WOMAN'S CENTURY CALENDAR

IGNORANCE
1800
REPRESSION

LIBERTY
1900
EQUALITY

"THE WORLD DOES MOVE"

Woman's Century Calendar

Edited by

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Published by

National American Woman Suffrage Association

107 World Building, New York

Price, 25 Cents

Political Science Study Series

Vol. V. *SEPTEMBER* *No. 3*

Entered at Post-office, New York, N. Y., as second-class mail matter

Issued Quarterly, $1.45 per annum

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SUSAN B. ANTHONY

LANDMARKS IN WOMAN'S CENTURY.

1800. Married women were not permitted in any country to control their property, nor to will it away at death; to all intents and purposes they did not own it. The Common Law, in operation in England and the United States, held husband and wife to be *one*, and that one the husband. The legal existence of the wife was so merged in that of her husband, she was said to be "dead in law." Not only did he control her property, collect and use her wages, select the food and clothing for herself and children, decide upon the education and religion of their children, but to a very large extent he controlled her "freedom of thought, speech and action." If she disagreed with him, or in any way offended him, he possessed the legal right, upheld by public opinion, to punish her; the courts only interfering when the chastisement exceeded the popular idea in severity. At this time it was held by courts in England and the United States, that a man in whipping his wife should be restricted to a stick no larger than his thumb. Humane, affectionate husbands, always better than the law, treated their wives as loved companions, but upon the wives of fickle, untrue, ignorant and brutal husbands, always numerous, the oppression of the law fell with crushing force, and the wife had no redress. All possessions passed into the hands of the husband at marriage. If a married woman worked for wages, she could not legally collect them, as they belonged to her husband. She could not make a will; sue

or be sued. Widows and unmarried women who might possess a bank account did not go to a bank to transact their business, but employed a male friend as an agent. They rarely managed their own affairs; the opinion prevailed so commonly that women could not possess business intelligence, they had neither confidence in themselves nor public encouragement to attempt any ventures of independence. Few occupations were open to women, and these were monopolized by the poor. It was accounted a "disgrace" for women of the middle or upper classes to earn money. The unmarried woman of such classes, dubbed "old maid," forbidden by popular opinion to support herself, became a dependent in the home of her nearest male relative. Pitied because she had never "had a chance;" regarded with contempt, as dependents always will be, she was condemned to a life of involuntary service.

No college in the world admitted women. Men had so long done the thinking for the average woman, it was universally believed no woman was capable of mastering the highest branches of learning. The few women of genius who had appeared from time to time were pronounced the "exception which proves the rule." The convents and boarding schools, wherein girls of wealth were educated, taught nothing but the rudiments, while the daughters of the poor received no education at all. Good manners, polite address, music and dancing were considered the only accomplishments necessary. Public schools were in many places closed to girls, and when admitted they were dissuaded from attempting the study of all branches except reading, writing, and elementary arithmetic.

In churches women were seated on one side and the men on the other; as it was held that men "could not commend themselves to God unless relieved of the contaminating influence of women." Women were forbidden to pray or speak in the churches, and, in many of them, even to sing in the choir. They were forbidden any part in the business management of most churches, and occupied much the same relationship to the church as did child members.

It was considered highly immodest for a woman to appear upon a business street without a male escort, and any woman seen upon the street after dark was regarded with suspicion. More than one hundred years before, Ann Hutchinson, a godly woman, had been cruelly persecuted for daring to "preach the gospel to men." So universally was this movement against her approved that the voices of women were silenced everywhere. Not a woman would have dared to speak in public, and few would have given approval if she had.

The recital of the legal and social disabilities of women at the beginning of the century is pitiful enough, but it can only partially convey a full understanding of the timid, self-distrustful, untrained character of the average woman of the day. Taught that it was unwomanly to hold opinions upon serious subjects, that men most admired clinging weakness in women, and that the one worthy ambition was to secure their admiration, it is no wonder they made little effort to think. The familiar simile of the oak and the vine was not inappropriate at this time.

A few protests against these conditions had been made—the premonitions of the coming revolt. Mary Wollstonecraft, in her

"Vindication of the Rights of Women," had plead eloquently for larger opportunities for women and especially for education, saying, "Women can not be injured by the experiment, for it is not in the power of men to render them more insignificant than they are at present." The public had received her appeal in the hostile spirit unfortunately customary when a wholly new idea is presented, and Henry Walpole doubtless reflected public opinion when he called her a "hyena in petticoats." Condorcet had made a plea for full liberty for women, including enfranchisement, at the close of the French Revolution, and was supported by a considerable following of representative men and women. Mistress Margaret Brent, the owner of a vast estate in Maryland, had demanded a voice in colonial affairs; and Abigail Adams had plead for larger liberty for women at the close of the American Revolution; but these were the voices of seers, rather than expressions of common opinion. Women were satisfied with their lot, and men believed they were fulfilling the highest possibilities of womankind. It was upon such conditions the curtain of the nineteenth century rose; the century which the prophetic voice of Victor Hugo has proclaimed to be the "Century of Woman."

1801. At this time, in all boarding-schools for girls, Dr. Gregory's "Legacy to My Daughters" was commended to all pupils as an approved guide to conduct. He said: "If you happen to have any learning, keep it a profound secret, especially from men, who look with a jealous, malignant eye on a woman of great parts and a cultivated understanding." The sentence is a fair sample of the contents of the book.

1802. Jean Jacques Rousseau, who had so largely influenced the thought of France during the closing years of the eighteenth century, and whose philosophy had called forth Mary Wollstonecraft's "Vindication of Women," was still a guide in social thought, and his advice was reflected in the opinion of the day. He said: "The education of women should always be relative to that of man. To please, to be useful to Us; to make Us love and esteem them, to educate Us when young, to take care of Us when grown up, to advise, to console Us, to render Our lives easy and agreeable; these are the duties of women at all times, and what they should be taught from their infancy."

1803. A man sold his wife as a cow in the Sheffield market (England), for a guinea. Newspapers commented upon it as a common occurrence.

1804. The pulpits at this time gave frequent expositions of the necessary subordination of women, quoting from St. Ambrose, as though inspired: "Adam was beguiled by Eve, not Eve by Adam. It is just that woman should take as her ruler him whom she incited to sin, that he may not fall a second time through female levity."

1805. It was pronounced "good form" for a modest girl to faint often, and especially if frightened. Robust health for women among the upper classes was considered quite indelicate. Dr. Gregory counseled girls "not to dance with spirit when gaiety of heart would make them feel eloquent," lest men who beheld them might either suppose that

LUCRETIA MOTT

they were not entirely dependent on their protection for their safety, or entertain dark suspicions as to their modesty.

1806. The study of Geography was not often permitted to girls, being considered "indelicate" as well as useless.

1807. Women property holders of New Jersey were disfranchised, having been permitted to vote until this time, a property qualification being required of all voters. Under this law a large number of them had voted for every presidential candidate until this date.

1808. A man sold his wife in Knaresborough (England) for sixpence and a quid of tobacco. Daily newspapers speak of such events growing *too* common.

1809. The Legislature of Connecticut gave married women the right to make a will. It was the first State to enact such a law. In all the United States, England, and the Continent of Europe married women could not will property left them by their relatives.

Thirty-five women and children were found employed in factories of the United States.

1810. The "Napoleonic Code," agitated and amended throughout a period of several preceding years, was finally adopted as the fundamental law of France, Belgium and parts of Germany. With slight modifications, it became the law of

the countries of Southern Europe as well. It varied little in general effect from the Common Law of England and fastened upon the women of those countries, who before this time had enjoyed considerable liberty, disabilities which will only be removed by decades of agitation. Under this law the married woman occupies a position little better than a chattel. It can be best described as putting into law that saying of Napoleon: "There is one thing that is not French, and that is that a woman can do as she pleases."

Sydney Smith, in a characteristic essay, made a witty, gallant plea for better educational opportunities for women, in which he said: "Women may be inferior beings, but there seems to be no reason why a woman of forty should be as ignorant as a boy of twelve."

1811. During this period women were not infrequently dipped in a river, while fastened to a board provided for the purpose, amid the jeers of lookers on, the punishment being adapted especially to "scolds." It seems to have been a crime which men never committed. The law, although obsolete, was discovered never to have been repealed in New Jersey when a belated case was brought up in 1889. The woman was fined instead of being dipped, doubtless because the machinery had worn out, or modern officers of the law had never learned the method of its operation.

1812. Courts held at this period, reflecting public opinion, that where husband and wife differed in religion, the children should be taught the husband's faith, and that the

wife should teach it to her children, "even though she did not believe it."

1813. Divorces in which women were complainants were almost unknown at this period, common opinion holding it to be the wife's duty to bear abuse and tyranny to any extent, and that she violated her marital obligations if she attempted to relieve herself of the burden. Few cases were on record in the early part of the century where women had applied for divorces in the United States, and as late as 1847 it was reported that only three were recorded in England.

1814. Women were teaching in the country districts during summer months, when schools were small. Wages were about one-third those paid to men teachers. It was believed women could not "manage boys," and the winter schools attended by boys were given up to men entirely.

1815. Several secret societies, with differing objects, arose at this time in England, to which women were invited to membership, the first recognition of the possibility of their services which had been made.

