The range of what we think and do
is limited by what we fail to notice
And because we fail to notice
that we fail to notice
there is little we can do
to change
until we notice
how failing to notice
shapes our thoughts and deeds.

—R. D. Laing, Scottish psychologist,
poem in *Vital Lies, Simple Truths*

Linda Lawrence Hunt includes this poem as the chapter epigraph in the introduction to her book as it speaks to both the “neglect and the failure to recognize the importance of family stories of all people, not just the culturally privileged” and to academia for ignoring “the history of most women in the American story.” She focuses on the lost and silenced history of women at the end of the nineteenth century and the “negation through neglect” and silencing by intention. Hunt, writing about the lost story of one woman’s journey with her daughter across America, enriched the record of the past by creating a “rag rug history.” She pieces together the odyssey with “discards and remnants” from their own writings, letters,
and newspaper accounts to create a fuller picture of American history. This creative work, much like the artistic rag rug products of earlier pioneer women, contributes to enriching the environment while preserving the past. The biography of Sarah Raymond serves as another wonderful example of a product expanding the record and understanding of American history and the everyday lives of ordinary women doing extraordinary things.

There are several ways one could look at similar projects in order to review the contributions to the field and establish a place for my study of Sarah Raymond Fitzwilliam. It is important to ground one’s study in a larger scholarly context: thematically, methodologically, and contextually as explained later. One might consult published works on the topic, specifically, related topics, or topics thematically that are methodologically relevant. There have been no published books about the life and times of Sarah Raymond, so for a review of the literature one must consult related works. There have been some historical studies on women in education and educational leadership. There have been some case studies or biographies of noted and lesser-known women educators.

**Teacher Narratives**

University professors of education Preskill and Jacobvitz use teacher narratives from six genres as a way to discuss and explore what good teachers know and do. These stories draw from historical and contemporary experiences of teachers whose voices are known as well as those whose voices are less known. The stories are united under the following themes: social criticism, induction and apprenticeship, reflective practice, journey, hope, and freedom. The book contains excerpts from larger works of teacher stories thematically organized to illustrate ways these teachers have made a difference. The story of Sarah Raymond will also serve to inspire future educators about challenging the status quo and making a difference. Preskill and Jacobvitz’s use of voice and story to reveal truth and justice is compelling and inspiring.
Greg Michie, a young teacher in his book *Holler if You Hear Me* (1999), tells the author’s story together with the first-person stories of his students. Together they discover what it means to be a teacher and a student in urban America as they heighten awareness about teaching for social justice and making a difference for all. The portrait of Sarah Raymond is framed by the voices and experiences of others around her. Just as Michie did in his book, I too have attempted to allow stories to tell the truth not only about education but also about society.

**Case Study/Biography**

Studies of women in education have universal lessons about the experience. Elizabeth Edwards wrote a historical account of three teacher training colleges in England during the early 1900s. Although the study of Sarah Raymond takes place in the United States, the themes that emerge in Edwards’ book about teacher education are relevant as she investigates the lives and experiences of women. She adds to the literature a neglected aspect of women’s experiences in the twentieth century. She opens her book with a quotation: “The challenge of the ‘new’ women’s history, as it has been developed from the 1970s, has been to bring women ‘back into’ the historical record and to present them as individuals in their own right, as active agents in the making of history.” The individual stories of women and their contributions play a vital role in rewriting history and our feminist consciousness.

A scholar of educational leadership, Linda Lyman believes in making a difference and sees caring leadership as a key component. As a former school leader and current scholar of educational leadership she builds a three-year case study of a principal who together with parents, students, and staff built a circle of caring. The study of Ken Hinton is supported by theory and research on caring leadership as well. The case study/biography of Sarah Raymond is grounded in larger theories of women in educational leadership in part to frame the picture.
Education professor Cordier, in her book *School Women of the Prairies and Plains* (1992), combines examples of historical teacher stories based on diaries and primary documents as case studies with a larger look at the educational and historical setting of school women. This book offers interesting case study/biography modeling with broader contextual discussions much as I have framed my portrait of Sarah Raymond with the discussion of larger societal issues.

