In the early 1800s, the education of women began to become more common among families in the United States. Starting, at first, as a way to further the education of governesses and to give families of society higher status, by the 1830s, higher education for women was becoming more formalized, just as men's higher education. By the end of the Civil War there were several higher education institutions for women and by the 1890s, women's higher education institutions that would later become known as the Seven Sister Colleges had been established. The curriculum of these institutions, like their male and co-educational counterparts, was becoming standardized and the professionalization of female college professors was underway. While these institutions are occasionally discussed in conjunction with the Civil War and Reconstruction eras, there is a gap in the historiography. Whether approaching the subject of women's higher education from an institutional history or a women's higher education history, there is a lack of discussion of northern white women in higher education during the time that these institutions were being formed, standardized, and professionalized.

When considering the histories of the Civil War and Reconstruction, the thought of women does not often come to mind. Even in Eric Foner's *Reconstruction* (1988) and its companion *Forever Free* (2006), two excellent synthesis histories of the time period, women are rarely mentioned, and their education status is non-existent.[1] This is not to say that Foner decided that women should not be focused on, but to show that when discussing the Civil War and Reconstruction, political, military, and economic history is often the focus of scholars, and, at the time, women were largely not a public part of any of those domains. Heather Richardson's *West from Appomattox* (2008) is another example of how Reconstruction is discussed with little

[1] Eric Foner, *Reconstruction: America's Unfinished Revolution, 1863-1877* (New York: Harper & Row, Publishers, 1988); Eric Foner, *Forever Free: The Story of Emancipation and Reconstruction* (New York: Vintage Books, 2006).

reference to women or their education.[2] Creating the image of the ideal American in her work, Richardson focuses mostly on men and when women are discussed it is to show how they helped to establish these ideals.[3] Laura Edwards's *Gendered Strife and Confusion* (1997) is a political history that deals with both the ideals of men and women, but education is not a focus of hers, in either gender.[4] While this work has the best opportunity of discussing the education of women during this time period as part of the three common history types (political, military, and economic) that discuss the Civil War and Reconstruction, the lack of the education discussion does not take away from the work in any major way.[5]

The general histories of the Civil War and Reconstruction will be of no help when it comes to northern white women and their education. As this group was not a major player in the visible war in the United States at the time, more specific histories must be looked at to understand the changing tides of education for women. Joan Burstyn's *Victorian Education and the Ideal of Womanhood* (1980) is this type of general history.[6] Burstyn approaches the ideals of womanhood as they were established through Victorian education, arguing that education of this time reinforced the ideals of society as a whole. Focusing on how education reinforced social status in the beginning of the book, Burstyn is capable of showing how these ideas changed as new ideals and ideas on education came into play. Building from the call for better educated governesses, the development of women's higher education took on the task of making their curriculum more

[2] Heather Cox Richardson, *West from Appomattox: The Reconstruction of America After the Civil War* (New Haven: Yale University Press, 2008).
[3] Heather Cox Richardson, *West from Appomattox: The Reconstruction of America After the Civil War* (New Haven: Yale University Press, 2008).
[4] Laura F. Edwards, *Gendered Strife and Confusion: The Political Culture of Reconstruction* (Urbana, IL: University of Illinois Press, 1997).
[5] Laura F. Edwards, *Gendered Strife and Confusion: The Political Culture of Reconstruction* (Urbana, IL: University of Illinois Press, 1997).
[6] Joan N. Burstyn, *Victorian Education and the Ideal of Womanhood* (Totowa, NJ: Barnes and Noble Books, 1980).

intellectual, instead of social. Still, Burstyn is careful to reiterate that these new lines had to be walked carefully, because going too far could destroy one's womanhood if she took the business of intellect too seriously. *Victorian Education*, while a general history of Victorian America, is also a women's history, and, therefore, does not fit in the realm of the general Civil War and Reconstruction histories previously discussed. Still, it shows that there are general histories discussing the higher education of women at the time, even if their number is few.[7]

