

THE
DOMESTIC AND SOCIAL EFFECTS
OF THE
HIGHER EDUCATION OF WOMEN.

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The Higher Education.

The phrase "higher education," as used in the title of this essay, is synonymous with the phrase "liberal education" as currently employed; and it is significant that, in order to indicate that a man and a woman have been subjected to certain educational processes, and that they have attained a certain cultivation, similar, perhaps identical in both character and extent, society predicates "higher" education of the woman and "liberal" education of the man.

Is it whimsical to see in these different phrases society's effort (no, not effort, since it is unconscious, and effort implies consciousness, but society's tendency) to connect with the same thing two different ideas?

Is it whimsical to see in these different forms of expression society's unconscious expedient for constantly reminding us of its conviction that college training does in a manner, and to some felt degree, set the woman possessing it apart from women as a class?

Is it more than whimsical—is it perverse—to see in the current practical limitation of the phrase "higher education" to the college training of women, society's device for evading a confession of the probable effects upon women of such training?

The essence of whole systems of philosophy is condensed into phrases, and the phrase "liberal education," used as a synonym for college training, is society's perpetual proclamation of the truth that only through universal culture can individual man be delivered from self-conceit on the one hand and from tradition on the other—those two despots, who, although they are essentially hostile to each other, have always united to enslave the soul. The term "liberal educa-

tion" thus used implies that the tuition and the life of the college will afford the student a liberalizing or a liberating experience, and, as men deem liberty or freedom desirable for man, the mere designation of college training as "liberal education" implies an argument for sending a young man to college.

On the other hand, abstract or intellectual liberty, and the application of such liberty to the concrete, practical details of life have been regarded alike as of questionable benefit to women; and those most deeply interested in the development and culture of women have abstained instinctively from speaking of the college training of women as "liberal education," lest the phrase, misunderstood, should withhold young women from college culture rather than impel them to it.

As a fact, many a man and many a woman has a college degree who has no liberal culture, and, on the other hand, there are both men and women of fine culture, of thorough and generous education, of liberated minds, who have never been in a college recitation room nor listened to a university lecture.

In reality, however, in popular speech, "higher education" means "college education" and "college education" means "liberal education," and the subject before us resolves itself into an inquiry concerning the manner and the degree to which the intellectual liberty of women will modify the home and society, those two institutions which modern life so generally relegates to the control of women.

A statement of the dates at which the institutions whose alumni are eligible to membership in this Association were respectively founded or were opened to women will show that the subject before us must be discussed largely through inference and analogy.

Oberlin College, 1833.

Northwestern University, 1855.

Vassar College, 1865.

Kansas University, 1866.

Michigan University, 1870.

Syracuse University, 1871.

Massachusetts Institute of Technology, 1871.

Wesleyan College, 1871.

Cornell University, 1872.

University of Wisconsin, 1872.

Boston University, 1873.

University of California, 1874.

Wellesley College, 1875.

Smith College, 1875.

The arguments which, up to dates so recent, deprived women of liberal and polite culture were based, almost without exception, upon the assumption that such culture would give women a distaste for the pleasures of domestic life, and would disqualify them for their duties in both the family and society. Such fears would be more pardonable and, indeed, more intelligible, had the domestic and social life of what may be termed woman's pre-educational era been ideal, since perfection must always regard any impending change with suspicion, perhaps with terror.

But, whether one consult history, fiction, poetry, painting, caricature, letters, diaries or proverbs, one is constrained by all contemporary testimony to believe, that in the pre-educational era both the family and the community were wont to be torn by the dissensions which spring from vanity, jealousy, envy and narrow-mindedness. When Pope tells us that his purpose in writing "The Rape of the Lock" was to laugh at "the little unguarded follies of the female sex," any member of the sex may join in the poet's laugh. But, when Dr. Johnson, commenting upon this poem, commends the poet's avowed purpose in producing it as superior to Boileau's purpose in writing "Lutrin," which was "to expose the pride and discord of the clergy," the woman's laugh will be checked by surprise; and when the crusty old philosopher adds that "the freaks and humors, and spleen and vanity of women, as they embroil families in discord and fill homes with disquiet, do more to obstruct the happiness of life in a year than the

ambition of the clergy in many centuries," surprise may warm into resentment, but resentment will cool into reflection, and reflection, aided by observation, will perhaps endorse the unflattering comment.