A historian and educator combined to write *Lives of Women Public Schoolteachers* (1995). Homes and Weiss look at how teachers taught and lived in the South, East, and on the West coasts, Midwest, and New England from the early 1800s to the 1950s. There is also a chapter on Normal Schools, which is of interest to this study as well.

Educator Edwards tells the story of eight noted American women educators from 1820 to 1955 focusing on the educational practice of constructivism. In the eight women case studies, the author traces these practices in earlier times and makes note of the significant contributions they made not only to American education, but to society as a whole. Each chapter contains a biographical sketch of an educator’s life and describes the reasons she embarked on her trailblazing endeavors, the hardships and hurdles encountered, her educational theories and methods, some criticisms voiced by contemporaries and present-day scholars, and her long-lasting achievements. It is the author’s hope that readers, in learning about these educators’ contributions and lives, will appreciate the inimitable courage they exhibited and the personal sacrifices they made in the face of official and societal discrimination and economic hardships. Reading the biographies of these remarkable women give, one insight into the times in which they lived and great inspiration for how to live more fully in our own. Sarah Raymond, too, challenged the way things were being done, prescribed new and progressive curriculum approaches, experienced discrimination, and has left a lasting mark on the schools in Bloomington, Illinois.
There are also works about women who dared in various areas in the field of education. Numerous authors in numerous ways record their stories. There are straight narrative biographies as in the case of *The Power and Passion of M. Carey Thomas* (1994) by Helen Horowitz, the story of one woman president of Bryn Mawr College, or Joyce Antler’s book on *Lucy Sprague Mitchell* (1987). Mitchell was the founder of what is today known as the Bank Street College. There are also books of essays and selected documents by educators including *Mary McLeod Bethune* (1999) edited by McCluskey and Smith, which reveals much about the advocate and spokeswoman for the oppressed from 1875 to 1955. Writers Foner and Pacheco address the stories of three less-known female educators in antebellum America who taught black children. Although they taught in different parts of the country, many of their experiences were similar. Nidiffer, professor of higher education, recounts the collective biography of the first deans of women offering illumination of women’s history and higher education. Although each of these examples is from a different writer, they are all united under the idea that the women portrayed were pioneers going against societal norms as they educated and led. This genre of study offers important insight into the challenges women faced as they dared to enter into educational leadership in a male-dominated society. There are wonderful examples of noted women who dared, but it is equally important to highlight less-known individuals who dared as well. This body of literature offers important models for my study. Sarah Raymond was a woman ahead of her time; daring to be superintendent when few women were, daring to challenge the issue of equal pay for women and men, daring to integrate the schools for black and white students, and daring to develop a progressive curriculum for Bloomington schools before national movements in that direction.
The following books are examples of works focusing on women’s agency. These are stories of female educators challenging the establishment and making a difference in their field and their times. Whereas initial feminist work focused on the oppression of women, the field has emerged and themes reveal more nuances. Feminist historians acknowledge women’s agency, uncover the considerable contributions of women, and celebrate their genuine accomplishments. By profiling women as educational activists, editors Crocco, Munro, and Weiler are challenging historical interpretations that have cast women as passive in the face of educational change. Crocco and Davis, professors of social studies and education, edited two books together that examine the lives and work of women who forged a distinctive tradition of social education.

Van Hover, another social studies education professor, published an interesting article examining the contributions to social education of Deborah Partidge Wolfe, a previously overlooked female African American educator. Educational historian Blount tells the story of women and school leadership from 1873 to 1995. She uses statistical analysis, a historical approach, and feminist theory to focus on women in leadership with particular emphasis on the superintendency. Patricia Carter, a scholar of women’s studies, writes an interesting history of American women teachers uniting feminist ideology with the evolution of teaching. Carter suggested

Feminism, in its many guises, guided teachers in their reform efforts. Its ideologies sustained them even though few ever utilized the term feminist as a self-referent. Whether teachers and their organizations identified as feminist or not, their attempts to make meaning of their lives within the gendered institution of schooling were liberatory. Intellectually motivated and keenly interested in higher wages, improved working
conditions, and expanded personal options, they were anything but the altruistic, self-abnegating servants delineated by early school planners.\textsuperscript{18}

Although the term \textit{feminist} comes about later than the period of Sarah Raymond, she embodies the attributes and attitudes of a feminist reformer, challenging injustice and discrimination she observed as a woman.

