

bers was conducting a woman's exchange for the sole purpose of helping the building fund. I never have seen more disinterested club work. The circumstances in which the club finds itself has much to do with this aspiring quality of its work, undoubtedly. The town lacks an attractive and refined building of a public nature, and the ladies are anxious to set the example before the men of erecting a building which will be a continual suggestion to them of the higher amenities of life. Good architecture has its own message, and that message the Lanier club building will no doubt convey. The public circulating library, open to all, is owned and operated by the club; the ladies keeping the library doors open two days of each week. Casual visitors to the village are allowed the privileges of the library upon the payment of a small sum.

This little club, with its cautious assessment of fifty cents a year—for many of the members are in this health resort because of their indispositions, and therefore feel the need of great economy—is doing the most commendable form of club work. Its influence for good can not but grow; and it is fortunate in having at least half a dozen women among its members who are capable of filling presidential duties with breadth of judgment and fine courtesy.

The Chicago Woman's Club has, in its organized efforts at creating a building fund, placed itself in the hands of the National Association of Business Women; the advisory board of the Woman's club being composed of women so experienced in the management of affairs as Mrs. Potter Palmer, Mrs. Charles Henrotin, Mrs. Samuel M. Nickerson, Mrs. Lucy L. Flower, Mrs. George W. Plummer, Mrs. Erick Gerstenberg, Miss Sadie American, Mrs. George Bass, Dr. Sarah Hackett Stevenson and Mrs. Lynden Evans.

I do not know that the cost of the building has yet been decided upon, but in a club of eight hundred members, given to the holding of large social and literary entertainments, and more and more inclined to open its doors to the public; with lavish habits and the desire for every imaginable convenience, the building will have to be one to satisfy fastidious demands. When the general scheme of building is known, the question as to leased or purchased lands decided, and the building committee has outlined its plans I shall be glad to make them known to the readers of this periodical, should they be thought to be of assistance to other clubs desiring to build.

It might not be a bad plan to have a symposium of opinions contributed by club women as to the needs of a club house. The Country Woman's club, with fifty members, has demands of another nature than the city club with its membership well toward a thousand. Clubs with domestic departments have other needs than those which are purely literary. A discussion of these needs would be interesting. Also, the advisability of clubs instituting public libraries in towns where such do not exist, and being responsible for them until the towns can assume the responsibility, would make an agreeable discussion. The sort of books required for communities unaccustomed to literature has always been the source of curiosity to me, and to many others, I am sure. Can not some one who has had experience, furnish some suggestions?

Higher Education.

A very interesting phase of contemporary educational matters, is the reaction against the higher education

for women. It seems only the other day that women were given university privileges, and there are women educators yet in active work who tell of the contumely they brought upon themselves in their respective communities by their persistent determination to secure for themselves the best that American colleges had to give. Now, while the smoke of battle has hardly cleared away, and while the women are congratulating themselves upon their well won victories, there comes another assault from the enemy. The Leland Stanford university has, at the request of its famous patroness, placed a limit upon the number of women who are to matriculate at the university. This act has had its influence all over the country. Schools which have no objection to the entrance of a few women, object to great companies of them. A modest petticoat fitting apologetically through the halls of masculine wisdom does not annoy them, but armies of self sacrificed petticoats, not ashamed to be seen in academic halls or upon the campus, is quite another story. The faculty of many a college has debated the subject of establishing a limit; and President Harper of the University of Chicago is said to be very desirous of keeping the men in the ascendancy. He is, moreover, not strongly in favor of women upon the faculty, particularly in the greater branches. It is rumored that a very distinguished naturalist who has studied in Germany for several years and whose gifts amount to genius, was rejected at the University of Chicago because a woman could not be allowed at the head of so important a branch. But for the truth of this I can not vouch. The friends of the lady claim this to be the case. Were small masculine minds the only ones which harbored this prejudice it might be passed off with an easy shrug; but the truth is that many of the foremost thinkers of the world entertain the same ideas.

I heard at dinner the other night a story of President Harper's visit to Count Tolstoy. President Harper is afraid of no man, and holds, moreover, that nothing is too good for the University of Chicago, so it occurred to him that the delivery of the convocation address by Tolstoy, advocate of Christian art and practical socialism, would add further distinction to the institution of learning of which he is the aggressive leader. Accordingly he asked for an hour with the author, and Tolstoy replied with none too much consideration, that any time after ten o'clock at night he could receive President Harper and party. Accordingly President and Mrs. Harper and two members of the board of trustees of the university and their wives presented themselves before the nobleman. As soon as an opportunity offered, Mr. Harper preferred his request, that Count Tolstoy should journey to Chicago and deliver the convocation address. The Count looked weary.

"There are three follies," he said, "of which I am not guilty."

The company looked interrogative.

"They are useless travel, playing cards and talking to women."

I did not hear what the ladies said who were present. Perhaps they thought, as American women are apt to think, that all men make a poor showing when put in contrast with the American man.

I chanced to repeat this story at another dinner to a very distinguished young poet who sat next me; and he, with no intention of rudeness, said to me:

"Well, he put his follies in true dramatic order, didn't he?"

