about 28% of men grad students vs.
34% of women
20% of men
1% of women
19/20
96%
To the Members of the New York Branch of the Association of collegiate Alumnae.

Your Executive Committee have expressed a wish that this wise child, the New York Branch, should know its own mother, the Association of collegiate Alumnae. It is a pleasant duty to recount the life experiences and characteristic features of the young parent to a child which not only feels an interest in what the past has wrought, but stands ready to broaden and extend the work of the future. It may be well at first to describe briefly what may
be called the Physical traits of the parent Association.

It was founded in January, 1872, by 66 women graduates, representing Oberlin, Vassar, Smith and Wellesley Colleges, and Cornell, Michigan, Wisconsin, and Boston Universities. The number of institutions has since been increased by the addition of the Mass. Institute of Technology and Wesleyan, Kansas, Syracuse, and Northwestern Universities. There are now 428 members residing in thirty different states and territories. With this increase in members have come enlarged responsibilities and the influence of the association in collegiate matters.
It is reported to be felt in various parts of the country.

The membership was limited to women who have received degrees in arts, philosophy, science, and literature, in order that it might be strictly a Collegiate Association. The object of the Association as stated in general terms in the Constitution is to unite alumnae of different institutions for practical educational work. The more detailed aims of the founders of the Association may well be repeated, for actual experience has shown that they were prophetic and not merely visionary. It is the purpose of the Association to establish a feeling of solidarity.
among college trained women and to keep alive traditions of thorough work among those who, becoming absorbed in the duties of active life, may possibly consider their training as simply a part of themselves and overlook the claims of general education, philanthropy, and other phases of our civilization which it is their duty to meet. Such a view also tends to make our devotion to our own Alma Mater subservient to a broader interest in all institutions which are making women's lives of more use to themselves and to others.

The phrase "for practical educational work" seemed to raise a doubt in the minds of many present at the or-
first subject to which the Association directed its attention was physical education. A valuable essay was presented by Dr. Adaline S. Whitney at the first regular meeting. The discussion which followed led to the publication of a circular, giving a schedule of the work done by the different institutions represented in the Association to promote physical education. Many grave deficiencies were pointed out, and it is satisfactory to note that a similar table, if prepared to-day, would show several improvements. The circular also included brief suggestions,—first, to parents; second, to governing bodies of institutions which grant degrees to women; and third, to women studying in these institutions. An edition of three thousand copies was issued and distributed.

The Committee on Physical Education investigated certain cases of ill health, publicly alleged to have been caused by over-study in a leading fitting school. The result proved that but one of the six cases cited could be referred to over-study, and in that case the girl testified that the fault was entirely her own, and independent of the school.

The prevailing theory, that the women of our country are being educated mentally at the expense of their physical strength, led the Association to undertake a series of investigations into the health of women college graduates. The Association pledged itself that this work should be conducted on a broad basis of truth, in order that steps might be taken to avert the evil, in case the statements of theorists proved to be founded on fact. A committee, under the chairmanship of Miss Annie G. Howes, prepared a series of questions, which were heartily indorsed by physicians, teachers, and others, and distributed thirteen hundred and fifty copies among the graduates of the institutions included in the Association. The Massachusetts Bureau of Labor Statistics has publicly recognized the value of this investigation by collating and tabulating the answers received.
The results of this inquiry were published in a pamphlet form and distributed among alumni and others interested in the subject.

The subject of post-graduate study has been considered by individual members, a special committee, and the Association at large. A paper on "Opportunities for Post-Graduate Study" was read before the Association by Miss Helen Magill, and the information it contained was compiled in circular form and distributed among the members. The circular also contained statistics of graduate work. The Committee on Graduate Study made arrangements with the Society to encourage Studies at Home to give special opportunities for advanced study to college graduates, and several women have taken advantage of this method of continuing their work under supervision. An article by a member of the Association on "Opportunities for Advanced Study" was reprinted from the Vassar Miscellany for distribution. A meeting held at Wellesley College in May, 1883, was devoted to a discussion of ways and means of carrying on post-graduate study at home, and, as one result, a club for the study of sanitary science was organized and is still actively at work. It published a sketch of its first year's work and is now preparing to secure the cooperation of other alumnae in spreading an interest in the important subject of Home Sanitation.
and holds itself in readiness to share the experience and knowledge it has won with alumnae who wish to fit themselves to intelligently appreciate the great questions which directly affect old citizens of our country women as well as men. A similar club has been formed in Providence and the number will undoubtedly increase.

The wish of the Director of the Harvard Observatory to secure the assistance of women interested in astronomy having been made known to the Association, several members who have desired an opportunity for practically
There has necessarily been much ignorance on the part of the members concerning the methods of life and work followed by the colleges represented in the Association. Measures have been taken to inform the members of advances made in collegiate training. A series of papers describing the characteristics of the colleges was given to the Association at the meeting held in October, 1883. At the same time a Committee on College Work was appointed to make inquiries into the requirements of the collegiate course made by the different institutions.

Among other topics which have been considered are "Industrial Education for Women"

Alumnae living in Washington and Baltimore have organized a branch association and are taking an active interest in the object of the general association. A large proportion of the members live in communities where branch societies are not practicable and they depend on the
Association as a means of keeping up their communication with other college-trained women.

Such are the intellectual traits of the Association. One characteristic remains to be mentioned, viz., the friendly and social element. Its value can hardly be overestimated. Great as has been its influence in the national association, it will be an even more delightful feature of such an organization as this which has the added bond of local interests. It is a stimulating experience and one which brings growing pleasure and satisfaction to be brought into association with women of similar training.
In this way we realize more vividly than ever that after all we have only been trying to put up a scaffolding by which we can climb higher and are by no means on the imaginary pedestal which some of our acquaintances think is so high as to lift us certainly not above but away from the rest of the world.

The Association have been obliged to cut its own path, to fix upon its own lives of work. No similar organization ever existed before it. In no other country is such a one possible. We stand today an association young, active, and strong.
bound by a sympathetic esprit de corps, ready to initiate and carry forward such measures as shall inspire, sustain, and perpetuate the best development of American women. The fact that we exist as an organized body, carries with it a great responsibility. Our influence may be wide and far-reaching if we work in an earnest, scholarly and liberal spirit, avoiding partisan influences and controlled by rational and judicious conservatism.

The sympathy and support of the New York branch will be a constant source of strength and encouragement, while on the other hand...
the Association will always hold itself in readiness to foster, aid, and promote the aims of the co-workers in New York.

Marion Talbot
Secretary
STATEMENT BY MISS TALBOT

As a Unitarian born and bred, it was natural that in my childhood I resented the ill feeling that existed toward me on the part of my playmates in regard to their Sunday schools and churches, and when the first steps were taken to draw the different sects together I welcomed the movement and contributed as much as my limited income would permit, although there seemed but slight real sincerity or Christian feeling in the appeals that reached me with increasing insistence. It seemed to me too to show less real Christian spirit. Noting that the Universalists had been denied fellowship in the Federal Council, I inquired about the Unitarians and was officially informed that recognition could not be given them since the members of the wealthiest and largest protestant sect had voted to withdraw from the Council if it were done. This seemed cowardly and un-Christian, and continued contributions from me seemed inconsistent with my principles, so I decided to contribute hereafter only to the Conference of Catholics, Protestants, and Jews, which I now do with satisfaction and hopefulness. Christianity seems to have had poor leadership and made no real spiritual advance along the lines of Jesus' teachings. I beg that the stream of imperative appeals for help from the various and increasing number of nominal attempts at unification of protestant sects may cease, as I shall no longer give any help to so specious a form of Christianity.
In my early childhood I attended a school whose principal believed that history should be studied beginning with the earliest records, so for two years we children got no further than Babylon and Nineveh, and, not until at the age of ten when in another school I began the study of Latin and Greek that I ever heard of Greece or Rome. Early habits are very persistent so perforce I begin my words of greeting with a reference to the earliest records of our history.

Sixty-four years ago last November 28 (1881) seventeen young college women from eight colleges, only four of whom had been out of college more than five years, met in Boston at the call of Ellen H. Richards and Marion Talbot to consider the suggestion of Mrs. Emily Talbot that steps should be taken to organize the rapidly growing numbers of women who had defied educational conventions by going to college and were rather blindly seeking ways of playing a useful role in their communities by means of their special training. On January 14, 1882, in response to a call sent out to many alumnae of the eight associated colleges sixty-five met again in Boston, adopted a constitution under the name of the Association of Collegiate Alumnae and heard a thrilling address by the youthful president of Wellesley College, Alice E. Freeman. Many of those present had in recent years been speaking pieces in elementary schools and had had drilled into them the meaning of one favorite piece:

Little drops of water, little grains of sand
Make the mighty ocean and the pleasant land.
Little deeds of kindness, little words of love
Make our earth an Eden like the heaven above.