The uninformed mind feeds upon itself, and upon this food vanity and sensitiveness thrive.

The narrow mind exaggerates trifles and belittles the significant; to it the mole-hill seems a mountain, and, since it has no sense of perspective, to it the mountain seems but a plain.

Even yet the claims of the "higher education" are not so firmly established that young women who are candidates for it may not expect to hear its effects upon their matrimonial prospects discussed with gravity, in tones modulated by honest anxiety; among timid members of conservative circles there is still a lingering fear that the successful pursuit of college study is inimical to "softness and sweet domestic grace." People in general, however, no longer believe that a woman's charm decreases as her culture increases. But granting that the higher education does not tend to diminish a woman's attractiveness, and that it does not lessen her domestic value, it can not be denied that it does modify her own attitude toward matrimony, and that to this degree it does affect her matrimonial prospects. Culture exerts a two-fold tendency to make women independent of marriage: By enlarging their ability to do useful work and to become self-supporting, it removes them farther from the temptation to marry for a maintenance, and by quickening and multiplying their sources of internal pleasure and of private occupation, it elevates marriage from being women's sole possible pursuit and vocation to being one of several accessible means to congenial employment and honorable happiness.

In his work entitled "Hereditary Genius," Francis Galton tells us that his researches in family history reveal the fact that the daughters and sisters of men of distinguished ability and of unusual attainments, as a rule, postpone marriage later than do women whose male relatives are of mediocre talent and of

ordinary acquirements, and that in the same proportion do women who are nearly related to men of genius abstain altogether from marriage. Mr. Galton explains these ascertained facts on the plausible ground that men of superior abilities and acquirements, afford the women of their households a freedom and companionship in comparison with which an ordinary settlement presents few temptations.

In the same way, the higher education lifts the woman possessing it into companionship with the lofty minds of all ages, makes a thousand pleasures accessible to her that are unknown and unappreciated by the uneducated woman, and creates for her suitor many rivals.

The matrimonial prospects, which will compel a woman to turn from a celibate life, graced by independence, congenial employment and content, must be vastly superior to such as would be sufficient to lure from maiden loneliness another woman whose social code is "disgrace or matrimony," or one to whom life presents as alternatives "starvation or a husband."

In the preceding paragraphs there is an implication that the higher education will temporarily diminish the number of marriages. This, however, is doubtful; for, while it offers to women motives outside of marriage, it, on the other hand, lifts from men the pressure of burdensome conditions which at present tend to hold them from matrimony. Unreasonable expectations concerning equipage, household appointments and dress, and vulgar extravagance in habits of living are not products of the higher education, nor are they found frequently associated with it in women.

But, whatever its effect upon the number of marriages, the higher education must, through modifying woman's own attitude toward matrimony, tend to make actual marriage approximate more closely ideal marriage. (Ideal marriage is the union of one man and one woman who, being equally independent, are equally and reciprocally dependent.)

Woman can become as independent of man, as man is of her, only through becoming self-sustaining, and she becomes self-sustaining only as she becomes educated, and as society

becomes sufficiently enlightened to permit her to use her educated faculties; it is therefore probable that the first noticeable effect of the higher education upon domestic life is that it tends to elevate actual marriage by equalizing between the parties to it the sacrifices and the gains incident to the marriage relation. Other domestic and social effects of the higher education must be sought in the homes whose mistresses are college bred, and in the circles which such homes influence.

One may not deduce a law from instances, but one may from instances infer a tendency. It is my observation that college bred women usually have some philosophy of life; that they not only talk of hygienic law and sanitary conditions but that they make intelligent efforts to secure such conditions and to establish such laws in their own households. The obvious influence of the higher education in nurseries and kitchens is to deliver them from the blind tyranny of tradition, instinct and intuition. Instinctive cookery has slain its thousands through dyspepsia, headaches and liver-complaints, while the results of intuitive child-care may be read in the impartial tables of the statistician, which show that twenty per cent of all children die before the end of their fifth year.

No statistician has yet ascertained what percentage of children have college bred mothers, or what is the relative percentage of mortality among such children; but incomplete, though honest, and what may be termed representative, statistics, concerning the health of college bred women and the health of the children of college bred women, have already been collected under the auspices of the Association for Collegiate Alumnae which make a very gratifying showing.

