

“Was man nicht bespricht bedenkt man nicht recht.”



Des : Moines : Women's : Club.



~~~~~ ORGANIZED IN 1885. ~~~~~

1885 TO 1893.



*Saves and  
bind with first  
volume*

HISTORY

OF

DES MOINES WOMEN'S CLUB

FROM

1885 TO 1890

BY

M. M. DAY

HISTORIAN.

SEPTEMBER 24" 1890.



HISTORY  
OF  
DES MOINES WOMEN'S CLUB.

-xXx-

Margaret Fuller inaugurated the idea of Women's Clubs fifty-one years ago, (1839) at the home of Elizabeth Peabody in Boston.

Nine years later, (1848) the first organization for "equal rights for women" was made in a convention held at Seneca Falls, New York.

Twenty years thereafter (1868) a club was organized in the City of New York and named Sorosis. ( A Greek word signifying, an aggregation.)

Sorosis is the mother of every progressive and general movement for women since Eighteen hundred sixty-eight.

Through the energetic efforts of Sorosis, when but five years old, (1873) a Woman's Congress was called, which resulted in the organization (October, 1873) of the "Association for the Advancement of Women." and known as " A. A. W."

To our honor be it said Des Moines was represented by Martha C. Callanan from the beginning, in Eighteen hundred, seventy-three; and later additions were Maria S. Orwig, Julia M. Hunting, Dr. Margaret Cleaves, Addie B. Billington, Mary H. Wright, and Ella Hamilton (Durley) as members of the National

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" A. A. W. " At the present time we are represented by Mrs. Ella Hamilton Durley, on the educational staff, and she is a member of the Board of Directors.

The first Congress, (October, 1873) was so successful that an Annual Congress has been held since 1873, in different states. Many cities vied for the honor of its inspiring presence that were disappointed, but the claims of Des Moines were most successfully presented by Dr. Jennie McCowen, Vice-President for Iowa, our enthusiastic and indefatigable Orwig, the intrepid and invincible Cleaves, and the sedate and judicious Billington.

As a result of the efforts of this stalwart combine, Des Moines had the honor of entertaining the Thirteenth (13) Annual Congress of A. A. W. October, ( 7", 8" & 9"), 1885.

Most of us can recall the imposing presence of these earnest and renowned representative women at that meeting.

( But to confess the truth, I cannot help thinking that our own Club and City could more than duplicate any of the leaders of that august body. Of course,--there was Lucy Stone but we have Martha C. Callanan, whose name is a synonym for strength, power and devotion wherever the advancement of women is concerned; and neither does her dress suggest "Auld Lang Syne." The counter-part of every known characteristic in that Congress could be named here without taxing either our veracity or imagination. These parenthetical remarks, however, are



not a part of the Club History. )

The Women's Congress made possible the grand "International Council of Women," held in Washington, (D. C.) in (March), Eighteen hundred eighty-eight, and inaugurated to celebrate the twentieth (20) birthday of Sorosis.

This is our Ancestry. If we emulate their courage, perseverance, virtue and learning, we can pay the debt we owe them to our posterity.

The Des Moines members of A. A. W. who were enough interested in a permanent club in Des Moines, to qualify for membership by paying the fee, constitute the charter members, and nucleus of this Club, and are as follows:

- 1.- Mrs. Lena B. Abdill.
- 2.- " L. F. Andrews.
- 3.- " Martha C. Callanan.
- 4.- " Wheeler Carpenter.
- 5.- " Luella B. Clark.
- 6.- Dr. Margaret A. Cleaves.
- 7.- Mrs. J. C. Cook.
- 8.- " S. M. Dickinson.
- 9.- " C. H. Gatch.
- 10.- " E. H. Gillette.
- 11.- Miss E. Hamilton. (Durley.)
- 12.- Mrs. Julia S. Hunting.
- 13.- " Lydia J. Lamphere.



- 14.- Mrs. A. E. McMurray.  
15.- " Sara B. Mills.  
16.- " C. C. Nourse  
17.- " Maria S. Orwig.  
18.- " Galusha Parsons.  
19.- " Calista Halsey Patchin.  
20.- " Delia E. Ruttkay.  
21.- " Mary H. Wright.

The

Pioneer Members, are :

- 1.- Mrs. Virginia S. Berryhill.  
2.- " Addie B. Billington.  
3.- " Louise Browne.  
4.- " Mary Pomeroy.  
5.- Miss Rachael C. Clark.  
6.- Dr. Edith Gould (Fosnes.)

Extracts from the minutes of October 14", (1885) and Oct. 27", 1885, will explain our present organization.

" A meeting of the Des Moines members of A. A. W. was called on Wednesday, Oct. 14", 1885, at the house of Dr. Cleaves, to meet Mrs. Wolcott and Mrs. Sayles of the Congress just adjourned, and consider plans of organization for future



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work. Twenty (20) ladies were present, and decided to form themselves into a permanent club. On motion of Mrs. Ruttkay, (the first motion recorded,) Dr. Cleaves was made President, and Mrs. J. S. Hunting, Secretary.

(Oct. 27", 1885) The charter members adopted By-Laws and Rules.

On motion of Mrs. S. M. Dickinson, after discussion of the same--( and a very vigorous discussion it was too--over one single letter--whether it should be an a or an e.) it was decided that "Des Moines Women's Club," should be the name of the association.

The officers elected were, Dr. Margaret A. Cleaves, President, Mrs. Lena B. Abdill, Vice-President, Mrs. S. M. Dickinson, Treasurer, Mrs. Sara B. Mills, Secretary.

A Board of Directors , consisting of fourteen (14) including the chairman, (Mrs.) Mary H. Wright, was appointed.

Four committees were organized: Art and Literature, Woman's Work, Discussion and Education.

The entire club was, (and still is) divided into committees, upon some of which, each member is expected to serve.

A copy of the first "By-Laws and Rules" is attached to the appendix. Also the Roster , or Register of the Club.

The names of the charter members are in red ink, the pioneer members in blue, and the subsequent ones are written in black ink



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During the first club year, (Oct. 14", 1885, until May 25", 1886) exclusive of the meetings of the Board of Directors and Committees, sixteen (16) sessions were held, three (3) of these being "Club-Teas", with an average attendance of fifteen (15) plus some of the guests.

By the close of the year, the membership numbered thirty-six (36).

Eleven (11) excellent papers were prepared and read, beside the Topical Discussions.

Having no printed calendar at that time, to which you can refer, an appendix is hereto added, containing, -

A list of the Subjects,

The names of the Authors, and

Dates of reading.

A number of the valuable club papers are on file, with promises that more will be added as soon as they are prepared for "filing".

The social features of the first years, were Club teas and conversations, with the privilege of inviting guests.

On the 10" of November, 1885, Calista Halsey Patchin, honored the Club with its first paper, the subject being, "Art and Literature." It was charmingly written, and replete with practical suggestions.

She nearly always "says the right thing in the right



place", and on that occasion suggested, a Local place of exhibition for the advancement of Art. The utility of such an enterprise in Des Moines was fully concurred in by all present.

It has taken five years to materialize the idea then advanced.

In March, (16, 1886) the subject of Women's Exchanges was most thoroughly discussed, and on motion, it was decided "to select a committee of ten, whose duty it shall be to look up the advisability of a Woman's Exchange in Des Moines, with instructions to ascertain everything in relation to the subject, and to submit the results of their investigation to the Club, in four weeks." The President appointed Mesdames Gatch, Nourse, Berryhill, Pomeroy, Callanan, Lamphere, Mills, Patchin, McMurray and Miss Hamilton.

Mrs. Nourse reported the result of investigation.

The report was accepted, and the committee was held for further duty, awaiting the return of Chairman Gatch.

Subsequently whenever the subject has been mentioned in the Club, no response nor decision has been recorded.

It is evidenced by some remarks made in December, (22nd, 1886) by the sensible and cultured Mrs. Pomeroy, (now on the Pacific coast) and by Mrs. Nourse, that they understood that the Club was in some way sponsor for the Woman's Exchange, then struggling with embarrassments. The expression was:-



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" It is an out-growth of the Club, and the Club therefore assumes some responsibility in the success or failure of the Woman's Exchange." Whether the investigating committee misunderstood their commission, or whether the minutes failed to record the sanction of establishing the Woman's Exchange referred to, cannot now be decided.

Had there been no club, the probability is, this Women's Exchange would never have existed. The agitation and investigation of the Club, inspired the work, as was proper and right that it should. The Club idea is, "to inspire work, which of itself it could not accomplish without a single devotion, which would destroy its character," and necessarily degenerate it, into simply a society, with a single aim.

The object of the Women's Exchange was noble, "to help women help themselves.", and if this were the history of the Exchange, it would recite the lavish expenditure of time, labor and money; the hard work and worry, unsparingness of self, the trials of patience, the disappointments and the discouragements of these philanthropic founders.

These semi-charitable and semi-business combinations are always a failure, viewed from either point. The expenses generally outrun the profits, which is a business failure. Expecting sympathetic, instead of meritorious patronage, will be doomed to disappointment, as it deserves, for gastronomic



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science is annually becoming more important.

The reason the Exchange failed to reach, to any great extent, the deserving persons the founders planned to relieve, was, that they lack the culinary skill to meet the demand, and have not, in many instances, the good taste and judgment to know it, and improve themselves, but cast the entire blame of their failures upon the "partiality" of the managers.

The skillful cook was compelled to come to the rescue. The demand was so urgent, that only when her strength failed, was she excused. There is, and always will be, more of demand than supply, for skilled cooks, and plain cookery. Intelligence, skill and good judgment are indispensable in a good cook, and they are as rare as a true poet or artist.

If this were not the History of the Club, these things might all be told, but as so little of this belongs to the Club History, it must be omitted.

In February (2nd, 1886) the views of the Club respecting the use of tobacco were formulated in a "Resolution" and a bill was prepared and presented to the Legislature for their consideration and action, entitled " A Bill for an Act to prohibit selling cigars and tobacco to minors."

No favorable action was secured from the Legislature, upon this suggestion.



The first years work has been thus minutely described, because it is the foundation year, upon which we are building. To eulogize these pioneers, would be to eulogize ourselves, for fifteen (15) of the charter members are still active, energetic workers, with their interest unabated.

So wise were they, that outside the charmed circle they were dubbed "Solonites."

" Some lives are bright, like torches,

And their flame,

Casts flickering lights around,

And changeful heats;

Some lives blaze like a meteor,

Which fleets

Across the sky, and some of

Lofty aim,

Stand out like beacon lights. "

H. H.

The efficient and systematic first secretary, (Mrs.) Sara B. Mills, from her Oklahoma (Post) office, sends greeting and congratulations to the Club, on this fifth anniversary.

To her are we indebted for the safe return of the first years records.

The second year, 1886 and 1887, (Mrs.) Martha C. Callanan was elected President, (Mrs.) Emma C. Hull, Vice-President, (Mrs.) Ella H. Durley, Secretary, and (Mrs.) Mary E. Gatch,



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Treasurer. The term of these was continued until March, 1888, which at that time, became the beginning of the official year.

The fourth year, 1888 and 1889, Mrs. Galusha Parsons, was elected President, Mrs. Delia E. Ruttkay, Vice-President, Mrs. Martha B. Johnson, Secretary, Miss Rachael C. Clarke, Treasurer.

The fifth year, 1889 and 1890, Mrs. Delia E. Ruttkay was President, Mrs. Ella H. Durley, Vice-President, Mrs. Rose Ankeny (Lewis), Secretary, Miss Rachael C. Clarke, Treasurer.

The present incumbents, properly belong to the next volume of "Club History." Their names are, -

Mrs. J. H. Windsor, President.

Mrs. A. L. Frisbie, Vice-President.

Mrs. C. E. Risser, Secretary.

Miss Rachael C. Clarke, Treasurer.

The doctrine of Self-culture was brought to a crisis (Jan. 5", 1887) on the occasion of proposed lectures by Mrs. Crowe. The secretary was authorized to write in effect, -

" That the Club deemed it of more importance that the talents of its members should be developed, than that outside lectures however excellent, should be employed.

( Feb. 16", 1887.)

During the month of February, Mrs. L. F. Andrews read an exhaustive paper on "Industrial Education", which attracted much thoughtful attention. It was published in our own city



and Chicago papers.

The reading of this paper led to the appointment of a committee to set forth to the Board of Education of the city the feeling of this club, as to the great desirability of the addition of an industrial department in our city schools.

Mesdames Gatch, Andrews and Hull were appointed a committee, to which the names of President Callanan and Secretary Durley were added. Mrs. Andrews was delegated to prepare a fitting memorial and resolutions to be presented to the school board, calling attention to the need of greater facilities for education of the industrial kind.

The name of Mrs. Lucy B. Collins occurs three times on the records. In January (5", 1887) responding to a special invitation to tell the Club of her favorite subject, "Kindergarten." In February (16", 1887) when she became a member of the club.

A month later (March 16, 1887) Mrs. Berryhill and Mrs. Durley were appointed to report,--which were feelingly adopted

Resolutions in memory of

Lucy B. Collins.

Young, beautiful, gifted,

Departed.



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The minutes show this unusual and pleasant entry:

" On May-day (May 11", 1887) a complimentary basket of beautiful flowers was received from Mr. Blair (florist) for which Mr. Blair received the thanks of the Club. "

Our Motto was suggested by the Hamilton household, and unanimously endorsed by the Club, September 28", 1887.

The subject is mentioned, simply as evidence that it was not forgotten. I would not torture the ears, nor excite the risibles of the students of German present, by the futile attempt to quote or translate it, but you can all see it, if not read it; as it still adorns the calendars. And in the words of the immortal old lady, when asked her opinion of Total depravity, "It's a mighty good doctrine, if we only live up to it."

This conclusion, with regard to our motto, is beyond hypercriticism.

The representative and literary character of the Club may be estimated in a measure, when we realize that its membership includes:- ministers and co-ministers, authors, editors newspaper reporters and correspondents; poets, artists, teachers; physicians, dentists and professors; librarians, reformers, politicians and statesmen. Ladies of leisure, who have no leisure, mothers, (grand mothers) and housekeepers, with the great unclassified, comprising every shade of religious and political opinions, all eager for light.



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The influence of such a "center of thought" cannot be estimated. Our city, according to good authority (Dr. Stetson) "is fast becoming a city of culture." and the various clubs are helping to make true this reputation.

This is also a club of travelers. One half the globe, from Alaska to Palestine, has been personally inspected by a number of its members.

When these wanderers return, the scent of pleasant memories brings them straight to the Club, and with their widened experience, cosmopolitan views, and an increased appreciation of their native land, they are all very welcome.

The Club is surely justified in anticipating journeys and wanderings in our own and other lands. It can have sea-voyages without the sickness of the sea; can reach mountain heights without dizziness, have perils by land without danger, and only enjoy the results of their educating travels.

"The capacity for work is never doubted" in this utilitarian age, but the "capacity for play" is gravely questioned. The object of the Social Sessions is, to develop this questioned capacity.

More than two score years ago, on the twenty-fifth day of May, our President was born. (She was not a Club President then, but a ruling queen.) President Callanan decided to celebrate her natal day, by inviting the Des Moines Women's Club and other friends to spend the afternoon at her beautiful



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"Inglebrae." She selected a subject, upon which some heretical members needed conversion. She also selected her writer, an able advocate of the "Women in Politics" or any where else. Mrs. S. S. Hunting will always give the best reasons for the faith that is in her, that can be given on her side. Well, they, the President and her ally, had it all their own way, and royally entertained the Club with a feast of reason and a flow of soul, and an elegant repast. The latter was more generally applied and assimilated than the former ethics and esthetics. Although this being an anniversary occasion was unknown at the time by the Club, yet, we all most cordially unite in wishing her many happy returns, and pray that she may reap an abundant harvest of the good seed she has planted.

In July, 1887, the social committee was given "full freedom in the arrangement of a programme, on such dates, as should be given them."

Most successfully have they honored the freedom given, in the delightful and refined social sessions which have followed.

(Oct. 26", 1887) a most pronounced departure from the subject of "What shall we eat and what shall we drink?", was inaugurated at the home of Mrs. Dr. Potter, under the management of our sincere, unaffected, gifted and cultured, Chairman Berryhill.



16 Mendelssohn was the subject of the rare afternoon's enjoyment.

An interesting sketch of his life was read, and a musical programme was charmingly rendered. Mendelssohn's "Spring-song" was softly played, while Mrs. Berryhill sympathetically read, a choice extract of Lowell's "Vision of Sir Launfal", beginning with the lines -

" And what is so rare as a day in June,"

It was an October sun that shone through the ivy-covered window upon the gentle head of the reader, and made a picture so bright and touching that it will ever remain a sweet memory.

A revolution was seriously contemplated at a social session, which met at the home of President Parsons, (Sept. 26", 1888).

The laurels so long worn by the immortal Shakespeare, were in danger of being transferred to the brow of Lord Bacon. The small minority decided to enjoy the plays, and admire the genius that could dispense with a classical education, yet for centuries challenge the world's wonder and admiration.

A social session of a different variety, was enjoyed at the Clapp Home (Jan. 2nd, 1890).

It was a mid-day luncheon. The presiding genius was the gracious and hospitable hostess.

The "Grip" was abroad in the land that day, but a very large number, unwilling to miss the good time in store for



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them, and unwilling to recognize the "Grip" when they had a previous engagement, packed up their aches and pains and took them to the luncheon.

The responses to the toasts given would have done credit to any assembly of women in the land. Our Co-minister, Frisbie, always interesting and eloquent, our intellectual Hillis, and our spicy and brilliant Macomber, made characteristic speeches.

The balance of the programme was beautiful and enjoyable.

The most complimentary attention the Club has ever received, and one fully appreciated, was the "Social Reception" at Terrace Hill, where Mrs. F. M. Hubbell, the perfect hostess, and one who never forgets her old friends, invited one hundred of these friends to meet the Club, in Social Session, promptly at two o'clock, Nov. 21st, 1888.

Mrs. Dr. Potter was Chairman of the Social Committee, and had evidently found her sphere, in arranging the pleasing, humorous and delightful programme, which was so acceptably rendered.

The exquisite little poem, "Woman's Life - a Mosaic," we are proud to own, was written by one of us, Addie B. Billington.

The Club and visitors improved the rare opportunity of viewing and enjoying the fine pictures and choice collections



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of other treasures.

It was an afternoon long to be remembered for its many pleasures.

During the past two years a number of important questions have been settled.

(1st) It was decided that the membership of the Club, shall not be limited as to number.

(2nd) Our political sage, the talented Durley, as a committee respecting eligibility of members, reported, which was adopted, that, "Only such ladies shall be eligible to membership, as are known to possess a living sympathy for the things sought after by this Club, a taste for that which is best in literature, and a willingness to enter actively into the work of the Club, in order to make it indeed, "A center of thought and action."

The black-ball terrors of November, 1887, evidenced, that the Club as individuals were not at that time, infallible, and that they permitted personal bias to enter largely into the use of the black-ball, instead of using it for the single purpose of good for the Club.

During an intestine war on the question of membership, the constitutional limitations were not altogether satisfactory to some. President Parsons, she of the granitized spinal column, announced the sound doctrine of obeying the constitution of the Club, and tersely said: - "If the constitution is



not right, make it right, but until it is changed, we will stand by it, right or wrong."

Time alone prevents the mention of some personals, that can be recalled. We might tell of the member who advocated the Australian Ballot System, because it is secret, and then on her own secret ballot, wrote these words, "The vote of Mrs. Jay Macomber."

We have not even the time to mention the different characteristics of our officers. Nor to tell of the peaceful reign of the royal Ruttkay, nor of Sun-Dial Windsor, nor of the dignified and intellectual Sec'y Johnson, nor of the pithy and pointed Sec'y Ankeny (Lewis), nor of the gentle yet unflinching Treasurer Gatch, nor yet the careful and cultured Rachael C. Clarke, who has charge of our bank account, and whose star is rising.

Neither have we time to express our thanks, to those who added so much interest through the beautiful object lessons, in pottery, lace, geological specimens, fabrics, engravings and statuary, as each of these subjects was discussed. But we will say, that we are proud of the strong, dignified characters of Mrs. Mary H. Wright and Mrs. Julia M Hunting.

The recognized business ability of Mrs. Lena B. Abdill, is proved by the number and importance of the committees upon which she has served, with a quiet constant work, taxing, annoying and harrassing to a degree which can be appreciated



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only by those who have had a similar experience. To her wise business sagacity and legal acumen, and to the untiring efforts of the graceful and irrepressible Mrs. Gillette the Club is more indebted for the securing of these permanent and pleasant quarters, than to all other agencies.

The subject of a permanent place of meeting has been discussed from the first meeting until the present.

The migratory character of the Club, will hardly be questioned, when the records show that twenty-eight (28) different localities have been illuminated by the presence of the "Des Moines Women's Club", exclusive of the Board and Committee meetings.

"The weightier matters of the Law" must now be considered. Early in the spring of 1888, Mr. Baldwin, State Solicitor of funds to erect buildings for the Y. M. C. A., commenced a subscription for a building in Des Moines. Finding it difficult to raise the required amount, and realizing the necessity of securing all practicable influence, he proposed to Mrs. Gillette that the "Des Moines Women's Club" consent to occupy and own the fifth floor of the proposed building, and establish therein an art collection, which should be open to the public one day in each week.

This offer was made, in order to obtain an additional object to present to subscribers, and in the expectation that the members of the Club would use their influence for the



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building. Upon mentioning the proposition to other members of the association, Mr. Baldwin was advised that the placing of the title to the floor in the name of the Club, would not be an inducement to business men to subscribe.

Mrs. Gillette then proposed that the Club consent to raise the funds necessary to build the fifth floor. This, Mr. Baldwin declined, saying, he "would raise the money but wanted the influence,"

On the 23rd of May, 1888, Mr. Baldwin, Chairman of the Building Fund Committee, was introduced to the Club, and placed before it, more fully, the matter of the proposed building. On June 6", 1888 the secretary read a letter from Mr. Baldwin, asking "that a committee of ladies be appointed to represent the Club, in a conference with the gentlemen of the Association."

A committee of five, with power to confer only, was appointed, consisting of Mesdames Parsons, Ruttkay, Abdill, Gillette and Rachael C. Clarke.

After further proposals, and discussions, the Club voted to consider one of the propositions presented in the letter. Hunting and Wright opposed.

A committee consisting of Parsons, Callanan, Gillette and Abdill was appointed to confer further.

On July 10", 1888, the report of the Conference Committee was received in the form of a definite contract or lease for



certain rooms in the proposed Y. M. C. A. building. The terms of the lease were discussed and unanimously accepted.

A standing committee was appointed, consisting of Mrs. Gillette and Mrs. Abdill, to act in concert with Mr. D. F. Witter and Mr. Henry Harris on the part of the Y. M. C. A.

These four selected a fifth, Mr. F. M. Gilbert. And of the committee thus constituted, Mr. Gilbert was made Chairman and Mrs. Abdill Secretary.

On the 25<sup>th</sup> day of May, 1889, almost a year from the time it was first proposed (July 10<sup>th</sup>, 1888) a re-organization of the Club was consummated, by the adoption of amended articles of incorporation.

On May 29<sup>th</sup>, 1889, the Club as thus re-organized, resolved to accept and agree to the contract made with the Y. M. C. A. of Des Moines, and authorized the President (Parsons) and Secretary (Johnson) to execute the same for the Club.

Under the contract, which I will not now read, but which is attached to the appendix, the Club on September 1<sup>st</sup>, 1890, became the legal occupants of the floor in which we are now assembled.

We are no longer homeless squatters on another's domain, but are at last -

" At Home "

congratulating ourselves with a welcome.



The following dates and figures will be thoroughly revised before being ready for a "Notary."

Summary.

|                                  |    |
|----------------------------------|----|
| No. of Members at close of 1886, | 36 |
| " " " " " " 1887,                | 46 |
| " " " " " " 1888,                | 43 |
| " " " " " " 1889,                | 66 |
| " " " " " " 1890,                | 88 |

Number of different names upon the Register of the Club during the five years, one hundred and eleven (111).

Number of papers read, ninety (90) exclusive of the Topical papers.

Number of different places the Club has met, twenty-eight (28).

Number of Charter members, twenty-one (21).

A practical view of the evolution of the calendars is herewith presented.

Corrections are solicited.

M. M. Day,

Historian.



## APPENDIX.

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## Officers for 1885.

President, Dr. Margaret Cleaves.

Vice-President, Mrs. Lena B. Abdill.

Secretary, Mrs. Sara B. Mills.

Treasurer, Mrs. S. A. Dickinson.

## Board of Directors for 1885.

Dr. Margaret Cleaves, President.

Mrs. S. B. Mills, Secretary.

Mrs. Mary H. Wright, Chairman.

Mrs. Louise Brown.

" Martha C. Callanan.

" Whiting Clark.

" J. C. Cook.

" Mary Gatch.

(Miss) Dr. Gould.

Mrs. E. H. Gillette.

Miss Ella Hamilton.

Mrs. S. S. Hunting.

Mrs. Rebecca Nourse.

Mrs. Maria S. Orwig.

Mrs. Louis Ruttkay.



## List of Members for 1885.

Mrs. L. B. Abdill.

Mrs. L. F. Andrews.

Mrs. J. G. Berryhill.

Mrs. Louise Browne.

Mrs. Martha C. Callanan.

Mrs. Wheeler Carpenter.

Mrs. Whiting Clark.

Mrs. J. C. Cook.

Dr. Margaret A. Cleaves.

Mrs. Denison.

Mrs. S. M. Dickinson.

Mrs. C. Gatch.

Dr. Gould.

Mrs. E. H. Gillette.

Miss Gilchrist.

Miss Ella Hamilton.

Mrs. J. A. Hull.

Mrs. S. S. Hunting.

Mrs. Lydia J. Lamphere.

Mrs. Wm. Larrabee.

Mrs. F. Lehman.

Mrs. A. E. McMurray.

Mrs. S. B. Mills.

Mrs. Rebecca Nourse.



Mrs. Maria S. Orwig.

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Mrs. Galusha Parsons.

Mrs. Dr. Patchin.

Mrs. Mary Pomeroy.

Mrs. Mary Raymond.

Miss Reel.

Mrs. Louis Ruttkay.

Mrs. Scott.

Mrs. Wilson.

Mrs. Mary H. Wright.

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34 Members.

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L I S T

of the

Papers read before the

"Des Moines Women's Club,"

during the first year.

Number 1.

November 10", 1885.

"Art and Literature."

By Calista Halsey Patchin.

No. 2.

November 24", 1885.

"Dress of Women."

By Rebecca Nourse.



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No. 3.

December 8", 1885.

"Domestic Service."

By Maria S. Orwig.

No. 4.

December 22nd, 1885.

"Education."

By Delia M. Ruttkay.

No. 5.

January 19", 1886.

"Laws of Iowa."

By Mrs. Haddock of Iowa City.

No. 6.

February 2nd, 1886.

"Narcotics - Tobacco."

By Mrs. S. M. Dickinson.

No. 7.

February 16", 1886.

"Is confinement in the School-room the cause of nervousness in Girls."

By Mrs. Mary Pomeroy.

No. 8.

March 2nd, 1886.

"Æsop and his Fables."

By Mrs. Calista H. Patchin.



No. 9.

March 16", 1886.

"Women's Exchanges."

By Mrs. Cady of Marshalltown.

No. 10.

March 30", 1886.

"Problem of Sanitary Science."

By Miss Rachael Clarke.

No. 11.

April 27", 1886.

"Art Sketches."

"Custer's Last Rally."

By Miss Ella Hamilton.



HISTORY  
OF  
DES MOINES WOMEN'S CLUB.

CHAPTER I I.

BY

M. M. DAY,

HISTORIAN.

SEPTEMBER 30", 1891.



It is acknowledged with regret and humiliation that the Historian of the First Chapter of Club History was so unsophisticated that she was not aware, until notice was given by publication, that the position was held "for life, or during good behavior," and that the only way of respite was by impeachment or resignation.

Yet believing, that effort, and not success, is progress, and that a first class fizzle is better than nothing, a second chapter will be attempted, subject, as was the first, to solicited corrections.

A change of historians is in the interest of truth and facts, for some would "adorn a tale," point a joke or "round a period" at any sacrifice. The kaleidoscope of history is true only from the point of vision occupied by the observer at that particular angle.

To avoid any further misunderstanding and embarrassment, a resignation is hereby tendered, with all the emoluments and responsibilities of the office, to take effect this 30th day of September, in the year of our Lord, 1891, and signed,

M. M. Day.

A petition is also presented to the authorities having the vested power to appoint, elect or "let to the highest bidder" the position of Club Historian, to fill that place in September of each year, in order that the person selected may



have her Kodak, note and scrap books ready, to record and verify contemporaneous history.

Believing the prayer in the petition will be granted, the author proceeds with The Club History.

On the 24<sup>th</sup> day of September, 1890, the members of the Des Moines Women's Club were hopeful and happy, as they wended their way to the new Y. M. C. A. building, to celebrate their fifth birthday in their own home.

And as they stood for a moment at the foot of that unfinished stairway, a subduing influence crept over all.

The superstitious remarked, with bated breath, "There is a skeleton in every house!"

The classical posed dramatically and exclaimed,

"Beyond the Alps lies Italy!"

The poetical quoted from a favorite hymn,

"For who goes up your winding stair,

Will ne'er come down again."

The more practical said, "Oh my, how can I ever climb those fearful stairs?" "It makes me dizzy!" "My back already objects to the long continued exertion."

But climb they did, afraid of falling through or off, yet clinging to, and supporting one another, up they went; the remarks growing alarmingly less, not from lack of thought, but the breath left was urgently needed elsewhere. Even after stopping at every flight, scanning with fictitious interest



the tops of the houses, and discerning with at least two of our senses the course of the rippling and odorous Bird's Run as it meandered through the heart of the city, and disappeared under our feet, beneath the building we were trying to scale, on the fourth flight the conversation became monosyllabic or entirely pantomimic.

But at last all breathless, we reached the longed for Club Rooms, all vainly trying to look unconcerned.

We soon rallied our scattered forces and rejoiced that our pilgrimage was ended. Every one enjoyed the home-like beauty of our new quarters, the result of many, many weary trips up and down that ghastly stairway, by our stalwart, energetic and efficient officials, President Windsor and her cabinet, and General Abdill and her aids.

Nothing that shall ever take the place, will be equal in beauty and suggestiveness to our primitive mantel, and fireplace decorations, formed of autumn leaves and vines, with golden rod filling the fireplace.

A large olive tinted Moquette rug, and sash curtains of a more delicate shade of the same hue, with the old oak tables XVI Century and chairs produced a most pleasing and harmonious effect.

This soothing combination of colors reflects the good taste of that same old business firm, to whom we owe so much.

About one hundred ladies including visitors and members,



4  
attended this fifth anniversary and house-warming.

President Windsor delivered her inaugural address, which was full of beauty and inspiration.

Then followed the reading of the 1st Chapter of Club History, (which was corrected beyond all recognition of the original, but which corrections have not yet been verified, so they will have to remain on or under the table for a while longer.)

After that our Artistic Windsor gave a most finished production, a poetic pen picture of

"Our Wonderland "

all of which was so graphically described, and vivified by photographs and odd and interesting articles made by these Alaskans, that with any responsive imagination, one could see the things described.

To facilitate the social work of the Club, the Board "decided to ask each member to give to the Club a plate, a cup and spoon." Forty-two responded at this first meeting, and none since. But this is an omission which can be rectified. The social features of the Club this year were more general and elaborate than were those of any of the preceding years.

On the 23rd of April, a reception was tendered Mrs. Wooley President of the Chicago Women's Club.

The Unity Club, as her special friends, were also invited. Instead of being entertained, Mrs. Wooley entertained those present by reading a paper on The Humor of George Eliot.



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This reception was held under difficulties, impossible to overcome. The hospitality and intentions of the Club were all right, but without an elevator or lift of some kind, it would be more truly hospitable, for the present, and less embarrassing to the entertained, to entertain some other way. Grit is good, it is admirable, but judgment is better.

Another reception was held at the opening of the Y. M. C. A. building, May 16", 1891. This was a great success, both in numbers and the good spirit that pervaded, the Club working in harmony with the Y. M. C. A. Association.

The literary work of the Club has been of a high degree of excellence, unusually interesting and instructive. Creaming the cream of thought, as Mrs. Hubbard and her committee have done in current topics, can hardly fail to improve our ideas of great things.

After varying situations and attempts to understand the rights and the responsibilities of Hybrid ownership, the result is, we remain in statu quo. (I hope you know what that was)

During the months of December, January and February, on account of the unfinished condition of the stairs and the absence of means for heating, the Club held its meeting in the parlors of Plymouth Church.

The chameleon attic which is sometimes the attic of the fourth floor, and sometimes of the fifth floor, of the building, is a subject which has been discussed quite freely.

It takes a very legal mind to understand



it; and yet as you approach the building on 4th Street, which Dr. Robinson called, "The Barn Side of the Y. M. C. A. ", the claim is not so unreasonable, as we would think viewing the building from its beautiful side. We would all be glad to waive all claim to the attic, if we could have an elevator.

There are no "laws like those of the Medes and Persians" in this club, for we follow the line of all orthodox assemblies, and revise our laws, whenever the growth and circumstances create a necessity for change.

Some criticism has been made on this, and by way of illustration, let us take the rule, "requiring applicants for membership to apply in their own handwriting." The reason was this. In a number of instances some enthusiastic admirer has presented the name of some friend without her knowledge or consent, and the friend duly elected and notified, has failed to qualify. So the time of the Board and Secretary was for naught. Hence the reasonableness of the rule requiring the applicant to take the responsibility of failing to qualify. All changes have had as strong or stronger reasons for their adoption.

The Club is six years old today. It has amassed a fortune and accomplished wonders (considering the time.) We have about one thousand dollars in hard earned cash, besides over three hundred dollars worth of purchased properties, consisting of a rug, tables, chairs, gas stove, decorations, cutlery (yes, nine dozens of it), spoons, and other things too nu-



7  
-merous to mention. If there is another organization in the city that has a better record, financially and otherwise, let it report.

It is with grateful pleasure and interest that your attention is called to the nucleus of the proposed art collection, in the two elegant and appropriate transparencies, which beautifully soften the needed light, and which now adorn our Club Room windows.

They represent scenes from our own great west, photographed by American artists, under direct supervision of the government.