When looking into the women's histories that cover this time period, the discussion of northern white women's higher education is often only briefly covered. While the importance of these advanced opportunities for women is hinted at, the focus of the argument often never makes it to these institutions. Nancy Cott's *No Small Courage* (2000) is one such history.[8] *No Small Courage* may be a history on women's history in the United States, but the history of educating women in the United States is often overlooked. The book discusses briefly the establishment of the four-year program by Mary Lyon, the founder of Mount Holyoke Female Seminary in 1837, and the expansion of educational opportunities for women after the 1850s. It is also made clear that following the Civil War the expansion of opportunities for women in education and profession was greater than it had ever been. This book is also clear to establish that at these times nursing and teaching were feminized, and, especially through teaching, women were capable of advancing their position and the position of their sisters through their profession. Yet, direct references to women's higher education are not common, and only the allusions to these educational opportunities are present in the work.[9] Wendy Hammond's *Neither*

[7] Joan N. Burstyn, *Victorian Education and the Ideal of Womanhood* (Totowa, NJ: Barnes and Noble Books, 1980).
[8] Nancy F. Cott, *No Small Courage: A History of Women in the United States* (Oxford: Oxford University Press, 2000).
[9] Nancy F. Cott, *No Small Courage: A History of Women in the United States* (Oxford: Oxford University Press, 2000).

Ballots nor Bullets (1985), on the other hand, addresses the educations of leading female abolitionists outright.[10] Her work focuses on the reasons that led to the women's rights movement, which included: impacts of industrialization; decreased duties of housewives; increased leisure time for middle-class women; and "legal death" upon a woman's marriage. As Hammond discussed these arguments and alluded to the need for better-educated women at this time, to make their voices in these fights heard. Focusing on leading women in the movement, Hammond is meticulous in describing their education before discussing their importance in the abolitionist and women's rights movements. While most of these women were educated in female seminaries, several at Willard's Troy Female Seminary in particular, the continued development of women's education is an important theme addressed throughout the whole of the argument.[11]

Ellen DuBois's *Feminism and Suffrage* (1978) could have approached feminists in the same way as Hammond does abolitionists, but because she does not, the education aspect falls out of the argument.[12] The book hints at higher education being a breeding ground for politically minded people at this time, but only discusses higher education in passing, taking away from that portion of the overall argument.[13] Eleanor Flexnor and Ellen Fitzpatrick's *Century of Struggle* (1996) and Linda Kerber's *No Constitutional Right to be Ladies* (1998) are both women's political histories that also make note that women's higher education institutions harbored

[10] Wendy Faye Hammond, "Neither Ballots nor Bullets: Women Abolitionists and Emancipation during the Civil War" (doctoral dissertation, University of Illinois at Burbana-Champaign, 1985).
[11] Wendy Faye Hammond, "Neither Ballots nor Bullets: Women Abolitionists and Emancipation during the Civil War" (doctoral dissertation, University of Illinois at Burbana-Champaign, 1985).
[12] Ellen Carol DuBois, *Feminism and Suffrage: The Emergence of an Independent Women's Movement in America, 1848-1869* (Ithaca, NY: Cornell University Press, 1978).
[13] Ellen Carol DuBois, *Feminism and Suffrage: The Emergence of an Independent Women's Movement in America, 1848-1869* (Ithaca, NY: Cornell University Press, 1978).

politically minded women.[14] While Flexnor and Fitzpatrick focus on the women's rights movement, their arguments reflect on the women's higher education institutions in the North. Due to their belief that these institutions created politically minded individuals, Flexnor and Fitzpatrick's discussion covers the struggles of both academia and politics that women were facing.[15] *No Constitutional Right to be Ladies* focuses on five elements of United States citizenship and how these aspects differ between men and women. Kerber's insights are clear when regarding the different obligations set forth for women. While her arguments are sometimes buried in her detail, this work is important to understanding American political development, especially for women.[16]

Moving away from politics and focusing on profession, Elizabeth Leonard's *Yankee Women* (1994) discusses the gender battles throughout the North as women fought to be taken seriously in societally deemed "male professions" as the professionalization of many lines of work were underway.[17] In discussing the education of these women, Leonard focuses mostly on the medical profession, alluding to the opposition of women entering the world of medicine without the proper education. While the medical profession is the only subject covered regarding the higher education of women, this struggle is important to understand the restrictions that women's higher