Again, we may infer from the voluntary work of a body of women the tendency of at least a majority of the individuals composing it; and a part of the work of the Association of Collegiate Alumnae during the past year has been to investigate, report and discuss the sanitary provisions and conditions of certain large cities; to study different systems of water-supply, sewerage and drainage; to familiarize its members with the theories concerning ventilation and with the

different expedients of science and mechanics for securing means of ventilation in residences and public buildings.

What could be more practical than such inquiries? What could more forcibly illustrate the domestic influence of the higher education?

The higher education takes domestic problems from the atmosphere of gossip, where they are never solved, but only stated, and usually stated insincerely, petulantly or mockingly, and lifts them into the clearer air of scientific and philosophic inquiry. The higher education does not divert the attention of women from domestic problems, but it concentrates their attention upon seeking solutions. The difference between the attitudes of the liberally educated and the non-educated woman toward domestic annoyances and perplexities may be thus stated: The latter treats them as inevitable, as the results of circumstances which she can neither direct nor modify, and hence, silently or wailingly, according to her nature, she endures smoky chimneys, damp cellars, defective plumbing, a vitiated atmosphere, unwisely selected, adulterated and poorly cooked food, ailing children and incompetent service, as if each of these trials was a resistless fate; the former is the mistress, instead of the victim, of such conditions and addresses herself to remedies.

Another charge made against the higher education can not be ignored here.

If many people vaguely fear that liberal culture will diminish women's fitness for the conjugal relation, a still larger number entertain a more definite dread that, with the higher education, there will increase among women a disinclination to maternity, with a physical inability and a moral unwillingness to assume the cares and discharge the duties consequent to motherhood. Men of high repute in the medical profession have expressed these fears openly, and have, on this ground, denounced college training for women with vehemence. Indeed, the decadence of "American families," (by which is meant the decadence of families of English origin in the United States) has been attri-

buted by distinguished medical authorities to the "excessive education of American women." True, the average age at which women in this country marry has been raised nearly seven years in the present century, and there can be no doubt that the higher education, both in its direct effects upon those who have pursued it and in its indirect influence upon society at large, has distinctly contributed to this end.

True, that this increase of the average age at which women marry increases the probability that in marriage they will be controlled less by passion and more by reason; true, also, is it that culture enlarges one's range of enjoyments, and, by giving one a capacity for elevated pleasures, frees one from the thralldom of the pleasures of sense. Thus, directly and indirectly, the higher education may tend to diminish the average number of children born into the family; to admit this, however, is by no means to confess that the higher education unfits or disinclines women for maternity. It would seem that reverence and sentiment were never more irrationally directed than in the eulogies they have dictated upon the "large families of the good old times."

The study of family history, as it can be read by "the way-faring man though a fool," in the epitaphs to be found in both country and city churchyards of New England, teaches us that the parents of numerous children generally outlived more than half of their offspring, and that, with exceptional instances of great age, there was a mortality among infants and youths in the "good old days" hardly to be accounted for but by continual epidemics or by the theory that the children of those boasted "large patriarchal families" started the race of life with a depleted vitality. There is encouraging evidence that one effect of the higher education is to measure the honorableness of maternity by the quality as well as by the number of its fruits.

That the maternal sentiment is weakened by the higher education there is no ground to believe; that the sense of maternal responsibility is quickened and strengthened by it there are multiplying proofs.

The literature of recent years affords many proofs that one influence of higher education is to ransom women from false sensibility, through the agency of enlightened sense. Even authors whose evident purpose is to discredit liberal or professional culture in women are compelled to demonstrate its valuable indirect influence, even while they are decrying its direct consequences to its possessors. Thus, even such books as "Dr. Breen's Practice" and "A Mortal Antipathy" depict domestic aspirations and social ideals superior to the conceptions entertained by the most prescient and friendly delineators of life in former centuries. Let it not be understood that the higher education quenches the inspiration of impulse, stamps out instinct and enfeebles intuition; it merely limits emotion, instinct and intuition each to its own province, and curbs the propensity of each to invade the legitimate province of the trained intellect. The higher education, if worthy to be so designated, will be as quick to resent any usurpation on the part of intellect as on the part of instinct; and the ability to study her own mental processes, impartially to analyze her own feelings, and to state them forcibly, but without exaggeration, is a result, a test and a proof of liberal culture, and will save the possessor of it from that rigidity and paralysis of the emotions which occasionally result from an abnormal or disproportioned intellectual development, which must not be confounded with liberal culture.