These are the generous and thoughtful reminders of Mrs. E. H. Conger, who presented them to the Club, in September, 1890. A formal vote of thanks was tendered Mrs. Conger by the Board of Directors, but each present and prospective member, with our visiting friends, will unite in expressing personal thanks for the pleasure which they constantly afford, as well as the educating enthusiasm enkindled. They are memorial windows in its most beautiful sense.

Did time permit, mention might be made of many items of interest, including the successful entertainments, which have been given, which brought out so many and so varied talents and characteristics of the Club members, and brought to the front the successful organizers, the grand workers, the everlasting critic, the omnipresent grumbler, the majestic observer, the dress parade members, and all other varieties known.



8  
Wonderful indeed were the marvelous ability, the artistic taste, and the financial management exhibited in that greatest of entertainments, "The Authors Carnival."

But I am forbidden this subject, because it is so new. It is said we must wait until "the smoke of the battle has cleared away."

And so, remembering and cherishing the lessons learned, we wait.

M. M. Day,

Historian.



HISTORY

OF

DES MOINES WOMEN'S CLUB.

CHAPTER III .

SEPTEMBER 28", 1892.

M. M. DAY,

HISTORIAN.



History  
of  
Des Moines Women's Club.

Chapter III.

According to the records, the magic number seven, signifies perfection and completion. We learn of the Seven Sabbaths of years, Seven Nations, Seven Churches, Seven Mountains, stars and thrones, of the Seven Sleepers, Seven wise men of Greece, Seven wonders of the world, and the city on Seven hills: - and now, to "cap the climax," the Des Moines Women's Club is seven years old today! And is perfect and complete only so far as it has gone.

In giving the year's work to history, it becomes essential to take our bearings and belongings.

By finding the latitude and longitude of the Author's Carnival, the capabilities of the members of this Club can be approximately estimated. The natural and acquired skill, artistic talents, dramatic and elocutionary accomplishments, architectural gifts, combined with executive ability, were fully manifested in that gigantic enterprise.

The last of May, 1891, Mrs. Cora Bussey Hillis, who had conducted an author's carnival in New Orleans, was requested to describe and explain, to the Club, the work necessary to present an author's carnival.

This she did, creating an enthusiasm, and inspiring all



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present with a desire to reproduce one in this city. It was decided to hold one during the State Fair week, in September, 1891. Mrs. Hillis was elected Manager, with an advisory board, to consist of President Durley, ex-officio, and that famous and immortal old business trio, Abdill, Clarke and McCord.

The ruins of a great public building are usually romantic, interesting and historic, but when you want them for practical use, they prove unwieldy and expensive. The old Exposition building was no exception to this rule. It was a perfect chaos, but it enclosed ample room, which was an essential element of success.

Its possibilities were seen with the prophetic eyes of architectural genius and a re-creation was effected.

Partition walls were removed, columns arranged, booths built, arches formed, and an immense stage erected, water and gas fixtures were put in working order, the fountain with rainbow spray adjusted, electric lights, both arc and incandescent were placed in position.

Then came the cleaners and decorators. The general decorations consisted mainly of real trees and grass, of evergreens flags, buntings of the national colors, entwined everywhere, and real, fleecy clouds, (but made of cotton) and the electric moon and stars, and caves, and windmills, and in fact everything. The orchestra was hidden in the woody glen, on the



stage, yet delighted us with its choice selections.

All the nations of the earth were represented, by natives of the United States, except the Chinese, Japanese and Indians, and there was a real deputation of the best selected specimens sent direct from China, Japan and the Far West.

The grand promenade, consisting of three hundred, was splendid in every way. Costumes and characteristics all so bewilderingly beautiful and gorgeous and enchanting that it is simply impossible to give even the faintest idea of it.

Manager Hillis, calm and composed, realizing and fully appreciating the success of her (great and ) stupendous undertaking, walked majestically at the head of the procession, her long hair enveloping her "as a covering." ( I was strongly impressed with the idea that if Mother Eve had such a wealth of hair, and five feet and five inches long, as our manager has, and had worn her fig leaves as a belt and sash, she would have been dressed as a modern belle, and I realized in this object lesson, as I never did before, the "glory of woman's hair." )

A few scintillations of the strong, energetic current were emitted, but did no harm, and proved a safety valve for the overworked committees.



4  
Almost a year ago, the Club was to learn of

" The World's Worship in Stone."

The chairman invited Miss Sara Yeomans of Hereford, England, to tell of the old Hereford Cathedral.

She gratefully accepted the invitation, and finished writing her paper about 11 o'clock, Tuesday night (October 13", 1891) and before midnight her spirit had gone to a temple "not made with hands, eternal in the heavens."

Miss Yeomans had also issued her "Syllabus of Topical Talks upon the History of Art," and expected to enter upon her class duties in a few days. This too remains unfulfilled, yet proves her ambitions, ability and energy.

On Wednesday afternoon, instead of the expected paper, an announcement was made of her sudden and entirely unexpected death, (By apoplexy.) which produced a most painful and breathless silence, and every one felt - What a waste of valuable life! Committees were appointed to represent the wishes of the Club. One committee selected, as a tribute of respect from the Club, a floral symbol of a sheaf of roses. It was beautiful; nearly four score of long stemmed, half blown, tinted roses, and tied with long loops of ribbon of the same hue.

She was a stranger, in a strange land, but not without friends: friends who admired her pluck, self reliance, indomitable spirit and courage, and friends who loved her for her higher qualities of mind and character. Many of these friends



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with a score of Club members met at the chapel at Woodland Cemetery, and her body was laid away, but the memory and inspiration of her courage and bravery remain - forever.

Another beloved and honored ex-member has passed from earth. One who is a loss to all womankind, a noble and lovely character, with graces of mind and manner rarely seen, cultured and refined, with exceptional taste, and sound judgment, a friend and companion highly prized, and always a ready and true friend:- All this we lost when Mrs. Morrow died. (Chicago, May 1st, 1892.)

The Board of Directors and the Club in regular session discussed the sensible American question "Will it pay" to join the Federation of Clubs? Is it worth five dollars a year besides other expenses to be one of the two hundred clubs in the United States, and one hundred of the twenty thousand members, for supposed benefits arising from such association? Are the influences, suggestions and ideas which we receive and impart, worth the effort and added expense?

It was unanimously decided that it was, and the Des Moines Women's Club became one of the Federation, in January, 1892.



President Durley ex-officio and Mrs. Jay Macomber, who was elected as delegate to represent the Des Moines Women's Club, attended the Biennial meeting of the "Federation of Clubs" held in Chicago, 1892, continuing from May 11" to 13" inclusive. The sessions were held in Central Music Hall.

The report of delegate Macomber was both valuable and interesting. The thirteen principal subjects read and discussed at that meeting were neither new nor unknown to this Club.

The Des Moines Women's Club, was in substance reported to the Federation, as being "six years old, with ninety-five members, twelve hundred dollars on interest in bank, three hundred dollars invested in movables, and no indebtedness; also as holding the contract to a perpetual right of occupancy of the Fifth Floor of the Y. M. C. A. building, and carrying a policy of insurance on the amount of five thousand dollars."

Our delegate reported, "That no other club had a better financial standing than our own, when the period of existence was considered." And "that the courteous attention proffered to the officers, delegates and notable visitors, not only by the various clubs of the city, but by many of its citizens, was fully appreciated. They seemed to recognize in this Federation of Women's Clubs, a gathering of earnest, representative women, met to discuss questions, not pertaining merely



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to a single question, but embracing a complete list of all topics in which the woman of today is interested."

It was good to be there. The fact that impressed the historian the strongest, and emphasized the uses of the Federation, was, that the needs and ambitions of all club women, whether from Boston or Des Moines were the same, it surely being the duty of every club member to become an adept in or at least somewhat familiar with, parliamentary usage, at least sufficiently so to be able to criticise others.

Throughout all the sessions of the Federation the very suggestive and amazing office of Elbow Parliamentarian was filled by Mrs. Shattuck of Indiana, thus giving a practical illustration of how it looks and how it works. It works well, and the looks of it was entirely a matter of taste.

The President of the Federation, Mrs. Charlotte Emerson Brown, presided with ease and accuracy. The poise and equanimity of this double barreled president was greatly admired.

A multiplicity of points, and strained attention to each, urged all at once, cause distraction of attention, and a power beyond normal to make no serious mistakes: but to avoid all that, there sat the prompter and elbow parliamentarian, Mrs. Shattuck, with the standard rules of order in her hand, calm and observing, and within ear shot of the president.

This suggestive adjunct was captivating and instructive.

"A word to the wise is sufficient."



8 A fence is a great moral factor, and the removal of fences, a grave mistake. It is not in our province at this time to discuss fences in general, even as a moral force, but we will briefly consider the ornamental green and gold fence, situated on the stairway, between the fourth and fifth floors of the Y. M. C. A. building, and leading to the Club rooms, which include an audience room, a studio, a sky-lighted art gallery, and a kitchen. The tenant of the attic of the fourth floor conducts in part, a commercial school there, and many of his students, having no idea of the rights of others, made a thoroughfare of the halls and stairway, the same being for the exclusive use of the Des Moines Women's Club, (there being an independent stairway for the exclusive use of the students of the Commercial College.) There is a toilet room, or watercloset half way up the stairway, which was so used or abused by those trespassers as to become an intolerable nuisance to the members of the Club.

The standing committee from the Club consulted with the standing committee of the Y. M. C. A. and decided, October 10", 1891, that the Club could protect itself from dirt, noise and nuisances generally, in the way it deemed best.

An iron fence with locked gate, was favored by the Board as the most effectively suggestive. The committee appointed by the Board to conduct the business, erected that good, iron fence, at a cost of forty dollars.



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But instead of respecting that locked gate, the tenant, A. C. Jennings, on the twenty-fourth day of February, 1892, filed in the District Court a petition asking a temporary injunction restraining the Des Moines Women's Club from closing the passage on the fifth floor through the hallway. A temporary injunction was granted, and was served on the same day.

On the 21st of March, 1892, was filed a motion to dissolve the temporary injunction, which was afterward sustained.

The cause is still pending, but the dissolution of the temporary injunction has practically determined it. In the mean time, the invaders have broken the lock, and still continue the same unwarranted and aggressive conduct.

We have a legal existence beyond question, but whether we can afford this expensive luxury remains to be seen. It at least entitles us to take rank with other corporations.

The social features of the Club have always proved interesting, yet time forbids specific mention. On one occasion "Octave Thanet", Miss French, graced our circle. We have entertained many distinguished persons, besides ourselves, on all of these enjoyable occasions.

To climb or not to climb the eighty-six steps, is a question that has been discussed by the Board, and the continued migrations of the Club, suggest the answer. Yet a localized existence is a great satisfaction.

Two years ago the secretary Faithful Risser, requested each member to bring a plate, a cup, and spoon, as a china



10 closet supply. There are fifty sets, and the Sophomores are expected to complete the supply.

WHERE WE GO, AND WHAT WE DO - WHEN WE GET THERE.

Mrs. Maria S. Orwig, who has been an enthusiastic and able member of the Club since its organization, has removed to Chicago, and has a position on the Board of Lady Managers of the World's Fair. We wish her abundant success.

Ex-President Parsons is now the President of a Women's Club, similar to this one, in Tacoma, Washington. The Club upon which she practiced sends greetings and congratulations and assures that Tacoma Club, that they "will have to stand by the constitution right or wrong."

Mrs. B. L. Harding has removed to Chicago, yet still retains her membership in this Club.

Mrs. Hall, is in St. Paul, and there they say: She'll always stay. And hence she took her letter.

Thus closes the incomplete history of the Seventh year, enjoyable, improving and progressive.

M. M. Day,

Historian.



I N M E M O R I A M.

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LUCY B. COLLINS,

MISS SARA YEOMANS,

LOUISE T. MORROW.

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ANNUAL

—OF THE—

*save  
7 places with  
this volume*

Des Moines  
Women's Club.

—FOR THE—

Year 1892-93.



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OF

Mrs. James G. Berryhill,

PRESIDENT OF THE DES MOINES WOMEN'S CLUB.

September 28, 1892.



TO THE MEMBERS OF THE WOMAN'S CLUB, -

When in the far off land of flowers and "dolce far niente" I received the announcement that I had been elected President for the ensuing year of the Des Moines Woman's Club, my first sensation was of the profound responsibility thrust upon me-- and my impulse was to decline with thanks the proffered honor-- Upon more deeply considering the subject of my acceptance of such a post, the sense of responsibility did not lessen, but the appreciation of the honor conferred upon me by the members of the Woman's Club in offering me the highest place in your power increased my sense of duty in sharing in turn the burdens of the organization, and I accept the trust with grateful acknowledgment of its responsibilities and its honor.

These responsibilities are not lessened by a recognition of how admirably this office has been filled by my predecessor, whose administrative ability has been of the highest, whose dignity, courtesy and fairness have never been found wanting, and during whose incumbency the Club has made distinguished progress. Holding the conviction that " All noble things are



difficult to do", I enter upon the work with the enthusiasm and belief which the cause inspires, and I ask the cooperation of every member of this organization in all kindness, in all sympathy toward the ideal for which we are striving.

What that ideal is and why the cause inspires my belief and effort, I have deemed this as a fitting occasion to consider.

Most of you know the history of this organization; its beginnings unspired by the meeting in Des Moines of the Woman's Congress. But deeper than that I perceive the spirit of organization is abroad in the land and that reaching out for the good we know not, but desire. The club movement among women is so new as to furnish little literature of an historical character, to those cognizant of the signs of the times, it affords an opportunity of summing up the past as well as looking ahead for its promises of the future. One of the first considerations which presents itself to me is the value of the Woman's Club as an educator.

It is unnecessary to refer to the period when for a woman to know reading and writing was considered a superfluity, or



even so recent a matter as the establishment of Women's Colleges to call attention to the fact that the education of women has not always been considered a vital necessity, but I believe that even the subject of "The higher education of women", may be regarded as a matter beyond dispute, when so high an authority as President Dwight says,-

" Education is for the growth of the human mind--the personal human mind--and if the glory of it is in the up-building and out building of the mind, the womanly mind is just as important, just as beautiful, just as much a divine creation, with wide reaching possibilities as is the manly mind."

When the club idea first originated, at least twenty years ago, the higher education for women was not easily obtainable, and those to whom the club has come as a boon and a blessing, had not had the opportunity of the mental training which today may be had for the seeking. I doubt if the large majority of the women club members today are graduates-- yet I think that I may say that the same powers of logical thinking and trained reasoning have been largely supplemented by careful



study along similar lines of work, as that presented by college work of a high order.

To look at education broadly as a process of developing the human mind—it is not alone the facts exhumed and stored up in any serious line of investigation that alone avails, and I do not hesitate in placing of first value the moral influences of broad education.

Says one of the world's wise ones,—"With all thy getting get understanding", and "as wise as a serpent and as gentle as a dove" was intended for humanity. I contend that one can not advance toward perfection of character without, in addition to the willingness to be good, the knowledge of how to be; and I believe in the commonest relations of our every day life scarcely an ethical question comes up for decision in relation to family or society that can not be the better decided for having a logical mind—a broad reasoning power and a wide knowledge of life. Conscience is a guide to be trusted for moral actions, but an enlightened conscience—a conscience developed by education is as far above the ignorant conscience



as the skies are above the earth.

Prof. Ely's call for educated Christians who will study sociology, has a tone of despair when he says, - "Any one who will try--as several have done-- to raise a few hundred dollars for prizes for the best monographs on subjects like, - "Child Labor", "Women Wage Earners", "The Housing of the Poor in Cities", "Taxation in American Cities", will be surprised at the general apathy and indifference of people asked to contribute and to find how few these are comparatively, who seem to care to do anything more for their suffering fellow creatures than to administer some kind of soothing syrup". Yet a close observer must see on the contrary that women and men are learning to take an interest in such things, and where there used to be read novels and light literature solely as a method of recreation men and women are growing into the larger appreciation of such studies as the magazines and reviews present for the understanding of complex sociological problems, upon a wide comprehension of which by the majority must depend the solution of such problems.



Subjects of much the same character as Prof. Ely presents are the constant consideration of such bodies as this Club represents, and rather than a lack of interest there is a growing interest in the knowledge of such topics. Men and women are turning them over in their minds as they deal with daily topics of duty and labor, and are lending their best knowledge toward the solution of these great questions which affect all mankind.

A young woman recently educated at one of the best women's colleges said to me— " I realize keenly the advantages some of the girls at college possessed from early associations of culture, such as the home threw around them. It told forcibly in their college relations, and it is impossible to make up in after life for that childhood growth in cultured surroundings. First and highest it means elements of character— self restraint courage and faith and sympathy— ( narrow education or lack of it fails first in these virtues). It is not possible to sum up by statistics the comparative happiness of various households—



If it were I believe it would be unquestionable that the serene atmosphere is where the broad culture of parents reduces friction by wise judgment and strict adherence to the virtues just mentioned.

It is customary to take statistics of population of the comparative number who can read and write in communities, of their industrial wealth etc., but not until statistics of the comparative happiness of a people can be estimated, will we get a just idea of progress. The unseen or rather unrecorded influence of education spreading light and love in boundless circles in the home and beyond it is one of the true bits of woman's education that I would not have you lose sight of.

Another of the evidences of growth is in the sense of individuality developed. It used to be a common assertion that women were narrow minded. Their isolation and lack of contact with the world made them so. They are learning to differ now without quarrelling, to hold opinion and believe that others have the same right to different opinions without making it a personal matter. To vote and be ruled by a



majority with good will and general consent. They are learning the relation of the individual to society. Consciousness of self is one of the first real awakenings; following that is the sense of relationship to society—its demands and obligations and the right relation of the integer to the entire number. In adjusting this new relation to society there is a popular fear lest the broadening of woman's knowledge, power and opportunity will change the existing order by bringing about undescribable competition with men.

Says Alice Cary the first President of Sorosis— " We propose to lessen the antagonisms existing at present between men and women—by the use of every rightful means in our power, not for the exclusive good of our own sex, for we hold there is no exclusive and no separate good, what injures my brother injures me and what injures me injures him, whether or not he is made to know it."

Growth is a slow process, and can only be recognized by intervals of time. From the seed corn to the tassel is a sure and certain movement, yet what man who stood and watched has



ever seen corn grow ? Since Alice Cary's remark to the Women of Sorosis we have seen seed sown which has blossomed into hundreds of Women's Clubs, which have given culture, inspiration and power to numbers of women the length and breadth of the land. The antagonisms between men and women are lessened. Note for instance a period preceding the Civil War when the advent of a woman Abolition speaker, Miss Abby Kelley in Washington, Connecticut, met with these resolutions from the Judea church--- At a meeting of the church convened in consequence of a notice of a meeting of the Anti-Slavery Society at which it was said a female would lecture,

"Resolved, that we are opposed to the introduction of female public lecturers into this society by members of this church and to females giving lectures in it." I refrain from quoting the text which the pastor preached from immediately after. Suffice it to say that after listening to the sermon Abby Kelley walked up to the preacher as he was leaving and said,-

"Gordon Hayes, you have said things most injurious to my character, I hope God will forgive you."

I believe it would be impossible even in the heat of a



controversy as exciting as the abolition one, for such action to be taken against a woman expressing her views in public today. It marks an epoch of growth—imperceptible perchance as we live in the midst of it, but to compare a point here and there we note the change.

And today woman may not only speak in public but she speaks well, the power of expression is cultivated. It has been demonstrated that the ability to overcome the natural timidity of public speaking is a matter of growth. Edward Everett Hale says in his description of a New England Boyhood— "I owe to the public school and to this now despised exercise of declamation, that ease before an audience which I share with most New Englanders—. This is to say that I owe to it the great pleasure of public speaking, when there is anything to say. I think most public men will agree with me that this is one of the most exquisite pleasures of life".

I doubt if all of us could quite accord with that last statement-- but I can say with knowledge and I believe a fair judgment, that the discussions in women's clubs show the ability



of extemporaneous speaking among women, who may well be classed with the best, and I believe it fair to those still silent members who hesitate to try their wings in the free flight of words, to encourage them with the experience which I saw related of Charles Spurgeon, who when he first began his career suffered so much from nervousness at addressing an audience as to be attacked with nausea and be obliged to leave his pulpit to gain composure, before trying his sermon. I have listened to a sermon without manuscript from Mr. Spurgeon in his own pulpit and I should never have suspected that it was not second nature for him always to speak before thousands of people. A thought unexpressed does not live. It is the incarnation of that thought in words pregnant with power that may lead to deeds of action that moves the world. "Was man nicht bespricht, bedenkt man nicht recht", says our motto-- to think clearly one must give those thoughts to another-- and this brings me to another phase of expression to give facts with scientific accuracy. Be it said to the credit of the scientists of today that the accurate facts



concerning any truth are considered of the highest value.

Charles Darwin was so desirous of the truth in his researches that his own personality concerning any particular theory weighed as naught. He did not believe in evolution largely because Charles Darwin discovered it, but because the facts sustained it.

The partisan character of newspapers today leads them to give frequently a one sided expression of news. It is said that the London Times, while by no means favorable to Mr. Gladstone, aims to give an exact account of the numbers and enthusiasm of his meetings, as well as an accurate report of his utterances.

May we all live to see the day when some bright woman will make a cook book in accord with the justly high science of cooking, which will record so many degrees of heat for so many minutes of time applied to mixture represented in pounds, ounces and pints of material, will give such a result in cake, bread etc. Such accurate details may be further elaborated to deduce the nutritious values of various foods in bone, muscle



and blood forming materials, in order that when the teeth of a son degenerate we may know what nutrition to furnish to supplement the need—nor when the nerve forming materials seem lacking, when to draw in nature's forces for supply. A scientific accuracy in stating facts, knowing them when seen, unwillingness to be biased in viewing the truth is one of the results I see in the broader education of women. (Not the least inspiration is coming from Women's Clubs—In this associative idea, the ruling spirit of the age.)

There is a vital truth in this spirit of sociability—Intelligence means to know of others, what they are doing, and to emulate or avoid their deeds as they seem right or wrong. The fossilized ideal of woman as a village gossip, exemplified a need of her nature for information. She was necessarily isolated in her sphere of labor, and when papers and books were few and society irregularly organized by an occasional exchange of teas or dinners, she took advantage of her leisure for a neighborly visit and inquisitional investigations of the doings of the neighborhood.



concerning the bodies of organized women--the great army of the W. C. T. U. covering the world in its territory--the King's Daughters--The bodies for strictly charitable purposes filling the minds and hearts of women with great purpose and aiding in carrying on the world's work for humanity. I would not belittle or take away from one of these its full quota of deserving merit.

And that our horizon may not be bounded by our own aims and pursuits have endeavored to collect some facts as to the specific work of other organizations kindred in spirit to our own. I find in the federated club reports the claim of an Indiana club for preference in the matter of age, and that not the New England Women's Club nor Sorosis can claim that dignity. It was in 1858 that a club was founded in New Harmony, Indiana, by a young woman named Constance Faunt Le Roy, she was a niece of Robert Dale Owen and a grand-daughter of Robert Owen, who had established at New Harmony a community not unknown to history. Miss Faunt Le Roy returning from her studies in Germany, longed for some literary association, and to secure this she formed a Women's Literary Society, called the



Minerva, the objects of which, according to its constitution, were mutual self help and intellectual advancement. In 1861 Miss Faunt Le Roy married and moved to Madison, Indiana, where the same hunger for congenial intellectual society of her own sex induced her to establish there another woman's society under the same constitution and bylaws which had served the Minerva, of which it may be regarded as a lineal descendant--This club was named the Bronte, after the popular novelist.

The members wrote stories, dramas, poems, essays and carried out under parliamentary forms, programs quite according to the method of today. The club owned all MSS. prepared by its members. In 1872 its constitution was so amended as to admit men and to suit its changed membership its former name was dropped and it was called the "Social Book Club". It had a membership of seventy-five, held its meetings fortnightly, continuing to render literary programs, and it also accumulated a circulating library. However, in 1880 (says the writer) it became evident to the men that they must relinquish either their club relations or their business pursuits, and it is needless



to say with which they parted company. The club took a new name--The Alcuin, in honor of the great teacher of the daughters of Charlemagne, and for twelve years has pursued a vigorous and successful life.

The history of Sorosis is conspicuous and distinguished, and because it is so well known, needs little elaboration. Yet she takes pardonable pride in the fact that the 21st anniversary of Sorosis was memorable for furnishing the occasion for the first convention of Women's Clubs ever held.

The roll call of Sorosis contains 167 active members. Some of the pregnant topics of recent discussion have been of wide public interest and have had the brightest literary women of New York to expound them.

The spirit of philanthropy and practical work rules in some organizations. The Chicago Woman's Club, organized in 1876 and now numbering over five hundred members, reports that during the first seven years of their existence no practical work was undertaken, but the review of the work for a single year since that time shows that, - "The Reform Committee have been active in securing women physicians in the County



Insane Asylum for the care of women patients, but had met with much delay owing to the influence of politics in the management of such institutions. The Education Committee were instrumental in securing the passage of a Compulsory Education Act, and of assisting truant agents in its enforcement, by providing books and clothing. The Home Committee have attempted to improve domestic service, and have labored in aid of the Kitchen Garden Association. The Art and Literature Committee took up the study of architecture, and have undertaken the work of raising \$15,000 for a scholarship in the Art Institute. The work of the Committee on Philanthropy has been mainly in the placing of women matrons in police stations, and helping them in the care of their unfortunate charges. This committee has also been investigating tenement houses. The Committee on Philosophy and Science have met weekly for the study of geology and "Plato's Republic", the classes being largely attended. The largest work of the year for the club as a whole, was the raising of \$40,000 from its members and friends outside for the erection of new buildings at Glenwood for the Illinois Industrial School for Boys."



This seems no small record for a year, when once the Chicago Woman's Club undertook practical philanthropy, but we have learned to expect colossal things of Chicago.

The New Century Guild of Philadelphia is essentially a philanthropic scheme, with classes in the evening for working girls, a library, gymnasium, and entertainments musical and dramatic supply the social need. There are two features in this Guild peculiar to it. First the Committee on Statistics of Women's work, which is managed jointly by managers and Guild, and takes several forms. They get from employes in stores, factories and other places employing women, reports of the rules, home, wages, fines, times for meals, etc. These reports are filed and kept from the sight of all but the members. When they get a report of good things done by any proprietor, long meal times, special arrangements for lunches, nice sitting room for the girls, library for their use, personal courtesy and consideration shown by employers, a committee of the managers call on the proprietor and ask his permission to publish the report in the leading daily papers.



The other new feature has arisen from the need all women feel for more thorough training in the occupations by which they must earn their bread. It is often that there is scarcely a chance in the whole country for women to learn a trade. The Guild offers, free, to any intelligent girl who pledges herself to use her instruction for self support, a thorough, systematic training in her trade. To these they give diplomas.

The Elgin Women's Club, organized in 1887 for educational and benevolent work, owns stock in the Elgin Academy, has women on its board of managers and is influential in jail reforms. They have a fine manual training school built by one member and equipped by another.

The Ruskin Art Club of Los Angeles, Cal. is unique in its line of work. In addition to a study of the arts, the archaeology, history and religion of the different nations, those arts are considered and also more or less studied. That club subscribes to both the Egyptian and Palestine Exploration Fund, and to the Egyptian Survey Fund. But the best and most



interesting work done by this club is told by its secretary in the following words,- Finding the ruins abroad of such interest and importance to both art and science, we are now turning our attention nearer home and taking steps for the exploration of the archaeological remains of the entire south west, and the preservation of the ruins of the Francisco Missions in California.

There is some discussion as to how far philanthropy and practical work are beneficial to a Woman's Club and some oppose such work upon the ground that most women belong to so many philanthropic boards that the club should be a place of rest and relaxation from such work or at best an inspiration to it rather than a practical furtherance of philanthropy.

As for ourselves--I can think of no nobler or better practical purpose than the one which we have hoped to inaugurate, the forming of at least a nucleus of a free art gallery for the City of Des Moines. That we have so far been unable to carry out our purpose should not be a permanent discouragement--fixed determination and tenacity of purpose



will not be deterred by even great obstacles, to keep an interest in our original purpose—to encourage art interest through lectures and loan collections, to at least nurse the hope and determination to accomplish our purpose is far better than giving it up entirely, and in looking over our history I see no cause for discouragement, but rather for hope and forward looking thoughts-- and I ask you today in starting out the new year to begin with ardor and inspiration for a work that you believe is worthy of your effort, to begin with good fellowship and kindness. If you have fair criticisms to make state them before us all for consideration and remedy and do not hold your club membership and pretend fealty and belittle or lessen the work of the organization by concealed or hasty judgment.

I ask of you loyalty to the true interests of the Club-- ambition for its welfare and prosperity. Think over the lists of your friends for valuable working members. Those whose tastes and interests would be of value to the organization, who when they join will feel it imperative to attend the meetings, who when asked to serve on a committee you may depend



upon it will serve promptly and to the very best of their ability. Des Moines is the largest city in the State. In the reports of the federated clubs of Iowa our standing is second to none in the state, unless it is the Dubuque Ladies' Club, which I know has the advantage over us of age at least, but we are growing in strength, in character, in sympathy, and I wish to have it borne in upon each club member that she is responsible, personally responsible, for the services of this club—the individual effort—the united effort—with a purpose in view can accomplish almost anything. Let us open the year with renewed purpose. I ask your hearty cooperation in starting out upon our year's work. Just what the past year has accomplished, I leave it for our historian to tell.



-- H I S T O R Y --

of

D E S M O I N E S W O M E N ' S C L U B ,

Chapter IV,

by

MRS. JAMES G. DAY,

HISTORIAN.

September 27th, 1893.

---ooOoo---



#### CHAPTER IV.

One year ago, precisely at three o'clock, fell the historic gavel of President Durley. Then was enacted a most impressive and inspiring scene, as the retiring president, with ease and grace, greeted and installed the incoming president.

It was an auspicious opening for the new year. The place of meeting, the surroundings and occasion, together with the official dignity and decorum, the recognized intellectual ability, the eloquent expressions of noble thoughts and sentiments of these two leaders, - each realizing the responsibilities one was relinquishing and the other assuming; all combined to make the occasion seem almost solemn in its earnestness.

The membership felt it was an honor to be thus represented, and exulted in the united and reflected glory of these two influential characters.

However, equilibrium was regained by recounting the noble deeds of the Seventh year, and spending a half-hour in social converse. And now, with one hundred and twenty-six members enrolled, we celebrate our Eighth birthday.

In reviewing the records of the past eight years, a few items of interest attract attention.



One was, - the evolution of the names of the members in the calendars; at first, it was simply Mrs. Blank or Miss Blank, then, on better acquaintance passed through the different forms until at last is given both the signature and address.

Again, the number of members reported present at roll call and the actual number present is often misleading. The inference being all other members were absent, who did not respond to their names. An exceptional entry will establish the fact that there are often more present at the meeting than answer to roll call. "January 4th twenty-three members answered to roll call. \* \* \*-the club adjourned with fifty members present, twenty-seven having come in during the session." The minutes, no doubt, state facts, and the facts may rebuke tardiness, but then, "you know", so many of us are obliged to depend on the cars, and they are so slow!

During the year there occurred a few breezy discussions on the question of philanthropic annexes, - but all was safe, for prepared extemporaneous discussions never produce cyclones

Alas, 'tis true, "Ye have the poor always with you." Yet along with that text floats the perfume of the wasted spike-



nard. Yet, was it wasted?

The Board of Directors of the Des Moines Women's Club, received a proposition from the Trustees of the Y.M.C.A.-to purchase the interest of the Club, in the Club rooms in the Y.M.C.A. building. The price offered was Fifteen hundred dollars, payments to be guaranteed, and made, Five hundred dollars-respectively January 15", 1894, 1895 and 1896.

On the 3" of December, 1892, after a thorough discussion and understanding the situation, the Board unanimously decided to accept the proposition.

Mrs. Abdill, Mrs. A.B.Cummins and Mrs. McCord were appointed a committee and empowered to consummate the business with the Y. M. C. A. which they did most satisfactorily.

Accepting the proposition,-involved the necessity of immediately vacating the rooms.

When arrangements were being made to sell and otherwise dispose of the club furniture and accessories,-several members of the Board became homesick and began to realize that the comfortable feeling that we had a home to which we could go when desired, was gone, and that by this action, the Club was reenacting the legend of the Wandering Jew. Onward! ever moving on! unable to find an abiding place; yet still must



move on!

Judgment and reason declared it was wise; desire and inclination rebelled. The cherished Art Gallery seemed further away than ever, and when the committee reported the business consummated, the carpet and chairs sold, the transparencies (windows), dishes and other property stored away,--a painful feeling of loneliness and regret passed through many hearts. Yet the deed was done and we are again a migratory club.

And yet in view of the fact that the Club has one hundred twenty-six members, (126), a balance in the bank of more than fifteen hundred dollars and notes well secured for fifteen hundred dollars more, no taxes nor insurance to pay, are charged a very reasonable rent, and last year the one hundred eighty-three (183) visitors at twenty-five (25) cents per capita, equalling forty-five dollars and seventy-five cents greatly reduced even that,--the pleasant and commodious rooms which the club occupied last year have certainly been enjoyed, always ready, without our care and no dread of wasted breath and energy in climbing stairs; thinking of this, it seems as though the Club might still manage to live and be happy.

The energetic and ever progressive Marshalltown Women's Club invited the Des Moines Women's Club to join them in a



social meeting December 14", 1892, for the purpose of forming a State Federation of Women's Clubs and announced a reception in the evening. The cordial invitation was accepted with thanks.

The delegates who represented the Des Moines Women's Club on that occasion were, President Berryhill, Secretaries Carter and Edmundson, Mrs. Durley, Mrs. Sabin, Mrs. Thummel, Mrs. Young and Mrs. A.B. Cummins.

Mrs. Thummel reported in open club, a most delightful occasion, that twenty-three (23) Clubs were represented by about eighty (80) intelligent and cultured women. They had a most enjoyable time but no State Federation was organized.

On the 1st of March, 1893, the Club discussed the advisability of forming a State Federation of Women's Clubs.

President Berryhill advocated the measure in her usual eloquent and convincing manner. After discussion, the Club, by its vote expressed a desire to form a State Federation.. The Board of Directors "Resolved: that the Des Moines Women's Club send out invitations to all clubs in the State, engaged in similar work, to meet in Des Moines the last week in April, to form a State Federation, the clubs to be invited by delegates."



A Committee was appointed Mrs. Thummel being chairman. (In this capacity the chairman exemplified what one person can accomplish under pressure. Her work was appreciated when understood).

There were thirty-two clubs represented and one hundred delegates, and the Des Moines Women's Club most royally entertained these visiting members.

The convention opened April 27", 1893, on Thursday, at 2:30 P.M. for Reports from Clubs represented.