1816. In families of the poor, at this date and for years after, women not infrequently supported the husband and family by hard manual labor, the profligate husband collecting and spending the wages which were his by law.

1817. It was not uncommon, at this date and for years after, for husbands to will their children away from their wives to other guardians. They could do this legally

in all States. Even unborn babies could be, and were, so willed away.

1818. A husband, in a fit of drunkenness or anger, who punished his wife by whipping (mildly), turned her out of doors in the cold, shut her up in a room without a meal, etc., was upheld by the courts. The wife and child occupied practically the same relation to the husband. He was guardian of both.

1819. The number of women engaged in typesetting was increasing. They were not welcomed, however, by male co-workers, who found many ways of making life disagreeable to them. From this period a sex struggle in this industry has continued to the end of the century, ending in the full acceptance of women in the printers' unions, with full union pay for union women printers.

1820. France permitted taxes paid by a widow to be counted to the credit of a son, grandson, or son-in-law, in order to give him sufficient property to entitle him to vote.

Gov. DeWitt Clinton of New York, in his annual message, said: "I cannot omit to call your attention to the Academy for Female Education at Waterford; this is the only attempt ever made in this country to promote education of the female sex by the patronage of government." (This academy was established by Mrs. Emma Willard, and was afterwards combined with the Troy Seminary.) The Legislature incorporated the Waterford Academy.

1821. Troy Female Seminary was opened by Mrs. Emma Willard, the first institution in the United States offering "higher education" to women. Mrs. Willard is known as the pioneer of the "Higher Education for Women." Much of the early contest concerning the advisability of educating women beyond the rudiments was centered around this institution.

1822. From the year 1789 to 1822 girls had only been permitted to attend the public schools of Boston in the summer months, when there were not enough boys to fill them, and then only to the number of vacant seats created by the absence of the boys. For a portion of the time, when admitted to the schools, they were only permitted to go two hours in the afternoon.

1823. Women were beginning to make application for patents, and this year recorded several applications. Their inventions at this date were mainly small household conveniences.

1824. A New York woman was found, during a revival at her church, praying with three women "under conviction" in an ante-room, during the general services. She was stopped, reproved, and held up to the scorn of the church, since she had violated the direct command of Scripture, and had not remained "silent in the churches." History does not record whether the souls of these women were saved through masculine prayer, or lost for the want of feminine prayer.

1825. William Thompson, an economist, published in England, "An appeal of one-half the human race, women, against the pretentions of the other half, men, to retain them in political and hence in civil and domestic slavery."

1826. Boston, amid a storm of opposition, opened a high school for girls.

1827. Von Baer discovered the ovule, the reproductive cell of the maternal organism, and demonstrated that its protoplasm contributed at least half to the embryo child. Before this time, it was held that the mother had no essential share in the formation of the child, the comparison being made that "man was the seed and woman the soil." The proof of equal physical responsibility of parents opened the question of the extent of the mental and moral responsibility resting upon the mother.

1828. Boston closed its Girls' High School, yielding to the clamor of opposition. In the words of the School Committee of 1854, it had been an "alarming success." The school had been full and not a girl had quitted it in the eighteen months of its existence, in spite of the harsh criticism.

The Grimke Sisters, of South Carolina, freed their slaves and went North. They began speaking publicly in favor of abolition, and were many times mobbed. The same year, Frances Wright began lecturing on "Union of Church and State." No woman had been known to speak upon a public platform in the United

States before this date. Undoubtedly, the bitter, intolerant opposition to the public speaking of women, which continued many years, was more intense because most of the early women speakers were advocates of abolition, an extremely unpopular cause. The Grimke Sisters were forced to undergo cruel and savage persecution, and deserve the title of martyrs.

1829. Higher mathematics had been entirely excluded from the curriculum of all girls' schools before the opening of Troy Seminary. At this date a public examination in geometry took place at Troy, which excited an amazing amount of comment, the press almost unanimously condemning such studies for women as entirely beyond their mental grasp.

1830. Abby Kelly began speaking about this time. She was more than once pelted with bad eggs and mobbed in Providence. Abby Kelly and the Grimke Sisters were the pioneers who, more than any others, made it possible for women who followed to enjoy the right of free public speech.

1831. France gave widows full right to choose their proxy among their relatives, who might be credited with their taxes, and therefore given a vote. This privilege (?) was lost at a later date.

Mary Sommerville published her "Mechanism of the Heavens," and threw confusion into the camp of the enemies of woman's progress, it having been supposed impossible for a woman to produce a book of such unquestioned originality and value.

1832. Lydia Maria Child published her "History of Women," in which she demonstrated the oppressive conditions under which they suffered in all countries, and plead for larger freedom.

Catherine Beecher opened a school for girls in Cincinnati on lines of higher education.

1833. The Female Anti-Slavery Society was formed in Philadelphia; believed to be the first woman's organization in the world.

Oberlin College was established on co-educational plan, admitting girls on same terms as boys. Its curriculum was of high standard. Forty-four students entered at the beginning, fifteen of them being girls. This was the first school in the world to offer girls a college education.

1834. Prudence Crandall, a Quaker woman of Canterbury, Conn., had established a school for colored girls, in 1832. The united opposition to higher education for girls and abolition was concentrated upon her. The persecution of herself and school surpassed understanding. "The good people of Canterbury" proceeded at once to devise ways and means to suppress the school. They secured an act from the State Legislature prohibiting "private schools for non-resident colored persons," and the joy on receipt of its passage was manifested in Canterbury by the ringing of church bells. She was twice arrested, tried and convicted, but carried her case to the Supreme Court, where she was upheld on a technicality. Meanwhile, all shops and meeting-houses were closed to her and her

pupils; carriage in public conveyances was denied them; physicians would not wait upon them; not a shop would sell them a morsel of food; her friends were forbidden to visit her under penalty of the law; her well was filled with manure, and water from other sources refused; the house was assaulted with rotten eggs and stones, and at last set on fire, in 1834, her persecution having continued without abatement for two years.

1835. The Boston Female Anti-Slavery Society held its annual meeting for election of officers. From six to ten thousand men, many "gentlemen of property and influence," gathered about the hall, demanding the adjournment of the meeting, composed of fifteen to twenty women. At last the Mayor appeared and ordered them to adjourn, "assuring them that he could not guarantee them protection any longer." The society adjourned to the home of its president, and the mob turned upon William Lloyd Garrison in an adjoining room, carried him out, tore his clothes, and the authorities were obliged to put him in jail for safety.

Married women of Ohio authorized to make a will.

Eight hundred women of New York petitioned Congress for the abolition of slavery in the District of Columbia. It was then believed by most people that women had no right to petition, and that it was indelicate to do so. It required brave women to circulate a petition and brave women to sign it.

Dr. Harriot K. Hunt began practising medicine in Boston, although not a graduate of a medical school, none admitting women. In later years, the Pennsylvania Women's Medical College gave her an honorary degree.

1836. Ernestine L. Rose and Paulina Wright Davis attempted to circulate petitions in New York for property rights for married women, but succeeded in securing only five names. "Some women said men would laugh at them, others that they had rights enough; while men said the women had too many rights already." Judge Hertell made a futile effort to secure such a law from the Legislature of that State.

Ernestine L. Rose addressed the Legislature of Michigan, asking enfranchisement of women—the first address given by a woman before a Legislature. From this date to the end of the century women have constantly addressed Legislatures. Scarcely a law has been enacted or amended concerning the legal, civil, and political rights of women, that has not come as the result of petitions and hearings conducted by women. Much of the education of public sentiment which has permitted the general liberty of the women of this generation came through the influence of Legislative hearings. In the early days, these were conducted entirely by suffragists in the interest of women's rights; in later years, other women have availed themselves of the extended freedom, and have held numerous hearings in the interest of reforms and philanthropies.

Abraham Lincoln made his famous declaration in favor of political equality for women, twelve years before the Seneca Falls Convention.

The Female Anti-Slavery Society held a public meeting addressed by women, believed to be the first public meeting managed and addressed by women not Quakers.

1837. John Quincy Adams, in his famous Congressional contest for the "right of petition," introduced several petitions from women for the abolition of slavery in the District of Columbia.

The National Female Anti-Slavery Convention was held in New York City, with seventy-two delegates present—the first representative body of women ever convened.

Independence Hall in Philadelphia was torn down and set on fire while Angelina Grimke was speaking—the mob incensed partly because a woman was speaking, and partly because she spoke on slavery.

Angelina Grimk addressed the Legislature of Massachusetts on slavery.

Mt. Holyoke (Mass.) Seminary was established by Mary Lyon, and offered "higher education" to women.

Sarah Grimke, in vigorous English, said: "If sewing societies, the fruits of whose industry are now expended in supporting and educating young men for the ministry, were to withdraw their contributions to these objects and give them where they are more needed, to the advancement of their own sex in useful learning, the next generation might furnish sufficient proof that in intelligence and ability to master the whole circle of sciences, woman is not inferior to man, and instead of a sensible woman being regarded as she now is—a lapse of nature—they would be quite as common as sensible men."