The best argument with which any candidate for the higher education can sustain her claim to it is found in its promise of power to make her literally self-possessed, to show her the range and the limits of her capacities and the manner of most effectively using them. But it is only recently that society has allowed young women to enter college upon this appeal. Candidates for the higher education have been compelled to answer the challenge "What are you going to do?" The interrogators meaning thereby—To what practical money-making use will you apply the education that you seek?" Often still, parents say in reply to the question, "Shall you send your daughters to college?"

“Oh! No indeed! My daughters will not have to do anything for a living; we are quite able to support them,” and they often add, “They will probably marry early; we wish them to.” Often still, friends and acquaintances comment with surprise upon a rich girl’s going to college; they explain it (as something needing explanation) on the ground of whim on her part, or, perhaps, commend it as prudence in her parents, who thus equip her against possible loss of fortune by giving her an education which in case of need can be turned to pecuniary account. All comment of this character indicates that the higher education still is valued, primarily, precisely as houses and lots are valued—for the income it can yield its possessors; and that to a rich woman it will be of value only when her houses burn and her lots depreciate. Such comment, in the early history of higher education, branded the desire for it as a confession of relative poverty.

Perhaps statistics, could they be obtained, would show that a majority of the *alumnæ* of the fourteen institutions represented in this association began their college course with the idea of its possible pecuniary availability in mind; certainly few women have gone far in “the higher education,” whatever their opinions upon beginning its pursuit, without growing into the conviction that practical usefulness adds a grace to the most graceful woman. However, one of the best measures of the growing favor enjoyed by the higher education is in the increasing number of young women to be found in the colleges with whom its availability as a means of self-support can be no motive, or, at most, a very remote and inconsiderable motive. The first institutions in America to offer the higher education to woman were dedicated to the almost sole purpose of educating missionaries and teachers, precisely as the New England colleges, almost without exception, in the first instance, were consecrated to the training of clergymen and school masters. The origin of the college in the cloister has affected, down to recent years, the popular conception of the relation between learning and life. The ancient opinion that learning should be divorced from life,

that liberal culture should be separated from practical interests, was enforced at an earlier day as rigidly in case of men as the most ultra conservatives desire it still to be in case of women.

The idea that only young men who intend to enter one of the learned professions should go to college is but lately relaxing its hold upon the public mind. The stupid belief that learning and life are constitutional foes kept boys who expected to become merchants and mechanics from college in the beginning of collegiate training for men, as in recent years it has kept from college girls whose parents designed them for housekeepers, wives and mothers.

The equally stupid notions that learning implies heaviness and dulls the social wits, and that liberal culture cools the glow of patrician spirits and gives to patrician features a plebeian cast of thought, once kept squires, knights, soldiers and all sons of lordly leisure from college, as more lately, and even now, the same stupid convictions restrain the aspirations which, in spite of all discouragement and opposition, daughters of wealth and fashion sometimes feel, and keep from college girls whom parents design for society belles.

It is well to remind oneself of these incidents in the higher education of men; for, sometimes, vexed by absurd theories, untenable assumptions and ridiculous inferences, one is tempted to believe that all these vagaries which now retard the higher education of women originated in the doctrines of woman's intellectual inferiority and her naturally subordinate position in the domestic economy. This is only partially true. In reality, the false philosophy which obstructs current efforts to secure for women opportunities for the higher education has its origin in an ignoble conception of the object of individual life, quite regardless of sex. It is now admitted that for women who are to enter the lists of competitive intellectual service as paid workers the higher education is a valuable, perhaps an essential, instrument. The advocates of higher education must establish next the proposition that such education is also not only the right, but, considering the ideal interests of hu-

manity, the necessity, of young women who expect to limit their activities to the home and society—using this last word in its current limited application.

Men are fond of proclaiming that, in the United States, home and society are what women make them. Women generally assent to this declaration with some complacency. Both men and women should remember that in home and society the stream of human tendency gets an impulse which determines both its direction and its force.

The principle of the division of labor finds novel and eccentric applications in modern life, and especially in what, even in a democratic community, may be called the higher social circles. In such circles, in the United States, material interests are, by common consent, consigned to men, while spiritual affairs are, with almost equal unanimity, entrusted to women, though held under men's direction.