All of these authors offer important contributions to my study as they in various ways discuss the history of education from a feminist perspective. They are thus employing similar theoretical models to similar topics of study. My historical biography of Sarah Raymond is grounded in feminist traditions.

There are several models I draw from as I write the biography of the life, work, and legacy of Sarah Raymond Fitzwilliam. I tell her story using her writings and appropriate secondary sources. I frame her experiences within the larger context of the period and the role of women in education and leadership. I support this portrait of Sarah Raymond with the conceptual framework and appropriate method of inquiry. This literature review helps to put my study into a scholarly context and demonstrate what we already know and where we need to be heading.

\section*{Methodology and an Overview of Sarah Raymond’s Life}

The study of Sarah Raymond is important to the field of educational leadership and offers unique insight and perspectives to an underrepresented area of study. This study, much like \textit{Pedagogies of Resistance} (1999), attempts to redress the marginalization of women in the history of education by offering important stories that among other things illuminate the gendered nature of educational change.\textsuperscript{19} Belenky’s work has helped to give voice to the field of women in educational research and build on the idea of women’s ways of knowing by incorporating personal knowledge
with knowledge gained from others.\textsuperscript{20} The content and method of this study on Sarah Raymond sheds light on major societal and education related issues: history of education at the secondary and university level, woman's suffrage, and early women in leadership in and outside the classroom. The framework of this biography on Sarah Raymond is grounded in the ideas of critical theory, feminist theory, and the qualitative case study approach. Together with historical models and examples this study makes important contributions to the fields of social history and the history of education. It is a historical narrative biography based on primary and secondary research. The limitations to the study center on the availability of sources. Historical research is limited by sources and although there is sufficient evidence to develop a biography of Sarah Raymond there is not extensive documentation from her private letters. She was a very public person and active in the community. The arguments made are based on the evidence found.

\textbf{Historiography}

As in many fields, there has been an explosion of new ideas and a diversity of historical interpretations in recent years. Historiography, especially since 1945, has witnessed a progressive revolution. Particularly since the 1960s and 1970s, the field of social history has changed the profession and become an accepted area of research. This is not to say that the writing of everyday life did not exist prior to the 1960s, but social history has only more recently become accepted and respected. It is much more scientific and less anecdotal as well. The growth in social history also reflects a changing group of historians and a societal interest in hearing the stories of underrepresented peoples and social reform, according to authors of social sciences education, Dynneson, Gross, and Berson.\textsuperscript{21} In the history of education, the work by Theodore Sizer draws on the social history tradition as he looks at schooling in America.\textsuperscript{22} My study about
Sarah Raymond draws from the areas of social history and women’s history as it seeks to uncover a silent voice of the past. Two historians, Furay and Salevouris, note a sobering fact, that although women constitute more than half of the human race, it was only after World War II that historians began to pay systematic attention to the role of women in history. For decades the male-dominated history profession systematically ignored them. Along with the rise of women’s history have emerged the new fields of gender studies, the history of gender relationships, histories of children and families, and gay and lesbian history. A women’s historian, Scott points out the challenges within this important field. While attempting to recover an overlooked past and advance the cause of women’s equality, what women’s historians were discovering was that there is no such thing as a singular women’s history relevant to all women everywhere. The rich diversity of stories that characterized history writing in general at the turn of the century characterizes women’s history today.

New fields emerge as the distinct discipline lines blur. Gilligan’s study of moral judgment among women is considered to be the groundbreaking feminist work in social science and education research. Noddings, a philosopher of education, expanded Gilligan’s work with her moral theory of an ethic of caring. She notes: “If women’s culture was taken more seriously in educational planning, social studies and history might have a very different emphasis. Instead of moving from war to war, ruler to ruler, one political campaign to the next, we would give far more attention to social issues.” She suggests more attention needs to be paid in the social studies curriculum to issues and practices that reflect caring (e.g., intergenerational responsibility and nonviolent conflict resolution).

