, where larger parties assemble for impromptu picnics, coming by boat or wagon, or on foot, each mode of transportation appearing to its devotees so much more delightful than any other, that all are unselfishly anxious not to deprive others of the places that seem especially desirable, until on one occasion scarcely an individual got the place she wished. In comparing notes afterward it was found that those who wished to walk were obliged to ride or row, those who were afraid of the water had to come in the boats, and those who were tired and wanted to ride were compelled, by the kindness and politeness of others, to walk. That was so absurd that we could only laugh, but we do not often have such mishaps to complain of. A desire to add to the adornments of the college campus, and also to spend out-of-doors one of the golden days of Indian summer, led us once to the performance of a mask, 'Homage to Nature,' to which the only objection was that, as all the students took part, there were

[1] A. A. Wood, in the *Century Magazine*.

few to see what a pretty sight it was. The students wore the academic gown, each class of its own colour; and each had special trees or shrubs to plant in chosen spots on the campus, and crocuses to put everywhere in the green grass. In this particular mask the Nymph of Castalia, Aurora, the Goddess Maia, and Diana with her nymphs and dryads dispute as to which has the best right to lead the students to communion with nature. These mortals render homage to the disputants in turn, with singing, dancing, and dialogue — and all join in the planting. As the groups moved from place to place that day on our stately campus, the effect of the red, white, purple, and yellow gowns, sometimes scattered, sometimes blended, was beautiful. To be sure, the weather made a slight mistake, and, instead of soft Indian summer, it was bleak November, so that under those light floating gowns there had to be cloaks and furs, and the songstresses had fears for their throats; but there were good fires and hot coffee indoors afterward, and no harm was done, and ever since Nature's Mask has been a delight to read of and to look back upon."

A very important feature of the academic life at Wells is the fine series of concerts given each year by the members of the Faculty of Music, with the assistance of artists of repute from abroad. Special

features of these concerts are the performance of such works in chamber music as trios, quartettes, and quintettes of the great masters. Lectures on musical subjects and concerts by artists of renown are of frequent occurrence. During the more recent years the little college on Cayuga Lake has been visited by De Pachmann, Adele Aus der Ohe, Helen Hopkirk, Madame Fanny Bloomfield Zeisler, the New York Philharmonic Club, the Beethoven String Quartette, E. A. MacDowell, Arthur Foote, Lillian Blauvelt, and many other distinguished musicians. The Wells Philharmonic Club is in charge of these recitals and concerts.

Of other clubs there are several, perhaps the most important being the Phœnix Literarium Societas, which holds a charter from the State of New York and is made up of members chosen for scholarship and literary ability. The work of this society is of a practical character, and aims to create or promote interest in good literature or in literary style and expression. Wells has two college settlement chapters, through which knowledge is spread and interest deepened in methods of increasing the spirit of universal brotherhood and of mutual obligation. A branch of the Young Woman's Christian Association likewise does good work.

Thus it will be seen that Wells College is very

faithfully executing the trust committed to it by its founder, in that it is feminine in every way. Such a thing as a college yell has never been heard within its walls. It cultivates instead serene self-poise and all those virtues and qualities which may be held to be inseparable from the highest intellectual womanhood.

ROCKFORD COLLEGE

On a high bluff above Rock River, ninety miles northwest of Chicago, in the midst of a wooded campus of nine or ten acres, stands Rockford College, almost the smallest, yet in many ways the most interesting, of the women's colleges of America. For the story of Rockford College is the story of our Middle West. The founding of the school was an expression of the enthusiasm for the higher education of both men and women, and of the ardour for missionary work which characterized the people of this country during the second quarter of the nineteenth century. Amherst College and Mt. Holyoke Seminary in the East had its counterpart in Beloit College and Rockford Seminary in the Northwest. For it was in the convention of 1844 that the Congregational and Presbyterian churches of Wisconsin and Illinois passed the following resolution: that "The exigencies of Wisconsin and northern Illinois require that those sections should unite in establishing a college and a female seminary of the highest order, the one in

A ROCKFORD GIRL

Wisconsin near to Illinois, and the other in Illinois near to Wisconsin." As a result of this determination, Beloit was selected as the location of the college, and, not long afterward, Rockford was fixed upon as the site of the seminary, the citizens of the place pledging suitable grounds for the school and contributing thirty-five hundred dollars toward the expense of building.

The seminary type of girls' school stood at that time for the best that was known in women's education. It was, therefore, in the name of a seminary that a charter was granted to the trustees of Rockford, though from the first the institution had full collegiate powers. Owing, however, to such business reverses as often overtake a frontier town, the pledges that had been so generously made could not at once be met, and it was not until July 11, 1849, that there could be even a beginning toward opening the school. On that day Miss Anna P. Sill organized the preparatory establishment that became the nucleus of Rockford Seminary.

Miss Sill, who had been preceptress of the woman's department in Cary Collegiate Institute of Oakfield, western New York, had come to Rockford on the invitation of the Congregational pastor there. She was a young woman of splendid physique, and of distinguished beauty, and had been

possessed by an earnest desire to become a foreign missionary. Finding this impracticable for various reasons, she welcomed the call to the West as to a destitute field where she was vitally needed.

The fact that this beautiful young woman had come hundreds of miles to do good undoubtedly had its effect upon her pupils. Certainly they went to work with a will, though discouragements were still manifold. "The seats," one of the members of that first class has written, "were low and uncouth affairs, and the sun came in glaringly from the windows, causing much complaint. But the teacher had an iron will. She opened a modest boarding-house, and, with the funds thus gained, improved the schoolroom, bought the books needed, placed curtains on the windows, and prevailed upon the scholars to supply desks." The success of the school was so immediate, and its growth so marked, that larger accommodations were soon required. Whereupon the citizens of Rockford rose superior to all their financial discouragements and subscribed five thousand dollars for buildings. The women of Rockford raised one thousand dollars more, and with this the college campus was purchased.

The first class, numbering fifteen, began work in 1851. "Even after the new seminary building was opened," Mrs. Ainsworth, principal of Rockford

from 1891 to 1896, has written, "the discomforts of living, which, we are told, were accepted with philosophical cheerfulness for the most part, seem quite appalling to us now. The rooms were uncarpeted, though the catalogues advised that roommates might club together and carpet them if they chose. The heating was ostensibly done by tiny wood stoves, the capacity of which for blowing hot and cold was phenomenal. No fuel could be added after eight o'clock — a wise rule caused by dread of conflagrations. Four girls and a teacher were sometimes in a room now occupied by one person. The students performed the work of the house. Of necessity the table was not liberal."

All these privations were, however, counted as nothing if by any means the ideal toward which the students were striving, with such splendid enthusiasm, and through such agony of endeavour, could be attained. No sacrifice was regarded as too costly for this end, either on the part of the citizens of Rockford, or on the part of Miss Sill and her coworkers. Of pupils certainly there was no lack. After the structure now known as Middle Hall had been put up, a hundred applicants were refused for lack of room.

But there could be no new building just then, for the resources of Rockford seemed exhausted, and

Miss Sill's health had begun to give way. We are told that she went to the East in December, 1853, for the double purpose of recruiting her strength and obtaining funds. In the latter object she was admirably successful, for she returned with about five thousand dollars, a large sum for those days, and with this the foundation of another building was laid, money being borrowed to complete the work. Again, largely through Miss Sill's personal efforts, ten thousand dollars was raised in the West. The teachers, too, pledged one thousand dollars out of their own meagre salaries, and New England once more came to the rescue. Thus it was that the erection of Middle Hall in 1852 was followed in two years by the building of Linden Hall. In 1866 Chapel Hall went up. The entire amount expended for these earlier buildings, with their equipment, was about seventy-five thousand dollars, of which Rockford and its immediate vicinity gave two-thirds. Then, in the winter of 1886, Sill Hall was completed with funds almost entirely provided by the citizens of Rockford. This building has a gymnasium on its second floor, and music-rooms on the first floor.

The number of edifices erected during Miss Sill's lifetime has now been told. But, for the sake of clearness and completeness in this connection, it is

to be noted that in the fall of 1892 Adams Hall, a fine modern building, costing about thirty-five thousand dollars, and having accommodations for laboratories and recitation-rooms, and in 1891 Memorial Hall, a students' residence, were added to the college equipment. "Their total cost," writes Mrs. Ainsworth, "has not been great, reckoned by recent expenditures for educational uses, yet, as regards the proportion of the gifts to the means of the givers, the sums have been greater than are often bestowed upon a school." Again and again, in reading the story and observing the life of Rockford College, one is reminded of the widow's mite parable.

Miss Sill, the first principal of the seminary, continued actively in this office until the summer of 1884, when she resigned; but, as principal emerita, she retained her connection with the institution until 1889. Then she died under the roof that her own strength and devotion had reared.

Miss Jane Addams, of Hull House, Chicago, who was graduated from Rockford College in 1881, and stands to-day, perhaps, as the institution's most imposing representative, wrote of Miss Sill at the time of her death: "From the very first we owe to her whom we mourn to-day with such heavy hearts the highest grace any institution can possess.

Miss Sill gave our college that strong religious tone which it has always retained. She came to Illinois in an unselfish spirit — not to build up a large school, not to make an intellectual centre, but to train the young women of a new country for Christian usefulness. Unaffectedly and thoroughly she made that her aim.

"The spiritual so easily speaks over all other voices that it arrests us at once. We travel the world over to find the spots associated with the humble soul, singly striving to unite itself with the Unseen. Salisbury Plain, with magnificent Stonehenge, fails to stir us as does the tiny church on the edge of it, on whose porch George Herbert mused and prayed. So we are bound by the tenderest ties to perpetuate this primitive spiritual purpose — Miss Sill's life-motive. It will be easy to do this — we cannot do otherwise; it is associated with this spot by her long life, and made bright by her gentle death. Why did Thackeray put dear old Colonel Newcombe into the Charter House School to die, but that he wished to give to his Alma Mater the most exquisite finish, the most consummate grace his genius could devise — to associate with it for ever the passing from earth of a gentle, unselfish spirit whose work was finished. Providence has granted us this grace, and

whatever good fortune the future may hold for us, nothing can be finer than that we have already."

To the seminary curriculum was added, in 1882, a collegiate course of study, and from that time on all students who had completed the requisite amount of work received the degree of A. B. But in June, 1891, the board of trustees decided to discontinue the seminary course, and the following year the name of the institution was legally changed from Rockford Seminary to Rockford College. Beginning with the class of 1896, all graduates of Rockford have been college graduates.

All through its history, Rockford College has had the benefit of the trustee service of broad-minded men and women. The present board worthily represents a long line of illustrious predecessors. Rockford has sent out hundreds of noble graduates during its history, and has touched, for a longer or shorter period, the lives of thousands of girls who, as missionaries, as teachers, as wives and mothers, have gone all over this land and to foreign countries. To the presence of the college, moreover, may be attributed the unusual number of cultivated women in the city of Rockford, the marked musical preëminence of the place, and its general high tone. Under the present president, Miss Julia H. Gulliver, Ph. D., — to whom I am

indebted for the material contained in this chapter, — the inspiring influence of the institution is notable.

As to the present ideals of the college — the end and aim, for the students, of all the varied activities of the place, is that they may have life, and that they may have it more abundantly. The college is characterized by a homelike atmosphere, and it is the intent to keep the life ever normal, simple, and free from worry and friction. "We believe first of all in a glad heart and a quiet mind," the president has said.

The system of self-government, which has been in operation two years now, works increasingly well. All matters pertaining to house discipline, to chapel and church attendance, are in the hands of the students, and the success of the entire experiment — for it has been successful — is undoubtedly due to the high honour and confidence accorded by the girls to the faculty, who are regarded as public servants ready to take upon themselves onerous duties for the sake of helping the student body to preserve and maintain the freedom that comes from self-control. The system of self-government has produced a truly delightful relationship between the faculty and students. The individuality of each student is carefully studied, and no effort

is spared on the teachers' part to develop the best of which each girl is capable.

Gymnastic work is required, as is also out-of-door exercise. Clubs for tennis, fencing, basket-ball, and other games flourish, though the greatest care is taken that no girl shall overtax her health. The success of the College Glee Club, which includes nearly the whole of the student body, has been especially noteworthy during the past year, and the Kappa Theta and Chi Theta Psi societies have likewise done much to make life at the college attractive.

A highly characteristic annual event at Rockford College is the Washington's Birthday party, for which the Chi Theta Psi girls plan every detail, and upon the unfailing success of which they are certainly greatly to be congratulated. Like the maiden in the garden of the old song, the Rockford College girl " in her petticoat of satin and her gaily flowered gown " is a vision long to be remembered. Not less stately and elegant is her sister, who impersonates the fine gentleman of the long ago. Together they bring back the spirit of Colonial days, and transform the Western college, for a brief space, at least, into a veritable old-time mansion. The festivities begin with a six o'clock dinner. At its close there is a programme of patriotic speeches, interspersed with

the drinking of toasts in sparkling (?) grapejuice, the president of the college acting as toastmistress. Later comes a dancing programme in the gymnasium, which has been simply but beautifully decorated with flags, and provides an appropriate setting for the charming colour effects produced by the girls' costumes. The "ball" is opened with the grand march — a succession of intricate figures executed with much dignity and stateliness. At its conclusion eight chosen couples dance the minuet. Their grace of motion, their beauty of form, and the charm of their old-fashioned garb make this dance a real delight to the beholder, a picture to be treasured in memory and recalled with keenest pleasure whenever Rockford College is mentioned.

The life of the Rockford of to-day is connected very closely and very normally with the life of the town which made the college possible, and festivals on the campus are town celebrations — almost. For the senior play everybody turns out. Last year's offering was "The Tempest." This charming comedy, presented in the sunset light of a Commencement afternoon, could not have had a more attractive stage-setting than was furnished by the fine old trees and green shrubbery of the grounds just north of the terrace. The class of 1903 had put a great deal of time and painstaking effort into

their presentation, and that their endeavours were appreciated was attested by the interested attention of the large audience. From the moment that Prospero and Miranda first came upon the stage, the magic spell of the text seemed to cast itself upon the onlookers, who followed as if they were in veritable fairyland the speeches of the beautiful Ariel, the dance of the fairies in the fourth act, the stilling of the tempest, and the final opening of the eyes of the spellbound and shipwrecked mariners. When it was all over, Rockford had fairly to pinch itself to get awake to real things. But we may be sure that the worthy citizens were very happy as they wended their way homeward, and very glad that fifty-five years ago they established this girls' college in their community.