The enterprises countenanced by the church, whether for the propagation of doctrine and the winning of proselytes, or in the line of applied Christianity for the maintenance of charities and the execution of philanthropic plans, are largely originated, sustained and, latterly, officered by women. The women of the United States annually raise and expend millions of dollars in what, in general, is known as "church work."

Besides this work, which they carry forward under church auspices, women build and maintain hospitals, reformatories, asylums, retreats, homes, cures and schools for all manner of sick, friendless, impoverished, sinful and sinned against mortals, of all ages, colors and conditions. The social life of our time is intimately connected with these benevolences; indeed, the social instincts are made the instruments of philanthropies to whose support the social talents are compelled.

Society women read, sing, arrange tableaux, act plays, embroider, cook, dance and write in the potent name and for the sweet uses of charity. Formerly, the industrial relation of men and women might be expressed thus: Men build the house, and women keep it; men raise or buy the food, and

women dress it. The contemporary division of labor between men and women is : Men develop the resources of *this* world, and women, through religious exercises and Christian practices, prepare themselves and all of the protégés whom society entrusts to them for the next world.

When Harriet Martineau visited our country she found that women in easy circumstances—*i. e.*, women whose time was not consumed in the work of their households—pursued religion and charity as occupations. It is a singular phase in social development, whose end is not yet. “But what bearing has this upon higher education?” may be asked. A direct, though not at first glance an obvious, one.

✓ The law of combination has touched woman's part of the world's work as well as man's. Under the resistless force of this law private and neighborhood charities have expanded to the size of State and Nation, and, overleaping national boundaries, they unite in their common prosecution the women of many lands. Work inaugurated by the heart has grown to such dimensions that it must be abandoned or its direction must be delegated to the brain; and, simply in behalf of their missionary and charitable labors, women have organized clubs for the study of history, political economy and sociology. In the prayer meeting, the missionary meeting, the religious conference, one may witness exercises and listen to papers that might easily mislead the uninformed visitor into supposing the company a branch of some geographical or philosophical society.

Society formerly refused women the higher education on the ground that, being cut off from large interests, they had no use for large culture; in so far as that argument (granting the premise) was sound, the large interests which, as we have seen, society now confides to women are an unanswerable argument for giving them the higher education.

There is no greater fallacy than the common one that a complete and thorough education may be obtained through reading—*i. e.*, that *education* and *information* are identical. This fallacy has stood and continues to stand directly in the

way of the higher education of women; for, even in refined circles, it is commonly received that large reading and culture are equivalent, or that reading results in culture. Only by attempting to read outside of the subjects of pure literature does one who has been bred to this error learn that the *capacity* to read in such lines presupposes the higher education, and that such reading is quite impossible (at least to all but extraordinary minds) without that mental discipline and those mental habits for which the higher education stands and in which it results.

The opportunities which open colleges offer young women act as a spur to women whose youth was passed before any college was opened to their sex; and in clubs and classes for the pursuit of science and letters may be seen another effect of the higher education upon social life. This effect, it must be admitted, is not wholly good; the clubs and classes, in which women strive to supplement their defective early education, and which are often esteemed as the substitutes for college and university, are sometimes regarded as equivalents for these institutions. This serious error is a result of, or one form of, the popular fallacy above mentioned; and it reacts perniciously upon those who entertain it and upon the higher education which is thus misrepresented, not infrequently to the extent of caricature. Notwithstanding this evil or danger incident to them, the clubs and classes for women which are so prominent a feature of the social life of our time and country tend in general to elevate the tone of both domestic and social life; for, where they induce ridiculous affectations of culture and learning in one woman, they give an honest appreciation of learning and culture to ten; where they nourish pedantry in one, they stimulate ten to real intellectual activity; they afford what our society has sadly needed—subjects of conversation that can only with difficulty provoke gossip. As the opening of colleges to young women incited the organization of clubs by women who could not avail themselves of the college, so the clubs are becoming the feeders of the colleges. No statistics can be

cited to support this assertion, but from instances one may again infer a tendency. In the club women not only taste the pleasures of study, but also in their efforts to study, realize keenly the limitations which the lack of early intellectual discipline imposes upon them; and both of these experiences are arguments for giving their daughters the advantages of the higher education.