Their response to Miss Freeman's challenge was naturally quick and enthusiastic. Little, young, and inexperienced though they were, they could build greatly and effectively. Right away they set about their job of enriching the education of women, providing better measures for health, pushing forward the fields of scholarship, doing away with the obstacles, traditions, and prejudices which had made the collegiate experience for most of them almost unbelievably difficult.
...
A very distinguished group led them as officers as they undertook two pieces of research, provisions for health and for graduate study, their inquiries resulting in the disclosure of facts which were a complete refutation of the doubts sporadically expressed that there was nothing for the association to do.

The Association met quarterly chiefly in Massachusetts though the rapid increase in membership included representation in every part of the country including the West Coast. Meetings were held quarterly, venturing further and further from Boston—until even San Francisco was reached. These gatherings were the source of great satisfaction and interest as well as of warm friendships and were a challenge to education to provide for women students. Less than two years after its organization a proposition was presented for the establishment of a new association in Chicago. The officers of the A.C.A. were not prepared to accept this modification of their constitution and the Westerners resenting what was called the usurpation of authority by the Easterners decided to form an independent Western Association of Collegiate Alumnae. The officers then drafted an article to the constitution providing for local branches and their participation in the general work. The plan was first accepted by a group of college women in Washington, D.C., in 1884.

Meanwhile a group of Southern women of distinguished ability, lamenting the generally low and false standard of women's education in the South, organized in 1903 the Southern Association of College Women agreeing to work in harmony with the A.C.A., each covering a certain territory, the A.C.A., however, retaining its role as a national association. There was naturally some confusion because of different standards of membership, but on the whole the record of achievement was fine.

Many alumnae were members of both associations. In 1917 both groups met together in Washington at the time of the biennial of the A.C.A., and steps were taken toward a union of the two groups. In 1919 the project of an International Federation of University Women was gradually taking form under the agreement that
only one national organization in each country should become a member of the International. The A.C.A. as one of the two first members of the I. F. U. W. was already in that place for the U.S.A.

A few new southern institutions of comparatively high rank were added by the A.C.A. to its institutional membership so the adjustment of members became quite easy and the invitation to the S.f.C.A. to come into the A.C.A. was accepted and the S.A.C.A. subscribed to the constitution and bylaws of the A.C.A. A glad fest followed. The bylaws were then amended and the name of A.C.A. was changed to American Association of University Women to conform more nearly to the names used in other countries by proposed members of the new International. The original A.C.A. has thus had a continuous existence since its organization in 1882.

Now for a little arithmetic. From 65 to over 70,000 members from one branch to 916, was ever a vision more completely realized. It is impossible to reckon the potential influences these figures represent, and the task is far from completed. Three-quarters of the proposed million dollar fellowship fund has been raised.

Are you not thrilled and I am deeply moved to share have the overwhelming honor of giving words of greeting to the 916 groups now assembled in a spirit of patriotism to renew its devotion to its primary purpose, the education of women. Its singleness of purpose during these more than sixty years has been the decisive factor in establishing its influence.

This occasion is one of the great significance to me, and I am impelled as I give greeting to you all to tell you of how my mother, Mrs. Emily Talbot, was honored on her last birthday, February 22, 1900, at a testimonial dinner given by the students in one of the residence halls of the University of Chicago. She lit a large candle which was then passed around the tables and each student lit her small candle from the large. We are still in a world of little things where ideals and courage are needed. You will not fall short of the standards set by those young pioneers and of my mother. I challenge and greet you. God bless you.
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The Western Association of Collegiate Alumnae was organized in Chicago at a meeting called by Miss Jane M. Bancroft, Dean of Women of Northwestern University, December 1, 1883, forty-one women being present. It was the original intention that the Western Association of Collegiate Alumnae should be connected with the Association of Collegiate Alumnae. A difference of opinion arising as to the basis of representation, the Western Association remained a separate organization until 1889 when it was merged in the Association of Collegiate Alumnae.

Miss Bancroft was the first president, an office held by her until her resignation and removal from the West in May, 1886. The Vice-President, Mrs. May Wright Sewall, filled out the unexpired term and in January, 1887, Mrs. Ese Dakin Bissell was elected president. She was succeeded in December 1887 by Mrs. Louisa Reed Stowell of the University of Michigan. In October 1888 Mrs. May Wright Sewall was elected president and served until the union of the Western Association with the Association of Collegiate Alumnae in 1889.

Among the lines of work undertaken by the Western Association during the six years of its existence were the following: (1) Consideration and investigation of the occupations of women in outdoor employments, in the domestic professions, on the press, in higher education, and in the fine arts. (2) Investigation of the need of a Reform School for Girls in Illinois and the presentation of a bill in the legislature to establish such a school in which a majority of the trustees should be
women. Although this bill was defeated, one introduced at a subsequent session was passed. (3) The collection of information concerning the industrial education of women. This was conducted by Miss Lucy M. Salmon. (4) A memorial was sent each year to John Hopkins University asking that its opportunities for post graduate study be extended to women. (5) The Western Association of Collegiate Alumnae was the pioneer woman's organization in supporting a fellowship for women. In 1886 the Western Association resolved to endeavor to secure a fund for a fellowship of $500 a year. In 1888 a temporary fellowship of $350 was offered and the fellowship was awarded to Miss Ida M. Street who carried on research work at Michigan University. (6) A petition was sent to the National Deaf Mute College at Washington asking that its doors be opened to women. The request was at once granted. (7) Careful investigations were made on behalf of the Western Association by Mrs. May Wright Sewall as to opportunities for post graduate work in colleges and universities open to women. (8) A Foreign Correspondence Bureau was established.

In December, 1887, the Association adopted as the formal expression of its object "The Intellectual Growth of College Alumnae."

In addition to its practical educational work during the six years of its existence emphasis was also given to the social side and many pleasant receptions, luncheons and banquets were held in connection with the meetings. When the National Educational Association held its annual meeting in Chicago, a reception was given by the Western Association to the alumnae in attendance.
The Western Association held ten meetings in Chicago, one in Indianapolis, Indiana, one in Ann Arbor, at the University of Michigan, and one at Northwestern University in Evanston.

A list of the most important papers read before the Association is appended. Several were presented in pamphlet form:

Occupations and Professions for College bred Women
Mia-e Jane M. Bancroft

Post-Graduate Study at Michigan University,
Miss Louisa Reed Stowell, of the University of Michigan

Concerning Higher Education,
Miss Mary A. Jordan of Smith College.

The Relation of College Women to Domestic Science,
Miss Lucy M. Salmon of Vassar College.

Women and the Social Question,
Miss Frances E. Willard.

The Social and Domestic Effects of the Higher Education of Women,
Mrs. May Wright Sewall.

George Eliot as a Representative of her Times,
Mrs. Ida M. Street.

The Post-Graduate Question
Miss Anna A. Haine.

The Story of the Struggles and Triumphs of Emma Aerton of (who received the Ph.D degree from the University of Helsingford in 1882)
Mrs. Mary Bannister Willard.

Woman as a Power Militant in the War of the Rebellion,
Ezra E. McCagg.
Advantages for Women in the University of France,
Miss Jane M. Bancroft.

The Unity of Science,
Dr. Leila Bedell.

Co-education the Education of the Future,
Miss Rena M. Michaels.
Moral and Religious Influences
As Related to Environment of Student Life.
Dormitory Life for College Women.

By Prof. Marion Talbot, L.L.D.,
Professor, The University of Chicago.

There travels about the country, from time to time, a group of men consisting usually of the president of a college or his personal representative, the leading member of the board of trustees, who is frequently a successful business man and a benefactor of the institution, and the official architect, who has recently completed a chapel or a chemical laboratory. No woman is a member of the group. Its function is to inspect women's dormitories with a view to securing data and suggestions on which to proceed in the erection of a woman's dormitory for their own in-
stitution. Their inquiries follow these general lines:—how many girls do you accommodate in a building, how many sleep in a room, is an elevator necessary, is laundry work furnished, what rental do you charge, do you provide closets or wardrobes, at what time are the lights put out, what furniture do the rooms have?

