

sity belong to nineteen clubs, and leave her poor tired husband to care for the sick children while she attends her committee meetings. She is not so silly as to copy the costume or ape the vices of men; she has higher ideals. The country where feminine cigarette smokers are most numerous is the one where there are fewest new women. Her chief demand is not for the right to vote and hold office. It is for the right to cultivate her own powers and do her own work. She does not go about the country giving public lectures for the money or the fame there is in it. But if she has something to say she desires the privilege of saying it; and if she believes it would be helpful to a larger audience than can be reached by her usual method of speaking, she sees no logical reason why she should not adopt the best means of reaching them. She is not a *fin de siècle* woman ready to vanish from sight at the stroke of 1900 as ghosts fade away at the first cock-crow; she is here to stay.

It is commonly supposed that she represents a new variety of woman. That is not the case. This variety has appeared many times in past ages, and for the last century has had a continuous existence in this country. It is only very lately however that our cataloguers have noticed the type sufficiently to think a name necessary. As this name, inappropriate as it is, is the only one at hand we must use it till we find a better.

The early part of this century furnishes several bright examples of the New Woman; but she existed earlier, and the earlier ones for the most part have escaped our notice. Abigail Adams was a New Woman. No one reading her letters can doubt that she had all the characteristics of the class. She was a matchless housekeeper and manager, a model mother. She gave unsparingly of her care, sympathy and good advice to her husband and never permitted anyone to say she was the better man of the two. She quoted maxims of state for his entertainment and guidance, not forgetting to add occasionally such of her own as were more clearly adapted to the case in hand. Her courage

and determination were a constant inspiration to him. In return he pays her the unusual compliment of pronouncing her patriotic sentiments "worthy the best of women and the best of men;" and the less unusual one of thanking Heaven for a wife "whose capacity enabled her to comprehend, and whose pure virtue obliged her to approve the views of her husband.

From what we know—it is too little—there is reason to believe that Priscilla, the Puritan maiden was a New Woman. It is certain that Anne Hutchinson was. Strip the wild tales concerning her of the palpable falsehoods and the superstitious imaginings and we have before us the clear record of a strong-minded, strong-willed and much-enduring woman; one with deep sympathies, great ability, perfect conscientiousness. The annals of Quakerism furnish many names—too many to cite. The Quaker creed was responsible for several new doctrines not the least important of which is the equality of human souls.

Several queens must be excluded from the list, among them Queen Elizabeth. She gloried in being the Old Woman—though she resented the title. Novella d'Andræa and Christine of Pisa were both new women. They performed their work and retained their womanliness with a success that should furnish inspiration to any modern member of the class. The last chapter of Proverbs describes the New Woman of that day, showing that her existence was recognized in Israel.

There is no time to trace her development through all the stages marked by even these few names. What has opened this latest stage—the appearance of the New Woman in such numbers as to draw public notice to her existence? The first great step was the founding of a school for the higher education of girls. Perhaps a preliminary step had been taken in 1789, when the school authorities of Boston voted to allow girls to attend the Latin school during the summer months. The keynote of the modern theme was struck however when, in 1819, Mrs.