In 1981, Congress declared the month of March to be women’s history month, in part to help overcome the neglect of women in the history of our nation. As a special effort to redress the relative absence of women and their contribution and perspectives in
written history, the field of women’s history has developed and a month set aside. Martorella, a social science educator, discusses the congressional statement declaring March Women’s History Month:

American women of every race, class and ethnic background helped found the Nation in countless recorded and unrecorded ways as servants, slaves, nurses, nuns, homemakers, industrial workers, teachers, reformers, soldiers, and pioneers; and...served as early leaders in the forefront of every major progressive social change movement, not only to secure their own right of suffrage and equal opportunity but also in the abolitionist movement, the emancipation movement, the industrial labor union movement, and the modern civil rights movement; and...despite these contributions, the role of American women in history has been consistently overlooked and undervalued in the body of American history...27

Popular history, as it has come to be called, is another emerging approach to historiography in the information age or history targeted for mass audiences. Ultimately, it is important for historians to communicate their findings to a larger audience; otherwise they are serving no useful function in a society. On the other hand popular history can be a dangerous thing as good history is sacrificed for good entertainment. In fact, Furay and Salevouris mention the modern paradox that even as many critics lament America’s increasing historical illiteracy, history has never clamored so insistently for our attention.28 Over the last fifty years there has been an increase in the numbers of cheap paperback books, television programs, films, cable networks, and Internet sites. With the proliferation of the Internet and society’s desire for the “inside” story, there is an increasing amount of poor history being distributed. The proliferation of “teacher” movies nicely illustrates this model. Mr. Holland’s Opus, The Dead Poets Society, and Dangerous Minds are just a few examples of popular films about education.
In general the profession has expanded its traditional approach for conducting, interpreting, and writing history. The field has become more eclectic and diverse. It is important that previously underrepresented stories are emerging and that more people can personally connect with the past, but it is challenging at the same time, if universal stories of history are becoming lost. Historian Gilderhus recently noted that history no longer sets forth common stories that presumably speak for the identity and experience of all readers and that we no longer possess a past commonly agreed upon.29

The social sciences and literary criticism have sparked several other frameworks for history: postmodernism, deconstruction, semiotics, and structuralism/poststructuralism. Windschuttle, a modern historian, argues that the newly dominant theorists within the humanities and social sciences assert that it is impossible to tell the truth about the past or to use history to produce knowledge in any objective sense at all. They claim we can only see the past through the perspective of our own culture and hence what we see in history are our own interests and concerns reflected back at us. The central point upon which history was founded no longer holds: there is no fundamental distinction any more between history and myth.30 This is a strong statement and a tension for the field and this project. Not all new historians argue for extreme forms of relativism. Appleby, Hunt, and Jacob contend that truths about the past are possible even if they are not absolute.31 The postmodern tradition in history is similar to that which already exists in education research. One needs to only take a look at *Critical Pedagogy, the State, and Cultural Struggle* (1989) by Giroux and McLaren for a strong example of this theory in education.32

**Methodology and Data Sources**

Information was collected from several local archives and libraries to give voice to Sarah Raymond’s story of leadership in the late 1800s. It is important to use case study and stories as a way
to rediscover the past and forge a new future. While creating a portrait of Sarah Raymond, I frame it within important historical contexts supported by appropriate methodological inquiry and secondary sources. The conceptual framework I use helps to make this historical piece relevant to educators today by connecting to larger issues of teaching, learning, and leading—both past and present.