The usual conception of the dormitory is so mechanical and its administration so frequently thought to be a matter of rules and restrictions that it is a small wonder if, perchance, the next new woman student who appears says, when asked if she intends to live in a University Hall: "Oh no, I shouldn't think of living in the dormitory—i have had enough of discipline and herds of women, and must live with greater regard to my own personal needs."

The problem of the dormitory contains many more features touching on the inner
life of students than the architect, the
the financier, or even the administrator
ordinarily recognizes. The very use of the
term "dormitory" shows how little concep-
tion college authorities have of the real
function of a building in which the student
is to receive some of the most profound and
lasting impressions of her whole college
life. It may be for sleep, it may for shel-
ter, but it has many other needs to meet,
and it equally important that it should be
adapted to these other needs and that the
activities which go on it should be such as
will enrich the nature and develop the char-
acter of those who live within its walls,
as well as correlate the discipline of the
class-room with the demands of life. The
frame-work of the body is of importance only
as it serves for the expression of the spir-
it that occupies it.

An obvious starting point for the pres-
entation of the subject is the fact that for
the greater part of four years the college hall furnishes to the woman student nearly all that she has of home life. These college years are precious years in a woman's life. Quite as much as previous years, they serve to establish standards of conduct, of principle, of social efficiency, of appreciation, of discrimination, of moral power, and, because the family and the home are the most effective agents in these forms of education, it is essential that the college hall, in which the woman student spends a large part of her time, should be organized as much as possible like the family and the home.

It should also be noted that, side by side with the present day questionings concerning the effects of modern conditions on the home and the family, there is a deepening realization that the fundamental principles of these institutions are essential for the well-being of the individual and of society.
and that their permanence will depend very largely on the position of women and the attitude of women toward them. For the sake, then, of the home and the family, those features of social and domestic activity which characterize institutional life must be reduced to a minimum in the college residence, even though it may be impossible to eliminate them all. The student during these college years should be kept under influences which will later make her shrink from those aspects of organized living which involve the sacrifice of the real functions of the home. The boarding-house and the hotel, the rented furnished house, and the yearly moving do not furnish proper means of expression for those principles which are the characterizing chief justification of the family and the college woman must learn through her own experience to place a right value on them.

Before outlining the ways in which the methods and ideals of the home can be worked
paragraphs here...

...
out in the college hall, I would say a word as to the human material to be dealt with. It is a body of eager, teachable, well-meaning, responsive women, no longer girls, entering with enthusiasm upon a great new experience, ready to make the most of their opportunities and characterized by those qualities of intelligence, adaptability and alertness which distinguish the American woman. In these respects there is no difference between those who come to the college from the East, the Middle West or the Pacific Slope. Everywhere, of course, there are occasional exceptions, the giddy, the flirtatious, the vulgar, but they are so rare and unimportant that they need not be considered as a class. Their omission from consideration as a factor in the problem leads to their disappearance. Any system, social, domestic, or educational, in the college which is based on their needs or on the assumption that they exist in considerable
numbers is bound to be a failure, not only for others but for them. A system which will permit of individual treatment and the speedy elimination of the obviously unfit and misplaced is the only proper system.

The first aspect of the family which should characterize the residence hall is corporate life. It should, as Professor Tufts says of the family, "afford an opportunity for training in those qualities of disposition and character which are essential to citizenship." Mr. Flexner's idea of the failure of the college to train a boy to be a member of an organized order with obligations and privileges is quite to the point here. The college hall is not at its best when, to paraphrase his words, it is "a mere mosaic of sharply accentuated personal units." The organization of the group living in the hall should be such, then, as to bring all into relation with all and to
have all realize the privileges and obligations which must be recognized if the life is to bring adequate results. I do not mean by this so-called "student government." The term "government" seems to me to have no more place in such a group than it does in a well-organized family. There is no question there of government in all the countless details which make up the sum of the daily life. It is cooperation, mutual understanding, sympathy, generosity, thoughtfulness. In the crisis, the sorrow, and the problem, the greater experience and wisdom of the parents are drawn upon, and likewise in the college home there must be some authority or permanent directive power ready to act in emergencies and to guide the complex group. For complex it must and, indeed, should be, and there should never be any attempt to grade or classify students in assigning them to college homes. Older and younger, grave
and gay, cultured and crude, experienced and immature, gathered in one group, mutually give and take in ways which react favorably for all if the right spirit prevails.

The means by which this corporate life may be developed and moral results secured from it are very simple and again are such as characterize successful family life. One of the pleasantest and most effective is the exercise of hospitality. Here the whole household may be brought together, each member with a share in the preliminary preparations, each jointly responsible as hostess, and the occasion may be so planned as to afford opportunity for the use of individual gifts in music, acting, decoration, business arrangements, or social grace, and, what is still more important, to serve as a means of education in these directions for members of the group who have had little experience or training.

Intra-hall social gatherings, large and small.
I am writing to express my gratitude and appreciation for your kind and considerate actions. I understand the importance of good relations and I hope to continue our cooperation.

The sound of your voice still echoes in my mind. The words you spoke were like a ray of light in my life. I am grateful for the opportunity to work with you.

I hope you will consider this letter a token of my appreciation. I am looking forward to our continued cooperation.

Sincerely yours,
[Your Name]
also serve to bring out strong feelings of mutual interest and obligation.

The architectural features and domestic arrangements may be made to contribute largely to the success of this phase of education. Convenient, attractive, and spacious rooms for social purposes and a flexible system in the housekeeping department are essential. For the birthday party, the special entertaining of a mother or visiting friend, or the celebration of some special event of interest to a small group, opportunities for special luncheons, dinners or teas should be provided and equipment for light cooking, more convenient and more safe than the chafing-dish, may be the means not only of great enjoyment and comfort but of real and valuable training.

In connection with small social and hospitable ventures of this kind there is opportunity for the discussion not only of the important conventionalities, such as forms of
invitation and proper methods of receiving guests, but of the more important questions of the chaperonage necessary when the gatherings include both young men and young women, the occasions on which supervision is desirable and the ways in which they may meet with assured freedom because of the certainty of adequate protection under this control, which is largely the expression of the public opinion of the group. Men and women may have opportunities to meet simply, even frequently, without the feeling of sex-consciousness which is often aroused solely because of arbitrary prohibitions.

A corporate interest in some charity or in the different official affairs of the institution or of the student body, calling for representation, gifts, or business cooperation, is still another means of useful training which should be developed in the hall. A simple illustration may be given. On the mar-
riage of a maid servant known to several generations of college students, a conference is held to discuss plans for making her a wedding gift. This means not merely raising the necessary fund and making the purchase but considering her needs and choosing the gift in accordance with her preferences and the circumstances in which she will be placed. Though seemingly trivial, this little experience may serve to give each one sharing in it a more appreciative and intelligent understanding of people whose interests ordinarily differ from theirs.

Another way in which the moral power which comes from cooperation in a common interest may be secured is through the discussion and formulation of house customs, and the determination of such details as the hours during which quiet should be maintained or the way in which Sunday should be observed.

Responsibility for the order and attractive-
ness of the social rooms, for needed repairs and for the maintenance of a reading-room may be properly shared by the group. Conferences in regard to the renovation of furniture or decorations may serve a useful purpose, while an organized movement to secure needed improvements or additions to the furnishings, such as vases, lamps, or books, may be encouraged occasionally for the influences it fosters.

But the family does not fulfill its sole function when it trains its members to contribute to the efficiency of a larger group. There must always be a place in the family for the development of individual powers. So, too, with the college hall. Not only should it serve to make each individual a more efficient part of a larger whole, but it should afford an opportunity for the growth of those moral attributes which should mark human relations whenever one individual comes in contact with another. Persons living in isolated independence, a condition which theoretically
has many attractions, lose the chance to gain breadth of view, tolerance of opinion, kindness and generosity in act and in word, afforded by residence with others. It is a familiar fact that illness or sorrow or perplexity always arouse a spontaneous and unlimited spirit of helpfulness and opportunities for its expression occur frequently and under many guises in a large household of women. Looked at from another point of view the intimacy of this corporate life might be held to be a disadvantage as tending to curiosity, impertinent comment or gossip, but the diversity of occupation and interest of a mixed student body renders this result highly improbable.

In a residence hall directed by an educational institution physical and aesthetic conditions may be controlled more effectively than in small independent boarding or lodging places and it is not too much to claim that their ethical value is so great as to justify their care-
ful consideration by competent authorities.