Thursday evening was the crowning glory of this convention. At eight o'clock a grand Reception was given, at the residence of F. M. Hubbell, whose palatial home has so often been the Mecca of visiting members. To that reception the gentlemen were also invited.

On Friday morning the organization was effected and the officers were elected in regular political style. The State Federation elected as its first President, the President of the Des Moines Women's Club, Pres. Berryhill, thus honoring the Club while it also honored itself. The convention was a grand success in every way. Mrs. Thummel, Chairman of the Committee of arrangements, reported to the Club after all was over, that the expense of the meetings of the Federation,



was about eighty dollars, which had been met by voluntary gifts of Club members,- and that no money was taken from the Club treasury for Federation purposes.

Clubs are recognized forces. The objects and efforts of leading clubs, are to broaden the mental vision and moral sense and reach towards the perfection of the graces of manner.

In this Chapter of Club history, the writer had hoped to discuss the social Committee, its work and objects, but the time at command will allow of but a few hints upon which the Club can enlarge or entirely ignore, as it deems best.. The social feature has been conspicuous in Clubs from the beginning.

An extract from the minutes of this club giving an account of the first Club Tea, may be of interest.

"January 19, 1886. The Club held their first Club Tea, prepared by the Committee on work. Mrs. Gatch, Chairman and Nourse, Lehman, Raymond, Wheeler, Carpenter and McMurray. Com. Mrs. Haddock (of Iowa City) gave an address on Laws of Iowa and property rights of Women, and amongst the visitors that day were, Mrs. Gov. Larrabee, Mrs. Senator Scott, Mrs. Mag-



oun of Grinnel, Mrs. J. Ellen Foster, Mrs. Aldrich, and for the first time, Miss Rachael Clarke and Mrs. Windsor.

|                             |             |               |
|-----------------------------|-------------|---------------|
| Club received from Club Tea | \$2.40      | Mrs. Haddocks |
| expenses were               | \$7.70      |               |
| Tables and chairs           | <u>2.75</u> |               |
| Total expense               | 10.45       |               |

At first the different committees took turns in serving and the Club paid the expenses. It was plain, inexpensive and enjoyable, containing all the elements of a first class social event.,-cheerfulness, culture and congeniality.

The social Committee was created in 1887, and the entertainments have grown more and more lavish and elaborate and with necessarily increased cost, until the social committee is almost imposed upon, the unjust custom prevailing that the social committee bear all the expense it incurs. It will surely become, if not so already, an undesirable and unprofitable committee upon which to serve.

It is a dangerous precedent. And personal expenses should not be applied to a general use. A party of ones own special friends is a different thing from an association of any kind, and it is always more just for the association to pay the bills and be independent.



The art of entertaining is one of the most gracious of gifts as well as the rarest, and the club has recognized this talent in some of its members, and seems determined that they shall not "neglect the gift that is in them". Yet, the reciprocal grace should also be cultivated. It is with gratitude and appreciation that the club acknowledges the courtesy, that the most elegant homes in the city have been open to the Club, through its social committees and last year was no exception to this rule, but reached the highest point in elegance, and taste.

The social committee of last year was a host whose chairman was the ubiquitous, General West. Words would fail to tell how that committee has labored, devoting time, strength and talent to the interests of the club in its social department, and in the public entertainment of the beautiful drama of Sappho and the club is under lasting obligations to it for this grand and successful entertainment.

On the 1st day of February when the mercury had ceased to register the weather, and had settled in the bottom of the thermometer, about one hundred fifty of the club members and their friends attended the finest entertainment ever given by any social committee.



The spacious and elegant new home of Mrs. Clapp was dedicated with the congratulations and best wishes of the Club and its friends on this occasion. Immediately upon entering this beautiful home, we were transported from the polar regions to Classic Greece and for a few hours lived among the Grecian matrons and maidens. The Greek matrons gracefully performed the duties of the social committee during the afternoon. Each had her hair becomingly arranged in a Psyche knot,, and wore a fillet of yellow ribbon. After the beautiful drama these matrons served the guests with Ambrosia and Nectar, delicacies, fit for the goddesses whom they served.

Yet words would fail to express the beauty, the delight and rare enjoyment of this effective drama-Sappho.

Regretting that time will not allow the recall of this drama and believing you remember it all, will only suggest that with the consent and approval of the Board, and assistance of the Club members, this drama of Sappho was presented to the public April 10th, 1893, and while the assistance of the Club in securing an audience is fully appreciated, the work was all done by the energetic and talented social committee.

After all the business had been settled, Mrs. Harry West,



Chairman of this social committee, deposited with the treasurer, the sum of three hundred and thirty-one dollars, received from the public entertainment of Sappho and requested that the money be placed in the Art fund, and further suggests that this is a good year to start the long talked of, hoped for, Art Gallery, and the Committee suggested a piece of statuary.

The numbers of beautiful pieces of statuary, the interesting plaster casts for sale at the World's Fair, suggests the possibilities.

The social committee have surely earned the right to be heard, as well as the grateful thanks of the entire Club.

In order to avoid being embodied in another World's Fair Exhibit, the following is not to be considered as part of this History but will be named,-

A Quasi Report of the Historian, as Chairman of the Committee of the Des Moines Women's Club Exhibit for the Columbian Exposition of (1893) and is made without the knowledge or consent of the other members of the committee.

On the 15th of February (1893) " a proposition was made to this Club to join in making an exhibit of Club work, at the Worlds Fair and the Club as a whole voted against it,



but it was voted, that, if such an Exhibit was made, this Club should be represented by its calendars."

The decision made was neither from indifference nor disability but, because, it was not quite clear to any one just of what a Club exhibit should consist. (But we all know now!)

The Fair opened, and a number of our Club members attended. In the General Federated Club Department, in the organization room of the Woman's building, they saw, not only the older and more prosperous Clubs of the United States there represented, but many younger and smaller clubs than our own, and represented in as many different ways as there were clubs. Yet, the name of Des Moines was nowhere to be seen, save in one single exception, and which exception has not yet been verified beyond a reasonable doubt.

The Historian, having heard that a Club calendar for 1891, was there to represent the Des Moines Women's Club, requested Miss Emerson, who has charge of the Club Exhibits, "if that pioneer was found, to turn it over to the Club Historian, as it was duplicated in the series, and if possible to ascertain who was thus considerate of the Club's welfare, and entitled to the honor of a decoration as Advance Guard on Picket Duty.



These visiting members returned home, full of enthusiasm and fired with an ambition, to be represented in that honored Club department and deemed it not only a pleasure but a duty to send such an exhibit as befitted a club of the magnitude, influence and importance of the Des Moines Women's Club and as a result of these aspirations, the following extract from the secretary's minutes of June 7"(1893) will tell of the subsequent action of the Club. Forty-five members being present.. (Quoting)

"A motion passed to reconsider the matter of an exhibit in the "Women's Club Department" in the Woman's Building, at the World's Fair and Mrs. Day, Mrs. Durley and Mrs. Abdill were selectd a committee, to arrange and send something, according to their taste and judgment, to represent the Des Moines Women's Club."

The questions which made the Chairman, as Historian, unnecessarily anxious, and agitated in mind and body, were,-

- 1st. What would constitute a proper Club exhibit?
- 2nd. What was the object of Club Exhibits anyhow?
- 3rd. Is it possible in the limited time to secure such an exhibit, as would be worthy of the approval of the Club, whether it would receive it or not?



Yet the question of cost never once occurred to the impractical chairman, and any amount mentioned from a dollar and a half upwards, would have been considered ample.

After passing sleepless nights and anxious and annoying days, interviewing everybody for ideas, haunting bookstores, and bookbinderys, a supposed beautiful form was evolved for the Club Exhibit.

The plan was, that everything that could be pasted on , such as photographs, calendars, librettos, certificates, badges, tickets, samples of stationary, etc. would be pasted into a nice book. The progress being seen between the lines. A condensed and concise history of the Club. Then! if by persuasion, entreaty, promise of reward, or of future punishment, or by any possible means! some of the papers which have been read before the Club, -if only fifteen out of the hundred and sixty, -could be secured, they would be sent as representatives of some of the work done by the Club.

Last but not least, the precious pet scrap-book.

This elaborate plan was brought before the heavy end of the Committee, the originator fully expecting to see them speechlessly delighted. But-her feathers fell! as she discovered that the elegant taste and inventive genius of the



committee felt outraged, and it was by no means speechless either, for the just though blunt criticism was,-

"That's perfectly ridiculous! Of course it won't cost anything hardly but the Club don't want any such representations! The Committee was entrusted with a Carte Blanche, and was to use taste and judgment and this plan shows very little of either!" ( or words to that effect.)

Afterwards, by degrees was developed the exhibit of the Des Moines Women's Club, giving a living example of "How thoughts are born." And subsequent knowledge proved that the extravagantly elegant taste of the majority was clearly correct. It was not "extravagance without adequate results".

Here was an opportunity to materialize the different plans, which should constitute the nucleus of the historical collection of the Club and without conflicting with the proposed club exhibit, for they would be identical.

Duty is defined to be opportunity combined with ability; hence it was clearly a duty, for here was the opportunity, and a Carte Blanch! What more could be desired to prove the duty?

Subsequent developments proved also, that the first question was correctly solved, that a club exhibit should consist of what the Club had been doing, making it as clearly



comprehensive as possible.

The second question is answered, the object of an exhibit is to give and receive suggestions and happily this club has given its share.

As to the third question, the time was long enough, for if the exhibit had continued to grow as it had been during the month of July, the space could not have contained it, and time alone will prove its worthiness of the Club's approval, when it takes its place as the nucleus of the historical collection. If the foreknowledge of the committee had been equal to its afterthought, the exhibit would have been much more complete.

It is regretted that all the club members did not see the exhibit when completed and open to inspection at "Abdill's Art Store", before it left on its mission to the World's Fair and for the benefit of those who have not seen it, an inventory will be given.

The Des Moines Women's Club Exhibit consisted of an elegantly bound and clasped volume, which contained the three chapters of the Club History, the photographs of the seven presidents and the Y.M.C.A. Building, the Calendars from the beginning, samples of certificates, tickets, badges, and



stationary, showing progress. This volume was given the euph-  
onious and expressive name of Memorabilia, and was suggested  
by Mrs. Durley. Xenophen anticipated us more than two thousand  
years, but we have nothing against him for that, as he too,  
thought the Greeks had "things worthy to be remembered."

The architect of the Memorabilia and also of the case,  
was Mrs. L.B. Abdill, whose equal for genius, force and ex-  
ecutive ability can scarcely be found. The chairman worried  
while she worked.

A Portfolio was made to order, under the supervision of  
Mrs. Ex-President Windsor, which was to contain the represent-  
ative Club "Papers."

A leather folio for "Manuscripts" which is designed to  
hold the papers filed during a current year.

A Scrap-book which contains newspaper clippings and  
reports of the work of the club. This was made under the  
supervision of Mrs. Stella B. Morse, and is of the latest and  
most approved style, and to her is the Club indebted for the  
excellent work done, and the unqualified approval of the Club  
investigators at the World's Fair.

These were made to order and of maroon colored morrocco.

The case and its equipments were designed by Mrs. Abdill,



and is, by no means, simply a holder, but an elegant, appropriate case, made of black leather and lined with olive plush. It has been named by one, "A reclining book-case" and one sacrilegious person suggested the name of "Sarcophagus".

This shows that it is no common receptacle, nor is it; but is just exactly suited to the end for which it was designed.

The Chairman, to her honor be it said, designed the Placards. The Club had given three artistic entertainments which were in perfect harmony with its declared objects, to foster and encourage a spirit of art.

The quandary, how best to exhibit these three librettos, without the advertisements, was in full blast; when our emphatic and decided Recording Secretary Carter said, "Let me relieve you of Sappho?" which offer was most gratefully accepted. In a few days Secretary Carter and the stately Corresponding Secretary Edmundson with her undivided share of dignity, presented the beautifully bound volume of Sappho, illustrated by photographs of scenes and characters of the drama, as presented by the Social Committee.

The gratitude and delight of the Chairman, were alike boundless, and then the thought was born, that is just exactly the way to most worthily perpetuate the Authors Carnival.



The best that can ever be done for it, the half can never be known. Mrs. Abdill took the entire charge of that grand book, The Illustrated Authors Carnival and it is well and nobly done.

On the 10th of April, 1889, (more than four years ago) a resolution prevailed that "A file be kept by the Secretary of the papers and synopsis of papers read before the Club".

Mrs. Dr. Potter filed the first paper, October, 1890, (Burano Lace) which piece of Burano Lace, was alone for more than two years. Of the one hundred and sixty papers which have been read before the Club, thirty-two of these have been filed and are now at the World's Fair as part of the Club Exhibit.

The chairman will never again be more surprised and delighted as she was over the beautifully artistic and appropriate decorations upon the individual papers.

#### List of Papers filed and sent to World's Fair .

1. Presidents Annual Address.

Mrs. Martha C. Callanan.

Sept. 28", 1887.

2. A study of Robert Browning.



Mrs. Cora B. Hillis.

April 25", 1888.

3. Pottery and Porcelain.

Mrs. Cora B. Hillis.

Oct. 10th, 1888.

4. Women in Politics,

Mrs. Julia Hunting.

May 25", 1887.

5. Elizabeth Barrett Browning.

Mrs. F. A. Percival.

April 24th, 1889.

6. Presidents Annual Address.

Mrs. Delia E. Ruttkay.

Sept. 25, 1889.

7. French Paintings.

Mrs. Charles E. Risser.

October 9th, 1889.

8. The Schools of Philosophy,

Mrs. Henry Sabin,

January 20th, 1890.

9. Burano Lace.

Mrs. Dr. Potter, Feb. 20, 1890.



10. Presidents Dedicatory Address.

Mrs. Jas. H. Windsor.

Sept. 24, 1890.

11. Japanese Bronzes.

Mrs. Harry West.

Oct. 8, 1890.

12. Our Wonderland,

Mrs. J. H. Windsor,

Sept. 24, 1890.

13. Modern Features of Education.

Miss Elizabeth R. Matthews,

Nov. 5th, 1890.

14. Music.

Mrs. Daisy Ankeny Green.

Dec. 31st, 1890.

15. Judaism and Civilization.

Mrs. A. L. Frisbie.

Jan. 14th, 1891.

16. Presidents Annual Address,

Margaret Fuller,

By Mrs. Preston B. Durley,

Sept. 30, 1891.



17. Woman as a Factor in  
Socialological Reform.

Mrs. N.B. Raymond.

Nov. 25, 1891.

18. Theosophy.

Mrs. Stewart Goodrell,

Dec. 9th, 1891.

19. Pictured windows,

Mrs. Alice C. Baily,

Feb. 17, 1892.

20. The Private Umbrella,

Mrs. Bibbins,

April 27th, 1892.

21. Old Violins.

Mrs. H. C. Potter,

May 11th, 1892.

22. The Middle Kingdom.

Mrs. Stella B. Morse,

May 25th, 1892.

23. Civil Service Reform.

Mrs. Virginia Reichard,

Dec. 21st, 1892.



24. American Girl,

Mrs. Lafe Young,

Oct. 12th, 1892.

25. Nathaniel Hawthorne,

Mrs. H.L. Stetson,

Oct. 26, 1892.

26. Revolutionary War,

Mrs. L. F. Andrews,

Jan. 18, 1893.

27. Provincial Literature of America,

Mrs. Henry Wallace,

March 1st, 1893.

28. Our daughters; How shall we educate them?

Mrs. T.M. Walker,

March 15, 1893.

29. The Silver Question,

Miss Marion Watrous,

April 26th, 1893.

30. The Classic and Romantic Schools of Music.

Mrs. C. A. Nourse,

May 10th, 1893.

31. Intellectual Development of America.



Mrs. Bina M. Wyman,

May 24th, 1893.

32. The Private Umbrella,

Mrs. Bibbins,

April 27th, 1892.

33. Women on Politics,

Mrs. Julia M. Hunting,

June 6, 1888.

34. Two Poems,

Women's Life-a Mosaic-

Dante

Mrs. Addie Billington.

35. Welcome to Delegates

Mrs. J.G. Berryhill,

April 27th, 1893.

The General Federation is only four years old, yet it is composed of three hundred clubs and forty thousand members.

The space assigned for the Federated Club Exhibits contains six chairs, and a circular cushioned seat around a column.. (It is a post but by courtesy will call it a column)

Upon this column is arranged some beautifully illumin-



ated Club books, pictures, and the motto of the General Federation of Women's Clubs, and in two of the corners are easels, upon which are the portraits of the officers of the Federation. The space also contains a writing desk and Register, two oblong tables, upon each of which is a glass showcase, containing the articles most needing special care.

One long table full of histories, calendars, Reports, year-books, programmes and such things. Upon a small table may be found Albums, and "Annexes" of Albums and "Illustrated Entertainments", chief of which is, "The Antigone of Sophocles, given by the New England Women's Club (Julia Ward Howe's Club). And in a conspicuous position stands a square table, upon which is placed the open case, containing the exhibit of the Des Moines Women's Club. Miss Emerson who is charmingly agreeable and accommodating is taking the very best of care of all the club exhibits.

The Committee is glad to assure the club that its exhibit is prized for its practical suggestiveness. Its utility and value recognized by those interested in the exhibits, and whose judgment and commendation is worth the having; and which is also very restful to the Committee.

The Club is to be congratulated on having some part in this great and glorious Columbian Exposition.

Mrs. James C. Day, Historian.



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A-D-D-R-E-S-S of W-E-L-C-O-M-E

to the

DELEGATES INVITED TO FORM A STATE FEDERATION OF

WOMEN'S CLUBS.

\*00\*00\*00\*00\*00\*00\*00\*00\*

Delivered by

Mrs. Berryhill.

April 27, 1893.



To the Delegates to the State Federation of Women's Clubs,  
and guests, greeting:

Believing the interests of Women's Clubs in the state  
would be furthered by a State Organization, the Des Moines  
Women's Club sent out a few weeks ago this invitation,-

The Des Moines Women's Club invite your co-operation  
in the formation of a State Federation in line with the  
work of the G. F. W. C.

To this end they invite you to send two properly  
accredited delegates to Des Moines to represent you in the  
formation of such an organization, April 27th and 28th,-  
Thursday afternoon to be devoted to three minute reports  
of the delegates,- Thursday evening to a reception, and  
Friday morning to organization. All state literary clubs  
are eligible to membership in this federation, except those  
with sectarian or political objects.

We met with a cordial and friendly response from forty-  
four clubs, whose delegates are with us today, and before  
entering upon the immediate work of the organization we are to  
listen to some brief statements from the friends here gathered,  
of their purposes as clubs and the reason for the faith that in  
in them.

It has been said that the mission of Women's Clubs is to



fit the sex for the larger duties which are so surely coming into their lives. But in these larger duties must be included the necessity of the individual for full and free development.

Canon Farrar said of his mother, "I recall with gratitude that for some years I was the close daily witness of a character in which I never saw the least stain of anything unworthy. My mother's habit was every day immediately after breakfast to withdraw for an hour to her own room and to spend that hour in reading her Bible, in meditation and in prayer. From that hour, as from a pure fountain, she drew the strength and the sweetness which enabled her to fulfill all her duties and to remain unruffled by all the worries and pettinesses which are so often the intolerable trial of narrow neighborhoods. I never saw her temper disturbed. I never heard her speak one word of anger or of calumny or of idle gossip. I never observed in her any sign of a single sentiment misbecoming to a soul which had drunk of the river of the water of life."

I sometimes think in this busy and hurried life of ours this need of solitude and meditation is not sufficiently



regarded,—this need of strengthening the soul for its uses. All great natures love solitude,—the mountains,— the woods,— the vast silence of the forests,— where they may gather fresh forces and come forth with renewed effort for the contact with the world.

But this is the antithesis of another truth which is equally great, the vital need of contact with our fellows. Organization is the watch-word of our time. Women have not long shown their power for combining for large, definite purposes but where they have organized for such purposes, as the International Council of Women, and, notably, the finely conducted scheme by women in behalf of the World's Fair,— The Women's Christian Temperance Union, the largest incorporated society of women in the United States,— they have shown fair ability and encouraging indications of further development. To meet for an essential purpose brings not only the fruits of that direct object but the indirect one of change of scene, the charm of personal intercourse, the renewal of old friendships, the making of new, the sharing with each other of new ideals or old



ones, and especially the dissemination of human fellow-ship— not a thing to be measured by dollars or weighed in pounds, but just as true and real and valuable a part of human life for all that.

There is sincere anxiety in some of the best and truest hearts lest the present day movements among women will be destructive of the best interests of the home. But I believe you could as easily have stopped the torrent of the Johnston flood as to prevent the course of women in the great movement driving them forward today. It is a power outside of themselves it is a power that works for righteousness: it is a power that will not be stayed "till its purpose is complete in the fulfillment of time.

There will be vicissitudes of growth—the peculiar perils of young working girls in London which has called forth the philanthropic spirit of Mrs. Ormiston Chant is a case in point—in the effort of women toward self support. New adjustments never come without friction. Some sacrifices will be made, so great as to sometimes give us pause and ask ourselves "Is not



the cost too great?", but out of each catastrophe of human effort light shines forth. The sun beams on a beautiful and beneficent world,— God's world,— and on His creatures, blindly, instinctively, sometimes,—but hopefully, carrying out his prophecies and his plans.

We hope that this meeting will be a source of pleasure and profit to all. In the name of the Des Moines Women's Club I bid you welcome.



Iowa Federation

of

Women's Clubs



P A P E R

On

N A T H A N I E L   H A W T H O R N E

By

M R S.   H.   L.   S T E T S O N ,

Delivered before

T H E

D E S   M O I N E S   W O M E N ' S   C L U B.

October 26th, 1892.



I come before you this afternoon with a subject of my own choosing. My reason for this choice is, my admiration for Nathaniel Hawthorne as a master of descriptive English, and because he is in the first rank of American authors in the department of imaginative literature.

After reading an afternoon in his English note books, it is with difficulty you realize, that you have not personally entered West Minster Abbey, that you have not walked in the old cemeteries, and have not seen with your own eyes those picturesque stone walls, covered so prodigally, by a warm moist atmosphere, with moss and ivy and yellow flowers.

Mr. Hawthorne is quite willing that readers should be carried out of their worldly ways and brought into a world of imagination, raised to something higher, at least for a time, than the needs of common life. We do not enough appreciate imagination. I almost fear in our practical age for a poetical child born among us. The dainty spiritual fancy is apt to be regarded as unproductive. The parents sigh in this city, whose children are not fond of Arithmetic, but fail to notice a book of poems under a little pillow and even to take time to read their tiny essays. What is faith but our imagination joined to hope? An imagination should be cherished for it has power; besides soaring hopefully into the future, it can give a past where every pain is turned to bliss; every care to a glory.



Nathaniel Hawthorne was born on the 4th of July, 1804, in Salem and died at Plymouth N. H. on the 19th day of May, 1864, aged fifty-nine years and ten months.

In how few words can we tell the story of a life? A life, a mystical essence which is never wholly understood by any outside element.

Thus we can sum up Mr. Hawthorne's existence in these few lines. His childhood and college life--His service in the custom house at Boston.--His brief experiences at Brook farm, his marriage, his official life at Salem of three years. His consulship in Liverpool, his residence in Italy, his return home, and death. These are really all the biographical events of his life.

(The old town of Salem, Mass. is not far from Boston. It has been important as a seaport town. Our ships have opened commerce from that port with Calcutta and China and the South Seas. All this belongs to the past, and although there is still a custom house, its importance has departed. Hawthorne speaks of his ancestors as coming from Europe in the 17th century and establishing themselves in Salem, where they "Served the state and propitiated Heaven by joining in the persecution of Quakers and witches." The town seems to have created a ghostly atmosphere with its Puritan spectres, and memories of witchcraft tortures, all ready for the young genius when he came.) The founders of the American branch of the Hawthornes were active men, figuring in the war of the



Revolution, and in peace leading the interesting lives of Maritime traders sailing to Africa, India or Brazil. They were practical men. This activity made for itself a new channel in the literary life of Nathaniel Hawthorne.

There seemed to be a union of opposite traits in his character which his biographers explain by supposing that he inherited all the characteristics of his predecessors.

His mother came of English stock. She too was reserved, like the father, and of peculiar and striking beauty. His father was a sea captain and sailed his last voyage at the age of thirty-three, dying of yellow fever at Surinam.

Thus Hawthorne's mother was a widow at the age of twenty-eight, with three little children. The custom of that day imposed seclusion upon widows, and she conformed to it for more than forty years. Her withdrawal entirely from society, must necessarily have had its influence upon the children. But the mother had wise views as to education and the books she gave her son to read of romance, poetry and allegory, largely aided to develop the ideal side of young Hawthorne's mind. Partly to keep Nathaniel from thinking of the sea, as when a very young child he declared he should go and never come back, a decision was made to send him to college.

In a boyish journal he writes, "Mother is sad, although I read one of the Psalms to her this morning, and it declared plainly twenty-six times that God's mercy endureth forever."



Again, "This morning the bucket got off the chain and dropped back into the well. I wanted to go down on the stones and get it. Mother would not consent for fear the well might cave in, but hired Samuel Shaw to go down. In the goodness of her heart she thought the son of old Mrs. Shaw not quite so good as the son of the Widow Hawthorne."

In an early letter to a friend he writes, "I do not want to be a doctor and live by men's diseases, not a minister to live by their sins nor a lawyer and live by their quarrels, so I do not see that there is anything left but for me to be an author."

He was seventeen years of age when he entered college; tall, broad chested, with clear, lustrous gray eyes and a fresh complexion. His classmates were so impressed by his manly beauty and perhaps with a sense of latent power, that they nicknamed him Oberon. He was the handsomest young man of his day in his part of the world. Bayard Taylor said his eyes were the only eyes he had ever known to flash fire. While he was yet in college, an old gypsy woman meeting him suddenly in a woodland path, gazed at him and asked, "Are you an angel or a man?"

In <sup>W</sup>Bodoin College, Brunswick, Maine, he won a reputation for writing English. Professor Newman was often so struck with the beauty of his work that he would read it in the evening to his family. Professor Packard says, "His themes were written in the sustained finished style that gives to his mature productions an inimitable charm. The recollection is very distinct on Hawthorne's



reluctant step and averted look when he presented himself at the professor's study and submitted a composition which no man in his class could equal."

After graduation he went back to Salem and led the life of a recluse for about eight or ten years. During this time he spent his mornings in study and his afternoons in writing. His mother took her meals in her own room and his sisters Elizabeth and Louisa, seem to have also kept to themselves so that Hawthorne once said, "We do not even live at our house." It passes my comprehension how, when the mother makes the home, young Hawthorne should be entirely to blame for this seclusion. As he was a natural student and very shy, and there was no vivacious home life for him, there was nothing to hinder his remaining in his study more than was healthy for any young man. However what would be a fatal experiment for the average youth, developed Hawthorne into a great original writer, and he became perhaps the foremost man of letters in America. He writes thus of his private room: "This claims to be called a haunted chamber for thousands upon thousands of visions have appeared to me in it, and some few of them have become visible to the world. If ever I should have a biographer, he ought to make mention of this chamber in my memoirs, because so much of my lonely youth was wasted here, and here my mind and character were formed, and here I have been glad and hopeful, and here I have been despondent. And now I begin to understand why



I was imprisoned so many years in this lonely chamber, and why I could never break through the viewless bolts and bars. For if I had sooner made my escape into the world, I should have grown hard and rough and my heart might have become callous by rude encounters with the multitude. But living in solitude till the fullness of time, I still keep the dew of my youth and the freshness of my heart."

Hawthorne had a quick sensitiveness to public opinion, and perhaps one reason for his temporary seclusion was because he knew his course was not approved by his neighbors. In New England in a small village at that day, perhaps in this, the profession which denotes only idleness<sup>e</sup> to the common mind, is frowned upon. Quick returns for labor expended are demanded before they consider any avocation a success. So when young Hawthorne wrote for eight or ten years under either an assumed name or no name, hardly any one considered that his work amounted to what it really did, laying solid foundations for an enduring fame. During this time he burned more than he published of his writings, and was about twenty-seven years old when he began to write with more acceptance<sup>to</sup> of himself.

To give you an insight into the sensitive condition into which he came by his seclusion, "he spoke of a dream by which he was beset, that he was walking abroad, and that all the houses were mirrors which reflected him a thousand times and overwhelmed



him with mortification."

He was never understood by the people of Salem, and some of the villagers called him "daft" because he was seen to stand motionless for a long time in what is termed a "brown study". To be able to leave such enriching productions to the world might cause any man to sigh for a mild form of lunacy! Fortunately at this period as a result of youth and hope and physical strength, Hawthorne had not the humility which we recognize later on in his life. He had an inward consciousness of his power which was of course a requisite to his success. In "The Ambitious Guest" he thus autobiographically speaks of himself.

"The secret of the young man's character was a high and abstracted ambition. He could have borne to live an undistinguished life but not to be forgotten in his grave. Obscurely as he journeyed now, a glory was to beam on all his pathway, though not perhaps while he was treading it. But posterity should confess that a gifted one had passed from the cradle to the tomb with none to recognize him." He wished to be so spiritually great that only after he was gone would the world awake to the fact. How many of the world's blessings take their flight before they are recognized. Our friends, our health, our youth.

Mr. Hawthorne spent two years in the Custom house at Boston, but was unable to write with freedom during that time. From there he went to Brook Farm. Here he met such men as Geo. Wm. Curtis,



Chas. A. Dana and Horace Sumner, a younger brother of Charles Sumner. It is written that "from a distance the life that was led there had a very pretty and idyllic look. Teaching and intellectual talk and farming were <sup>in</sup> pleasant companionship. Sometimes the young <sup>wo</sup>men sang as they washed the dishes.-----In the evening poems and essays composed by the members, or a play of Shakespeare would be read aloud in a gathering held at one of the houses."

Mr. Hawthorne hoped by working six hours a day that he could earn time for writing, but his work consumed nearer sixteen hours. He contributed \$1000.00 to the enterprise besides remaining with them about a year. Brook Farm flourished some four years but none of its adherents wrote its history. Mr. Frothingham said "Aspirations have no history!"

At the age of thirty-eight Nathaniel Hawthorne married Miss Sophia Peabody. For both it was a very fortunate marriage. She was a lady of great culture and varied accomplishments. She read Latin, Greek and Hebrew, and in drawing, painting and sculpture she showed a talent not far from original genius. If she had chosen to make literature a profession she would have taken a high rank.

It is as refreshing to come upon annals of a happy marriage between literary people as it is to know a mother-in-law who is not an ogre, or a minister's son who is a blessing to his father.



These happy conditions exist many times over, but as we do not personally know all misery, neither do we comprehend all the happiness hidden in other lives. If I had the time I could read you a love story not surpassed in fiction, as it covers not only a period before marriage, but over twenty years. I cannot refrain from giving you these short extracts from two letters of Mr. Hawthorne to his wife.

"Thou cans't not imagine how lonely our house is. I wish, some time or other thou wouldst let me take the two children and go away for a few days and thou remain behind. Otherwise thou cans't have no idea of what it is. And after all there is a strange bliss in being made sensible of the happiness of my customary life by this blank interval. The other night I dreamed that I was at Newton in a room with thee and with several other people, and thou tookest occasion to announce that thou hadst now ceased to be my wife and hadst taken another husband. How the children were to be divided I know not! I only know that my heart suddenly broke loose, and I began to expostulate with thee in an infinite agony, in the midst of which I awoke. Thou shouldst not behave so when thou comst to me in dreams. Oh! Phoebe, I want thee much. Thou art the only person in the world that ever was necessary to me. Other people have occasionally been more or less agreeable, but I think I was always more at ease alone than in anybody's company till I knew thee. And now I am only myself



when thou art within reach. Thou art an unspeakably beloved woman. How couldst thou inflict such frozen agony upon me in that dream?"

Mr. Hawthorne believed in the superiority of his wife. Intellect, in his opinion, was but an accident of organization or inheritance, and could easily be divorced from purity of character. He delighted to believe in the higher purity and angelic wisdom of her feminine nature.

With Hawthorne's sensitive nature, nothing seems less likely than that he would have accomplished his great work in literature without the love and sympathy of his wife. She could not afford any direct assistance as she believed in his inspiration. But when Mr. Hawthorne was superceded as Inspector at the Custom House, he returned home, sat down in a chair without uttering a word. Mrs. Hawthorne asked him if he was well. "Well enough" was the answer. What is the matter then? Are you decapitated? He replied with gloom that he was and that the occurrence was no joke. Oh! said his wife gayly, now you can write your romance! For he had told her several times that he had a romance "growling" in him. "Write my Romance!" he exclaimed, "but what are we to do for bread and rice next week?"

I will take care of that, she answered, and I will tell Ann to put a fire in your study now. Ann did make a fire in the study (and methinks it was the best household act she ever did) for by



its heat and the light of that cheery spirit of his wife the great "Scarlet Letter" was begun!

Mrs. Hawthorne had saved \$150.00 from the general purse and she immediately began making little cambric lamp-shades which she decorated with outline drawings and sent to Boston for sale, and thus the bread and rice were provided until the work was finished.

What price seems too great now for one of those lamp-shades? What an exhibit one would be for the World's Fair! Thus you have witnessed woman's opportunity to be a true helpmeet to a literary man. When his energy ~~flags~~ it is for her to cheer his spirit and incite him by her love to new endeavors.

I thought when I read of Mr. Hawthorne's desires to have a luxurious study all curtained with Turkish Tapestry so that not an angel<sup>le</sup> might appear, what a comfortable belief originated with Swedenborg. I should like to believe that in heaven these unmet earthly wants could be literally satisfied. Nothing unless the hunger of little children has ever been more pathetic to me than to know how our early literary pioneers have been seen to weep, because they could not have the necessary books for their development. One can die of bodily hunger but people live to a great age with a hunger of the heart and intellect. You remember what Phoebe Cary wrote.

"Sometimes I think the things we see

<sup>re</sup>  
~~And~~ shadows of the things to be



That what we plan we build  
That every hope that hath been crossed  
In heaven shall be fulfilled,

That even the children of the brain,  
Have not been borne and died in vain  
Though here unclothed and dumb,  
But on some brighter, better shore,  
They live, embodied ever more,  
And wait for us to come."

The three children who were really pledges of love to this union, were Una, Julian and Rose. Una had the finest mind and was quite accomplished and greatly beloved by her mother, whom she supported in a wonderful way in her dying hours in England. Her young life was short and sad. She became acquainted with a promising young writer and was engaged to marry him, but he died on a voyage to the Sandwich Islands in search of health. Una faded away in a year and was buried by her mother in Kensal Green Cemetery England.