MILLS COLLEGE

WHAT Wellesley and Smith, Vassar, Mt. Holyoke, and Bryn Mawr have been to the States along the Atlantic coast, Mills College in California aspires to be to the Pacific States. Though its authorities recognize fully the immense service Stanford and the University of California are doing in the education of young women, they apprehend also that there is a big place in their part of the country for a girls' college to fill. Coeducation, with all its advantages, is not acceptable to all parents desiring college training for their daughters, nor does it supply the place of a distinctly woman's college.

Almost by the right of inheritance, it would appear, should Mills be given in the West a place similar to that held by Mt. Holyoke in the East. For the founder and president of this college was herself one of the earliest graduates of Mt. Holyoke Seminary. Susan Tolman Mills was born at Enosburg, Vermont, seventy-eight years ago, of parents who were both of such loyal Massachusetts stock

A GROUP OF MILLS SENIORS.

that they returned to their native State when their child was ten years old, and settled in Ware, in order that she might have the benefit of the good schools of that place. Two years later Mrs. Tolman died, leaving a dying request that her little girl should be educated under Mary Lyon. This request was carefully regarded, and in 1845 Susan finished her course at Mt. Holyoke. The following year she returned to the seminary as a teacher. Very soon, however, there came to her the call to be the head of a home, and in September, 1848, she was married to Rev. Cyrus T. Mills, a missionary ordered to Ceylon. The young couple sailed at once for their foreign post, compassing the journey, it is interesting to note, only after a voyage which lasted one hundred and forty-three days.

From the first Mrs. Mills's work abroad was of an educational nature. She was associated with her husband in the Batticotta College, Ceylon, — an institution for the education of native teachers and preachers, — and she also had charge of several day-schools for girls. But, after six years of this, failing health obliged both her husband and herself to return to America. And even at the conclusion of the two years of rest which followed, physicians forbade their going back to the foreign field. Ere long another congenial door opened to Doctor Mills

in the form of a call to the presidency of Oahu College in the Hawaiian Islands. This he gladly accepted, and, in that institution, established especially for the education of the sons and daughters of missionaries and other foreign residents, Mrs. Mills filled for four years the position of professor of natural science and English, and had also the care of the boarding department of about fifty. But here again failing health, impaired by life and labours in India, compelled them to return to America.

Yet they were not discouraged. Indeed, one of the first things that they did upon arriving in California in 1865 was to purchase the Benecia Seminary of Mary Atkins, and enter with great enthusiasm upon the work of there educating young ladies after the highest Christian ideals. The spot which they had chosen for their school was certainly a charming one, and the new buildings which they erected were worthy of the task to which they earnestly set themselves. A curious happening, we are told, had strengthened their resolution to push the thing forward at once. They had been trying to decide whether they would follow up the new educational opportunity or stop to take the rest both sadly needed, when Mrs. Mills chanced upon these lines of a poem called "Finish Thy Work":

"Finish thy work; the time is short,
The sun is in the west;
The night is coming down; till then
Think not of rest.

"Yes, finish *all* thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

"Finish thy work, then wipe thy brow,
Ungird thee from the toil;
Take breath, and from each weary limb
Shake off the soil.

"Finish thy work, then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

"Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
'Well done! well done!'"

Obediently Mrs. Mills and her husband went on to "finish their work," devoting to the noble institution which is now Mills College their entire fortune and the strength of their mature years. And, when the place had risen to wide renown, they deeded the property to a board of trustees who should hold it forever for the highest Christian (but not sectarian) education of women.

In all his plans and efforts for the college Doctor Mills was ably assisted by his wife. Thus, when he died in 1884, she was found to be thoroughly competent to direct successfully the affairs of the institution they had built up together. Under her efficient management the work has steadily advanced in every desirable direction, a college curriculum being added in 1885, and a college charter, with power to confer degrees, received from the State. During Mrs. Mills's administration three fine buildings and twenty-five acres of ground have been acquired, making the entire campus now one hundred and fifty acres, upon which flourish more than seventy-five thousand trees, many of them of that superb variety for which California is justly noted. At the urgent request of the trustees, Mrs. Mills still continues in the presidency of the college. She is far more, too, than executive head of the institution — though she is that, even to the extent of attending to correspondence; she is its loving mother and patron. More than four thousand young women have found in her a true friend and counsellor as well as an able teacher, and many of her former pupils are now proving their loving appreciation of her helpful kindness by placing their daughters under her tender yet stimulating care.

If only for its healthful properties — out-of-door

BASKET-BALL TEAM.

A RIDE WITH "MICHAEL, THE FAITHFUL."

athletics are possible all the year round — Mills College should strongly appeal to very many girls who desire the higher education. In a recent number of the *United States Health Bulletin* there was printed, quite without solicitation on the part of Mills, this splendid endorsement: "The *United States Health Bulletin* has had occasion to examine quite extensively during the past few months into the condition of schools and colleges, and, if some of the facts that have come to our notice during these investigations were generally known, we believe that prospective patrons would be shocked at the unsanitary and disease-breeding conditions existing at some schools. We have no hesitation, however, in recommending to our readers Mills College, Seminary Park, California. This met with the warm approval of the experts investigating these matters for us. If the same care is taken with the mental welfare of the pupil as is shown, and plainly shown, to be taken with the physical, we feel that it deserves the support of parents and the encouragement of the public."

Both these last valuable aids to growth are now being given freely to Mills. Within the past two months some forty thousand dollars has been subscribed toward the one million dollars of endowment to which the institution is bending all its energies.

The feeling is growing rapidly that a college devoted solely to the higher education of women is an imperative necessity upon the Pacific coast. And it is further felt that such an institution of learning can best be built upon the noble beginning already made at Mills. At present, unfortunately, the college — because of lack of income-bearing funds — costs a good deal, it being next to impossible for a girl to get through on less than four hundred dollars a year. Moreover, the liberal arts department is now rather overweighted with a preparatory school, which always seems a pity for a degree-bestowing institution. Mills fully realizes these defects, however, and is remedying them as fast as in it lies.

What a unique place it has to fill can be gathered from this letter recently published in *La Democracia,* a Manila newspaper, by a young Filipino now studying at the University of Michigan. This young man spent a short time on his way eastward at Mills College, where his cousin and another of his countrywomen — the only Filipino girls to come as yet to America for their education — are students. The letter was of course printed in Spanish. It runs:

" As I chanced to come to the United States on the same steamer which brought two Filipino young women, I availed myself of the opportunity to

become acquainted with this seat of learning for women, which, as I learn from my American friends, is the best on the Western coast. Even before leaving the steamer we could perceive the excellent working system of this college. The young women of whom I speak came without other care than that given by passengers to whom they had been casually recommended, and they would, doubtless, have felt quite deserted upon arriving in San Francisco had they not seen upon the dock a professor and two students from the college. The friends took charge of the young women as soon as they were fairly on land, telling them that they were about an hour's ride from the college by ferry, steam-cars, and electric tramway.

"When I went to call upon the young ladies at the college I was presented to Mrs. Mills, who inquires personally about all visitors to students, keeping carefully in mind the wishes of the parents and guardians. Mrs. Mills, who is seventy-eight years of age, preserves sufficient vigour of mind and body to direct all the affairs of this large institution. As for the college buildings, they are six in number, and are situated in a valley shut in by lofty hills. The grounds cover one hundred and fifty acres. The buildings consist of the main

dormitory, recitation building, a science-hall with its museum, a music-hall, and so on.

"But it must not be thought that the main building is a mere dormitory; the community life is not exaggerated. Outside the hours for recitation and study, the students are, within reasonable limits, their own guardians, and may amuse themselves and take exercise according to their tastes. The students have, each two of them, a room with a dressing-room which they keep in order themselves. This room is sitting-room, bedroom (two beds), and study. Of the girls now here, eighteen or nineteen are from Honolulu, two are Parisians, a few are from the Eastern States, and one is a South American. All the rest, with the exception of my countrywomen, are from neighbouring States and Territories.

"The college is non-sectarian, yet I noticed pictures of Madonnas, which seemed, as it were, a recognition of the source of all religions. The Roman Catholic students have at their disposal a carriage which takes them to a church of their own faith in the nearest town. . . . I feel that matters at home are undergoing such changes, especially as regards education, that I believe what I have here written may be of great interest to those families who desire to send their daughters to this

country to be educated. Moreover, the climate of the college is milder even than in San Francisco."

The latest addition to the Mills College buildings is the Campanile, just erected to contain a magnificent chime of bells, presented by Hon. David Hewes some time ago, but called "the silent ten" because there was no place in which their music could be heard. The tower is after the old mission style, and its door with the quaint lock and nails came from an old Spanish church in Mexico. On the building (presented by Mr. and Mrs. F. M. Smith of Oakland) is a tablet with this beautiful inscription:

"IN LOYAL REMEMBRANCE OF THOSE
WHO BY TONGUE OR PEN,
BY GENEROUS GIFT OR NOBLE DEED
HAVE AIDED WOMAN
ON HER UPWARD WAY, THESE
BELLS CHIME ON."

Following the pretty custom of naming the bells, their donor desired that they should be called after the graces of the spirit as found in Galatians. Thus the four that ring the chimes are Faith, Hope, Peace, and Joy. The greatest of the bells is Love, and the smallest Meekness. The others are Gentleness, Goodness, Self-Control, and Long-Suffering. At the close of the impressive exercises of dedica-

tion, it was fittingly pointed out that the music of these bells, like that of the graduates of Mills College, is heard alone in action, that the bells, too, respond with sweet promptitude to each new call of duty, and that their joy, like that of consecrated educated womanhood, is above all else the joy of service.

SIMMONS COLLEGE

SIMMONS COLLEGE is the newest of the important educational institutions provided for American girls. In scope it is like nothing else, not even like the Massachusetts Institute of Technology, to which it has been most often compared. In truth, Simmons is a technical college, with the combination of education and industry as its chief aim, and the desire to produce women at once cultivated and able to serve as its highest ambition. The college was established in 1900 by the will of John Simmons of Boston, who had died some thirty years before, leaving the bulk of his fortune for an institution in which should be given instruction in such branches of art, science, and industry as would best enable women to earn an independent livelihood.

The money left by Mr. Simmons was allowed to accumulate during the years between his death and the opening of the college for instruction in October, 1902. And not funds alone were piling up all this time; there was being accumulated also that wealth of experience and intelligent apprecia-

tion of modern needs, which has been freely drawn upon to make Simmons what it is.

Generally speaking, this institution supplies training in lines along which women have heretofore had little or no opportunity for study. Yet it is because Simmons has so successfully coalesced the academic and the technical (by cutting out the least important subjects in each) as really to give a girl in four years the essentials of a liberal education as well as professional training, that the institution is uniquely appealing. The pupils here are grouped in diverse schools, according to the professional work which they are aiming to adopt. Of these schools there are at present six: A, School of Household Economics; B, Secretarial School; C, Library School; D, School of Science; E, School of Horticulture; F, School of Social Workers. In each one of these schools the course is mainly prescribed, technical work beginning, however, at the outset, and gradually increasing with the progressive years. As, on the other hand, the girl approaches the end of her course, her work becomes all the time less and less academic.

That Simmons really meets a very great need in the educational world is shown by the fact that, although it has never yet graduated a class, and although it has up to the present time been at a

SIMMONS COLLEGE BUILDING.

great disadvantage in that it has lacked an adequate plant (its fine new building opens next year), it has already two hundred and fifty students. On the day when it opened its doors, there were eighty-five girls waiting to come in. No student, it should be understood, is taken for technical work only unless she has already had an academic training; during the year just closing there were studying at this college twenty-seven graduates of other institutions of the first rank.

President Thwing early said of the institution that he thought college graduates would be the first to appreciate it. And his prophecy has been proved quite true. In the School of Household Economics, especially, there has been a large registration of women already possessed of a degree. The courses here provide adequate preparation for directing the home, administering an institution, or for teaching the technical subjects included in household economics. The dean of the college, Miss Sarah Louise Arnold, A. M., is the director of this department. The trend of the work here accomplished may, perhaps, best be suggested by saying that once a week Miss Arnold talks to the students about whatever is newest and most arresting in present-day thought concerning the household. The apostles of the "freedom" of women are then discussed, and the

girls are shown that to be free in the highest sense means to be free to serve. The spiritual value of household service is also considered; perhaps Lowell's "She hath no scorn of common things" is quoted to help make the point at issue. Simmons finds it by no means impossible to unite the scientific and the spiritual.

In the Secretarial School is taught all that goes to produce a well-rounded, intelligent, and thoroughly-equipped secretary, who can be of real value to persons engaged in scientific, literary or professional pursuit. Experience has shown that a generous academic training should accompany the technical work in preparation for secretarial duties, and for this reason the regular programme provides instruction in branches that make for culture, as well as in shorthand, typewriting, and business methods. Moreover the two things in every case go together. Simmons does not invite girls who wish to learn merely the trade parts of a secretary's work. For this reason shorthand and typewriting work by itself is open only to college graduates.

One thing about this college which strikes the girl from Smith or Vassar as exceedingly strange at first, is that attendance is required at all college exercises, the student being expected to render a very adequate excuse to the Dean, whenever she has

been absent from class. Moreover, no student whose attendance is especially irregular is allowed to continue in a class. From the Simmons' point of view, this rule is quite reasonable. The college feels that it is its definite trust to prepare young women for self-maintenance. Loyalty to this trust demands that every girl the college turns out must be equal to the responsibilities of service. Now this can be true, it is argued, only when an employer may be guaranteed that the girl recommended to him has a true sense of her duty in the matter of promptness and regularity. In order to fit a girl for the work in which she is to enlist, every absence, therefore, during her college course, must be definitely explained. The spirit which the college is honestly trying to inculcate is, perhaps, best expressed in the closing lines of a hymn just written for the undergraduates, by Miss Arnold:

> "Make us, thy children, strong, pure and just.
> Send us to labour, when leave thee we must
> *Ready for service and worthy of trust.*"

Of the Library School, which trains students to serve as assistants in large libraries, or to assume charge of small libraries; of the School of Science, designed for those who wish to prepare themselves for teaching science or for assisting in scientific

departments; of the School of Horticulture, which will give theoretical training in Boston, with the third or fourth years at the Massachusetts Agricultural College in Amherst, I shall not speak at any length. But of the School for Social Workers, I wish to give some sketch, inasmuch as its scope and organization is very far from clear to many interested people.