It might be inferred from what has been said that the argument from economy has no place in this statement of the function which a college home should perform. Quite the contrary! While it is true that such educational returns cannot be secured without cost there is real economy in the investment, or, to put the statement another way, there is great waste in failing to make the investment. This investment means meeting the expense of the architectural, domestic and social devices which make practicable on the impersonal side all the conditions suggested and the provision of wise and sympathetic leadership by which the discipline gained in the class-room, the library and the laboratory may be made a part of the daily living of every individual.

Not to make it, means the failure to provide just the opportunity to acquire that power of expression, that facility in social intercourse, that ability to meet situations of an
unusual and unexpected character, that dignity and poise, which insure that the intellectual and scholarly results of the academic experience will be made available in full measure.

Whether these influences will be realized in full or not will depend largely on whether the intellectual interests which are the basis for this collective life—are given their full opportunity to contribute to the life of the student. If in any institution the women have less than full recognition in the intellectual privileges, if there are not women in faculty and administrative positions of high rank, if the attitude either of faculty or of men students towards the intellectual life of the women is patronizing instead of friendly, neither college hall nor any other device can make good the damage so wrought. Freedom in the generous restraint of family life can contribute to intellectual
No claim is made that results of great value have analogous
where described may be secured
in the private boarding homes or the
Army Headquarters, and in
many situations which have
failed to realize their opportu-
nity in this direction. These
substances have been of great
service; but the unexampled
feats deeply by the college in
course (only way the
which the enjoyment of
these privileges can be as-
sured is very considerable
number of the veteran body
and particularly to those
who are most in need of it.
self-respect, it can never be a substitute for the self-control and dignity growing out of the realization on the part of the individual that she shares with full and equal freedom in the intellectual wealth of the group of which she is for the time a member.

It is to be hoped that what has been said justifies these suggestions in the presence of this particular body. Just as in the daily life of the home, the principles not only of right living but of righteous living must be translated into terms of habit, so in the college substitution for the home, there must be given full opportunity for fine appreciation of the rights of others, delicate feeling for the needs of others, and an ever-widening sympathy, not only with the truths of nature and the facts of history, but with the frailties and the aspirations of human nature. It is from the natural relationships and problems of simple every day life that may be se-
cured the fine democracy, and social power and truly religious character demanded of the educated woman of to-day.
Opportunities for Women as Citizens in Fostering the American Idea

by Marion Talbot.

The colleges of our Association are sending out annually from their halls about 250 women graduates. The aggregate number of these graduates is now approximately 25,000. They may be found in all parts of the land, engaged in the most varied duties in the home, the school, and society. Separated though they may be by distance or by diversity of interests, they are united by the bond of citizenship in the United States — a bond which makes them free, a bond
whose privileges cannot be measured. With this right to citizenship come certain obligations especially incumbent on college-trained men and women, but which they seem to meet in a too passive manner. Do not our college graduates represent a force, small perhaps, but still a positive quantity which should be a more active factor than it now is, in the support of American institutions, civic and social, the development of American history, and the fostering of a spirit.
If patriotism, by which alone we can stand as a free people, it is my purpose to indicate methods of contributing to this end. We should derive inspiration and profit from a consideration of the life work of four American women, none of them college graduates, and all pioneers in fields which offer every attraction and facility. If these women who will be glad to have their efforts stand in close relation to the American idea. Such a coordination of the patriotic labor of Clara Barton, Martha J. Lamb, Alice Fletcher, and Mary Heenanway will also forestall any possible objection that the following suggestions are purely theoretical.
The first blow which Clara Barton struck for American institutions was in behalf of free schools. In the face of distrust and opposition, she established a free school in undertown, N. J., guaranteeing its support for three months from her private purse. In one year, the result of her efforts was shown in a fine edifice used daily by 500 school children. We next find her in the dark time preceding the Civil war, summoned by the Commissions of Patents, as a trusty worker, to take the
place of clerks whose disloyalty was menacing the important department of the government. As the first woman clerk in Washington, she labored until the call came to the battle field, where in caring for the wounded and dying, she served with those who wrought for the preservation of the Union.

Miss Barton's name is at present most clearly associated in our minds with the Red Cross Society. Its leagues, which should be many times multiplied, stand ready to respond to
any appeal based on a common humanity, and these Pennsylvania come to the rescue of sufferers by fire in Michigan or New York stretches out a helping hand to plague-stricken Florida. Who can but feel that the different parts of our nation are more closely welded than before.
The next woman whom I shall mention is one whose history of New York City is a classic, and whose efforts, as editor of the Magazine of American History, have done much towards dispelling the distaste that has hung about the study of American history. As the first woman member of the N.Y. Historical Association, she has shown that properly qualified women may well share such interests with men. Papers presented and her contributions to historical literature prove that women may fill an aid in the promotion of these studies.
Turning to a field which presents some difficulties and requires technical training, but which offer corresponding attractions to many, we find Alice Fletcher whose contributions to our knowledge of American antiquities and folklore have received wide recognition. As a young girl in school she was much interested in Greek and Roman archaeology. By chance she came under the influence of a leading scholar in American archaeology and her zeal was fired in behalf of the
neglected antiquities of her own land. After years of study and research, under competent direction, her mind craved for a knowledge of the human souls which lay back of these lifeless relics and so she took up her life among the Indians winning their confidence and with it a knowledge of their language and most mysterious rites and customs which throws much light on the anthro-

pology of this continent. It would be out of place to emphasize here the philanthropic side of her
work, though when science and philanthropy go hand in hand, a double work is done indeed. Mrs. Fletcher's researches have emphasized in her mind the importance of preserving the ancient monuments in this country from injury and dilapidation and, as chairman of a committee from the American Association for the Advancement of Science, she has introduced into Congress a bill whereby a tract of land in New Mexico, containing buildings well worth preservation and study, is to be reserved.
and regulations made by the Secretary of the Interior for the care and
management of the natural and archeological remains in the re-
reservation. An endeavor will be made to reserve other equally interest-
ing tracts whose boundaries have not yet been fully ascertained, but whose
treasures are an attraction to scholars from faraway lands.
In speaking of the work which Mrs. Mary Kemnervay is doing in behalf of our country, I feel myself quite at a loss for words. Her philanthropic enterprise fails to win her sympathy and the intelligent, open-handed generosity which supports schools for the colored and Indians, industrial, vacation, and corroding schools, kindergartens, and orphan homes is a source of all who know of her beneficences. But to me today have a special interest in certain lines of her activity, of which I will try to speak briefly.
What is known as the Old South Historical Work has been
wholly sustained by her. Its
object is to promote a more
eremonious and intelligent atten-
tion to historical studies
among the young people of
Boston. This is accomplished
in different ways. First,
by lectures on certain epochs
or ideas in American his-
tory given in the Old South
Meeting House on Wednesday
afternoons during the sum-
mer. Admission to these
lectures is always by ticket,
but tickets are furnished
gratis to all young people
who apply.
Second by the free circula-
tion of historical leaflets among the attendants at the lectures. The leaflets are intended to supplement the lectures and are made up for the most part from original papers of the periods treated in the lectures. Show.

Third, by the Old North Studies or meetings devoted chiefly to a special study of the history and antiquities of the North End, which is particularly rich in historical associations.

Fourth, by the Old South Prize Essays. Four prizes amounting to £130 are offered for the best essays on specified subjects to graduates.
of the Boston High Schools for
the current and the preceding
year. The subjects are re-
lated to the general subject
of the Old South Lectures for the
year. In six years, of 21
prizes awarded, 12 were
won by girls. It is now
Mrs. Hemenway's intention
to fit up a room in the Old
South Meeting House for
the prize of the Old South
essayists, who will be
bonded together as a little
historical society for the
sake of sustaining and
directing their interest
in history and politics.
Celebrations and Tea
Civics held on National
holidays are another de- 
lightful and profitable 
feature of the work.

Mr. Hemenway's interest 
in the study of American 
antiquities and their pre-
servation from wanton 
destruction is very great 
and has found expres-
sion in different ways. 
Her part in the work of 
Mr. Frank W. Criswell in 
Tuinland is generally 
known, but it is less 
well known that she has 
recently purchased a farm 
of 30 acres at Salem, Mass. 

on which she erected an 
iron building containing
the archæological treasures collected by the Homemray Exploring Expedition to Arizona. These relics are unique. They are sufficient in number to form a museum, the size of which would be commensurate with its importance, and it is probable that at an early date they will be the nucleus about which a special school of American antiquities will be formed.