The archive at the Bloomington School District 87 central office contains many primary documents of the period and of the life work of Sarah Raymond. They have, for example, school board minutes, school records, school publications, and school scrapbooks. Many of these unpublished documents are the writings of Sarah Raymond. The McLean County Museum of History library houses several publications by Sarah Raymond, as well as archival material about her, the community, and her time period. The Illinois State University library and archive are also a source of helpful material. Since Sarah Raymond was an early graduate of the Illinois State Normal University many of the school’s early publications offer insight into her early life and training as an educator. The local newspapers of Bloomington-Normal, Illinois, The Pantagraph, The Bulletin, and The Leader, were consulted as well since they offer important perspectives on Sarah Raymond’s story and are located on microfilm at the Bloomington Public Library and Milner Library at Illinois State University. To continue building knowledge to support the study and give structure to the conceptual framework I use sources about the history of the Bloomington-Normal community, the period, schooling and teaching, women in educational leadership, and curriculum development.

Women and Education

Sarah Raymond was an excellent example of the “New Woman” who integrated Victorian virtues with an activist social role. The New Woman had an enhanced sense of self, gender, and mission. Although the “New Woman” reached her stride in the Progressive Era, she had antecedents in the 1870s and 1880s. Attributes often
included middle-class status, educated, employed outside the home, not married, and active in single sex social organizations and associations. The single middle-class woman of the late nineteenth century had improved options for higher education, for professional employment, and for establishing supportive relationships with women outside the family.\(^{33}\) Sarah Raymond remained single until she was fifty years old, left the superintendency, and moved to Boston. She was very close to Georgina Trotter and an active leader with many local and national organizations. Sarah Raymond was an excellent case study/biography of a woman in educational leadership ahead of her time.

Historical examples serve as powerful illustrations and, coupled with present day research in education, reveal much about the continuity and change in what is being taught, how it is being taught, and how it should be taught in American schools. Curricular decisions ebb and flow with the current political and social climate. It is important to understand this action/reaction process as it is relevant to more than just physics. This relationship is particularly visible in the discipline of history/social science of both the past and the present. The recent works by Carter and Doyle,\(^{34}\) and Preskill and Jacobvitz on the importance of stories in the preparation of educators are very important to this field. The narratives of educators have greatly been over looked. The authors argue a shift in importance with the emergence of new lines of thinking.\(^{35}\) Narratives, they argue, contribute beyond new lines of thinking and they discuss the following emerging new areas: (1) critics of politics of teaching, (2) the prominence of feminist thinking in teacher education, and (3) a growing appreciation of narrative as both a form of inquiry and a form of theory about teaching. Sarah Raymond serves as a wonderful case study biography of early pioneering efforts in curriculum, instruction, and administration as she was a leader in her field. Sarah Raymond wrote the *Rules and Regulations, Manual of Instruction to Teachers and Graded Course of Study of the Public Schools of Bloomington*. This was an attempt to formalize and perhaps professionalize the process of teaching, learning, and leading.
Women's Rights, Integration, & Education

Women and Educational Leadership

Studies of women’s leadership is a new outgrowth of more traditional studies of leadership and offers important perspectives, images, and values that have been missing from mainstream leadership theory and practice. Discussions of women in leadership are for the most part both absent and unique. Jackie Blount gives a historical account of women and school leadership in America from the common school era to the present. She illustrates how teaching emerges as women’s work and school administration (superintendency) as men’s work. This unique combination study of qualitative and quantitative sources explores how power in school employment has been structured unequally by gender.36

Spring illustrates similar points in his historical overview of The American School: 1642–1996 (1997). The correlation between the employment of women and the pace of bureaucratization explains the relationship between the values inherent in bureaucratic organizations and attributes ascribed by nineteenth-century society to males and females. Men managed and women taught. This reflected nineteenth-century social patterns and was the basis of the hierarchical educational systems. Thus the function of women in the common school system was to be moral, nurturing, and loving teachers, guided and managed by men holding positions of authority as superintendents and principals.37 This curriculum, school philosophy, and administrative structure are the foundation of our system today and a hard structure for women to challenge. The “one best system,” which evolved in the common school era as a solution to the challenges of industrialization, urbanization, and immigration, was clearly not the best system for women leaving a lasting legacy of inequality of pay, status/power, and professionalism.

