

zations are in Paris; those in the districts further from the capital being less numerous as well as less important.

Thus it was on one side of the Channel. On the other, in England, one voice, that of Mary Astell had wailed in the wilderness of the 17th century crying for a wider education for those of her sex, but it was not until 1792 when Mary Wollstonecraft published her "Vindication of the Rights of Woman" that the first really important work on this subject appeared. She, too, advocated better education for women, but not with Mary Astell's idea that they should thus make themselves more desirable to men. Miss Wollstonecraft said that woman ought to mount with man "the arduous steep of knowledge" and that the most perfect education in her opinion was "such an exercise of the understanding as is best calculated to strengthen the body and form the heart . . . to enable the individual to attain such habits of virtue as will render it independent." For how, she asked were women to exist in that state where there was neither to be marrying nor giving in marriage, if they lived only to please men? Miss Wollstonecraft's own life was not such as would allow her to believe that benefits for women naturally followed their theoretical protection by men. From an early age she had had to deal with a drunken and vicious father. As she grew older, her two sisters used continually to apply to her for help, and her three brothers to whom in theory she should have been able to turn, proved no better than her sisters and were a constant drain on her resources. It was no wonder that she felt constrained to demand that women should at least be prepared for independence and self-support in case they might have to lead a life such as hers.

Seventy-seven years then seem to have lapsed before the next epoch-making pamphlet on the subjection of woman appeared, although in this interval some few magazine articles were published. The most diligent search has shown that these were far from numerous, and their authors agitated more for a general widening of the educational and vocational horizon for women, than for political rights. The first handbill repre-