The purpose of this school is to give opportunities to men and women to study social problems by practical methods, and it will bring together students and workers who are considering, from various points of view, the many problems which are of concern to all. Its course begins in October, 1904, and will cover one academic year. In the future, however, the training will form the fourth year of a regular Simmons College course, leading to graduation, and ultimately, probably, to the degree B. S. The organization of this school came about rather curiously. To start such a department, was one of Simmons's plans from the beginning, but when the trustees got around to the matter, they found that some of the charity organizations of Boston wanted to have a stake in just such a school, and had already done something toward the project. These organizations were anxious that men as well as women should have opportunity to be trained in

this way, and Harvard was named as a possible aid. President Eliot, when consulted on the subject, expressed his willingness to coöperate with Simmons in the matter of such a school, and the result of it all was a plan by which men who desire to study in the School for Social Workers register at Harvard, and girls desirous of taking the same course enrol themselves at Simmons.

One-third of the students at Simmons College are in residence, their single dormitory house being a very pleasant four-story brick building near the Public Library and the Art Museum. Here, for about two hundred and fifty dollars a year, a girl lives in great comfort. Tuition at Simmons being one hundred dollars a year, no girl need spend more than three hundred and fifty dollars annually, obtaining an admirable education. Life in Simmons Hall is in many ways delightful. Every evening after dinner there is dancing for an hour in the large assembly-room on the ground floor; from half-past seven to half-past nine are study hours (during which time the halls must be quiet); between half-past nine and ten there is always fun of many sorts going on. At half-past ten lights are out. Saturday evening is the off-night; it has no study hours. Then there is almost always some frolic to the fore. Sometimes this takes the form

of a shadow-party, at another time it will be "Alice in Wonderland" illustrated. On Hallowe'en Simmons girls had a sheet-and-pillow-case party, to which everybody came masked. The room was dark, Jack-o'-lanterns supplying the only illumination, while the refreshments served were of the real up-country variety — apples, pop-corn, and doughnuts.

Not without design was this house in the heart of the city chosen. The close human contact such a situation entails was felt to be most important, inasmuch as many of the girls who come to Simmons are from the country, and would have no opportunity, did they not get it while in college, to learn the best and wisest ways of conducting themselves in a large city.

But it is in work rather than in play that Simmons girls are chiefly interested. Unlike college girls in general, they have, when they enter, a clear conception of what they wish to do with their lives.

NEWCOMB AND OTHER COLLEGES OF THE SOUTH

There is no more striking commentary on the "new time" in the South than is supplied by the H. Sophie Newcomb Memorial College, — the woman's department of Tulane University, Louisiana. Before the war, the South kept pace with the North in the matter of education; and it endorsed "coëducation" quite as early as did any college in the country. But schools went down in the general crash of institutions, and a period of ignorance, amounting — in the case of girls, at any rate — to a sort of "dark age," ensued. The North, meantime, got about a quarter of a century's start. It is hardly to be expected that the South can so soon have made up that long time disadvantage; that it has so nearly done so may fairly enough be called a marvel.

In reconstruction times the public schools South were open to whites and negroes alike. The radical government of carpet-baggers insisted on mixing the races, and so repugnant was this to the preju-

diced Southerner, that all who could afford to pay sent their boys and girls to private schools. Here was a field for the reduced Southern gentlewoman, and many a one overhauled her learning for the benefit of a new generation, and set up an establishment of little practical value, where accomplishments were instilled in a refined but wholly superficial way into the daughters of the Southern aristocracy. In the absence of system and discipline, it is little wonder that education in these mistresses' schools fell into a decline. Nor did the public schools fare much better. Certainly they were not able to give good training to refined young women.

Southern girls were quite unready, therefore, for advanced education when, under the supervision of President Brandt V. D. Dixon, the nucleus of the Sophie Newcomb Memorial College was first established. At that time Latin was not taught in the public schools, and of the thirty applicants for admission to the new college, there were scarcely six who could have passed a respectable high school entrance examination. So it was with very scant pupil material that the future great college of the South opened its doors. Its aims were only vaguely outlined at the beginning. But it had at its head a master whose ideals were fixed high, and who meant that this school should expand rapidly.

The young women of the South took readily to the idea of higher education, and from the single building given by Mrs. Josephine Louise Newcomb, in memory of an only daughter, the college plant rapidly expanded. President Dixon soon found himself possessed of a pleasant charge. Daughters of brilliant and famous leaders of the Confederacy came to him, and proved their inheritance by a surprising grasp and aptness in learning. Languages and sciences were easy for them, for they were endowed with many natural gifts. In a few years the college buildings had spread over an entire square, several acres in extent, on Washington Avenue, Camp, Chestnut, and Sixth Streets, New Orleans, and behind the whole movement stood the gracious Mrs. Newcomb, meeting the financial demands promptly, and cheerfully acquiescing, as the president's ideas evolved, in the noble and far-reaching plans his fertile brain created.

To-day Newcomb College is practically on a par with Vassar and the great women's colleges of the North. Its entrance examinations are nearly the same. Four hundred young women from the Southern States, as far north as Kentucky, come to this Mecca of learning.

Geographically considered, no college in the South can hope to rival Newcomb or even compete with it.

Its position ensures its future. For, situated as it is, at the tip end of the continent, it cannot but command the attention of the country south of it, across the stretch of water which separates the Americas. Already students have come here from Cuba and Mexico, and it is safe to predict that Central and South American republics will fall duly into line. New Orleans is accessible from all parts of the South, and the educational facilities to be enjoyed in its libraries and museums have, no doubt, contributed in considerable degree to the success of Newcomb College.

President Dixon, too, has been a very important factor in the institution's growth. He is preëminently fitted for the position he occupies, for, besides being a scholar and a philosopher, he has unusual sympathy for the sex he has essayed to teach. The discussion concerning the "new" woman he has summed up thus sensibly: "The woman's college is no longer to pose as an imitation. There is no need of rivalry between the sexes. Up to a certain point the same training answers for both; beyond that their courses diverge, and this implies no less science, nothing inferior, in the required education for women. Men and women were intended to play different rôles in the world, and neither can be too well fitted for the work. The home requires

MAIN ENTRANCE TO NEWCOMB COLLEGE.

NEWCOMB COLLEGE CHAPEL

science as does the world outside of it. I have great hopes of Newcomb. It is wonderful what gifts are hidden in the Southern girl. As the finest product of plantation days would grace the social world anywhere, her daughter promises even more, and is able to take her place among the women of culture in whatever section."

It is the aim of this educator nicely to combine the theoretical and the practical, and so to fit his girls for usefulness either in the home or in the industrial world. He proposes to unite in Newcomb the culture of Vassar and the practicality of Pratt Institute. Not only is his college possessed of the usual academic facilities, but it has, as well, in its curriculum studies intended to prepare the student for a workaday world. Chief among these latter are the departments of pottery and of church embroidery. The former has made Newcomb famous in the markets of Europe as well as of America. The latter, though of more recent origin, is favourably regarded wherever known.

Newcomb's pottery department is a natural outgrowth of the college's efforts to educate teachers of the fine arts, and to become a centre of æsthetic culture. When it was discovered that the work as formerly conducted lacked practicality, it was determined that a school in an industrial direction was

what the South needed, in order that the prosperity of the locality should be increased, and the critical power of the public developed. In 1896, accordingly, a pottery was established as a dependency of the Sophie Newcomb College, and an effort made to create an artistic industry which should so utilize native raw material and develop native talent, as effectively to symbolize the place of its activity, and enlist the attention of the outside world. Thus there grew up and was reflected in the Newcomb products what has been called a "sectional patriotism." None but Southern clays are used in the pottery, and the rich and varied flora of the South has supplied, almost exclusively, the designs for the work. Two years ago there was provided by the directors of Newcomb College a pottery building which is likewise "sectionally patriotic." An excellent representative of the Spanish-Colonial type of architecture peculiar to New Orleans, yet a structure which is none the less perfectly fitted to the needs of the present, the home of this chaste and simple Pottery School of Newcomb may be held one of the choicest possessions of Tulane University. Before leaving the very alluring subject of this pottery, it should be said that every piece here turned out is original, and never duplicated; that it bears the

THE POTTERY DEPARTMENT, NEWCOMB COLLEGE.

monograms of the college, the designer, and the potter.

In the needlework products, also, high ideals and devotion to home materials prevail, native cotton being generally used, and the work done on cloth woven by the students themselves, and dyed in such simple colourings as native vegetable matter affords.

It should not be supposed, however, that the industrial departments overbalance the academic ones. In courses as well as in buildings, the equipment is adequate. There is able instruction along all liberal art lines; there are chemical, physical, and biological laboratories, a good library, a lecture-hall capable of seating seven hundred persons, a gymnasium, and a college chapel, this last a beautiful memorial to the remarkable young girl whose death furnished the college bequest to the women of the South.

Although young in years, the campus group has taken on a grace which speaks well for its place in the hearts of Southern women. Already, a million dollars has been expended by Mrs. Newcomb (now deceased) in buildings, grounds, and endowments. Five residences for boarding students are provided in the immediate vicinity of the college, perhaps the most imposing being the Josephine Louise House, where every provision has been made for the comfort and care of occupants. Visitors are

always immensely impressed by the elegance of this magnificent old mansion-house, which seems, in very truth, a proper product of the most glorious era in New Orleans's history. Nor is Newcomb prohibitive in its expense. A girl may live in the college and pay all her tuition fees for only a little more than three hundred and twenty-five dollars a year.

Tulane is, however, not the only university of the South which has made generous provision for women. The manner of doing this differs, of course, in different colleges, and women avail themselves differently of their privileges. The University of Nashville, in Tennessee, has two hundred and ninety-four women students in its collegiate department, and the University of Texas, two hundred and forty-eight. Stetson University, in Florida, on the other hand, has only twenty-seven students.

A very large and immensely successful women's division is in the University of the State of Missouri.

Here every provision for the comfort, as well as for the education, of women has been made. Not only are all departments of learning open to women students, but they have their own admirably protected student life besides. It is here recognized that the home in which a girl shall live, while at a co-

GOLF LINKS, UNIVERSITY OF MISSOURI.

educational college, is of immense importance. When, therefore, Read Hall was erected for the accommodation of the women students at Missouri, the greatest pains were taken to have it the best possible building of the kind. People who have seen most of the university and college houses between the Atlantic and the Pacific unite in considering this hall one of the finest and best equipped in the whole country. The furnishings are of the best natural wood, Oriental rugs, hardwood floors, and artistic burlap contributing to the beauty of the house. Read Hall is the first dormitory here, and it is expected that it will be the nucleus of a large hall and cottage system. It is truly a social centre for the women of the university, and, presided over as it is by a woman graduated both from Wellesley and from Chicago University, the life is at a high standard of excellence. The cost of living in this house is five dollars a week.

Provision is also made for the comfort of day-students, as well as for that of girls boarding at the University of Missouri. In the main building is a very large room, beautifully furnished in shades of rose, with Morris, rattan, and rocking-chairs, and many couches, where the girls may rest or study if they like. Here all day long is to be found a delightfully refined and cultivated gentlewoman of the old

Southern school, ready to be of any service whatever to students.

A distinctly unique feature of the women's life at this university is the required golf. When the present gymnasium director began her work with the girls, her first decision was that, inasmuch as outdoor exercise is possible in this section for a longer period than farther north, outdoor work should receive greater attention than had ever been given it. She argued, too, that if university funds may legitimately be used to supply indoor apparatus (available less than half the year), the same funds might properly be employed for such outfits as are necessary to golf and tennis. This argument seemed plausible enough to the authorities, and money was speedily forthcoming for the purchase of several sets of golf-clubs and for tennis-rackets. Thereupon the enterprising gymnasium director added golf to the list of required gymnastics.

The golf links are used for the May Festival of the women students, as well as for outside "gym" work. This festival is something in the nature of a picnic in its informality, its programme of vaudeville, May-pole dancing, and so on, being greatly enjoyed by the participating girls. The life of women students at this university seems, indeed, to be particularly sane and wholesome.

A BASKET-BALL CONTEST, HOLLINS INSTITUTE.

A COASTING PARTY, HOLLINS INSTITUTE.

Besides Read Hall, there are two homes for members of fraternities, each of which is in the care of a house chaperon who looks well to the comfort of the ten girls under her charge, and, in Mt. Holyoke House, girl students find a home similar to that of Read Hall, at a somewhat cheaper rate. For here, the dining-room being managed after the manner of a club, the total expense of living is only about three dollars and fifty cents a week. It is certainly fine to realize that a Missouri girl can get her college training (tuition being free) for one hundred and fifty dollars a year.

One worthy type of college which has produced some of the very best of modern Southern women exists in the South, however, quite outside university protection. A particularly reputable representative of this type is Hollins Institute, Hollins, Virginia. Founded in 1842, the Institute has now been able to acquire noble traditions, as well as a very adequate background. It owns five hundred acres, seven miles from the city of Roanoke, and has six large brick buildings, so located as to be quite excluded from the annoyances of close proximity to public thoroughfares. Every Southern State is here represented. And so successful is the institution, that during recent years it has had to decline many pupils. Its attitude is most engagingly naïve.

"Young ladies who enter this institute," the catalogue explains, "are treated with the respect and attention which their sex ever receive at the hands of good society in Virginia." And in truth it appears to be a very "happifying" and healthy life which girls lead here. For the whole term — except perhaps six weeks, and then there is good coasting and skating — the students enjoy outdoor recreation!