As the field of educational administration becomes more diversified, researchers are increasingly interested in studying these marginalized groups. And as new theories of education emerge, the topic of feminist images of leadership becomes a valid area
of study. Larson and Murtadha have identified several important themes in the literature of women’s leadership: (i) Male voice has been privileged and embedded within theories of knowledge and research methodologies long accepted as universal and neutral; (ii) issues of gender and access to administrative roles and gender equity in administration; and (iii) alternative images of effective leadership.

Women construct and enact leadership in ways that depart from their male colleagues. Grogan also found that women leaders often enact an ethic of care rooted in concerns for relationships rather than roles. Critical theorists look to improve society and challenge injustice. Feminist leadership research validates a different way of knowing and responding to moral dilemmas and civic responsibilities. Noddings argues that an ethic of care is fundamental for reframing and reorganizing schools. This is a new relationship image of leadership and a departure from a hierarchical and a role-based image. Women’s ways of leadership seem to embrace the new trends in leadership that were covered earlier: collective/democratic leadership, social justice/moral leadership, and community/caring leadership. In fact, Starratt discusses the concept of administering community. This is the very nature of combining care, justice, critique, and democracy.

Only when the traditional hierarchical leadership structures of schools erode can new and more positive forms of leadership emerge. Only out of these new perspectives of what leadership is and the potential leadership has can women’s leadership evolve and flourish. Caring, democratic, community, and collective leadership styles cannot be practiced within existing hierarchical, bureaucratic structures that reinforce the traditional, competitive, manipulative approaches to leadership. To accept the ideas included in feminist scholarship, traditional leaders will have to question much of what they have been taught so far.

Lyman, Ashby, and Tripses identify several contemporary issues in the study of women’s leadership: resolving cultural tensions; essentializing; including views of diverse women; feminist
concerns; and new questions and emerging themes. The cultural tensions that exist for women in leadership vary: for example, the female leader in a male sphere as Blount discusses. Although legally there are no longer gender barriers, Smulyan recognizes the balancing act that female leaders play as a result of being a woman in a male role of power, authority, and leadership. Essentializing and including views of diverse women are logical extensions of each other. The use of case study and individual stories is important to represent the underrepresented and highlight the various female leader values, visions, and experiences. Feminist concerns focus on language, interpretation, framework, role in society, research methodology, and type of leadership in general.

It is important to recognize the evolution of leadership and the subsequent emergence of women’s leadership. There are many points of contrast and comparison between the traditional view of leadership, the new directions of leadership, and the current field of women’s leadership. These leadership paradigms need to be understood as we move into the future of educational leadership.

**Future of Educational Leadership and Women’s Leadership**

The future direction of education seems to be driven by external forces of standards and increased accountability. The question will be of how this imposed leadership model aligns with women’s leadership. We see a complementary relationship between the new trends in leadership generally of democratic schools, a culture of caring, and learning communities and feminist leadership. One must look for these progressive elements in the imposed standards. There is evidence that collective leadership, community leadership, and teacher leadership can emerge out of the standards movement, but it will take effort on the part of practicing school leaders to not lose the progress that has been gained and revert to imposing control. Perhaps the new standards can serve as an ethics code for
educators thus solidifying the role of ethical issues, caring, justice, and fairness in the role of school and leadership.

The value of life stories in leadership and in particular women’s leadership has been discussed. These historical and contemporary biographies are imperative to understanding and reshaping school leadership. Stories reveal how educational leaders have struggled with issues related to the education of children and through this process have gained a sense of who they are and what they believe personally and professionally. Recognizing and giving voice is central to feminist ways of knowing with roots in the work of Gilligan, Noddings, Belenky, and many others.\(^4\)\(^6\) Drawing from the historical work of Blount, it must be noted that women must shape the future structure of school and administrative leadership, if there is to be professional evolution of women’s leadership. As Blount said, “If we continue to support schools that systematically distribute power unequally by sex and gender, we send a forceful message to students about women’s worth, their potential, and their place in society.”\(^4\)\(^7\) Imposed standards and increased accountability is a reality, but how we interpret it and allow it to govern schools is open. If women are to maintain leadership or increase leadership roles in the future, they must not only join the profession but challenge its future, how it is written about, and the direction of administrative education programs. Madeleine Grumet in *Bitter Milk* (1988) challenges the reader and teacher to become empowered. “Stigmatized as ‘women’s work,’ teaching rests waiting for us to reclaim it and transform it into the work of women.”\(^4\)\(^8\) The biography of Sarah Raymond Fitzwilliam sheds light on one woman’s experience in a top position of educational leadership for the first time in American society. We must learn from past women who dared to lead, ahead of their times, to reclaim the profession, and ensure equality and justice for all.
NOTES