Catherine Beecher published an "Essay on Slavery," with reference to the "Duty of American Females." It was answered by

a pastoral letter issued by the general association of the Congregational Churches of Massachusetts, in which they bitterly condemned all attempts of women to do public work of any kind, and especially public speaking. Among other things they said:

"We appreciate the unostentatious prayers and efforts of women in advancing the cause of religion at home and abroad, and in leading religious inquirers to the pastor for instructions but when she assumes the place and tone of man as a public reformer, our care and protection of her seems unnecessary; we put ourselves in self-defense against her; she yields the power which God has given her for protection, and her character becomes unnatural. We say these things not to discourage proper influence against sin, but to secure such reformation as we believe is Scriptural and will be permanent."

Sarah Grimke took issue, and entered vigorous protest against the implied statement that pastors, and not women, should give instructions to inquirers, saying: "The business of men and women who are ordained of God to preach the unsearchable riches of Christ to a lost and perishing world is to lead souls to Christ, and not to pastors, for instruction." John Greenleaf Whittier "poured out his indignation in thrilling denunciations," and Maria Weston Chapman "in humorous verse held the letter up to ridicule."

This controversy may be said to have raised the "Woman's Rights" agitation into public notice, and from this time it became a "burning question" in the abolition societies.

ELIZABETH CADY STANTON

1838. Mary Gove Nichols gave public lectures on anatomy, eliciting much public comment; the public press condemning the indelicacy of the act, and ridiculing the possibility of any woman understanding the subject.

Kentucky granted school suffrage to widows with children and property.

1839. The American Anti-Slavery Society, composed of men and women, affirmed by resolution the right of women to labor for abolition, thus sanctioning public work of women.

1840. Harriet Martineau visited the United States, and reported seven occupations only open to women—teaching, needle-work, keeping boarders, working in cotton factories, typesetting, bookbinding, and household service.

The Legislature of Texas gave married women the right to make a will.

A division of the Anti-Slavery Society was created over the right of women to hold office and take public part in organized anti-slavery work, a portion of the society repudiating the resolution of the year before.

A World's Anti-Slavery Convention was held in London, with women delegates from America. After stormy discussion, in which it was vehemently declared that "all order would be at an end" if the women delegates were admitted, it was voted to bar them out. William Lloyd Garrison and Nathaniel P. Rogers refused to sit in the convention after this action, but sat in the gallery with the women. Lucretia Mott, a rejected delegate, and

Elizabeth Cady Stanton, the wife of a delegate, indignant at the treatment the women had received, planned to call a convention upon their return to America, which should consider the status of women and plan a method for improving it.

1841. Three young women, Mary Hosford, Elizabeth S. Prall and Caroline M. Rudd, were graduated at Oberlin with degrees, the first women in the world to bear this distinguished honor.

1842. Physiology was considered up to this date, and some years after, highly "indelicate" for girls. Graduates of Troy Seminary report seeing thick paper pasted over illustrations of the human body in text-books, having been accounted by parents too indecent for students to observe. In a school taught by one of Mrs. Willard's graduates, the mothers left the room in a body when the examination in physiology was called.

1843. The Legislature of Alabama gave power to married women to make a will.

1844. Control of their own property granted married women of Maine—the first State and the first country to permit such liberty in modern times.

Paulina Wright Davis lectured on physiology and used a manikin for illustration. She reported that "women frequently dropped their veils, shocked at the indelicacy, ran out of the room, or even fainted at sight of it."

1845. Equality of inheritance given son and daughter, and wife given equal rights with husband in common property in Sweden.

Margaret Fuller published her "Women of the 19th Century," a clarion appeal for equal rights for women.

Illinois permitted married women to make a will.

Kentucky amended its law and granted school suffrage to both widows and spinsters having taxable property.

1846. Women permitted by Parliamentary act to carry on business in their own name in Sweden.

Elias Howe invented the sewing machine, the first model "being able to sew ten times as fast as a woman." The invention greatly lightened the burdens of women.

Anæsthetics were discovered, and being used in cases of severe suffering at maternity brought forth several sermons upon the subject, the clergymen declaring that such relief from pain was contrary to scripture, since pain at maternity was a part of the "Curse."

1847. Vermont gave married women power to make a will.

Lucy Stone, graduating at Oberlin, fourteen years after it had been opened, was told one of the professors would read her graduating essay, as it would be "indelicate" to read it herself before a promiscuous audience. She refused to have it read, since she was not permitted to read it herself. Thirty-six years later the trustees of Oberlin invited her to give the chief address at the

fiftieth anniversary of the opening of the college. She also began the year of her graduation to speak for "woman's rights," and reported that she had often had eggs thrown at her, but never any "bad eggs," as the earlier speakers had had, showing a delicate improvement in popular sentiment since the days when Frances Wright, the Grimke Sisters and Abby Kelly opened the way.

Maria Mitchell attracted the attention of the world to the scholastic possibilities of women by discovering a telescopic comet, for which she received a gold medal from the King of Denmark.

1848. A call for a Woman's Rights Convention to be held at Seneca Falls, New York, was issued, without signature, by Lucretia Mott, Martha C. Wright, Elizabeth Cady Stanton and Mary Ann McClintock. At the appointed hour the little Wesleyan Methodist church was filled. James Mott was made chairman. A declaration of principles was presented, and the convention resolved to inaugurate an organized movement to secure to women the control of their own property and wages; to secure educational opportunities for them; to open industries and educate public sentiment to approve of self-support for women; to obtain more favorable laws concerning all their relations to the State; and, lastly, to secure their enfranchisement. One hundred men and women signed these declarations, but many withdrew their names as soon as they found themselves the target of public ridicule. At the end of the second day the convention adjourned, and met again two weeks later in Rochester. Mrs. Abigail Bush was made chairman, but in opposition to the protests of Mrs. Mott, Mrs. Stanton and Mrs. McClintock, three of

DR. ELIZABETH BLACKWELL

the four who had called the convention. They feared everything would be ruined by such radical action and the convention carry no influence.

Emily P. Collins formed the first local suffrage society in the world at South Bristol, New York.

Control of property granted to married women in New York, April 6th, and in Pennsylvania, April 11th. Right to make a will granted in Pennsylvania.

The American Female Medical Educational Society was organized to secure opportunities for medical study for women, as a result of the refusal of medical colleges to admit women.

An unsuccessful attempt was made to take away from women the right of petition in France, and was only prevented by vigorous exertion.

The right of organizing and meeting in clubs was denied to the women of France by act of the National Assembly.

Dr. Elizabeth Blackwell was graduated in medicine at Geneva, New York, the first graduated woman physician in the world. Upon her application for admission, the faculty agreed to leave the matter to the students, fully expecting and hoping they would say "No;" but they voted unanimously to admit her. The women at her boarding-house refused to speak to her during her three years of study, and on the streets drew aside their skirts if they chanced to meet her, lest they should become contaminated by contact. She next went to Paris and London for advanced study, where she received the same treatment from women.

For some years after this date women physicians were called "Doctresses."

1849. Power to make a will granted to married women in Virginia.

1850. Unmarried women and widows given suffrage by proxy in Brunswick (Duchy of Germany).

Control of property and power to make a will given married women in Wisconsin.

The first Woman's Rights Convention held in Worcester, Mass., and a National Woman's Committee formed. From this date, national organization has continued unbroken.

Harriot K. Hunt, after fifteen years of practice in Boston, applied to Harvard for permission to attend medical lectures. The faculty left the question to the students, as had been done in Geneva in the case of Elizabeth Blackwell, but the Harvard students refused to admit her.

Dr. Hannah Longshore, just graduated in medicine, opened an office in Philadelphia. The druggists of the city united in refusing to sell drugs to her, encouraged to take such action by the men physicians, who desired to drive her out of the city. She was forced to order all medicines from New York.

Antoinette Brown was graduated in theology at Oberlin, the first woman in the world to receive this privilege.

Prussia forbade women being admitted as members of associations "which have for their object to discuss at their meetings political matters."

A similar provision was passed in Bavaria and Saxony.

1851. The first State Woman's Rights Society was formed in Indiana.

Caroline H. Dall found 128,418 women engaged in agriculture in the United Kingdom, nearly double the number found in 1841. Women workers were increasing in numbers as opposition diminished.

A bill for universal suffrage was introduced in France, and amended to include women, but was lost.

1852. Control of property granted married women in New Jersey.

Power to make a will given in New Mexico.

Boston opened a permanent high school for girls, there having been none since the Girls' High School had been closed, in 1828.

Harriet Beecher Stowe published Uncle Tom's Cabin, 10,000 copies being sold within a few days and 300,000 in a year. Eight presses were run day and night to supply the demand. It is commonly claimed it did more than any one factor to change public sentiment on the slavery question, and it certainly had a powerful influence in rendering public opinion more tolerant and respectful of the mental possibilities of women.

Dr. Harriot K. Hunt made a public protest against paying taxes, an example followed by many women of prominence during the following twenty-five years.