[14] Eleanor Flexnor and Ellen Fitzpatrick. *Century of Struggle: The Women's Rights Movement in the United States* (Cambridge: Belknap Press, 1996); Linda K. Kerber, *No Constitutional Right to be Ladies: Women and the Obligations of Citizenship* (New York: Hill and Wang, 1998).
[15] Eleanor Flexnor and Ellen Fitzpatrick. *Century of Struggle: The Women's Rights Movement in the United States* (Cambridge: Belknap Press, 1996).
[16] Linda K. Kerber, *No Constitutional Right to be Ladies: Women and the Obligations of Citizenship* (New York: Hill and Wang, 1998).
[17] Elizabeth D. Leonard, *Yankee Women: Gender Battles in the Civil War* (New York: W.W. Norton & Company, 1994).

education institutions faced, as their curriculum was often not taken seriously and their ability to train professionals for the work force was hindered by the education of the faculty.[18]

Histories that discuss women regionally approach women's higher education differently. While Jane Censer's *The Reconstruction of White Southern Womanhood 1865-1895* (2003) focuses on the elite southern woman, she discusses the changing of education throughout the country at the time.[19] Censer details the changing ideas toward education and the transformations that higher education for women went through in the United States. She argues that higher education became more contradictory as the curricula became more intellectually demanding and briefly discusses that women in the South started seeking education in the North during the 1880s and 1890s because the best women's colleges were located there.[20] Yet, Nina Silber's "Northern Women during the Age of Emancipation" (2011), which focuses on the North, barely discusses the expanding educational opportunities for women at this time.[21] Silber argues that the age of emancipation might have been for both the black man and the northern woman in the United States. "Northern Women" makes the argument that there is evidence of a women's intellectual liberation during the nineteenth century. This leads Silber to conclude that the Civil War was a shifting moment for gender boundaries. While she discusses the acceptance of women as nurses and teachers and alludes to the need for better education for these professions, she does not openly discuss the educational opportunities for women at this time.[22] Alice Fahs's "The

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[18] Elizabeth D. Leonard, *Yankee Women: Gender Battles in the Civil War* (New York: W.W. Norton & Company, 1994).
[19] Jane Turner Censer, *The Reconstruction of White Southern Womanhood 1865-1895* (Baton Rouge: Louisiana State University, 2003).
[20] Jane Turner Censer, *The Reconstruction of White Southern Womanhood 1865-1895* (Baton Rouge: Louisiana State University, 2003).
[21] Nina Silber, "Northern Women during the Age of Emancipation," in *A Compromise to the Civil War and Reconstruction,* ed. Lacy K. Ford *(Malden, MA: Blackwell Publishing, 2011).*
[22] Nina Silber, "Northern Women during the Age of Emancipation," in *A Compromise to the Civil War and Reconstruction,* ed. Lacy K. Ford *(Malden, MA: Blackwell Publishing, 2011).*

Feminized Civil War" (1999) has a lack of discussion on the higher education of women that takes away from her argument.[23] Fahs focuses on the northern woman's war memory in her work, using mostly literature to further the understanding of a gendered war at the time. The argument is clear and concise throughout, but without the mention of the women's higher education institutions in the North that were participating in the activities she is discussing, her argument falls short of the gendered war she is attempting to show.[24]

An ideal example of how women's education during this time period should be treated by a scholar is Catherine Clinton's *The Other Civil War* (1999); a general history of Civil War women, that discusses the changing ideas on the education of children after 1800, and is marked as the "age of academy."[25] This work states that opportunities for women's higher education were not open until Emma Willard established the Troy Female Seminary in 1821, to educate those aspiring to be teachers. This would be followed by the opening of Oberlin College as a co-educational facility in 1837, the same year that Mount Holyoke Female Seminary opened, considered the oldest women's college in the United States. Clinton's argument focuses mainly on the achievements of Willard and the establishment of the "Troy ideal" that would be taken as a mark of the prevalence of women's education until the end of the century. The expansion of women's colleges into co-educational facilities and the establishment of female annexes to all-male institutions were not smooth and were cause for much debate, as were the all-female institutions that stood on their own. Clinton's argument is capable of bringing together the