One Introduction

2. Carol Ascher, Louise DeSalvo, and Sara Ruddick (eds), Between Women: Biographers, Novelists, Critics, Teachers and Artists Write about Their Work on Women (Boston: Beacon Press, 1984), xxii.
5. “Evergreen Cemetery (Bloomington, Illinois),” from Wikipedia, the free encyclopedia, accessed June 1, 2007; available from http://en.wikipedia.org/wiki/Evergreen_Cemetery_(Bloomington,_IL). This website offers information about the cemetery and noted members of the community buried there. There is, however, no mention of Sarah E. Raymond.
10. The Chicago Daily Tribune, February 1, 1918.
Fitzgerald family member Arthur Thompson. (Exact year of letter unknown, but must have been prior to 1877 because it mentions Sarah Raymond’s mother having a “very bad cold” at the time the letter was written. Sarah Raymond’s mother died in 1877.)


16. Ibid.


19. Research was done at the McLean County Museum of History archives and conversations were had with Greg Koos, its director.


23. Ibid., 8.


25. Ibid., 35.

**Two The Early Years**


2. Sarah Raymond contributed articles and biographical information about her family to the *History of Kendall County* published in 1914. Jonathan and Catherine Raymond biography sections, pp. 1037–1039, were written by Sarah E. Raymond Fitzwilliam.


5. Ibid., 1037–1038.


7. *History of Kendall County*, 1039.

8. Ibid.
9. Notes from an unpublished family history from 1886 given to my by Art Thompson (his great-great grandparents were her parents). He and I have written letters and exchanged information about the family. He lives in Missouri.


13. Ibid., 134.


15. Ibid., 768.

16. Ibid.

17. Ibid., 767.


19. Ibid.

20. Edmund Hicks, “Chapter X,” in *Hick’s History of Kendall County* (Yorkville, IL: Record Print, 1927).


22. *History of Kendall County*, 980.


27. Ibid., 43.


30. Census Data available at the Kendall County Historical Society.

31. Elmer Dickson, compiler and editor, *Teachers of Kendall County* (Chico, CA: Elmer Dickson, 2001), 76.


**Three  The Illinois State Normal University Years**

7. Consulted catalogues for all the years Sarah Raymond attended ISNU, 1862–1866, in the Illinois State University Archives. *Catalogues of the State Normal University, for the academic years ending 1862, 1863, 1864, 1865, 1866.*
8. *Catalogue of the State Normal University, for the academic year ending 1862.*
12. Ibid., 25.
14. Ibid.
15. Ibid., 85–86.
17. *Catalogue of the State Normal University, for the Academic Year Ending 1862.*


31. Ibid., 92–93.


38. Helen Rudd, unpublished diary, Wednesday January 4, 1865, Illinois State University Archives.


40. Helen Rudd, unpublished diary, May 19, 1866, Illinois State University Archives.

41. *Wrightonia Record Book Minutes*.


43. Ibid.


45. Graduation program, *Order of Exercises at the seventh commencement of the Illinois State Normal University, Thursday, June 28th 1866*, Pantagraph Print, Illinois State University Archives.