Another justly famous Southern school is the Mary Baldwin Seminary at Staunton, Virginia. Here the aim is to give the school all that purity and refinement that characterize a model Virginia home, the very atmosphere of which is an incentive to higher things, and an inspiration to lofty ideals. With this in view, the seminary has a great many buildings, so that the number of girls under any one roof is small. The houses are dotted about over a broad hillside which is one of the most beautiful spots in the famed Shenandoah Valley, and are of æsthetic beauty, as well as of notable comfort. The school was established in 1842, as the Augusta Female Seminary, but in the time of the Civil War it fell into the hands of Agnes McClung and Mary Baldwin, two consecrated women, who, regardless of the terrible conditions all about, devoted their lives to the sustaining and upbuilding of this work.

PARLOUR AT MARY BALDWIN SEMINARY.

GOLF LINKS AT MARY BALDWIN SEMINARY.

Fittingly, indeed, are the birthdays of these two noble teachers of a past generation observed as holidays by the school.

Lucy Cobb Institute, at Athens, Georgia, is another good school which has successfully survived the disturbances of the war and the unsettled conditions which followed. Presided over at present by a charming Southern woman, it is now in the height of its usefulness. The faculty at this school is composed entirely of ladies, although a number of distinguished men are among the regular lecturers. A particular point is made here of the study of Shakespeare and of the English Bible, as well as of literature in its broadest and best sense.

Another Georgia institution of merit is Shorter College in Rome, founded in 1877 by the Southern philanthropist, Alfred Shorter. This college aimed at its outset to make it possible for Southern girls to secure in their own part of the country educational advantages equal to those enjoyed by their Northern sisters, and to that end Colonel Shorter, after the erection of magnificent buildings, gave the new institution a large endowment. Thus students may be educated here at much less expense than would be possible in any college supported merely by its tuition fees. The courses are more distinctly academic, too, than in many of the Southern col-

leges for women; of so high a rank, indeed, that Yale has formally agreed to accept Shorter graduates into its university departments without preliminary examinations, thus placing them on the same footing with those who have taken degrees in liberal Northern institutions.

Still another Georgia institute worthy of attention and respect is the Agnes Scott School, first opened in September, 1889, "for the higher education of young Southern women." The main building, together with its furnishing and equipment and the lot upon which it stands, were the gift of Col. George W. Scott, and the school has been named in honour of his mother. This institution is distinctly and positively Christian, the Bible being used as a text-book. Christian ideals are dominant, and the formation and development of character, a prime end. Evidence of Agnes Scott's promptness to meet needs as they arise may be found in the fact that a very fine gymnasium building, equipped with a swimming-pool and all modern appliances, has just been erected.

At the Southern Female College, College Park, Georgia, near Atlanta, *five different kinds of degree* are conferred, considerable emphasis being also placed upon music. The home life at this college is given painstaking attention; etiquette and man-

ners are discussed, and æsthetic environment provided, "while habits of life, companionships, accomplishments, study-hours, reading, and religious interests, are stressed most of all." It is rather curious to read in the catalogue of this degree-bestowing institution, that silks are not allowed, and that boarders are not permitted to leave the grounds, except in the company of teachers.

Farther North, in Richmond, Virginia, is the Woman's College, distinctly Southern and decidedly interesting. The main building here was used as a hospital during the war, "and has always seemed to me," comments one graduate of the school, "haunted by memories of cots and surgeon's knives." With a history covering fifty useful years, with good buildings, and with six departments, this Virginian institution may well hope to do much good work in the future for the education of Southern girls. The paternal spirit here regnant may be gathered from the fact that in the catalogue it is especially stipulated that "each pupil must have an umbrella, overshoes, and waterproof."

Concerning other colleges and institutes and seminaries of the South, one could easily write volumes, for their name is legion. They are doing a great deal, too, for the education of Southern girls. I would by no means be understood as denying this.

But most of them are, of course, very far indeed from being colleges in the Northern acceptation of the term, — whether they do or do not offer degrees. Truth to tell, the degree part of these institutions is frequently almost lost in their utility ends. The Arkadelphia Methodist College, at Arkadelphia, Arkansas, for instance, gave the degree of Bachelor of Arts in 1903 to one young man, the degree of Bachelor of Science to three girls, that of Bachelor of Philosophy to five girls, — and graduated thirty-three young men and young women in courses of dressmaking, elocution, piano music, shorthand and typewriting, banking, and bookkeeping. This "college" is distinctly interesting, however, in that it is the only one, so far as I can find, which has introduced instruction in artistic photography. Inasmuch as there is considerable opportunity for both men and women now to earn large sums of money by means of this useful craft, Arkadelphia is certainly to be congratulated upon its enterprise in providing such a department.

But skill in photography is not what we of the North expect to find in our Southern college sisters. Neither do we regard with a very great degree of veneration a "college" instructor whose claim to fitness for his position rests upon the fact that he is a graduate of a Northern commercial school.

The Southern institutions which call themselves seminaries and train for refined young ladyhood, are entitled to respect because they are doing exactly what they were born to do. But it would seem wise and honest — would it not? — for an institution which is a trade-school in fact, to be a trade-school in name also.

COEDUCATIONAL COLLEGES OF THE WEST

The more one studies coëducation, the more one is inclined to apply to it Sir Roger de Coverley's astute remark, "There is here much to be said on both sides." Even so clear-headed and careful a speaker as President M. Carey Thomas of Bryn Mawr nods first this way and then that, it would appear, when this puzzling topic is under discussion. On one occasion she is quoted as saying, "I heartily approve of coeducation." But on another, — Smith's quarter-centennial in 1900, — she remarked, "I am myself a graduate of Cornell, and I suspect that I missed a great deal of the air of the world's spirit natural to youth that I should have found in women's colleges. I know that I missed much of the delight of college life known to girls in the women's colleges of to-day. . . . If only the academic standard of women's colleges can be kept equal to that of the best colleges for men, the preference for women's colleges seems to me, on the whole, a wise one." Yet farther on in the same

A COEDUCATED GIRL OF THE WEST.

paper Miss Thomas characterizes the then just proposed scheme to exclude women and organize them into a separate college, — which has now been carried out at the University of Chicago, — as "a distinctly backward step for woman's education."

Other able writers have waxed no less wroth over Chicago's "deadly blow at coëducation," claiming that, when, in 1890, the two great modern universities of Chicago and Stanford were founded with every privilege freely accorded to women, they first came into their own. As a matter of fact there are, of course, decided advantages as well as grave disadvantages in coëducation. President Thwing has put these neatly in a single paragraph: "Coeducation," he says, "has the advantage of economy and also of directness of preparation for certain women; coëducation helps the woman who is to be obliged to earn her own living to become vigorous and aggressive. Coeducation, on the other hand, has in my opinion, though not in the opinion of everybody, the *dis*advantage of lessening man's instinctive respect for womanhood. It has also the disadvantage of making some women mannish."

It is almost universally conceded that coeducation has worked much better in the West than in the East. Some people who have had wide opportunities to observe the system in both parts of this

country, even go so far as to say that while it is admirable in the West it is execrable in the East. A woman who has been dean of an important co-educational college in the West, and is now dean of another coëducational college in the East, says, feelingly: "I am a strong believer in coeducation, but not in coeducation as it exists in the East. I believe in coeducation after trying it for twenty years. I recall some noble men and women it has produced. I recall some true homes it has established, with equal respect and equal rights and privileges between husband and wife. I like to think of the sanity, the breadth that is possible to coeducational institutions. It may have — it does have — disillusions, but they are wholesome. Men and women come to know one another well when thrown together day by day; genuine manhood and true womanhood rise in value through such intercourse. The young women refine and keep pure the young men, the young men make more sensible and thoughtful the young women; and the action and reaction are alike good. But it requires more care, more supervision, more personal work, to develop men and women together. It is easier to educate each sex apart.

"So far as I know," she continues, "the East has never tested the value of coëducation in a large

and generous fashion, — and there is no other way to find out its value. Having never truly tested coeducation, it does not believe in it. It is not prepared to know its value. Where it exists in the East, it hedges the women about, and is itself hedged about, by traditions. But in the free West it has quite a different history, and no one has thought of questioning its value or weighing its results, for they have been so satisfactory as to awaken no question."

This last statement is, of course, not quite true, as I shall endeavour to show a bit further on in the chapter. Just now, however, let us consider that very grave weakness of coëducation upon which, albeit unconsciously, the lady just quoted put her finger at once when she said: "It requires more care, more supervision, to educate men and women together." Now it is just this care and this supervision which is almost entirely lacking in many of the large Western universities. And as a result, we find that such despatches as this — founded on truth, too — are constantly getting into our papers. "Morningside College, a Methodist institution in Sioux City, is divided in factions over a question of the rights of woman. The point at issue is whether a 'co-ed' who can sprint faster than any man in the school has the right to a place

on its track team at the State intercollegiate field meet. Morningside possesses a sprinting young woman, who at the field trials covered a fifty-yard dash in 0.05¼, a world's record for a woman. The best time made by a man was 0.06. The 'co-eds,' therefore, demand to know why their representative should not go to the State meet, where they are certain she would beat any of the men of the State colleges in the fifty and one hundred-yard dashes."

Over against such an instance as this of development in an unwomanly direction is, however, to be placed the recent compliment paid to Chicago University "co-eds" by Doctor Delbrueck, the famous German philologist, who, with four other German educators from leading German universities, had been closely studying the life of women in Chicago. Doctor Delbrueck, looking on at the spectacle of 1,360 women students there, remarked with unquestionable sincerity, "I have found these American women wonderfully brilliant and as wonderfully beautiful." Possibly it is in this very brilliancy and beauty that the explanation of Doctor Harper's much-condemned "segregation" lies. At Chicago, as at very many other coëducational institutions, the women have latterly begun to outnumber and outshine the men. The last report gives more than thirteen hundred women in the collegiate depart-

ment here, against only nine hundred men. In the University of California, on the other hand, latest reports show that just as the number of men entering the technical colleges has increased, the number of women entering the arts department has decreased. It is the acknowledged ideal of coeducation to keep the sexes balanced, but it seems well-nigh impossible of attainment.

To be sure, there are still enough girls at Berkeley, — more than eleven hundred, — and the problem of taking care of them properly appears a sufficiently appalling one. President Wheeler in his last report says frankly that the need of carefully organized and wisely conducted students' homes for the girls here is a very grave one. "The problem of where and how the women students shall live, is one of much difficulty. There are to-day more women students in the University of California than in any other institution in the country which provides for the higher education of women, with the single exception of Smith. At the beginning of each year, three hundred or more young women arrive in Berkeley for the first time, usually alone, and unaccustomed to travel. The Y. W. C. A. has performed an invaluable work in meeting students and aiding newcomers to find proper homes through its salaried secretary [whose entire time

is devoted to the society's work]. And Mrs. Hearst has carried through a most interesting experiment bearing upon the problem of college homes for women students. [She has equipped two club-houses, in each of which dwell fifteen or twenty girls, and a house mother, which have been extremely successful, as have likewise the eight sorority houses.] But we need a revolving fund which should provide for the original furnishing of such women's clubs as might be formed from time to time. Only this can save the large body of girls from *the forlorn lonesomeness of a third-rate boarding-house*."

How forlorn is the life of many of the women students at the University of California may be gathered from the experience of some girls who are working their way through. One of these, printed in the last biennial report, gives an account of a third-year's income. Between the lines may be read the unrelieved pinch of a sordid struggle with life. " Hearst domestic industries, ninety-six dollars; teaching and other work, forty dollars; from home, twenty dollars. This last year my three younger sisters and myself have kept house. Out a way from town we found two large unfurnished rooms and a garret, which we have rented at four dollars a month. We have lived very cheaply, but

I do not recommend housekeeping unless one takes at least one meal a day out. I have sewed sixteen hours a week, at twenty cents an hour, at the Hearst Domestic Industries."

Mrs. Phebe Hearst is the only fairy godmother of the girls at the University of California. She has done much for them, but much still remains to do. A hall named in her honour has come to be the centre of the social life of women students. Here the girls lunch together; here hold meetings, concerts, receptions, and other college affairs. Here, too, is a superb gymnasium, an enclosed basket-ball court, and space for outside basket-ball games, for archery, and for open-air work in physical culture. Thus it will be seen that the hall meets a very real need. But it by no means does all, we repeat, that should be done for the comfort and well-being of this vast body of women students.

At the University of Minnesota, which has more than six hundred and fifty girl students, there is a very pleasant girl's dormitory. Situated, as the college is, in a large city, the life is naturally not so marked as in towns where a college is practically the whole thing, but there are a large number of sororities at the university, and these are greatly enjoyed by their members. Yet, since less than one-half of the girls belong to sororities, a picture of sorority

life would not represent truly the life of the college girl. Possibly the major part of the social life of the young women here is associated with the social life of the city, rather than with that of the college itself. The young women at Minnesota now sustain their college work about as young men do. When the scholarship system of honour was in vogue, they captured the first place rather more than half the time.

A girl often makes great sacrifices to stay on at Minnesota. The expense is almost nothing (five dollars is the university fee), but inasmuch as many of the women who come here to study are entirely, or almost entirely, dependent on their own exertions for means of living, their struggles for the sake of an education are often little short of heroic. From a student's note-book, which I have been privileged to see, I learn of one Minnesota girl who entered college with fifty cents, put herself through the first year, paying all her bills with scarcely nine dollars from home, and ended with one dollar and ten cents on hand.

"Fifty cents is the sum total of my wealth," she writes the first of September, "and I must rely upon selling a beautiful five-dollar book for my entrance fee. Yesterday I went out with it, but

met no success, although every one was kind and sympathetic. September 4th. The whole week has been one of hoping, despairing, praying. I have not sold my book, and so could not register. At last, in despair, I went to the noblest-hearted professor of the university, and told her my pitiful tale. Her great woman heart opened wide and took me in. She didn't eye me suspiciously, wondering if I were an impostor; she didn't drop the matter with mere regrets because she herself was unable to buy the book. No, indeed! She took the book *and sold it for me!* I shall never forget the unselfish light which illuminated her countenance, and the hearty handshake as she triumphantly exclaimed, 'The book is sold. You may register.'"