Julian evidently had no intention of fading away, as he paid more attention to athletics than to his studies, and many of his novels seem written with a direct care of not overtaxing his brain.

Some of his sketches and Magazine articles have shown his ability to do good work. He also wrote the biography of his father



and mother and edited his father's posthumous romance, "Dr. Grimshaw's Secret".

Rose Hawthorne is still living and is Mrs. George Parsons Lathrop.

In about two and one-half years Mr. Hawthorne wrote these four books. The "Scarlet Letter" in 1850. The House of Seven Gables. "A wonder book for boys and girls," and "The Blithedale Romance."

The first two were pirated in England, but for "He Blithedale" he received two hundred pounds for advance sheets.

Afterwards Mr. Hawthorne met one of these piratical publishers in England. He said "he was glad to see him," and Mr. Hawthorne thought he well might be, as he had sold thousands of his books without compensating him. In the summer of 1853 Nathaniel Hawthorne departed with his family for Liverpool, there to represent our country as U. S. Consul. For six years his literary work consisted wholly of his consular dispatches and the six or eight volumes of English, French and Italian Journals.

He early formed a habit of keeping a journal, so that in after years it became a second nature. Also any thought or bits suggested by the panorama of life abroad were jotted down for use in some future book. His books had been well received in England. The Scarlet Letter was most frequently mentioned to him. Letters were constantly being received by him, in commendation from



eminent literary people everywhere.

Mr. Hawthorne disliked Liverpool for its bad climate and streets of beggars, and his own countrymen <sup>being</sup> the most obdurate beggars of all, whom he was often obliged to help home to America with his own private salary. Every American in want, disgrace or trouble goes to our consul so it is a post undesirable and in many ways unpleasant. He delighted to explore London and the interior of England, and enjoyed his travels very much in those parts, unaffected by progress. He thus beautifully writes of the American family having still a yearning toward England.

"When our forefathers left the old home they pulled up many of their roots, but trailed along with them others which were never snapt assunder by the tug of such a lengthening distance, nor have been torn out of the original soil by the violence of subsequent struggles, nor severed by the edge of the sword."

The climate of Liverpool caused a throat trouble for Mrs. Hawthorne so that she spent the winter of 1855 in Lisbon with her friends Mr. and Mrs. John O. Sullivan. Here she frequently met the Royalty and had access to the Palace. Her literary ability and great originality is shown in her many letters to her husband and Julian left in England.

There is many an exquisite gem of thought lost to the world, in the setting of a private letter. We all receive them. (No doubt many ladies of this club write them.) O! for a magic wand to



appear and collect them for our delectation!

Mr. Hawthorne's fame had so preceded him that whenever he accepted an invitation to a banquet, he found himself greatly embarrassed by much praise. He often arose to respond with a little speech and had no idea what he had said, but by the continued applause it is probable that he spoke better than he knew. Once he composed a little speech but forgot it all in time of need, and had to trust to the passing inspiration of the moment. Mr. Martin Farquhar Tupper addressed him once as "O! Great Scarlet Letter" and before he had reached the gate he had asked him whom he ment by Zenobia, and whether he had drawn his own character in Miles Coverdale, and whether there was really a tombstone in Boston with the letter A upon it?"

I will only speak of one breakfast where he met Mr. and Mrs. Browning and Macaulay.

"Mrs. Browning and I talked a good deal during breakfast for she is of that quickly appreciative and responsive order of woman with whom I can talk more freely than with any man. She has her own originality to help on the conversation. I like her very much." All through this breakfast he was aware of a remarkable personage near him, and at last the conviction came that it was Macaulay. He began to see a slight resemblance to his portraits, but he never had any not wretchedly unworthy of the



fine distinguished original.

Mr. Browning introduced himself, a younger man than he expected to see, handsome, with brown hair. Strange to say he was very simple and agreeable in manner, talking as if his heart was uppermost, and what did not often happen, mentioned "The Blithedale Romance" as pleasing him most.

Because Hawthorne dwelt on the calamities of our existence caused by a temporary dwelling of our ancestors in a famous garden, there seems to be an impression among many that all his writings are colored by a sombre frame of mind and possibly his life. Mrs. Hawthorne hoped a personal of "Our Old Home" would dispel these opinions, and added that "the airy splendor of his wit and humor was the light of his home."

He was naturally quiet, but never morose. A smile may say more than a spoken word.

I have not time to speak at length of all of Hawthorne's books, the Blithedale Romance is written in a very finished style and aside from the drowning scene is far removed from anything very terrible, like The Scarlet Letter. The House of The Seven Gables seems to have been the favorite of Mr. Hawthorne at the time it was written. It is not as powerful a work but more artistic than some. Mr. Lathrop regrets that Hawthorne did not give freer scope to his delicious faculty for the humorous, exemplified in the "Seven Gables," but he curtailed the humor more



and more in later fictions.

The Marble Faun.

Although written in England, was sketched in Rome and Florence and to be well appreciated should be read in Rome, as a friend once said George Elliot's "Romola" was a new book read in Florence. *The Marble Faun* It was not at first as well received as it should have been. Hawthorne received many letters inquiring for further elucidation of the plot, which finally resulted in the last explanatory chapter which was really written against the author's better judgment. Mr. Motley, on the other hand wrote in commendation, "with regard to the story which has been somewhat criticised, I can only say that to me it is quite satisfactory. I like those shadowy, weird, fantastic Hawthornesque shapes flitting through the golden gloom which is the atmosphere of the book." In replying to this Hawthorne wrote, "You see what I myself saw, but could only hint at. Well, the romance is a success even if it never finds another reader." Just think of that! you write a book and if it is well received by the first minds in the land, it is a success even if you do not sell your first edition! Hawthorne did not write for those who could not understand him any more than Tennyson's poems were written for some individuals who wrote to him for the explanation thereof. If your intellect or heart has not the key, no answer will discover it. In the Marble Faun there are four principal characters. Three are art-



ists and one an Italian nobleman. Miriam is a lady who is haunted by a mysterious silent personage. Another lady named Hilda lives alone in a tower with her doves. A sculptor is in love with her. The Faun, Donatello is a nobleman inheriting from a free wild ancestry a nature half animal, half civilized, and he has an adoration for Miriam. He becomes jealous of this ghost like intruder and reading assent in Miriam's eyes, hurls him from the Tarpeean Rock murdering him. After that it is the old story, sin has entered into their lives. The joy goes out; the innocent suffer in sympathy with the guilty, and it is again proved true that no one can sin to himself alone, but the consequences blight other homes and other hearts.

The story carries now the philosophy of remorse and conveys the inadequacy of penance, to ease sin laden souls.

There are some who like to treat the Marble Faun as an Allegory fancying Miriam to represent the Soul. Kenyon the Reason while Donatello is the Animal Nature, this dissection is disturbing to me as the mind keeps up an undercurrent of the different parts acted, similar to the counting of the metric feet in a poem when you would enjoy the poem itself. I shall have to be contented with one quotation out of a book of beautiful descriptive pictures. This is of a rustic dance. <sup>As</sup> As they followed one another in a wild ring of mirth, it seemed the realization of one of those bas-reliefs where a dance of nymphs, satyrs or beechanals



is twined around the circle of an antique vase, or it was like the sculptured scene on the front and sides of a sarcophagus, where, as often as any other device, a festive procession mocks the ashes and white bones that are treasured up within. You might take it for a marriage pageant but after awhile if you look at these merrymakers following them from end to end of the marble coffin, you doubt whether their gay movement is leading them to a happy close. A youth has suddenly fallen in the dance, a chariot is overturned and broken, flinging the charioteer headlong to the ground. A maiden seems to have grown faint or weary and is drooping on the bosom of a friend. Always some tragic incident is shadowed forth or thrust sidelong into the spectacle and when once it has caught your eye, you can look no more at the festal portions of the scene."

The beginning of the Scarlet Letter is inferred in England where a pale scholar of considerable age by his logic induces a previously unwooed maiden to listen to his proposals of marriage. Business detaining him abroad, he still sends Hester to the Colony, intending soon to follow. He is delayed for two years. In that time love has come to Hester so late that his coming at all is a crime. And the first intimation that the Scholar Chillingworth has that his young wife is untrue to him is when he sees her in the market place with little Pearl in her arms. The old Puritans had a "Training Day". It was the afternoon of lect-



ure day, when all the people assembled for a sermon. The militia were in their uniform and on this day were the wrongdoers punished. Publicity of crime was regarded as its proper punishment. As Hester was leaving the prison to stand on the scaffold in the market place, Hawthorne wrote,

"But on one side of the portal almost at the threshold, was a wild rosebush covered in this month of June with its delicate gems, which might be imagined to offer their fragrance and fragile beauty to the prisoner as he went in, and to the condemned criminal as he came forth to his doom, in token that the deep heart of nature could pity and be kind to him." Hester's punishment was cruel. It was to wear the symbolical letter A in scarlet upon her breast; not an hour on the scaffold, but ever more. Pearl's restless baby fingers would be attracted to it and her innocent prattle unconsciously turn to it, and wherever Hester went, curious eyes would feel a public license to turn and gaze upon her. However, woman-like, she suffers and is strong. She retires and makes a home for herself and little Pearl, and in those days of elaborate needlework when there were no helps as now, Hester found occupation, and as life goes, she made many a shroud for happier women, and won the respect of the community by her blameless life and her deeds of good to others.

Her husband appeared early upon the scene, traced Hester's love to its object the minister, and gave up his life to a re-



venge that not only tortured the minister to the tomb, but reacting on his own soul caused it to shrink and shrivel until he was more unlovely than the real offenders. In this book as in others, Mr. Hawthorne turns his philosophy into human beings and his beings into philosophy. He might have divorced his philosophical conclusions from mankind and given us the abstract which would not have made half the impression on our minds, as the philosophy contained in the Scarlet Letter and the Marble Faun.

It is much easier for the ordinary mind to retain abstractions when clothed in white and wearing always like Zenobia, an unfading hot house flower.

The punishment of the Scarlet Letter is a historical fact, being one of the laws of Plymouth Colony, enacted in 1858, about the time in which the events of the Scarlet Letter are placed. The book could have been written without the symbolical letter but its use lifts the book into a spiritual realm.

(He inquires into the law of repentance and he also asks what is society to do to help this repentance, to effect a cure of the sin stricken soul and the injured social world. The worthy magistrates of Mass. are under the lash throughout the story and so is the virtue of her citizens and the chastity of her matrons, which can take delight in the open shame of a woman whose sin has been discovered.) In the characters of the Scarlet Letter, Hawthorne is studying the nature and effect of sinful persons and is only incidentally concerned with the particular people who are



the exponents.

The Scarlet Letter is a book where the plummet line sounds the depth of the particular reader. It would be a shallow stream to some minds, not worth following to the end, certainly not to many readers of modern fiction.

To others who are alike guilty with Hester, only the Scarlet Letter throws its fiery gleam within instead of without, the book must seem a Niagara in its unsuspected revelations of their own unhappy estate. Some might wonder why Hawthorne should choose a minister for Hester's companion.

Julian Hawthorne says. "A main object of the story being to show that no sacred vows nor sublime aspirations can relieve mortal man from the common liability to guilt."

The conception of Pearl shows the touch of genius. In her existence a great law had been broken, and her elf like spirit and strength of will seems but a reflection of the many distressing elements in Hester's bosom. The real agony of sin as here delineated is not in its open punishment, which must be a kind of relief, like a penance, but in the dread of its discovery.

Old Mr. Chillingworth realized this as he pursued the spirit of revenge in haunting Mr. Dimmesdale in the capacity of a physician, but the drugs he gave were not of the nature of an anaesthetic.

The book shows how a man may so hate as to be compelled to sacrifice everything to his hatred. How another may fear so that



even though it be for the rescue of his soul he cannot bring himself to face the reproaches of the world, and how a woman may bear her load of infamy openly before the eyes of all men and yet live, for it is shame that deals with her while conscience is at work with him.

There is a continual requirement in an audience of a preacher, a lecturer and an author ~~that~~ <sup>+</sup> their lives show forth the results of the beneficent philosophies which they give to others. Hawthorne was a living exemplification of truth and purity of life. A good exponent of the age of plain living and high thinking.

He was distinctly a product of that time. His mind loved to wander between the natural and the supernatural. He searched for those laws of thought, feeling and action which are unperceived by the individual.

After his consulship expired he spent much time in Rome, in England and six very happy months in Florence with his family. He came home to America in failing health in June, 1860. He died in May 1864 and on the 23d was buried. When the rites were over the crowd moved away and at last the carriage containing Mrs. Hawthorne followed. But at the gates of the cemetery stood on either side of the path Longfellow, Whittier, Lowell, Pierce, Emerson and half a dozen more; and as the carriage passed between them, they uncovered their honored heads in honor of Hawthorne's widow. Illustrious company!



I would like to close with the words Mr. Hawthorne uses in My Home Return.

"I think better of the world than formerly. More generously of its virtues, more mercifully of its faults, with a higher estimate of its present happiness and brighter hopes of its destiny.

My mind has put forth a second crop of blossoms as the trees do in Indian summer. No winter will destroy their beauty, for they are fanned by the breeze and freshened by the shower that breathes and falls in the gardens of Paradise."



W O M A N I N P H I L A N T H R O P Y ,

By

Mrs. Esther F. Sabin.

Read Before the Des Moines Women's Club,

November Twenty-third, 1892.



## WOMAN IN PHILANTHROPY.

In dealing with this subject - Woman in Philanthropy - which in its broadest sense embraces every effort made for the uplifting of humanity, I must content myself with gathering up the fragments only.

I have selected a few representative women from the long line of unselfish workers, whose hearts have "learned to glow for others' good and melt for others' woe." Such women are not confined to any age, or class, or clime, or color. They include those of high rank, surrounded with means for the gratification of every want, as well as those in the humblest walks of life.

We readily call to mind that accomplished woman, of honored title, whose home in England is beautifully situated on the western slope of the Malvern hills and is a fitting abode of one who to-day stands as a beacon light not only for England but for the world.

Lady Henry Somerset inherited wealth, culture, and refinement; in the midst of worldly pleasure her heart was touched with spiritual fire from off God's altar, and she went forth from Eastnor Castle equipped for the performance of her great duty. Her heart was stirred, as a mother's for



a child, for the bettering of her tenants in the east of London, numbering nearly 100,000; she became one of the main supporters in the rescue work undertaken by Sir Hugh Price Hughes in St. James Hall. As an ardent temperance advocate with forty of her tenants at Ledbury she signed the total abstinence pledge. She gave fetes to ten thousand of the Lord's poor at one time. She did more; she gave them the inspiration of her sweet womanly presence; her wise and loving counsel.

Of this gifted lady we have all heard, but how few know that a poor negress at Atlanta, with a heart quivering with love for her race, has been instrumental in establishing a hospital for the children of her people. A work equal to the greatest: for she hath done what she could. Or of Mrs. Buford, in her Church Home for Sick and Infirm Colored People in Lawrenceville, Va. It was dedicated in June, 1883, and has ever since opened wide its doors to the poorest of God's creatures. She has gathered in old and young - the sick and dying - the crippled and blind - the deaf and dumb - pitiful, half naked, shriveled, old creatures, friendless and starving. Herself old and feeble, she is giving her life to this work, which is mostly supported by generous gifts in re-



sponse to her earnest appeals.

Illustrious for an active sympathy with suffering humanity I call to mind Dorothy Linde Dix, who, in her fortieth year, a weak and comparatively frail woman, consecrated herself to a high and noble cause. The condition in which she found things in the House of Correction at East Cambridge, while engaged in Sunday School instruction, led her to feel that at last the call had come from on high for her to accomplish a task which none other seemed ready to undertake. She studied into the state of affairs in regard to the treatment of the insane in Massachusetts and found it inhuman. She asked no one to help her, but started on a tour of investigation, visiting alone and on her own responsibility every almshouse, every jail, every place where the poor and insane were taken care of throughout the commonwealth of Massachusetts. She stated the facts of her personal observation, and undaunted by attacks upon her veracity, and by the opposition of doctors, she appealed to the legislature for help, and called around her strong, noble, faithful, earnest men - men like Horace Mann, Dr. Howe, and Charles Sumner. In those days when traveling meant weariness and suffering, she went, journeying alone night and day, summer and winter, all over



the country from Maine to Texas, from the Mississippi to the Atlantic, till she had revolutionized the treatment of the poor and insane all over the land, and till she was worn, broken, and old.      Going to England for rest, and finding the condition of things in the asylums no better, she took up her old work and a revolution was accomplished in Great Britain, and similar reforms were achieved by her in France, Italy, Greece, Austria, and Prussia.

It is a singular fact that in Constantinople she found an intelligent, loving, humane treatment of the insane, such as she never found anywhere else in the world.

In 1861 Miss Dix came back to America, at the age of sixty years, having accomplished a work the like of which was probably never achieved by any private woman since the world began. It is related on good authority that it was Miss Dix who discovered the conspiracy against the life of Lincoln at the time of the outbreak of the war; that she informed the president of the Philadelphia and Baltimore railroad, who sent out spies, and so that noble life was prolonged.

At the beginning of the war Miss Dix was placed by the war department in charge of all the women nurses in the national hospitals in and around the Capital. Secretary Stan-



ton desired to make some recognition of her great services, and proposed to do so by calling a public meeting, but she objected; and also refused to have a plan of his carried out, asking Congress to pass a bill making her an appropriation of money. The secretary then appealed to her, and said, "What shall we do for you?" She answered banteringly, "Give me the flag of my country." Whereupon the secretary ordered a beautiful pair of United States flags to be made and presented to her.

At her death she bequeathed these flags to Harvard College, and to-day they hang suspended over the main portal of Memorial Hall.

After the war she devoted herself to carrying out the commissions that had been left in her hands by the sick and dying. It was she who induced Congress to erect a monument to the dead heroes in the cemetery at Hampton, Va. She was one of the first to be interested in the life saving service; - also of the establishment of drinking fountains for poor tired horses and other beasts of burden.

At eighty-five years of age, with a life work like this behind her, the end came in the asylum at Trenton, in the arms of her first born child, as she called it. So long as



she lived she refused to have anything to do with the preparation of any story of her life work. "She lived an epic and left others to sing it."

The work of Dorothy Wyndon Pattison is equally wonderful. Possessing personal and mental graces fitting her to shine in society, for which she had a natural inclination; with an intense love for amusement, yet with a greater love for giving and helping others, Sister Dora came to her life work in Walsall hospital with a preparation gathered from her home experience in nursing her invalid mother; in visiting the poor and sick in the village where for three years she performed the duties of school mistress, and through a severe apprenticeship as a member of the Sisterhood of the Good Shepherd; in which position she had her first opportunity for cultivating her taste for nursing, and turning her attention to surgery. From first to last her devotion to her self-chosen life work is marvelous - caring for the spiritual as well as the physical wants of her patients.

Ever ready to show them loving attention, on one occasion she took seven or eight boys, all of whom had suffered surgical operations, to Sutton Park in the neighborhood of Walsall. Sometimes she took a whole army of followers, pa-



tients, night nurses, and humble friends, over to Litchfield for a day to see the cathedral and attend the service.

Her courage was even more marvelous than her untiring labors. She shrank from no duty however appalling. When there was a fresh outbreak of smallpox in the town of Walsall feeling that the dreadful disease must never again be allowed to make ravages among the population if by any means she could prevent it, she urged upon the mayor the necessity of opening the Epidemic Hospital, and offered to leave her own work and nurse the smallpox patients for any length of time that might be required.

The hospital was situated among the abodes of poverty, disease, and wickedness. It is said that as she stood on the doorstep she shivered for the first and only time in her life with an irrepressible dread of the lonely struggle with disease she was going to encounter, but only for a moment did her courage fail her. Her patients were nearly all of the lowest and most ignorant class. Here she remained, isolated for six months, assisting the surgeon in many difficult operations, and leading a life of divided interests, of mental worry and physical fatigue, such as would have worn out most women in one month. Her biographer writes of her, "It seems



almost incredible, but it is nevertheless a fact that she was in the habit of bringing back to life patients who had sunk into the first stage of the fatal collapse which often precedes death from smallpox, by actually putting her mouth to theirs and breathing into it until vitality was restored."

She returned to her own work as quietly as she left it, yet to assume even severer labors, in ministering to the sufferings of eleven men, victims of an explosion, which covered them with molten metal, from the furnace of the iron works near Walsall.

Not content with the ordinary duties devolving upon her as nurse in the hospital, her heart went out in deepest pity for the miserable women who swarmed the streets of the town at night, and who seemed beyond the reach of any human power to reclaim. Through her efforts a mission room was obtained and going among these poor outcasts from society, in a short time she had persuaded thirty-five to meet her at midnight in this little room and listen to kind words from her and a few of her friends. Did ever any woman attempt more; burning both ends of the candle at once; hospital work day and evening, mission work at midnight.

Even after she knew that she was a victim of a disease



which must ultimately be fatal, she drove in her pony carriage through the long evenings to see patients who could not be received into the hospital, from the respectable down to what she called the ragtags of the poor; sometimes spending the night by the bedside of the wretched and dying. She kept her own disease a secret and worked without rest till within a few months of her death, and we are glad to know that in those, her last days, she was most tenderly cared for by loving friends; but we are told that she met the grim messenger with a dread amounting to horror. Sister Dora entered into rest, December twenty-four, 1878, aged forty-six.

A woman working among the poor whites, called Crackers in the Tennessee mountains, wrote to a friend, with much interest and tenderness, of the boys and girls around her who have no clothing but coarse sacks with holes cut for the head and arms; of a people so poor that at a meeting with a hundred persons in attendance, a contribution was taken up for lights and fuel, and five cents only received - three from one deacon and two from another; of talking to a poor woman who had never heard of Christ, and when she told her of his suffering and death, asked if he died before the war or after. Surely a woman who voluntarily spends her time and strength



to minister to such people must possess the true spirit of philanthropy, and needs more courage, and endures more privation, than a missionary in China or Japan.

John Howard opened the prison doors, but he was taught his lesson by his wife. Pastor Fliedner established the greatest of all modern charities at Kaiserswerth, but he was taught his lesson by Elizabeth Fry. The war hospitals of the world were reformed by Florence Nightingale, the workhouse hospitals by Agnes Jones. We are told that Gen. Booth's plan for the temporal relief of Darkest England, so well received in England's highest circles of intelligence and culture, is really Mrs. Booth's plan, as is most of his book, mental and manual.

I have just read of an enterprise in Philadelphia known as "Engles' First R.", a memorial established by Miss Mary Schott to her deceased aunt, Mrs. William Engles, who for more than thirty years was interested in charitable works in that city. In further explaining the name Miss Schott says, "R" stands for the numerous things we hope to do at this center of good work. "First" indicates that good work might multiply itself, or at least should look forward with that ideal in mind to a second "R". The enterprise is not con-



connected with any church, and is therefore strictly undenominational; whatever religious teaching is given will be in and through the work on the broadest lines of humanity and universal brotherhood.

A house has been leased by Miss Schott and fitted to suit her purpose. The large room on the first floor is called "The Open" to which all are welcomed, mechanics, workmen, and others, and from a heavy oak counter is dispensed milkshakes, lemonade, chocolate, coffee, tea, sarsaparilla, root beer, etc. During the winter they hope to furnish hot soup with a sandwich, or a cup of coffee with a sandwich and a newspaper, for five cents. It is not to be wholly a charitable institution, but it is to stand as a facility in the neighborhood, just as the saloon seems on the one side; and in another direction for social and educational purposes supplying to that section of the city what reading rooms, clubs, sociables, and saloons supply in other sections. Back of the "Open" room is a smoking room in which games are freely furnished. There is a library on the second floor furnished with magazines and newspapers.

Thursday evening is given to music of all descriptions. The aim is to make it the center of good works, "and with at-



tractive foundations, plenty of room, agreeable surroundings, and excellent facilities, they hope to urge the campaign against dullness and wickedness." "A number of things suggest themselves as possibilities," the writer says, "and as varieties of fruits present themselves in season, so shall these be inaugurated." I read and thought the whole plan very suggestive of possibilities.

I will but briefly refer to Hull House, Chicago's first social settlement, because most of you have probably read the articles in the Forum, giving its history and aim.

It was opened September, 1889, by two women, though supported by many friends, on the theory that the dependence of classes on each other is reciprocal, and with an overmastering belief that all that is noblest in life is common to men as men, and with a desire to recognize the good in every man even the meanest, and to experience the joy of finding the Christ which lieth in each man but which no man can unfold save in fellowship. It is located in the midst of a community including nearly all the nationalities of the old world, as well as the new, and it has been the aim of the residents "to respond to all sides of the neighborhood life"- "men, women, and children taken in families as the Lord mixes them"



and to work in social, educational, and humanitarian lines. The article speaks of Friday evening as reserved for the German neighbors to be the guests of the house, and Saturday evening for the Italians. There are rooms for the English speaking and the American born people; for the College Extension classes,- of the latter, during the last term, thirty-five classes a week were in existence.

The house contains a branch reading room, the books and magazines in which are supplied from the Chicago public library. It has an art exhibition room and a studio. A lecture is given in the house each Thursday evening, except during the summer months, which has come to be an expected event in the neighborhood. There are cooking classes as well as classes for sewing, mending, and embroidery. A kindergarten, a day nursery, a diet kitchen, a Hull House Woman's Club. It reaches out in the line of civic activities. If I should tell half in regard to this gigantic project, now in its infancy, I should weary you. It reaches out to the working people who do not require or need charity but "only that their aspirations be recognized and stimulated, and the means of obtaining them put at their disposal." Between ninety and one hundred people outside of the house assist the



residents. All the management and teaching are voluntary and unpaid. The average number of people who come to the house during the week is one thousand.

As I said in the beginning the work of but a few can be referred to.

Some one writes "this is pre-eminently the age of compassion, that never since the days of the great Philanthropist of Bethlehem has the heart of man turned to his brother as it turns to-day." I would add that it is also the age of organization and the work accomplished through such lines is mighty. It is not the plan of this paper to deal with them, nor is there time.

Philanthropy has its rise among the people of God, the hands reached out to suffering mankind are hands that have first reached toward heaven for strength and guidance. In this connection we think of the great work done by the W. C. T. U., the King's Daughters, the Daughters of the King, the College Settlement Association, the girls of the Young People's Society of Christian Endeavor, all with more hands than Briarius and every one a helping hand, - of the Red Cross Association, one of the grandest of all organizations; whose proper work is to mitigate the horrors of war, but it has of-



ficially extended its labor to fields of famine and pestilence, and disaster by flood and fire. It is largely indebted to woman for its inception and success, and its recognition by our government is due to the earnest efforts of one woman, Clara Barton, its highly esteemed president.

In studying these brief outlines of great work accomplished, aspiration, impulse, and motive stirs within us to help on the cause of the same humanity that inspired these women to action,

"For the cause that lacks assistance,  
For the wrong that needs resistance."

Shall the ladies of this club, as a club, reach out in the lines of philanthropy? I have had visions of such work accomplished by us, and of our influence being in this city a great power for good. These visions have at times been shattered, and I have in meekness and humility folded the wings uplifted for flight. When our gifted historian so clearly demonstrated that, if not the duty, it was the blessed privilege of this body to keep itself in the lines of literary work, and aim only to be satisfied and happy, I walked out of that meeting feeling as one who had blundered. But "convince a man against his will, and he is of the same opinion still."



So I still thought of the matter, remembering what has been accomplished by a club in a city in a neighboring state for the betterment of the working girls. Again I was wrapped in the mantle of humility by the announcement of G. Stanley Hall that it had been demonstrated that the happiest people in the world are those who simply exist,- and in the satisfaction my Swede girl felt in looking forward to her afternoon out, and the Thursday evening prayer meeting.

Still, visions will come; and now I see before me a work for this club with needs more pressing - far reaching for good to all classes; the accomplishment of which shall remove a hideous blot upon our otherwise enterprising city. Form a League, or a Society for Self Preservation, borrowing a name from Kate Field, which shall have for its object the devising of ways and means for cleanliness in Des Moines; to see to it that her streets and alleys shall not continue to be, what for years they have been, the subject of jest and irony; a mockery to our great buildings; a standing invitation to diseases, the outcome of filth.

In the words of another, "We are learning that God's laws are grand, immutable, and eternal as himself." We are also learning that certain diseases, dreaded and so often fa-



tal, make their appearance from germs sown by carelessness,  
ignorance, or worse, the wilful neglect of the simple laws of  
sanitation.

-Esther F. Sabin.



C I V I L   S E R V I C E   R E F O R M

Read before

THE DES MOINES WOMENS' CLUB,

By

Mrs. D. H. Reichard,

December twenty-first

Eighteen hundred and ninety two.



## CIVIL SERVICE REFORM.

The greatest of all State documents, Magna Charta, contains the first civil service rule, whereby the king engages to appoint "no justices, constables, sheriffs or bailiffs but such as know the law."

Civil service reform dates from the middle of our century, when, as we are told, the custom introduced by Jackson, on the principle that "to the victors belongs the spoils" (substituting "offices" for "spoils"), had threatened to become an intolerable burden. The Democratic party, it is said, was not only custodian of the Jacksonian idea, but indorsed it fully. However this may be, it is certain that Republicans and Whigs were most apt and willing pupils in adopting the spoils system, for we read that the elder Harrison was inaugurated amid a tempestuous clamor for offices and rewards, and a demand for a celerity in distributing the same that it was physically impossible to gratify. Both parties have sanctioned patronage; it is not a party issue. Men of clean and honest minds in both great parties have seen in it a grave evil, and have labored for reform, have struggled against



the spoils system in politics as against a leviathan which blocks the way to true statesmanship.

Civil service reform has been the outgrowth of increasing protests against this evil. It is said of George William Curtis that he was the moral inspiration of the reform, and that next to the abolition of slavery the reform of the civil service was dearest to his heart. He declined the high honor of a commission to England to accept the comparatively humble chairmanship of the Civil Service Commission, because he hoped to do a work which strongly appealed to his patriotic feelings. He saw in the barbarism of the spoils system a far-reaching demoralization of our political life and a grave danger to Republican institutions. Through the unceasing efforts of Mr. Curtis and other able men, leagues were formed, debates held, pamphlets and tracts issued, and the cause of civil service reform furthered in every possible way, until, as some one said, in their persistent efforts to roll the stone up hill it at last found a lodging place.

Undoubtedly the assassination of President Garfield gave an impetus to the movement, and the case of Guiteau, a disappointed partisan, is cited as the legitimate product of spoils methods. The tragedy at the Nation's capital hastened the introduction of a bill into Congress which became a law in 1883, and was a great triumph for the reformers. The bill is best explained in the words



of the distinguished gentleman who presented it. Mr. Pendleton of Ohio said:

"I suppose the most enthusiastic supporter of this bill will not pretend that it is perfect. I suppose he will not pretend that upon the adoption of this bill a system will immediately spring into life which will perfect and purify the civil service of the government. But it is the commencement of an attempt to lay the foundation of a system which, if it shall answer in any reasonable degree the expectations of those who by experience and faithful study have framed it, will in the end correct the abuses alluded to. The bill has for its foundation the simple and single idea that the offices of the government are trusts for the people; that the performance of the duties of those offices is to be in the interest of the people; that every superfluous office-holder should be cut off; that the employment of two where one will suffice is robbery; that salaries so large that they can submit to the extortion of two to ten per cent. are excessive, and should be diminished."

The truth expressed by Jefferson ninety years ago is the truth to-day: that "fidelity, capacity and honesty are the essential elements of fitness, and the one who is most faithful, most capable and most honest is the one who is most fit and should be



appointed to office."

Close upon the endeavor to make clear the fact that public office is sacredly a public trust and not a party prize, and that intelligence and merit are the tests by which such office may be held follows the rule that competitive examinations shall decide who are thus eligible to office. In short, the object is to remove entirely from politics the executive branch of the public service, making admission to the same dependent of fitness only. This law authorizes the President to prescribe rules for the admission of candidates, and provides that a board of commissioners be appointed to superintend the examination of those desiring to enter the service. The appointing officer has a right to make certain tests for each vacancy in the Federal, State and municipal service as to qualities, experience, personal history and reputation; physical tests when necessary, practical tests for places of technical skill, and finally, a probationary test of six months to develop whether the candidate has judgment and industrious habits. According to the law, removals cannot be made except for cause, and never on account of political preferment. Also the law makes it a penal offense to levy assessments for any purpose whatever on employes.

There have been objections and complaints made by those opposed to this movement that the examinations are too severe; that



a college education is necessary in order to pass; that unnecessary questions are asked; that "the three f's", as the alliteration is known, fitness for office, freedom from partisanship, and fixity of tenure (especially the latter), may create an aristocracy of office-holders. This last is hardly to be considered, since men that are appointed, retained and promoted on the score of merit are not likely to become a burden to the nation. As to the other objections, the truth shows that a public school education is sufficient to meet all the requirements, and the candidate need

only be fairly capable and intelligent, and give satisfactory evidence as to character and standing, to bear the test of examination creditably.

The law has been amended to make women equally eligible to appointment with men, and an instance is given where a woman won a prominent position in the Chicago post-office from scores of male competitors.

Although only one-fourth of the civil service has been rescued from the clutches of politics, we must regard the passage of this law as a signal triumph. It is a long stride in national and ethical advancement, and in our forecast, in scanning the political horizon, we count it an indication of clearer skies and fairer days to come. There seems to be no reason why the entire government should not gradually be regulated by the merit system,



instead of being, as now, three-fourths a prey to politicians.

The people have ceased to be listeners, and have become questioners in the vital matters of the time. They are learning what a world of reform lies in an honest doubt. The would-be philosopher must first sound the keynote of human experience ere he can command a hearing; and the crude and often unpopular efforts of reformers toward solving the problem of human progress teach us that high aims are futile unless accompanied by practical power and insight.

Nearly six centuries ago, when carnage and bloodshed reigned supreme at Crecy, the boy Edward (afterward the "Black Prince") at the peril of his life loyally obeyed the command of his royal father "to go and win his spurs." On that day, 'tis said, though madly assailed, unscathed and undaunted he wrested from his adversary his crest and motto, justly assuming as his own the three nodding plumes and the motto "Ich dien" or "I serve", which from that day to this has been borne by the Prince of Wales.

That motto needs not the glory of kings nor the valor of knighthood to truly dignify its real significance; for prince or underling, soldier, scholar or statesman, "I serve" is the highest interpretation of duty. Tyndall writes: "We of Eng-



land like the iron ring of that word "duty". It was Nelson's talisman at Trafalgar--it was the guiding star of Wellington."

The late poet laureate in his matchless and immortal ode on the Death of Wellington wrote thus of duty:

"Not once or twice in our rough island story  
The path of duty was the path to glory.  
He that walks it, only trusting for the right,  
And learns to deaden love of self before his journey closes,  
Shall find the stubborn thistle bursting into glossy purples  
Which out-redden all voluptuous garden roses.  