What is known as "the wave of temperance excitement" passed over the country in 1852-3, beginning in Maine and passing westward. As early as 1808 an association was organized by men in the interest of temperance. "At the close of 1828 the number of temperance societies reported in their own journals was 225, and at the close of 1829 there were more than 1,000 such societies, embracing more than 100,000 members pledged to total abstinence." "In 1831 it appears that more than 300,000 persons had signed the pledge, and not less than 50,000 were supposed to have been saved from drunkards' graves." In 1840 the Washingtonian Society was formed, and later the Sons of Temperance. Lecturers were constantly engaged in the field addressing large audiences and securing pledges. Father Matthew alone secured "600,000 enrollments under his banner of total abstinence." Women probably took no significant part in this early movement. Certainly, men filled the offices, provided programs and did the real work of these societies, and if women were admitted to membership they were "silent members." The organization of the Daughters of Temperance, immediately following that of the Sons of Temperance, inaugurated a new order of things. The repeal of the license law of New York in 1846 was followed by a succession of instances where women alone, or in companies, entered saloons, broke bottles, drove in barrel heads, and spilled liquor into the streets. This continued until 1851 and 1852, and, meanwhile, there was an increased activity in organization among women, several lecturers appearing in the field to preach the gospel of temperance. In 1849, 1850 and 1851 there were innumerable petitions presented by women to councils and legislatures, asking revision of liquor laws.

This activity among men and women culminated in the "excitement" of '52 and '53, the intensity of the anti-slavery "excitement" practically driving other movements from the field after this date.

The Sons of Temperance held a convention in Albany, admitting delegates from the Society of Daughters of Temperance, but when one of them, Susan B. Anthony, arose to speak to a motion, the chairman informed her that "the sisters were not invited there to speak, but to listen and learn," whereupon she, with a few other women, withdrew, and formed the Woman's State Temperance Society, with Elizabeth Cady Stanton president and Susan B. Anthony secretary, which held important meetings in the next two years, addressed by many distinguished men and women. The example in New York was followed in other States, and several Woman's State Temperance Societies came into existence.

Later, the same year, a New York State Temperance Convention was held at Syracuse. Susan B. Anthony and Amelia Bloomer, accredited delegates from the Woman's State Temperance Society, were refused admission, after a discussion described as "a perfect pandemonium."

A style of dress known as bloomers, consisting of Turkish trousers and short skirt, was adopted by women because of its healthfulness and convenience. It was soon driven out of existence by the hostile attitude of the public. Women wearing the costume were followed everywhere by jeering mobs, and the bravest of them soon declared freedom from public criticism was more to be desired than freedom of movement. The dress was adopted by some on the platform, not by all.

REV. ANTOINETTE BROWN BLACKWELL

1853. Antoinette Brown Blackwell, who had graduated in theology in 1850, was ordained a pastor of the Congregational Church at South Butler, N. Y.

Antioch College (Ohio) opened its doors to women.

Power to make a will given to married women in Oregon.

Brunswick forbade women to attend political meetings.

In May, the "friends of temperance" met in New York at the "Brick Church," to arrange for a World's Temperance Convention. Women delegates were present, and, upon vote, were accepted. A motion was made that Susan B. Anthony should be added to the business committee, whereupon a discussion arose upon the right of women to take part in the reform. It was filled with vulgar vituperation and insult, and ended by the appointment of a committee to decide the matter. The committee decided that the women should be excluded from the convention, and this report was adopted. Whereupon, Thomas Wentworth Higginson requested all persons who wished to call a *whole* World's Temperance Convention to meet elsewhere. The ten women delegates and a number of liberal-minded men left the room. After their departure another discussion followed condemning all public action of women, one reverend gentleman expressing pleasure at being "now rid of the scum of the convention." Much of the discussion was too indecent for print, yet the most vituperative speeches were made by clergymen. The scenes were described as "worthy of Hottentots," yet there were many women, reflecting the common opinion of the day, who applauded the action of the "Brick Church" meeting, and whose sensibilities were genuinely shocked at the indelicacy of women who wished to work for temperance.

It therefore happened that there were two World's Temperance Conventions held in New York in September, one arranged and attended by men and women, and the other held under the auspices of the "Brick Church" meeting. Antoinette Brown was sent by two societies to the last named convention. The credential committee omitted her name from list of delegates, whereupon it was moved that she should be admitted. A furious discussion followed, in which every phase of the "Woman's Rights movement" was given attention. The discussion covered the greater part of two days, ending in a vote being taken upon the question. By a small majority Miss Brown was admitted. It was then moved and carried by the same majority that she be given ten minutes in which to address the convention. She came to the platform, cheered by a "Take courage!" from Wendell Phillips, and a "God bless you!" from Rev. Wm. Henry Channing. The minority, however, were not to be overcome so easily. She was therefore greeted with sneers, hisses, shouting, and stamping. The confusion, appropriate only to a mob, continued for three hours, at which time the convention adjourned. During this period the courageous young woman stood firm and unshaken, although the fingers of men were pointing at her from all over the house, and shouts of "Shame on the woman!" were constantly hurled at her. When asked why she went to the convention, she replied: "I asked no favor as a woman, or in behalf of women; no favor as a woman advocating temperance; no recognition of the cause of woman above the cause of humanity; the endorsement of no issue and of no measure; but I claimed, in the name of the world, the rights of a delegate in a world's convention." A clergyman (nearly all the delegates were clergymen), when asked

why the convention acted as it did, replied that "it was the principle of the thing." Practically, the whole time of this World's Convention was expended in rude and quarrelsome discussion over the question of permitting women to speak and work for temperance.

The same year, Susan B. Anthony attended the New York Teachers' Convention in Rochester. Although a member on equal footing with others, she caused a sensation by rising to speak to the question, why the profession of teacher was not as much respected as that of minister, lawyer or doctor, which had been discussed for hours. It had been the custom in these conventions for men to discuss all motions and to vote upon them, although women composed a large portion of the membership. The chairman, Professor Davies, of West Point, submitted the matter to a vote of the men present before recognizing her, and after a half-hour's discussion permission was granted her to speak. She arose and said: "Do you not see, gentlemen, that so long as society says a woman is incompetent to be a lawyer, minister or doctor, but has ample ability to be a teacher, that every man of you who chooses this profession tacitly acknowledges that he has no more brains than a woman?" For this speech she was bitterly denounced by nearly all the women present, but the next morning's *Democrat* said: "Miss Anthony hit the nail on the head."

An Ohio Woman's Temperance Convention was called at Dayton. The Sons of Temperance permitted the use of their hall, "provided no men were admitted to their meeting." No sooner had they opened their meeting than "a column of well-dressed

ladies, very fashionable and precise, marched in, two-and-two, and spread themselves in a half-circle in front of the platform and requested to be heard." Permission being granted, they informed the delegates that they had come to read a remonstrance against the "unseemly and un-Christian position" assumed by calling conventions, taking places on platforms, and seeking "notoriety by making yourselves conspicuous before men." They condemned the "disgraceful conduct" of Antoinette Brown at the New York convention, and, after discussing the question to their own satisfaction, turned and walked out. The convention proceeded.

Similar experiences were constantly occurring during the ten years from 1850 to 1860. The right of women to labor for temperance had become the chief question of the temperance movement, as a decade before it had become the mooted question in the abolition movement.

1854. Florence Nightingale in the Crimean War was revolutionizing the English hospital service and preparing the way for the Red Cross.

During this period "woman's rights" conventions were not infrequently attended by disturbers, who strove to break them up and were sometimes even mobbed.

The shocking details of a number of especially hard cases of women robbed of property, wages or children were going the rounds of the papers at this time, and doing important service in preparing the way for changes in the law.

B. F. Hamilton, a merchant of Saco, Maine, employed a young woman as clerk in his store. Both merchant and clerk were

LUCY STONE

highly respectable, but the store was "boycotted" by the "best women in the town."

1855. Control of property and wages granted married women in Massachusetts and Michigan. Power to make a will given married women in Massachusetts.

Lucy Stone and Henry B. Blackwell, upon the occasion of their marriage, prepared a protest against the inequalities of the laws which gave the husband control of wife's person, property and children. The protest was widely copied and served as an important educator of popular opinion. They were obliged to send thirty miles to secure a minister who would perform the ceremony with the word "obey" omitted. Finding that no law compelled the change of name at marriage, she also kept her own, and was known as Mrs. Lucy Stone to her death.

1856. All women possessed of the required property qualification given vote by proxy in Prussia and Westphalia.

Power to make a will granted married women in Rhode Island.

The New England Female Medical College was chartered.

1857. Control of wages and power to make a will given to married women in Maine.

Power to make a will given in District of Columbia.

The first woman's hospital in the world was opened in New York City by Marion Sims.

1858. At about this date, a change in the expression, though not in the spirit, of the opponents of woman's advance is noticeable. In the early part of the century, higher education, good health, common sense, were called "indelicate;" now, higher education, public speaking, self support, are accounted "unwomanly," and the word "unsexed" is being freely used by the opponents.

1859. Power to make a will granted to married women in Indiana and Wisconsin.

1860. Control of property granted married women in Maryland.

Power to make a will granted married women in Maryland and New Hampshire

Control of wages granted married women in New Hampshire and New York. Equal guardianship of children granted in New York—the first liberty of this kind granted mothers in any modern country.

Civil war was declared. Dorothea Dix was appointed Superintendent of Nurses. She had investigated, in person, the prisons of Massachusetts, and cried out against their management with such vigor that, under her leadership, the Prison Reform movement of America was inaugurated. What Elizabeth Fry had been to England, she became to the United States. Her appointment was given in recognition of her services in connection with prisons.