The particular means this girl adopted, besides canvassing, was housework. She writes that it was her custom to read Browning while washing dishes, and to brace herself, when turned coldly away in the course of her peddling, by repeating:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting which bids nor sit, nor stand, but go!
Be thy joy three parts pain,
Strive and hold cheap the strain,
Learn, nor account the pang; dare, never grudge the throe."

The financial report of this particular student is so interesting that it is given here:

RECEIPTS

On hand Sept. 1		$ 50
Canvassing	$8 00	
Journal Xmas tree	1 88	
Child tending	90	
Sundries	37	
Extra nurse work	1 50	
Total earned		12 65
From papa		8 25
Loan		2 45
		$23 85

DISBURSEMENTS

University fee	$ 5 00
Books	2 86
Clothing	5 61
Carfare	60
Postage	1 37
Board and room	3 28
Contributions and gifts	2 00
Sundries	2 03
	$22 75
Cash on hand	1 10
	$23 85

Generally speaking, housework is held to be the best way for a girl to work her passage through college. One wonders how this Minnesota maiden was able to stand the strain of it all, but inasmuch as she gained ten pounds in the course of the year, we may conclude that she did not really work too hard. Of the experience she herself records at the year's end: "My most valuable lessons have not been learned from books. I have battled with the great living world, and will henceforth meet it with bolder courage. I have been learning to endure drudgery as an essential part of success in every vocation. I am learning to vanquish opposition from without; fears, sensitiveness, a myriad of evils from within. I am learning to know myself, my frailties, but my possibilities, also. This year, therefore, shall always be catalogued as one of great blessing." With women of such spirit as this to renew the land, America is certainly still a long way from becoming "effete."

At the University of Michigan the question of controlling the social life of the women seems to be fairly well settled, thanks to the new women's building (or Barbour Gymnasium, as it is interchangeably called) and the close and sympathetic attention of the women's dean to the needs of her girls. This university's present ideal for women

students has been evolved from three decades of coeducation. When Michigan's doors were first opened to women, all who came were there for study, for work. But with the growing popularity of education for women, and with the prosperity of the middle West, the "boarding-school type" of girl has come on the scene. This girl needs to be made to study, and needs, too, a considerable number of rules laid down for the guidance of her student life. Because of the presence of this new type, the women's building, where the present dean has her official headquarters, is of particular value. All social affairs are held in this building, and the hours of its use are controlled. A limit of twelve o'clock is fixed for the close of all entertainments, and the women's dean is always present at whatever festivities college girls give.

Thus the social life of Michigan University has latterly attained a distinctly higher tone than it has sometimes had in the past. The tuition fee at Michigan, by the bye, is thirty dollars for girls resident in the State, and forty dollars for all others. There are no dormitories and no commons connected with the university.

The University of Nebraska is another very important institution of the West. Its women students alone number six hundred. Here, too, there

are no houses of residence, all that is done to make life gracious and easy for the girls being accomplished through the Young Women's Christian Association, which has, in the basement of University Hall, a pleasant room, always open to members and their friends. A woman's parlour and rest-room for girl students of the college and a room "where ladies may lunch" seems to complete the provision here made for girl students as such. Nebraska girls have, however, their own gymnastic director, their own social clubs, and their own athletic interests. And if one may judge from the appearance of a representative basket-ball team, the university produces a very vigorous type of girl.

At Leland Stanford Junior University, in Palo Alto, California, the social need inherent in coeducation has been very frankly recognized, if one may judge from an admirable editorial contributed to the woman's edition of the *Daily Palo Alto* by a college girl: "Rightly or wrongly," this young woman declares, "the world demands of the college woman a criterion of action. She must be able to set it. Just as the world exacts of the college man that he shall a little more than hold his own in business circles, so it looks to the college woman for leadership and *savoir-faire* in all circles. How and when she acquire the ability to lead and do is left to her,

but have it she must. Since it is a thing that can be mastered only by practice, opportunity to so attain it should be afforded her. Since it is demanded of her because she is a college woman, that training should be given her by her college. The Stanford girl must have social training. Book-lore alone does not answer. Surely the need must be imperative when an 'upper class woman' cries out in abnegation of spirit: 'If only there were offered at Stanford a course in genuine good breeding!' What that girl longed for was not more receptions, — which too often are a mockery of true social intercourse, and a shallow form we hold to from sheer lack of courage to let go; not more balls, — most of which we attend merely to demonstrate publicly that we have been invited; not even more 'spreads,' — which are apt to degenerate into mere 'feeds.' What she wanted was real social experience to prepare her to go into the world a woman educated in the fullest sense of the word."

With the promptness to meet needs that is characteristic of Leland Stanford, a Woman's League has recently been organized, under the leadership of Mrs. Jordan, and is now doing a great deal to bring the women of the university into closer social contact. Of other organizations there are a large number at Stanford, so that no girl who wishes

to develop in one or another direction need lack for opportunity. A vigorous branch of the Christian Association, several sororities, with houses of their own, Roble, a beautiful residence house, and diverse boarding-clubs, all contribute to the life which makes Stanford what it is. Almost five hundred girls are now sharing that life, and living up with what distinction they can command to the spirit Mrs. Stanford invoked when she said: "I would have each one of my girls remember that she exerts an influence extending far beyond her conception, and I pray that it will be for good always; and I would have her realize she can use it for the good of her university in a constant endeavour to uphold the Stanford standard of honesty, sincerity, and truth in all things. This is her duty, and I would have her meet it seriously and willingly. I would have the Stanford girl womanly in the highest, sweetest sense of the word. I would have her enjoy to the fullest her equal privileges here with gentle dignity, respecting herself, and making all with whom she comes in contact respect her. Finally, above all else, I would have her go out into the world a noble Christian woman who will stand for something serious in life, and always be a credit to Stanford."

Few Western universities are more beautiful than that in Madison, Wisconsin, the privileges of

which are entirely free to girls of the State. The grounds comprise three hundred acres, and extend for more than a mile along the south shore of Lake Mendota, a large and imposing sheet of water, from the eastern part of which the land rises abruptly into two summits. On the slope of one of these is the college plant. The single dormitory for young women at this university is Chadbourne Hall, built in 1870, and remodelled and enlarged in 1896, but the life of girl students is broad and many-sided, inasmuch as two literary societies, — Castalia, established near the beginning of the university, and Pythia, formed this last year, — as well as several small clubs, are maintained. The women have organized, too, a self-government association, and a prosperous branch of the Young Women's Christian Association. Gymnastic exercises are required at Wisconsin during the first two years of the course. The "gym" (in one part of Chadbourne Hall) has connected with it tennis and cycling clubs, and there is practice in such games as basket-ball, newcombe, and basquette. The residence hall accommodates ninety students, and is furnished with everything necessary to comfort. The girls occupying the building are under the immediate charge of the mistress of the hall, and are required to board there. The cost of the table

accommodation is three dollars and seventy-five cents a week, the price of rooms varying from forty to ninety-five dollars a year, according to location.

Reasonable as these charges seem, they are, of course, tremendous to girls who have no money at all. And at Wisconsin such girls are not rare; we hear again and again of tremendous self-sacrifice for the sake of an education. Two girls of whom I know were able to live on one dollar a week here, paying fifty cents each for their room and fifty cents each for their food. The latter consisted of corn-meal and oatmeal, eggs, — when these were cheap, — and stale bread, with a half a pint of milk daily. One of the girls has said, with a keen appreciation of the humourous side of the matter, that semioccasionally they would purchase a cheap piece of steak, cut it in exactly two parts (of which half would be laid away until the next day), and dine sumptuously upon the remaining half equally divided. To earn the dollar a week of their college expense these girls taught school in Dakota during the summer. And inasmuch as they had intellectual ability, as well as grit, their sacrifices have paid; they are now teachers of Latin, drawing good salaries. Such self-denial is a tragedy, of course, only in the cases — and they are not so rare as they ought to be — of girls who,

after all this anguish in getting an education, are unable to "improve" what they have acquired.

At Indiana University the incoming girl student presents her credentials at once to a dean of women who makes her feel at home and helps her to find herself. Most of the students here lodge in private houses and board in clubs. The cost naturally varies greatly with the way of living. But in the present student body close economy is the rule. Yet, in spite of the free tuition, the average expense is apt to be about two hundred dollars a year. There is a good deal of social life at Indiana, in which both men and women have a share, as well as many interests peculiar to the girls alone. Amateur theatricals have always been encouraged at this university, both by the student body and faculty, and for the past seven years an annual play has been presented on Foundation Day, in which any student possessing dramatic ability might take part. Formerly these plays, under the efficient direction of Prof. Martin Wright Sampson, were Shakespearian, and were given without scenery — depending upon the interpretation to please the audiences. Out of this annual performance has now grown the Strut and Fret Club, which presents three public and six private plays each college year, and has ten women and fifteen men on its

membership list. In basket-ball the girls of Indiana find an outlet for their athletic enthusiasm, and the sororities and social clubs present opportunity for pleasant friendly intercourse. The women's gymnasium, Mitchell Hall, has all equipment necessary to exercise, as well as two well-shaded tennis-courts for the use of girls. On the first floor of Kirkwood Hall, a noble building of white limestone, the Christian Association provides a waiting-room for the especial accommodation of women students. Thus, though Indiana lacks the dormitories, which it is undoubtedly well for a coeducational university to provide for its girls, there seems to be fairly adequate provision for the comfort and gracious social life of women students.

Yet, after all, it is the personality of the dean even more than the attitude of the university toward women which determines whether a girl shall or shall not find in a given college what she needs to make her undergraduate life sweet and noble. The University of Illinois is superlatively attractive in both these directions. The dean, Miss Violet Jayne, is in close touch with her girls, all of whom like her greatly, and women are very welcome on the campus. Apart from the fraternities, clubs, and societies, which often foster cliques while they encourage friendship, this university has

an important organization called the Watcheka League, which especially seeks to afford opportunities for all the girls to become acquainted. To this every woman student is eligible. The league gives six or eight parties during the year, in one or another of the university buildings; the modes of entertainment are various, including chafing-dish parties, costume-parties, dancing-parties, picnics, and once a year — when the girls may invite their men friends — a play. The Young Women's Christian Association, too, gives a large number of social affairs in the Association House just opposite the campus, the entertainment here consisting generally of games and music, especially college singing. Then the girls who are taking gymnasium work (largely freshmen and sophomores) are permitted to give, under the direction of their instructor, one or two dancing-parties in the gymnasium during the year, each girl being allowed to have one man friend invited. University affairs, too, — not strictly of a social nature, — contribute much to college spirit; for example, the May-pole Dance, given every spring by the gymnasium girls on the spacious south campus; the singing of college songs by scores or hundreds of students together out-of-doors, sitting on the grass, when the spring days become warm enough; the convoca-

A COOKING CLASS, UNIVERSITY OF ILLINOIS.

tions for which the whole student body is requested to assemble to hear something the president has to say, or to listen to some distinguished visitor; also the baseball and football games, at which the girls seek to do their share toward spurring the Illinois team on to victory.

The majority of the girls at Illinois room and board in private houses, but about seventy-five of them live in the houses of the five sororities. The university exercises no direct authority over the home life of students, and has only one regulation for their social life, *i. e.*, the dancing-parties shall not occur save on Friday or Saturday evenings. Beginning next year, however, there will probably be a much more carefully organized social life. For the new woman's building, which will provide a spacious general meeting-room and other social rooms, a fine gymnasium, with dressing-rooms, lockers, baths, and a swimming-pool, will then be in use. It is confidently predicted that this will be the most charming and useful building ever given over exclusively to the use of women "co-eds." In this new structure — built after the New England Colonial style of architecture — will be supplied also ample accommodations for the household science department (one of the most important

branches of this university), which is now in the fourth very successful year of its history.

Student life at Illinois is free, democratic, and healthful. The aim is to make women out of the college girls who come here, women who shall be sane and true and tolerant and useful in the home and in the State. The university cherishes culture, but it knows that any culture worth having must come through work. It proclaims, therefore, that it particularly wants the favour and the patronage of the thrifty. No girl who is earnest and has the preparation which the high schools can give ever knocks at the door of Illinois University in vain. The Young Woman's Christian Association conducts a free labour bureau which helps students to find work for the defraying of part of their expenses. And since the fees here are but twelve dollars a semester, and the average student need not spend more than two hundred dollars upon living expenses, many girls are able almost to support themselves.

Under the able presidency of Dr. Howard Ayres, the University of Cincinnati has during late years attained high intellectual standing in the West. And that its young people are very happy in their social activities — the girls no less than the men — one must conclude from undergraduate life as re-

flected in the year-books of the university and in the college's good times. There are several sororities here, a German club and a comedy club, to which both girls and men belong, as well as a girls' glee-club, and numerous small fellowships.

That the students of this university are possessed of that invaluable thing, a sense of humour, is shown in the following skit, "How to write an English 13 Story," which could have come only from the pen of a girl: "I. Lay the scene if possible in the country; the shorter the story the more countrified the place. II. Embellish the walls of the house, and at the same time your story, with ancestral portraits; frames are a necessity, though they may be tarnished. III. The heroine must be ugly; try to introduce freckles; remember Jane Eyre (N. B. Not written by a member of the class). IV. The hero must be a prig; if he has any faults they must be perceived by no one but the heroine, who is near-sighted and will overlook them. V. Children are a luxury; this gives a lifelike tone. VI. Notes and full explanations of all foreign words and phrases, whether explained by the context or not, must be given; place such notes in as prominent a position as possible. VII. The use of the first person is advisable; this gives the necessary idea of conceit. VIII. Try to secure

an autobiographical tone, as in 'The Owner of the Gas-Mills,' or 'Life in High Society, by a Member of the Royal Family.'"