Not once or twice in our fair island story  
The path of duty was the way to glory."

We of America like the iron ring of that word duty. We point to our heroes, dead and living, whose watchword it has ever been. And shall that which has never been obscured by smoke of battle, that to which we look for inspiration through victory as well as defeat, be held less dear in time of peace than in war, less sacred an obligation in the civilian than in the soldier? "I serve" embodies our highest conception of man's relation to the family, to society, to the State. It is the sentiment which nerves the arm of the warrior; it is the sacred flame burning before the shrine of civic virtue in the heart of the citizen. To serve is our manifest destiny. In social greeting, intellectual effort, in honorable quest for fame, in making our one talent more, through great thoroughfares and unseen byways, in serving



one another, we fulfill a part of the Divine plan. Why may we not consistently hope and expect that the time will come when a post in our civil service will everywhere be regarded as a mark of high character and exemplary manhood—when "I serve" will be the insignia of a blood royal which makes princes of common men; when the doors of society will be as readily unbarred to the members of our civil service in our own and in foreign lands as they are now to those who represent our army and navy? Says Lowell: "It is time that fit honor should be paid to him who shows a genius for public usefulness, for the achievement of character; who shapes his life to a certain classic proportion, and comes off conqueror on those inward fields where something more than mere talent is demanded for victory."

In England, where they have a nearly perfect civil service, the merit system prevails, and every one holding a position under the government that is neither military nor legal, from the Prime Minister down to the penny postman, is called a civil servant, and is expected to devote his whole time and his whole interest to the work assigned him.

In India, in what is known as the covenanted civil service, employees receive regular promotion, are not allowed to resign without permission, and after a certain period are pensioned by



the government. Rudyard Kipling says of these: "They are men who do their work, grow to think there is nothing like their work, and that they are the real pivot upon which the administration turns."

In Paris the situation of postmen has lately been brought before the government, and their labors and general condition considered. In some respects it is deplorable. As usual, those working hardest often receiving the least pay. At best their salaries are wretchedly small, and are inadequate in most cases, even when eked out by tips and gratuities, as is the custom.

In celebrating our elections it sometimes happens that a new broom is made to figure conspicuously, the gift, perhaps, of some over-zealous patriot, who thus delicately intimates his laudable desire to see a "clean sweep". Absurd and harmless as this device may appear, there lies in the literal application of the "clean sweep" a degree of suffering and anxiety to old and dependent workers that would seem incredible. While no one desires to see the departments of our public service regarded as asylums or almshouses, it is only just to insist that for those who have labored long and faithfully—who have kept themselves free from partisan intrigue—for such, whether the office be a high or lowly one, there should be the fullest recognition. And this capacity for



patient, diligent service, this sacred keeping of a trust, implies a quality so fine, so rare, so excellent, we may count it one of the supports of which the superstructure of our civilization rests.

It is obedience to the unwritten law, "I serve", which holds us to details, and which keeps us from despising the apparently-insignificant things of life. "It is a form of fidelity so momentous," says George Eliot, "that if it were to die out from the feelings and practice of a nation, all reforms of institutions would be powerless to create national prosperity or national happiness."

"I serve" must have the ring of honesty. Abuses growing out of spoils methods show us that the real danger is not so much in having our civil service either entirely Republican or entirely Democratic as in delivering the dangerous weapon of power into the hands of unscrupulous politicians, who do not hesitate to use that power for personal advantage, both present and future. The greatest menace to civic virtue is covetousness of place, passion for power, which it is claimed of all our appetites and passions is most imperious; and we are admonished that "we must refuse to accept as moral any political leader who should allow his conduct in great issues to be determined by egotistic passion, and boldly say he would be less immoral, even though his personal habits were lax, if at the same time his sense of public welfare



were supreme in his mind. And also until we find some other word than "morality" for the duties of man to man must refuse to accept as moral the man who enriches himself at the expense of others' suffering, or who filches political honors through partisan plunder."

Why should it be true that falsehood and insincerity offend us with a less degrading sense of meanness in public transactions than in the intercourse of private life? An election and change of parties seems to involve the utter disregard of claims of high character, personal merit and faithful service, combined often with falsehood and treachery in the distribution of spoils, other-wise offices, shocking in the extreme, and serves to emphasize the fact that the spoils system is one of the crying evils of the age, whose roots have woven a net-work under the soil of half a century, with the work of eradication just begun.

The spoils idea is not of necessity evolved from modern conditions; it is rather the echo of a far-off yesterday—a part of the ceaseless variations played upon an ancient theme. Homer gives us a glimpse of human nature in the dispute over Bryseis before the walls of Troy, which wears a strangely familiar guise



after the lapse of thirty centuries:

"The monarch Agamemnon thus:

"Think not, Achilles, valiant tho' thou art in fight, and godlike, to defraud me thus. Thinkst thou to keep thy portion of the spoil, while I, with empty hands, sit idly down?"

To whom Achilles thus, with scornful glance:

"O sordid soul, how canst thou hope that any Greek for thee will brave the toils of travel or of war? Nor does my portion ever equal thine. In the contentions fight the larger portion of the toil is mine, but when the day of distribution comes thine is the richest spoil, while I, forsooth, must be content to bear on board some paltry prize for all my warlike toil. Better far to steer my homeward course and leave thee here to fill thy coffers with the spoils of war."

Whether the spoils are gold, lands, offices, or human beings, the idea takes us back to barbarism—the spirit is demoralizing. Shall we delude ourselves with the belief that because these things have been they must and will be? Can we denounce present systems while gilding past errors? Without the spoils system the spectacle of one man, perhaps brilliant, capable, honored—perhaps an ignorant demagogue,—posing as headman for his party, ready to officially decapitate any and all of a different political faith than his own, would be impossible; as would also that



of a President-elect obliged to seek retirement to escape besieging office-seekers, clamoring for executive favor months before the appointing power becomes his. The recent utterances of Mr. Cleveland bearing upon the subject in hand have much of courage and determination in them, and have been widely quoted. I give them here:

"If we see nothing in our victory but a license to revel in partisan spoils, we shall fail at every point. If we merely profess to enter upon our work, and if we make apparent an endeavor to do it a cover for seeking partisan advantage, we shall invite contempt and disgrace. If we attempt to discharge our duty to the people without complete harmony in patriotic action, we shall demonstrate our incompetency. I thank God that far beyond all doubts and misgivings we may constantly see the lights of hope and safety. Let us not be misled to our undoing by other lights of false Democracy which may be kindled in broken faith, and will, if followed, lure us to the rocks of failure and disgrace."

There are those who find it in their hearts to respond to this sentiment, regardless of prejudice or party. Looking from the past of our Nation into the future with its possibilities, may



we not say, with Tennyson:

"Keep the soldier firm, the statesman pure,

Till in all lands and thro' all human story

The path of duty be the way to glory."

Virginia H. Reichard:

December, 1892.



Music  
as an Educational Factor  
in the Home

M Magdalene Grefe  
December 31<sup>st</sup> 1892  
Des Moines Iowa



## Music as an Educational Factor in the Home.

Of all the institutions and orders civilized mankind ever established, that especial relation which we call Home is the most important.

For on the home-life rests the life of society and state, and this latter cannot be sound and of mutual benefit, if the state of the former is bad and defective.

Anything therefore, that plays an important part in the life of the home must be of great interest to us, and claim our earnest consideration.

Of the various branches of education, for the cultivation of the mind, music constitutes one of the most potent factors in the home. This is due to various reasons, one of the most important of which is, the value of the art.

The art object of music is to appeal to the heart, as well as to the mind: to portray emotions clothed in musical thoughts conceived by the emotion. Music has many mysteries that will never be explained, for no man understands the secrets of his own heart, the language of his own soul. The heart is inspired by so many sentiments, that we seek in vain for the key to their consequences.



Music is a living language, a universal language, it pictures, and expresses every shade of sentiment, more powerful than the language of words.

The power which music has upon us, is due to the fact, that our will is subdued, hence our pleasure is complete: it is said to possess those powers, which are commonly ascribed to religion alone.

Music springs from religion, and leads to religion. It is one of the principal means outside of Christianity, to refine the masses. If the lower classes could have as much of music, as of the low literature with which they bequile their spare moments, there would be a large decrease in crime.

As music imparts only good influence, while this low class of literature incites its votaries to commit the crimes, and practice the vices, of which they read.

Music could be made the means to wean the people, from the low pleasures which brutalize and debase.

Lyman Abbot says: Did you ever consider, that music is the one art that is absolutely pure? The sculptor may so shape his clay, or his marble statue, that it shall suggest evil thoughts.

The artist may put upon the canvass the bacchanalian drinking scene, and bring all the degradation of



human life before you and into your imagination.

Even the architect, with the aid of subsidiary arts of decoration, may contrive rather to injure than to uplift mankind.

But music itself never can be made a means of degradation. You may mate it to words that are degrading, and so drag it down. But the voice of music itself cannot be so perverted as to be other, than a voice, pure and clean and sweet, it comes into our world, as sunlight streams into a room, it may be full of motes, but the sunlight is still pure despite the motes.

The voice of music, is the voice of the three purest creatures God has made: Birds, children, and angels.

Schiller says: Where, and whenever art deteriorates, it is always the fault of the artists. The education of the voice, as well as learning to play on an instrument, needs especial instruction and care, and cannot be taught in masses to an equal advantage, as the ordinary school branches.

This being the case, there is hardly a more suitable, and at the same time a more convenient place for the cultivation of music than the home.

There we can be undisturbed and have our instruments



ready for our use.

During the hours of singing and practicing, we need to be away from other singers or players, so as not to disturb one another. And even if the instruction is not given in the home, but in a school or conservatory, the practicing must be done in a private place.

Music in one form or other, has been cultivated at all ages, but never has there been, so much done for its cultivation, in all **classes of society**, as in the nineteenth century, or to be still more definite, in our own time.

To-day we find some kind of musical instrument in almost every family. They introduce a new cause of thought and enlightenment to our American society. Many a day is relieved from them, the sting of care, many a tomorrow has better ideals, by reason of their places in these homes. They are toning down and lifting up the manners of the people.

A great deal of time and money is spent in learning to play them, and we cannot but ask ourselves the question, is the result attained, equal to such a sacrifice of time and money? Does the individual as well as the rest of the family, derive enough benefit, from this dedication to music, to sanction such a course, of work and instruction?



Let us consider this. In the earlier stages of civilization, architecture naturally came first, for man felt the necessity of an abode to shelter himself from heat, cold, and other forces hostile to man. This being done, he directed his thoughts to the remaining four arts. Sculpture ( which has been called frozen music), painting, poetry, and music.

Without discussing the relative value of these, we will concede that music and poetry, furnish the most material, for the mind and heart, and are peculiarly adapted to alleviate, the common cares and struggles of everyday life.

The constitutional elements of poetry are words, those of music tones.

We spend many years in school life to acquire these word elements, to learn the meaning of them, until we can understand the lofty thoughts the poets express in their immortal works. Likewise, we labor many years, till we gain such a knowledge of the tone elements, and to reproduce them in a fine and sympathetic manner: and these bring to life, the great works of vocal and instrumental music, both for ourselves and others.

What is the result of this labor with words and tones?



The occupation with them is sweet in itself, and possesses decided merit as a means of culture, it also gives courage, and nerves the heart for larger work. Gradually we learn to understand ourselves, we become conscious of our immortal soul.

Worlds of thought are opened up for us, that we would never have, if we did not, busy ourselves, with these arts and so learn from them.

Thinking now especially of the benefits derived from a musical education we will find them to be many. Must it not be refining and elevating in the highest degree, for the child, to listen to such a variety of tones every day? How many a thought must spring up, by the sounds he produces?

Must not the symmetry observed in a musical composition, educate his ear and mind, to perceive the beauty of sound, as the coloring the eye of the painter?

Later on in life, when the mind has matured, and such a proficiency has been acquired, that the songs of a Franz Schubert and Schuman, the sonatas and symphonies of a Beethoven can be produced, what wonderful rapture awaits us.

To take two examples at random consider the Moon-



light Sonata of Beethoven, and the cradle song of Chopin, what an intense feeling is here produced in tone, only fully understood, by the musician himself. The tone is not bound to any definite meaning as the word, but produces an endless variety of thoughts to the listener, and thus satisfies the feeling of our heart, that often cannot be expressed.

Leaving aside the ideal and aesthetic view, we will on the other hand find that music is suitable to almost all occasions in the home life both, in private circle and in company.

Every mother sings her child to sleep. Music and rhyme are among the earliest pleasures of childhood.

And this brings to my mind a pathetic incident, which illustrates the powerful influence of song in the home, on the minds of young children.

Many years ago, when indians were daily visitors, to the settlements, so that, after a time people feared them less, and were not so apprehensive of danger, mothers sometimes left their children alone, for a short time, when it was necessary for them to do so.

About the time, people felt quite safe from harm, a band of indians rushed through the town, taking with



them several small children, and fled far from civilization, all trace was lost of them. Many years later, an old chief, upon his death-bed confessed to a Jesuit Priest, where these children were, and how to reach them. The parents were notified and lost no time in reaching the wigwams. The white children were ordered to be given up, but now the mothers did not recognize their own children. Time and their manner of life had changed them in every way, and the children were too young when stolen, to remember any thing about their old homes.

At length when ever other means had been resorted to, one mother began to sing a simple lullaby, which had been a favorite evening song with her children, when small. While singing the second stanza, one child was noticed to be more intent than the others, suddenly its eyes filled with tears and rushing to the singer she threw herself into her arms. The song had reached the child's heart.

In lovemaking among the more musical races, musical attentions are an important reliance for success.

On occasions of joy, as on birth-days or marriage celebrations, we give vent to our feelings, in jubilant strains.

When hours of sadness come, mournful, minor chants



follow our beloved to their last resting place.

An important part of every Battle is its music. You remember an instance in the battle of Waterloo, when Wellington discovered that his 42d Highlanders were giving way disheartened, and on inquiry found that the music had stopped.

The pipes were ordered to be played in full force, the flagging courage of the men revived, they were nerved to make "Waterloo" ever memorable in history.

Another important reason for the great attention given to music in our homes, consists in the fact, that it gives occupation to the youth, that results in comfort, keeps the people young and is a thing of beauty, which is a joy forever. The many hours spent in cultivating and practicing music keep our girls and boys at home, and away from street life.

Even if at first we often have to urge our children to practice, happily there are but few, who do not take kindly to music when they are really tired.

But when a child shows no aptitude for musical study, it is none the less necessary for him: though it may not be so easy to carry it on. A deficiency of this kind may and should be remedied.



The question might arise: should every one study music? I answer emphatically, "Yes." Not that every one that has vocal organs, should try to sing, Heaven forbid. Nor that every child should be made to play the piano or violin, Heaven in mercy, forbid that also, but every one should study music, just as every one should study literature, not in order to become a musician or poet, but to become familiar with some of the results of the highest human intelligence.

A well educated person is expected to know something, about poetry, pictures, sculpture, and architecture. At least to have developed good taste in those directions.

But he may be as ignorant of music, as an Eskimo of engineering, and may yet confess his ignorance with a smile.

He may even have the mistaken notion that his ignorance, is somehow a sign of his intellectual strength.

One writer says: If music were a luxury, would people spend so much time and money on it? It is not to obtain mere ear-enjoyment. It is because it is a necessity to satisfy certain requirements of the mind. It enters into the chemistry of the mind as salt does into the chemistry of the body. Here and there you will find a person who says: I never eat salt. I do not require it.



Well you are sorry for him, there is evidently something wrong in his physical condition. So when any one assumes a lofty tone of superiority, and boasts, that he knows nothing about music, and pretends, not to be able to distinguish one tune from another, you may either accept his statement with some reserve, or conclude that there is something wrong in his physical or mental faculties, and recommend an Aurist.

After the first few lessons the child's love for music will be awakened, and thus an employment is found, that is most beneficial, in developing true womanhood in our girls, and tends to soften and refine the manners and thoughts of our boys.

It is said that in the preparatory schools of England, much use is made of song, in the education of boys, and that upon their graduation days, a special feature is, the rendering of some of these songs, intermingled with figures and thoughts of their plays, throughout their school days.

The study of music lately introduced into our public schools, is greatly to be commended, as this seems to be the best way to reach the masses. Many a little voice needs only encouragement and notice to bring out, what will in time be comfort and happiness to all concerned.



What is a more important factor in the education of our school children than the imparting, of the power of song, which the laborer may carry with him into the shop and factory.

But someone might say: Are not our children already overburdened with their numerous studies at school? Is it not detrimental to their health to attempt to get an education in music at the same time? Not at all. If the course in music is gradual as that of the school. On the contrary, the study of music might prove beneficial to their physical and mental development.

Personal who have become specialists as musicians, have in more recent years, demonstrated their ability for general scholarship and literary merit.

For the study of music helps to bring out those qualities which we seek for the furnishing of the mind.

Observation, attention, application, memory, order, self-control, the power to direct, to classify, the discriminating ear, the sensitive touch, all these the study of music cultivates. Many of our great singers have so strengthened their lungs, by their work, as to become robust men and women. The same may be claimed for the piano player, for in his art he makes use of a great amount



of physical force, and if this is correctly developed, will give him a good training both in ability and control of his hands, arms, and in fact the whole body.

Besides the work is of an entirely different nature from that of the school room and in many ways might be considered a rest and recreation.

And so we might go on developing one point after another in favor of music and the various relations it affords to other occupations and endeavors of man.

Does any other one study offer as much?

We have seen that the road to a musical education is enjoyable and profitable, and the results accomplished, help to elevate and beautify our existence on this earth.

It is hardly necessary to mention that history teaches us, that music has always, reached its highest point of civilization, in those nations, that have stood first in the development of literature, and the other liberal arts. Let me finish with this thought as I have said in the beginning, that the home is the right place to begin to learn the many little lessons, that produce our success in life work.

It is likewise true, that the highest revelations music can give us, be it in the devotional songs of the



church, in the great oratorios and operas, or in the wonderful inspiration of a symphony, can only be fully appreciated, and enjoyed, by those who live in homes where music is cultivated, as one of the factors of a broad and liberal education, which we, as a nation, are so proud of.

Des Moines, Iowa.

December 31, 1892.



*REVOLUTIONARY WAR*

*BY*

*MRS. L. F. ANDREWS*

*READ BEFORE*

*THE DES MOINES WOMEN'S CLUB*

*JANUARY 18, 1893.*



As a rule we live in the future, overestimating its promises, its realization, ignoring the present, forgetting the past. The future is not ours. The past is irrevocable, its influences eternal and unchangeable. The present should be our concern; for if it be wisely occupied the past cannot shadow us with evil. The future will be the present when we meet it, and with loins girded by faithful occupation of it, new duties, new conditions will rest pleausurably upon us, be heroically met, wisely adjusted. As with individuals so with nations. The present hour is given while we consider the causes remote and direct, which culminating, produced the War of the American Revolution and to stand, as it were, with heads uncovered in reverential silence before the men and women of those days of transition who faithfully occupying the then present transmitted to us an heritage of glory, a land of liberty.

At first thought, the preparation of a paper upon the subject mentioned, to be read before this association of women would prove a waste of that which is more precious than gold, wholly superfluous, and the writer of it a mere repeater of familiar facts, but remembering that to repeat history correctly is no mean nor inconsiderable task; (that the times are propitious; retrospection the fashion; the study of history quite the fad in these years of grace 1892-3, I enter upon my pleasant duty, trusting myself to your charitable consideration of any inaccuracy on my part, importuning Time to turn backward in its flight and make me a school-girl again just for this afternoon.)

Under these inspirations I turn, for a brief moment, the pages of American History, to the leftward, and read of the heroic men and women who, led by God, interpreting His will, turned from the tyrannies of governments, religions, blood and oppression, and through perils to the right of them, perils to the left of them perils in front of them, sought this new World wherein should come forth a nation which should write anew the history of Humanity; write as God from the beginning purposed it should be written, in fulfillment of his will toward the human race---its uplifting to Himself.

To this end was man created, law, human and divine established. To this end was given all good and noble men; to this end came the Man of Sorrows---the Christ, blending in symmetrical harmony the human with the divine nature, revealing by this union the beauty and transcendant loveliness of God's purpose and its accomplishment in humanity.



2.

We cannot fully understand now why this process of attaining to God, either by nations or persons, should require the passing through the fiery furnaces of affliction, war, bereavement, persecution, death, rather than as we would have it, the quick transition to peace, prosperity, brotherly kindness, love and purity, but we do know that ere the diamond flashes its glory of light and colors in perfection, it passes through and under the skillful incisions of many a blow of hammer and chisel for removal of the coarser material in which its beauty lies hidden. So through Gethsemane does the soul pass ere the smile of God embellishes it; so nations reach God.

This purpose of God to elevate humanity and give them the freedom wherewith Christ makes men free, is manifestly, to my mind, the prime cause of the War of the Revolution. All other causes were factors direct or remote in bringing about the result---Liberty. The origin of the colonies, diverse as they were, in nationalities and character, and therefore interests, could not in the nature of things, and did not fail to culminate in wars against each other, thus delaying the foundation of a nation which Burgess gives in abstract definition as "an ethnic unity inhabiting a territory of a geographic unity."

Such a nation was to be the outgrowth of heroic endeavor, energy and suffering. We find that for more than one hundred years after its discovery by Columbus, America bid fair to be wholly under the dominion of Spain, her colonies having been up to 1600 the only ones successfully planted. In 1562, the Huguenots, under the protection of Admiral Coligny, with Eugene Ribaut, attempted a settlement in South Carolina. They found themselves unequal to the difficulties of the work undertaken, became homesick, constructed ships from trees, used their bedding for sails, and embarked for France. This French Colony was composed of men only.

In 1564, under Laudenniere,---later, Jean Ribaut, they again tried to establish a colony of Huguenots on the St. John's river in Florida. This time many women were among the colonists. By order of the King of Spain, this colony was destroyed by Menendez, who captured and made slaves of some of them, murdering others in the most brutal manner, and finally completed his horrible massacre of this French Settlement by marching the captives, one hundred and fifty in number, to near St. Augustine, where he had them brutally butchered. Thus was this city, the oldest in the United States, founded in the blood of Protestant martyrs.



In 1585 and 7, Sir Walter Raleigh, under charters granted by Queen Elizabeth, made great effort, and expended large sums of money to establish an English colony in what is now Virginia, but utterly failed.

In 1600, it is said, there was not an English speaking person in America, but many English graves. Spain had alone been successful; she and the Indians possessed America---not a white person in it except the Spaniards.

In 1608, the French, under Champlain, founded Quebec. From this sprang up a rival power to England. In 1607, King James granted charters to two companies, viz: the London Company, to settle in South Virginia between Cape Fear and the Potomac river; to the Plymouth Company the control of Northern Virginia, reaching from the eastern end of Long Island to the northern limit of Nova Scotia, or between the forty-first and forty-fifth degrees, leaving the intervening thirty-eighth to forty-first degrees unoccupied. King James's charter granted to these settlers the rights of English citizens at home. In this they were disappointed; for instead of taking part in voting or making the laws by which they were governed, they found themselves ruled by a Council, which was in turn ruled by a king.

These settlers were instructed by the king and companies to establish the church of England as the National Church in the colonies, thus restricting religious liberty at the outset. Further instructions stipulated that for the first five years no land should be given to anyone, but that every settler should report the product of his labor in the company's warehouse, out of which his necessities for living would be provided. In this condition of things they soon found themselves worse than the poorest day laborer they had left behind them.

Notwithstanding this injustice, the colony lived, and laid the foundation of a prosperous, powerful, and independent State.

In the success of this colony Captain John Smith and Governor Dale were leading spirits. The



latter, though tyrannical in many ways, abolished the system of living from the company's storehouses, and gave to each settler a small piece of land, allowing him a few days of each year to work on it for himself. This provision inspired new zeal and animation in the heretofore indifferent laborer. He had something for his labor he could call his own.

An important source of revenue came to the rescue of the finances of the colony when Sir John Rolfe began the systematic cultivation of tobacco, in 1612.

It soon became the greatest industry of Virginia, affording America an export which England was ready to buy and use, although King James denounced it as a loathing, hateful, dangerous weed. He levied a tax on it from which to support his throne.

In the year 1619 Sir George Yeardley Became Governor. He called for a General Assembly, or Legislature, to be elected by all the freemen of Virginia. It met in the church at Jamestown on Friday, July 30, 1619, and was the first law making assembly that ever came together in America. It was a recognition of the right of the colonist to manage their own affairs. England being the only country in Europe where the people had a share in the government, gave that privilege to her colonies in the New World.

Later, the right was restricted, but never fully taken away. At this time few women were in the colonies, and the London Company sent out ninety young women, "the cost of each passage to be paid in one hundred and twenty pounds of the best tobacco. The scheme was successful. The ninety unmarried women arrived, and were soon exchanged for tobacco.

The same year, 1619, is noted for the introduction of African slavery into America. It is recorded in this way: "About the last of August came in a Dutch Man-of-war that sold us twenty negroes." From that time the King of England derived a large incom from the sales of slaves in America.



In 1776 every one of the thirteen American Colonies held slaves. Many poor white children, criminals, and prisoners of war were sent over here and sold to planters. At one time King James shipped one hundred criminals. The custom, I am sorry to say, is still in vogue, although instead of being made slaves, they in too short a time become citizens, with the ballot in their hands, holding equal power in shaping the affairs of government with the natural born citizen after a residence and training in the elements and spirit of our government twenty-one years, a problem for future adjustment.

In 1624 King James revoked the Company's Charter and Virginia became a royal province, but the Assembly was not prohibited and the people made their laws to a certain extent. The next King, Charles First, sent Sir William Berkley over as Governor. He was in full sympathy with the King, believed in no religion but that of the church of England, and was opposed to the education of the people, and their taking part in the affairs of government. In 1671, he said: "I thank God there are no free schools, nor printing, and I hope we shall not have them for these hundred years." But at or about that time a party opposed to the King and the National Church had become strong in England. Many of them left England, sought the new land, settled in New England, and founded the city of Boston in 1630. In 1634, English Catholics settled Maryland.

A civil war broke out in England between the Royalists and Puritans, or Separatists, who had left the established church and set up a new form of worship. The King was defeated, taken and beheaded. England was declared a Republic with Oliver Cromwell at the head of it. Many of the Royalists emigrated to Virginia, among them the ancestors of Richard Henry Lee, and George Washington.

In the time of Cromwell's reign in England, he enacted what was called navigation laws, by which the colonies were forbidden to send tobacco to any



country except England, or to purchase any foreign goods except those brought over in English vessels. Charles Second enforced these laws with new rigor against the protest of Governor Berkley and the colonists. The result was to cripple and nearly ruin Virginia trade, as she had to take whatever English merchants saw fit to give, and buy their sugar and cloth in return at the price they saw fit to demand.

In 1673, this same King gave away the whole of Virginia to two of his favorites, the Earl of Arlington and Lord Cullpepper, for thirty-one years.

These measures, and others, brought to the colonies disastrous results. They had no homes, no Assembly to represent them; were subject to heavy taxation; had small resources from the sale of tobacco they raised and exported. Added to their heavy burdens, in 1676 came the most terrible attacks from the Indians. The people appealed to Governor Berkley for help. He refused. This brought about the Bacon Rebellion. Jamestown, the first English town in America, was abandoned by Berkley, burned by Bacon, and never rebuilt.

To illustrate the cruel tyrannical character of Berkley, and the power vested in him by the King, I will cite this fact of history. When Drummond, a supporter of Bacon, fell into his hands, he said: "You are very welcome, Mr. Drummond. I am more glad to see you than any other man in Virginia. You shall be hanged in half an hour." He was executed forthwith. Governor Berkley put to death arbitrarily more than twenty persons during his period of office.

The Bacon Uprising, against tyranny, was never forgotten by the decendants of the Assembly that met in 1676, and enacted the Bacon laws. In just a century after, in 1776, they met at Williamsburg, in sight of the ruins of Jamestown, and that was the first English colony to declare itself independent of England, Kings and Governors.

In 1609, Henry Hudson, commissioned by the Holland East India Company to explore from the Gulf of St. Lawrence to the Delaware Bay, entered what is



now the Harbor of New York. He ascended what is now the Hudson River (named in his honor) in a boat to Albany. Dutch trading stations were established in 1613, on Manhattan Island; in 1615, at Fort Orange, near Albany; in 1618, at Bergen, New Jersey. The Dutch West India Company was commissioned in 1621 to colonize these parts. In 1623 they took possession of the country on the Delaware river, and built Ft. Nassua. In 1624 they bought of the Indians, for Twenty-four Dollars, the whole of the Manhattan Island. They were then in possession of all the country on the Hudson, and the territory from Cape Cod to Delaware Bay, was named New Netherland.

The possession of this territory by the Dutch aroused the jealousy of both England and France: for it separated the colony of Virginia from the then unsettled region of New England and entered the territory Champlain claimed for New France.

Notable among the founders of New Netherlands, was Van Renssellaer, a wealthy patroon, whose word, on account of the power his wealth gave him, was as binding as that of the King, and Peter Stuyvesant, Governor. The latter was intolerant of religious freedom, and fined every one who attempted to preach doctrines not in accord with the Dutch Protestant Church, Five Hundred Dollars, and those who went to hear such preaching, One Hundred Dollars each.

A few Quakers ventured into the colony and to them he was horribly cruel, for which he was rebuked by the authorities in Holland, who ordered that every man should be allowed to worship God in his own way, to which order Stuyvesant paid no heed.

In 1664, the English demanded the surrender of Manhattan. They took possession of it, naming it New York in honor of the Duke of York, a brother of Charles the Second. In the same year Lord Berkley and Sir George Cartaret purchased of the Duke, lands west of the Hudson and founded the Province of New Jersey.



In 1673 war re-opened between England and Holland. New York revolted, Stuyvesant again became Governor, and it was restored to England by the treaty of peace in 1674.

At or about this time, the Spanish settlements in America were chiefly south and south-west of the present United States.

In 1565 St. Augustine was pillaged by Sir Francis Drake, nearly destroyed by the French in 1597, besieged by the English in South Carolina and Georgia in 1702--1740

Florida was ceded to England in 1763, recaptured by the Spaniards in 1781, and became a part of the United States in 1819.

California and New Mexico remained under Spanish rule until the declaration of Mexican independence in 1821.

This whole territory was conquered by the United States in 1846.

When the English began settlements in America, no country in Europe enjoyed religious liberty or freedom to worship as their consciences dictated. In England every person was required by law to attend the Episcopal or Church of England and had to pay taxes to support that church,



The Catholics, the Puritans and the Separatists objected to this, and determined to secure the freedom England denied to them, by seeking it in a new land. The Separatists went to Holland, where they tarried twelve years. From thence they came as Pilgrims to America, and landed at Plymouth Rock December 21, 1620. There were one hundred and two of the emigrants, all told, and only ninety were Pilgrims. With their heroism, suffering and endurance, all are familiar. Captain Miles Standish won a place in history for courage, wisdom, and gentleness, and to him the colony, in a great measure owed its success. John Carver was their first Governor. Having died of hardship the first year, William Bradford was elected in 1621, and remained in office until his death in 1657.

All matters in this colony were discussed and decided in town meeting. Every man met his neighbor on equal terms. It was a pure government of the people, such as was not known elsewhere in this country, or in Europe.

These settlers suffered from attacks by the Indians, as did others. The colony was of slow growth. At the end of ten years it numbered but three hundred. It was finally absorbed by the Massachusetts Colony, but the spirit of liberty of conscience, as well as political freedom, was not lost. It was abroad in this new land, and destined in the end to overthrow the tyranny from which the Pilgrims sought escape by leaving their native land, England.

Salem was settled by the Puritans in 1628, led by John Endicott. He knew no such word as "toleration," and sought only to find a place of refuge for those of his faith.

In 1630, John Winthrop, a wealthy Puritan from the east of England, came with a colony of seven hundred persons, with horses, cattle, and all necessary things for the founding of a thriving settlement, and Boston was founded. In the next ten years twenty thousand Englishmen, composing high-born men and women, graduates from Oxford, the flower of English Puritans, came over and joined themselves to this colony. All public matters were settled at a town meeting, as in Plymouth, but only church members could vote. The Puritan commonwealth of Massachusetts meant to keep it in control of the Puritans. They said this corner of the continent is ours; if

others want a different government or religion, we give them full liberty to move on. They believed in a government by a select few. They had fled from intolerance, but had not learned the word "tolerance."



Roger Williams was a minister from England, and settled over the church at Salem. He preached religious liberty, and believed in it, as very few at that time did. "No one," he said, "should be bound to maintain a worship against his own consent; that no man had a right in any way to interfere with another man's conscience in religion." For these sentiments and truths freely and fearlessly uttered, the Puritans, in 1635, in the dead of Winter, banished him from Massachusetts. They sought to take him prisoner and send him to England, but he escaped. The winter was bitterly cold. He wandered without shelter, but friendly Indians rescued him. The next year he founded Providence, and established the first Baptist church in America, and was the first to demand the right of entire religious liberty for all men. In 1644 he visited England and secured a full and absolute Charter of Civil Government for the plantation in Narragansett Bay. The same year Mrs. Anne Hutchinson, a woman of remarkable ability, attacked the Massachusetts clergy on their belief. She lectured or preached every week, and had great influence. The General Court decided that Mrs. Hutchinson was as bad or worse than Roger Williams, and she was banished from the colony with her friends. The Indians gave them the Island of Rhode Island, and they founded a Republican Government. This was the beginning of the present State of Rhode Island. Thereafter the Baptists were forbidden to preach in Massachusetts, and punished if they did not obey the command.

Roger Williams, the banished preacher, showed his spirit of forgiveness by using his influence with the Narragansett Indians against joining a plot of the Pequots to massacre the people of Boston and surrounding towns, thereby saving those who had persecuted him from the horror of an Indian massacre.

In 1635, public schools were established in Boston, and in a few years free instruction provided for every white child in Massachusetts; provision was made for higher education; and Harvard was founded in 1636.

Penn had secured to the colony of Pennsylvania the right to take part in framing the laws that governed them, a permanent treaty of peace with the Indians, founded the city of Philadelphia, which became the seat of government for a long time. Oglethorpe's philanthropy had opened the doors to thousands who had been confined in the prisons of England for debt, and gave them opportunity with their wives and children, to begin life anew in Georgia. With all



his charity and philanthropy he had not attained to all good; for he was opposed to the ballot in the hands of the people, all laws being made by the Association. He restricted religious liberty. No Roman Catholic was allowed to settle in the colony, and lands could not revert to women. The Wesleys and Whitfield established the doctrine of the Methodist church, and were influential factors in the success of the colony.