Iowa State University admitted women.

Clara Barton began her work in the field among soldiers, which led her to conceive the marvellous idea of the Red Cross, which was destined to revolutionize the modes of warfare as well as unite in friendship the nations of the world.

The attention of the thinking public was arrested by the recital of the experience of Mrs. Norton, called the "woman Byron," a writer of great power, in England. She was forced by the unbearable conduct of her dissolute husband to live apart from him. Yet every six months he went to her publishers, as by law he had a right to do, and drew the amount of royalty on her literary labor; for the "profit of her brain" belonged to him.

1861. Control of property granted to women in Colorado and Illinois.

Power to make a will and control of wages given married women in Colorado.

Surgery and dentistry opened to women in Sweden.

School suffrage granted in Kansas, at its admission to the Union; a constitution containing this right having been ratified by popular vote.

The plan of the Tennessee campaign formed by Anna Ella Carroll, and adopted by President Lincoln, but with the understanding that the author was to remain unknown to the military officers, who would certainly refuse to respect a plan made by a civilian, and a woman at that.

Formation of the Ladies' Relief Society, by Dr. Elizabeth Blackwell, in New York; afterwards developed into the famous

Sanitary Commission, with its societies in every state and town, and whose valuable services in providing food, clothing, conveniences, money, etc., for the care of the sick has been universally recognized. Many women became well known through their connection with this organization, and the cause of woman was distinctly advanced by the character and value of their work.

1862. Unmarried women rate payers given suffrage by proxy in Sweden.

Unmarried women and widows, with property given vote by proxy in Austria.

General Spinner appointed seven women clerks in the National Treasury, the appointment bringing forth a storm of disapproval. Shortly after women were introduced into the postal service; two women at $600 each being appointed to take the place of one $1200 man. They were assigned to the Dead Letter Office, where they opened and returned letters. It was considered a good day's work for a man to attend to 125 letters, but the women raised the number to 250 each; thus, instead of two women doing one man's work, one woman did two men's work, whereupon it is said the men clerks were told if they did not improve they would all be displaced by women.

Julia Ward Howe published her famous "Battle Hymn of the Republic."

1863. University of Zurich (Switzerland) opened to women.

Organization of Woman's Loyal League was effected, with Elizabeth Cady Stanton president, and Susan B. Anthony secre-

tary. It circulated millions of tracts, and sent nearly 400,000 names on petitions to Congress, asking the unconditional emancipation of slaves as a "war measure."

During the early sixties, every session of Congress was called upon to consider some phase of the question of "female clerks." The controversy was finally settled by making the maximum salary for women $900 per year; this practically reserved all positions drawing salaries under this figure for women, and all positions above for men.

1864. The Court of Queen's Bench in Dublin (Ireland) restored to women an ancient right of voting for Town Commissioners, a position to which women were eligible.

1865. Widows and unmarried women given vote for rural officials in Finland.

Miss Elizabeth Garrett received first medical diploma granted to a woman in England.

The Woman Suffrage Societies of the United States were vigorously undertaking at this time to educate public taste to use the word woman in speaking of the sex, instead of female. The attitude of an individual toward the "woman question" could be detected by the word he used, the friends of the advancement of of the sex speaking of them as *women*, the opponents as *females*.

1866. Married women given vote through husbands, and unmarried women by self-selected proxy in Galicia.

Control of property and power to make a will granted married women in the Territory of Dakota.

Municipal suffrage given widows who were taxed in Moravia.

Lecture courses which had been introduced in the early 50's became immensely popular all over the United States for the following twenty years. A number of women were among the lecturers, including Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Mary A. Livermore and Anna E. Dickinson. They were engaged at first because they would "draw," the people being curious to hear a woman speak; they continued because they were able to instruct and entertain equally with men lecturers. These years and the able efforts of these women practically ended the opposition to the public speaking of women.

1867. All women possessed of required property given suffrage by proxy in Schleswig-Holstein.

Power to make a will granted married women in New York.

Austria forbade women to become members of political associations.

The Legislature of Kansas gave to women the right to sign liquor dealers' petitions for license. In counties and cities alike it became impossible to secure a legal license, because the large majority of women refused to sign the petitions.

A National Woman Suffrage Society was formed in England, and new vigor given to the movement by the introduction of John Stuart Mill's amendment to include women in the Representation of the People Act and his famous speech in favor of full suffrage for women. The first petition for woman suffrage was presented to the English Parliament, signed by 1,499 women.

1868. Control of property and wages and power to will granted married women in Kansas.

Power to make a will given married women in West Virginia.

Formation of New England Women's Club by Dr. Harriot K. Hunt and Mrs. E. D. Cheney in Boston, and Sorosis by Alice and Phebe Carey and others in New York. They were the first literary clubs among women, and met severe and trying criticisms, the opposition to the idea of women's clubs being exceedingly bitter and intolerant among both men and women.

Unveiling of Harriet Hosmer's statue of Thomas H. Benton in La Fayette Park, St. Louis, Mo.

The Kansas Legislature excused liquor dealers from securing the names of women on their petitions for license.

1869. Wyoming, at the first session of its Legislature, granted full suffrage to women.

Control of property and wages, and power to make a will granted women in Wyoming and Minnesota.

Control of property and wages given married women in District of Columbia.

Control of wages given married women in Illinois.

The ancient right of municipal suffrage restored to English women.

First woman's prison in the world, officered and managed by women, was established in Indianapolis.

Women were admitted to Michigan University at Ann Arbor.

MRS. BELLE A. MANSFIELD

Mrs. Belle A. Mansfield was admitted to the bar in Iowa. She was the first woman lawyer in modern times.

1870. Control of property and power to will granted in South Carolina.

Power to will granted in Tennessee.

Control of wages given to married women in Iowa.

Women admitted to universities and medical profession in Sweden.

Congressional appropriation bill amended by dropping the word "male," thus leaving women eligible to all positions in the Government offices. Oliver P. Morton in the Senate said: "I am in favor of this amendment because it involves two great principles: first, that all avenues of employment which they are qualified to fill shall be opened to women; and, secondly, that they shall receive the same compensation for the same kind and quantity of labor that men receive."

Utah granted full suffrage to the women of that Territory. The privilege was taken away by Congressional action in 1883, but was restored at the admission of Utah to Statehood in 1896.

1871. Control of property and power to will granted married women in the Territory of Arizona.

Control of property and wages given in Nebraska.

1872. Control of property granted in California, Montana and Utah.

Power to will given in California and North Carolina.

Control of wages given in Pennsylvania and Wisconsin.

Women twenty-five years of age given right to dispose of themselves in marriage, without consent of parents, in Sweden.

University of Geneva, Switzerland, opened to women in response to a petition from the "mothers of Geneva."

Cornell University admitted women.

Girton College, auxiliary to Cambridge University (Eng.), opened for women.

Susan B. Anthony tried, pronounced guilty by Justice Hunt, and fined for voting under fourteenth amendment to national constitution. A test case was made, under fourteenth and fifteenth amendments, fourteen women voting with her. She refused to pay the fine, which was never collected, nor was she imprisoned for her defiance of the decision of the court.

1873. Control of property given in Delaware, Iowa and Nevada.

Power to make a will given in Iowa, Nevada and New Jersey.

Control of wages given in Delaware and Kentucky.

Widows and unmarried women rate-payers given municipal suffrage in Finland.

Women given suffrage, same terms as men (property qualification), married women voting by proxy and single women voting directly, in Saxony.

Women who were large landed proprietors given vote by proxy for members of Imperial Parliament and Local Diet in Bohemia.

Petition for woman suffrage to English Parliament, signed by 11,000 women; the first petition in 1867 having been signed by 1,499.

1874. Control of property and wages, and power to will given in Arkansas.

Control of wages given in New Jersey and Sweden.

Schools of medicine opened for women in England.

Russia decided women should not be permitted to practice law.

After the campaign of '52 and '53, the temperance movement had gradually lessened its work, until, under the influence of the events preceding and following the civil war, it had practically come to a standstill. In 1874, a movement known as the "Woman's Crusade" began in Ohio, and rapidly spread over the whole country. Women in bands visited saloons, praying and petitioning, and seizing liquors, which were emptied into the street. The movement ended in the organization of the Woman's Christian Temperance Union, and the management of further educational work in this reform passed almost entirely into the hands of women, with Frances E. Willard as their trusted leader.

1875. Power to will given married women in Delaware.

School suffrage granted in Michigan and Minnesota.

General Spinner reported thousands of women employed in the various departments of the Government, as compared with the seven he had appointed in 1862.

Newnham College, auxiliary to Cambridge University (Eng.), was opened for women.

1876. Control of property granted married women in New Hampshire.

Power to will granted married women in Utah.

Dr. Sarah Hackett Stevenson admitted as delegate to the American Medical Association.

Colorado admitted into the Union, with school suffrage in its constitution.

Women admitted to universities of Italy.

Upon the occasion of the centennial celebration of the nation's birthday (July 4th), at the Philadelphia Exposition, a "Declaration of Independence for Women" was prepared, but its reading was denied, whereupon an immense audience assembled in a large church to hear it.