And the poet was an American—

though a Harvard man. I have noticed that Harvard men are liable to entertain notions which I do not consider American—quite. For example, I heard this poet talking on the advantages of a monarchy over a republic; and he seemed to think he preferred Edward VII. to McKinley. He's a good poet, however, and his Americanism is a secondary consideration.

Women may lash themselves into a rage over this derogatory view of their abilities, if they please, and rail at the injustice done them. But their indignation will benefit them nothing. There is a more potent factor than rage within their province. It is independence. The sum total of money earned by women has now become enormous. Women are becoming rich in their own right and as the result of the labor of their own hands and brains. They will soon be able, should the established universities treat them with lack of consideration, to erect universities of their own, and in these they can place great specialists—women—who shall give them the best that is to be given.

Alfred, Lord Tennyson, sweetest of the laureates, one has no notion of plagiarizing your "Princess!"

In view of the fact that the standing of women averages higher than that of men in the schools and universities, and that the highest honors are frequently captured by women, there seems no reason save the most stupidly conservative and medieval ones for restricting the aspirations and intellectual achievements of the sex. To such puerile prejudices, whether they emanate from men or from women, the soul and mind of those who consider development the only justification for life, can pay no heed. I am fain to separate the fair and the unfair, the material and the spiritual upon lines of quality rather than upon lines of sex. For those who would beat down and put under the age can have no permanent use.

Color Line.

This brings one quite naturally to the important question of the admission of the colored clubs to the General Federation—a question with which every club, North and South, is under the necessity of concerning itself. There are many different shades of opinion about the serious question; but the preponderance of opinion in the North favors the admission of the colored clubs regardless of consequences. My own preference is for a delay. I recognize the fact that the clubs are largely social in their character, and that to make the condition of entering the Federation, the social commingling of black and white, is to place a serious affront upon a portion of the Federation.

The great organizations of women, such as the Woman's Christian Temperance Union, the Woman's Christian Association, the Daughters of the American Revolution, the Colonial Dames and the General Federation of Women's Clubs have done more than anything else to heal the wounds that gaped in our body social as the result of the civil war. I personally am of the opinion that the amity of the great organizations is of more importance than the immediate admission of the colored women's clubs. I would not say this were not the negro clubs well organized, with their own national federation, their own fine executive officers and their own distinguished orators. It seems to me that they are entitled to as much pride of race as we of the white blood, and that we might work along our separate lines with equal dignity, with kindly and courteous consideration, and a frank recognition of the

fact the the social commingling of our essentially distinct races would bring only pain, chagrin and dissension.

I have, indeed, been inclined to regard the colored club women with more consideration than they appear to be willing to assume. I have supposed that the colored club women, many of them graduates of colleges or high schools, many of them gifted as orators or musicians, were not in need of our direction or assistance, and would be as proud to say that they belonged to a colored woman's club as to a white woman club. This is evidently a mistake.

I have also supposed they would prefer their own clubs where they could hold the chief offices and direct their energies to the peculiar development of their own people rather than be members of other clubs, not holding the chief offices. In this also, I was mistaken. Yet I am sure that at present, both white and black women are more or less uncomfortable when they meet socially—that the white woman is over-kind, the black woman suspicious of patronage. I think it would be very generous of the black women to leave the General Federation alone for a time till the present generation is gone and the last drop of bitterness engendered by the civil war is wiped out, and the Federation so strongly cemented that the differences of opinion can not shake it. But this generosity they have not been inclined to show; nor have the Northern women displayed a courteous consideration for the feelings, the prejudices and sufferings of the white women of the South. In their conscientious desire to be true to the principles which were at the foundations of the abolition of slaves, and which they confound with the present question, they have forgotten to be fair to their own. The women of their own blood have been second in their consideration.

The question is so tremendous a one that any one may well be excused from shrinking from a contemplation of it. A vast patience and reverence for God's plan is required to face with equanimity the shame of the South; that shame which is a penalty for the sin of slavery, and which, to my mind, is the most significant racial question of our heterogeneous people. What I refer to is this:

Standing in the doorway of the cabins of the negroes will be four or five children, some very black, some brown, some of a yellow hue. One notes—one recognizes here the sad prophesy of the future!

There are those of so high and courageous an outlook that they would not use the word "sad" in referring to this ever-increasing amalgamation of the races, and who see in these mongrels the solution of the vexed question. I must admit that if this thing must be—if we are to absorb this dark stream of half barbarous blood into our veins, if our children are to see the fulfillment of this menacing prophesy, the best thing we can do for our race—not speaking with any disinterestedness whatever, but in frank selfishness—is to elevate these people in every way possible. In speaking of "elevating" them, I do not refer to such as make up the colored clubs of the country—women of culture equal with our own—but of the great swarm of uneducated, happy-go-lucky, morally unrestrained blacks which make up an astonishingly large proportion of the Southern population.

A friend of mine, a Northern woman who has been South for seventeen winters, has the courage and the humility to look at the question in this light. Before so high a view my