In the meantime the French were exploring the great lakes and the Mississippi valley, building forts, sending out Jesuit missionaries, taking possession of the rich lands of the West, founding New Orleans, and so on. The Carolinas were being settled by emigrants from Virginia, by the English Huguenots or French Protestants, had resisted the adoption of the constitution framed by Locke and Lord Shaftsbury, called "The Grand Model," by which the common people had no rights; could not vote; and by which even the white settlers on a tract of land, were, like the trees and the stones, considered a part of it; could not leave the soil they tilled, but became a part of the estate, and in case of sale went with it. They determined to own themselves, the work of their hands, and make their own laws. Regretfully I pass the incidents of heroism which characterized the actors and events which conduced to the rapid advancement and development of the colonies. Slowly but surely the idea of religious liberty steadily gained, and was at last engrafted as a part of the Constitution of the United States, in the following words:

"Congress shall make no laws respecting the establishment of religion, or prohibiting the free exercise of it."

The Church and State parted company. Restricted education became a measure of the past, and free schools the watchword of attainment and progress.

In accordance with the spirit of this new found liberty, the American colonies were rapidly approaching the condition which would demand their independence of England. France and England were contesting for the possession of these fair portions of the New World, plunging them into wars to forward each their purpose, and from 1701 to 1760, the colonies were, with short intervals, involved in wars, either with the Indians, or those growing out of the wars waged in Europe between Spain, France and England.

The final struggle between France and England for the possession of North America, known as the French and Indian War, began in 1754, and continued until 1760, at which time, by the wisdom of Pitt, in planning, and the bravery of the colonial armies, French dominion in Canada and Michigan was



destroyed, and in the Carolinas in 1763, leaving England in undisputed possession of the thirteen colonies, which, however, was of short duration; for, in the stubborn, narrow policy of George the Third toward the colonies, we find the direct causes leading to the war for their independence.

The law forbidding the colonies to trade with any other nation but England, had not been enforced during the war and for a long time previous to it, consequently, they had established a profitable trade. The new king demanded strict observance of this law; stationed ships along the American coast to stop trade with France and Spain; issued "writs of assistance" in which his officers could write as they chose, any man's name; enter his house and search it. The colonies protested without avail; saw their resources destroyed; their trade ruined. The king followed up his tyrannical policy by other measures obnoxious to American rights, which provoked their resistance.

In 1764, the king taxed the colonies to defray the expenses of the late wars, and support an army to protect the colonies against attacks from the French and Indians. This army was not wanted by the colonies. Furthermore they protested against the taxation without representation. In England no tax can be levied on British people except by members of Parliament elected by the people as their representatives, the British Parliament being in England what Congress is to the United States. The Americans had no representatives; were not allowed any, and the tax was in direct violation of their rights. Such men as William Pitt and Burke took sides with the colonists, Burke saying that if the king undertook to tax the Americans against their will, he would find as hard a job as the farmer did when he tried to shear a wolf instead of a sheep.

In 1765 the king further enacted the "Stamp Act" requiring the use of stamps of from one cent to fifty dollars in value on all legal papers, pamphlets, and newspapers. This measure taxed every person in spite of himself, and was vigorously opposed by Benjamin Franklin, who was in England when the law was proposed, and by Samuel Adams, the Father of the Revolution. But in spite of all protests the law passed. The indignation of the Americans at this injustice was unmistakable. The Sons of Liberty emphasized the declaration of James Otis that "taxation without representation is tyranny," by pulling down the building where the stamps were sold, and burning in effigy the King's officers commissioned to sell them. Similar demonstrations occurred all over the country.

The protest of America against the Stamp Act, seconded



by the merchants of London, led Parliament to repeal it in 1776. The following year it passed an act imposing duties upon tea, paper, paint, and glass imported by the colonies, which again aroused the spirit of resistance with new force.

England, in October, 1768, landed a force of seven hundred men under General Gage, who camped on Boston Common. These troops were a source of constant irritation; quarrels frequently occurred, and March 5, 1770, the soldiers fired on a crowd of citizens, killing three and wounding others. This was the Boston Massacre, and here was shed the first blood of the Revolution.

The tax on tea was still in force in 1773. The colonies had refused to pay it, and would not import or use tea. The East India Company shipped large cargoes to Charlestown, where it was landed but not sold; to New York and Philadelphia, where it was not landed; to Boston, where the Boston Tea Party was organized, entered the ships, and threw the tea overboard. This so incensed Parliament that it closed the port of Boston, and removed its public officers to Salem. Great distress followed in Boston, which aroused the whole country; excitement became a whirlwind; Congress was called; met in Philadelphia September 6, 1774. The spirit of this Congress was calm, respectful, but determined. Patrick Henry said: "There is no longer any room for hope; we must fight." The delegates to this Congress, of whom George Washington was one, demanded the right to levy all taxes, make all laws, in their own Assemblies. Twelve Thousand Volunteers were enrolled, four thousand of them organized as minute men.

April 18, 1775, General Gage sent troops to Concord to destroy powder and provisions stored by the colonies, and to take as prisoners, Adams and Hancock. When the British troops left Boston, Paul Revere had the news flashed abroad by two signal lanterns, from the steeple of the old North Church, while he rode through the country giving the alarm. Hancock and Adams, who were in Lexington, were aroused from sleep. April 19th, at daybreak the British troops opened fire on the minute men gathered on the green at Lexington. Pitcairn shouted "Disperse, ye rebels." No one moved. "Fire!" cried Pitcairn. A volley blazed out, and seven Americans fell dead. This was the opening battle of the Revolution. The British retreated to Charlestown; from there to Boston, where the American army surrounded them. A few weeks after, Ethan Allen, took Ticonderoga and Crown Point. Surprising the commander, he demanded unconditional surrender. By this the Americans got possession of cannon, arms and military stores, of which



they were in great need. About this time Washington was appointed commander-in-chief of the army around Boston. In June following, occurred the Battle of Bunker Hill, which after gallantly defending, the Americans lost because their ammunition gave out. In this battle with many others, the gallant General Warren fell.

General Gage ordered Charlestown to be burned. This act aroused Benjamin Franklin's indignation, and he wrote his famous letter to his friend Strahan, member of the English Parliament.

The attack on Quebec was made December 31, 1775. Through great suffering, the American army under Arnold and Montgomery made their perilous way but to meet defeat, and be driven out of Canada. I cannot follow the fortunes of war in the battles fought, won and lost, which in the end gained the independence of the colonies. Success, defeat, retreat, in turn met the intrepid American army under the command of their leader General Washington, who was the heart, strength and soul of the Revolution.

Among the battles which particularly gave great results, was that of Trenton, where Washington, with a force of twenty-five hundred men, among whom, (pardon me the allusion,) was my father, recrossed the Delaware on floating ice, captured a thousand Hessians, and a large quantity of arms and ammunition, with scarce the loss of a man, Christmas night, 1776.

Before this victory despair had taken possession of the hearts of thousands of the patriots. Now victory came bringing hope and courage to the army people.

I cannot pass without mention, one of the most notable victories gained by our armies---that at the battle of Saratoga, the year following the Declaration of Independence of the United States, in 1777. This victory secured the recognition of independence of the United States by the king of France, and his assistance in money, ships and men. It is mentioned as one of the fifteen great battles of the past twenty centuries in its results. Another is the surrender of Yorktown, by Cornwallis, October 19, 1781, who marched out of his strong entrenchments to the tune of "The World's Upside Down."

Washington had conquered; the war was practically ended.

George the Third, January 5, 1782, acknowledged the independence of the United States. A final treaty of peace between Great Britain and this country was signed at Paris December 5, 1782. At the close of the war, the States found themselves deeply in debt. They quarrelled with each other about boundary lines, commerce and trade. This condition of



affairs threatened the life of the Republic. Men like Washington, Hamilton, Franklin and Madison set about finding a remedy. A convention of fifty-five met in Philadelphia to form a constitution. It was four months in session, and finally adopted our present Constitution, which gives the Nation a head; gives Congress the power to raise money by taxation to carry on and defend the Government; gives every citizen equal rights in all the States; with liberty to buy and sell in all parts of the country; thus securing freedom of trade throughout the Union. It established the Supreme Court of the United States to decide all questions about the powers of the National government. The Revolution made us an independent people; the Constitution, an united American Nation.

George Washington, in his Farewell Address, September 17, 1790, said: "This government, the offspring of your own choice; adopted upon full investigation, and mature deliberation; completely free in its principles; and containing within itself a provision for its own amendment, has just claim to your confidence and respect."

Upon us of the present. These words are as binding as when uttered to the newly constituted Republic. Let no foe to the principles of justice and liberty embodied in our Constitution, however, stealthily, arise in our midst with purpose to destroy it. "Eternal vigilance is the price of liberty." The watchman upon the towers perhaps now discern a cloud larger even than a man's hand, which spreading, unfolding, may overwhelm us in evil. There is work for humanity yet to be done; wrongs to be righted. Let us implore the God of our forefathers to lead us to victory over all wrong. Then shall be fulfilled in this nation the purpose of God in its creation.

*(Mrs. L. F.) Sophia M. Andrew*

Jan. 18, 1893.





Harriet Beecher Stowe.  
Judge A. Tourgee.



Provincial Literature of America.  
Mrs. Henry Wallace.  
March 1893.



J. Fenimore Cooper.  
Bret Harte.





*Provincial Literature of America.*

*1893.*

*Mrs. Henry Wallace.*



Washington Irving  
J. K. Paulding  
Major Jack Downing.

Helen Hunt Jackson.  
Chas. Egbert Craddock.  
Mrs. Burton Harrison.

Mary Wilkin.  
Marietta B. Holley.  
Octave Thane.

Mark Twain.  
J. G. Saxe.  
Edward Eggleston.

Read before —  
— Des Moines Women's Club.  
March 1892.

Joel Chandler Harris.

Will Carleton.  
George W. Cable.  
Eugene Field.

Hamlin Garland.

of  
Frank Stockton.

Petroleum V. Nasby.

W. D. Howells.

Minnie (Cantwell) Wallace.  
Mansfield, Ohio.  
Des Moines, Iowa.



## THE PROVINCIAL LITERATURE OF AMERICA.

Literature is defined by one as a criticism of life and a record of valuable thought. Julian Hawthorne says: "It is that quality, in books, which affords delight and nourishment to the soul". Provincial literature partakes of the spirit of both. To give a clear idea of the provincial literature of America, in thirty minutes, the time assigned me, is a difficult task, and as I undertake it I am reminded of a time years ago, when a student near my native place in Ohio attempted, in a five minute speech, to discuss "Life lost, regained, the world, the work to be done therein, and the end of our creation considered". He was the son of a Puritan, "that class for whom flowers bloomed and birds sang, yet they felt the world was lost, and life was too serious to be frittered away, or sung away, or rusted away, but duty was done and life worn out in godly industry". True to the spirit of this age, and the characteristic of Americans, I will endeavor to condense a book in a page, a page in a phrase, and this phrase in a word.

Truly, fiction of the present has cut loose from English traditions since the novel of three volumes has given place to the short stories, thus presenting the results of close observation and study in a much more interesting form. Surely, no people ever had so remarkable a literary development. From North, East, South, and West appear writers telling us, with artistic grace, what they have actually seen and heard, giving the dialect which James Whitcomb Riley explains as meaning more than mere forms of words, and conveys a positive force of soul, purity, and sweetness, that often touches us to the tenderness of tears. Many of us can recall the quaint, ungrammatical, yet most expressive speech of our country ancestors, whose thoughts were given in a simple, straightforward manner. They never "bothered their heads" about etymology and syntax, or thought of preserving the so-called "purity" of the language. If they made their meaning clear in few and simple words, it was sufficient.

There is a charm in true dialect, and education acquired in the old log schoolhouse, in the fields and woods, has given to literature much of its simplicity and beauty. Race, climate, and local environment, each have a great influence on literature. In the intellectual contests of the United States, the stern and rock-bound coast has usually had the advantage over the "Sunny South" and the Western prairies. The most substan-



tial literary productions come from the land of the winter fire and the evening lamp, or from the shores of the stormy sea. Stern surroundings and hard conditions make rugged, thoughtful men and women.

Writers of provincial literature are found in the Lake country of Ohio and Michigan, among the raw settlers of early Arkansas, in the wilds of the Tennessee mountains, among California miners and stage drivers, with the Western cowboys and the Louisiana creoles. The mountains inspire the love of liberty and free thought.

"Americanism in literature was first given us by Emerson and Lowell, when they sang of the humble bee and the bobolink instead of the lark and the nightingale." Lowell was, at one time, regarded in Europe as a mere dialect humorist. ("The last survival of the old notion that something new and fresh is to be found in the United States, is found in the English and Continental idea of American humor"). London, Paris, and Berlin journals now admit that our American stories are the best in the world. Once they denounced us, saying that no good could come from the "American Nazareth". Rudyard Kipling still claims that Americans have no language,—only accent, slang, provincialism, and dialect. American slang, evil as it may sometimes be, teaches us new conditions of life in the most striking and impressive manner. Kipling criticises our literature and our cities, especially Chicago. He also sneers at the patriotism of the American eagle with its songs of triumph over the many attainments of American cities. Now it can well rejoice with Chicago over her gifted women, the Columbian Exposition, and the great influence on Western literature of the Chicago University. It is true, even though said in satire, that "Chicago, once convinced that a literary reputation is a good thing to have, will get herself one in twenty-four hours".

Eugene Field, Chicago, is the people's poet,—the poet of childhood. His tribute to Charles Dana, of the New York Sun, is fine:

"But bless ye, Mr. Dana! May you live a thousand years,  
To sort o' keep things lively in this vale of human  
tears;

An' may I live a thousan', too, a thousan' less a day,  
For I shouldn't like to be on earth to hear you'd  
passed away.

And when it comes your time to go, you'll need no Latin  
chaff,

Nor biographic data put in your epitaph.



But one straight line of English and of truth will let  
folks know

The homage 'nd the gratitude 'nd the reverence they owe.  
You'll need no epitaph but this:

"Here sleeps the man who run

That best and brightest paper,--the Noo York Sun".

Americans are brave, self-reliant people, and can prosper without any aid from their ancestors, as is proven by our writers of provincial literature. We take kindly to honest criticism, but not from foreigners who have only a surface knowledge of our nation, and who are descendants of those whom Washington Irving said were surprised to find the American with a quill in his hand and not on his head. They may be likened to a good old gentleman, who, after reading Bunyan's Pilgrim's Progress, with Scott's explanatory notes, said he understood it all but the notes. In criticising books and authors, we must consider what they aimed to do, the conditions under which they worked, their environment, and the effect they have had upon literature.

Victor Hugo called Edgar Allen Poe "the prince of American literature." Poe was a man of genius but "he gives only weird fancies and sweetly melodious music with no help for life's struggles". Bret Harte, Mark Twain, and humorists of this class, are by many deemed our most characteristic writers, while others insist that Joaquin Miller is a true representative of the life of this country. Thirty years ago Washington Irving was honored and read by all. He was a genuine humorist. His History of the Dutch in New York by Diedrich Knickerbocker, and stories of his own country with native traditions of the early inhabitants, are full of imaginary and original ideas, given in a clear, beautiful style. Describing the manner of the early settlers of New York, he says:

"In those good days of simplicity and sunshine, a passion for cleanliness was the leading principle in domestic economy, the test of an able housewife, and the utmost ambition of our grandmothers. The front door, with its gorgeous brass knocker, was never opened except for marriages and funerals, New Year's Day, or some such great occasions. The grand parlor was the sanctum sanctorum which no one entered except the mistress and her confidential maid, who visited it once a week to clean and put things to rights, always leaving their shoes at the door and entering devoutly in their stocking feet. After cleaning the windows, scrubbing the floor and sprinkling with sand, polishing the furniture, and putting a fresh bunch of evergreen



in the fireplace, the shutters were closed to keep out the flies and the room carefully locked until the following week. The fireplaces where the whole family, even the cat and dog, enjoyed a community of privilege, and a right to a corner, transports us back to those happy days of primeval simplicity. The young folks crowded around the hearth, listening with breathless attention to the oracle of the family (some old negro), who would croak forth a string of incredible stories about New England witches, grisly ghosts and hairbreadth escapes among the Indians. Their fashionable parties were confined to the higher classes, viz: such as kept their own cows and drove in their wagons. In those happy days a well regulated family always rose with the dawn, dined at eleven, and went to bed at sundown, so the company assembled at three and went away at six. Our ancestors were fond of more substantial fare than ice cream, jellies, etc. The tea table was crowned with a huge earthen dish well stored with slices of pork fried brown and cut into morsels. The company, seated around, were each furnished with a fork; immense apple pies graced the table and sauces of preserved peaches and pears. Tea was served out of a majestic delf teapot ornamented with paintings. The gentlemen gallantly attended their fair ones to their respective abodes, and took leave of them with a hearty smack at the door, as this was an established piece of etiquette in those provincial days".

Irving's "Voyages of Columbus", "Bracebridge Hall", and the "Sketch Book" are among his best works. His stories of Rip Van Winkle and Sleepy Hollow more properly come under the head of provincial literature, and are thought by many to be the finest pieces of fiction this country has ever produced.

Looking over the whole field of provincial literature, however, there are a few authors who tower immeasurably above the others, not because of mere grammatical correctness, or pleasing diction, but for the reason that they wrote for a purpose, and played a most prominent part in conveying to foreigners a correct idea of this country and its citizens and in righting the wrongs of oppressed people. An author may amuse us, or he may instruct us, or he may, as by the sound of a trumpet, arouse us from our love of peace and quiet long enough to make us realize that there is something to be done in the world besides living, and that we are the agents "Our Father" most frequently makes use of to right wrongs and relieve the oppressed.

Head and shoulders above the early writers of provincial literature, and to my mind none of the latter are to be compared



with him, stands James Fenimore Cooper, probably the least appreciated of any American novelist. Himself built of a rugged mold and brought up amid the stirring scenes of the latter part of the last century, trained to a life of activity both on land and sea, it is not surprising that he dealt with the active life with which he had been from boyhood surrounded. Among his works which come under the head of provincial literature, the most prominent are *The Spy*, *Lionel Lincoln*, both patriotic novels dealing with the Revolution, *The Pioneers*, in which he describes in vivid colors the life and surroundings of the early settlers, and the *Leather Stocking Tales*. One can not in justice and fairness quote extracts from the works of Cooper. He carries his subject along clearly and smoothly, though heavily at times, and one must read carefully and not merely taste here and there to fully appreciate the beauty and purpose he had in mind. The *Leather Stocking Tales* give us, probably, the truest and most realistic pictures we have of the American Indian as he was originally, and of the hunters and trappers, the van guard of civilization. In his *Leather Stocking Tales* Cooper has been criticised for making his readers follow the fortunes of a single character almost from birth to death. Lowell takes him to task rather severely on this point in the following:

"He has drawn you one character, though that is new,  
One wild flower he's plucked that is wet with dew,  
Of this fresh western world; and the thing not to mince,  
He has done naught but copy it ill ever since.  
His Indians—with proper respect be it said—  
Are just Natty Bumppo daubed over with red."

But, as an English critic has very truly said, "Cooper is nevertheless an American to the core. He needs no slang or affectation to establish his originality, but moves on his own path with something like disdain of comment. His hunters, remnants of a race exploded by the railway and the telegraph, traverse the great wilds of grass, and wood and water with a sense of possession. Natty Bumppo, Bob Yarn, Nightingale, Hetty Hunter, Long Tom Coffin, and Maud Meredith are undying creations." He who leaves Cooper's works unread is denying himself a knowledge of the early settlement of this country that can nowhere else be obtained so clearly and so truthfully, and with such enjoyment.

The truest exposition of the peculiar Yankee dialect of the Anglo Saxon language, we find in the letters of Major Jack Down-



ing (Seba Smith), written in 1830. He gives the real vernacular of the land. Downingville, his birthplace, named for his grandfather Downing, he describes as "a tidy sort of village, three miles from the main road and jst about the middle of "Down East". It contains a considerable number of inhabitants. It has a schoolhouse and a tavern, a minister, a doctor, and a blacksmith, and a shoemaker, and folks that work at almost all sorts of trades. They have meetin's every Sunday in the schoolhouse, the men fillin' up all the seats on one side and the women on the other". He represents himself as "a green country lad who tackled up his old horse and packed in a load of ax handles and a few notions, mother fried me some doughnuts and put in a box some cheese and sausages, and ropped me up another shirt, and I drove for Portland, Maine, where before long I blundered into the legislater. I visited the house and sinnit and saw such strange doin's there. I writ letters home, some to Uncle Joshua and Cousin Ephriam, because they always wanted to know wat's goin' on in politics. The two political parties, national republikin and democratic republikins were so evenly balanced it was six weeks before they were organized". These letters were copied into the Boston papers, were read over the entire country, and became national in their character. Major Downing's "Thirty Years out of the United States Senate, or History of American Politics for Thirty Years" is a provincial history of the politics of that day.

Among other early writers of provincial literature might be mentioned W. G. Simms, who turned out novels by the dozen. Those of his books dealing with American society attracted some attention, but the fact that he drew all his gentlemen from the south of Mason and Dixon's line, and his clowns and rough characters from the north of it, did not add to the cordiality with which his works were received. In point of style he will not stand with the prominent delineators of American scenes and characters. J. K. Paulding, an associate of Irving, ranks decidedly above Simms, considered either from the standpoint of literary merit or from that of faithfully portraying American life and customs. His colonial novels, the Dutchman's Fireside and Westward Ho, are deserving of more frequent perusal than they receive. It is hardly possible to even mention, in the course of a short paper on a large subject, the host of other writers of provincial literature who wrote during the first half of the century. The greater number of them have long ago been forgotten in some cases, perhaps, through no want of



merit in their productions, for even among writers genius is often unrecognized.

Passing along to the middle of the century, Harriet Beecher Stowe's novel, "Uncle Tom's Cabin", stands out prominently as the greatest novel of its kind ever written, and it has probably wielded a greater influence for good than any other book in the century. It would be telling a well worn story to speak of the book in detail. What American is not familiar with it? When an author writes with a purpose he commands attention, and when the purpose is so holy as that which inspired the writer of "Uncle Tom's Cabin", and the manner of its presentation is so forcible and earnest, it is not strange that Mrs. Stowe's masterpiece met with such a reception.

Following Mrs. Stowe, and writing on a very similar theme, came Judge Tourgee. Mrs. Stowe pleaded for humanity; Judge Tourgee pleads for justice. The one dealt with the negro question before the slaves were liberated; the other after they were free and found that their masters had in many cases become far worse than before their freedom. Tourgee depicts the struggles of an outraged people, and scores relentlessly both the action of their former masters, by mercilessly treading them to the earth, outraging and murdering them, and the government and the North for their inaction in affording adequate protection to the people whom their brothers had laid down their lives to free. From a mere literary standpoint Judge Tourgee is open to criticism, and those cynical beings who live by the products of their cynicism are not slow to take advantage of it. But we must remember that the enduring qualities of literature are not found in the elegant diction and grammatical precision, but in the thought, and if the latter is vigorously expressed in language that the average people can understand, the author receives his most enduring monument. It is what is said and not how it is said. The veracity and accuracy of Tourgee's characters have also been called into question by critics both North and South. It is but natural that criticism comes from the latter. As for that from the North, it is confined almost solely to those who have at best but a faint conception of the country and the characters with which Tourgee deals. As a faithful delineator of the times and scenes, and the people of which he has written, Judge Tourgee will probably take his stand eventually by the side of Cooper as one of the American writers of provincial literature.

Helen Hunt Jackson was one of the most beautiful and pathetic of our provincial writers. Her representations of the



life, manners, and customs of the mission Indians of the West are true and vivid, and she seems to put her whole heart into the story of their woes and misfortunes. One must read "Ramona" to appreciate the beauty and purpose of Helen Hunt's life. Some hypercritical minds have asserted that her heroes were weak and effeminate and unnaturally gave way to despair. If we take for our standard the ideal hero as he exists in more stirring tales, the criticism is true, but in recounting the joys and miseries of real people, as did Helen Hunt, we must take them as they are, and not as we would desire to have them. Who can say that the actors in "Ramona" were not truly painted? Harriet Beecher Stowe aroused the country to the wrong the people of the South were committing, because the North felt it was guiltless and could read and ponder with a clear conscience. Helen Hunt Jackson, though she sang with more beautiful voice and clearer note, failed because the government was the oppressor and not merely one section of the country. When governments do wrong the remedy is difficult.

In a New England country, the mill, the schoolhouse, the public library, and the church stand side by side. In the South the environment and the enervating climate produce striking characteristics, as shown by George W. Cable in his stories of the Louisiana Creoles, Joel Chandler Harris in "Uncle Remus" and Folk Lore stories, and by Miss Murfrees (Charles Egbert Craddock) in her stories of the Tennessee mountains. A practical knowledge of provincial life is one of the most fertile sources of imagination in modern literature, and the highest success awaits the writer who has best secured the dialect of a country. The craze for dialect meets us everywhere, and a despairing authoress has written the following complaint:

"I've written many a thrilling tale,  
Which cruel editors reject;  
My talent is of no avail,  
I can not write in dialect.

I learned by Worcester's rules to speak,  
And Lindley Murray to respect;  
They taught me Latin, Hebrew, Greek,  
And never thought of dialect.

Aspiring authors hear my wail;  
Success in letters don't expect;  
Your finest efforts all will fail  
Unless you know a dialect."



Miss Wilkin, who gives us the barer side of New England life, is rapidly attaining success in her dialect studies. Her ambition seems to be for the drama, and one of her plays will soon be published. She will be a very fortunate woman if she really secures the local dialect of New England and can from it get material for prose classics as did Lowell for verse. Probably, if she succeeds in her ambition, the London Times will retract the severe comments it has made on the uncouth English spoken by Miss Wilkin's rustics.

Miss Jewett gives us New England life in localities where ancestral traditions have mellowed it to a certain extent. Her stories have gone over the seas and have been translated into other languages. Mrs. Adeline Whitney gives us quiet stories of home life in America. Mrs. Lily Chase Wyman writes of village life in New England as represented by the French-Canadian emigration. Mrs. Ransueller Cruger writes of fashionable life in New York; Miss Roseboro of that of the Southern colonies. Mrs. Burton Harrison delineates the New York society of to-day, but she excels in her stories of the South before and after the war. "The Anglomaniacs" is a keen satire on the follies of society around us. W. D. Howells and Henry James are typical novelists, distinguished for beautiful diction and elegant style.

Bret Harte is one of the most popular of our authors in England. At the early age of fifteen, Harte migrated to the enchanted land of gold where he tried mining, teaching school, and journalism. At one time he was an express rider in California, and there laid the foundation of his success. In 1864, he became secretary of the San Francisco branch mint. Here he studied literature and wrote "John Burns at Gettysburg", also his condensed novels. As an insight to his character, the story is told that while visiting with a family in the country, Harte's wife came late to breakfast, saying she had left her husband trying to match a cravat with the stockings we was to wear that day. The charm of Harte's writings consists in his sympathy with, and the good he found in, the lower class of society. His best work (to us) is "The Luck of Roaring Camp". It is a picture of life in the gold diggings of California. Luck is the child of a poor woman who died in giving her birth, and the miners gave her the name "Luck". Stumpy thought the child's life was saved by his good nursing, and would say to the helpless little bundle in his arms, "Me has been father and mother to ye, don't you never go back on us". Harte's earlier writings are his best.



Mark Twain—Samuel Clemens—has a world-wide reputation. At twenty-four he had not written a line. From the age of seventeen to twenty-four, he was a Mississippi pilot. In his work he so often heard the call "mark twain" that he chose it for his nom de plume. At the age of twenty-seven he became the editor of the Virginia Enterprise and afterwards of a Tennessee paper. On his return from the Sandwich Islands, where he was sent for the purpose of writing up the sugar industry, he began lecturing. He wrote "Innocents Abroad" while he was in California after his return from the Quaker City expedition. It is entertaining as a book of fun, and instructive as well. Mark Twain's success is one of the romances of American life. In his Western stories he vividly depicts the trials and hardships of the early miners and settlers.

Mary Halleck Foote writes charmingly of the West. Her "Last Assembly Ball" and "The Fate of a Voice" are both delightfully written. The East has very peculiar ideas of our social life in the West, which may be changed after reading these stories.

Ward McAllister's "Society as I Have Found It" tells us about the "four hundred" until the utmost yearnings of our souls are fully satisfied. Captain King is a grandson of Rufus King, who was our first minister to England during Washington's administration. His stories of army life are interesting and successful, because, having seen almost every phase of frontier service, he writes with authority and knows whereof he speaks. That he sometimes allows the influences of his surroundings to prejudice him is not to be wondered at and is easily forgiven.

Philip K. Welsh is a humorist. As this is Columbian year, I will give a few lines from his "History of the United States". In speaking of the birthplace of Columbus, he says:

"What difference does it make, after all, where a man is born? The place where he pays his bills is of the first importance. The Canary Islands were reached by Columbus. Their chief product is canary birds. Whether the birds were named for the islands, or the islands for the birds, is of no special importance, but they probably were. After leaving there they sailed in an aimless way for several days, but did no sailing in the night for fear, that, in the darkness, they might pass America without seeing it. In the early winter of 1620 there landed on Plymouth Rock a nondescript band of Pilgrim fathers, accompanied by a full complement of Pilgrim mothers and Pilgrim children. Everybody at that time carried a gun to church, not through fear of the Lord, but through fear of the Indians. Some few facts regarding Phil-



adelphia may not prove uninteresting. A Quaker by the name of Penn is responsible for the city. He laid it out on the plan of the ancient city of Babylon, and wished to have a fair and green country town. As a green country town Philadelphia has probably exceeded its founder's wildest expectations.

A memorial volume of Philip Welsh's jokes and witticisms, with designs by the leading illustrators of American humor of the present day, has been issued under the title of "Said in Fun". The royalties of it will go to the fund for the benefit of the Welsh family.

Judge Haliburton, Q. K. Philander Doesticks, Will Carleton, Artemus Ward, Petroleum V. Nasby, J. G. Saxe, Frank Stockton, Bill Nye, Frederick Cozzens, Edward Eggleston, and others, each have a flavor of the soil of American humor, and their writings are widely read and enjoyed. Josh Billings, like Franklin, made almanacs. He amuses us with his wise sayings, such as: "Flattery is like kolone water, to be smelt of, not swallowed"; "There is one hundred kinds of religion, but only one kind of piety". Nasby, as postmaster, office-seeker, and reformer, exposes various shams. Eggleston's "Hoosier Schoolmaster" has been recently arranged with notes and definitions suitable for a school reader.

The pioneer women in American literature, it is claimed, started in their careers by writing on cooking. In 1832, Miss Leslie, since noted for literary work, published seventy-five recipes learned in Mrs. Goodfellows cooking school of Philadelphia. Mrs. Horace Mann, Marion Harland, Helen Campbell, and others have all written cook books. The old notion that literary women must be poor housekeepers is now truly denied. Whittier claimed that the women most prominent as public speakers were always good wives and mothers from the fact that the same qualities of energy and leadership made them feel it their duty to meet all demands. In Hamlin Garland's recent article, "The West in Literature", he says: "It is the intelligent middle class in America that are truly provincial, and the certain road to success for American writers is truth to local conditions, as shown by Opie Read, J. Allen Lane, J. Kirkland, Octave Thanet, and others, who have written of Western people. The task of American writers is to create, not to imitate."

Iowa's capital city can claim many who are now laying the foundation for literature provincial. Judge Wright has over six hundred pages of manuscript, containing valuable sketches of the pioneers of Iowa who have passed away. These will yet



furnish material for fine literary endeavor. Perhaps the editor of the Mail and Times, by his persuasive eloquence on this, his favorite theme—Des Moines—may induce his distinguished relative, Marietta B. Holley, to come West and glean the sheaves in Judge Wright's collection. "Samantha Among the Brethern" and her witty plea to the Methodist General Conference to admit women to that body is full of humor. When Josiah Allen's wife was snubbed by her partner, when she sat down to write this book, she said to herself: "Good land, I don't care; I know that I can say what I want with my faithful pen, and I am just bound to say it." She denounces the frivolities and pride of pretentious people for their follies and egotism. Miss Holley's books are doing a grand work for the promotion of social reform. Since the pen is now admitted to be mightier than either the sword or the tongue, women are doubtless destined to become leaders in literature. At the present time we are oft delighted and surprised as we unfold our daily or weekly papers, or glance in "Flowers by the Wayside", to be greeted by poems whose old-fashioned quaintness touches our hearts in a manner those of James Whitcomb Riley and others of this class can never do, because he is our own Des Moines "Hoosier" poet. We bid him God speed and feel that the literary history of this Columbian time will in future years pay homage to every one who will wisely improve the vast continents of present opportunity and thus become discoverers in the various fields of music, art, and literature.

"Old Glory" then shall still wave on,  
The pride of all creation,  
While "freedom's fires" enkindled now,  
Enlighten every nation.  
Then "Raccoon Forks" like stars shall gleam,  
In dazzling constellation.

The Hoosier poet of Des Moines, and his good  
wife Mirandy,  
Will then be singing sweeter strains than Yankee  
Doodle Dandy.  
Just like Columbus, they don't care for history's  
coming pages,  
But poems from "The Iowa" shall live in future  
ages.



OUR DAUGHTERS, - HOW SHALL THEY BE  
EDUCATED .

--O--

How shall we educate our daughters, is probably the uppermost problem in the mind of every mother that has a daughter to educate. Undoubtedly the first and greatest prerequisite to an education that will be valuable and lasting is good health. The possession of it means to its possessor a life brim full of joy and overrunning with pleasure; still more it means that the education when once obtained, will be to that girl and the future woman throughout her life an oasis,- a perennial and bottomless spring, ever lending to others, brightening their lives,, yet never exhausting or so much as wearying itself. Without it, the education is not a satisfaction to self or to anyone else and life but a long drawn out drudgery to which death itself is often preferable. How, then to foster the child's health becomes the great desideratum. No one ever yet found it a difficult task to learn how to abuse one's health. But the sacrifices necessary to preserve it, few have the courage to undergo, especially as those sacrifices are mostly required of us while we are young, when all prescribed rules of life that tend to abridge freedom are exceptionally distasteful. Few would have any serious objection to doing some great thing if thereby they could obtain and retain the



delights of a healthful body. But what young girl is willing to do continually the little every day, unpleasant, disagreeable duties that are absolutely necessary. Fresh air is a cordial more needful than the most widely advertised tonic. Just here our public school management is seriously and sadly deficient. I feel keenly upon this subject. The nervous system of little girls is depleted to an alarming extent by remaining too long in illy ventilated rooms. Consider how you yourself would enjoy sitting in a large room filled with children from all sorts of homes, for three consecutive hours, with not a moment in the outdoor air. I have no sort of sympathy with the talk about contaminating influences as an excuse for giving up the recess,- some of our schools have too short recesses, others none at all,- children are no more apt to form undesirable friendships at recess than at the half hour they are allowed to congregate before school time. Why not employ the recess hour for out of door military drills,- teach them to use the foot properly, to walk gracefully, to hold the body erect, to keep step with ease. If our women teachers are not physically able to conduct these exercises, let us have enough men teachers to do it. What matters if it does take a little more time to put on wraps in inclement weather? Protect them and then give them the air.