At the University of Iowa, as at Cincinnati, special provision is made for the comfort and welfare of the young women through the offices of a woman dean, who recommends boarding and lodging places, sees that students who are ill while away from home are put under proper care, assists, as far as possible, young women who wish to earn their way through college, corresponds with parents who desire to make inquiries regarding their daughters, takes an interest in the women's organizations, and is ready to make any suggestions that seem to her to be for the good of all. The homes to which she sends girls are always those which have already been carefully inspected. A small special gymnasium for women has been fitted up on the ground floor of the Hall of Liberal Arts here, and an expert gymnastic instructor is provided especially for women students. Iowa, however, has no very rich social life for its girls, inasmuch as it lacks dormitories and commons. The tuition is twenty-five dollars a year, board and lodging in private houses being obtainable for from three to five dollars a week. To aid those girls who must support themselves, the Young Women's Christian

Association conducts a free labour bureau, and, inasmuch as Iowa City is a town of eight thousand inhabitants, whose citizens are friendly to the university, and take pleasure in affording to deserving students the opportunity to earn their necessary expenses, it rarely happens that a girl who needs help fails to secure steady employment of some kind. During the past year, indeed, the demand for student help was greater than the supply.

The officers of Kansas State University never miss an opportunity to express their appreciation of the vast benefits the presence of women have conferred upon their institution. "The far larger devotion to the claims of society, the large measure of freedom from certain sorts of fun-making, the more uncertain hold of athletic sports, are some of the more obvious results of the coeducational constitution of this university," a recent faculty member has recorded. The fraternity has been by far the most important unit within this university. Kansas's social life cannot, indeed, be considered apart from these societies, for it has centred in them. The intensity of this social life varies, of course, from year to year, and from fraternity to fraternity (there are six to which men alone belong, and three especially for girls), but as a rule each fraternity intends to have two considerable social events

during the year. These have usually taken the form of evening parties, with dancing and refreshments. More rarely have these events been in the shape of formal dinners or suppers, with toasts, and perhaps some musical or literary figure. The faculty does little at Kansas to influence or direct the social life of the students, though it is often represented at social gatherings. The one affair to which all members of the university are welcome, whether fraternity people or not, is the university ball. This has never yet established itself as the regular social event of the year, which it might well become, but there is considerable probability that it may soon so develop.

Nature has done much for Northwestern University. Extending for three-quarters of a mile along Lake Michigan, in the beautiful city of Evanston, two miles north of Chicago's extreme limit, its campus is covered for the greater part with a dense growth of virgin oak-trees, famous for their beauty. The buildings are many and attractive, special provision being made for the comfortable housing of girl students. The freshman, when she enters, is guided at once by a representative of the Young Women's Christian Association to Willard Hall, so named in honour of Evanston's most famous citizen, Frances Willard, who was for sev-

A GROUP OF SENIORS, KANSAS STATE UNIVERSITY.

eral years dean of the women's college. This building forms a pleasant home for young ladies, and stands just one block to the west of the main campus entrance on a spacious lot of its own. Life here is under the immediate oversight of a dean who lives in the building, and associates with the residents as a friend and adviser.

If the woman student at Northwestern be so situated that she needs to economize and work her way in part, she will direct her steps to Pearsons Hall, a modest but very homelike building, standing directly across the street from Willard Hall, where seventy young women, by caring for their own rooms, doing the dining-room work, and so on, reduce the cost of their room and board to a figure but little above the price of their provisions in bulk. Or the newcomer may be led to Chapin Hall, a fine new dormitory for women, erected two years ago, where conditions are similar to those prevailing in Pearsons Hall. All women students not residents of Evanston are required to room in one of these three halls, unless specifically excused by a faculty committee of oversight; and all women students, whether rooming in the halls or elsewhere, are directly subject to the oversight of women. Very sensible limitations have been imposed upon the social life here. In the interest of the college

community the faculty has adopted a regulation that no organization or group of students shall hold in any year more than one party or social entertainment at which both ladies and gentlemen are present. Previous permission must in all cases be obtained from the committee on social affairs, and such parties shall close not later than eleven o'clock.

About the lowest sum for which it is possible to get through a year at Northwestern University is two hundred and twenty-five dollars. The college is distinctly and positively Christian, it is worth noting, seventy per cent. of the women and seventy-two per cent. of the men in the undergraduate body being church-members. The charter provides, however (in spite of the fact that Northwestern University was founded by Methodists), that "no particular religious faith shall be required of those who become students."

Oberlin College has been characterized as the "strongest Christian force between the Hudson and Lake Michigan." Probably this is no exaggeration. Certainly an educational institution born in the way this one was should be a Christian force. The story of the founding of this college is full of colour and interest. More than seventy years ago two young men who had been boys together in a Vermont village determined to establish in the West

a Christian colony which should be the environment of a Christian college. They had no money and very little influence, nothing, indeed, except faith in the value of their idea. One of them, Philo P. Stewart, had been a missionary to the Choctaw Indians in Mississippi; the other, John J. Shipard, had for two years been pastor of a new settlement at Elyria, Ohio. The one thing clear to them both was the need of just such an enterprise as they were determined to execute. In search of a suitable location for their colony and college, the two friends rode eight miles southwest from Elyria into the primitive forest. There they knelt in prayer under an elm-tree which still stands at the southeast corner of the college campus. From their prayer, and from the sturdy devotion with which they reinforced it, grew the college. There had recently been published in this country an account of the self-sacrificing life of John Frederick Oberlin, a German pastor among the poor French and German population of the valley on the borders of Alsace and Lorraine. His spirit and achievements seemed so like those which were desired for the new colony that his name was given to it by the founders.

Soon after choosing his local habitation and his name, Mr. Shipard rode on horseback to New

England (taking two weeks for the journey), to bargain for the land he wanted and to secure colonists suitable to his purpose. The next spring, on April 19, 1833, the first colonist arrived with his family, and moved into a log house which he had erected near the historic elm. Others followed, and, on December 3d of the same year, eleven families were on the ground and the school was opened with forty-four pupils. The number increased to one hundred and one the following summer, and four young men were regularly classified as freshmen. The venture grew wonderfully, so much so that a year and a half after its opening the college was organized in all departments, having thirty-five students in the theological seminary, and thirty-eight in the college. In recent years the average student attendance has been about thirteen hundred, of which a fair proportion are women. From the very first, indeed, Oberlin has stood for the coeducation of the sexes. The original circular sent out from here proclaimed this principle, and of the forty-four students present at the opening fifteen were young women. From the very first, too, Oberlin has endeavoured to meet the needs of every one — of those who must practise extreme economy, as well as of those who can spend freely. It has to-day five boarding-halls, with a wide variety of

expense and style of living. Keep Home provides opportunities for self-supporting young women to board — doing a good deal of their own service — at from forty to sixty cents a week. Stewart Hall is designed for those who wish at a moderate price good substantial food without the more expensive luxuries. Board and room are here supplied to a girl for $2.25 a week. Lord Cottage furnishes a home for about forty young women at $3.50 a week, while at Talcott Hall and Baldwin Cottage the price varies, according to the location and size of the room, from something over four to almost six dollars a week, including board, fuel, and light. The total charges for tuition and incidentals are seventy-five dollars a year at Oberlin. Thus students who wish to devote all their time to college work, without being hampered by having to earn any part of their necessary expenses, need only two hundred and twenty-five dollars a year; and few girls find it necessary to spend more than three hundred dollars a year, even though having all the comforts of college life. Traditions and public sentiment all favour the self-helping students and discourage every sort of extravagance.

Life in Oberlin, while quiet and simple, abounds in healthful student enthusiasms. Whenever the girls want anything not easy of immediate attain-

ment, they work for it. Recently they polished shoes, darned stockings, sold violets, and painted posters to earn money with which to enclose a much-needed basket-ball court. The social life is under the oversight of a dean, who looks carefully after the interests of all girl students. Saturday is regular recreation evening, and by limiting the number of small and unimportant entertainments, and improving the character of several regular gatherings of the students, a growing sense for social forms, most gratifying to the faculty, has recently been developed. The students for all departments meet for prayers in the college chapel every day except Mondays at eleven-thirty. And, in addition, one Thursday each month at four, in the same place, a lecture is delivered by some member of the faculty or by some invited speaker from abroad. This last regular convocation, it is interesting to note, is the modern successor of the time-honoured "Thursday lecture" in which Oberlin for so long bore witness to its New England and English Puritan descent.

Inasmuch as President Thwing of the Western Reserve University has come to be regarded in this country almost as an authority on college training for women, the girls' department of his particular charge has, of course, a special claim to our atten-

INAUGURAL PROCESSION, OBERLIN.

SEVERANCE LABORATORY, OBERLIN.

tion. It is called the Cleveland College for Women, and grew out of a permission to let one young woman enter certain classes of Adelbert College (the liberal arts department of Western Reserve University) to pursue certain subjects in which she was interested. This resulted in an increasing number of girls making application for the full course, in a growing opposition of the professors to their admission, and in the ardent and determined advocacy of President Cutler in favour of making Adelbert College coeducational. Finally it was made clear that, since the intention of the founders of Adelbert was to provide education for men only, a firm stand must be taken against the incoming of women. The result of it all was that courses were duplicated for the benefit of girls. And it is in this form rather than in coeducation that girls have been admitted to Western Reserve University. They receive their degrees with the men, to be sure, but the system is that of coördination.

Of other universities in the West which have their own good quota of women students there are many — Ohio State, with about two hundred girls, the University of Colorado with more than one hundred and fifty, Colorado College and the University of Denver with only a few less — to mention

merely a few of the more important not here described. It is, however, sufficiently clear, I think, that, while the educational opportunities afforded by these coeducational colleges of the West are admirable, the social life is for the most part distinctly inferior to that which a girl may enjoy at any one of the colleges especially for women.

But there is still the other objection to coeducation to be considered, that summed up in the word "love-making." Dr. Stanley Hall has just published an important book to show that during the period of adolescence boys and girls should not be educated together, and this quite as much for the sake of the boys as for the sake of the girls. His argument might very well apply, in my opinion, to coeducation in colleges. Not only do the girls miss the fun pure and simple which is so valuable a part of their college life, but they incur the grave disadvantage of being exposed at an impressionable age to the bacillus of sentimentality. Not to go into this subject — of which very much that is extreme and sensational has been written — it is undeniable that a great deal of inconsequent "love-making" does exist in coeducational colleges. People who discuss this matter are wont to point comfortably to the fact that "there has never been any scandal" here or there; they seem to think

the subject is then satisfactorily dismissed. But if college annuals are any fair reflection of college life, if the intimate talk of students may be trusted as affording authentic insight into the student social life, the young men and the girls at coeducational universities flirt a good deal, and often carry their flirtations to the point which means that one or the other or both, or some other girl or man outside, must suffer keenly as a result. Of course a girl may take as emotional growing pains whatever comes to her in this line while she is at college. But surely it is much better for her to put her mind upon her lessons, her girl friends, and her college frolics during her undergraduate years than upon affairs and experiences which have to do with sentiment. The proportion of marriages which result from coeducational colleges seems, on the whole, to be small. If it were otherwise, if the young men and young women who have studied together in these institutions waited for each other and married — later — coeducation would, in my opinion, have a very strong argument for its maintenance. But the results in marriages appear to be far too small to balance the obvious objections to the system. In one coeducational university where statistics were carefully kept for thirty years, only twenty-one couples are recorded among many

hundreds of young men and young women graduated in the liberal arts school. "Matrimony and education are not so closely allied in coeducational institutions as the public imagines," the dean of this particular college asserted. But he did not say — he probably could not say — that flirtation and coeducation are not common running-mates.

COEDUCATIONAL COLLEGES OF THE EAST

"THE East is *so* much more conservative than the West," the secretary of a coeducational Eastern college said, evasively, when I asked him about the success of the comparatively recent experiment of welcoming girls to his institution; "you can't change easily in this part of the country the trend of public opinion, you know; and I really am not at all sure — though, of course, I say this unofficially — that to admit girls to our courses has been good either for the girls or for the men. You see, there were plenty of colleges hereabouts especially for women long before we threw open our doors to them."

At Syracuse University they are very proud of the fact that there has never needed to be any throwing open of doors to women, inasmuch as since the day when the corner-stone of the first building was laid on the campus, nay, even back in the days of the old Genesee College at Lima, New York (of which institution this university

is the successor), women have been admitted on exactly the same conditions as men to every lecture and every department of the university.

The dormitory system here is of recent establishment, but this separates the girls only in their way of life, not at all in their intellectual privileges or interests. There are two of these dormitories, Winchell Hall, an imposing four-story building of red brick and Indiana limestone, and Haven Hall, of brick and Ohio sandstone. The cost of living at Syracuse is very low considering the mode of life, it being possible to get through for two hundred and fifty dollars a year. Those who have visited many of the American colleges, and studied the position of women in foreign universities, usually agree in saying that they have seen no other institution where coeducation works more successfully than here. The men recognize the fact that women have just as good a right here as they (since they have been here just as long), and they treat them with such respect and consideration as would be found in any cultivated society outside. The women are admitted to all the departments, but they are found chiefly in the two devoted to liberal arts and fine arts, none being registered in the engineering course, not more than one or two in law, and less than fifty in medicine.

For their social life, women at Syracuse have the intercollegiate sororities, all occupying chapter-houses that supply a pleasant home life to their members.

Boston University, founded some thirty years ago, has offered coeducation from the start. Its departments are arranged largely on the German system, and it has no dormitories whatever. But in its liberal arts department there are almost three hundred and fifty young women who study side by side with the young men. And there are very many clubs and societies to which both girls and men belong. The tuition-fee at Boston University is one hundred dollars a year; the lowest possible living expense for a girl is reported to be about one hundred and fifty dollars. The proportion of women to men here, it is worth noting, is three to one. The endeavour to keep the sexes balanced has been quite unsuccessful.

So far as the casual student of the matter may judge, the most attractive coeducational college in the East is Cornell. As soon as it became plain that there was a demand on the part of women for the privileges of education here, provision was made for their accommodation. Sage College, as the woman's building is called, has now for almost thirty years held its honoured place in Cornell's

plant. The gift of Henry W. Sage, who had long been interested in the university, it has splendidly realized the prophecy made at the laying of its corner-stone: "The efficient force of the human race will be multiplied in proportion as women, by culture and education, are fitted for new and broader spheres of action." Even before the first official announcement that Cornell would open its doors to women, a girl came from Vassar College to ask admittance. What to do with her was a puzzle to the authorities — but finally the simple expedient of allowing her to stay was adopted. The question thus fairly faced, seventeen other women were admitted. And from that time on — since 1872 — Cornell has had its good share of women students. At the opening of Sage College in the autumn of 1875, forty-nine women were in the university. The latest report gives the present undergraduate body of girl students as three hundred and twenty-six.