To the patriotism and enlightened liberality of this same citizen we are indebted for the fact that
at the International Congress of Americanists held in
Berlin a fortnight ago, our nation was not en-
tirely without representatives. The object of this organi-
zation is to contribute to the progress of scientific studies
relating to the two Americas. There are sections devoted
to archeology — anthropology —
ology and ethnography —
languages and paleography —
and geography, history,
and geology. Among the
subjects presented under
the last section at this
meeting were
Recent researches on the
History and voyages of Christopher Columbus;
Publications of writings and drawings relating to Christopher Columbus and his time on the occasion of the celebration of the fourth centenary of the discovery of America; Voyages undertaken to the new world in the first years of the 16th century and especially voyages undertaken by the French.

Although anyone interested in these studies may join the Association on the payment of 12 francs, it is a striking fact that among the
forty or fifty names of scientists which appeared in the announcement of the meeting there was not one of an American. It even seems singular that such a congress should hold its sessions in Berlin, Paris, or other European cities. Prof. E. S. Morse, and Mr. Syrotem Baxter presented to the congress papers giving some of the results of the Kamehame Expedition, as well as a donation of 200 typical specimens for the special collection of Americana made by the Congress.
It now remains for me to formulate more definitely the methods and of opportunities for women in the province we are discovering and the sketches which I have given will, I trust, forestall any possible objection that my suggestions are purely theoretical.

First, the support of our system of free schools. This is a subject which appeals especially to citizens of men, at the present time but it is everywhere possible for women directly or indirectly to uphold this bulwark of our liberties.

In those states where women
I have a suffrage in school matters. The act of voting is not merely a right, but a duty. Now is the day for women with wholly passed one of our own members making a new home in a frontier town in Nebraska, organized and supported the first school in that new land.

Second. The establishment of Red Cross Societies whose mission shall not be confined to the needs of war, but shall be the means, whereby, in time of suffering or distress, the boundaries of the states shall be
obliterated and the land be as one.

Third. The organization of societies for the study of local history and the preservation of Americana including archaeological remains and manuscripts. A few words from Miss

...touch upon this point. She says.

This Association has already considered the desirability of a more active interest by women in making suitable records of prevailing social and political customs. Our habits
of life as a nation and yet
the change is so rapidly from
one phase to another that
desirable
enforced
upon us to make note of the
changes before they pass
entirely out of our know-
ledge. Many a diary or
collection of letters would
prove of great value to the
future historian if pro-
perly preserved, and the
relics of the past should
be jealously guarded.
Miss Hetcher says "there
are valuable records of the
past scattered all over our
country. Few if there have ever
been properly studied and the
Much of an intelligent appreciation of their value has led to wanton destruction and waste. Already the tide is turning. A little circle of ladies gathered one bright summer day about a lunch table at Newport, R. I. there and there determined to do something to stay this waste of the historic material of America, and the Serpent Mound of Ohio is now safe for future centuries. That these noble women did and should be repeated a thousand fold."
Fourth. The institution of courses of lectures, which will give young people especially a knowledge of the practical and moral bearing of the events of the past in the conditions of today. Mr. E. D. Mead whose practical experience in this matter gives great value to his opinion says: Not everywhere can such munificence be hoped for as that which has made possible the interesting experiment at the Old South Meeting House. But there is no American city where boys and girls and
parents and teachers cannot be gathered together in some place where the spirit of Miller, Adams and Washington and Lincoln will be in their midst; there is no American city which is not a joint heir to our national history, nor whose local history is not ten times more interesting and didactic, ten times more closely connected with broad general movements than those suppose who do not think about it; and there is no city without citizens quite able to support and teachers ministers and lawyers quite able to prepare, series of lectures which shall awaken in young people a true sense of their indebtedness to the present and future by awakening in
them a true sense of their indebtedness to the past. It is not necessary to again enumerate the other features of the Old Smith work, all of which, with suitable modifications, could be easily carried out in many cities and towns, Indiana. Fort, Chicago, Madison, and Milwaukee have already tried the experiment; if experiment it can be called when success attended it from the outset.

Fifth. The encouragement of all efforts to disseminate a knowledge of the principles of civics. Such an effort has taken active
form in Mass. under the name of the Mass. Soc. for the Promotion of Good Citizenship. Several practical steps have been taken during the short time which has passed since the Society was organized. A special committee of experts have prepared a circular of information for the use of teachers and others interested desirous of laying out courses in civil service. The Circular.

Copolmar —- Opine
The Society has also issued an appeal to the Christian ministers of the State requesting them to preach between now and the general election in November at least one sermon on the duties and responsibilities of American citizenship. Women are sharing in the work of this Society and might well extend their aid into other states, if other states be, which are as much in need as ours. If a more widespread knowledge of the principles which underlie good citizenship and good government.
Sixth. The establishment of alliances between town libraries and local history societies. In the words of Dr. H. B. Adams, “Let the society meet in a library environment, secure this vantage ground by gifts to or deposits in the local collection, offer to develop the historical section; aid in cataloging it; influence appropriations.” There is no doubt but that every American librarian who has any public spirit, would be willing to connect his library into a popular seminar.
Seventy. Cooperation in those undertakings which have in their aim the furtherance of studies peculiar to America. I will mention three as just typical. The American Historical Association of which the esteemed Dr. President of Cornell University was the first President. Its object is, as its name implies, to promote historical studies. Second the American Folk Life Society of which the principal object is to conduct a journal designed for the collection of the fast vanishing remains of Folk-Lore in America.
The annual subscription fee to these societies is only three dollars which amount gives the subscriber the benefit of the publications and aids the societies in extending their efficiency.

And the Peabody Museum of American Archeology and Ethnology which has recently made a strong appeal for funds to carry on its important investigations.

Finally, I will mention the creation of public sentiment in matters re. giving governmental
action. As an illustration I will refer to the plan of the American Historical Association relating to assistance by the federal government in collecting, preserving, and cataloguing American historical manuscripts. The need of such assistance is abundantly shown in the present neglected and persisting condition of a great number of most valuable historical manuscripts now in private hands in this country. It is hoped that a Public Record Office will be created, but
in order to bring this about, an intelligent interest is necessary, which women can do much to create.

We are already beginning to feel, in some sections, some signs of the excitement and enthusiasm which are to attend the celebration of the four hundredth anniversary of the discovery of this continent. Is it not our duty to help make that celebration more than a vain flourish?
Material exhibit of our national prosperity? Shall we not lay hold of the forces under our control, rather help direct the public sentiment which will be formed in such a way as to contribute to the stability channel which shall lead of an nation and place it upon a higher moral and intellectual plane.
ABSTRACT OF ADDRESS BY DEAN MARION TALBOT OF THE UNIVERSITY OF CHICAGO

on

SOME RESULTS OF GRADUATE WORK BY WOMEN.

The question is frequently raised as to the status of women in graduate work and their future in academic positions. In the belief that the experience of the University of Chicago has been long enough and the number of students in the Graduate Schools has been large enough to make some study profitable or at least suggestive, a few facts have been gleaned from the University records, covering in general the years 1910-15 inclusive. The period is long enough to indicate some general tendencies as well as a few definite facts. These may be summarized as follows:

1) A larger proportion of women than of men admitted to candidacy for the Master's degree complete the course and a smaller proportion for the Doctor's degree.

2) The proportion of women taking the Doctor's degree with the lowest grade is smaller than of men, with the highest grade larger and approximately the same for the intermediate grades.

3) A smaller proportion of women than of men hold college and university appointments, a larger proportion hold normal and high school appointments, and the same proportions are in miscellaneous occupations.

4) Nine per cent of the men holding the Doctor's degree from the university occupy faculty positions and 5 per cent of the women.

5) Eighty-seven per cent of men Doctors of Philosophy holding faculty positions in the University of Chicago are of professorial rank of different grades and 66
per cent of women.

From certain points of view these results are very discouraging, but it must be remembered that graduate schools have been open to women for a comparatively short period of time and considering all the circumstances, women have made satisfactory progress and have ground to believe that in time recognition will come to them in proportion to the thoroughness and scholarly quality of their attainments.
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1. The relative number of men and of women who, having been admitted to candidacy, have gone on to the completion of their work and secured a higher degree.

<table>
<thead>
<tr>
<th>TABLE 1.</th>
<th>Master of Arts or Science</th>
<th>Doctor of Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Admitted to candidacy, January, 1910 - December, 1914</td>
<td>396</td>
<td>249</td>
</tr>
<tr>
<td>Degrees conferred March, 1910 - March, 1915</td>
<td>291</td>
<td>202</td>
</tr>
<tr>
<td>Relative number receiving degree within the period noted</td>
<td>73%</td>
<td>81%</td>
</tr>
</tbody>
</table>

About 28% of men graduate students took master's degrees.
About 34% of women graduate students took master's degrees.
About 20% of men graduate students took doctor's degrees.
About 7% of women graduate students took doctor's degrees.