It is quite likely that as our school buildings are at



present constructed the rooms cannot be ventilated without opening the windows. But this cannot be done while filled with children without endangering their health; then all the more reason for recess so the room may be thoroughly aired while the pupils are out. Often parents send notes requesting that their children be allowed to remain in at recess, but the parent is probably influenced by the child's desire to do as her mates do. I visited a school room on January 14th, while the thermometer outside hovered around zero. It was ventilated by opening three windows from the top. It was recess time, but the children sat in their seats and of course shivered.

Quite likely some of you are asking yourselves, why write on so homely a theme, while so many infinitely more interesting remain untouched. Perhaps no one else is so much exercised over the pale faced young women, the nervous girls who are unprepared for the strain shortly to come upon them. But the experience of Elijah occurs to me; he thought he was the only righteous one, and lo! there were seven thousand. So I write, hoping and believing there are many equally concerned. Madam de Stael wrote that of all faculties with which nature had gifted woman she had been able to exercise fully but one, - that of suffering. What a comment. Can we not begin a mode of life, a style of living that will allow some other faculty to be fully developed? There are some objectionable customs



in our schools for which the teachers are responsible to a considerable extent. One is the abuse of the eye and the tax upon the nervous system by too many written exercises. Some unworthy teachers say it is the only way they can preserve quiet. Think of injuring the eyes, weakening the nerve force, destroying time, for the sole purpose of preserving a dead calm. But with the majority of teachers who follow this course it is their method and they believe the best one.

No doubt many of you have seen the paper read before the Women's Club of Boston some years ago by Dr. Clark, but it is so pertinent to this subject that I wish to introduce one thought. He says: "Our schools are all boys' schools and our girls strive to do just as the boys do. Until a girl has reached the age of eighteen or twenty time should be given her for the development of those organs which are peculiar to her organism,- the reproduction organs, for if not developed then they never can be. If imperfectly made then they can only be patched over afterwards. The brain should be freed from study, the body from fatiguing exercise in order that all the forces of her system may flow to those organs in an ample stream. Nature has indicated when she desires such a rest. A dozen times a year she sways every fiber and thrills every nerve of the female organism and then her demands should precede and exclude all others. But if the girl is in the boys' regime,



what is to be done? The school teacher will not yield such time and Nature must. Nature would demand but a short time, if that is not given her, she uses what forces are at her disposal and makes the best organism she can. Many times so imperfect that the girl must suffer from it afterwards. Are any of us giving our daughters such time? Perhaps we do not realize the dignity and importance of the trust imposed upon the controller of the child. A judge is not allowed to decide a case in which it is known he has a personal interest. But the mother with more leniency or more severity than would be exercised upon a stranger, settles all questions and disputes with more or less judgment according to her own ideas of justice. Not that all mothers are the ones to know what is best. I realize from my own experience only too well, their incapacity.

If our daughters progressed more slowly with their school work so that the duties of home life could be gradually attained at the same time there would be less strain upon their nervous system and more opportunity for physical development, a result much to be desired.

This is certainly a theme for meditation, a topic for discussion and a subject upon which we may profitably let our thoughts dwell. Cannon Kingsley says, let duly educated and legally qualified women, teach to women what every woman needs to know.



On the moral side we notice a very objectionable practice prevalent in the schools; that of scholars correcting each other's written exercises. It is an unfair tax. If the paper corrected be that of a friend, she knows she risks her love if the marking is not satisfactory, and if her paper is corrected by one who is careless and marks above her deserts it is not justice to ask her to report such oversight.

Now, please remember, I do not say all teachers practice these methods, but they are too prevalent. I have visited some school rooms in Des Moines that seemed to be entirely ideal. Cheerfulness, zeal, justice, thoroughness, delight in the subject, were the environment of pupils so fortunate as to be under the care of these teachers. (Let us do more than visit the schools. We ought to take enough interest in our city politics to influence the election of those men who not only desire, but know what should be expected in the best of schools.) For surely that which is the fountain head of our school system is within the ken of woman's sphere.

We have many times talked about our Club taking upon itself some philanthropic work. The public schools seem to me the one that comes home to each lady that is interested in any child attending them. If I were dividing the Club into committees for work where most needed, I would put each mother on a committee to visit her child's school twice a term.



Perhaps the highest and best result to be gained in education is to teach our girls to love learning, then they will follow after it. Life has much of happiness, but times of depression, if not trouble, come to all, and the love of good and useful books opens a mine of treasures ever waiting our development. The studies which we call essential for a child vary much as to the time they will have for study, the taste and surroundings of the child. In general I would not force a child to study that which is entirely distasteful to the exclusion of that which she enjoyed; neither would I allow her to study one subject alone that she preferred. In the former case either all study becomes distasteful (or she is driven to deception and studies what she does enjoy.) In the latter her intellectual horizon is too much narrowed. Lord Brougham well said, "Try to know everything of something and something of everything." That would insure thoroughness upon one subject, with general information upon all. Two children leaving school one much in advance of the other in the number of facts attained, but with no love for study, no training as to concentration of thought or how to use his mind, without curiosity aroused as to the world around him, will simply forget much that he has learned, while the other, possessing these qualities of mind has in himself all that is necessary for a liberal education.



To illustrate my thought: A mother told me of her twelve year old son returning from school with beaming eye, and exclaiming, "Oh, Mother, my teacher taught me how to think today. I didn't know how to study before." And the patient, unsuccessful child, who had tried to study in some way without using his mind, passed from the foot of his class to be numbered with the successful pupils. I know girls who spend two hours in preparing a lesson they could better learn in half an hour, if properly taught to banish every other thought and concentrate their minds upon that lesson. But never having been taught how to think, they fritter away time that might otherwise be employed to their mental or physical betterment.

Carron Wright is responsible for the statement that the age of invention is accountable for women's entrance into the industrial world. Previous to the factory system if women earned wages they did it at domestic service or in the field. He locates this time between the years 1760 and 1770. Before this time comparatively little attention was paid to the education of girls and they were capable of doing very few kinds of work; there are now few lines of remunerative labor not open to them. As an illustration that the spirit of the present time did not exist previously to that time, I read a passage written by my Great Grandfather May 14, 1777, on board the Boston Frigate in Boston Port at Nantasket Road, writing



to his wife on the eve of battle as to his affairs in case he should be killed (and he was never heard from after the battle) he says in regard to his son, "I would have you keep my son to his school. I hope he loves it. You must encourage him with such baubles as will make him ambitious. The little girl I leave to your own direction. I long to see them, when I think of them. Tell my son I intend to come home bye and bye and bring him some fine clothes if he is a good boy and learns to read and write well." All ambition for his son. The revolutionary soldier who exhibited such anxiety for the education of his boy, if living now, would have written some word of advice for the little daughter.

Now that so many fields have opened for women, we find that they have rushed into those occupations that require the least skill. They are treading on each other and keeping wages in those departments at a minimum. Mrs. Livermore says no phase of the great movement for the advancement of women progresses so slowly as that which demands their technical and industrial training. In the old world the schools of technique and design that admit women to study industrial art are very numerous and of great value. The South Kensington Museum was founded in London thirty years ago at an expense to the government of some six millions of dollars. It appropriates annually a million and a half for its maintenance. A hundred thousand students are



admitted yearly who receive instruction in fine and industrial art and are admitted to the almost boundless resources of the museum, with every facility for studying and copying. There are more women than men students. She says no investment of funds will yeild so large a profit to an American City as the money given to industrial schools where our gifted and promising girls can be trained for such occupations at small expense to themselves. Their commercial value alone, would give them practical importance in any community.

To think only a little over a hundred years since we issued from our chrysalis state and how many women have advanced! Men of advanced thought will occasionally let traditionally inherited estimate of women allow them to sarcastically remark, "What did a woman ever invent?" True, this may be the most latent quality, but I believe it is not the fault of the woman's mind that those powers have laid dormant, but advantages are quickening and bringing them into life.

President Dwight prophesies a great change in our appreciation of educational advantages with the advent of the 20th Century. He points out the fact that our country has been an undeveloped one, that our energies have been absorbed in the material development both in Scientific and Industrial departments. We have given our attention to the accumulation of wealth. This wealth will open paths to a higher education to many, even as the efforts of our Fathers developed the material



resources of our country which have open possibilities of wealth, to so great a number. He predicts that there will "naturally come to the best thought of the nation and more and more even to the popular thought, the true estimate of an education and of a higher education." If this is so, what should be our attitude in regard to our children who will be mature men and women in the early days of the 20th Century? Can we not inspire in them a desire for a higher education for itself, without the thought of the use it may be to them a delight in wide culture and knowledge of all ennobling things,- let us be abreast of the times and create an environment for our children that will prepare them for the heritage that is to be theirs. He says in order that this intellectual atmosphere may permeate our homes, we know that the sister should be educated as her brother is educated; that the mother should have the power by reason of her own serious thought on literature, history, art, the various good things of life, to guide and train the thought power of her children. That the wife should be in intellectual oneness with her husband, never giving him opportunity to seem to depreciate her mental capacity in comparison to his own. It is too late in the World's History to think that a woman's mind is not of as much consequence as a man's mind, or whatever may be her peculiar sphere, she is not to be broadly educated.



Another writer restates President Dwight's definition of education and enlarges upon it. She says that if education is for the development of the thinking mind, then it is more necessary for our daughters than for our sons, for a man in the conflict of business cares has the thinking powers more or less developed, but a woman has no such opportunities.

I remember in my school days when our Professor of Literature bewailed the fact that all men were either so eager for money or so pushed by the necessities of life, that we had no leisure class to devote themselves to literature, science, or art, and philanthropy. I had hardly thought of this subject since, until reading this article where the writer proposes that our women of wealth after receiving this higher education will form a class already equipped for this needed but unremunerative labor. She speaks of the unrest and discontent of American women in common with men unless they are actively employed. A discontented child will be happy if given an occupation congenial to it. So a class of wealthy women unmarried, or those having few domestic ties to claim their attention, who to-day are wasting their intellectual forces, may not only insure their own happiness but do this higher form of intellectual labor within their own homes.

When we review the situation, the difficulties seem insurmountable. We encounter the teacher with a method which is



used as a machine to grind out children all of one pattern; we meet the apathy of teacher and parent in matters of health. We feel the indifference or ignorance or slothfulness of most of our friends upon these themes, and we exclaim, "What shall I do!" but that does not answer the question, "How shall our daughters be educated?" That is the question that must be answered by you my friend, -the mother. You must study the situation for your daughter. Her tastes, her surroundings, her teachers are the life problem God has given you to solve. Is it not worth more thought and attention than most of us are bestowing upon it? If this paper shall arouse an interest in those who have intrusted this work entirely to the teacher, or to some extent unify those who have realized the difficulties of the situation, its mission will have been accomplished. It seems to me, that God hath highly exalted women that this work should so largely have been entrusted to her hands.

In a few words, Sir Lubbock expresses what I have endeavored to bring to your attention. "A wise system of education will at least teach us how little man yet knows, how much he has still to learn; it will enable us to realize that those who complain of the tiresome monotony of life, have only themselves to blame and that knowledge is pleasure as well as power. We should then indeed, realize in part, for as yet we cannot do so fully, the sacred trusts of health, strength and



time, and how thankful we ought to be for the inestimable gift of life."



T H E - S I L V E R - Q U E S T I O N .

Read Before

T H E - D E S - M O I N E S - W O M E N ' S - C L U B

By

Marian Watrous.

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April 26th 1893.



Among the problems that confront the administration which has so lately taken upon itself the honors and duties of government for the next four years, probably not one is attracting more attention in the world at large, and certainly no one is of more importance, than the present monetary situation. That the existing state of the fiscal laws is a constant menace, few can doubt. That some immediate remedial action should be taken is strongly urged on all sides. Yet when it comes to the point of a decisive measure, there are almost as many opinions as to the wisest course of procedure as there are writers or speakers upon the subject.

Of late years men have insensibly fallen into a habit of looking at this question from a purely political standpoint which is perhaps a true enough one, in that this triangular conflict between bi-metallism, mono-metallism, and free coinage, must ultimately be decided in the halls of Congress. But it is in no sense a party issue nor can it ever be made one while the advocates of the various money systems are so widely distributed through the ranks of all the political parties and each counts among its adherents, democrats and republicans, prohibitionists and alliance men alike.



The use of a medium of exchange of one sort or another, dates from the earliest dawn of civilization. Various substances have at different times served the purpose; skins, shells, iron, copper etc., becoming in turn the money of nearly every country whose history we know, and gradually by a process of natural selection, as communities advanced in industrial development, these have inevitably given place to silver and gold, as fulfilling most perfectly the requirements of an "interposed commodity."

These so called precious metals have held sway over commerce from the time of Ninevah and of Babylon the Great, and side by side have reigned arbitrators of the traffic of the world. But he who looks to the past may see that almost from the first the ascendancy of the one has constantly grown greater, while that of the other has as slowly but surely waned; in other words the value of silver relatively to gold has steadily declined. Even so late as the Middle Ages, ten ounces of the one was considered a fair equivalent for an ounce of the other, while in our time the market value of the white metal is proportionately diminished more than one-half.

It is the fact of this persistantly widening separation in the purchasing power of gold and silver, which threatens to shake the foundation of the financial systems of the world, that has given rise to the silver question as we know it to-



day. The disseverence of the two metals has been so gradual as to cause little inconvenience, and no alarm, until the last twenty years or so, when the fall of silver was given a new and very marked impetus by the enormous increase in the world's output, and by changes in the monetary legislation of several important commercial powers, notably, Germany, the Latin Union, and the United States. During the late Civil War in the United States, heavy issues of depreciating paper drove both money metals into hiding or abroad, and in 1873, while the country still had no currency other than paper, a partial revision of the coinage laws took place and the silver dollar of 371 1-4 grains fine was dropped from the currency list. In 1878, by the provisions of the Bland-Allison act, the Secretary of the Treasury was "directed to purchase silver bullion at the market price, not less than two nor more than four million dollars worth per month, and to cause the same to be coined into dollars as fast as purchased. These coins to be legal tender at their nominal value for all debts and dues, public or private, except where otherwise provided by contract." Provision was also made that any holder of the coin authorized by this act might deposit the same with the Treasurer of the United States, and receive therefor, certificates corresponding with the denominations of the United



States notes. Said certificates to be receivable for customs, taxes, and all public dues. This bill was the first expression which reached the statute books, of the opinions and desires of a body of men who about that time began to actively advocate the free coinage of silver. The act was a compromise and was meant to satisfy so far as possible the demands both of those who desired more money, and those who opposed a cheaper standard. It was accepted by both parties as a purely temporary expedient, each believing that a short trial would suffice to show that such a measure was not compatible with the best interests of the country. As a matter of fact the law remained in force with very little attempt at alteration, until 1890. The Secretaries of the Treasury never purchased more than the minimum amount of silver authorized, and this proved on the whole, to be no greater addition to the currency than was justified by the growing needs of commerce, coupled with the gradual contraction of the national bank note circulation. The effect of the bill was a great disappointment to the men who had been confident that its passage would effectually raise the price of silver to the old value, \$1.29 per ounce, as well as to those who had hoped for a large volume of cheaper money.

The Sherman bill of 1890 was accordingly the result of another agitation for the wider use of silver, and of another



compromise between the conservative and inflationist elements in Congress. This bill which is in force at the present time, provided for the monthly purchase of four and one-half million ounces of silver at the market price, and the payment therefor in Treasury notes redeemable in either gold or silver at the option of the Treasurer, and full legal tender for all debts and dues public or private save where otherwise expressly specified by contract, the coinage of silver dollars to be discontinued after July 1st, 1891, save so many as might be needed to cover any Treasury notes presented for redemption. On the face of it the most important changes resulting from this act, are the increased purchases of silver bullion, the increased issues of silver currency, and the practical cessation of silver coinage. As before stated the bill was a makeshift, accepted by the conservative party on the ground that it seemed to offer the only possible means of escape from free coinage, while the silver men regarded it as a step further toward the attainment of their end. However this may be, the Sherman act has led to one very serious complication, namely, the depletion of the national stock of gold, and it is this reason that has been most strongly urged for its repeal.

For while our monetary legislation cannot be held wholly responsible for this grave evil, it certainly has been largely instrumental in the result.



To thoroughly appreciate the gravity of the situation, a number of concurrent events must be taken into account.

In the same year that the Sherman act went into effect, an alteration in the tariff laws caused a marked diminution in the public revenues. Another serious change occurred about this time, also materially affecting the receipts from taxes and customs. The general uncertainty as to the future, distrust of the currency, and fear that Congress would not be able to maintain the parity of its note issues, led to a discrimination against the Bland Bill silver certificates and Treasury notes of 1890. The general tendency of the commercial world is to hold the metal it is sure of, and not to allow any quantity of the distrusted bills to accumulate on its hands. As a result, the gold receipts from the customs house fell from an average of 94 1-2 per cent during the six months preceeding the passage of the Sherman bill, to less than 5 per cent through last December, thus cutting off one very important source of the national gold supply. Moreover the demand for the yellow metal has greatly increased. Through various European complications, notably the failure of the great banking house of Baring Bros., and the consequent call for ready cash, the Secretary of the Treasury was obliged to make heavy disbursements to ward off a threatened financial crisis in New York.

The bountiful harvests of 1891, together with the short crops



abroad made our commercial exports greatly in excess of our imports, and promised a return flow of specie to this country, seeming for the moment to clear the financial horizon of all clouds. But these sanguine hopes were not to be realized. For the nine months succeeding the passage of the Sherman bill, the balance of trade was more than two hundred and nine millions in our favor. We ought logically therefore, to have received two hundred and nine millions in money from our debtors. As a matter of fact we received little more than sixteen millions in cash, the remainder coming back to us chiefly in the form of American securities which had been sold abroad, and which foreigners preferred to part with rather than expose themselves to risk of loss by permitting their cash to remain in a country which they believed to be dangerously near the suspension of gold payments. The discredit cast upon our securities hastened the sale not only of those payable in silver but of those payable in gold as well, for were the debtor never so willing, his ability to fulfill the contract might well be doubted.

To these causes for gold exports may be added the annual tide of American travel and the struggle for gold among the European nations. Russia has recently absorbed into her coffers a hundred million dollars worth of gold, the Austro-Hungary loan of twenty-five millions is virtually completed, and it is



generally understood that France is desirous to open negotiations looking to the same end.

Meantime we already have an overweight of silver and paper issued against our reserve and the Sherman act is increasing it at the rate of a million dollars each week. Reckoning the outstanding silver as a part of the liabilities of the government, (for only the belief that it may be exchanged for gold at will serves to keep the silver dollar at par in the present condition of affairs,) the United States holds a reserve of but about thirteen per cent of its obligations. The dangerous significance of this fact becomes apparent when contrasted with the gold reserve of England, which amounts to forty-five per cent of its liabilities, with that of France, which is fifty-one per cent, and with that of Germany, one hundred and nine per cent.

The present situation may be briefly summed up as follows: While the bulk of currency resting upon our gold is rapidly and steadily expanding, that reserve itself is greatly diminished and circumstances would seem to point to continued contraction. From one hundred and eighty million dollars in 1890, the stock on hand shrunk to one hundred and seventeen millions in 1891, and to less than the traditional one hundred millions at the present writing.

The relief given by proffers of specie from various banks



can only be temporary although they have done much to strengthen the general confidence. If the present law remains in operation with continuous results we must either sacrifice our gold entirely, or adopt some radical change of policy. Two methods of attaining the end in view, namely, the preservation of our present standard have received considerable attention. The first of these is the sale of bonds at four per cent to increase our reserve. This of course means heavier taxation for the people, a burden which statesmen should be slow to force upon them. The second is a suggestion of the late Secretary Windom's. He advocated the employment of the silver on hand at its bullion value for the redemption of silver certificates, and 1890 coin notes. This would stop all drain on the treasury by foreign capitalists, and is the only plan which has so far been advocated which makes provision for the enormous amount of "dead" silver on hand. This proposal is of course strongly opposed by the free coinage men, and to some of their opponents does not seem so wise a plan as the total repeal of the law.

Should this law be repealed, what is the proper policy for the government to pursue? Three parties of men stand ready to answer the question in three different ways, by advocating severally the free coinage of silver, the single gold standard, and bi-metallism. The free coinage of silver is advocated because it is maintained by its supporters that it will make



money plenty, scale down all debts, ease the burden of taxation, raise the prices of commodities, by means of these high prices swell England's indebtedness to us and keep the balance of trade in our favor, stimulate industry and increase the general prosperity. That it will furnish a market for silver, raise the value of that commodity, and by the powerful influence of example will eventually aid materially in establishing international bi-metallism. Furthermore the example of France is cited in proof that one country could and did alone maintain the parity between the two metals for seventy years, and it is therefore believed that a larger country with greater natural resources and more extensive commerce could easily do the same. Their opponents reply is in brief that such a standard would cheat creditors, be insuperably inconvenient in foreign trade, be most disastrous to all the commercial interests of the country, and would substitute a very fluctuating standard for the most stable of all standards. But before examining these points further, it may be well to recall an exact definition of free coinage. "Free silver coinage;" (I quote from Mr. Leech, Director of the Mint) means this: That the United States shall pay \$1.29 an ounce (now worth seventy-eight cents an ounce) for all the silver which may be brought to its mints, from this country or any other country, in legal tender money, interconvertable under existing law with gold at par".



In discussing this issue one of the first points which naturally presents itself for consideration is the query as to whether free coinage really would result in a single silver standard. It seems to be the opinion of nearly every economist or financier of repute that it would inevitably so result. If eleven silver dollars worth of goods can be purchased in England for a ten dollar gold piece which is circulating in the United States on a par with ten silver dollars, the gold eagle will be exported and the silver coins will remain in the United States. A silver standard means that the whole money of the country will depreciate in comparison with that of other countries. The effect is to encourage imports, and discourage exports. Therefore, the balance of trade will lie against us and bullion must go from our country to pay the difference. And which metal will be demanded for this payment? With us the dollars are by law rated alike and accepted at face value, while in England or France the merchant does not regard the denomination of the coin, but considers the intrinsic worth of the metal it contains. Our gold dollar when taken abroad will buy one and one-half times as much sugar or other merchandise as will our silver dollar. Therefore, the Englishman or Frenchman demands the gold dollar, and as one will purchase no more than the other here, he gets it; and before the country is aware, our gold is gone and the purchasing power of every silver dollar and every paper dollar of our currency at once drops to



sixty-one cents. In other words Gresham's law will come into play again, as it did at the beginning of the century, as it did in 1834, as it did during the Civil War, and as the history of centuries has proven that it always will do. Gresham's Law, one of the fundamental principles of monetary science: That of two sorts of money circulating together, both being full legal tender and neither limited by law, the inferior will drive and replace the better. It is therefore impossible to believe that the hopes of the silver men can be realized and that the market value of silver will rise to its present mint ratio. Experience and common sense are both against it. Every country in the world whose mints are open to the free coinage of silver is upon a silver basis. When France so long maintained the parity between the two metals, Germany, Austria, Holland, and all the Asiatic countries adhered to silver, while the mints of the United States like those of France herself were open to gold and silver alike. Moreover, there was no such chasm between market and mint ratios to be bridged as there is to-day, when France with all the Latin Union at her back dare not coin another franc.

The causes for the fall in the price of silver are more far reaching than the legislation of the United States. The enormous increase in productiveness of the last twenty years, the fact that Germany, Norway, Sweden, and Denmark, have adopted



single gold standards, that Holland and the Latin Union have ceased to coin silver, and that the demand for export to India has greatly diminished, all have much to do with the decline in price, but the real causes lie deeper yet. There is no time to discuss them in a brief paper, but one or two may be barely mentioned; namely, the increased production of gold which has displaced an equal amount of silver in use as money metal, and the simple historical fact of commercial preference for the former as furnishing the most stable, trustworthy and convenient medium of exchange produced by nature. The cry for more money comes from the same people who long ago demanded practically unlimited issues of paper, from those who are hopelessly in debt, and, as the comptroller of the currency says in a recent report, from the newer and less developed portions of the country, and from people who have something to sell which no one wants to buy. The securities they offer do not commend themselves to investors. No amount of currency would correct this. The whole trouble is born of the heresy, which has a strangely extended hold upon the public mind, that the government can create wealth and that if there were more money, the people could in some unexplained way, obtain it without rendering an equivalent. It is the old inflationist argument. Paper is cheap, -stamp it. Silver is cheap, -coin it.

The demand comes from two classes of men. The citizens of



the silver producing states of the west, and the debtors in Kansas, Nebraska, the Dakotas, and some of the southern states. The first named body of men declare that free coinage is all that is needed to raise the price of silver to \$1.29 per ounce. This means immense profits, and would result in immense fortunes for those engaged in the silver industry. Multitudes will flock to the mines. The new-comers in turn will reap rich harvests, everyone will have all the money he wants and consequently everyone will be prosperous and happy.

The plea from the Farmers Alliance, on the other hand, comes from quite another class of men, who do not believe that free coinage will advance the price of silver, who would not vote for it if they did, and who advocate it for an entirely different reason. Their cry is for cheap money; they believe that free coinage would bring the silver dollar down to its present market value and thus enable them to pay debts contracted on a gold basis, with a dollar which is worth precisely sixty-one cents. If these men thought for a single instant that the value of the metal in a dollar would advance to par they would not dream of advocating such a measure, as it would be of no assistance to them whatever in making possible the payment of their debts with half the value received. To these two bodies of men, who have not only radically differing, but diametrically opposed motives for advocating free coinage, belongs



the great mass of the supporters of the measure.

To take the last division first, people demanding more money forget that money is a tool, a medium, and does not in itself contain or create bread for the hungry, nor clothing for the naked. "A cheap money lightens the debtor's burden, it only takes from the creditor his ill-gotten gains" cries the agitator. Very good. But is the line between creditor and debtor so clearly drawn that many men may say of a neighbor, "He stands there," or "He stands here?" While many men are debtors, all men are creditors. The farmer with a heavy mortgage weighing upon his land a creditor? The workman who supports his wife and children on a dollar and a half a day a creditor? Just as truly a creditor as the richest bank president or most bloated bondholder in the United States. His capital is not counted by the million, it is true, but capital he has nevertheless; the farmer in the wheat and corn for which he expects to receive money which will buy clothing for his wife and children, or a house to shelter them; the workman in his bone and sinew, his time and his strength, which he too freely gives that he may receive in return bread and warmth and a home. The Nation's creditors? They are the four million depositors in savings banks, the eight hundred thousand pensioners, the five million holders of insurance policies, clergymen, clerks, soldiers, and sailors the great army of ten million workmen, and every man who draws



a salary. Each and all of these men will nominally receive the same salary, or pension, or interest that he does to-day. But he will find that a sum which was formerly quite adequate to support his family in comfort somehow no longer suffices for their accustomed needs, when it takes eight silver dollars to buy five dollars worth of flour. Rich men and Wall street speculators have taken care to protect themselves against loss by inserting "gold clauses" in their contracts. Examine any note issued by any bank in any city and you will find the obligation made payable in "gold coin or its equivalent at the present standard of value." And the farmer who must have money to get his wheat to market, the poor man who cannot choose, signs perforce the only contract he can obtain.

The farmer and laborer who do not watch the daily papers, who are far from the click of the telegraph, are the very men who most need an assured, reliable currency. The broker and banker will suffer to be sure. But they are more keenly alive to the possibilities and probabilities. They watch, anticipate, sometimes discount and often profit by fluctuations in the money markets. The severest sufferers and the ones least able to protect themselves or resist the blow when it comes are not the richer few, but the poorer many. Upon them the crushing weight of an artificial currency always rests most heavily. The poor man does not lose so much in dollars and cents perhaps as the



wealthy capitalist and yet his loss is the greater for he has little margin for retrenchment, and the blotting out of one-third of his income means bitter privation.

Secondly, as to the silver owners, silver mining even in the present "depressed" state of the market is one of the most profitable industries of the world. It is very difficult to obtain an accurate estimate of the exact cost of production, but a few cases will suffice to give some idea. It has been officially calculated that in Colorado the average expense of bringing forth one ounce of pure silver is a trifle less than thirty-one cents; in Montana about forty-one cents; and for all the states and territories the average is only about thirty-four cents. To take a specific instance, the Molly Gibson mine at Aspen Colorado, produced two million ounces during the year of 1892 at a cost of thirteen and seven-tenths cents per ounce, netting the owners at least five hundred per cent yearly on their investment. This mine of course is a bonanza, and all are not equally profitable, but many yield nearly as large interest notably the Last Chance, and the Amethyst, at Creede. Still the average miner of the west whose silver costs as high as thirty-four cents per ounce, sells it for eighty-three cents, and a hundred per cent is generally considered a fair profit I believe, at least it would be so accounted here in Iowa, where a man generally thinks he is doing well if he clears six to eight



per cent. Then why should the government be obliged to sell bonds and increase taxation to continue forced purchases at extravagant prices, of something which it does not want, and of which it already has more than enough for all commercial needs. Evidences of redundancy of silver are already rife. They may be perceived in the decline of the gold reserve, in the accumulation of currency in New York city, in the increased use of legal tender certificates and notes in payments to the government, and the ill success of the attempts to float silver dollars. The silver industry is entitled to no bounty. Mine owners have already enriched themselves at the expense of the nation and have received tribute of the labor and pain of its citizens. They seem to have lost sight of patriotism in greed for gain. And for that most alluring of arguments, "more money," as well think that passing a law adding to the number of inches in a yard, or the number of ounces in a pound, would give the country more cloth or more sugar.

No tried financier advocates free coinage. The most trusted public authorities agree with economists that the highest justice is rendered when the debtor is obliged to return the same purchasing power which he received from the creditor. Time has proven that that coin only is good money whose bullion value after melting is equal to its face stamped value. It is the people at large who determine if money be good or bad, and



commerce, not Congress, which makes the only lasting laws.

In short, the disastrous results of a silver standard are so great that I may venture to say that almost no one in the United States would have the temerity to advocate it outright. The question at issue is whether free coinage would mean a silver standard or no, and history, logic, and experience would seem to point inexorably to the affirmative conclusion. If free coinage then, is incompatible with the best good of the nation what policy would be most conducive to its well being? The authorities of the country seem about equally divided between gold, mono-metallism, and bi-metallism. The business men as a class and particularly the bankers, generally range themselves on the side of mono-metallism.

Bi-metallism is a word which is used to include such widely separated opinions that any consideration of its principles necessarily takes cognizance of two sub-divisions, national, and inter-national. Of the first very little need be said. The arguments in its favor are substantially those adduced in favor of free coinage and have already been disposed of. The great objection to it of course, is that any attempt in that direction is sure to result in an alternating standard with whichever metal may happen to be cheaper as a basis. It is advocated by no economist of repute. The school which defends inter-national bi-metallism holds that it is the only remedy for the



grave financial evils which are agitating not any one country alone, but which are common to all. In the opinion of this body of men gold forms too narrow and too inelastic a basis upon which to support the whole complex system of the world's credit, that some definite agreement between the principal nations of the world upon a given ratio would serve to keep stationary the relative values of gold and silver, which conjointly would furnish a broad and secure foundation. They also argue that the compensatory action of a double standard would provide a more stable basis of credit and one less liable to sudden fluctuations, than either metal alone could possibly give, and that the general scramble for gold in which the nations of the Occident are just now indulging can only result in a gold famine, the effect of which would be quite as severe a blow to business as would a silver standard.

Mono-metallism does not, as its name would indicate, advocate the exclusive use of gold as a medium of exchange. Its adherents contend that gold is the metal least liable to sudden variations and is therefore the one best suited for the foundation of a superstructure of credit and fractional currency; that if one of the objects of the bi-metallists or silver men is to induce foreign countries to join us in upholding silver, we can best attain that end by discontinuing our present policy and thus forcing them to choose between the alternatives



of seeing a part of their currency shrink in value one-third or taking active measures to prevent that shrinkage. All Europe is striving either to maintain or attain a gold basis. The only possible way of gaining aid from our neighbors across the water is to show them that it is for their own advantage to make silver good money. They will not be moved by philanthropic motives so long as we are obliging enough to burn our fingers and save them the trouble of attending to their chestnuts. Mono-metallists declare that the compensatory action of the double standard is a chimera. That there is no such action save as one metal drives out the other, and that while the fluctuations would be less violent they would also be more numerous. Most of their arguments apply merely to national bi-metallism and do not affect the more extended proposition.

It will be seen therefore that these two schools do not differ so widely after all. The chief objection of the mono-metallist to inter-national bi-metallism seems to be that he considers it a scheme which it is impossible to bring into practical operation. While the men in favor of inter-national bi-metallism are, I think I may venture to say, very generally of the opinion that until some reciprocal agreement can be arranged the coinage of silver should be strictly limited. Some definite adjustment of the ratio if adopted by say the United States, Great Britain, Germany, and the Latin Union, or by



three out of four of these powers would unquestionably secure in a very short time the universal acceptance of the par determined upon.

The benefits arising from such an arrangement would be incalculable. France and the Latin Union are forced to a quasi bi-metallic attitude by the large stock of silver in their treasuries. England has the bitter need of India to urge her on, and in every country in the world any device which would facilitate commercial transactions, and amplify and unify the coinage systems, would be hailed with rejoicing. The two metals united by the bond of a legal ratio, cemented by the consent of the nations and supplemented by such credit money and fractional currency as deemed necessary, would furnish a perfect medium of exchange. The international conferences looking to this end have not so far accomplished the desired object to be sure, but they have not been without result, and the attempt should never be abandoned despite the failure which it must be confessed has so far attended all such efforts.

As to the United States, the act of 1890 has already entailed loss and threatens financial disaster. The possibility of a silver standard operates as a serious check upon business enterprise, and depreciates our securities in the markets of the world. Every day increases the danger of a silver crisis. We must make our choice or it may be beyond our power to



choose. The price of silver cannot long be held higher than its real value as determined by the cost of production. It is beyond the power of any government to maintain a discredited money. It has been tried in almost every country on the globe, it has been tried in almost every colony in America before 1792, to keep two kinds of money of different metals and different values on a par with each other by acts of legislation, and in every case it has lamentably failed. When market and mint ratios have differed the latter has always been forced to give way.

The money of a country is like the blood of the body. It must be kept pure and strong and circulating freely or a general decay and dissolution of the whole system is inevitable. The legislators of our day have a very serious problem to face, and one which vitally affects every man, woman or child in this broad land, who is engaged in any industry or who is in any way dependent upon those so engaged. The national haste to be rich, the national arrogance, which aspires to make laws unto itself, and the very human desire to get something for nothing, are at the bottom of the whole difficulty. No country in the world has such brilliant future prospects as the United States, yet if its citizens yield to the blind impulse of the moment, to the short sighted desire for immediate gain without regard to the future, they will force this nation of ours with its marvellous



natural resources and wonderful promise, to step down from its position of eminence and become a second-rate financial and commercial power, and will find too late that like Esau of old, they have indeed sold their birth-right for a mess of pottage.

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THE CLASSIC AND ROMANTIC  
SCHOOLS IN MUSIC

by

Mrs. Charles O. Nourse

read before

THE DES MOINES WOMEN'S CLUB

May 10, 1893.