1877. Control of property granted married women in Connecticut and Virginia.

Power to will given married women in Missouri.

Control of wages given married women in Connecticut.

1878. Control of property given married women in Oregon.

School suffrage granted women in New Hampshire and Oregon.

Admission of women to London University. University of Neufchatel opened to women.

FRANCES WILLARD

A loose gown, called the "Mother Hubbard," had been introduced by the "fashions," which for some unknown reasons excited the animosity of innumerable legislators, and many town and city councils by enactment forbade women to appear upon the street wearing the costume.

1879. Control of property and wages, with power to make a will, given married women in the new State of Washington.

Control of wages given married women in Indiana.

School suffrage given women in Massachusetts.

Control of wages granted married women in Denmark.

Mrs. Belva A. Lockwood admitted to practice before the Supreme Court of the United States, the disabilities of women being removed by an act of Congress.

Lady Margaret Hall and Somerville Hall established as auxiliary colleges for women at Oxford, England.

1880. Control of property and wages, and power to will, given married women in Mississippi.

Power to will given married women in Florida.

Control of wages granted married women in Ohio.

School suffrage given in New York and Vermont.

First woman entered the University of Brussels.

Irish University grants first degree to women.

Melbourne University (Australia) admits women.

M. E. Conference refused to ordain Miss Anna Oliver and Miss Anna H. Shaw, although they claimed a direct "call," and cer-

tainly gave unquestionable evidence of their sincerity, piety and consecration.

Cambridge (Eng.) University admits women to examination.

Full suffrage granted in the Isle of Man.

1881. Control of property given married women in Indiana.

Power to will given married women in Nebraska.

The Napoleonic Code abolished throughout Switzerland.

A universal suffrage convention held in Rome (Italy) and addressed by Anna Mazzoni, who made a strong appeal for woman suffrage.

Women in considerable numbers are attending co-educational intermediate schools in Spain. Twelve women are in Spanish Universities, five being graduated in medicine with honor, but refused diploma.

Sydney University, New South Wales, admits women.

Municipal suffrage granted women in Scotland.

The right of organizing and meeting in clubs was restored to the women of France, provided the place, day and hour of meeting was declared by two persons enjoying civil and political rights. They were debarred from attending political meetings.

1882. Control of property and power to will granted in Georgia.

Municipal suffrage granted in Iceland to widows and unmarried women of property.

Control of wages granted in Maryland.

By Parliamentary act women are admitted to University of Norway.

London University admitted women to graduation.

Denmark permitted women to study law, but stipulated they should not practice.

The control of their own property and earnings granted married women in England and Scotland.

1883. School suffrage granted women in Nebraska.

Calcutta (India) University opened to women.

The typewriter, accompanied by stenography, was being rapidly introduced into the offices of every kind of business, and thousands of young women were accepting the new occupation it offered.

Signorina Lydia Poet, Doctor of Law, graduated at the University of Turin, made application for admission to the bar in Italy and was refused.

Full suffrage granted to women in Washington by Territorial Legislature. The privilege was taken away by Supreme Court of the Territory by a decision that the amendment was unconstitutional.

1884. Municipal suffrage granted unmarried women and widows with property in Ontario and Nova Scotia, Canada.

Control of property granted in Vermont.

JULIA WARD HOWE

Control of wages given in New Mexico and Utah.

By act of Parliament all university degrees are opened to Norwegian women.

Divorce is permitted in France for the first time.

1885. William T. Stead published articles in *Pall Mall Gazette*, demonstrating prevalence of crimes committed against young girls. It was the beginning of change of age of consent laws in the United States and England. At that time Oregon was the only State where the age was over twelve years.

College of Surgeons in Ireland opened its degrees to women.

School suffrage granted in Wisconsin.

Full suffrage granted women by Legislature of Territory of Dakota, but vetoed by Gov. Gilbert A. Pierce.

1886. Municipal suffrage granted married women and widows with property in Manitoba, Canada.

School suffrage granted in Washington Territory.

1887. Municipal suffrage granted Kansas women by legislative enactment.

School suffrage granted to women in Arizona, Montana, New Jersey, North and South Dakota.

Control of property granted in Ohio.

Power to will given married women in Idaho and Montana.

Control of wages given in Alabama.

A law is passed in Bulgaria, regulating newspapers, which stipulates that no woman shall be publisher or editor.

1888. Municipal suffrage granted to unmarried women and widows with property in New Brunswick and British Columbia.

Control of wages given married women in Vermont.

M. E. Conference refused admission of women delegates, although presenting same credentials as other lay members.

An International Council, called by the National Woman Suffrage Association, was held in Washington, with prominent women delegates present from seven foreign countries, resulting in the organization of a permanent International Council, to consist of National Councils; also a National Council of the United States composed of national organizations of women; the object of which was to furnish a medium of exchange of experiences and aspirations to the women of all associations of all countries for the improvement of the welfare of humanity.

Mlle. Popelin made application for admission to the bar in Belgium and was refused.

1889. Women made eligible to municipal, poor, and relief committees and school boards of Stockholm, Sweden.

Norway gives women school suffrage; in rural communities women who pay school tax are permitted to vote on all school

questions, and women, with children, who pay no tax, on all questions which do not involve expenditures.

Control of property given married women in Missouri.

Power to will given to married women in Louisiana.

1890. Admission of Wyoming to Statehood, with equal suffrage for women in its constitution, after bitter opposition to the suffrage clause in both Senate and House of Representatives.

Power to make a will given married women in Territory of Oklahoma.

Universities of Belgium opened to women.

1891. Partial control of wages given married women in Florida.

School suffrage granted women in Illinois.

1892. The bicycle had grown into sudden popularity with both men and women. Newspapers published numerous editorials and a number of sermons were preached upon the theme, condemning the exercise as unwomanly, but without apparent influence upon the practice.

1893. Colorado and New Zealand granted full suffrage for women on same terms with men.

School suffrage granted women in Connecticut.

HARRIET BEECHER STOWE

Congress of Representative Women held in Chicago during the World's Fair. Its sessions lasted eight days, and were attended by thousands of people.

Control of property granted married women in Oklahoma, Rhode Island and West Virginia.

Control of wages given married women in Rhode Island and West Virginia.

1894. Full suffrage on same terms as with men secured to women in South Australia.

School suffrage granted women in Ohio.

Bond suffrage granted women in Iowa.

Control of property and power to will given married women in Kentucky.

Six hundred thousand men and women petitioned New York Constitutional Convention for woman suffrage. In 1867, 28,000 had petitioned a similar convention.

1895. Admission of Utah to Statehood with equal suffrage in its constitution, which had been adopted by popular vote. The bill was not singed by the President until January 6, 1896.

1896. Full suffrage on same terms as man suffrage granted women in Idaho by constitutional amendment.

Married women permitted to dispose of their own earnings in France.

1897. Married women permitted to be witnesses in civil cases in France.

1898. Suffrage on public expenditures of money given tax-paying women in Louisiana.

Women in France permitted to vote for judges of tribunals of commerce.

Women of Ireland given municipal and county suffrage.

Petition to English Parliament for full suffrage signed by 257,000 women, the first, in 1867, being signed by 1,499.

Dr. Anita Newcomb McGee appointed surgeon on medical staff of army, with rank of lieutenant, forty-five years after the first woman physician was graduated in the face of almost universal disapproval.

1899. Petition for the disarmament of the nations signed by three millions of women, representing many nations, was presented to the Peace Conference at the Hague—the only petition officially accepted.

The second International Council of Women held in London with delegates from ten National Councils, and women visitors from nearly all civilized countries, including the United States, England and all her Colonies, Russia, Finland, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Italy and China.

Women of France given permission to practice law.

Full suffrage granted to the women of West Australia.

THE GAINS OF THE CENTURY.

1. With the exception of Alabama, Florida, Louisiana, North Carolina, Texas, New Mexico and Tennessee, the right of married women to control their own separate property throughout the United States; the same privilege has been granted in Great Britain and her Colonies, Sweden, Norway, Denmark, Austria and Russia.

2. The right of a married woman to make a will throughout the United States, Great Britain and her Colonies, and nearly all European countries.

3. The right of a married woman to control her own wages throughout the United States, except in Louisiana and Texas (although control is not complete in Arizona, California, Georgia, Idaho, Missouri, Montana, Nevada, North Carolina, North Dakota, Oklahoma, Oregon, South Dakota, Tennessee). This right has also been granted in Great Britain and her Colonies, in Sweden, Norway, Denmark, Austria and Russia.

4. Equal guardianship over children of mother and father in Colorado, Kansas, Maine, Nebraska, New York, Pennsylvania and Rhode Island; in all other States, the father only is the guardian.

5. The raising of the "age of consent" in Great Britain and in nearly all of the United States.

6. The privilege and opportunity of higher education in all civilized countries.

7. The right of public speaking in United States and Great Britain, and in most foreign countries.

8. The right of a voice in prayer meetings and the business meetings of many church denominations.

9. The right to labor in nearly all occupations.

10. The opening of the professions in the United States, except the ministry of certain denominations and the law in certain States.