[23] Alice Fahs, "The Feminized Civil War: Gender, Northern Literature, and the Memory of the War, 1861-1900," *The Journal of American History* 85, no. 4 (March 1999).
[24] Alice Fahs, "The Feminized Civil War: Gender, Northern Literature, and the Memory of the War, 1861-1900," *The Journal of American History* 85, no. 4 (March 1999).
[25] Catherine Clinton, *The Other Civil War: American Women in the Nineteenth Century* (New York: Hill and Wang, 1999).

debates on women's higher education and the achievement of women's institutions into the light of how these advanced opportunities led to the furthering of women in society as a whole. The argument focuses on how women's movements during the Civil War was another level to the fight and the advances in the years after the war were revolutionary for women. The evidence focuses not only on the increasingly competitive nature of the women's institutions, but the achievements of former students and the reform movements in the latter part of the nineteenth century that were furthered by educated women from these emerging academic institutions.[26] By approaching women's education in this way, Clinton provides an in depth look at the changing ideas on education at the time, which would translate well into a history that focused on only northern white women being educated during the development of these institutions.

While women's histories can cover northern women's higher education in a variety of ways, it would be expected that education histories should provide better coverage of this development. Michael Cohen's *Reconstructing the Campus* (2012) covers the history of higher education as a whole, showing how geographies differed, along with discussions on race, class, and gender.[27] On northern higher education for women, Cohen argues that women's colleges became microcosms of the antebellum period. His discussion shows how higher education institutions were used for the war effort from 1861 to 1865 and that women educated at this time had a better ground for life because of their work during the Civil War. While Cohen spends more time reviewing coeducation, he does make the point of discussing the spread of the female seminary and the feminization of school teaching that fostered the expansion of women's education. He

[26] Catherine Clinton, *The Other Civil War: American Women in the Nineteenth Century* (New York: Hill and Wang, 1999).
[27] Michael David Cohen, *Reconstructing the Campus: Higher Education and the American Civil War* (Charlottesville, VA: University of Virginia Press, 2012).

examines male institutions admitting women, either coeducationally, like Oberlin College, or through separate female institutions, such as Harvard's Radcliffe, and how this process took time. Cohen also argues that northern institutions were more economically and sexually diverse, which is shown through the efforts women's colleges partook in to lower the cost of attendance for their students, through programs like the domestic system.[28] Still, Cohen's focus on women's education, like many topics in the Civil War and Reconstruction era highlights mostly southern women, and does not make many allusions to the education of northern women, other than the above stated.

While it would be expected that a specific women's education history would provide a better outlook on northern white women in higher education, that is not necessarily the case. Roberta Frankfort's *Collegiate Women* (1977) falls short of its potential by having too narrow of a focus to provide a solid women's education history.[29] Frankfort takes the end of the women's college developmental years, 1890-1910, and provides somewhat of a comparative history between Bryn Mawr and Wellesley. The work does not reach the presumptions made in the title though, and lacks beneficial primary sources for the argument, such as college newspapers. Frankfort attempts to argue about the ideals of all collegiate women, but only focuses on four professional women and minimal records from the institutions.[30] Nancy Hoffman's *Woman's "True" Profession* (1981) approaches women's education in a different way, focusing mostly on primary sources. The book highlights northeastern institutions and provides an introduction to each

[28] Michael David Cohen, *Reconstructing the Campus: Higher Education and the American Civil War* (Charlottesville, VA: University of Virginia Press, 2012).
[29] Roberta Frankfort, *Collegiate Women: Domesticity and Career in Turn-of-the-Century America* (New York: New York University, 1977).
[30] Roberta Frankfort, *Collegiate Women: Domesticity and Career in Turn-of-the-Century America* (New York: New York University, 1977).

source used (1830-1920). These sources were picked through though, and the accounts of teachers not suitable for the profession is only alluded to in accounts of the successful professionals selected sources. There are obvious classist and racial biases to the book that could have been removed if approached objectively. While this book provides useful documents, the work focuses solely on teaching and not to the education that led to the feminization of the profession.[31]