The institutions devoted to the higher education ought to do much toward elevating the intellectual tone of society through their influence upon secondary schools; in these secondary schools, academies, seminaries, etc., a majority of the women belonging to the middle and higher classes of society will continue to receive their education. Few secondary schools have the strength to set a standard and be a law unto themselves, and most of them will simply respond to whatever demand the colleges make. A common standard for entrance into the higher institutions, into those merely which are included in this association, if that common standard were fixed *not by descending, but by rising to meet the highest entrance requirements now exacted by any of these*, would not merely lift the higher education itself, but would also compel all the secondary schools which fit students for these higher institutions to maintain an honest academic character, and thus the advantages of those young women whose direct education ends with the secondary school would be greatly improved and extended.

The higher education is a means to some of the largest and noblest ends, but it is also in itself a noble end. Remembering that it means a liberal education, and that such an education, if genuine, frees one's powers and liberalizes one's spirit, one must regard this intellectual liberty, which is its fruit, as a sufficient reason for desiring it, especially in the case of women.

[As a class, women are so trammelled by precedent, prejudice, fashion, social conventions and narrow experience; as a class, they are so encased in their own emotional environment, that intellectual liberty is, perhaps, their only certain path to intelligent free-will, and this conscious and intelligent freedom

of volition is an indispensable condition of moral dignity. The bane of modern life is its monotony; its monotony is but a fruit of its servility. Originality is the felt need of our society; originality, not novelty. Novelty is often but the make-believe of the conscious copyist. Originality pre-supposes sincerity, simplicity and freedom, and all of these qualities and conditions are included in the higher education as its gifts or accompaniments.)

By the uneducated mind oddity may be accepted as the equivalent of originality; but it is a mistake to suppose that originality begins with personality, when an individual differentiates her life from the life of the race. On the contrary, it is when, through culture, the individual becomes free from the thralldom of her personality, from temperament, caprice and situation; when, through culture, she realizes what, in herself, is universal, and therefore, permanent; it is then that she will cease to be servile, and become original, and therefore vitalize whatever she touches.

The higher education works damage to both domestic and social life when it promises the women who aspire to it what is not in its power to confer. Other things being equal, the liberally educated woman should be a more companionable wife, a more inspiring and helpful mother, and a more competent housekeeper than the non-educated or the narrowly educated woman. Yet, the college cannot say to the young woman, "Enter my gates; sit at the feet of my faculty; choose from my manifold courses according to your appetite; work diligently, and in four years I will return you to your father's house with such and so many definite capabilities."

[It is not the function of the college to teach beauty, grace or cookery; but it is the function of the college to inform the spirit to a degree that shall transform the flesh, and give the countenance that upward look which is more fascinating than beauty; it is its function to bring the powers into a harmony which results in grace; to cultivate perception and judgment to a degree which will make their possessor see in an overdone steak, a water-soaked potato, a heavy loaf of bread, criminal and vulgar violations of both morals and æsthetics.]

A charge, very different from those already considered, is not infrequently brought against the higher education—viz., that the tendency of culture is conservative to the extent of making its possessors retrogressive rather than progressive, and, on this ground, some advanced thinkers, who claim for women in all departments of life the same freedom that is accorded to men, still deprecate this influence of the higher education upon what scientists have termed “the conservative sex.” Within certain limits, this charge is justified. It is true that a large number of the women who have enjoyed the privileges of the higher education do not see the relation between those privileges and the work and claims of aggressive reformers.

To explain this fact other conservative influences besides that of the higher education must be taken into account. Of all the women graduated from twelve leading colleges up to 1887 it has been found that 38.10 per cent are housewives (married), 36.24 per cent are teachers, 5.07 per cent are in other occupations, and only 20.59 per cent remain in “no gainful occupation.”

Thus it is shown that 79.41 per cent of our college bred women (assuming that the statistics gathered concerning the alumnae of these twelve leading colleges are fairly indicative of the occupations of the alumnae of all our women’s and co-educational colleges) either are engrossed in domestic cares or are engaged in some profession whose duties are too exacting to give large margin of time to any other work. In this connection, however, it should be remembered that, willingly or reluctantly, every woman who engages successfully in any business or profession illustrates the validity of the claims of aggressive reformers, and thus, though perhaps unconsciously—nay, though even resentfully—she becomes their ally.