11. The right of petition to City Councils, Legislatures and Congress; this right is also now extended in most of the countries of Europe. The right of petition was never absolutely forbidden in Anglo-Saxon countries, and there are on record instances of English women petitioning Parliament prior to 1800; but public disapproval in the United States was so overwhelming, it practically amounted to legal restriction,

12. The right to organize, and to promote whatever cause is desired.

13. The right to a limited suffrage in twenty-five States; full suffrage in four States; limited suffrage in Sweden, Norway, Iceland, Finland, Russia, Prussia, Westphalia, Schleswig-Holstein, Saxony, Brunswick, Austria, Croatia; liberal suffrage in England, Scotland, Wales, Ireland, Canada; and full suffrage in Isle of Man, New Zealand, South Australia and West Australia.

PROGRESS IN EDUCATION.

At the beginning of the century, the only opportunity for liberal education open to any woman was through the employment of private teachers. No college or high school was open to her.

Seminaries, Quaker boarding schools and convents existed, but the curriculum of such schools included rudiments and "accomplishments" only. A thorough system of free common schools was not yet perfected in any State. Rhode Island established her public school system in 1800, New York in 1812, Maine and Massachusetts in 1820, Pennsylvania in 1834. Educational opportunities for boys were, therefore, limited in many parts of the country, but free common schools existed in all the cities. Many of these schools were maintained for boys only. Boston, boasting its superior educational facilities, and acknowledged by all to be the intellectual "hub," did not permit any girl to attend the common schools from 1789 to 1822, if her seat was demanded by a boy. Usually they were permitted to attend in the summer months, when boys were kept out for work, but for a portion of this time their opportunities were limited to two hours only, in the afternoon. Among the poor, illiteracy was common among men, but the per cent. was vastly larger among women. The sons of the "upper classes" found abundant opportunity for liberal education at Harvard, Columbia, Yale, Union and Princeton, which were old and well-established institutions, while public preferment offered every encouragement to secure higher education at any sacrifice. The daughters of the same classes were, as a rule, tutored through the common branches, and their education then pronounced "sufficient for a woman." This difference of condition surrounding men and women existed because of the prevalence of three opinions, practically universal among men and women of the time : (1) The minds of women were wholly incapable of grasping higher learning. (2) Education beyond the rudiments would render women "indelicate," masculine, dis-

satisfied, and unfit them for the special sphere for which nature and God had designed them. (3) Owing to the secluded lives of women, education was unnecessary. The second named opinion accounts for the bitter, intolerant disapproval of all efforts to secure higher education for women, and which was manifested quite as much by women themselves as by men. The critic who in one breath solemnly affirmed the impossibility of the "female mind" to master Greek and the higher mathematics, in the next declared as vehemently that "if she did" she would neglect the cradle to solve problems in geometry, and turn away from her Bible to peruse the rhythmic lines of Homer.

By very slow, laborious and painful processes public opinion has been transformed within the century, until at its close not only high schools, but most of the chief colleges of the world are open to women, either directly or by the provision of separate colleges. Of the twelve important universities in Great Britain, nine are co-educational while two of the remaining three, Oxford and Cambridge, have women's colleges in connection, offering the same educational advantages. The universities of Scotland, Ireland, Australia, India, Canada, Norway and Sweden, Switzerland, Spain, Italy and France have in rapid succession in the last quarter of a century welcomed women to matriculation. In the United States, of 472 colleges and universities reported by the Commissioner of Education for 1896, 322 are co-educational. All the State universities in the North, East and West are open to women, but a few in the South still stand out against the tide of progress. Of the 150 colleges to which women are not admitted nearly all are denominational schools, including 59 Roman Catholic, 12 Presbyterian, 11 Baptist, 8 Lutheran, 5 Protestant

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Episcopal, 3 Methodist Episcopal, 4 M. E. South, 3 Reformed, and several belonging to foreign American churches. Harvard, Yale, Columbia and Princeton, the pioneer American colleges, are closed to women, but Harvard has its Radcliffe College for women, Columbia its Barnard, while Yale admits to post graduate courses and law. To offset these colleges for men, Vassar, Wellesley, Smith and Bryn Mawr, distinct colleges for women, maintain an equally high standard.

In England some 2,000 women have been graduated from universities (although degrees were withheld from women at first), while in the United States it is estimated 30,000 have been graduated with degrees and 40,000 are now studying in colleges. In proportion to female population, the number of girls is greater than boys in the public schools, while the number of women in colleges has increased annually, keeping pace with the decrease of popular disapproval; and the prediction is commonly made that ere long there will be as many women as men annually graduated with degrees. The first women students were forced to bear ridicule, contumely and even insult from the students, the faculties, the press, and the public; but the modern college woman is attended throughout her college life with respect and honor, while a thoroughly converted public opinion receives her, diploma in her hand, with sincere congratulation and applause.

PROGRESS IN OCCUPATIONS AND PROFESSIONS.

Industries. A vast change has been wrought since thirty-five women and children were found employed in factories of the United States (1809), and since Harriet Mar-

tineau found seven occupations only open to women (1840). During the century there has been a marvelous growth of manufactures in the United States, and women have reaped the advantage of the increase, as well as men. The census for 1880 and 1890 names 388 distinct occupations, exclusive of clerkships, in connection with manufactures, and women are reported to be employed in 371 of these. It is interesting to note the manufactures where no women have as yet been employed: Foundry supplies, artificial fuel, grindstones, horseshoes, iron and steel doors and shutters, lard oil, neat's foot oil, resin oil, racking hose, beet sugar, zinc, preserving wood. In these various industries, 846,614 women are employed, as compared with 3,745,123 men, or one woman to about four and one-half men. The number of women reported in the census of 1880 as engaged in gainful occupations was 2,647,157; in 1890, 3,914,571, and it is probable the census of 1900 will report five millions so engaged. In 1880, 14.69 per cent. of the total female population was engaged in gainful occupations; in 1890, 16.97 per cent. of the total female population, or a little more than one woman in six.

Teaching. As early as 1789, women were beginning to teach in country districts, in the summer months, when the schools were small and mainly confined to girls. The wages were much below those paid to men, even for summer schools, while winter schools, attended by boys, were considered quite beyond the capacity of women. As late as 1840, one dollar a week, with "boarding around," was accounted good wages for a woman. The change of opinion has been slow but decided. In some States four-fifths of the teachers are women, while for

the whole United States, over half the teachers are women. Most Southern States still employ more men than women teachers, but Northern and Western States employ more women than men. In 1880 there were 100,000 women teachers in the public schools of the United States; in 1890, 236,912. The highest grades of positions are usually reserved for men, and there is still unequal pay for equal work in most States. Many professorships in colleges and universities, representing every phase of scholarship, from ancient languages to modern science, and from literature to engineering, are held by women.

The profession of teacher is also open to women in foreign countries, though they are mainly confined to positions in primary and intermediate schools. There, as in the United States, teaching was the first profession to admit women. The universities of Sweden, Italy and Switzerland have employed women in responsible positions as instructors.

Medicine. In 1848, Elizabeth Blackwell was graduated in medicine. In 1856, the first medical school for women was opened. Foreign universities finally took the lead in offering opportunities for medical study to women, the University of Paris setting the example by graduating Dr. Mary Putnam Jacobi, in 1871. For some time men physicians refused to recognize women physicians, and even incited boycotts against them. Their patients, according to the testimony of many, came chiefly from the poor, the "best men and women" refusing to employ them. Women who should have welcomed them, influenced by the common opinion of the time, had no confidence in their ability, and offered them neither employment nor encour-

agement. At the close of the century, women are admitted to medical societies in the United States and England, accepted in consultation by men physicians, and find practice easy to secure. There are now forty-nine medical colleges admitting women in the United States and Canada, nine being separate women's schools. Seven hundred graduated women physicians are reported as practicing in Russia, several hundred are practising in the British Empire and Colonies; there are women physicians in nearly all European countries, China, Japan, Persia and Egypt; and it is estimated that some eight thousand graduated women physicians are practising in the United States.

The Ministry. When it is remembered that the churches presented the bitterest opposition to the public speaking of women, and to their participation in reform work, believing their opposition to be in accord with Holy Writ, it is not strange that the ministry has been slow in opening to women and that liberty to preach the Gospel has been grudgingly given where granted at all. In January, 1850, the first woman, Antoinette Brown was graduated in theology at Oberlin, and was ordained in 1853. The President did his utmost to dissuade her from carrying out her plan, and only consented to admit her because he could find no way legally to exclude her, owing to the liberal character of the charter of the institution. She began and closed her course with disapproval of both faculty and trustees. After her graduation, with honor, the charter was amended so as to prevent other women from entering the theological department. Miss Brown's name was not printed in the list of the graduates for forty years after her graduation. There

are now some eighteen denominations, including Quakers and the Salvation Army (which do not require ordination) which permit women to preach. Several hundred women are occupying pulpits with credit to their sex and denomination, but ordination of women cannot be claimed to meet the approval of popular sentiment. Those churches whose policy is determined by large representative bodies, such as the Methodist Episcopal and Presbyterian still refuse to ordain women. Those denominations, whose government permits the grant of such liberty by a congregation or limited number of persons have ordained women, such as the Congregational, Baptist and Christian Churches. It therefore happens that there are no women preachers and no delegates in the Conferences of the Methodist Episcopal Church although unusual liberality toward the "woman question," is ordinarily claimed for it; while there are Baptist women ministers, although as a whole, the church is extremely conservative upon the general question. The so-called liberal churches, Unitarian and Universalist, admit women to their theological schools, and ordain them with greater willingness of spirit than any other.