Touching on general education and women's education histories, the synthesis of women's education history must be considered. The first synthesis of women's education was *A History of Women's Education in the United States* (1929), a two volume behemoth published less than a century after the rise of women's education in the country.[32] While this should largely focus on the time period of the Civil War and Reconstruction, the bulk of the work addresses the issues that had been presented in women's education in its contemporary present. While the volumes address the Seven Sister Colleges at length, it often glances over the establishment of the institutions and focuses more on what these places of higher education were doing in the early twentieth century. Still, the work addresses coordinate, coeducation, and women's colleges and how they fall into the story of women's education as a whole. It is argued that many of the criticisms of women's education fell on how they were set up and that coeducation set women for being treated as a man's equal better than an all-women's institution. While there have been other synthesis histories since this one, it provides the subject at great length and detail and its

[31] Nancy Hoffman, *Woman's "True" Profession: Voices From the History of Teaching* (Old Westbury, NY: Feminist Press, 1981).
[32] J. McKeen Cattel, ed., *A History of Women's Education in the United States, Volumes I-II* (New York: The Science Press, 1929).

importance has not been matched by new publications attempting to achieve the same task.[33] Louise Boaz's *Women's Education Begins* (1935) discusses the rise of the women's higher education institution and the effects that it had, including the longevity of higher education for women.[34] The book focuses on the elements of education that were established by these first institutions and states that the seminary was capable of surviving the Civil War due to its pre-established prestige and the assimilation they were capable of going through as new curriculums changed with the changing ideas on education. Boaz also argues that women's colleges were largely given to women by men, often through the establishment from male institutions or through male administration, and that co-education was often more debated than women being educated, as a whole. This book focuses on the changing of women's institutions along with those of their male counterparts and how the vehicle of higher education was used to further a woman's opportunities in society.[35] While Boaz shows how education was used to gain new status for women, its synthesis does not include the depth of its predecessor. Barbara Solomon's *In the Company of Educated Women* (1985) attempts a larger time period of women's education, providing a comprehensive history from colonial America to present (1985). Her work addresses all aspects of women's education from student's diaries to school records. Solomon's use of sources provides a synthesis that has not previously been achieved but sometimes falls short, listing only causes instead of providing and arguing hypotheses. Solomon's work is vast and leaves the exploration of topics touched but not fully evaluated for

[33] J. McKeen Cattel, ed., *A History of Women's Education in the United States, Volumes I-II* (New York: The Science Press, 1929).
[34] Louise Schutz Boaz, *Women's Education Begins: The Rise of the Women's Colleges* (Norton, MA: Wheaton College Press, 1935).
[35] Louise Schutz Boaz, *Women's Education Begins: The Rise of the Women's Colleges* (Norton, MA: Wheaton College Press, 1935).

other researchers to continue from the synthesis she has created.[36] This falls short of *A History of Women's Education in the United States* due its inability to delve deep on the subject.

The scholars that have approached women's higher education through institutional histories have had a better platform to provide discussion on developments on the educational institutions in the North. Mount Holyoke, deemed the oldest women's college in the United States, opened its doors in 1837 as Mount Holyoke Female Seminary. Mariam Levin's *Defining Women's Scientific Enterprise* (2005) evaluates the first one hundred years of Mount Holyoke and its transformation from a Christian seminary preparing teachers to a women's college that specialized in educating for the sciences.[37] Mount Holyoke made a place for itself in the academic world even as other women's institutions became more common, though it would not become a college until 1888. As scientific inquiry went through professionalization, Mount Holyoke assimilated with it. Under President Mary Wooley, Mount Holyoke diversified their education to teach all levels of science to women. This work does well to connect religion, science, and education, and how these elements led to the establishment of women's higher education.[38] Sherrie Innes's "Repulsive as the Multitudes by Whom I Am Surrounded" (1994) and Amanda Porterfield's *Mary Lyon and the Mount Holyoke Missionaries* (1997) focus on the missionary efforts of Mount Holyoke and not the educational aspects of the original seminary.[39] Innes uses the travel literature of Mount Holyoke missionaries to discuss the gendered

[36] Barbara Miller Solomon, *In the Company of Educated Women: A History of Women and Higher Education in America* (New Haven: Yale University Press, 1985).
[37] Mariam R. Levin, *Defining Women's Scientific Enterprise: Mount Holyoke Faculty and the Rise of American Science* (Hanover, NH: University Press of New England, 2005).
[38] Mariam R. Levin, *Defining Women's Scientific Enterprise: Mount Holyoke Faculty and the Rise of American Science* (Hanover, NH: University Press of New England, 2005).
[39] Sherrie A. Innes, "Repulsive as the Multitudes by Whom I Am Surrounded": Constructing the Contact Zone in the Writings of Mount Holyoke Missionaries, 1830-1890," *Women's Studies* 23, no. 4 (Summer 1994).