46. Richard Edwards, ISNU Class of 1866 Graduation Address, June 27, 1866, 1–33, ISU Archives, unpublished Edwards papers.
48. Ibid.
60. Helen Marshall, Grandest of Enterprises (Normal, IL: Illinois State University, 1956), 207.
62. The Illinois State Normal University Index, 1897, 145.
66. Ibid.
67. Ibid.
68. Ibid., 224.
69. Freed, Educating Illinois, 77.
70. The Alumni Quarterly (February 1914) and The Illinois State Normal University Vidette (February 11 and 18, 1914).
72. Ibid.
Notes


76. Ibid.


Four Teacher and Principal of Bloomington Schools


34. Trotter Family Files, McLean County Historical Society, Bloomington, Illinois.
42. Reception invitation found in the Jackman family memorabilia file at the McLean County Historical Society, Bloomington, Illinois.
46. Ibid., 13.

**Five Superintendent of Bloomington Schools**

3. Ibid.
4. Ibid.
26. Ibid.
30. Fitzwilliam, “History of the Public Schools of Bloomington,” 64.
34. Ibid.
35. Ibid., 17.
36. Ibid..
37. Ibid.
38. Ibid., 41–42.
39. Ibid., 5.
Notes

41. Ibid., 11.
44. Raymond, Seventh Annual Report of the Bloomington Public Schools, 16.
47. Ibid., 17.
48. Ibid.
49. Sarah E. Raymond, Eighth, Ninth and Tenth Annual Reports of the Bloomington Public Schools for the Years 1884, 1885 and 1886 (Bloomington, IL: Leader Publishing Col, Printers, 1886), 10–11.
51. “German to be Taught in the Public Schools,” The Bloomington (Illinois) Daily Pantagraph, August 30, 1871, 4.
52. Raymond, Eighth, Ninth and Tenth Annual Reports of the Bloomington Public Schools, 31.
53. Ibid., 32.
55. Ibid., 9.
56. Ibid., 17.
60. Record Book, Board of Education, June 1891, Bloomington District 87 Archives, Normal, Illinois, 68.
61. There were many front-page articles about the contest over the three-month period but here are a few of interest. The Bloomington (Illinois) Daily Bulletin, January 6, 1892, February 2, 1892, April 29, 1892, and May 3, 1892.
65. Ibid.
69. Ibid.
70. Ibid.
71. Ibid.
75. Ibid., 92.
78. Ibid., 197.
79. Ibid., 226.

**Six The Resignation**

2. Ibid., 23.
3. Ibid., 24.
11. “Mr. Thomas Accepts,” *The Bloomington* (Illinois) *Leader*, March 28, 1892, 5. Mr. Thomas accepts the nomination for reelection to the School Board after published letter of support signed by many including F. J. Fitzwilliam (future husband of Sarah Raymond and Charles Capen, future author of her obituary for the Illinois Historical Society). Mr. Thomas notes he had been a member of the board for the past thirteen years and “if elected will do everything in my power to advance the best interests of our schools.”
18. Ibid., 83.
26. Ibid.
29. “Contests in Illinois: Women Figure Prominently in the City Election at Bloomington,” *Chicago Daily Tribune*, April 4, 1893, 3.
32. Ibid., 64.
33. Ibid., 81.

Seven Leading beyond the Schools: Community Involvement in Bloomington, Boston, and Chicago

12. It is possibly an error in the original document that stated that she knew Jane Austin. More probable would be that she knew Jane Addams.
Notes


22. *Journal of the Illinois State Historical Society*, VII, no. 3 (October 1914): 296; and two different volumes of *Transactions of the Illinois State Historical Society for the year 1904 and for the year 1918*.


31. Probate Court of Cook County records, Estate of S.E.R. Fitzwilliam, proof of last will and testament.

32. Probate Court of Cook County records, Claim to Dr. Romaine N. Douglass.

33. Probate Documents, Sarah Raymond Fitzwilliam, Court of Cook County, Richard J. Daley Center Archives, Chicago, Illinois.
36. Blount, *Destined to Rule the Schools*.
42. Grogan, *Voices of Women*, 177.
44. Blount, *Destined to Rule the Schools*.
47. Blount, *Destined to Rule the Schools*, 169.


Commemorative Portrait and Biographical Record of Kane and Kendall Counties, ILL. Chicago: Beers, Leggett & Com., 1888. (Biography of Jonathan Raymond and John West Mason were written by Miss Sarah E. Raymond, Bloomington, Illinois.)


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