The Law. Permission to practice law in nearly all countries can only be obtained by decree of a court, and since the persons in authority may or may not be endowed with liberal tendencies, it is not strange it was last to open its doors. In several States, courts threw off the responsibility of passing upon the application of women candidates by the decision that a special act from the Legislature must first be secured, making women eligible to the profession of law. In

1869, Belle Mansfield was admitted to the bar in Iowa; that same year, Myra Bradwell made application for admission to the bar in Illinois, and was refused. She appealed to the Supreme Court of the United States, which decided that each State must determine the question for itself. Several women are now practicing law in Illinois and many States have admitted them to practice, but in each State a special effort had to be made to secure the right for the first candidate. Western States presented little difficulty; but Eastern States withheld the privilege longer. Several hundred women have since graduated at law schools, and many are engaged in honorable and lucrative practice.

Women have been graduated in law in several foreign countries, but although efforts to secure admission to the bar have been made in Italy, Belguim, Switzerland and Russia, they have thus far been in vain. It is interesting to note that in ancient Rome women were permitted to practice law, but they were finally prohibited from appearing as attorneys, owing to a "wretched woman, Calfrania, who, by her impudent pleading and worrying the magistrate, caused the edict to be enacted." This precedent was used in the decision which refused admission to the bar of a woman applicant in 1881.

Journalism. The woman reporter was an unknown term at the beginning of the century. Although there had been newspapers edited by women, and there were occasional women newspaper writers, the profession of journalism could not be fairly claimed to be open to them. The number of

newspaper workers has steadily increased throughout the century, but within the past twenty years the number has increased enormously. The nineteenth century closes with thousands of women engaged in the various departments of newspaper and magazine work. Every city newspaper has its coterie of women reporters and its department superintendents. Many magazines and newspapers are owned and edited by women and some of the best paid newspaper contributors are women. A woman with talent is as free as a man with equal talent to make a reputation, and to secure satisfactory remuneration.

PROGRESS IN SOCIAL LIBERTY.

The greatest achievement of the woman movement within the century has been the "personal liberty" which is now conceded to women. It is said Margaret Fuller shocked public taste in Boston by sitting down in a public library to read a book ; now women are librarians, and libraries are established and managed by women. A few years ago women in cities seen upon the streets devoted to business, or in the slum districts, were regarded with dark suspicion; now women are employed in every building on the business street, and a woman there excites no more comment than a man, while refined women, sustained by popular good-will, are residing in the slums, that they may carry there the gospel of better living. Organizations in the interest of almost every conceivable reform and philanthropy exist among women. When it is remembered that Germany, Austria, Bavaria, Saxony and Brunswick forbid any political organization among women; that a woman's literary club can only be formed

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in Russia by the express permission of the Czar, and is then placed under police espionage; that all women's organizations were forbidden by law in France until recent years, and that popular sentiment practically precludes extensive organization in all countries on the Continent of Europe, the freedom enjoyed by American women will be better understood. Although no law ever existed in the United States to restrain the organization of women, popular sentiment at the beginning of the century prevented it as effectively as though expressed in statutes. Mrs. Ellen M. Henrotin reports in the July Bulletin of the Department of Labor, that there are now 2,110 women's clubs in the United States, 1,283 belonging to the General Federation of Clubs. These are mainly organized for purposes of self-culture. A National Council of Women, composed of national organizations, counts eighteen such associations in its membership, with a total individual membership of over a million. These associations exist for purposes of reform, philanthropy, or other objects than self-culture. There are several additional national organizations of importance which are not included in General Federation of Clubs, or National Council, such as Daughters of the American Revolution, Colonial Dames, Daughters of the Confederacy, Ladies of the G. A. R., Eastern Star, etc. The total number of organized women in the United States is doubtless nearly two millions. This liberty of organization is comparatively new. It will be remembered that both abolition and temperance movements were torn asunder over the questions : First, whether women should sit in their meetings as delegates; with the right to speak and vote as did men delegates; and, second (when women had been driven to separate organization by

the hostile attitude toward their work of the men's conventions), whether the organizations, conventions, platform work and services of women should be recognized. Sorosis and the New England Club, making no pretence to anything more offensive to public taste than self-culture, met with ridicule and suspicion among men and women; now membership in either is a mark of especial honor. This personal liberty to do, to say, to go, and to be what one pleases, which has come to women, is unquestionably the sum total of the numerous concessions which society has made to the "woman's rights" agitation. The advocates of the movement, in vigorous fashion, have plead for full equality of rights for women with men; in response, society has replied, "We will not grant all you ask, but we will concede this, and this, and this," until the status of the American *fin de siecle* woman bears little resemblance to that of the woman at the beginning of the century.

England and her Colonies follow next in differentiated organizations among women; while, under the encouragement and direction of the International Council of Women, national councils now exist in the most advanced Continental countries, and are doing much to educate the public sentiment of those nations to respect the personal liberty of women to do, and to be, according to the best aspirations within them.

PROGRESS IN POLITICAL LIBERTY.

It might have been foreseen at the beginning that the "rights" most difficult to secure to women would be those pertaining to political liberty. Relegated to an entirely subordinate position

in the home, the church and the State by chronic prejudice and unreason, it was to be expected that every step of the progress of the "rights of women" would be contested, and that the actual gains would come along the "line of least resistance." At the beginning of the century, there was quite as bitter condemnation of higher learning for women as developed in later days against political rights, but, fortunately, popular opinion was not vested with authority to grant or refuse the right of education. A woman brave enough to establish a school on the new lines, and a few parents brave enough to furnish pupils in sufficient numbers to support it, furnished the "entering wedge." Individual women anxious for education, and faculties willing to accept them, were the only needful forces to drive the wedge further in, while the achievements of educated women themselves was the power which effectually drove it home. It was never necessary at any period to stop and take an inventory of the opinions of men and women, and then proceed according to the views of the majority of them; if it had been, there would undoubtedly be as few co-educational schools and college curriculums for women at the close of the nineteenth century as there are States granting full political rights.

The process of the gradual opening of occupations was also simple. Given a few women whose necessities were great enough to over-balance the mental suffering occasioned by public disapproval, and a few employers willing to try the experiment of women workers, and the movement was launched. As women could be obtained at much less wages than men, selfish interest was a powerful factor in rendering employers brave enough to try

the venture. The continued necessities of women and the continued advantage to the employer were only needed to complete the change, while popular sentiment might be what it would.

So a few women, great enough and courageous enough to bear the humiliation and contumely of popular disapproval, fitted themselves for medicine, law, and the ministry, and a few liberal-minded people furnished them "aid and comfort" in the way of patronage, and, lo! the professions were open to women. It did not matter, in the long run, that doctors boycotted the women physicians, that pulpits denounced the women ministers, that judges frowned upon the women lawyers, that newspapers behind the editorial "we" vindictively condemned such undertakings, and that the average man and woman shared these opinions; fortunately, these factors were not endowed with authority.

But political privileges can only be obtained in the United States with the consent of the popular will, and consequently this department of rights has presented the greatest line of resistance. If political conditions had been similar to the conditions sur rounding the educational, industrial, and social movements, a few women would have voted, a few exceptional judges would have sustained them, as an "entering wedge," and the numbers would have gradually increased until the privilege was open to all. Indeed, women of England, Australia and the United States tried this method, but courts held their action to be illegal, and that the privilege must come through the consent of the popular will.

Limited suffrage has been granted in twenty-five States, but in every case it has come as a concession to the demand for full suffrage. Women are permitted to occupy positions on the school-boards of many States, yet comparatively few women have been elected to such offices, although there is usually no salary attached to them, and they are consequently little sought after by men. School elections ordinarily bring out a small vote, but the knowledge that there are women candidates in the field invariably calls out a much larger vote, chiefly representing the opposition. More women have been defeated for such positions than have been elected. The question of full suffrage for women has been submitted to popular vote by fourteen Legislatures, and has been carried in two States, Colorado and Idaho. Wyoming and Utah also have full suffrage, secured upon their admission to Statehood through original constitutions, which were submitted to popular vote. The reason for this slow progress in political rights is that the same types of ignorance, bigotry, conservatism, prejudice and fear which have opposed every other step in the progress of "women's rights," but which were powerless to say yea or nay, are endowed with full power to grant or refuse political liberty. The self-same types of women who opposed higher education, public speaking, self-support, property ownership, the privilege of working in the reforms and the professions, now oppose political rights for women; and the self-same types of men, who have contested each step of the onward march, now hold absolute authority over further advances. Political rights for women cannot be gained, therefore, till popular opinion is ready to grant them. A few broad and just-minded men can no longer open the way; women must wait for the conversion of the many.

Although a limited suffrage is permitted women on nearly all the Continent of Europe, it is of little importance, since the law recognizes the property and not the individual woman who owns it. In Great Britain and her Colonies the progress has been greater, and the movement has been more successful than in the United States, for the reason that Parliaments may enfranchise women in those countries, whereas in the United States it must come by popular vote.