differences between male and female missionaries in the nineteenth-century. By doing this, Innes briefly discusses the community that was built at Mount Holyoke that perpetuated the idea of becoming a missionary to its students.[40] Porterfield's book shows the opportunities such work presented for women and the shortcomings that came with it. Lyon's missionaries from Mount Holyoke worked throughout the world, but they could not recreate the community that was established in Massachusetts because they believed indigenous women were inherently different from them. Her focus on women trained at Mount Holyoke allows for some focus on the education of women, but also allows for the explanations of their failures abroad.[41]

The most radical thing about Wellesley when it opened in 1875 was its commitment to a female president and faculty. Patricia Palmieri's *In Adamless Eden* (1995) provides the first work to look specifically at a single faculty: the women of Wellesley.[42] Palmieri is capable of placing these women in the bigger picture and strengthens her arguments by presenting the scope of the outside world and the effects this small community had on it.[43] Catherine Stimpson's "Women at Bryn Mawr" (1975) covers the women at Bryn Mawr and the firsts that they accomplished in their unique place as a women's institution.[44] Offering the first doctoral program under their own faculty, Bryn Mawr issued its first Ph.D. in 1888, with no affiliation of education coming from a brother school. Reflecting an education that focused on professional intellectual concerns,

[40] Sherrie A. Innes, "Repulsive as the Multitudes by Whom I Am Surrounded": Constructing the Contact Zone in the Writings of Mount Holyoke Missionaries, 1830-1890," *Women's Studies* 23, no. 4 (Summer 1994).
[41] Amanda Porterfield, *Mary Lyon and the Mount Holyoke Missionaries* (New York: Oxford University Press, 1997).
[42] Patricia Ann Palmieri, *In Adamless Eden: The Community of Women Faculty at Wellesley* (New Haven: Yale University Press, 1995).
[43] Patricia Ann Palmieri, *In Adamless Eden: The Community of Women Faculty at Wellesley* (New Haven: Yale University Press, 1995).
[44] Catherine R. Stimpson, "Women at Bryn Mawr," in *Women on Campus: The Unfinished Liberation* (New Rochelle, NY: Change, 1975).

alumni were often successful in their given professions.[45] Rosalind Rosenberg's *Changing the Subject* (2004) approaches women's education by focusing on the struggles many institutions were facing, but she focuses on the women of Columbia and their fight in New York's leading research institution.[46] Rosenberg argues that the resistance to admitting women to Columbia that resulted in Barnard actually led to a nurturing place of education for women that could uplift Columbia as a whole. Barnard became the leading teaching college in the country and educated a diverse female population. She continues to argue that the advances of Barnard and their female faculty changed how we perceive gender today and the strides the institution was taking in the late nineteenth century. While her work has the weakness of excluding other prominent strides in women's education at this point, Rosenberg shows how the prominence of Barnard enhanced Columbia as a whole.[47] These histories, and institutional histories like them, provide a larger look at women's higher education at this time and the advances they were making amongst adversity. These histories provide some of the few direct references to northern white women receiving a higher education in the historiography, because they were the students present.

The creators and leaders of these higher education institutions also provide insight into the development of women's higher education in the North through their biographies. From founders to presidents and faculty, biographies are capable of commending singular influences while uplifting the importance of advances in higher education for women through their achievements. Elizabeth Green's *Mary Lyon and Mount Holyoke* (1979) discusses the life of Mary Lyons and a

[45] Catherine R. Stimpson, "Women at Bryn Mawr," in *Women on Campus: The Unfinished Liberation* (New Rochelle, NY: Change, 1975).
[46] Rosalind Rosenburg, *Changing the Subject: How the Women of Columbia Shaped the Way We Think About Sex and Politics* (New York: Columbia University Press, 2004).
[47] Rosalind Rosenburg, *Changing the Subject: How the Women of Columbia Shaped the Way We Think About Sex and Politics* (New York: Columbia University Press, 2004).