Cornell, it should be said, has figures quite different from those quoted in a preceding chapter concerning the effect of coeducation upon marriage. When the last statistics in regard to this matter were collected (in 1895), it was shown that fifty-five per cent. of the marriages made by Cornell women graduates have been with students or in-

A CHAFING-DISH PARTY, CORNELL.

structors of the university, and that the number of those who had received degrees from Cornell and who were married was fifty per cent. The mass of information went to show, too, that these Cornell women made very good wives, most of them being enthusiastic as well as economical household managers. "Among all of the women graduates of Cornell, none known to us," reported the committee who investigated this matter, "have resorted to boarding-house life, except as a matter of temporary expediency!"

There is a very fine spirit of comradeship among girls who have graduated from this college, so much so that — in a small town, at least — a Cornell woman immediately looks up any other Cornell woman who may happen to come to the place. This is undoubtedly a result of the necessarily intimate way in which Sage College women all know each other. Though in the past few years the university has more than doubled its dormitory accommodation for women, the girls are thrown constantly together, and have a very fine college spirit. Some of the women's fraternities, too, have purchased substantial homes of its own; and the college life has been further enriched by providing ample gymnasium facilities and a good swimming-tank for women students. While Cornell has been doubling

its dormitory accommodations, it has also been doubling its library, with the result that it has now one of the best general collections, as well as the most adequate special library in its part of the country. The expense at this college is one hundred dollars for tuition fee, and, at the cheapest, five dollars a week for girl students.

Bates College in Lewiston, Maine, enjoys the distinction of being the first educational institution on the Atlantic seaboard to receive young women on the same terms with men collegians. The dean of women here looks carefully after the comfort of girl students, finding them pleasant places to board in private families, for the very reasonable sum of five dollars or less per week. As tuition at this college is only fifty dollars, a girl can get through quite comfortably for two hundred a year. The faculty realize one of their highest pleasures in helping young men and young women to solve the problem of ways and means. Bates alone, of New England colleges, still encourages needy students to teach during a part of each year. And that a girl does not find such teaching, under proper restrictions, to be at all harmful to her scholarship, may be gathered from the fact that for two successive seasons Bates College girls have won the prize offered by the Colonial Dames of the State of

Maine for the best paper on colonial history. The registration at Bates shows about one hundred and thirty girls.

There is a common saying about Boston that any point from which one can see Tufts College is properly enough a part of that very desirable residential city. And inasmuch as Tufts, on its lofty height, is clearly discernible for a radius of many miles, the greater Boston is quite a big place. During recent years Tufts College women, like the hill of their Alma Mater, stand out fine and strong in the big busy world. Women were first admitted to this college in 1892, as a result of strong petitions sent in by Mrs. Mary A. Livermore and by alumni with daughters to educate. All departments are now open to girls, and they attend classes and study side by side with men. In numbers they are something over one hundred against twice as many men students. The relations between the boys and girls here are very cordial, a good deal of their social life being enjoyed together. Girls are required to live in Metcalf Hall, or in some other of the supervised homes. The former building is a very imposing edifice, and bears on a tablet in the hall this fine inscription: "In honour of women, and as a help to her higher education. Albert Metcalf."

The social activities at Tufts are under the control of a women's committee consisting of three wives of professors. For a night upon which they wish to give an entertainment, the girls, having consulted this committee, register three weeks in advance. Of sororities there are two or three here. The college was Universalist in its origin, and girls as well as men students are expected to attend the fifteen-minute chapel service at half-past eight every morning. The Sunday choir at the chapel is made up of girls and men students, who wear academic gowns and contribute in a marked degree to the attractiveness of the service. Although there are no outdoor athletics at Tufts, girls have the privilege of the beautiful golf-links on the brow of their hill, and are provided besides with tennis-courts of their own. Two hours gymnasium work a week is required. Four hundred dollars a year is about the lowest sum for which a girl can comfortably go through Tufts.

Swarthmore College, in the town of the same name near Philadelphia, has an almost equal number (about one hundred) of men and women students. The foundation of this institution is of the Friends persuasion, though Christian character and a high standard of scholarship are chiefly regarded. The college buildings and the campus, which comprises

over two hundred acres of land, occupy a commanding position with a view of the Delaware River for several miles. Swarthmore undertakes to provide college life in a home setting; to supply an atmosphere in which manly and womanly character may develop naturally and completely. The students meet in the dining-hall as in their homes; and a social hour in the reception-parlour precedes each evening's work. The intercourse of the men and women is, however, under the care of the dean and her assistants, and it is the aim of the college to make it a means of social culture. Parrish Hall supplies dormitory accommodation for women students in its east wing. Board and tuition here cost four hundred and fifty dollars a year. Students are expected to attend Friends' meeting, "held every First Day morning, in the meeting-house on the college grounds, as well as the daily assemblage of students and instructors for the reading of the Bible, or other suitable exercises, which are preceded and followed by a period of silence." The spirit at this college is admirable, the constant effort (which is successfully realized) being to mould the characters of the undergraduates, and bring their life into conformity with the highest Christian standards.

Women were first admitted to Colby College, Maine, in 1871. In the beginning they were re-

ceived on precisely the same terms as men, but in 1880, upon the suggestion of President Small, who, it is interesting to note, is now professor of sociology at Chicago University, and was one of the most ardent advocates of the recent "segregation" movement there, a coördinate division for young women was here organized. Since this step was taken, there have been three times as many girls at Colby as ever before, *i. e.,* about seventy-five as against the twenty-five previously there. Which may possibly be interpreted as woman's approval of coördination as opposed to coeducation. The men's and women's division still use the same chapel and the same lecture-halls, but they recite together only in elective courses where the classes are small. At present there are three residence halls especially for women at Colby, all three being in charge of a resident matron under a dean of women. Board in these halls costs three dollars each week. Thus almost the lowest living expense possible here is one hundred and thirty dollars a year, to which should be added sixty dollars for tuition fee. The number of men students is only slightly in excess of the women.

At the University of Vermont the tuition costs precisely the same as at Colby. But the living expense is higher. Young women are admitted to

A WESLEYAN GIRL.

A COEDUCATED GIRL OF THE EAST.

all the courses upon exactly the same terms as young men, but in this hundred-year-old institution the girls are only half as numerous as the representatives of the sterner sex. Their social life in Grassmount, a fine old mansion formerly occupied by Governor Van Ness and now secured for the use of girl students, is very attractive. The house is surrounded by ample grounds, commands a delightful view, and is under the supervision of a matron. Living costs a girl from one hundred and sixty-five to one hundred and eighty-five dollars a year, according to her room. It is hard, therefore, for a girl to get along at this university for less than three hundred dollars a year.

At Wesleyan University, Middletown, Connecticut, there are about fifty young women students. Here and there, throughout the East, in colleges primarily for men, may be found several other such little groups of girls, struggling with what courage and steadfastness they can command, to get an education. But women have not been a very great success at the men's colleges of New England, as has been hinted. Possibly this is because the men students have heard and would reprove such a reason given for going to a coeducational college as that which one New England girl confided to me: "I chose this place just because there are

boys. I like the social life of a college where there are a lot of men to have a good time with." Which confession had certainly the recommendation of honesty.

AFTER COLLEGE — WHAT?

Our colleges will have graduated this year, as for several years past, thousands of alert, healthy, mentally well-equipped girls, a large proportion of whom must enter the world's life and become self-supporting. The great and pressing problem is, "How?"

No longer in these days is it a foregone conclusion that because a girl has received a good education she will support herself as a teacher. Happily for our children, the teaching profession has now attained a dignity which places it beyond the hit-or-miss services of any college graduate. Moreover, girls themselves are branching out in this twentieth century into trades and professions which offer more opportunity for individual resource and individual enterprise than does the profession of the pedagogue. The girl of the period wishes to get into touch with the larger life of the world, to feel, through her occupations, some pulsations of our own Time Spirit. For this reason she seeks new fields of labour. But, rather paradoxically, many

of the new activities in which educated women are engaging with signal success prove, when closely examined, to be reversions to the primitive occupations of their grandmothers. Only the aspect of them has changed.

A notable example of this is afforded by the highly successful bakery recently started in Cambridge, Massachusetts, by two clear-eyed, level-headed, well-born, and well-bred college girls. The furniture in the salesroom of this unique establishment was after the most approved William Morris standards; on the walls were quotations from Tolstoian books on the dignity of labour; beautiful pictures, tastefully framed, decorative palms, and a handsome rug completed the equipment of this highly interesting bake-shop. And here, in the artistic setting they had created for their excellent wares, the two college girls themselves were kept busy all the time disposing of their bread and breadsticks for just twice the sum charged by other bakers.

"Without a vision," remarked wise old Solomon, "the people perish." The young brains behind this Laboratory Kitchen (so successful that it now has enlarged quarters in Boston) have caught the vision of better things in the industrial order, and they are inspiringly working it out. That their efforts are meeting with appreciation is a tribute to the

public's receptivity as well as to the value of their idea. To this idea there are, of course, two distinct sides — that of the worker and that of the product. Of the former too much can scarcely be said. But on the latter it is not our purpose here to dwell. Suffice it, then, to remark on this point that bread for which people are glad to pay twice the ordinary price must possess a merit not to be had in the wares of the corner shop. That is plain on the surface.

Now for the workers themselves, and the idea for which their Laboratory Kitchen stands — an idea very well worth publishing to intelligent young women the country over. Miss Stevenson, the manager, is a South Carolinian, and when she lectures, as she sometimes does, on her trade, she begins by remarking: "My grandfather was a judge, but I am a baker." She firmly believes, as one very soon discovers from a talk with her, that there is not really, and so should never have been socially, that great gulf we have honoured for years between people who work with their brains and those who work with their hands; and she feels strongly that there is a place commercially for the college-bred in the improvement of the quality of the necessaries of life. Hence the text engraved on every package

that leaves the shop: "There is nothing finer than common bread, unless it be bread of a finer kind."

The way in which this original young woman came into the profession of bread-making is most interesting, for naturally something akin to "conversion" had to be experienced by a Southerner of aristocratic training before the point of view that bread is worthy of a life's devotion should be attained. While a student at Converse College in her native State, Miss Stevenson became greatly interested in chemistry, specializing for three years on the subject. Later she spent several terms at Radcliffe College, Cambridge, studying English, that she might be able to express clearly and well what she had to say about chemistry. All this time her intention was to follow the beaten track, and teach chemistry. At about this stage of her student career, however, she fell under the influence of a large-brained woman whose breadth of scholarship and sane philosophy of life communicated to her such a grasp upon the underlying principles of things as was calculated to work a veritable revolution in the girl's point of view. There began to be borne in upon Miss Stevenson the truth that bread, because it is one of the necessities of life, is a thing needed in perfection. Whether there would be a demand for a bread made in perfection she did not know.

But the accident of meeting then Miss Frances Elliott, the daughter of a Toronto physician, who had likewise specialized in chemistry, and was willing to make with her the hazard of a bakery such as she had thought out, decided her course. Miss Elliott had also been a pupil of the inspiring teacher, and she was a graduate of the University of Toronto. Further, she, too, had studied in Boston, and knew its ways. Cambridge was accordingly chosen as the place in which to make the experiment of the Laboratory Kitchen.

The girls had been told that the city on the Charles was hospitable to ideals, but at first they did not find this to be altogether true. For some time, indeed, the college folk, with whom they had previously maintained pleasant social relations, looked upon their venture askance. Then one day the much-lamented and universally beloved Mrs. Alice Freeman Palmer, hearing that two college girls had started a Laboratory Kitchen there in her neighbourhood, went down to their pretty salesroom, and over the purchase of some bread for her own lunch-table made their acquaintance, and asked permission to call upon them in the little home they had set up a block or two away from the bakeshop. After that there was no question in the minds of Cantabrigians.

At the beginning, while they were perfecting their recipes, these two young enthusiasts did all the baking themselves. Within three months they paid expenses. The demand proved to be much greater than they had expected. "I find people appreciate a good thing in any line when it is made with an eye on the article, and not on the cash register," commented Miss Stevenson, in speaking of her immediate success.

"Personally," she continued, "I am immensely interested in the economic side of this business. I myself so firmly believe that people need workers more than talkers that I am very glad indeed to have proved that a girl can earn a living in labour of this kind."

Miss Stevenson defends, whenever she has opportunity, her firm conviction that the process of bread-making is very interesting to the educated woman because of the intelligence required to perfect it. And bread-making appeals, for far-reaching reasons, she holds, to the college woman. First, because of its fundamental relation to daily living — right nourishment of the body being the first step toward right behaviour of the mind; second, because of its possibilities in what the modern mind realizes to be the elementary and very significant field of life, the business field, this occupation, she says, should claim

a high place. Business is to-day the great field in which all classes are included. And yet it is the only field which has no controlling ideal. There is but one way, she and her partner believe, to save the nation from the present warfare between master and slave, and that is for the educated people to come down from their vantage-ground as onlookers, and enter the workaday arena, matching trickery with truth, selfishness with service. Then, too, there is room for the college-bred woman here — which is much.

Something like these same ideals — though perhaps not so clearly defined — were the compelling motives which led two Wellesley girls to undertake the management, at Wellesley, Massachusetts, of a tea-room, which has now grown to be a College Inn. The students of the college subscribed for the stock in this inn, and thus the clever young "promoters," themselves Wellesley graduates, secured the funds necessary to the erection of a fine new building. And it is in this building that the restaurant which had already become a feature of student life at Wellesley is now carried on. Further, the house affords ample accommodation for alumnæ returning to their Alma Mater for a few days' visit, the preference being given at crowded times to graduates who are also stockholders. In connection with the inn

and its excellent restaurant, these enterprising girls started a successful weekly paper, the first ever made to pay in a girls' college. Business ability, social gifts, and a devoted love for the college with which their enterprise is unofficially connected, may be held to be the qualities responsible for their decided success. Certainly they had had absolutely no experience in hotel or restaurant work when they opened their tea-room. They only knew that college girls are eternally hungry, and that a pleasant, well-conducted little tea-shop would receive plenty of patronage. So they got in " Aunt Mary Jane," a negro cook who had been in the family, and took a shop. Then the Inn grew to fill a very real and long-felt need. And though the corporation is not yet many years old, it is already very firmly established, and pays handsome dividends to its stockholders.