2. The success shown by women in securing the degree as indicated by the grade of excellence awarded.
The College, the College Girl and the Parent.

by Marion Talbot.

The story of the struggle of young womanhood against the arbitrary and artificial restraints of society is an old one, but not much thought or pity has been given to it in the past. The world has uttered many a word of scorn and contempt for those young women who have sought wider scope for their activities and proven unequal to the struggle. It has given belated praise to its rare Elizabeths or Joans and lauded them as saints or heroines. Through the centuries the struggle has gone on, but only in the late years has there come some realization of the human problem involved and some glimmering of the significance to human welfare of allowing every member of the race, regardless of sex, the fullest and freest expression.

The cry has gone forth from time to time. History and literature alike testify to the struggle.

One of the most striking appeals in behalf of young womanhood is that of Charlotte Bronte which she voices through her heroine Caroline Helston in "Shirley".

I believe single women should have more to do—better chances of interesting and profitable occupation than they now possess. The girls in this neighborhood have no earthly employment but household work and sewing; no earthly pleasure but an unprofitable visiting; and no hope, in all their life to come, of anything better. The fathers observe their manoeuvres (for husbands); they order them to stay at home, to sew and cook. They expect them to do this, and this only, contentedly, regularly, uncomplainingly, all their lives long, as if they had no germ of faculties for anything else: a doctrine as reasonable to hold, as it would be that the fathers have no faculties but for eating what their daughters cook or for wearing what they sew.

Men of England: Look at your poor girls, many of them fading around you, dropping off in consumption or decline; or what is worse, degenerating into sour old maids, nervous, back-biting, wretched, because life is a desert to them; or, what is
worst of all, reduced to strive, by scarce modest coquetry and
debasing artifice, to gain that position and consideration by
marriage, which to celibacy is denied. Fathers! can you not
alter these things? —— Seek for your daughters an interest
and an occupation which shall raise them above the flirt, the
manoeuvrer, the mischief-making tale bearer. Keep your girls'
minds narrow and fettered — they will still be a plague and a
care, sometimes a disgrace to you; cultivate them— give them
scope and work— they will be your gayest companions in health,
your tenderest nurses in sickness, your most faithful prop in
age.

Not long ago a prominent physician, president of an
active and influential civic organization of men, in address-
ing a group of women assembled to consider the desirability of
organizing a Women's City Club, described in vivid language the
host of well trained and energetic girls just out of college,
eager to use their powers and yet hedged in by social convent-
ions and arbitrary restrictions. He portrayed on the one hand
the wide range of civic and social work needing the sympathetic
and wise cooperation of such young women and on the other hand
the piteous waste and tragic loss involved in the failure to
give these eager young souls an opportunity to join in work of
the world worthy of their ability and their ideals. From his
professional experience he testified also to the physical and
nervous wreckage resulting from the chafing against the bars of
so-called social proprieties or from the attempt to give expres-
sion to executive ability, intellectual power, and social gifts
through the void and meaningless gatherings of society.

Since Miss Brontë wrote there have been many changes in
the life of women, notably in opportunities for intellectual
enrichment, in domestic industries, in vocational employments
open to women and in the social standing given to unmarried
women.
In nearly every civilized land not only the elementary and secondary schools are open to girls, but the colleges, universities, professional and even technical schools admit them with more or less freedom to all the courses offered. In the noble words of Matthew Vassar, founder of Vassar College, it is recognized that "woman, having received from her Creator the same intellectual constitution as man, has the same right to intellectual culture and development."

Domestic industries which formerly made the home a center of production with the woman directing the processes have now gone into factories. The effort to retain them as a means of utilizing the energy of women does not commend itself to the woman of economic instinct. The factory made flour is not only better but in every real sense cheaper than the home ground meal and the same is increasingly true of many articles of food and clothing. The well and the bucket, the brick oven and the spit-iron, the tinderbox and the tallow candle, the spinning wheel and the loom, the mortar and the pestle, the soap kettle and even the needle and the scrubbing brush have given way under the improvements made possible by modern mechanical inventions. Those who exalt the importance of woman's work within the home and lament that women are not content to remain at home to do it ignore the fact that there is comparatively little of it left to be done. Even many of the elements of education, the sanitary control, the supplying of reading and amusements, the interests which formerly called for her most intelligent and her constant endeavor, have now in large measure, passed into other and usually more competent and better trained hands.
The time and strength of women which have been set free as the result of changes in the industrial system, mechanical improvements and the socialization of many interests which were formerly carried on solely within the home, are finding chance for expression in a wide range of civic, philanthropic and social activities. These new duties and opportunities are concerned not merely with the well being of the community as a whole, but with every individual household in the group. They are assuming more and more a professional or technical character demanding special gifts and careful training, both general and specific. When added to the professions and industrial pursuits which have been gradually claiming the interest of women it is clear that the disappearance of domestic activity does not by any means imply idleness other than that enforced by the indolence of the individual or by the restrictions set up by the family and friends.

"Old maid" is no longer a term of opprobrium and scorn. Higher ideals of marriage and the increase in the economic independence of women which, in the words of a conservative English economist, "strengthens their position in what to most of them seems the principal bargain in life" (marriage) have brought about a radical change in the popular estimate of the woman who remains unmarried, in most cases undoubtedly of her own choice.

In the light of such considerations as these it is worth while to give serious attention to a problem which is involved in the education of women, and which in the judgment of many educators has passed beyond the personal domain and become a matter of public concern. In former times the relation of the daughter to her parents and particularly to her father was one
of dependence and submissive obedience. With her new intellectual attainment her wider outlook upon life and her greater consciousness of her powers and more eager desire to use them, there has arisen a new situation. The parents are frequently unable to cope with it or even to understand it and the young woman often finds herself quite powerless to shape her course in a way satisfactory either to her parents or to herself.

A more detailed analysis of the conditions may reveal more clearly what the difficulties are and possibly indicate some means of solving or even of preventing them.

In the first place it should be pointed out that as the problem is one which affects the young woman in her home relations it does not concern all young college women. There are many young girls, although not as many proportionately as in former years, who, when they go to college, have no family ties or whose families openly recognize that under the pressure of pecuniary need the family relations must inevitably be subordinated to the demands of making a living, and may even have to be ignored entirely. In such cases there is little occasion for comment. The young woman looks upon her college course as a means of earning a livelihood and of lightening the family burden by providing for her own self support. She then enters upon a work which removes her from the family group as completely as if she married and left home and with as little discussion or criticism. An increasingly larger number of girls, however, enter upon their college training with no such future certainly before them. In general these girls may be divided into two large classes—first, those who are entirely free from economic pressure and who are given four years of life in college for the sake of the plea-
sure and social experience as well as for the more extended 
education, and, second, those who cannot look upon their col-
lege training as a mere intellectual and social indulgence but 
will be expected to make some practical use of it in after years.

In like manner the attitude of the parents to the daugh-
ter may be described roughly as belonging to two types, although 
the types do not correspond to the two classes of girls but more 
or less overlap. In one type of family there is intelligent ap-
preciation of the fact that with development, experience, training 
and maturity there have entered into the daughter's life new 
actors to be dealt with and that it is still the parental func-
tion to enter with sympathy and interest into the child's con-
cerns and to take pride and pleasure in opening up opportunities 
for the exercise of those qualities which it has been the object 
of the years of training to strengthen. In such families no 
real problem presents itself except when an exceptionally selfish 
nature on the part of the girl, fostered by indulgence and weak-
ness on the part of the parents, makes exactions from them which 
are utterly unreasonable. As a rule the intelligent daughter is 
ready to contribute at least her share to the well being of the 
group as a whole and of her parents individually while the pa-
rents on their side recognize the wrong that lies in the attempt 
to merge the daughter's individuality completely in the life of 
the group.

The other type of parents may be sub-divided into two 
classes: first, those who through ignorance and second those who 
through selfishness expect and demand from the daughter on the 
completion of her college course the entire abandonment of her 
personal interests the abnegation of her individual judgment and 
desires. It is here that the problem exists whose solution de-
mands the greatest skill and wisdom, if indeed it is ever found,
and whose existence bears with it a train of suffering, unhappiness and even tragedy from which parents and daughter suffer alike, often in silence, sometimes unfortunately with open rancor.