brief history of the first twelve years of Mount Holyoke, the first permanent institution for the higher education of women.[48] This work provides a well-organized volume to introduce Lyon for her place in history and is extremely user-friendly for researchers looking to expand on both topics: Mary Lyons and Mount Holyoke Female Seminary.[49] Ruth Bordin's *Alice Freeman Palmer* (1993) looks at the former president of Wellesley, who was later a trustee.[50] While it focuses specifically on Freeman, this work contributes to the historiography of higher education in the North by presenting the struggles of a woman's education, of rebuilding a prestigious women's institution, and the reservations of the emerging "new woman" at the time.[51] Helen Horowitz's *The Power and Passion of M. Carey Thomas* (1994) provides a biography of the second president of Bryn Mawr and discusses how she changed and enhanced the opportunities for women's education for thirty-seven years.[52] Horowitz's biography is commendable for its approach to Thomas from all sides, showing the strengths and weaknesses of a person being extremely important to understanding their achievements. While this work is a strong biography, it lacks focus on the institution as a whole and only provides the history of a single person in women's higher education.[53] Henry Abers's *Maria Mitchell* (2001) provides an overview of a Vassar professor during the Reconstruction era.[54] While Albers has provided an important primary source by publishing the letters and journals of Maria Mitchell, his commentary is

[48] Elizabeth Alden Green, *Mary Lyon and Mount Holyoke: Opening the Gates* (Hanover, NH: University Press of New England, 1979).
[49] Elizabeth Alden Green, *Mary Lyon and Mount Holyoke: Opening the Gates* (Hanover, NH: University Press of New England, 1979).
[50] Ruth Bordin, *Alice Freeman Palmer: The Evolution of a New Woman* (Ann Arbor: University of Michigan Press, 2003).
[51] Ruth Bordin, *Alice Freeman Palmer: The Evolution of a New Woman* (Ann Arbor: University of Michigan Press, 2003).
[52] Helen Lefkowitz Horowitz, *The Power and Passion of M. Carey Thomas* (New York: Alfred A. Knopf, 1994).
[53] Helen Lefkowitz Horowitz, *The Power and Passion of M. Carey Thomas* (New York: Alfred A. Knopf, 1994).
[54] Henry Abers, ed., *Maria Mitchell: A Life in Journals and Letters* (Clinton Corners, NY: College Avenue Press, 2001).

capable of providing a brief history for this Vassar faculty member. Mitchell's career at Vassar included the advancement of education, the advancement of women's rights, and the education of others through lectures throughout the country. Abers's annotation of his sources provides a brief introduction to not only Maria Mitchell, but also to the struggles women faced at Vassar College during her tenure there.[55]

Throughout the years of academic research on northern white women's higher education, there has not been a single work that has focused solely on the development of these northern institutions during the Civil War and Reconstruction eras, aside from individual institutional histories and biographies. A work modeled off of Clinton's approach to *The Other Civil War* would be the way to approach the topic of women's higher education institutions in the North from the 1830s to the 1890s.[56] By removing the southern aspect, which is discussed in greater detail during this time period although the institutions were not as advanced, and by only focusing on the developmental years, a scholarly work could be created to better understand this important time period that extended more educational opportunities to women. This would provide a much needed update of a women's education history synthesis that has not been seen since the 1929 attempt to cover a century of time.[57] While women's higher education in the North is discussed in various degrees throughout Civil War and Reconstruction history and women's history, the historiography is lacking a contemporary work that could provide a synthesis history to show a full view of the development of women's higher education in the United States.

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[55] Henry Abers, ed., *Maria Mitchell: A Life in Journals and Letters* (Clinton Corners, NY: College Avenue Press, 2001).
[56] Clinton, *The Other Civil War.*
[57] Cattel, *Women's Education in the United States.*

Kaitlyn,

I think this is a great paper! Your thesis is clearly stated and followed throughout. I don't think that your vocabulary is limited…I think it is common and not overly academic, which is a turn off in academic writing, in my opinion. I made some minor adjustments here and there on grammar and sentence structure, but all in all I think you are well on your way to a great final project!!

Michelle

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