## The Classic and Romantic Schools of Music.

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It is not the object of this paper to enlarge upon the classic and romantic schools of music, but it is the purpose of the writer to compare the two and try with brevity to give a comprehensive idea of how the one differs from the other without dwelling either upon composers or their compositions.

Hegel has divided the arts, or the progress in art, into three stages: the symbolical, the classical and the romantic. Each of the arts have to a certain extent passed through the three stages, but complete developement is not found in any one of them and each belongs peculiarly to some one of the stages. Symbolical art is enigmatical in its nature and includes the entire art of the oriental nations. The central idea of classical art is an unchangeable harmony between content and form. The key tone of the romantic stage is internal beauty of spirit as compared with outward beauty of form.

Mr. W. S. B. Mathews in his work "How to understand music" carries his reader in a very interesting manner



through the three stages of art development and shows that music as an art is romantic in its nature since it is the expression of feeling and has more to do with spirit than with form.

As was said, the Greek or classical ideal is an unchangeable harmony between spirit and form. Sculpture is peculiarly adapted for the expression of this ideal. A statue represents a perfect human figure, whose attributes are symmetry, proportion, harmony and unity; the indwelling spirit which suggests itself to us, represents nothing foreign in the substantial, the true, the invariable part of character. When a statue goes further than this it is not true to the spirit of the classical ideal and the romantic stage of sculpture is reached. Mr. Mathews gives for an example of this the Venus de Medici in which an effort is made to represent the modesty of a delicate woman unclad in public. The conflict between womanly delicacy and the public gaze creates shame, an unbeautiful and temporary affection, and it must be remembered that all things classical are enduring. The Laocoon also belongs



in this category, for it represents strife while repose of spirit is necessary if the harmony of the Greek ideal be preserved.

Since sculpture is the peculiar art of the classical ideal and since the object of the sculpture is to produce perfection of form, embodying or representing the true and invariable part of character as compared with that which is transient or fleeting. The term classical applied to any art means chiefly that which is perfect in form and that form must be in harmony with the idea of which it is the embodiment. The work must be clear in expression as well as symmetrical in proportions. It is "pure, chaste and refined." A writer for the Etude says, "A musical composition that may properly be called classic must be constructed on a definite plan and this plan must be carried out consistently to the end: the whole work must consist of regular divisions, which shall leave a systematic relation to each other, the work must give the impression of self control on the part of the writer and show a cool, logical plan, it has development according to law and system."



"The classic in music exists in all those works which have a content entirely commensurate with their form," or in other words, in those works in which the musical thought and the way in which it is expressed are in keeping with each other.

The classical school is represented by the works of Bach, Haydn, Mozart and a part of those of Beethoven and Schubert. There were others belonging to the school, but these were the great creative geniuses of the period. Beethoven was a forerunner of the romantic school, if not its first exponent, for he in many of his later works threw aside the strict methods of the classicists, thus giving his spirit room to soar. In these, the best compositions of the best composer of all times, we have the happiness, the sorrow, the longing, the love of a soul portrayed.

The classical period was that in which instrumental music was developing and reaching its perfection. There have been practically no new forms introduced since Beethoven's time. The chief productions of this period were the fugue and the sonata form, the symphony, the strong



quartet, the concerto, and the overture being enlargements and developements of the sonata. In the fugue one is carried along by a steady current: one part slides into another and there is no desire to pause and contemplate, one seems to expect that which comes, each phrase being an inevitable consequence of the preceeding one, until the climax is reached when the piece produces its effect as a whole. This is one of the chief characteristics of classical music. The effect of a composition is produced in its entirety and not by the beauty of its separate parts.

The term sonata applied originally to a certain form which consisted of three parts, the third being like the first and the second an elaboration upon the first, but it finally came to be applied to an entire work, consisting of three or four distinct movements, the sonata piece being one of them. These separate movements have certain bonds of union but it takes a musical scholar to detect them, the different movements are complete forms in themselves and each produces its own effect.

Although all the great masters observed the same



rules and forms in their works, there was a vast difference in their compositions. There was a steady progress from Bach to Beethoven toward romanticism. We pass from the strict musical, logic and elevated formal beauty of Bach through the pleasing and enchanting in Haydn and Mozart to the deeply heart felt in Beethoven's latest works. His "Moonlight Sonata" is called a cry of the soul. It is not its beauty that impresses one, but its sadness and its sorrow. This piece is typical of the romantic element in music when art becomes the expression of the joys and sorrows of the soul.

A noted musical critic has said, "Classical art is of the past, it has slowly crystalized into form, it has rubbed away all temporary expedients of pleasure and has embodied and preserved that which satisfies the deliberate judgement, it has become monumental and stands as a model for those who would base their own works on principles of tried and approved excellence. The greatest achievements of classical musical art becomes ever grander as they survive all changes of taste and convulsions of feelings, for



they exemplify the highest excellence of art, noble thought enshrined in perfect form.

Although classical music is perfect in so far as ideal music is concerned, it has its limitations, it is like the beautiful statue, it is only supposed to represent and bring out the true and invariable part of character: it is sublime and uplifting, but not soul reaching: it satisfies the intellect, but does not gratify the heart's longings.

Composers commencing with Beethoven began to feel hampered by trying to adhere to strict musical forms, they felt the need of a more direct and unfettered expression of feeling. The romantic literature of the eighteenth century had a strong influence over contemporary musical composers, as was said before there was a steady progress toward romanticism from Bach to Beethoven, each composer becoming a little broader in his style. Even Haydn and Mozart in their day were accused of romanticism because they were broader than and different in their style from the approved composers who had gone before, but a romantic



school of music was not spoken of until the time of Carl Maria Von Weber. Critics say it is impossible to draw a distinct line between the classic and romantic schools for often compositions belonging to one school have certain qualities which are characteristic of the other. All historians and musical critics, however, agree that Beethoven was the last of the composers belonging properly to the classical period and that the classical spirit, as shown in the works of Mendelssohn and others was, as says Mr. Edward Dickenson, "but the after glow from the setting of this great luminary."

The earlier composers and leaders of the romantic school chief among whom were Weber, Schubert, Schumann and Chopin, did not disregard form and usually their works were so correct in this respect as the most approved classical compositions. These works are romantic in their thought and spirit and are termed by some writers, classic-romantic. Sometimes the romanticism in works of this class is shown simply by an abrupt change from one key to another or in unexpected modulations in harmony which would have shocked



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an audience in Bach's time. These composers, as a rule, disliked that which was ordinary or commonplace and would not be bound by rules which fettered the play of the imagination and failed to give free expression to their own individuality. They would not, however, allow originality to be the only merit a work possessed, and this cannot be said of many of the later composers.

Schubert belongs to both the classic and romantic schools. In his instrumental works he is purely classical, developing his musical ideas at great lengths, but in song, by the inspiration and stimulation of poetry, he was thoroughly romantic. The "Erl King" is a good illustration of the effect romantic poetry had upon his music. The spirit of the poem is thrown into the music to such an extent, that in the instrumental arrangement of the piece, one can detect the different characters without the help of the words. When at the climax the treble strikes a semi-tone sharp of the base, we plainly hear the cry of the boy as the Erl King lays hands upon him. This is considered one of the most remarkable of romantic songs. In



this song and in "Gretchen at the spinning wheel", Schubert extended the bounds of musical expression.

After the tide of romanticism had once set in, the romantic element kept growing stronger until it finally partook of the nature of a revolution. Composers did not only throw aside the old accepted musical forms, but they went into all sorts of extravagances. Liszt and Berlioz and their many followers were born along by this revolutionary impulse, until the object of their works seemed to be to produce only the sensational and the astonishing. These composers did not, as the earlier ones, simply try to reproduce emotions stirred in them by external objects, but they tried to represent the objects themselves, which is going beyond the limits of the romantic and borders upon the realistic, which is called the school of the future. Wagner although an acknowledged master, is still too near to receive his position as a composer, but he is spoken of as belonging to this school of the future.

The romantic school developed the possibilities and technique of various instruments. Although giving no new



forms it improved the old ones by making them freer and more elastic. The followers of this school by not strictly adhering to the old forms, and by throwing their own individuality into their compositions, saved music from the danger with which it was at one time threatened, of being treated as an exact but cold and dry science.

One prominent feature of romantic music is the production of wonderful tone effects. The classical writers paid little attention to the tone quality of the different instruments. Melody and structure were uppermost in their minds. The romantic composers studied the different instruments and had their tone quality in mind when composing orchestral music, hence, second and even third rate composers of this school produced effects never dreamed of by Mozart or Beethoven. These romantic works, depending so much on tone color, are worth very little arranged for the piano, while the classical compositions are almost as effective in the piano arrangements as in their original form. The work of transcribing orchestral and vocal music for the piano belongs to the romantic school.



The main difference between classic and romantic music is, that whereas a typical classical composition seems the result of rigid logic and the central idea is regularity of form according to established laws, and produces its effect in its entirety, a typical romantic composition seems to be more the offspring of fancy and, no matter how perfect the form may be, that form seems rather incidental than paramount to it and the effect is produced by the beauty of its melodic, harmonious and rhythmic details.

Few classical compositions were given names but were designated by numbers, while romantic productions generally have names which often serve as an index to the spirit of a piece. Genuine music, which excludes mere jingle and the trash which abounds, whether classic or romantic is ennobling and romantic. Mere jingle is not without a charm for we are all at times ready for a play. The world has had leisure in the past two centuries to attend to music, for during this time there has been no absolutely great master in any other form of art. Michael Angelo and Raphael were two hundred years earlier than Bach. Dante was two centuries



earlier still and Shakespeare's time was an hundred years previous to Bach's. Since music was the latest of the arts, it is well, and but fair, that it has had the field to itself for a time, thus being able to develop and show its possibilities. Euterpe was wise in keeping her sisters close to their native Parassus, that her favorites might charm the world with their inspired strains.

Music in its nature differs from the other arts, in that it does not consist of matter permanently existing in space. In architecture, material is used in large quantities, in sculpture the amount of material used is much less but of finer quality. Painting requires but little material. Here form and substance give place to the appearance of form and substance. These art productions are created and exist until destroyed by natural or unnatural causes. Music exists only as it is created. To be sure we have notes and signs, but they are not music. We read a poem and hear no voice, but are satisfied. We read a musical score whose notes suggest certain tones, but we are not satisfied until the tones which these notes indicate are recreated. We may study



and admire a picture, statue or building ever so much, still we gaze upon it as a thing of itself apart from us. When music is created it enters into and becomes *while it lives* a part of us. The material of its form is time, that intangible thing which we can neither see nor feel, but which in connection with sound, which is equally intangible, but which we can feel to the very marrow of our bones, gives to the world materials for an art the most - we may not say sublime. Architecture is more so, nor yet most beautiful, sculpture would object, and painting claims to be the fine art of fine arts, but I think we may call music the heavenly art. We are used to think of heaven without temples and have never been concerned about sculpture or painting in connection with the future, but who can imagine heaven without music.



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-xXx- THE INTELLECTUAL -xXx-

-xXx- DEVELOPMENT OF AMERICA. -xXx-

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Concerning this portentous subject, I would fain have waited for further intellectual development on my part, but the World's Fair, and a few other trifling circumstances prevented.

I am fully aware that a similar subject has employed the eloquent pen of a Buckle and a Draper, and that it might employ the brightest mind of any club woman with years of study and reflection, and then she undoubtedly would want great courage to put it into a half hours paper.

One friend asked me if I was going to write a book; others have smiled pathetically- mysteriously, and said nothing to me, but went home to talk about it. Some have spoken hopefully and helped me in various ways which I shall never forget. How far I have succeeded you will see. Of one thing I am certain, if I do not succeed in edifying you, I have learned something myself.

If you have one central point of thought in mind, you will be surprised to find the amount of matter accumulating around it.



I have watched the papers in the Woman's Club with keen interest this last year, and have been much pleased and relieved by them. Papers on early education in America; papers on the American Revolution; on American Art; Provincial Literature etc. have interested me because they covered ground that I would have to tread, thereby saving me the trouble.

Sometimes I almost felt as though they had exhausted the subject of intellectual development in America, especially as I had thought I would not touch upon politics or religion.

I have hunted up scientific research, and thought perhaps I would dwell on the search for the North Pole by our daring Greeley, Peary, Grinnell and others, but after a single blast introducing them, their bravery, endurance and privations, I would have to leave them with Franklin and Kane, stranded on the Modern Sphinx so graphically pictured by F. S. Church.

Then I made out a list of inventors, beginning with Fitch, Stephenson, Fulton, Franklin and Whitney; ending with Morse and Edison, with many other inventors, both men and women, and what each did. Then concluded that,



that would be too statistical which with the detailed mention of each separate artist, author and educator would spin out this paper as long as the old fashioned colonial sermon, and put you all sweetly to sleep. So I leave with brief mention them, and the noble army of writers, all of whom are so dear to my heart; Cooper, Irving, Bryant, Margaret Fuller-Ossoli, Longfellow, Lowell Emerson, Hawthorn. Cable, James Lane Allen, Mrs. Stowe, Mrs. Phelps, Mrs. Jackson and many more both North and South, any one of whom is worthy of a whole afternoon. This seemed simply dreadful at first, for without our writers what is our literature worth; and without literature what is our intellectual development worth?

I asked one bright lady friend what she thought was the one great factor, (if there was one) in our intellectual development, and she answered with spirit, "Independence." Another, a club woman, said, "Science and Christianity." Another, "The power of the press and free education." Another, "Religious liberty." Another "Leisure for self improvement." One gentleman was asked, and responded, "The almighty dollar." Well I agreed heartily with all these, and added, "Women's



Clubs," for I believe religiously in them.      x   x   x   x

Religious liberty, looms up above all the others of which I shall speak farther on, but before I go any further, I want to tell you of some more topics that I shall not discuss:

I shall not unearth the Moundbuilders, and hold up every old rusty copper bead and piece of pottery or tinsel to your wondering eyes; nor shall I dig up the Cave Dwellers from their depths; nor bring down the Cliff Dwellers from their rocky heights, and expose their musty, dusty skeletons to your eyes and noses.      No, let them rest, for probe as we may we cannot decide their origin, whether they were Aztecs, Toltecs, Caucasians or North American Indians.      I believe at best, with Fiske, that they were only a half civilized race.      Neither shall I tell you of the early discoverers of America; the Norsemen, the Welshmen, the Spanish, nor the Italians; not even of Columbus, nor his four voyages, nor his ignorance in regard to his discoveries.      Irving, Winsor, Adams and several score more writers have told us so much about him that we feel like saying, "Too much of anything is enough."



I shall not mention our geographical area, nor our immense resources in minerals, grains and manufactures, our fine climate, nor statistics of our wealth as a nation. For statistics are dry and uninteresting. But I would like to mention our wonderful Coastline, so full of indentations, making natural bays and harbors, inviting the commerce of the world. Compare the Coastline of North America with that of South America and Africa, and you will see the difference in our favor.

#### O U R F O U R G R E A T W A R S .

How shall I ever get over them without becoming involved in politics; especially of the Revolutionary War which wrought our political independence? How can I leave Washington with brief mention, that grand, dignified silent, almost sad man, who carried the nation on his shoulders and in his heart through all those eight years of struggle, when each year seemed to sound a knell of failure? Truly, has a French writer said of him, "Washington passed and left a Republic in his place." A Republic so soon to be copied by France, South America and Mexico.

The triumphant closing of the Revolutionary War and



the War of 1812, (another little misunderstanding with England), convinced her that we were a Nation, and she ceased her annoyances. For sixty years we had peace and plenty. Then the hydra-headed serpent of negro Slavery (introduced by Spain) lifted its ugly head and trouble began again which brought on the War with Mexico, and finally the great Rebellion. When this same serpent Slavery, with its twin, Secession, was killed for all time.

What shall I do with our American Artists? A procession already quite long, beginning with West, Trumbull, Crawford, Stewart, Greenough, Allston, Copely, the two Rogers, Cole, Story, Healy, Whistler and the Morans, and the long list that follow in their train; to say nothing of the hosts of Artists that the World's Fair has developed. x x As the evolution of the first school of American Art may be dated from the Centennial Exposition, we may confidently look for its further development in this grand Columbian Exposition.

Next year will find us all studying American Art with new zeal, as well as the marvellous achievements by hand and brain that we shall see there.



This paper, therefore, will consist of a few general remarks on Pilgrims, Puritans, Education, Literature, Art and Science as they have developed within the last one hundred years, a sort of dim perspective, as it were.

We are beginning to learn that our Pilgrim fathers, many of them Dutch Hollanders, as well as English, are entitled to more credit than is usually given them. They were more liberal in their religious and political views than we have been taught to believe. It is only lately that we have learned that the Pilgrims did not persecute. They left England on account of religious persecution and fled to Holland, where they remained twelve years before they sailed to America, which was in 1620. They were a thrifty, industrious, skillful, intelligent people, who really laid the foundation for our independence. The Puritans sailed twelve years later, directly to America. They were a wealthy class, and came of their own free will with noble John Winthrop for their leader, and not on account of religious persecution. That they were arbitrary and narrow in their religious belief we have ample proof. But they had a sincere desire for an education, and eventually founded our literature, and this love of



learning was evolved from that spirit of aggressiveness that saved them and us. The spirit of independence was manifest when the Pilgrims rebelled against tyranny at home, and set sail in their desperation to get away from it. The very spirit of freedom was within them which enabled them to endure the privations and sacrifices of pioneer life. That very spirit helped them through, and has descended to us. It needed just these strong, rough characters to make such a start. They showed their energy and aggressiveness in everything they undertook; in religion, education and in battle.

Before the Revolutionary War they had colleges and schools, Harvard among them, where high scholarship in the classics was attained. It is said that there was even an Indian who became so learned he wrote verses in Latin. Such was their zeal for learning that the New England mother would say to her boy: "First of all I want you to be a good christian, and then a good scholar."

We are very grateful for this zeal for learning and this spirit of endurance; we feel that we can forgive much of their intolerance for this reason, and yet we feel like saying with Hawthorne:



"Let us thank God for having given us such ancestors; and let each successive generation thank him not the less fervently for being one step further from them in the march of ages."

Tyler says they were really seekers after the beauty of holiness, which later blossomed into architecture, sculpture, music, poetry and prose. All these were condensed into religion at first. They believed that sculpture was wicked, for did not the commandment say: "Thou shalt not make to thyself any graven image." It was equally wicked to adorn the person or the home, or to put on a cheerful countenance, and appear to be happy. On the contrary all that was melancholy and glum, was supposed to be pleasing to the Creator.

How all this has changed! Now, we believe that beautiful surroundings, and happy lives, make us more spiritual, and we begin to believe, (unlike the Puritan fathers) that heaven begins here on earth, and is not all in the imagination. x x x x

New England was ahead of Virginia in establishing schools, and in literature, because its people settled in neighborhoods close together, and had the benefit of con-



tact of mind with mind; while the early Virginians settled remote from each other, imitating the baronial lords, and gave attention to raising tobacco, fox-hunting and other out-door sports. Although originally of the same stock as the New Englanders, they neglected their schools in their zeal to conciliate and imitate the English. When they complained to the King's Commissioner of their need of schools, he silenced them saying he hoped "they would have no schools for fifty years," and added, with an oath, "Raise tobacco." After the Revolution, however, they did establish schools and colleges, where such men as Jefferson, Madison, Patrick Henry and others were educated.

When Jefferson was president, Bryant wrote a satirical poem that attracted general attention. He was thirteen years old then; when he was seventeen, he wrote "Thanatopsis," and so great was the sensation that it created, that it was difficult to believe that it was written on this side of the Atlantic. Christopher North of Edinburg said of it: "That poem alone is enough to establish the author's claim to genius."

"The next Augustan age will dawn on the other side of the Atlantic," wrote Horace Walpole in 1791. So you can



see we began early with our development.

Some one has said, "The discovery of America anticipated the intellectual development of the world a thousand years," and when we think of our own progress in the last one hundred years we are inclined to believe it. Up to 1815 so few American books had been written, that Sidney Smith asked: "Who reads an American book?" In 1891 our two greatest publishing houses printed ten times as many American as English books, and this estimate does not include our text books either.

American Magazines are as fine, if not finer, than any in the world, so that some one aptly asks now: "Who reads a popular British Magazine?" From the first Magazine started by Benjamin Franklin, have descended thousands, many of which will live. The North American Review started in 1815; Harpers; The Atlantic; The Forum; The Century; The Arena; Cosmopolitan, and many more followed. What educators they are!

Newspapers too, have their mission. But they give us all the news, good and bad, found floating; while the magazines contain the best- the very cream of current events. What cyclopedias of knowledge the back numbers



are?

"Time, the great magican, has wrought more than oriental wonders. The whole civilized world has received a new impetus, and acquired a new momentum.

"Individual life and social life stimulated in so many ways have quickened and intensified to a degree of which no one could have dreamed beforehand.

"Mind has been incited to a rapidity of thought and spontaneity of action wholly unknown, and impossible in other times. The facilities for printing books have been increased till improved presses moved without the labor of human hands, pour out steadily a torrent of reading matter that is absolutely appalling. Every year extends indefinitely the catalogue of volumes demanding to be read. But the number of readers has increased also; the demand advances the supply. In this multitude of books it is hard to make a choice. We learn to read faster, and with greater discrimination. Dull, latitudinous books, weary us like the writings of the last century. Now we want description brief, spicy and to the point. We are so hurried for time that we must read fast or soon be overwhelmed with reading matter."



Our public schools are among the best in the world.

"There is a school house in every valley and on every hill-top," where everyone, rich and poor, may acquire an education. But with all our achievements and development in educational matters, there is still a class that has not been reached. There are thousands yet who cannot read nor write, many of whom have been toiling from infancy at machines, and who have been born and reared in vice. This is the problem for statesmen and society of the twentieth century to work out.

Perhaps it will be compulsory education. I, for one, believe it, and that we need more technical education which comes from the study of, and application of industrial art. Drawing should be taught in all the schools, among all classes. An eminent writer says: "Anyone can learn to draw well, except the blind, the idiotic, the lunatic and the paralytic. Our industrial prosperity depends on this; it is one of the symbols of our civilization. We have some good schools of technology; when we have one in every large city, where common workmen may have a knowledge of chemistry, designing and science generally, we shall not look to Europe for superior textile



fabrics, bronzes or marbles. With all our mineral and agricultural resources, what prize is not within our grasp?

Matthew Arnold says: "Both America and England need good secondary schools. We have got fine primary schools and colleges. Their praise is in everybody's mouth, but we need good secondary schools for youths from twelve to eighteen, where we can throw off a supply of them into circulation to be ready for the more useful and practical business of life." He thinks that Americans should not go to Europe so much, but, stay at home awhile and do their best to make the administration, the tribunals, the theatre and the arts, become visible ideals to raise, purge and ennoble the public sentiment.

"It is time that American intellect and American taste were crystalized as solidly at the points of artistic and critical individuality, as it long has been in the matters of general worldly wisdom and worldly cleverness. No doubt we lack some of the elements that make up the highest experience, but we should be loyal to our country in our pictures, and in our books, and not go abroad for all art and literature.



We should believe that our life, literature and morals have some element of good in them as well as the European.

Our culture, it is true, is not founded in Aristocratic hereditaments; but in going back through the common schools to the soil it keeps open the veins through which the sap of a vigorous unshorn nature enters our higher life. The "Typical American" will, if honestly presented, hold his own in breadth of culture with the typical man of any land.

There is a true Americanism which should be uppermost in our hearts, and have a fine characteristic flavor when filtered through our literature, and suggest that spirit of independence which has already set us in the forefront of progress in everything else."

This "American flavor" is found in Hawthorne and Poe; in "Uncle Tom's Cabin;" "Huckleberry Finn," and "The Rise of Silas Lapham." American writers are now writing for their fellow countrymen, and about their countrymen." If literature is a criticism of life, then the literature most satisfactory to Americans should be a criticism of life in America."



Speaking of American Women, Arnold says: "Much may be said against the voices and intonations of American Women. But almost everyone acknowledges that there is a charm in American women; a charm that you find in almost all of them wherever you go. It is the charm of a natural manner; a manner not self conscious, artificial nor constrained. It may not be a beautiful manner always, but it is almost always a natural manner; a free and happy manner."

And this gives pleasure. Here we undoubtedly have a note of civilization, and an evidence at the same time of the good effect of equality upon social life and manners. He says that he has heard that a perfectly natural manner is as rare among English women of the middle classes (to which he compares us) as it is general among American women, and the reason for this great naturalness of manner is because she is unrestrained by the criticisms of the upper class.

He further says: "Civilization means the humanization of man in society. It does not mean simply industry, commerce and riches; liberty and equality; nor its libraries and newspapers. There is a law of perfection



in growth which takes a broader view of the matter. Something which is not included in these obvious things, but demands a higher and more satisfactory civilization, and is described in the word "interesting." Here is the extraordinary charm of the old Greek civilization that is so interesting."

Of course Mr. Arnold means in all this that we are not "interesting" yet; that we are not old enough, nor civilized enough. Perhaps we are not; but we have the strength, vigor and purity of youth, and we look forward, and not backward.

By the time we are as old as England we may be as "interesting." Americans may have overdone going abroad for Europe has been our teacher in art, science and literature; our teacher because it is older in these things.

Although the last to be discovered, have we not taught Europe something? Why do the English people wait for Americans to make inventions, and then utilize them for their own interests? Why are we ahead of them in invention? Invention begins in thought; the inventor is an educator; so we are educating the world, for our inventions are found in every land under the sun. Our sewing



machines are found in China, Egypt and Japan. Our reapers and mowers are found in India, and our telephones in Constantinople and Russia; to say nothing of our pianos and Connecticut clocks.

There must be something in our climate that develops the intellect rapidly.

When we think that one hundred years ago our forefathers were killing each other for difference of religious belief, and that many are now living who remember relics of Salem witchcraft (which was only a result of religious superstition) we realize how speedily we have been eliminated from it all. To-day we lead the world in religious freedom. We look with contempt and horror upon the teachings of the Cottons, the Mathers, the Hookers, the Edwards and the Wigglesworths. Their interpretation of the five points of Calvinism, predestination, election and so forth, are read with a shudder, and we turn with a grateful heart toward the brave old Roger Williams, who did not believe that Christ's teachings meant persecutions and burnings, and he had courage to stand by his convictions even though he was banished for it. His teachings opened the door for religious liberty in America, and as we



come along down the line we pause reverently before the names of Parker, Priestly, Channing, Swing, Thomas, Briggs Philips, Brooks and other divine lights who have led the way to our religious freedom and intellectual development. Draper says that the greatest intellectual development is found in the temperate zones of the earth, and these zones are caused by the inclination of the earth on its axis of  $23\frac{1}{2}$  degrees. Europe has the same advantage in regard to this mysterious inclination, and yet we are ahead in religious freedom. Queen Victoria is very sure that her officers and administrators are all good Episcopalians; in Spain and Italy they must be Catholics; while in America we do not ask to what church they belong. With all our "crudeness" and "newness," we are quicker thinkers, and more progressive.

#### — — S T E A M   A N D   E L E C T R I C I T Y :   — —

Have done much toward our development. Human hands cannot compete with them; no combination of human muscle can drive a mighty ship across the ocean in less than six days, or an express train one hundred miles an hour, yet these are matters of every day occurrence. What may we



not expect in the next twenty-five years? New organic laws must soon be enacted to meet the changed condition of things, conditions imposed by steam and electricity.

The improved printing press as invented by Hoe, will print twenty-six hundred copies of the Bible in an hour, and at so cheap a rate that the new Testament can be printed for two cents. I wonder what Benjamin Franklin would say to that, and to the wonderful development of electricity. I think Benjamin would be equal to the occasion, and say: "I told you so when I drew down lightning from the clouds with my kite and key, and proved that the electricity of the clouds, and electricity manufactured, were one and the same."

The old fashioned hand process machine that took a day to produce one hundred pounds of paper, has been supplemented by a steam power machine that turns out two thousand pounds a day. A machine will convert a stream of fluid pulp into paper dry and polish it, and cut it into sheets in two minutes, that took eight days by the old process. But these facts are so common nowadays that we are scarcely surprised at them.

The dream of the poet may yet be realized:      x   x   x



"I've no muscle to weary, no breast to decay,  
 No bones to be laid on the shelf,  
 And soon I intend you may all go and play,  
 While I manage the world myself."

### M U S I C   A N D   T H E   D R A M A :

Have done their part in our development, although they may be said to be yet in their infancy. Our standard is high, and we demand the very best.

The Jubilate for mixed voices and orchestra was written by Mrs. Beach of Boston, and at the great religious concert at the close of the woman's congress, music written by woman was sung by woman. Emma Abbott, Hope Glenn, Eltonora Duse, Clara Louise Kellogg and our own Jenny Dickerson have sung their way into favor both in America and Europe; and we are proud of Booth, Barrett, Jefferson, Charlotte Cushman, Mary Anderson, Julia Marlowe, Clara Morris and many more dramatic geniuses. American music is assured with such inspiring leaders as Gilmore, Thomas and Sousa.

### M E D I C I N E   A N D   S U R G E R Y :

Have advanced from the old fashioned bleeding, blis-



tering, starving processes to more simple remedies, while the surgical operations astonish us daily, and some may perhaps live to see the day when a human being will be taken apart and put together again. Artificial limbs, eyes, noses, hair, teeth, lips, dimples, complexion and all, are often such an improvement upon nature that we prefer them to our own.

The next century will see physics so cultivated that one may regulate his weight, brain and muscle, and know just how to develop himself from the plainest most ungainly specimen of humanity into a perfectly beautiful man or woman. This is the great goal toward which we are all gravitating, and eventually there will be no pain and no medicine needed, because man and woman will have solved the problems of life, and will have become emancipated from all trifling and vexatious hinderances.

In this paper I should mention, at least, some of the achievements in engineering skill in America, which prove us to be equal to other countries: Cyrus W. Field and the Atlantic Cable; the Hoosac Tunnel; the tunnels under St. Clair and Chicago Rivers; Brooklyn Suspension Bridge; St. Louis Bridge, and the recent bridge over the Columbia



River in Washington, are samples of what we can do in that line.

In architecture we have made a good beginning, as witness Trinity Church, Boston, and St. John's, New York, and our many beautiful cathedrals and churches in almost every city. We will learn at the World's Fair what men and women can both achieve in architecture as in everything else.

O U R C O L L E G E S, have been great factors in our intellectual development. The history of each is interesting. Beginning with Harvard, established before the Revolutionary War; William and Mary in Virginia, soon after, we have Yale, Ann Arbor, Cornell, Vassar, Wellesley and Columbia College in New York City. The latter contains a library of 140,000 volumes, and has a school of art, a school of mines, a school of medicine, a school of law, a school of political science, a school of philosophy a school of architecture and one of Biology. Then are fine colleges in New Orleans, Nashville, Louisville and Charleston.

The mention of our colleges brings to mind our scientists who, though not numerous, have sowed good seed.



Beginning with Franklin who was scientist, diplomat, statesman and caricaturist, we come to Bowditch who was authority on navigation, Audubon on birds and Agassiz on fishes; Morse, the inventor of the electric telegraph, whose system is in universal use to-day, and Edison whose name is written in lightning all over the world. Since I began writing this paper, Elsiha Gray has invented the Telautograph, by which the handwriting itself is transmitted as easily as the dashes and dots. Other stars may have risen while I am writing this paper, that were unheard of before, so fast do we develop.

In the recent study of Mars, we find that while Camille Flammarion of France, and Schiaparelli at Milan were gazing for fifteen years at the heavens, our own countryman, Alva Clark of Cambridgeport, Massachusetts, made the largest telescope in the world, which is now on Mt. Washington, California, in the Lick Observatory. Mention of Mr. Lick's name brings to mind other benevolent and generous men who have done so much for the cause of science and humanity, and, therefore, for our intellectual development: Peter Cooper, Stephen Girard, Leland Stanford, George W. Childs, Phillip Armour, all stand out pro-



minently with those of many other noble men and women.

And we must not forget Horace Mann, the great apostle of public schools; the Peabodys of the Kintergartens; Nichols of art applied to industry, and so on.

When we review, even so hurriedly, our achievements, we ought to feel proud of our country and its grand possibilities.

"Columbia, Columbia, to glory arise,  
The queen of the world, the child of the skies!  
Thy genius commands thee; with rapture behold,  
While ages on ages thy splendors unfold.  
Thy reign is the last and the noblest of time;  
Most fruitful thy soil, most inviting thy clime;  
Let the crimes of the last ne'er crimson thy name,  
Be freedom and science and virtue thy fame.

A World is thy realm; for a World be thy laws,  
Enlarged as thine empire, and just as thy cause;  
On Freedom's broad basis, that empire shall rise,  
Extend with the main, and dissolve with the skies."

Of all this grand and noble army, what has the American woman done? I might have taken her for my theme, but thought that hardly fair in consideration of my subject. I can only allude to her in the briefest manner. Beginning with Anne Bradstreet, in the seventeenth century our first woman poet, who achieved such fame for her poetry (not religious poetry either) that a poem written about her by John Rogers, was the only one of his poems



that lived. Next comes Anne Hutchinson who felt that she had something to say, and said it. A woman edited the first newspaper, started the first Sunday School, and coming along down we find Abigail and Hannah Adams, who had fine literary ability and wrote well, as did Mrs. Willard, Mrs. More and others in the eighteenth and early in the nineteenth century, but because they were women, they concealed their writings and were ashamed of them, thereby "Hiding their light under a bushel." When Margaret Fuller Ossoli came upon the scene, she opened wide the doors for all kinds of literary work for women; she and Mrs. Stowe forever settled the question whether American women can write. Brave, noble women educators were Mary Lyon, Catherine Beecher and Maria Mitchell. To-day a woman, Miss Abby Leach, is professor of Greek at Vassar. The whole faculty and corps of teachers at Wellsley College are women. From their good example we have hosts of women thinkers now. There are women preachers, lecturers, doctors, lawyers, scientists and inventors, and the list is growing daily. Men are no longer surprised to find women in the trades and professions and in business of every kind.



And finally, women are more charitable and helpful toward each other. Instead of being their worst enemy, they put out their hand to help them in trouble everywhere.

I feel like making a special plea in this direction, but can only say a word.

Let us drop the old fashioned narrow prejudice of believing that because a woman has done wrong, there is, therefore, no good in her. That prejudice has driven many a good woman to the lowest depths of shame. Let us remember, rather, that if woman has sinned, so has man, and while we do not condone the sin, let us help the sinning woman as much as we do the man. This is only equalizing the matter.

Should we not at least do that? God help us if we cannot! Then let us help each other in the Club by giving kindly criticisms, and out of it by defending each other and women generally, when characters are assailed. As clubs are the conservatories of thought and wisdom, developing the beautiful flowers of intellect, so let us fashion our lives and characters after these beautiful



thoughts, showing thereby, that we have reached that intellectual development that will give us a foretaste of heaven.

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