Before attempting to suggest a method of dealing with the problem it may be well to re-state briefly the factors which compose it. On the one hand are the parents who have gladly given to the daughter and sometimes forced upon her the opportunity for a wider training. On the other hand is the daughter with her awakened faculties compelled after the four years of absorbing college interests to re-order her life, to establish new connections and to find an outlet for her activities. She finds in her parents what she recognizes as an unduly exalted pride in her attainments and achievements, either complete ignorance through lack of personal experience, of what the college training really signifies to her, or a more or less frankly expressed sense of relief that now the college course is over she can settle down at home and be of some use there. She can at last justify the father's desire for "conspicuous consumption" by adding to his entourage a daughter with leisure to spend on personal attractiveness or in acquiring social prestige. She can relieve the mother's burdens by taking her place occasionally in household and social matters. Her expenses are cheerfully paid provided they are of moderate amount. She takes turn about with her mother in doing the marketing or ordering or preparing the meals, she is given partial control over the younger children and possibly the servants but always with the realization that her mother as the actual mistress of the household may at any time step in and overrule her decisions. The third factor in the problem is the
circle of friends and acquaintances who look with some degree of awe and reverence on the girl and her achievements, sometimes place her metaphorically upon a pedestal and yet are free in their criticism and harsh in their judgment if she shows any evidence that she has added capacity or different ideals as a result of her absence from the home town. If she does not find intellectual food in a paper in the Woman's Club on American Literature in the Nineteenth Century, or philanthropic satisfaction in a meeting of the Church Missionary Society or Sewing circle, if the equipment and methods of the schools seem to her needlessly behind the times or the sanitary and aesthetic features of the town of a lower grade than they should be, she is attacked sometimes quite savagely for her "uppishness," for her conceit in presuming to suggest that there might be better ways of doing things, not only in the home town but within the family circle, than have proved good enough for her own folks. There is forthwith a widely expressed opinion that a college education simply results in educating a girl "out of her sphere" and that she and everybody else would be very much happier if she did not know so much more than her family and her neighbors.

A few cases drawn from real life will serve to illustrate more clearly the difficulties which have been suggested and the problem involved.

A prosperous but not educated farmer has allowed his three daughters to go through the State University. They have strong, vigorous bodies and alert minds. Every law of hygiene demands that both body and mind should be given the exercise for which they have been fitted. The family have moved from the country into a small town and the father has retired from active
labor and is engaged in husbanding his goodly store of property. The household is run on the frugal principles to which the parents have become habituated during their years of struggle. The women of the town find their chief interests outside of their kitchens in discussing the latest styles of dress as shown in the fashion books or in so called "women's columns". A woman's club at which papers on Dickens' or Longfellow are read, showy but unmusical "pieces" are given with instrumental or voice and elaborate refreshments are served, is the only form of social organization outside of the church which is open to women. It is not considered good form for young ladies of the upper circles to engage in any athletic sports or exercise more vigorously than to take an occasional drive in a carriage. Bridge whist is the all-absorbing amusement and a knowledge of the latest arts of the hair dresser or skin doctor is a sine qua non for success in polite society. The daughters are baffled by the situation. The father forgets that they are grown women and in his old time imperious manner dictates the hours for their rising and bed-going, sees no reason for their having any money to spend since he is satisfying all their real needs, looks askance on any young men whom they may chance to meet, urges them to help with the cooking and take pride in sweeping the porch, and tells them when they suggest taking advantage of the town's new water and sewerage system and having a bath room put in the house that "what has been good enough for your mother and me is good enough for you". The mother meanwhile has not lost her power of understanding and as a means of furnishing her girls some outlet for their ability, in rather a furtive way allows them to assume the charge of the housekeeping. They are given an allowance on which
to run the household. But their imagined liberty proves to be a chimera. Their purchases of food are never entirely satisfac-
tory and the climax of the situation is reached when they are
severely rebuked for spending money for the purchase of new table
linen when the old might still have been darned and patched a few
more times. In open but quiet revolt they leave home to seek
their fortunes and the father and mother with shaking of the head
and doubtless some throbbing of the heart settle down in quiet
in the old ways, while the gossips of the town sympathize with
them and have little but contemptuously for their eccentric children.

A successful and wealthy mechanical inventor has a daugh-
ter with keen intellectual thirst, few so-called social gifts and
a sense of deep irritation when under the restraint of what seem
to her foolish and social conventions. The father's eager desire
is to have his daughter win social favor. He has yielded to her
solicitations for intellectual training to the extent of allowing
her to go through college. He now expects in return that
she shall use the money which he lavishes upon her in a way to
give him pleasure. Luncheons, teas, parties and balls are how-
ever an abhorrence to her—her chief desire, her one longing is
to teach. This path is absolutely closed to her as if she entered
the profession social discredit would be brought upon the fam-
ily even if she did the work without money compensation. In spite
of these conflicting purposes and ideals there is a tender affect-
ton between the two and a constant sense of pain on the daughter's
part that she is unable to acquiesce in her father's plans for
her. The result is shattered nerves, a restless aimless life for
the girl and the nearest approach to happiness for both father
and daughter comes when they are separated.

The daughter of a man in very moderate circumstances has alternately taught and studied and has finally been given a year's leave of absence which she has spent in specializing in her favorite subject, Latin, and in securing her degree. She has received offers of two positions. One is to take the principalship of the school in which she has lately taught. The salary is a thousand dollars, she is to succeed a Harvard graduate and she will be within such distance of her home that she can make a weekly visit. The work is not only uncongenial but so hard and exacting that it was given up by the man largely on that account and she foresees that if she undertakes it she will not only be very unhappy but at the end of a few years be physically and nervously exhausted. Her father however thinks that she should accept the position not only for the reasons that the salary is high and that it is a great distinction to succeed a man, but because she will be enabled to come to him whenever he needs her. This point especially he urges with a force which appeals strongly to her deep affection for him. The other position at a salary of eight hundred dollars is to teach Latin only with fewer hours of work a day and less responsibility with the probability that she would have an opportunity to go on with her studies and to be called to more remunerative positions later. The distance from home is such that she would not be able to return except at very rare intervals. She believes that her father is engrossed in his affairs and does not really need her, but that in years to come when his vigor fails she must be ready to give him comfort and support and for this she will need to husband her own strength. Her only sister has after years of struggle
refused longer to accept her father's will as the final arbiter of her life and has left home. Such another break is abhorrent to the girl. She faces these alternatives,—a decision which will ultimately give herself and her father the greatest satisfaction or an acquiescence in his judgment which will bring outward peace for the present and for as long as she is willing to yield to his decisions which are likely to grow more exacting and frequent as he grows older and less vigorous.

The daughter of a well-to-do investor in oil wells living in a boom town has finished her college course with distinction and has received a graduate scholarship in a department which seldom bestows its honors upon women. During her undergraduate years she has taken a large and responsible part in the more significant student activities and has given promise of great usefulness in organized social work involving executive duties and relations with groups of people. She has no domestic skill and little taste or knack in dress. The father objects to her continuing her studies as he thinks it is time for her to come home and help her mother with the two young children, who according to remarks need the discipline and attention of a father rather than the oversight of an older sister. The mother wishes the daughter to make use of the opportunities offered her and while she very clearly would take keen delight in her daughter's companionship, it is not so clear that she would hand over the care of her children to her.

Many other cases might be cited. Each would seem to have its individual aspects and be a problem by itself needing its own peculiar solution unless one were content to generalize
to the extent of saying that if the principle of filial obedience, or filial reverence or filial affection were given its proper recognition and applied regardless of all other considerations, no problem at all would exist. But no one is able to take so extreme a view at the present time and indeed it is not necessary. There is one factor that is common to all the cases and that is the ignorant parent, for after all selfishness in these cases may be explained as the result of ignorance. And the solution rests with the elimination of ignorance on the part of the parent.

It is just here that a mistaken policy on the part of those responsible for the methods of the school has too often prevailed. It is trite to say that the school and the family do not cooperate with sufficient sympathy and intelligence and yet the effort is not always made. How often one hears such remarks as "if only we did not have to bother with the parents we could accomplish something", or "if only there weren't a father and mother something could be made of the child". But certainly when it comes to students of college age the great wonder of those engaged in administrative work is that in most cases there is no chance to deal with the parents at all except in most superficial and general matters. The absolute confidence with which the average parent turns over his child to a college is startling. When a puzzling case demands the special attention of a college officer he often longs to have the interest if not the wisdom of the parents. A knowledge of home conditions and traditions would throw light in dark places, and yet it is often impossible to make the connection with the parent. There are in
general two reasons for this. It is a striking fact familiar to those engaged in the collegiate movement that a very large number of college girls are daughters of parents who have had very limited education of a formal character. They look upon the college with awe and regard the college officers with reverence. They have no background of experience to use in bringing them into close and advisable relations with their daughters and the new life. And of course the lapse of time simply means a still smaller power to cooperate actively in the new educational process.