One other college woman venture of a decidedly domestic nature is the Sunshine Laundry, carried on in Brookline, Massachusetts, by two Smith graduates. A feature of this establishment is the cleanliness and airiness of the rooms in which the work is done. Higher prices than are commonly charged for laundry work are here demanded, but none of the hundreds of regular customers on the establishment's list demur at larger bills, since these ensure better service than could be anywhere else obtained.

Another college-bred girl that I know has gone into the employment business. From her own experience she had observed that ladies are in constant tribulation because of inability to secure good help willing to stay in service. And from her work in a college settlement house she had come to have a good understanding of the servant's side of the question. She saw clearly that what was needed was a higher sense of personal obligation on the part of both people making the contract. She allied herself, therefore, with a woman's association of standing, and is going far to solve the problem by dissolving the difficulties of the servant situation. For, while the mistress makes concessions to the maid in this establishment, the maid similarly binds herself to the mistress. Then, if both are honest — as they usually are — the contract entered into bids fair to be a tolerably stable one. This is a work which requires no capital whatever, and one in which any girl interested in matters sociological, and possessed of warm human interest and a fair amount of tact, might easily engage without leaving her home, provided, of course, that the community in which she lives is large enough to give opportunity for usefulness in this line.

Another of the new social forces, which are doing so much to make the world a sweeter place to live in,

is that exercised by the woman rent collector. It is the duty of a young woman filling this position to see that the rents of buildings under her charge are promptly paid and that the tenements are kept in repair. But her work is much finer and broader than this mere business side of it, for she can help sustain a high standard of home life in the tenements, and, by her influence, lead the tenants to cleaner, better ways of living than they have known. In establishing order and cleanliness, in managing the property with justice to both tenant and landlord, her duties as agent end. But having gained her tenants' confidence by fair treatment, she can help them as a friend. Indeed, they will often appeal to her for advice or sympathy. Her help, though philanthropy, is not charity, however. Growing out of fair business relations, it has a permanency which philanthropy pure and simple does not ensure.

The work of a social secretary likewise appeals strongly to the girl trained in college. With the rise of the factory system, the corporation, and the trust, the interests of business have become so great as to absorb the time of those directly responsible for it. The new conditions have created a new need, — that of a woman who can devote her entire time to becoming acquainted with employees,

who can attend to the sanitary and physical conditions under which they work and secure better results of labour. To do this requires training, tact, intelligence, sympathy, and experience. The social secretary must possess originality and a power of adaptation, together with a capacity for hard work. She must oversee the library and superintend the entertainments to raise money for it and other purposes. She must watch the lunch-rooms and see that a proper standard of food is maintained. She must be prime mover in planning outings of all kinds. If a school for cash or errand boys is started, she must act as its supervisor. In cases of illness or distress, it is she who seeks out the absent employee, and brings the necessary aid. If a mutual benefit fund exist among the operatives, she takes an active interest in its workings. The daily requests for her advice or assistance present a variety ranging through matters of health, board, courses of study for the evening, salary, dentists, vacations, and shirt-waist patterns. "But far above all this," as a successful social secretary has well said, "rests the individual personal touch, the high ideals of life made attractive, the power to take a girl whose breeding has been of the 'tumbled up' sort and to reveal to her the 'vision splendid.'"

In creative work of the arts and crafts variety,

too, as well as along ameliorative lines, college girls may to-day do much to help the world. William Morris is the controlling ideal of one unique little Boston shop to which I greatly like to go occasionally. This is the bookbindery of Miss Mary Sears, high up in a building opposite Boston Common. There are several women bookbinders in the country, but Miss Sears stands alone, I fancy, in the spirit with which she has undertaken her work. Trained in the best ateliers of London and Paris, she is an enthusiastic teacher of her craft as well as an excellent binder. But she accepts as pupils only such choice spirits as are, like herself, in love with books and bookbinding. All the work in her little establishment is done by the fingers of these enthusiastic apprentices, and every book bound reflects the intelligence of the women concerned in it. On a dainty morocco volume of Keats would be traced, perhaps, some lines which would show at once that the worker herself knew and loved the figures on the Greek Urn. Such binding as this naturally attracts to the little shop the most conspicuous bibliophiles of Boston. Consequently the good work pays, as the late Henry Demarest Lloyd contended that work with high ideals always will.

For the girl whose lot is cast in the country, as well as for city maidens, there are, however, new

and interesting lines of labour. Miss Mary Cutler, of Holliston, Massachusetts, left several years ago with some greenhouse property on her hands, resolved to make herself mistress of horticultural and floricultural lore. Accordingly, she has worked and studied until to-day her small fruit department is stocked with many varieties hardly obtainable elsewhere. And she is able to offer ornamental trees and shrubs of rare and rich beauty. Pecuniarily as well as in other ways, Miss Cutler has made a decided success of this work. For years Margaret Deland, the Boston author, has raised jonquils in her window garden, which she is able to sell each spring at a good price. Mrs. Deland is, therefore, an enthusiastic advocate of window-gardening for profit. I know, too, a girl in Long Island, New York, who, though she lives some seventy-five miles from the metropolis, her market, is able to make a very good income raising violets for the city florists and for private customers.

Deerfield, Massachusetts, offers, however, the most remarkable instance of success in home industries afforded by any country-place of which I know. Concerning three of these only I will speak: that of magazine illustration by photographs — in which the Misses Allen, of this quaint old town, have made a great success; the blue and white embroidery now

renowned the country over, and the basket-making. The world knows Deerfield Village by its Society of Blue and White Needlework, formed by Miss Margaret Whiting and Miss Miller, residents of the town. This society has now been in existence some half a dozen years, and at the present time there are nearly a score of women working on the designs which Miss Miller and Miss Whiting have adapted from the old embroideries and bits of china in which Deerfield homes abound. Embroidery in the old days was a very different thing from buying a piece of cloth with a design stamped and the silk selected. When a girl preparing her trousseau decided to make a set of curtains and a spread for the best bed, she took carefully selected flax, hetchelled and spun it, wove it into cloth, and bleached it on the grass. Some of the linen thread she dyed two or three shades of blue in the indigo-tub which always stood in the chimney-corner. Then she drew a design on the linen, very lightly, making it up as she went along, with a bit of charcoal. This design she filled in with queer, fanciful stitches. These old-fashioned embroideries are for the most part Oriental in character, and were probably suggested by the figures on Eastern shawls which were brought home by sea-captains. But now, through the Deerfield Blue and White Society, many a home which cannot boast of

sea-captain ancestors enjoys the graceful patterns of the olden times.

Here, then, are a dozen concrete examples of success in new enterprises undertaken by educated women. What some girls have done other girls can do in these uncrowded fields. But chiefly for their value as suggestions, as possible points of departure to still other original occupations, have these accounts been given. In woman's work, as elsewhere, pioneering, difficult as it is, offers its own peculiar zest and its own rich reward. And never have the industrial, commercial, and sociological fields been so white for the harvest as now.

Of literary women there are, of course, hundreds who have had a college training. Some are by no means distinguished in the world of letters, but a few others — such as Miss Josephine Preston Peabody, of Boston, a poet of really remarkable gifts — have made reputations while still very young. As artists and architects, too, college girls are winning renown. And at least two or three are successful actresses. In musical composition and in playwriting, college-bred women have been decidedly successful — and one college woman has even added a new chapter to the history of the world!

The lady to confer the last-named distinction

upon women's colleges was Miss Harriet Boyd (born in Boston some thirty odd years ago, and graduated from Smith College before she was twenty-one), who became a student at the American School of Classical Studies at Athens, for the purpose of deciphering descriptions. But Miss Boyd desired to excavate, and this she began to do in the spring of 1901 on the island of Crete, where archæologists of all nations had vigorously set to work. Not until she began her work at St. Anthony's Hill, Kavousi, however, did she really strike anything of interest. Here, within a mile of the main highway to Crete, from a small excavation which at the time seemed almost a failure, were exhumed some bronze tools and potsherds which offered evidence conclusive that a Bronze Age settlement had been discovered. Miss Boyd says that she lives at all times, while in charge of an expedition, in the best style possible — and this not only that she may hospitably entertain such archæological guests as come her way, but also for the sake of the impression a good mode of life makes upon the peasants. It is curious to think that an English tea-basket goes out each afternoon at four o'clock to this Smith College girl and her associate who are engaged in directing some hundred

workmen in the excavation of a city of the Bronze Age.

In the professions, college-bred women continue to be broadly successful. The number of them who are nobly filling educational positions is very large; in the ministry they may be found by the dozens in these days; of lawyers there are perhaps a few hundred in the United States, and of women physicians possibly a thousand or two. In this last-named profession the college girl will in the future, according to some authorities, find particularly good chances of usefulness and of pecuniary success. One very charming college-bred woman physician that I know, who has to-day a ten thousand dollar practice and is able to be a means of inspiration to a hundred or so devoted women patients, said to me recently:

" A woman has every chance of a competence as a physician, a bigger chance, I should say, than in any other profession she can follow. For equipment she should have a college education or its equivalent (that within herself which will enable her to grasp things and escape narrowness), good physical health, a not too emotional temperament, and a diploma from a good coeducational medical school. This last qualification seems to me very important, for the opportunity to observe how men

take hold of things serves to modify her view of humanity in general. Then she should go, with money enough to keep herself for awhile, to a locality where she means to stay. If you ask me to what school she should have resorted, I would say that Johns Hopkins is good for allopathic and Boston University for homœopathic training. She should have a comfortable practice established at the end of eight or ten years. The money reward is great, as I have said, but of course the work itself is its chief inducement to a right-minded girl. More and more women are coming to use women physicians. Many of the best-known men practitioners in this city send their women patients to me constantly nowadays, for certain kinds of treatment."

Further to enlarge upon college-bred women in the professions were unnecessary. They have established their right to be here, because they have proved their intrinsic purity of aim and their capability for usefulness.

CONCLUSION

THERE can be no doubt about it, the first year and a half after graduation is rather a painful period to the college girl. She may, of course, be at a professional school, in which case she is still studying, and, therefore, still in a congenial environment. But if the recent graduate decides to go straight into some kind of work, or if, on the other hand, she returns to the old home, the process of "adjustment" is difficult. She finds it hard to fit in with other people. Not that she lacks social aptitude, but that she has for four years been meeting those who for the most part understood her and her ambitions.

All the world makes way for the college student; for the college graduate there is too often only criticism and crowding. Yet since the drama of human life is not a game of solitaire, fit in she must. The years which Dr. Hanford Henderson has so aptly called those of the "experimental life" are very trying to the girl's ideals. Her salvation at this stage would seem to lie in an

earnest resolution not to do anything which is not really uplifting. Keep her ideals she must, if college is to be her benefactor. Her difficulty lies in applying them, in strenuously striving for unfaltering practical impulses which shall lead to her highest development.

Let us see what these may be. Perhaps the girl wants to go away from home and work in the world with men. Now, if she has this desire within her, it seems to me better to let her have her way. "If the girl has right royal good sense," says a recent writer in this connection, "there will in time develop in her character areas of wisdom, and she will come back all the more contented after her little fling in the busy world to marry some wisely chosen and fortunate young man, or to comfort her father and mother in their declining years and hold her sway in the home, well sunned and ripened by her added experience."

These seem to me wise words. I would simply wish to suggest that the family should in no way curtail this "experience" by means of an allowance.

If you aim to be independent, girls, be independent. You have no real right to be earning your living when it is not necessary for you to enter the economic struggle. The place you occupy may

mean life and hope to another, and its lack discouragement and despair. Yet if you will work, support yourself wholly. Pay your board, buy your own clothes. Don't let the family send you money. If there is to be any money-sending, you should do it.

But very often the home people do not need money and do need you. The natural and simple division of labour is the one that assigns to women the duties and activities that centre 'round the hearth. It is a sociological fact that women and the home, with all the institutions that spring from it, are interdependent. If it's dull at home, that's your fault. You have had splendid educational opportunities. Use them for the good of your kith and kin and kind. An intelligent woman should be for all her neighbours a strong stimulus to self-activity. It is the nature of an enlightened mind to diffuse light, of a generous soul to make love prevail, of a noble character to build character. College should make a girl eminently fit for a full home life, social in the deepest sense. If she goes home to uncongenial surroundings she has her task cut out for her at once. Here is infinite opportunity for the exercise of womanly tact. She must change things, of course, — college years were thrown away else, — but she must mould her environment to meet

her ideals with such sweetness and grace and good-will that all her neighbours will marvel at the beautifying influences of college upon character.

She must see to it that her impulses are practical ones, however. If necessary, she must really help at home, work with those hands that have heretofore fingered lexicons. It won't hurt her at all.

If she's the right kind of girl her intellect will take care of itself. Almost every village in these days has its library and its magazine club. Then she will, of course, own the more important works in the world's literature, and carefully con them again and again.

And for society, she will have city friends in summer, with their talk of plays and lectures and picture-galleries, and in winter there will be the townsfolk, from whom, as she will readily recognize, she can learn much not written in books. The young people of the village she should encourage to go to school and college. The selectmen she should inspire with a desire for street-lamps. To the minister she can suggest institutional methods of church work, and to the school committee improved text-books and enlightened educational ideas. She will thus be a power for good in the community from which was derived the money spent on her education. Surely this is rendering to Cæsar

the things that are Cæsar's — a process recommended alike by political and social economy.

Woman's real interest and happiness do not consist in the number of lines that draw from the home to the outside world, but in the multitude of avenues by which she may bring the best from the world without to illuminate the home. If a girl must work in the world, let us help her to work nobly. But let us urge her to stay, if she can, quietly at home "in that state of life to which it has pleased God to call her." She need neither stagnate nor shrivel in her village atmosphere. It is her business to grow there just as she would anywhere else. If she neglects this she has in a very literal sense missed her vocation.

THE END.

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