Again: College-bred women, as a rule, are fortunately situated; that they are college bred implies, as a rule, that they are the daughters of well-to-do, liberal-minded families. It has been shown that, as a rule, they are congenially occupied. Generally speaking, people who are entirely comfortable them-

selves, and who are agreeably employed, do not realize the need of social changes. To their consciousness "the time is" not "out of joint." In the midst of personal comfort, happiness, and absorbing interests of labor and pleasure, to see that "the time is out of joint," and to feel oneself "born to set it right," requires a breadth of human sympathy and a moral sense not common to any class, and not to be conferred with any university degree. Such broad human sympathy and enlightened moral sense are, however, not least common among the college-bred women; and when one charges that a cold, selfish or cowardly holding aloof from reforms is one effect of the higher education upon women, collegiate alumnae may without fear call the roll of the reformers. The Northwestern University has given the National Woman's Christian Temperance Union a president. The secretary of the Association for the Advancement of Women, popularly known as the Women's Congress, is furnished by Vassar. The corresponding secretary of the National Woman Suffrage Association was one of the first women to set about preparing for the Harvard examinations for women when such examinations were announced, and subsequently studied at the University of Zurich. One of the senior editors of *The Woman's Journal* is an alumna of Oberlin, and its junior editor is an alumna of Boston University. The editor of the *Woman's Tribune* was graduated from the Wisconsin University. Michigan University numbers among her alumnae one active vice-president of the National Woman Suffrage Association, one officer in the Moral Education Society and one enthusiastic advocate of the application of co-operation to domestic labor. The sympathetic translator of one of the most profound treatises on socialism, and the author of original contributions on this subject, is a daughter of Cornell University.

These women differ from the majority of collegiate alumnae in the degree and the conspicuousness of their service, rather than in the direction of their sympathies, and they represent the women in whom college training has resulted neither in intellectual pride nor in moral indifference. The

maternal instinct in woman impels her to respond quickly to the scriptural requirement to be her brother's keeper. The higher education does not deaden woman's desire to keep this trust, but it enlarges her ability to keep it, and enables her to add to its requirements, and to measure her responsibility on a larger curve.

[The uneducated or narrowly educated woman of the past saw her duty to humanity discharged if she visited its wrecks in hospitals, and bound up their wounds; if she visited it in prisons and wept over its self-inflicted woes; but liberally educated women see that their greatest responsibility lies along the lines of prevention. To produce and rear a race whose heads will not ache is a larger and not less loving task than "to soothe the aching brow." To produce and rear a race in such a habit of self control that its members will not fall before every temptation is a nobler and not less fond a labor than to spend one's life forgiving to the seventy-times-seventh time the victims of appetite and sense.]

To create an atmosphere of lofty moral expectation which shall stimulate to new growth man's enfeebled moral powers is as womanly, as tender, as delicate an office as to ignore moral lapses. It has been the business and the chief grace of woman in her helplessness "to make the best of everything;" it shall be the vocation and the glory of liberally educated woman in her helpfulness to compel and to guide everything to its best.

The college can not make its students the definite pledges that master workmen can make their apprentices. It can say only this: [“Granting upon your part fair abilities, good temper, an honest spirit and average application, I will awaken your powers, put you in possession of them, let you taste the joy of using them; I will humble your vanity and curb your arrogance, by giving you a chance to measure yourself with other young women who, like yourself, are family pets and neighborhood prodigies. I will give you a glimpse at the race to which you belong, with a panoramic view of its progress and attainments; I will give you a chance to see your

place in that race, and your relation to its life and purpose. At the end of four years I will send you home with no recipes, with no prescriptions, but perhaps with outlooks that shall beckon, with inspirations that shall spur, and with a sense of intellectual liberty which implies responsibility and magnanimity as well." The promises of this contract are rather vague. Its conditions are inexorable. Because of the vagueness of its pledges many parents withhold their daughters from entering into it; and, because none of its conditions can be relaxed, without the sacrifice of its corresponding pledges, many who enter into it feel defrauded at the expiration of its time. Yet the attitude of college-bred women toward domestic life, and their influence in social life, limited as their numbers now are, afford just ground for the inference that in the transformation of social conditions, and in the elevation of domestic life already foreshadowed among us, the higher education of women is to play no mean role.