Other parents turn over their children to the college because of indifference or absorption in other interests. The result in all of these cases is likely to be that which has already been described. The parent is quite at a loss to know what his child needs and the process of adjustment is one of irritation and disappointment on both sides.

There is however no reason why an attempt should not be made by the college authorities first to secure at least the interest if not the intelligent cooperation of the parents throughout the daughter's career in college and second to encourage her to gratify her parents in any interest they may show in her activities even though it may not be immediately helpful and to do all in her power to make them feel that in giving her the new opportunities they have a deep and vital concern in the outcome. Every college officer feels a thrill of delight and a new sense of his responsibility after an interview with a parent who, however timid and self-deprecatory recognizes that in spite of his educational short comings he can by cooperation with the
college authorities make a direct contribution towards his
daughter's welfare. Although at first thought it may not seem
to be the fact, this view of parental relation is actually in
accord with the opinion commonly held by experienced college educators,
that college students are not to be treated as irresponsible child-
red but as young folk approaching maturity and profiting by the ex-
perience of acting according to their own judgment. The help of the
parent is not to be sought as a means of securing dogmatic authority,
but as a source of sympathy and co-operation.

As the circumstances and the needs vary with individual
cases, it is futile to lay down any specific lines of procedure.
General principles may however be recognized: In the first place,
it is the duty of the college to strengthen, not to destroy or even to
weaken the family tie. Every possible social and educational in-
fluence should be called upon to develop the lasting virtues of the
family relation although many of its attributes, once prized, now out-
worn and useless, are rapidly disappearing. In the second place, the
natural and rational method of maintaining the interest of the parent
is to have the child encouraged or perhaps compelled to formulate
some acceptable reason for taking a college course and incidentally to
plan for her future life. In most cases the parent will accompany
the child step by step in sympathy and understanding and, instead of
having a wide and almost impassable gulf between them, as too often
happens when the college course is finished, both parents and child
will then find that although their activities may take different
forms, they remain close together in spirit and mutual understanding.
The daughter will find herself a truly essential factor in the home
life and on the other hand, the parents will rejoice that in spite
of their waning powers they can still be vitally in touch with interests that appeal to them.
STATEMENT BY MISS TALBOT

As a Unitarian born and bred, it was natural that in my childhood I resented the ill feeling that existed toward me on the part of my playmates in regard to their Sunday schools and churches, and when the first steps were taken to draw the different sects together I welcomed the movement and contributed as much as my limited income would permit, although there seemed but slight real sincerity or Christian feeling in the appeals that reached me with increasing insistence. It seemed to me too to show less real Christian spirit. Noting that the Universalists had been denied fellowship in the Federal Council, I inquired about the Unitarians and was officially informed that recognition could not be given them since the members of the wealthiest and largest protestant sect had voted to withdraw from the Council if it were done. This seemed cowardly and un-Christian, and continued contributions from me seemed inconsistent with my principles, so I decided to contribute hereafter only to the Conference of Catholics, Protestants, and Jews, which I now do with satisfaction and hopefulness. Christianity seems to have had poor leadership and made no real spiritual advance along the lines of Jesus' teachings. I beg that the stream of imperative appeals for help from the various and increasing number of nominal attempts at unification of protestant sects may cease, as I shall no longer give any help to so specious a form of Christianity.
The Social Education of Women
by
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and
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University of Chicago.
The present chaos in educational methods is bound to exist as long as there is chaos in social aims. What the future type of civilization is to demand of educated women is not yet known. Certain outstanding principles in which women are involved may however, be accepted as guides. First - The woman power which the World War has released will never again be wholly shackled by outworn precedents. Second - the War has given proof that in the words of a noted scholar "no civilization can remain the highest if another civilization adds to the intelligence of its men the intelligence of its women". Third - the readjustments of society which are to come must be based on more generous and sympathetic relationships and more equitable principles of life and labor than have prevailed in the past. Women must be educated to participate intelligently in establishing the new order.

For the present purpose Mrs. Spencer's definition of the social education of women will suffice as a starting point for two definite suggestions. It is "that type of training which has for its aim both the development of the individual life and its adjustment to the needs of the social whole". Moreover it must
take cognizance of the family as a desirable institution demanding permanent if changing adjustment of the individual life to its solidarity and its perfecting."

Granted that the family is a desirable institution it must also be granted that in its manifestations i.e. its social relations as well as its environmental forms it is subject to change. It is also clear that the processes of adjustment which are to insure the solidarity and perfecting of the family are not to be limited to the individual as such. Processes of adjustment must be mutual to be just and to give permanent results. There must be recognition by the larger group of such modification of practices as will contribute to the proper development of the individual. The family life of today is not infrequently carried on in such a way as to require of the woman large sacrifices and few satisfactions. A considerable portion of women's labor is assumed to be necessarily of low grade.

The following incident may be cited in illustration of this point. The authorities in charge of a certain government building were recently unable to secure the needed force of women to scrub floors on hands and knees. They thereupon installed electric scrubbing devices which could be pushed back and forth by non-
combatant silver haired gentlemen and forthwith in so far as scrubbing was done by laborious and offensive methods it remained woman's work.

There are legions of farm homes in prosperous communities where the farming processes are conducted with the help of every time and strength saving device known to science and yet where only the most meagre and primitive equipment is provided for the domestic processes. Many a business man insists on efficiency methods in his office and is content to have his wife conduct her work with outworn tools and out-of-date machinery. In some cases he makes it obligatory for her to do so through his unwillingness to meet the expense involved in releasing part of her strength and time from physical toil. It is too often not seen by either the man or the woman that the higher values of both individual and family life are thereby seriously affected if not wholly destroyed.

My first suggestion follows, viz., that the social education of the woman for the home must be such as to lead her to recognize and demand such applications of science as will reduce to a minimum the irksome toil of maintaining a household.
This principle must be followed if the appeal is to be made to the intelligent woman of the future. No matter how strongly she may be urged to render service in the home because of its essentially altruistic and socially beneficent nature, she will recognize and is in fact now seeing, even with slight education the great extent to which it is anachronistic and wasteful, or, to use Mrs. Spencer's term is made up in considerable part of "vestigial functions".

My second suggestion rests on the corollary of the well known fact that women are following household industries from the home to the factory. This corollary is not as generally recognized as the fact is and yet it should be accepted as one of the determining factors in the social education of women. It is that with the development of the industrial system a whole new group of duties rests upon the housekeeper. She is to be sure, called a consumer rather than a producer, but there is but slight token of the real meaning of this function in the education which is given her. If she attempts to get any inkling of her task she is confronted in the educational program with those courses whose content is made to serve business as a commercial rather than as the
social undertaking which it should be for her.

The Soldiers' and Sailors' Act and the methods of civilian relief instituted by the Red Cross have opened the eyes of tens of thousands of women as no schooling ever has done to the importance of the woman's function as spenders and to the absolute necessity of her counting on a regular and definite income and working on budget system if the family is to be maintained in decency and order.

And the industrial revolution is not the only modern movement which has profoundly affected the home. Transportation and communication, urbanization, community control of health, food and education, organized care of the sick and unfirm and criminal public forms of entertainment and instruction, libraries, the press, parks, art galleries and museums, political agencies of different sorts are determining the character of modern homes and nothing is shown the woman through her education that what those forces shall be should rest in part on her trained intelligence and constant effort rather than on chance or the business interests of a few dominating citizens or the evil methods of organized vice and crime.

There is hardly a class of the community who are more worthy of pity than those women of whom Mrs. Spencer has spoken "whose children are out of hand". Their work
power would not be ruthlessly or prodigally wasted if their social education had given them a vision of how to direct the new world forces and turn them to account not only in their own homes but in the homes of women who need help. Another equally pitiable class is those young women of the so-called leisure class, conscious of their latent power, whose training has not enriched them socially, but rather hemmed them in and who look forward to married life too frequently as a means of self-expression. The Great War has given some degree of social education to these two groups of women and the question many are asking anxiously is "what is to become of all that power in the new day?"

It is hardly credible that it will not be available in some measure at least for the new tasks of readjustment or that any considerable number will lapse into their old life of luxurious self-indulgence. But whatever the outcome with the present generation the new generation must not be handicapped by the failure to give them the new social education during the years when the educational processes are most productive.